

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Ma'idah | The Table Spread

Verses: 120

Revelation: madinah

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1

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ
لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ
غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ ①

O. you (who). believe. Fulfil. the contracts. Are made lawful. for you. the quadruped. (of) the grazing livestock. except. what. is recited. on you. not. being permitted. (to) hunt. while you. (are in) Ihram. Indeed. Allah. decrees. what. He wills. (1).

1. O you who have believed, fulfill [all] contracts.¹ Lawful for you are the animals of grazing livestock except for that

which is recited to you [in this Qur'ān] - hunting not being permitted while you are in the state of iḥrām.² Indeed, Allāh ordains what He intends.

Footnote 1: Which includes promises, covenants, oaths, etc. Footnote 2: The state of ritual consecration for ḥajj or 'umrah.

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2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ
يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
أَن تَعْتَدُوا ^{وقف لازم} وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا
 اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

﴿١/٣﴾

O. you (who). believe. (Do) not. violate. (the) rites. (of) Allah. and not. the month. the sacred. and not. the sacrificial animals. and not. the garlanded. and not. (those) coming. (to) the House. the Sacred. seeking. Bounty. of. their Lord. and good pleasure. And when. you come out of Ihram. then (you may) hunt. And let not. incite you. (the) hatred. (for) a people. as. they stopped you. from. Al-Masjid. Al-Haraam. that. you commit transgression. And help one another. in. [the] righteousness. and [the] piety. but (do) not. help one another. in. [the] sin. and [the] transgression. And fear. Allah. indeed. Allah. (is) severe. (in) [the] punishment. (2).

2. O you who have believed, do not violate the rites of Allāh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihrām, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Harām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ
الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا
ذَكَّيْتُمْ^{٢٦} وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَامِ^{٢٧} ذَلِكُمْ فِسْقٌ^{٢٨}
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ^{٢٩} الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا^{٣٠} فَمَنِ اضْطُرَّ

فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

Are made unlawful. on you. the dead animals. and the blood. and flesh. (of) the swine. and what. has been dedicated. to other than. Allah. [on it]. and that which is strangled (to death). and that which is hit fatally. and that which has a fatal fall. and that which is gored by horns. and that which. ate (it). the wild animal. except. what. you slaughtered. and what. is sacrificed. on. the stone altars. and that. you seek division. by divining arrows . that. (is) grave disobedience. This day. (have) despaired. those who. disbelieved. of. your religion. so (do) not. fear them. but fear Me. This day. I have perfected. for you. your religion. and I have completed. upon you. My Favor. and I have approved. for you. [the] Islam. (as) a religion. But whoever. (is) forced. by. hunger. (and) not. inclining. to sin. then indeed. Allah. (is) Oft-Forgiving. Most Merciful. (3).

3. Prohibited to you are dead animals,¹ blood, the flesh of swine, and that which has been dedicated to other than Allāh, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars,² and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and

have approved for you Islām as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allāh is Forgiving and Merciful.

Footnote 1: See footnote to 2:173. Footnote 2: In the name of anything other than Allāh.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ^ط قُلْ أُحِلَّ
لَكُمْ الطَّيِّبُ^ل وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ
مُكَلِّبِينَ^ز تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ^ز
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ
اللَّهِ عَلَيْهِ^ص وَاتَّقُوا اللَّهَ^ط إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٣﴾

They ask you. what. (is) made lawful. for them. Say. Are made lawful. for you. the good things. and what. you have taught. of. (your) hunting animals. ones who train animals to hunt. you teach them. of what. has taught you. Allah. So eat. of what. they catch. for you. but mention. (the)

name. (of) Allah. on it. and fear. Allah. Indeed. Allah. is swift. (in taking) account. (4).

4. They ask you, [O Muḥammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals¹ which you train as Allāh has taught you. So eat of what they catch for you, and mention the name of Allāh upon it, and fear Allāh." Indeed, Allāh is swift in account.

Footnote 1: - Such as dogs, falcons, etc.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبُ^ط وَطَعَامُ
الَّذِينَ أُوتُوا الْكِتَابَ^ك حَلَّ^ح لَكُمْ^ص
وَطَعَامُكُمْ حَلَّ^ح لَهُمْ^ن وَالْمُحْصَنَاتُ مِنَ
الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا

مُتَّخِذِي أَخْدَانٍ^ط وَمَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ^ز وَهُوَ فِي الْآخِرَةِ مِنْ الْخَسِرِينَ ﴿٥﴾

This day. are made lawful. for you. the good things. and (the) food. (of) those who. were given. the Book. (is) lawful. for you. and your food. (is) lawful. for them. And the chaste women. from. the believers. and the chaste women. from. those who. were given. the Book. from. before you. when. you have given them. their bridal due. being chaste. not. being lewd. and not. ones (who are) taking. secret lovers. And whoever. denies. the faith . then surely. (are) wasted. his deeds. and he. in. the Hereafter. (will be) among. the losers. (5).

5. This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation,¹ desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

Footnote 1: - The specified bridal gift (mahr).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ
إِلَى الْكَعْبَيْنِ ^ط وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ^ط
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ أَوْ لِمَسْتُمُ
النِّسَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ^ط مِنْهُ
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you. who. believe. When. you stand up. for. the prayer. then wash. your faces. and your hands. till. the elbows. and wipe. your heads. and your feet. till. the ankles. But if. you are. (in) a state of ceremonial impurity. then purify yourselves. But if. you are. ill. or. on. a journey. or. has come. anyone. of you. from. the toilet. or. has (had) contact. (with) the women. and not. you find. water. then do tayyammum. (with) earth. clean. then wipe. your faces. and your hands. with it. Does not. intend. Allah. to make. for you. any. difficulty. but. He intends. to purify you. and to complete. His Favor. upon you. so that you may. (be) grateful. (6).

6. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.

And if you are in a state of janābah,¹ then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women² and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Footnote 1: See footnote to 4:43. Footnote 2: i.e., had sexual intercourse.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاثَقَكُمْ بِهِ^٧ إِذْ قُلْتُمْ سَمِعْنَا
وَأَطَعْنَا^٨ وَاتَّقُوا اللَّهَ^٩ إِنَّ اللَّهَ عَلِيمٌ
بِذَاتِ الصُّدُورِ ④

And remember. (the) Favor. (of) Allah. upon you. and His covenant. which. He bound you. with [it]. when. you said. We heard. and we obeyed. and fear. Allah. Indeed. Allah. (is) All-Knower. of what. (is in) the breasts. (7).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ^{١٠} وَلَا يَجْرِمَنَّكُمْ شَنَا^{١١}

قَوْمٍ عَلَىٰ إِلَّا تَعْدِلُوا^ط إِعْدِلُوا^{قف} هُوَ أَقْرَبُ
لِلتَّقْوَىٰ^ن وَاتَّقُوا اللَّهَ^ط إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٨﴾

O you. who. believe. Be. steadfast. for Allah. (as) witnesses. in justice.
and let not. prevent you. hatred. (of) a people. [upon]. that not. you do
justice. Be just. it. (is) nearer. to [the] piety. And fear. Allah. indeed. Allah.
(is) All-Aware. of what. you do. (8).

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

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ^ن
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

Has promised. Allah. those who. believe. and do. the righteous deeds . for
them. (is) forgiveness. and a reward. great. (9).

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

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وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

And those who. disbelieve. and deny. Our Signs . those. (are the)
companions. (of) the Hellfire. (10).

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

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يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا
اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

O you. who. believe. Remember. (the) Favor. (of) Allah. upon you. when. determined. a people. that. they stretch. towards you. their hands. but He restrained. their hands. from you. And fear. Allah. And upon. Allah. so let put the trust. the believers. (11).

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

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ
اللَّهُ إِنِّي مَعَكُمْ^ط لَئِنْ أَقَمْتُمُ الصَّلَاةَ
وَاتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّزْتُمُوهُمْ وَاقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا
لَّا كُفْرَانَ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا دُخْلَنَكُمْ

جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ
كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ

السَّبِيلِ ⑫

And certainly. took. Allah. a Covenant. (from the) Children. (of) Israel. and We appointed. among them. two. (and) ten. leaders. And said. Allah. Indeed, I (am). with you. if. you establish. the prayer. and give. the zakah. and you believe. in My Messengers. and you assist them. and you loan. (to) Allah. a loan. goodly. surely I will remove. from you. your evil deeds. and I will surely admit you. (to) gardens. flow. from. underneath them. the rivers. But whoever. disbelieved. after. that. among you. then certainly. he strayed. (from) the way. the right. (12).

12. And Allāh had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allāh said, "I am with you. If you establish prayer and give zakāh and believe in My messengers and support them and loan Allāh a goodly loan,¹ I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

Footnote 1: - By spending in the cause of Allāh, seeking His reward.

فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ لَعْنُهُمْ وَجَعَلْنَا
 قُلُوبَهُمْ قَسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَنْ
 مَوَاضِعِهِ ۚ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا
 تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
 مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ
 يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

So for. their breaking. (of) their covenant. We cursed them. and We made. their hearts. hard. They distort. the words. from. their places. and forgot. a part. of what. they were reminded. of [it]. And not. will you cease. to discover. of. treachery. from them. except. a few. of them. But forgive. them. and overlook. Indeed. Allah. loves. the good-doers. (13).

13. So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded.¹ And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allāh loves the doers of good.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ^ص
فَاغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى
يَوْمِ الْقِيَمَةِ^ط وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا
كَانُوا يَصْنَعُونَ ﴿١٣﴾

And from. those who. said. Indeed we. (are) Christians. We took. their covenant. but they forgot. a part. of what. they were reminded. of [it]. So We aroused. between them. [the] enmity. and [the] hatred. till. (the) Day. (of) the Resurrection. And soon. will inform them. Allah. of what. they used to. do. (14).

14. And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded.¹ So We caused among them² animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do.

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

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

15. O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.¹ There has come to you from Allāh a light and a clear Book [i.e., the Qur'ān]

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٦﴾

Guides. with it. Allah. (those) who. seek. His pleasure. (to the) ways. (of) the peace. and brings them out. from. the darknessess. to. the light. by His permission. and guides them. to. (the) way. (the) straight. (16).

16. By which Allāh guides those who pursue His pleasure to the ways of peace¹ and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

Footnote 1: - i.e., security, well-being, integrity and escape from Hellfire. Literally, "freedom from all evil."

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۖ قُلْ فَمَنْ يَمْلِكُ
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ

الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي
الْأَرْضِ جَمِيعًا ۖ وَلِلَّهِ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ يَخْلُقُ مَا يَشَاءُ ۖ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

Certainly. disbelieved . those who. said. Indeed. Allah. He. (is) the Messiah. son. (of) Maryam. Say. Then who. has power. against. Allah. (in) anything. if. He intends. to. destroy. the Messiah. son. (of) Maryam. and his mother. and whoever. (is) in. the earth. all. And for Allah. (is the) dominion. (of) the heavens. and the earth. and what. (is) between both of them. He creates. what. He wills. and Allah. (is) on. every. thing. All-Powerful. (17).

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

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ^ط
بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ^ط يَغْفِرُ لِمَن
يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ^ط وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا^ن وَإِلَيْهِ
الْمَصِيرُ ۝ ١٨

And said. the Jews. and the Christians. We (are). (the) children. (of) Allah. and His beloved. Say. Then why. (does He) punish you. for your sins. Nay. you (are). human beings. from among (those). He created. He forgives. [for] whom. He wills. and punishes. whom. He wills. And for Allah. (is the) dominion. (of) the heavens. and the earth. and whatever. (is) between them. and to Him. (is) the final return. (18).

18. But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth

and whatever is between them, and to Him is the [final] destination.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ
لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا
جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ
جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ط وَاللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٩﴾

O People. (of) the Book. Surely. has come to you. Our Messenger. he makes clear. to you. [on]. (after) an interval (of cessation). of. the Messengers. lest. you say. Not. (has) come to us. any. bearer of glad tidings. and not. a warner. But surely. has come to you. a bearer of glad tidings. and a warner. And Allah. (is) on. every. thing. All-Powerful. (19).

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

there has come to you a bringer of good tidings and a warner. And Allāh is over all things competent.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ
أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ۖ وَآتَاكُمْ مَا لَمْ
يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

And when. said. Musa. to his people. O my people. remember. (the)
Favor. (of) Allah. upon you. when. He placed. among you. Prophets. and
made you. kings. and He gave you. what. not. He (had) given. (to)
anyone. from. the worlds. (20).

20. And [mention, O Muḥammad], when Moses said to his
people, "O my people, remember the favor of Allāh upon
you when He appointed among you prophets and made you
possessors¹ and gave you that which He had not given
anyone among the worlds.

Footnote 1: - Of all that you need - specifically, homes, wives and servants. Or
"sovereigns," i.e., those of independent authority.

يَقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي
 كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ
 فَتَنْقَلِبُوا خُسِرِينَ ﴿٢١﴾

O my people. Enter. the land. the Holy. which. (has been) ordained. (by) Allah. for you. and (do) not. turn. on. your backs. then you will turn back. (as) losers. (21).

21. O my people, enter the blessed land [i.e., Palestine] which Allāh has assigned to you and do not turn back [from fighting in Allāh's cause] and [thus] become losers."

قَالُوا يُمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ^{صَلِّ} وَإِنَّا
 لَنُذْخِلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن
 يَخْرُجُوا مِنْهَا فَإِنَّا دُخِلُونَ ﴿٢٢﴾

They said. O Musa. Indeed. in it. (are) people. (of) tyrannical strength. and indeed, we. never. will enter it. until. they leave. from it. and if. they leave. [from] it. then certainly we (will). enter (it). (22).

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

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23

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعَمَ
اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ
فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝٢٣

Said. two men. from. those who. feared (Allah). (had) favored. Allah. [on] both of them. Enter. upon them. (through) the gate. then when. you have entered it. then indeed, you (will be). victorious. And upon. Allah. then put your trust. if. you are. believers. (23).

23. Said two men from those who feared [to disobey] upon whom Allāh had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant.¹ And upon Allāh rely, if you should be believers."

Footnote 1: - i.e., If you obey the command of Allāh trusting in Him, He will fulfill His promise to you.

قَالُوا يُوسَىٰ إِنَّا لَنُذْخِلَهَا أَبَدًا مَّا
دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا
هَهُنَا قَاعِدُونَ ﴿٢٤﴾

They said. O Musa. Indeed, we. never. will enter it. ever. for. as long as they are. in it. So go. you. and your Lord. and you both fight. Indeed, we. are [here]. sitting. (24).

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

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

He said. O my Lord. Indeed, I. (do) not. (have) power. except. (over) myself. and my brother. so (make a) separation. between us. and between. the people. (the) defiantly disobedient. (25).

25. [Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us¹ from the

defiantly disobedient people."

Footnote 1: - Or "distinguish us" or "judge between us."

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26

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً^ج
يَتِيهُونَ فِي الْأَرْضِ^ط فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

(Allah) said. Then indeed it. (will be) forbidden. to them. (for) forty.
years. they will wander. in. the earth. So (do) not. grieve. over. the people.
the defiantly disobedient. (26).

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

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27

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَى آدَمَ بِالْحَقِّ^{وقف لازم} إِذْ
قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ

يُتَقَبَّلُ مِنَ الْآخِرِ ط قَالَ لَا قُتْلَكَ ط قَالَ
إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

﴿١/٢﴾

And recite. to them. the story. (of) two sons. (of) Adam. in truth. when. both offered. a sacrifice. and it was accepted. from. one of them. and not. was accepted. from. the other. Said (the latter). Surely I will kill you. Said (the former). Only. accepts. (does) Allah. from. the God fearing. (27).

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

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا
بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ؕ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

If. you stretch. towards me. your hand. to kill me. not. will I. stretch. my hand. towards you. to kill you. indeed I. fear. Allah. (the) Lord. (of) the worlds. (28).

28. If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allāh, Lord of the worlds.

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29

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ
مِنْ أَصْحَابِ النَّارِ ۚ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

ج
٢٩

Indeed, I wish. that. you be laden. with my sin. and your sin. so you will be. among. (the) companions. (of) the Fire. and that. (is the) recompense. (of) the wrong-doers. (29).

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

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30

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخُسِرِينَ ۝

Then prompted. to him. his soul. (to) kill. his brother. so he killed him. and became. of. the losers. (30).

30. And his soul permitted to him¹ the murder of his brother, so he killed him and became among the losers.

Footnote 1: - i.e., the killer allowed himself.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ^ط قَالَ
يُوَيْلَتَى أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي^ء فَاصْبَحَ مِنَ
النَّدِمِينَ ﴿٣١﴾

Then (was) sent. (by) Allah. a crow. it (was) scratching. in. the earth. to show him. how. to hide. (the) dead body. (of) his brother. He said. Woe to me. Am I unable. that. I can be. like. this. [the] crow. and hide. (the) dead body. (of) my brother. Then he became. of. the regretful. (31).

31. Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace¹ of his brother. He said, "O woe to me! Have I failed to be like

this crow and hide the disgrace [i.e., body] of my brother?"
And he became of the regretful.

Footnote 1: - Referring to the dead body, evidence of his shameful deed.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ
أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا^ط
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا^ط
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ^ز ثُمَّ إِنْ
كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَئِسْرِفُونَ ۝ ٣٢

From. time. that. We ordained. on. (the) Children. (of) Israel. that he. who.
kills. a soul. other than. (for) a soul. or. (for) spreading corruption. in. the
earth. then (it) is as if. he has killed. mankind. all. and whoever. saves it.
then (it) is as if. he has saved. mankind. all. And surely. came to them.

Our Messengers. with clear Signs. yet. indeed. many. of them. after. that. in. the earth. (are) surely those who commit excesses. (32).

32. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul¹ or for corruption [done] in the land² - it is as if he had slain mankind entirely. And whoever saves one³ - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.⁴

Footnote 1: i.e., in legal retribution for murder. Footnote 2: i.e., that requiring the death penalty. Footnote 3: Or refrains from killing. Footnote 4: Heedless of Allāh's limits, negligent of their responsibilities.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ
خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ

خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ ﴿٣٣﴾

Only. (the) recompense. (for) those who. wage war. (against) Allah. and His Messenger. and strive. in. the earth. spreading corruption. (is) that. they be killed. or. they be crucified. or. be cut off. their hands. and their feet. of. opposite sides. or. they be exiled. from. the land. That. (is) for them. disgrace. in. the world. and for them. in. the Hereafter. (is) a punishment. great. (33).

33. Indeed, the penalty¹ for those who wage war² against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,

Footnote 1: Legal retribution. Footnote 2: i.e., commit acts of violence and terrorism against individuals or treason and aggression against the Islāmic state.

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

Except. those who. repent. from. before. that. you overpower. [over] them. then know. that. Allah. (is) Oft-Forgiving. Most Merciful. (34).

34. Except for those who return [repenting] before you overcome [i.e., apprehend] them. And know that Allāh is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٥﴾

O you. who. believe. Fear. Allah. and seek. towards Him. the means. and strive hard. in. His way. so that you may. succeed. (35).

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

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي
 الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ
 مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ^ج
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

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

يُرِيدُونَ أَنْ يُخْرِجُوكَ مِنَ النَّارِ وَمَا هُمْ
 بِخُرِجِينَ مِنْهَا^ن وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

They will wish. that. they come out. of. the Fire. but not. they. will come out. of it. And for them. (is) a punishment. lasting. (37).

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

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا
جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۖ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

And (for) the male thief. and the female thief . [then] cut off. their hands. (as) a recompense. for what. they earned. (as) an exemplary (punishment). from. Allah. And Allah. (is) All-Mighty. All-Wise. (38).

38. [As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allāh. And Allāh is Exalted in Might and Wise.

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

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But whoever. repented. from. after. his wrongdoing. and reforms. then indeed. Allah. will turn in forgiveness. to him. Indeed. Allah. (is) Oft-Forgiving. Most Merciful. (39).

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

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ۖ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ
يَشَاءُ ۖ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝٤٠

Do not. you know. that. Allah. to Him (belongs). (the) dominion. (of) the heavens. and the earth. He punishes. whom. He wills. and He forgives. [to] whom. He wills. And Allah. (is) on. every. thing. All-Powerful. (40).

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

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
أَمَّا بِأَفْوَهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ^ج
وَمِنَ الَّذِينَ هَادُوا^ح سَعُّونَ لِلْكَذِبِ
سَعُّونَ لِقَوْمٍ آخَرِينَ^ط لَمْ يَأْتُوكَ^ط
يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ^ج
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ
تُؤْتَوْهُ فَاحْذَرُوا^ط وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ

فَلَنْ تَبْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا^ط أُولَئِكَ
الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ^ط
لَهُمْ فِي الدُّنْيَا خِزْيٌ^ط وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿٤١﴾

O. Messenger. Let not. grieve you. those who. hasten. in (to). [the] disbelief . of. those who. said. We believe. with their mouths. and not. believe. their hearts. and from. those who. (are) Jews. They (are) listeners. to falsehood. (and) listeners. for people. other. (who have) not. come to you. They distort. the words. from. after. their context. saying. If. you are given. this. [so] take it. but if. not. you are given it. then beware. And (for) whom. intends. Allah. his trial. then never. will you have power. for him. against. Allah. anything. Those. (are) the ones. never. will intend. Allah. that. He purifies. their hearts. For them. in. the world. (is) disgrace. and for them. in. the Hereafter. (is) a punishment. great. (41).

41. O Messenger, let them not grieve you who hasten into disbelief – of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you.¹ They distort words beyond their [proper] places [i.e., usages], saying, "If you are given this,² take it; but if you are not given it, then beware." But he for whom Allāh intends fitnah³ -

never will you possess [power to do] for him a thing against Allāh. Those are the ones for whom Allāh does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

Footnote 1: They had not attended the Prophet's gatherings or heard his words. Footnote 2: The legal ruling desired by them. Footnote 3: The meaning here is misbelief, misconception, or self-delusion as a result of one's own refusal of truth.

سَّعُونَ لِلْكَذِبِ أَكُلُونَ لِّلْسُحْتِ ۖ فَإِن
جَاءُوكَ فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ ۚ
وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا ۖ
وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٣٢﴾

Listeners. to [the] falsehood. devourers. of the forbidden. So if. they come to you. then judge. between them. or. turn away. from them. And if. you turn away. from them. then never. will they harm you. (in) anything. And

if. you judge. then judge. between them. with [the] justice. Indeed. Allah. loves. the ones who are just. (42).

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

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وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّورَةُ فِيهَا
حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ط
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٢٣﴾

But how can. they appoint you a judge. while they (have) with them. the Taurat. in it. (is the) Command. (of) Allah. Then. they turn away. from. after. that. and not. those. (are) the believers. (43).

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

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إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ^ج
يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
أَسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ
شُهَدَاءَ^ه فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا^ط وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ ﴿٤٤﴾

Indeed. We revealed. the Taurat. in it. (was) Guidance. and light. judged.
by it. the Prophets. those who. had submitted (to Allah). for those who.
were Jews. and the Rabbis. and the scholars. with what. they were
entrusted. of. (the) Book. (of) Allah. and they were. to it. witnesses. So
(do) not. fear. the people. but fear Me. and (do) not. sell. My Verses. (for)
a price. little. And whoever. (does) not. judge. by what. has revealed.
Allah. then those. [they]. (are) the disbelievers. (44).

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

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ^ل
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ^ل
قِصَاصٌ^ط فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ^ل لَهُ^ط
وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ٢٥

And We ordained. for them. in it. that . the life. for the life. and the eye. for the eye. and the nose. for the nose. and the ear. for the ear. and the tooth. for the tooth. and (for) wounds. (is) retribution. But whoever. gives charity. with it. then it is. an expiation. for him. And whoever. (does) not. judge. by what. has revealed. Allah. then those. [they]. (are) the wrongdoers. (45).

45. And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allāh has revealed - then it is those who are the wrongdoers [i.e., the unjust].

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝٣٦

And We sent. on. their footsteps. Isa. son. (of) Maryam. confirming. what. (was) between. his hands. of. the Taurat. and We gave him. the Injeel. in it. (was) Guidance. and light. and confirming. what. (was) between. his hands. of. the Taurat. and a Guidance. and an admonition. for the God conscious. (46).

46. And We sent, following in their footsteps,¹ Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

Footnote 1: - i.e., following the tradition of the prophets of the Children of Israel.

وَلِيَحْكُمُ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ
فِيهِ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٣٧﴾

And let judge. (the) People. (of) the Injeel. by what. has revealed. Allah. in it. And whoever. (does) not. judge. by what. has revealed. Allah. then those. [they] (are). the defiantly disobedient. (47).

47. And let the People of the Gospel judge by what Allāh has revealed therein. And whoever does not judge by what

Allāh has revealed - then it is those who are the defiantly disobedient.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّبًا عَلَيْهِ
فَاحُكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ
جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ
اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا

الْخَيْرِ ت^ط إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٨﴾

And We revealed. to you. the Book. in [the] truth. confirming. what. (was) before. his hands. of. the Book. and a guardian. over it. So judge. between them. by what. has revealed. Allah. and (do) not. follow. their vain desires. when. has come to you. of. the truth. For each. We have made. for you. a law. and a clear way. And if. (had) willed. Allah. He (would have) made you. a community. one. [and] but. to test you. in. what. He (has) given you. so race. (to) the good. To. Allah. you will return. all. then He will inform you. of what. you were. concerning it. differing. (48).

48. And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method.¹ Had Allāh willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good.² To Allāh is your return all together, and He will [then] inform you concerning that over which you used to differ.

Footnote 1: Prior to this revelation, which supersedes all previous scriptures. Footnote 2: i.e., obedience to Allāh according to what He enjoined in the Qur'ān and through the sunnah of His Prophet (ﷺ).

وَأَنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ
عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ
تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ يُرِيدُ أَنْ يَصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ
لَفَاسِقُونَ ﴿٤٩﴾

And that. you judge. between them. by what. (has) revealed. Allah. and
(do) not. follow. their vain desires. and beware of them. lest. they tempt
you away. from. some. (of) what. has revealed. Allah. to you. And if. they
turn away. then know that. only. intends. Allah. to. afflict them. for some.
(of) their sins. And indeed. many. of. the people. (are) defiantly
disobedient. (49).

49. And judge, [O Muḥammad], between them by what
Allāh has revealed and do not follow their inclinations and
beware of them, lest they tempt you away from some of
what Allāh has revealed to you. And if they turn away -
then know that Allāh only intends to afflict them with some

of their [own] sins. And indeed, many among the people are defiantly disobedient.

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أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ^ط وَمَنْ أَحْسَنُ
مِنْ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

Is it then the judgment. (of the time of) ignorance. they seek. And who (is). better. than. Allah. (in) judgment. for a people. (who) firmly believe. (50).

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

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ^ط بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ^ط
وَقَفَّ لَأَزِمَ

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ^ط إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

O you. who. believe. (Do) not. take. the Jews. and the Christians. (as) allies. Some of them. (are) allies. (to) others. And whoever. takes them as allies. among you. then indeed, he. (is) of them. Indeed. Allah. (does) not. guide. the people. the wrongdoing. (51).

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

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَائِرَةٌ ^ط فَعَسَى اللَّهُ أَنْ يَأْتِيَ

بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَى
مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

And you see. those . in. their hearts. (is) a disease. they hasten. to them. saying. We fear. that. (may) strike us. a misfortune. But perhaps. Allah. [that]. will bring. the victory. or. a decision. from. (of) Him. Then they will become. for. what. they had concealed. within. themselves. regretful. (52).

52. So you see those in whose hearts is disease [i.e., hypocrisy] hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allāh will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

وَيَقُولُ الَّذِينَ أَمَنُوا أَهَؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ

لَبَعَكُمْ ۖ حَبِطَتْ أَْعْبَالُهُمْ فَأَصْبَحُوا

خَسِرِينَ ﴿٥٣﴾

And will say. those who. believe. Are these. those who. swore. by Allah. strongest. (of) their oaths. indeed, they. (were) with you. Became worthless. their deeds. and they became. (the) losers. (53).

53. And those who believe will say,¹ "Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

Footnote 1: - About the hypocrites after their exposure.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ
دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
الْكَافِرِينَ ۚ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا

يَخَافُونَ لَوْمَةً لَّآئِمَةً ۖ ذَٰلِكَ فَضْلُ اللَّهِ

يُؤْتِيهِ مَنْ يَّشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

O you. who. believe. Whoever. turns back. among you. from. his religion. then soon. (will be) brought. (by) Allah. a people. whom He loves. and they love Him. humble. towards. the believers. (and) stern. towards. the disbelievers. striving. in. (the) way. (of) Allah. and not. fearing. the blame. (of) a critic. That. (is the) Grace. (of) Allah. He grants. whom. He wills. And Allah. (is) All-Encompassing. All-Knowing. (54).

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

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

وَهُمْ رَكِيعُونَ ﴿٥٥﴾

Only. your ally. (is) Allah. and His Messenger. and those who. believe. and those who. establish. the prayer. and give. zakah. and they. (are) those who bow down. (55).

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

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

And whoever. takes as an ally. Allah. and His Messenger. and those who. believe. then indeed. (the) party. (of) Allah . they. (are) the victorious. (56).

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

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ
اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِّرَ أَوْلِيَاءَ
وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾

O you. who. believe. (Do) not. take. those who. take. your religion. (in) ridicule. and fun. from. those who. are given. the Book. from. before you. and the disbelievers. (as) allies. And fear. Allah. if. you are. believers. (57).

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

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا
وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

And when. you make a call. for. the prayer. they take it. (in) ridicule. and fun. That. (is) because they. (are) a people. (who do) not. understand. (58).
58. And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِبُونَ مِنَّا إِلَّا
أَنۢ أَمَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ
مِنۢ قَبْلُ ۖ وَٱنۢ أَكْثَرُكُمْ فُسِقُونَ ﴿٥٩﴾

Say. O People. (of) the Book. Do. you resent. [of] us. except. that. we believe. in Allah. and what. has been revealed. to us. and what. was revealed. from. before. and that. most of you. (are) defiantly disobedient. (59).

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

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً
 عِنْدَ اللَّهِ ط مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
 وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
 الطَّاغُوتَ ط أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنِ
 سَوَاءِ السَّبِيلِ ٦٠

Say. Shall. I inform you. (of) worse. than. that. (as) recompense. from.
 Allah. Whom. has (been) cursed. (by) Allah. and He became angry. with
 him. and made. of them. [the] apes. and [the] swines. and (who)
 worshipped. the false deities. Those. (are) worse. (in) position. and
 farthest astray. from. (the) even. way. (60).

60. Say, "Shall I inform you of [what is] worse than that¹
 as penalty from Allāh? [It is that of] those whom Allāh has
 cursed and with whom He became angry and made of them
 apes and pigs and slaves of ṭāghūt.² Those are worse in
 position and further astray from the sound way."

Footnote 1: Referring to the punishment the People of the Scripture (in their
 censure of the Muslims) claimed was deserved by them. Footnote 2: See footnote
 to 2:256.

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ^ط وَاللَّهُ أَعْلَمُ
بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

And when. they come to you. they say. We believe. But certainly. they entered. with disbelief. and they. certainly. went out. with it. And Allah. knows best. [of] what. they were. hiding. (61).

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

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ^ط لَبِئْسَ مَا
كَانُوا يَعْمَلُونَ ﴿٦٢﴾

And you see. many. of them. hastening. into. [the] sin. and [the] transgression. and eating. the forbidden. Surely evil. (is) what. they were. doing. (62).

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

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لَوْلَا يَنْهَاهُمُ الرَّبُّنِيُّونَ وَالْأَحْبَارُ عَنْ
قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ^ط لَبِئْسَ
مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

Why (do) not. forbid them. the Rabbis. and the religious scholars. from. their saying. the sinful. and their eating. (of) the forbidden. Surely, evil. (is) what. they used to. do. (63).

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

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وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ^ط غُلَّتْ
أَيْدِيهِمْ وَلَعِنُوا^{بِ}مَا قَالُوا^{بِ} بَلْ يَدُهُ

مَبْسُوطَتَيْنِ ۖ يُنْفِقُ كَيْفَ يَشَاءُ ۖ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنْزِلَ إِلَيْكَ
مِّن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۖ كُلَّمَا
أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ ۖ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۖ وَاللَّهُ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿٦٣﴾

And said. the Jews. The Hand. (of) Allah. (is) chained. Are chained. their hands. and they have been cursed. for what. they said. Nay. His Hands. (are) stretched out. He spends. how. He wills. And surely increase. many. of them. what. has been revealed. to you. from. your Lord. (in) rebellion. and disbelief. And We have cast. among them. [the] enmity. and [the] hatred. till. (the) Day. (of) the Resurrection. Every time. they kindled. (the) fire. of [the] war. it (was) extinguished. (by) Allah. And they strive. in. the earth. spreading corruption. And Allah. (does) not. love. the corrupters. (64).

64. And the Jews say, "The hand of Allāh is chained."¹ Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allāh extinguished it. And they strive throughout the land [causing] corruption, and Allāh does not like corrupters.

Footnote 1: - Implying inability to give or stinginess.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلْنَهُمْ جَنَّاتِ
النَّعِيمِ ﴿٦٥﴾

And if. that. (the) People. (of) the Book. (had) believed. and feared (Allah). surely We (would have) removed. from them. their evil (deeds). and surely We (would have) admitted them. (to) Gardens. (of) Bliss. (65).

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

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وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا
أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ^ط مِنْهُمْ أُمَّةٌ
مُقْتَصِدَةٌ^ط وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

ع
٦٦

And if. that they. had stood firmly. (by) the Taurat. and the Injeel. and what. was revealed. to them. from. their Lord. surely they (would have) eaten. from. above them. and from. beneath. their feet. Among them. (is) a community. moderate. but many. of them . evil. (is) what. they do. (66).

66. And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [i.e., the Qur'ān], they would have consumed [provision] from above them and from beneath their feet.¹

Among them are a moderate [i.e., acceptable] community, but many of them - evil is that which they do.

Footnote 1: - i.e., in great abundance.

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يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ
رَبِّكَ ^ط وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ^ط
وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ ^ط إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ⑥٧

O. Messenger. Convey. what. has been revealed. to you. from. your Lord. and if. not. you do. then not. you (have) conveyed. His Message. And Allah. will protect you. from. the people. Indeed. Allah. (does) not. guide. the people. the disbelieving. (67).

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

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قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ
تُقِيمُوا ٱلتَّوْرَةَ وَٱلْإِنْجِيلَ وَمَآ أُنزِلَ
إِلَيْكُمْ مِّن رَّبِّكُمْ ۖ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَّبِّكَ طُغْيَٰنًا
وَّكَفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

٦٨

Say. O People. (of) the Book. You are not. on. anything. until. you stand firmly. (by) the Taurat. and the Injeel. and what. has been revealed. to you. from. your Lord. And surely increase. many. of them. what. has been revealed. to you. from. your Lord. (in) rebellion. and disbelief. So (do) not. grieve. over. the people. the disbelieving. (68).

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

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّبِئُونَ
وَالنَّصْرَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٩﴾

Indeed. those who. believed. and those who. became Jews. and the Sabians. and the Christians. whoever. believed. in Allah. and the Day. the Last. and did. good deeds. then no. fear. on them. and not. they. will grieve. (69).

69. Indeed, those who have believed [in Prophet Muḥammad (ﷺ)] and those [before him (ﷺ)] who were Jews or Sabeans or Christians - those [among them] who believed in Allāh and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.¹

Footnote 1: - See footnote to 2:62.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآءِيلَ وَآرْسَلْنَا
إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا
تَهْوَى أَنْفُسُهُمْ ۖ فَرِيقًا كَذَّبُوا وَفَرِيقًا
يَقْتُلُونَ ﴿٧٠﴾

Certainly. We took. a Covenant. (from the) Children. (of) Israel. and We sent. to them. Messengers. Whenever. came to them. any Messenger. with what. not. desired. their souls. a group. they denied. and a group. they kill. (70).

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

وَحَسِبُوا أَلَّا تَكُونَ فِئْتَةً فَعُوبُوا وَصَبُّوا
ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَوبُوا وَصَبُّوا

كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾

And they thought. that not. will be (for them). a trial. so they became blind. and they became deaf. Then. turned. Allah. to them. then (again). they became blind. and they became deaf. many. of them. And Allah. (is) All-Seer. of what. they do. (71).

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

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ
يَبَنِيَّ اسْرَآءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ
إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ

عَلَيْهِ الْجَنَّةُ وَمَأْوَاهُ النَّارُ^ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ④٢

Certainly. disbelieved. those who. say. Indeed. Allah . He. (is) the Messiah. son. (of) Maryam. While said. the Messiah. O Children. (of) Israel. Worship. Allah. my Lord. and your Lord. Indeed, he. who. associates partners. with Allah. then surely. (has) forbidden. Allah. for him. Paradise. and his abode. (will be) the Fire. And not. for the wrongdoers. any. helpers. (72).

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

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ
ثَلَاثَةٍ^{وقف لازم} وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ^ط وَإِنْ لَمْ

يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيْمَسِّنَ الَّذِيْنَ
كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿٤٣﴾

Certainly. disbelieved. those who. say. Indeed. Allah. (is the) third. (of) three. And (there is) no. [of]. god. except. (the) God. (the) One. And if. not. they desist. from what. they are saying. surely will afflict. those who. disbelieved. among them. a punishment. painful. (73).

73. They have certainly disbelieved who say, "Allāh is the third of three."¹ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

Footnote 1: - i.e., one part of three, referring to the Christian concept of trinity.

اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهُ ۖ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٤٤﴾

So will not. they turn in repentance. to. Allah. and seek His forgiveness. And Allah. (is) Oft-Forgiving. Most Merciful. (74).

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

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
 خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ
 كَانَا يَأْكُلَنِ الطَّعَامَ أَنْظُرْ كَيْفَ نُبَيِّنُ
 لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٤٥﴾

Not. (is) the Messiah. son. (of) Maryam. but. a Messenger. certainly. had passed. from. before him. the Messengers. And his mother. (was) truthful. They both used to. eat. [the] food. See. how. We make clear. to them. the Signs. then. see. how. they are deluded. (75).

75. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.¹ Look how We make clear to them the signs; then look how they are deluded.

Footnote 1: - They were in need of sustenance, proving that they were creations of Allāh, not divine beings.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٤٦﴾

Say. Do you worship. from. besides. Allah. what. not. has power. to
(cause) you. any harm. and not. any benefit. while Allah. He. (is) the All-
Hearing. the All-Knowing. (76).

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

قُلْ يَٰأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ
ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ
سَوَاءِ السَّبِيلِ ﴿٤٧﴾

Say. O People. (of) the Book. (Do) not. exceed. in. your religion. other than. the truth. and (do) not. follow. (vain) desires. (of) a people. certainly. who went astray. from. before. and they misled. many. and they have strayed. from. (the) right. [the] way. (77).

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

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

Were cursed. those who. disbelieved. from. (the) Children. (of) Israel. by. (the) tongue. (of) Dawood. and Isa. son. (of) Maryam. that (was). because. they disobeyed. and they were. transgressing. (78).

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

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

They had been. not. forbidding each other. from. wrongdoing. they did [it]. Surely, evil. (was) what. they were. doing. (79).

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

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80

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا^ط
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ
سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ
خَالِدُونَ ﴿٨٠﴾

You see. many. of them. taking as allies. those who. disbelieved. Surely evil. (is) what. sent forth. for them. their souls. that. became angry. Allah. with them. and in. the punishment. they. (will) abide forever. (80).

80. You see many of them becoming allies of those who disbelieved [i.e., the polytheists]. How wretched is that

which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.

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81

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا أُنْزِلَ
إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا
مِّنْهُمْ فَسِقُونَ ﴿٨١﴾

And if. they had. believed. in Allah. and the Prophet. and what. has been revealed. to him. not. they (would have) taken them. (as) allies. [and] but. many. of them. (are) defiantly disobedient. (81).

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

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82

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ

أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا
إِنَّا نَصْرِي ۖ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ
وَرُهْبَانًا ۖ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾



Surely you will find. strongest. (of) the people. (in) enmity. to those who. believe. the Jews. and those who. (are) polytheists. and surely you will find. nearest of them. (in) affection. to those who. believe. those who. say. We. (are) Christians. That (is). because. among them. (are) priests. and monks. and that they. (are) not. arrogant. (82).

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

وَإِذَا سَبِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا

مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

And when. they listen. (to) what. has been revealed. to. the Messenger.
you see. their eyes. overflowing. with. the tears. for what. they
recognized. of. the truth. They say. Our Lord. we have believed. so write
us. with. the witnesses. (83).

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

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

And what. for us (that). not. we believe. in Allah. and what. came (to) us.
from. the truth. And we hope. that. will admit us. our Lord. with. the
people. the righteous. (84).

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

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85

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾

So rewarded them. Allah. for what. they said. (with) Gardens. flows. from. underneath them. the rivers. will abide forever. in it. And that. (is the) reward. (of) the good-doers. (85).

85. So Allāh rewarded them for what they said¹ with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

Footnote 1: - i.e., their admission and acceptance of the truth and commitment to Allāh's religion (Islām).

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86

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ

أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

And those who. disbelieved. and denied. Our Signs. those. (are the) companions. (of) the Hellfire. (86).

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

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87

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

يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

O you. who. believe. (Do) not. make unlawful. (the) good things. (of) what. has (been) made lawful. (by) Allah. for you. and (do) not. transgress. Indeed. Allah. (does) not. love. the transgressors. (87).

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

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88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

And eat. of what. has provided you. Allah . lawful. good. And fear. Allah.
the One. you (are). in Him. believers. (88).

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

لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُوَاخِذُكُم بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ
أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ
أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ

ثَلَاثَةِ أَيَّامٍ ۖ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا
حَلَفْتُمْ ۖ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

٨٩

Not. will call you to account. Allah. for the thoughtless utterances. in. your oaths. but. He will call you to account. for what. you contracted. (of) the oath. So its expiation. (is) feeding. (of) ten. needy people. of. average. (of) what. you feed. your families. or. clothing them. or. freeing. a slave. But whoever. (does) not. find. (that), then fasting. (for) three. days. That. (is the) expiation. (of) your oaths. when. you have sworn. And guard. your oaths. Thus. makes clear. Allah. to you. His Verses. so that you may. (be) grateful. (89).

89. Allāh will not impose blame upon you for what is meaningless¹ in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation² is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.³ Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful.

Footnote 1: i.e., what is sworn to only out of habit of speech or what one utters carelessly without true intent. Footnote 2: i.e., that for a deliberate oath. Footnote 3: i.e., do not take oaths indiscriminately or swear to do that which is sinful, requiring expiation.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

O you. who. believe. Verily. the intoxicants. and [the] games of chance. and (sacrifices at) altars. and divining arrows. (are an) abomination. from. (the) work. (of) the Shaitaan. so avoid it. so that you may. (be) successful. (90).

90. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid¹ it that you may be successful.

Footnote 1: - The prohibition understood from the word "avoid" is stronger than if Allāh (subḥānahu wa ta'ālā) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ ⑨١

Only. intends. the Shaitaan. to. cause. between you. [the] enmity. and [the] hatred. through. intoxicants. and gambling. and hinders you. from. (the) remembrance. (of) Allah. and from. the prayer. So will. you. (be) the ones who abstain. (91).

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

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا
فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا

الْبَلَّغُ الْمُبِينُ ٩٢

And obey. Allah. and obey. the Messenger. and beware. And if. you turn away. then know. only. upon. Our Messenger. (is to) convey (the Message). clearly. (92).

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

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93

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

٩٣

Not. on. those who. believe. and do. the good deeds. any sin. for what. they ate. when. that. they fear (Allah). and they believe. and they do. [the] good deeds. then. they fear (Allah). and believe. then. they fear (Allah). and do good. and Allah. loves. the good-doers. (93).

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

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94

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ
مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ
لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

O you. who. believe. Surely will test you. Allah. through something. of. the game . can reach it. your hands. and your spears. that may make evident. Allah. who. fears Him. in the unseen. And whoever. transgressed. after. that. then for him. (is) a punishment. painful. (94).

94. O you who have believed, Allāh will surely test you through something of the game that your hands and spears [can] reach, that Allāh may make evident those who fear

Him unseen. And whoever transgresses after that - for him is a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ
وَأَنْتُمْ حُرُمٌ ^ط وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَبِدًا
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بُلِغَ الْكَعْبَةِ أَوْ
كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكِ
صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِه ^ط عَفَا اللَّهُ عَنَّا
سَلَفٌ ^ط وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ^ط
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

O you. who. believe. (Do) not. kill. the game. while you. (are in) Ihram.
And whoever. killed it. among you. intentionally. then penalty. (is)

similar. (to) what. he killed. of. the cattle. judging. it. two men. just. among you. (as) an offering. reaching. the Kabah. or. an expiation . feeding. needy people. or. equivalent. (of) that. (in) fasting. that he may taste. (the) consequence. (of) his deed. Pardoned. (by) Allah. what. (has) passed. but whoever. returned. then will take retribution. Allah. from him. And Allah. (is) All-Mighty. Owner. (of) Retribution. (95).

95. O you who have believed, do not kill game while you are in the state of ihrām.¹ And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka‘bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.²

Footnote 1: See footnote to 5:1. Footnote 2: Refer to footnote for 3:5.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا
لَكُمْ وَلِلْغِيَّانَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ

الْبَرِّ مَا دُمْتُمْ حُرْمًا^ط وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

Is made lawful. for you. game. (of) the sea. and its food. (as) provision. for you. and for the travelers. and is made unlawful. on you. game. (of) the land. as. long as you. (are in) Ihram. And be conscious. (of) Allah. the One. to Him. you will be gathered. (96).

96. Lawful to you is game from the sea and its food as provision for you and the travelers,¹ but forbidden to you is game from the land as long as you are in the state of ihrām. And fear Allāh to whom you will be gathered.

Footnote 1: - Fishing and eating whatever is caught from the sea is permitted even during ihrām.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا
لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقَلَائِدَ^ط ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

Has (been) made. (by) Allah. the Kabah. the House. the Sacred. an establishment. for mankind. and the month(s). [the] sacred. and the (animals) for offering. and the garlands. That (is). so that you may know. that. Allah. knows. what. (is) in. the heavens. and what. (is) in. the earth. and that. Allah. of every. thing. (is) All-Knowing. (97).

97. Allāh has made the Ka‘bah, the Sacred House, standing¹ for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allāh knows what is in the heavens and what is in the earth and that Allāh is Knowing of all things.

Footnote 1: - Conspicuously as a symbol of Allāh's religion.

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

Know. that. Allah. (is) severe. (in) punishment. and that. Allah. (is) Oft-Forgiving. Most Merciful. (98).

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

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مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

Not. on. the Messenger. except. the conveyance. And Allah. knows. what. you reveal. and what. you conceal. (99).

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

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100

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

Say. Not. (are) equal. the evil. and the good. even if. impresses you. abundance. (of) the evil. So fear. Allah. O men. (of) understanding. so that you may. (be) successful. (100).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ ؕ وَإِنْ تَسْأَلُوا عَنْهَا
حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ ؕ عَفَا اللَّهُ
عَنْهَا ؕ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

O you. who. believe. (Do) not. ask. about. things. if. made clear. to you. it may distress you. and if. you ask. about it. when. is being revealed. the Quran. it would be made clear. to you. has (been) pardoned. (by) Allah. [about] it. and Allah. (is) Oft-Forgiving. All-Forbearing. (101).

101. O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'ān is being revealed, they will be shown to you. Allāh has pardoned it [i.e., that which is past]; and Allāh is Forgiving and Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كَافِرِينَ ﴿١٠٢﴾

Indeed. asked them. a people. from. before you. then. they became.
thereby. disbelievers. (102).

102. A people asked such [questions] before you; then they
became thereby disbelievers.¹

Footnote 1: - By their unwillingness to carry out what was commanded of them.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا
وَصِيلَةٍ وَلَا حَامٍ ۖ وَلَكِنَّ الَّذِينَ كَفَرُوا
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَثَرُهُمْ لَا
يَعْقِلُونَ ﴿١٠٣﴾

Not. has (been) made. (by) Allah. of. a Bahirah. and not. a Saibah. and
not. a Wasilah. and not. a Hami. [And] but. those who. disbelieved. they
invent. against. Allah. the lie. and most of them. (do) not. use reason.
(103).

103. Allāh has not appointed [such innovations as] baḥīrah or sā'ibah or waṣīlah or ḥām.¹ But those who disbelieve invent falsehood about Allāh, and most of them do not reason.

Footnote 1: - Categories of particular camels which were dedicated to the idols and set free to pasture, liberated from the service of man.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ
وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا
عَلَيْهِ آبَاءَنَا أَوَّلُو كَانُوا آبَاءُهُمْ لَا
يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

And when. it is said. to them. Come. to. what. has (been) revealed. (by) Allah. and to. the Messenger. they said. Sufficient for us. (is) what. we found. upon it. our forefathers. Even though. (that). their forefathers. (were) not. knowing. anything. and not. they (were) guided. (104).

104. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا
يُضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۖ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

O you. who. believe. Upon you. (is to guard) yourselves. Not. will harm you. (those) who. (have gone) astray. when. you have been guided. To. Allah. (is) your return . all. then He will inform you. of what. you used to. do. (105).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا
حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ

اٰثْنِيْ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرِيْنَ مِنْ
غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِي الْاَرْضِ
فَاَصَابَتْكُمْ مُّصِيبَةُ الْمَوْتِ ۖ تَحْبِسُوْنَهَا
مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمْنَ بِاللّٰهِ اِنْ
اَرْتَبْتُمْ لَا نَشْتَرِيْ بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا
قُرْبٰى ۚ وَلَا نَكْتُمُ شَهَادَةً ۗ اللّٰهُ اِنَّا اِذَا لَمِنَ
الْاٰثِمِيْنَ ﴿١٠٦﴾

O you. who. believe. (Take) testimony. among you. when. approaches.
one of you. [the] death. (at the) time (of making). [the] a will. two. men.
just. among you. or. two others. from. other than you. if. you. (are)
travel(ing). in. the earth. then befalls you. calamity. (of) [the] death.
Detain both of them. from. after. the prayer. and let them both swear. by
Allah. if. you doubt. Not. we will exchange. it for. a price. even if. he is.
(of). a near relative. and not. we will conceal. testimony. (of) Allah.
Indeed, we. then. (will) surely (be) of. the sinners. (106).

106. O you who have believed, testimony [should be
taken] among you when death approaches one of you at the

time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allāh if you doubt [their testimony, saying], "We will not exchange it [i.e., our oath] for a price [i.e., worldly gain], even if he should be a near relative, and we will not withhold the testimony of [i.e., ordained by] Allāh. Indeed, we would then be of the sinful."

فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَأَخْرَجَ
يَقُومُنَ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ
عَلَيْهِمُ الْأُولَىٰ فَيُقْسِمْنَ بِاللَّهِ لَشَهَادَتُنَا
أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا^{١٠٤} إِنَّا إِذَا
لَيْنَ الظَّالِمِينَ

Then if. it is discovered. (on). that the two. (were) guilty. (of) sin. then (let) two others. stand. (in) their place. from. those who. have a lawful right. over them . the former two . and let them both swear. by Allah.

Surely our testimony. (is) truer. than. testimony of the other two. and not. we have transgressed. Indeed, we. then. (will be) of. the wrongdoers. (107).

107. But if it is found that those two were guilty of sin [i.e., perjury], let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allāh, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

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ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ^ط
وَاتَّقُوا اللَّهَ وَاسْمَعُوا^ط وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

That. (is) closer. that. they will give. the testimony. in. its (true) form. or. they would fear. that. will be refuted. their oaths. after. their (others) oaths. And fear. Allah. and listen. and Allah. (does) not. guide. the people. the defiantly disobedient. (108).

108. That is more likely that they will give testimony according to its [true] objective, or [at least] they would

fear that [other] oaths might be taken after their oaths. And fear Allāh and listen [i.e., obey Him]; and Allāh does not guide the defiantly disobedient people.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا
أُجِبْتُمْ^ط قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

(The) day. will (be) gathered. (by) Allah. the Messengers. and He will say. What. was (the) response you received. They said. (There is) no. knowledge. for us. Indeed You. You. (are the) Knower. (of) the unseen. (109).

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

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ ^{وقف لازم} إِذْ آيَّدْتُكَ
بِرُوحِ الْقُدُسِ ^{قف} تَكَلَّمَ النَّاسُ فِي الْبَهْدِ
وَكَهْلًا ^ج وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ ^ج وَإِذْ تَخْلُقُ مِنَ
الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا
فَتَكُونُ طَيْرًا ^ج بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ
وَالْأَبْرَصَ ^ج بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ^ج
وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ

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

When. said. Allah. O Isa. son. (of) Maryam. Remember. My Favor. upon you. and upon. your mother. when. I strengthened you. with (the) Spirit. the Holy. you spoke. (to) the people. in. the cradle. and (in) maturity. And when. I taught you. the Book. and the wisdom. and the Taurat. and the Injeel. and when. you make. from. the clay. like the shape. (of) the bird. by My permission. then you breath. into it. and it becomes. a bird. by My permission. and you heal. the born blind. and the leper. by My permission. and when. you bring forth. the dead. by My permission. And when. I restrained. (the) Children. (of) Israel. from you. when. you came to them. with the clear proofs. then said. those who. disbelieved. among them. Not. (is) this. but. magic. clear. (110).

110. [The Day] when Allāh will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Gabriel] and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who

disbelieved among them said, "This is not but obvious magic."

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

And when. I inspired. to. the disciples. to. believe. in Me. and in My Messenger. they said. We believe. and bear witness. that indeed we. (are) Muslims. (111).

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

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إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا

مَا يَدَّةً مِّنَ السَّمَاءِ ط قَالَ اتَّقُوا اللَّهَ إِن
كُنْتُمْ مُّؤْمِنِينَ ﴿١١٢﴾

When. said. the disciples. O Isa. son. (of) Maryam. Is. able. your Lord. to. send down. to us. a table spread. from. the heaven. He said. Fear. Allah. if. you are. believers. (112).

112. [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord¹ send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allāh, if you should be believers."

Footnote 1: - i.e., will Allāh consent to. (His ability is undoubted.)

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

They said. We wish. that. we eat. from it. and satisfy. our hearts. and we know. that. certainly. you have spoken the truth to us. and we be. over it. among. the witnesses. (113).

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

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

Said. Isa. son. (of) Maryam. O Allah. our Lord. send down. to us. a table spread. from. the heaven. to be. for us. a festival. for first of us. and last of us. and a sign. from You. And provide us. and You. (are) best. (of) the providers. (114).

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

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قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ
بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ
أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾

Said. Allah. Indeed I. (will) send it down. to you. then whoever.
disbelieves. after (that). among you. then indeed I. [I] will punish him.
(with) a punishment. not. I have punished. anyone. among. the worlds.
(115).

115. Allāh said, "Indeed, I will send it down to you, but
whoever disbelieves afterwards from among you - then
indeed will I punish him with a punishment by which I
have not punished anyone among the worlds."

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن
دُونِ اللَّهِ ۖ قَالَ سُبْحَنكَ مَا يَكُونُ لِي أَنْ

أَقُولَ مَا لَيْسَ لِي^ق بِحَقِّ^ط إِنْ كُنْتُ قُلْتُهُ
فَقَدْ عَلِمْتَهُ^ط تَعْلَمُ مَا فِي نَفْسِي وَلَا
أَعْلَمُ مَا فِي نَفْسِكَ^ط إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ ⑪٦

And when. said. Allah. O Isa. son. (of) Maryam. Did you. say. to the people. Take me. and my mother. (as) two gods. from. besides. Allah. He said. Glory be to You. Not. was. for me. that. I say. what. not. I. (had) right. If. I had. said it. then surely. You would have known it. You know. what. (is) in. myself. and not. I know. what. (is) in. Yourself. Indeed, You. You. (are) All-Knower. (of) the unseen. (116).

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

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

Not. I said. to them. except. what. You commanded me. [with it]. that.
 You worship. Allāh. my Lord. and your Lord. And I was. over them. a
 witness. that. as long as I. (was) among them. then when. You raised me.
 You were. [You]. the Watcher. over them. and You. (are) on. every. thing.
 a Witness. (117).

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

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

If. You punish them. then indeed they. (are) Your slaves. and if. You forgive. [for] them. then indeed You. You. (are) the All-Mighty. the All-Wise. (118).

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

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ ۖ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Will say. Allah. This. Day. will profit. the truthful. their truthfulness. For them. (are) Gardens. flows. from. underneath it. the rivers. will abide. in it. forever. is pleased. Allah. with them. and they are pleased. with Him. That. (is) the success. (the) great. (119).

119. Allāh will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ط
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢٠﴾

To Allah (belongs). the dominion. (of) the heavens. and the earth. and what. (is) in them. And He. (is) on. every. thing. All-Powerful. (120).

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