



Noble Qur'an (English Translation)

Dr. Muhammad Taqi-ud-Din Al-Hilali,
Dr. Muhammad Muhsin Khan

The **Noble Qur'an**, known as the **Hilali-Khan** translation, is a translation of the Qur'an by Dr. Muhammad Muhsin Khan, and Dr. Muhammad Taqi-ud-Din al-Hilali. This English translation was sponsored by the Saudi government. It is assumed that this is the most popular and "Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This venture utilizes mainstream classical sources of commentaries namely, Tabari, Qurtubi and Ibn Kathir.

Surah Al Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الم

Alif-Lam-Meem.

(These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings).

2.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al- Muttaqoon (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)).

3.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them (i.e. give Zakat, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.).

4.

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

And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in (the Taurat (Torah) and the Injeel (Gospel), etc.) which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

5.

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on (true) guidance from their Lord, and they are the successful.

6.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.

7.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.

9.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

10.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

11.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Verily! They are the ones who make mischief, but they perceive not.

13.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ^ط

And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansar and Al-Muhajiroon) have believed," they say: "Shall we believe as the fools have believed?"

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

Verily, they are the fools, but they know not.

14.

وَإِذْ التَّقْوَى الَّذِينَ آمَنُوا قَالُوا آمَنَّا

And when they meet those who believe, they say: "We believe,"

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

but when they are alone with their Shayatin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."

15.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah mocks at them and gives them increase in their wrong-doings to wander blindly.

16.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبَّحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see.

18.

صُمُّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ

They are deaf, dumb, and blind, so they return not (to the Right Path).

19.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ

وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together).

20.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

And if Allah willed, He could have taken away their hearing and their sight.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Certainly, Allah has power over all things.

21.

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

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious - see V.2:2).

22.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you.

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

23.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

24.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).

كَلَّمَارِزْقُوا مِنْهَا مِنْ شَمْرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رِزِقْنَا مِنْ قَبْلُ وَأْتُوا بِهِ مُتَشَابِهًا

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste)

وَهُمْ فِيهَا أزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

26.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

And as for those who believe, they know that it is the Truth from their Lord,

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

but as for those who disbelieve, they say: "What did Allah intend by this parable?"

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

By it He misleads many, and many He guides thereby.

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

And He misleads thereby only those who are Al-Fasiqoon (the rebellious, disobedient to Allah).

27.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ

Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's Religion of Islamic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth,

أُولَئِكَ هُمُ الْخَاسِرُونَ

it is they who are the losers.

28.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ^ط

How can you disbelieve in Allah?

Seeing that you were dead and He gave you life.

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

29.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ^ج

He it is Who created for you all that is on earth. Then He Istawa (rose over) towards the heaven and made them seven heavens and

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the All-Knower of everything.

30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ^ط

They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He (Allah) said: "I know that which you do not know."

31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ

إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

He said: "O Adam! Inform them of their names,"

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth,

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

and I know what you reveal and what you have been concealing?"

34.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

And (remember) when We said to the angels: "Prostrate yourselves before Adam."

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And they prostrated except Iblees (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).

35.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will,

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

but come not near this tree or you both will be of the Zalimoon (wrong-doers)."

36.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ^ط

Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were.

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ^ط

We said: "Get you down, all, with enmity between yourselves.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

On earth will be a dwelling place for you and an enjoyment for a time."

37.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ^ج

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance).

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا^ط

We said: "Get down all of you from this place (the Paradise),

فَإِذَا يَأْتِيَكُم مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^ط

But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

40.

يَا بَنِي إِسْرَائِيلَ

اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

41.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ^ط

And believe in what I have sent down (this Quran), confirming that which is with you, (the Taurat (Torah) and the Injeel (Gospel)), and be not the first to disbelieve therein,

وَلَا تَشْتَرُوا بِآيَاتِي شَيْئًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ

and buy not with My Verses (the Taurat (Torah) and the Injeel (Gospel)) a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabaree, Vol. I, Page 253).

42.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And mix not truth with falsehood, nor conceal the truth (i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)) while you know (the truth).

43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka (i.e. bow down or submit yourselves with obedience to Allah) along with ArRakioon.

44.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ^ج

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Taurat (Torah))!

أَفَلَا تَعْقِلُونَ

Have you then no sense?

45.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And seek help in patience and As-Salat (the prayer)

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

and truly it is extremely heavy and hard except for Al-Khashioon (i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)).

46.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

47.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the Alameen (mankind and jinns) (of your time period, in the past).

48.

وَاتَّقُوا يَوْمًا مَا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

49.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ

يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

And (remember) when We delivered you from Firauns (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women,

وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

and therein was a mighty trial from your Lord.

50.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And (remember) when We separated the sea for you and saved you and drowned Firauns (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51.

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

And (remember) when We appointed for Moosa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimoon (polytheists and wrong-doers, etc.).

52.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

Then after that We forgave you so that you might be grateful.

53.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

And (remember) when We gave Moosa (Moses) the Scripture (the Taurat (Torah)) and the criterion (of right and wrong) so that you may be guided aright.

54.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنِّي كُنْتُ بِكُمْ غَافِلًا لَّأَنْفُسِكُمْ أَنتُمْ الظَّالِمِينَ

And (remember) when Moosa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf.

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ

So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord."

ج

فَتَابَ عَلَيْكُمْ

Then He accepted your repentance.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Truly, He is the One Who accepts repentance, the Most Merciful.

55.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

And (remember) when you said: "O Moosa (Moses)! We shall never believe in you till we see Allah plainly."

فَأَخَذَتْكُمْ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

But you were seized with a thunderbolt (lightning) while you were looking.

56.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Then We raised you up after your death, so that you might be grateful.

57.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى ط ط لَعَلَّكُمْ تَشْكُرُونَ

And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you,"

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

(but they rebelled).

And they did not wrong Us but they wronged themselves.

58.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا

ج
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: Forgive us, and We shall forgive you your sins

وَسَنَزِيدُ الْمُحْسِنِينَ

and shall increase (reward) for the good doers."

59.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

But those who did wrong changed the word from that which had been told to them for another, So We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allah's Obedience.

(Tafsir At-Tabaree, Vol. I, Page 305).

60.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

And (remember) when Moosa (Moses) asked for water for his people, We said: "Strike the stone with your stick."

فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

"Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."

61.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا

And (remember) when you said, "O Moosa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Foom (wheat or garlic), its lentils and its onions."

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said, "Would you exchange that which is better for that which is lower?"

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ فِيهَا مَا سَأَلْتُمْ

Go you down to any town and you shall find what you want!"

وَصُرِّبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That was because they used to disbelieve the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully.

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins).

62.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ

Verily! Those who believe and those who are Jews and Christians, and Sabians,

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve .

63.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqoon (the pious - see V.2:2).

64.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ

Then after that you turned away.

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.

65.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e Saturday).

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

We said to them: "Be you monkeys, despised and rejected."

66.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqoon (the pious - see V.2:2).

67.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً^ط

And (remember) when Moosa (Moses) said to his people: "Verily, Allah commands you that you slaughter a cow."

قَالُوا أَتَتَّخِذُنَا هُزُوًا^ط

They said, "Do you make fun of us?"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

He said, "I take Allah's Refuge from being among Al-Jahiloon (the ignorants or the foolish)."

68.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ^ج

They said, "Call upon your Lord for us that He may make plain to us what it is!"

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ^ط

He said, "He says, Verily, it is a cow neither too old nor too young, but (it is) between the two conditions, so do what you are commanded."

69.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَمَا^ج

They said, "Call upon your Lord for us to make plain to us its colour."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْهَمَاتٌ سُرٌّ تَأْخِذُ الرِّبَّانِينَ

He said, "He says, It is a yellow cow, bright in its colour, pleasing to the beholders."

70.

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

They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be guided."

71.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثْبِرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا^ج

He (Moosa (Moses)) said, "He says, It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow."

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ^ج

They said, "Now you have brought the truth."

فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

So they slaughtered it though they were near to not doing it.

72.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ خُرَجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ^ط

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.

73.

فَقُلْنَا اضْرِبْهُ بِبَعْضِهَا^ج

So We said: "Strike him (the dead man) with a piece of it (the cow)."

كَذَلِكَ يُخَيِّرُ اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Then, after that, your hearts were hardened and became as stones or even worse in hardness.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

And indeed, there are stones out of which rivers gush forth,

وَإِنَّ مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ

and indeed, there are of them (stones) which split asunder so that water flows from them,

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.

75.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا كُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ

ثُمَّ يُحَرِّفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ

Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Taurat (Torah)), then they used to change it knowingly after they understood it?

76.

وَإِذَا الْقَوْمَ الَّذِينَ آمَنُوا قَالُوا آمَنَّا

And when they (Jews) meet those who believe (Muslims), they say, "We believe",

وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ

قَالُوا اتَّخَذَ اللَّهُ عَلَيْهِمْ رِيبًا فَتَنَّاكَ لِلْجَانِبِ كَمَا كُنْتَ آيَاتٍ لِلْقَوْمِ بِمَا كُنْتَ تَعْلَمُ

but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you (Jews, about the description and the qualities of Prophet Muhammad Peace be upon him , that which are written in the Taurat (Torah)) , that they (Muslims) may argue with you (Jews) about it before your Lord?"

أَفَلَا تَعْقِلُونَ

Have you (Jews) then no understanding?

77.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Know they (Jews) not that Allah knows what they conceal and what they reveal?

78.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنَّهُمْ إِلَّا يَظُنُّونَ

And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price!

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Woe to them for what their hands have written and woe to them for that they earn thereby.

80.

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

قُلْ أَخَذْتُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ أُخْلِفَ اللَّهُ عَهْدَكُمْ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?"

81.

بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

83.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakeen (the poor),

(Tafsir At-Tabaree, Vol. 10, Page 158 (Verse 9:60))

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him), and perform As-Salat (Iqamat-as-Salat), and give Zakat.

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُعْرِضُونَ

Then you slid back, except a few of you, while you are backsliders.

(Tafsir Al-Qurtubee, Vol. 2, Page 392)

84.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِنْ دِيَارِكُمْ

And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings.

ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

Then, (this) you ratified and (to this) you bear witness.

85.

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ

تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression.

وَإِنْ يَأْتُواكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

Then do you believe in a part of the Scripture and reject the rest?

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

Then what is the recompense of those who do so among you, except disgrace in the life of this world,

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

86.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

87.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

And indeed, We gave Moosa (Moses) the Book and followed him up with a succession of Messengers.

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَا بِرُوحِ الْقُدُسِ

And We gave Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rooh-ul-Qudus (Jibrael (Gabriel)).

أَفَلَمَّا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant?

فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Some, you disbelieved and some, you killed.

88.

وَقَالُوا قُلُوبُنَا غُلْفٌ^ج

And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)."

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

Nay, Allah has cursed them for their disbelief, so little is that which they believe.

89.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

And when there came to them (the Jews), a Book (this Quran) from Allah confirming what is with them (the Taurat (Torah) and the Injeel (Gospel)), although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved,

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ^ج

then when there came to them that which they had recognised, they disbelieved in it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

So let the Curse of Allah be on the disbelievers.

90.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ^ص

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Quran), grudging that Allah should reveal of His Grace unto whom He will of His slaves.

فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ^ج

So they have drawn on themselves wrath upon wrath.

وَاللَّكَافِرِينَ عَذَابٌ مُّهِينٌ

And for the disbelievers, there is disgracing torment.

91.

وَإِذ قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوَدُّونَا نَحْنُ نَكْفُرُ وَبِمَا وَرَاءَهُ

And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us."

وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ

And they disbelieve in that which came after it, while it is the truth confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِينَ

Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"

92.

وَلَقَدْ جَاءَكُمْ مُّوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

And indeed Moosa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimoon (polytheists and wrong-doers).

93.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief.

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

Say: "Worst indeed is that which your faith enjoins on you if you are believers."

94.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ

إِنْ كُنْتُمْ صَادِقِينَ

Say to (them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

95.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimoon (polytheists and wrong-doers).

96.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا

And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allah (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.).

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍ حِرْجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

وَاللَّهُ بِصِعْرٍ بِمَا يَعْمَلُونَ

And Allah is All-Seer of what they do.

97.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Quran) down to your heart by Allah's Permission, confirming what came before it (i.e. the Taurat (Torah) and the Injeel (Gospel)) and guidance and glad tidings for the believers.

98.

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

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers."

99.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

And indeed We have sent down to you manifest Ayat (these Verses of the Quran which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fasiqoon (those who rebel against Allah's Command).

100.

أَوْ كَلَّمَا عَاهَدُوا عَاهِدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ

Is it not (the case) that every time they make a covenant, some party among them throw it aside?

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

Nay! the truth is most of them believe not.

101.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

And when there came to them a Messenger from Allah (i.e. Muhammad Peace be upon him) confirming what was with them,

نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

102.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon).

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

وَمَا أَنْزَلَ عَلَى الْمَلَكِينَ بِبَابِلَ هَامُوتَ وَمَاهُوتَ

Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men

magic and such things that came down at Babylon to the two angels, Haroot and Maroot,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ^ط

but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ^ج

And from these (angels) people learn that by which they cause separation between man and his wife,

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ^ج

but they could not thus harm anyone except by Allah's Leave.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^ج

And they learn that which harms them and profits them not.

وَلَقَدْ عَلِمُوا مَنْ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ^ج

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.

وَلَيْتَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ^ج

And how bad indeed was that for which they sold their own selves, if they but knew.

103.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ^ط

And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

104.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا^ط

O you who believe! Say not (to the Messenger Peace be upon him) Raina but say Unzurna (Do make us understand) and hear.

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

And for the disbelievers there is a painful torment. (See Verse 4:46)

105. مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ^ط

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al- Mushrikoon (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ^ج

But Allah chooses for His Mercy whom He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the Owner of Great Bounty.

106. مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا^ط

Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Know you not that Allah is able to do all things?

107. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ^ط

Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth?

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And besides Allah you have neither any Walee (protector or guardian) nor any helper.

108. أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ^ط

Or do you want to ask your Messenger (Muhammad Peace be upon him) as Moosa (Moses) was asked before (i.e. show us openly our Lord?).

وَمَنْ يَتَّبِدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And he who changes Faith for disbelief, verily, he has gone astray from the right way.

109.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ
مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allah's Messenger) has become manifest unto them.

فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.

10.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And perform As-Salat (Iqamat-as-Salat), and give Zakat,

وَمَا تَقَدَّمُوا لِيَ أَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Certainly, Allah is All-Seer of what you do.

111.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ

And they say, "None shall enter Paradise unless he be a Jew or a Christian."

تِلْكَ أَمَانِيُّهُمْ

These are their own desires.

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."

112.

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

Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.

(See Tafsir Ibn Katheer, Vol.1, Page 154).

113.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ

The Jews said that the Christians follow nothing (i.e. are not on the right religion);

وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

Like unto their word, said (the pagans) who know not.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

114.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

And who is more unjust than those who forbid that Allah's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's Mosques and strive for their ruin?

أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ^ج

It was not fitting that such should themselves enter them (Allah's Mosques) except in fear.

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ

For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ^ج

And to Allah belong the east and the west,

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ^ج

so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne).

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Surely! Allah is All-Sufficient for His creatures needs, All-Knowing.

116.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring).

سُبْحَانَهُ^ط

Glory be to Him (Exalted be He above all that they associate with Him).

بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ^ط

Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117.

بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ^ط

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

118.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?"

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

So said the people before them words of similar import.

تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

120.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion.

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say: "Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance.

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Quran), then you would have against Allah neither any Walee (protector or guardian) nor any helper.

121.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ^ط

Those (who embraced Islam from Bane Israel) to whom We gave the Book (the Taurat (Torah)) (or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Quran)) recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein.

وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

And whoso disbelieves in it (the Quran), those are they who are the losers.
(Tafsir Al-Qurtubee. Vol. 2, Page 95).

122.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the Alameen (mankind and jinns) (of your time-period, in the past).

123.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ^ط قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا^ط

And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind."

قَالَ وَمِنْ ذُرِّيَّتِي^ط

(Ibrahim (Abraham)) said, "And of my offspring (to make leaders)."

قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

(Allah) said, "My Covenant (Prophethood, etc.) includes not Zalimoon (polytheists and wrong-doers)."

125.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ

And (remember) when We made the House (the Kabah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) (or the stone on which Ibrahim (Abraham) stood while he was building the Kabah) as a place of prayer (for some of your prayers, e.g. two Rakat after the Tawaf of the Kabah at Makkah),

وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

and We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Kabah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).

126.

وَإِذْ قَالَ إِبْرَاهِيمُ

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And (remember) when Ibrahim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day."

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127.

وَإِذِ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ishmael) were raising the foundations of the House (the Kabah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

128.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and Umrah, etc.), and accept our repentance.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Truly, You are the One Who accepts repentance, the Most Merciful.

129. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Quran) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Verily! You are the All-Mighty, the All-Wise."

130. وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself?

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the Alameen (mankind, jinns and all that exists)."

132. وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Yaqoob (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)."

133.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي

Or were you witnesses when death approached Yaqoob (Jacob)? When he said unto his sons, "What will you worship after me?"

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaque (Isaac), One Ilah (God), and to Him we submit (in Islam)."

134.

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

That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا

And they say, "Be Jews or Christians, then you will be guided."

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa (Islamic Monotheism, i.e. to worship none but Allah (Alone)), and he was not of Al-Mushrikoon (those who worshipped others along with Allah - see V.2:105)."

136.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا

وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaque (Isaac), Yaqoob (Jacob), and to Al-Asbat (the twelve sons of Yaqoob (Jacob)),

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ

and that which has been given to Moosa (Moses) and Iesa (Jesus), and that which has been given to the Prophets from their Lord.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between any of them, and to Him we have submitted (in Islam)."

137.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا^ط

So if they believe in the like of that which you believe, then they are rightly guided,

وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ^ج

but if they turn away, then they are only in opposition. So Allah will suffice you against them.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And He is the All-Hearer, the All-Knower.

138.

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

(Our Sibghah (religion) is) the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allahs? And we are His worshippers. (Tafsir Ibn Katheer.)

139.

قُلْ أَنْتَجِدُونَ فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ

Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord?

وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

140.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى^ط

Or say you that Ibrahim (Abraham), Ismail (Ishmael), Ishaque (Isaac), Yaqoob (Jacob) and Al-Asbat (the twelve sons of Yaqoob (Jacob)) were Jews or Christians?

قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ^ط

Say, "Do you know better or does Allah (knows better... that they all were Muslims)?"

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَ كُفْرِهِ مِنَ اللَّهِ ^ط

And who is more unjust than he who conceals the testimony (i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)) he has from Allah?

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do."

141.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ^ط

That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn.

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

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

142.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَآلَهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ^ج

The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they were used to face in prayer."

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ^ج

Say, (O Muhammad SAW) "To Allah belong both, east and the west.

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He guides whom He wills to a Straight Way."

143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا^ط

Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)), a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ^ج

And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger).

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ^ج

Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Truly, Allah is full of kindness, the Most Merciful towards mankind.

144.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا^ج

Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you,

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^ج

so turn your face in the direction of Al-Masjid- al-Haram (at Makkah).

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ^ط

And wheresoever you people are, turn your faces (in prayer) in that direction.

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ^ط

Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Kabah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

145.

وَلَئِن آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ^ج

And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction),

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ^ج

nor are you going to follow their Qiblah (prayer direction).

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ^ج

And they will not follow each others Qiblah (prayer direction).

وَلَئِن أَتَيْتَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ^ل

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimoon (polytheists, wrong-doers, etc.).

146.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ^ط

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Kabah at Makkah) as they recognise their sons.

وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

But verily, a party of them conceal the truth while they know it -

(i.e. the qualities of Muhammad SAW which are written in the Taurat (Torah) and the Injeel (Gospel)).

147.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ^ط

(This is) the truth from your Lord. So be you not one of those who doubt.

148.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ^ج

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

أَيِّن مَّا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection).

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Truly, Allah is Able to do all things.

149.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ

And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), that is indeed the truth from your Lord.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

150.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

And from wheresoever you start forth (for prayers), turn your face in the direction of Al- Masjid-al-Haram (at Makkah),

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrongdoers,

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعُوا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.

151.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ

يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh -jurisprudence),

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

and teaching you that which you used not to know.

152.

فَاذْكُرُونِي أَذْكَرُكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

O you who believe! Seek help in patience and As-Salat (the prayer).

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Truly! Allah is with As- Sabirin (the patient ones, etc.).

154.

وَلَا تَقُولُوا الْمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ

And say not of those who are killed in the Way of Allah, "They are dead."

بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Nay, they are living, but you perceive (it) not.

155.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَرَاتِ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits,

وَبَشِّرِ الصَّابِرِينَ

but give glad tidings to As-Sabirin (the patient ones, etc.).

156.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."

157.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

158.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah.

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

So it is not a sin on him who perform Hajj or Umrah (pilgrimage) of the House (the Kabah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah).

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower.

159.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ

Verily, those who conceal the clear proofs, evidences and the guidance,

مِنْ بَعْدِ مَا بَيَّنَّا لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

160.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance.

وَأَنَا التَّوَّابُ الرَّحِيمُ

And I am the One Who accepts repentance, the Most Merciful.

161.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.

162.

خَالِدِينَ فِيهَا ۗ

They will abide therein (under the curse in Hell),

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

their punishment will neither be lightened, nor will they be reprieved.

163.

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

64.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day,

وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

and the ships which sail through the sea with that which is of use to mankind,

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death,

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

and the moving (living) creatures of all kinds that He has scattered therein,

وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

165.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ^ط

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ^ط

But those who believe, love Allah more (than anything else).

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

166.

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

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ^ط

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ^ط

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire .

168. يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ^ج

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan).

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Verily, he is to you an open enemy.

169. إِنَّهَا يَا مَرْكُومٌ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(Shaitan (Satan)) commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not.

170. وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

When it is said to them: "Follow what Allah has sent down."

قَالُوا بَلْ نَتَّبِعُ مَا آَلَفَيْنَا عَلَيْهِ آبَاءَنَا^ط

They say: "Nay! We shall follow what we found our fathers following."

أُولَئِكَ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

(Would they do that!)

Even though their fathers did not understand anything nor were they guided?

171. وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً^ج

And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries.

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

(They are) deaf, dumb and blind. So they do not understand.

172. يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

O you who believe (in the Oneness of Allah - Islamic Monotheism)!

Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

173.

إِثْمًا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ^ط

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering).

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ^ج

But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Truly, Allah is Oft-Forgiving, Most Merciful.

174.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ شِمْنًا قَلِيلًا ^ل

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire.

وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ^ج

Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness.

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

So how bold they are (for evil deeds which will push them) to the Fire.

176.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ^ط

That is because Allah has sent down the Book (the Quran) in truth.

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

And verily, those who disputed as regards the Book are far away in opposition.

177.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers);

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets

وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free,

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

performs As-Salat (Iqamat-as-Salat), and gives the Zakat,

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

and who fulfill their covenant when they make it,

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Such are the people of the truth and they are AlMuttaqoon (pious - see V.2:2).

178.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ

O you who believe!

Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder:

ج
الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى

the free for the free, the slave for the slave, and the female for the female.

ط
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ

But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness.

ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۖ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

179.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqoon (the pious - see V.2:2).

180.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

ط
إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners.

حَقًّا عَلَى الْمُتَّقِينَ

(This is) a duty upon Al-Muttaqoon (the pious - see V.2:2).

181.

ج
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

Then whoever changes the bequest after hearing it, the sin shall be on those who make the change.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Truly, Allah is All-Hearer, All-Knower.

182.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ^ج

But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Certainly, Allah is Oft-Forgiving, Most Merciful.

183.

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

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious - see V.2:2).

184.

أَيَّامًا مَعْدُودَاتٍ^ج

(Observing Saum (fasts)) for a fixed number of days,

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ^ج

but if any of you is ill or on a journey, the same number (should be made up) from other days.

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ^ط

And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day).

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ^ج

But whoever does good of his own accord, it is better for him.

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ^ط

And that you fast, it is better for you if only you know.

185.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ^ج

The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ^ط

So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month,

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ^ظ

and whoever is ill or on a journey, the same number (of days which one did not observe Saum (fasts) must be made up) from other days.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days),

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

and that you must magnify Allah (i.e. to say Takbeer (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal) for having guided you so that you may be grateful to Him.

186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ^ط

And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

So let them obey Me and believe in Me, so that they may be led aright.

187.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ^ج

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts).

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ^ظ

They are Leebas (i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabaree), for you and you are the same for them.

عَلَّمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ^ط

Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.

فَالآنَ بَاشِرُوهُمْ^ج وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

So now have sexual relations with them and seek that which Allah has ordained for you (offspring),

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ^ط

and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night),

ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ^ج

then complete your Saum (fast) till the nightfall.

وَلَا تَبَاشِرُوهُمْ^ط وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

And do not have sexual relations with them (your wives) while you are in Itikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا^ط

These are the limits (set) by Allah, so approach them not.

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al-Muttaqoon (the pious - see V.2:2).

188.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

يَسْأَلُونَكَ عَنِ الْأَهْلِ^ط

They ask you (O Muhammad SAW) about the new moons.

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ^ط

Say:

These are signs to mark fixed periods of time for mankind and for the pilgrimage.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى^ط وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا^ج

It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors,

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

and fear Allah that you may be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا^ج

And fight in the Way of Allah those who fight you, but transgress not the limits.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Truly, Allah likes not the transgressors.

(This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)).

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ^ج

And kill them wherever you find them, and turn them out from where they have turned you out.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ^ج

And Al-Fitnah is worse than killing.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُواكُمْ فِيهِ^ط

And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there.

فَإِنْ قَاتَلُواكُمْ فَاغْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ^ط

But if they attack you, then kill them. Such is the recompense of the disbelievers.

192.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they cease, then Allah is Oft-Forgiving, Most Merciful.

193.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ^ط

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone).

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

But if they cease, let there be no transgression except against Az-Zalimoon (the polytheists, and wrong-doers, etc.)

194.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ^ج

The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas).

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ^ج

Then whoever transgresses the prohibition against you, you transgress likewise against him.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fear Allah, and know that Allah is with Al-Muttaqoon (the pious - see V.2:2).

195.

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

And spend in the Cause of Allah (i.e. Jihad of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinoon (the good-doers).

196.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ^ج

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and Umrah (i.e. the pilgrimage to Makkah) for Allah.

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ^ج

But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ^ج

And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep).

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ^ج

Then if you are in safety and whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu and Al-Qiran), he must slaughter a Hady such as he can afford,

فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ^ط

but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all.

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ^ج

This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah).

وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear Allah much and know that Allah is Severe in punishment.

197.

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ^ج

The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days).

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ^ط

So whosoever intends to perform Hajj (therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

And whatever good you do, (be sure) Allah knows it.

وَتَذَرُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And take a provision (with you) for the journey, but the best provision is At-Taqa (piety, righteousness, etc.).

وَاتَّقُوا يَا أُولِي الْأَلْبَابِ

So fear Me, O men of understanding!

198.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.).

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

Then when you leave Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mashar-il-Haram.

وَإِذْ كُروهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

199.

ثُمَّ أفيضوا مِنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ

Then depart from the place whence all the people depart and ask Allah for His Forgiveness.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Truly, Allah is Oft-Forgiving, Most-Merciful.

200.

فَإِذَا أَقَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

So when you have accomplished your Manasik ((i.e. Ihram, Tawaf of the Kabah and As-Safa and Al-Marwah), stay at Arafat, Muzdalifah and Mina, Ramy of Jamarat, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)). Remember Allah as you remember your forefathers or with a far more remembrance.

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201.

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

And of them there are some who say:

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202.

أُولَئِكَ لَهُمْ نَصِيبٌ بِمَا كَسَبُوا

For them there will be allotted a share for what they have earned.

وَاللَّهُ سَرِيعُ الْحِسَابِ

And Allah is Swift at reckoning.

203.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

And remember Allah during the appointed Days.

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him,

لِمَنْ اتَّقَىٰ وَاتَّقَىٰ اللَّهَ وَعَلِمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.

204.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

205.

وَإِذْ تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

206.

وَإِذْ أَقِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ

And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime.

فَحَسْبُهَا جَهَنَّمُ ۚ

So enough for him is Hell,

وَلَبِئْسَ الْمِهَادُ

and worst indeed is that place to rest!

207.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۗ

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

208.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan).

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Verily! He is to you a plain enemy.

209.

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

Then if you slide back after the clear signs (Prophet Muhammad SAW and this Quran, and Islam) have come to you, then know that Allah is All-Mighty, All-Wise.

210. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ^ج

Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels?

(Then) the case would be already judged.

وَالِلَّهِ تُرْجَعُ الْأُمُورُ

And to Allah return all matters (for decision).

211. سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمُ مِنْ آيَةٍ بَيِّنَةٍ^ط

Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whoever changes Allah's Favour after it had come to him, (e.g. renounces the Religion of Allah (Islam) and accepts Kufr (disbelief)) then surely, Allah is Severe in punishment.

212. زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا^ز

Beautified is the life of this world for those who disbelieve, and they mock at those who believe.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ^ح

But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection.

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

213. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

Mankind were one community and Allah sent Prophets with glad tidings and warnings,

ج
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

and with them He sent the Scripture in truth to judge between people in matters wherein they differed.

ط
وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ

And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.

ظ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ

Then Allah by His Leave guided those who believed to the truth of that wherein they differed.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And Allah guides whom He wills to a Straight Path.

214.

ط
أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?

ظ
مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?"

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Yes! Certainly, the Help of Allah is near!

215.

ط
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

They ask you (O Muhammad SAW) what they should spend.

ظ
قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

Say: Whatever you spend of good must be for parents and kindred and orphans and AlMasakin (the poor) and the wayfarers,

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

and whatever you do of good deeds, truly, Allah knows it well.

216.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ^ط

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it,

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ^ط وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ^ط

and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Allah knows but you do not know.

217.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ^ط

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar).

قُلْ قِتَالٌ فِيهِ كَبِيرٌ^ط

Say, "Fighting therein is a great (transgression)

وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ^ج

but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants,

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ^ط

and Al-Fitnah is worse than killing.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا^ج

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ^ط

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter,

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^ط

and they will be the dwellers of the Fire. They will abide therein forever."

218. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ^ج

Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy.

وَاللَّهُ غَفُورٌ رَحِيمٌ

And Allah is Oft-Forgiving, Most-Merciful.

219. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ^ط

They ask you (O Muhammad SAW) concerning alcoholic drink and gambling.

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا^ط

Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit."

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

And they ask you what they ought to spend.

قُلِ الْعَفْوَ^ط

Say: "That which is beyond your needs."

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Thus Allah makes clear to you His Laws in order that you may give thought.

فِي الدُّنْيَا وَالْآخِرَةِ^ط

In (to) this worldly life and in the Hereafter.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى^ط

And they ask you concerning orphans.

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ^ج

Say:

"The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ^ج

And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property).

وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ^ج

And if Allah had wished, He could have put you into difficulties.

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Truly, Allah is All-Mighty, All-Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ^ج

And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone).

وَالْأَمَةُ الْمُؤْمِنَةُ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ^ط

And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you.

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا^ج

And give not (your daughters) in marriage to Al-Mushrikoon till they believe (in Allah Alone)

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ^ط

and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you.

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ^ط

Those (Al-Mushrikoon) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave,

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ^ط

They ask you concerning menstruation.

قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا الدِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ^ط

Say:

that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath).

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ^ج

And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina).

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

223.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ^ط

Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselves.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).

224. وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

225. لَا يُؤْخَذُكُمْ بِاللَّعْوِي فِي أَيْمَانِكُمْ

Allah will not call you to account for that which is unintentional in your oaths,

وَلَكِنْ يُؤْخَذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.

226. لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.

227. وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

228. وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

And divorced women shall wait (as regards their marriage) for three menstrual periods,

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا^ج

And their husbands have the better right to take them back in that period, if they wish for reconciliation.

وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ^ج

And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable,

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ^ط وَاللَّهُ عَزِيزٌ حَكِيمٌ

but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

229.

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ^ط بِمَعْرُوفٍ أَوْ تَسْرِيحٌ^ط بِإِحْسَانٍ

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا^ط بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا^ط أَلَّا يُقِيمَا حُدُودَ اللَّهِ

And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis).

فَإِنْ خِفْتُمْ^ط أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ^ج

Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul (divorce).

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا^ج

These are the limits ordained by Allah, so do not transgress them.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And whoever transgresses the limits ordained by Allah, then such are the Zalimoon (wrong-doers, etc.).

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ^ظ

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ^ظ

Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah.

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

These are the limits of Allah, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ^ج

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis.

وَلَا تُمْسِكُوهُنَّ ضِرَاءً لِتَعْتَدُوا^ج

But do not take them back to hurt them,

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ^ج

and whoever does that, then he has wronged himself.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا^ج

And treat not the Verses (Laws) of Allah as a jest,

وَإِذْ كُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ^ج

but remember Allah's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Quran) and Al-Hikmah (the Prophets Sunnah - legal ways - Islamic jurisprudence, etc.) whereby He instructs you.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And fear Allah, and know that Allah is All-Aware of everything.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis.

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

This (instruction) is an admonition for him among you who believes in Allah and the Last Day.

ذَلِكَ أَرْزَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

That is more virtuous and purer for you. Allah knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling,

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

but the father of the child shall bear the cost of the mothers food and clothing on a reasonable basis.

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

No person shall have a burden laid on him greater than he can bear.

لَا تُضَارُّ وَالِدَةُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ

No mother shall be treated unfairly on account of her child, nor father on account of his child.

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ

And on the (fathers) heir is incumbent the like of that (which was incumbent on the father).

فَإِنْ أَرَادَ إِفْصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا^ط

If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ^ط

And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And fear Allah and know that Allah is All-Seer of what you do.

234.

وَالَّذِينَ يَتوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا^{صل}

And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days,

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ^ط

then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry).

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is Well-Acquainted with what you do.

235.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ^ج

And there is no sin on you if you make a hint of betrothal or conceal it in yourself,

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا^ج

Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islamic law (e.g. you can say to her, "If one finds a wife like you, he will be happy").

وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ^ج

And do not consummate the marriage until the term prescribed is fulfilled.

وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ^ج

And know that Allah knows what is in your minds, so fear Him.

وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

And know that Allah is Oft-Forgiving, Most Forbearing.

236.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً^ج

There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage).

وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتَرِ قَدَرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ^ط

But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ^ج

إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ^ج

And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr.

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى^ج

And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness, etc.).

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ^ج

And do not forget liberality between yourselves.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Truly, Allah is All-Seer of what you do.

238.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly (five obligatory) AsSalawat (the prayers) especially the middle Salat (i.e. the best prayer Asr). And stand before Allah with obedience (and do not speak to others during the Salat (prayers)).

239.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا^ط

And if you fear (an enemy), perform Salat (pray) on foot or riding.

فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before).

240.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ^ج

And those of you who die and leave behind wives should bequeath for their wives a years maintenance and residence without turning them out,

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ^ط

but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage).

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And Allah is All-Mighty, All-Wise.

(The order of this Verse has been cancelled (abrogated) by Verse 4:12).

241.

وَالْمُطَلَّقَاتِ مَتَاعٌ بِمَا مَعْرُوفٍ^ط حَقًّا عَلَى الْمُتَّقِينَ

And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqoon (the pious - see V.2:2).

242.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.

243.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ

Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death?

فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

Allah said to them, "Die". And then He restored them to life.

إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Truly, Allah is full of Bounty to mankind, but most men thank not.

244.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.

245.

مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

246.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)?

إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نقاتِلُ فِي سَبِيلِ اللَّهِ

When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way."

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقاتِلُوا

He said, "Would you then refrain from fighting, if fighting was prescribed for you?"

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا^ط

They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?"

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ^ظ

But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimoon (polytheists and wrong-doers).

247.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا^ج

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Taloot (Saul) as a king over you."

قَالُوا أَلَيْسَ لَنَا الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ^ج

They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth."

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ^ط

He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature.

وَاللَّهُ يُؤْتِي مَلِكُهُ مَن يَشَاءُ^ج

And Allah grants His Kingdom to whom He wills.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And Allah is All-Sufficient for His creatures needs, All-Knower."

248.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ^ج

And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Taboot (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Haroon (Aaron) left behind, carried by the angels.

إِنَّ فِي ذَلِكَ آيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Verily, in this is a sign for you if you are indeed believers.

249.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

Then when Taloot (Saul) set out with the army, he said: "Verily! Allah will try you by a river.

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand."

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

Yet, they drank thereof, all, except a few of them.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ

So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jaloot (Goliath) and his hosts."

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?"

وَاللَّهُ مَعَ الصَّابِرِينَ

And Allah is with As-Sabirin (the patient ones, etc.).

250.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

And when they advanced to meet Jaloot (Goliath) and his forces, they invoked:

رَبَّنَا أفرغ علينا صبراً وثبت أقدامنا وانصرنا على القوم الكافرين

"Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

251. فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ^ط

So they routed them by Allah's Leave and Dawood (David) killed Jaloot (Goliath), and Allah gave him (Dawood (David)) the kingdom (after the death of Taloot (Saul) and Samuel) and AlHikmah (Prophethood), and taught him of that which He willed.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the Alameen (mankind, jinns and all that exists).

252. تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ^ج

These are the Verses of Allah, We recite them to you (O Muhammad SAW) in truth,

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

and surely, you are one of the Messengers (of Allah).

253. تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ج

Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour);

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ^ط

and to Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rooh-ul-Qudus (Jibrael (Gabriel)).

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them,

وَلَكِنْ اختلفوا فمنهم من آمن ومنهم من كفر^ج

but they differed - some of them believed and others disbelieved.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

If Allah had willed, they would not have fought against one another, but Allah does what He likes.

254. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

O you who believe!

Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

And it is the disbelievers who are the Zalimoon (wrong-doers, etc.).

255. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Neither slumber, nor sleep overtake Him.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission?

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا

His Kursee extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the Most High, the Most Great.

(This Verse is called Ayat-ul-Kursee.)

256.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Allah is All-Hearer, All-Knower.

257.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Walee (Protector or Guardian) of those who believe. He brings them out from darkness into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

But as for those who disbelieve, their Auliya (supporters and helpers) are Taghoot (false deities and false leaders, etc.), they bring them out from light into darkness.

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Those are the dwellers of the Fire, and they will abide therein forever.

258.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom?

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death."

قَالَ أَنَا أَحْيِي وَأُمِيتُ

He said, "I give life and cause death."

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west."

فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimoon (wrong-doers, etc.).

259.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?"

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ

So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?"

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

He (the man) said: "(Perhaps) I remained (dead) a day or part of a day".

قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change;

وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ

and look at your donkey! And thus We have made of you a sign for the people.

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لحمًا^ج

Look at the bones, how We bring them together and clothe them with flesh".

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things."

260.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ^ط

And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead."

قَالَ أَوْلَمْ تُؤْمِنُ^ط

He (Allah) said: "Do you not believe?"

قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي^ط

He (Ibrahim (Abraham)) said: "Yes (I believe), but to be stronger in Faith."

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا^ج

He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste.

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And know that Allah is All-Mighty, All-Wise."

261.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ

أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ^ط

The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains.

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures needs, All-Knower.

262.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

On them shall be no fear, nor shall they grieve.

263.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى

Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury.

وَاللَّهُ غَنِيٌّ حَلِيمٌ

And Allah is Rich (Free of all wants) and He is Most-Forbearing.

264.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who believe!

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ

وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا^ط

His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare.

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا^ط

They are not able to do anything with what they have earned.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

And Allah does not guide the disbelieving people.

265.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height;

أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ^ط

heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And Allah is All-Seer of (knows well) what you do.

266.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein,

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ^ط

while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt?

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Thus does Allah make clear His Ayat (proofs, evidences, verses) to you that you may give thought.

267.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ^ط

O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you,

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ^ج

and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

And know that Allah is Rich (Free of all wants), and Worthy of all praise.

268.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ^ط

Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.);

وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ^ط

whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures needs, All-Knower.

269.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ^ج

He grants Hikmah to whom He pleases,

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا^ط

and he, to whom Hikmah is granted, is indeed granted abundant good.

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

But none remember (will receive admonition) except men of understanding.

270.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ^ط

And whatever you spend for spendings (e.g., in Sadaqah - charity, etc. for Allah's Cause) or whatever vow you make, be sure Allah knows it all.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And for the Zalimoon (wrong-doers, etc.) there are no helpers.

271.

إِنْ تُبْدُوا الصَّدَقَاتِ فِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ^ط

If you disclose your Sadaqat (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you.

وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ^ط

(Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do.

272.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ^ط

Not upon you (Muhammad SAW) is their guidance, but Allah guides whom He wills.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَنْفِسُكُمْ ^ج

And whatever you spend in good, it is for yourselves,

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ^ج

when you spend not except seeking Allah's Countenance.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

273.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

(Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work).

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا^ط

The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

And whatever you spend in good, surely Allah knows it well.

274.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

On them shall be no fear, nor shall they grieve.

275.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ^ج

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity.

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا^ج

That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury).

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ^ص

So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge);

وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^ص

but whoever returns (to Riba (usury)), such are the dwellers of the Fire - they will abide therein.

276.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ^ط

Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.

277.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Truly those who believe, and do deeds of righteousness, and perform As-Salat (Iqamat-as- Salat), and give Zakat, they will have their reward with their Lord.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

On them shall be no fear, nor shall they grieve.

278.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers.

279.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

وَإِن تُبْتَئُوا فَلََكُمْ رَأْسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280.

وَإِن كَانَ دُونَ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay,

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

but if you remit it by way of charity, that is better for you if you did but know.

281.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ^ج

O you who believe!

When you contract a debt for a fixed period, write it down.

وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ^ج

Let a scribe write it down in justice between you.

وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ^ج

Let not the scribe refuse to write as Allah has taught him, so let him write.

وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخَسُ مِنْهُ شَيْئًا^ج

Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يَمْلِكَ هُوَ فَلْيَمْلِكْ وَلِيُّهُ بِالْعَدْلِ^ج

But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ^ط

And get two witnesses out of your own men.

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى^ج

And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.

وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا^ج

And the witnesses should not refuse when they are called on (for evidence).

وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهَا صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ج

You should not become weary to write it (your contract), whether it be small or big, for its fixed term,

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ط

that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves,

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُ وَنَهَابَيْنِكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ط

save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down.

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ج

But take witnesses whenever you make a commercial contract.

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ج

Let neither scribe nor witness suffer any harm,

وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ط

but if you do (such harm), it would be wickedness in you.

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ط

So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything.

283.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ط

And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging);

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ط

then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord.

وَلَا تَكْتُمُوا الشَّهَادَةَ

And conceal not the evidence

وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.

284.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

To Allah belongs all that is in the heavens and all that is on the earth,

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ

and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.

285.

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers.

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" -

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah burdens not a person beyond his scope.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Punish us not if we forget or fall into error,

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians);

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

our Lord! Put not on us a burden greater than we have strength to bear.

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

Pardon us and grant us Forgiveness. Have mercy on us.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

