

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ^ط وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ج وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ^ك وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to ‘Īsā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rūh-ul-Qudus* [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

تِلْكَ	الرُّسُلُ	فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ
those	Messengers	We preferred (exalted) some of them	over (some) others
مِّنْهُمْ	مَّن كَلَّمَ اللَّهُ ^ط	وَرَفَعَ بَعْضَهُمْ	دَرَجَاتٍ ^ج
of them (are some)	(to) whom Allah spoke	and raised some of them	(in) degrees (status)
وَءَاتَيْنَا	عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ
and We gave (granted)	Jesus son of Mary	clear signs	and We supported him
بُرُوحِ الْقُدُسِ ^ط	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَلَ	
with the Holy Spirit	and if Allah had willed	would not have fought one another	
الَّذِينَ	مِنْ بَعْدِهِمْ	مِّنْ بَعْدِ مَا	الْبَيِّنَاتِ
those who	(came) after them (Prophets)	after	clear signs
وَلَكِنْ اخْتَلَفُوا	فَمِنْهُمْ	مَّنْ ءَامَنَ	وَمِنْهُمْ
[and] but they differed	and of them (are some)	who believed	and of them (are some)
مَّنْ كَفَرَ ^ك	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَلُوا	
who disbelieved (denied)	and if Allah had willed	they would not have fought one another	

مَا يُرِيدُ ﴿٢٥٢﴾	وَلَكِنَّ اللَّهَ يَفْعَلُ
what He likes (wants)	[and] but Allah does

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةً
وَلَا شَفَعَةً ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِمَّا	رَزَقْنَاكُمْ	مِّن قَبْلِ	أَن يَأْتِيَ يَوْمٌ
0 (you)	who believe	spend of that	We provided you	before	[that] a Day comes
لَا بَيْعَ	فِيهِ	وَلَا خُلَّةً	وَلَا شَفَعَةً	ظَلِمُونَ	هُمُ
(there will be) no bargaining (selling)	in it	nor friendship	nor intercession	(who are) the wrongdoers	[they]
وَالْكَافِرُونَ	هُمُ	ظَلِمُونَ	ظَلِمُونَ	ظَلِمُونَ	ظَلِمُونَ
and (it is) the disbelievers	[they]	(who are) the wrongdoers	(who are) the wrongdoers	(who are) the wrongdoers	(who are) the wrongdoers

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Ayāt-ul-Kursī*)

الْقَيُّومُ	الْحَىُّ	إِلَّا هُوَ	لَا إِلَهَ	اللَّهُ	
the Sustainer & Protector	the Ever-Living	but He	(there is) no god	Allah	
فِي السَّمَوَاتِ	مَا	لَهُ	وَلَا نَوْمٌ	لَا تَأْخُذُهُ	
(is) in the heavens	what	to Him (belongs)	nor sleep	slumber	neither overtakes Him
يَشْفَعُ عِنْدَهُ	الَّذِي	ذَا	مَنْ	فِي الْأَرْضِ	وَمَا
can intercede with Him	who	that	who (is)	(is) on the earth	and what
أَيْدِيهِمْ	بَيْنَ	يَعْلَمُ مَا	بِإِذْنِهِ	إِلَّا	
their hands	(is) between	He knows what	with His Permission	except	
مِنْ عِلْمِهِ	بِشَيْءٍ	وَلَا يُحِيطُونَ	خَلْفَهُمْ	وَمَا	
of His Knowledge	anything	and they never encompass	(is) after them	and what	
السَّمَوَاتِ	وَسِعَ كُرْسِيُّهُ	إِلَّا	بِمَا شَاءَ	الَّذِي	
the heavens	His Chair (dominion) extends (overspreads)	[of] what He willed	except		
حِفْظَهُمَا	وَلَا يَئُودُهُ	وَالْأَرْضِ			
their upholding (guarding them)	and (does) not weary Him	and the earth			
	الْعَظِيمُ	وَهُوَ الْعَلِيُّ			
	the Most Great	and He (is) the Most High			

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

الرُّشْدُ	قَدْ تَبَيَّنَ	فِي الدِّينِ	لَا إِكْرَاهَ
the Right (Path)	verily has become distinct	in the religion	(there is) no compulsion
بِالطَّاغُوتِ	فَمَنْ يَكْفُرُ	مِنَ الْغَيِّ	
in false deities (evil ones)	hence whoever disbelieves (rejects)	from the wrong	

وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm
لَا أَنْفِصَامَ	لَهَا	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٢٥٦﴾
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

يُخْرِجُهُم	وَلِيُّ الَّذِينَ ءَامَنُوا	اللَّهُ			
He brings them out	(is the) Guardian (of) those who believed	Allah			
أَوْلِيَاؤُهُمُ	وَالَّذِينَ كَفَرُوا	إِلَى النُّورِ	مِّنَ الظُّلُمَاتِ		
their guardians	and those who disbelieved	to [the] light	from [the] darkness		
إِلَى الظُّلُمَاتِ	مِنَ النُّورِ	يُخْرِجُونَهُم	الطَّاغُوتُ		
to [the] darkness	from [the] light	they bring them out	(are) false deities (evil ones)		
خَالِدُونَ ﴿٢٥٧﴾	فِيهَا	هُمْ	النَّارِ	أَصْحَابُ	أُولَئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers	those

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about

his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are *Zālimūn* (wrongdoers).

فِي رَبِّهِ		حَاجَّ إِبْرَاهِيمَ		إِلَى الَّذِي		أَلَمْ تَرَ	
about his Lord		disputed with Abraham		at him who		(have) you not looked?	
رَبِّي	قَالَ إِبْرَاهِيمُ	إِذْ	الْمَلِكِ	أَنْ آتَاهُ اللَّهُ			
my Lord	Abraham said	when	the kingdom	because Allah had given (granted) him			
وَأَمِيتُ		أَنَا أَحْيِي	قَالَ	وَيُمِيتُ	الَّذِي يُحْيِي		
and cause death		I give life	he said	and causes death	(is) He Who gives life		
فَأْتِ	مِنَ الْمَشْرِقِ	يَأْتِي بِالشَّمْسِ	فَأْتِ اللَّهَ	قَالَ إِبْرَاهِيمُ			
so you bring	from the east	brings the sun	[then] verily Allah	Abraham said			
الَّذِي كَفَرَ		فَبُهِتَ		مِنَ الْمَغْرِبِ	بِهَا		
he who had disbelieved		so was defeated (confounded)		from the west	it		
الظَّالِمِينَ		لَا يَهْدِي الْقَوْمَ		وَاللَّهُ			
(who are) wrongdoers		(does) not guide the people		and Allah			

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ. قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ. قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا الْحَمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long

did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.” He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.” When this was clearly shown to him, he said, “I know (now) that Allāh is Able to do all things.”

أَوْ	كَأَلَّذِي	مَرَّ عَلَى قَرْيَةٍ	وَهِيَ	خَاوِيَةٌ	عَلَى عُرُوشِهَا
or	like the one who	passed by a town	and it	(had) tumbled	upon its roofs
قَالَ أَنِّي	يُحْيِي هَذِهِ اللَّهُ			بَعْدَ	مَوْتِهَا
he said how	will Allah bring (restore) to life this (town)			after	its death
فَأَمَاتَهُ اللَّهُ	مِائَةَ	عَامٍ	ثُمَّ بَعَثَهُ	ثُمَّ رَفَعَهُ	
so Allah caused him to die	(for) a hundred	years	then He raised him up (to life)	then He raised him up (to life)	
قَالَ	كَمْ لَبِثْتُ	قَالَ	لَبِثْتُ يَوْمًا		
He asked	how long (did) you remain (dead)	he said	I remained (dead for) a day		
أَوْ بَعْضَ	يَوْمٍ	قَالَ	بَلْ لَبِثْتُ	مِائَةَ	عَامٍ
or part	(of) a day	He said	nay you have remained (dead)	(for) a hundred	years
فَانظُرْ	إِلَى طَعَامِكَ	وَشْرَابِكَ	لَمْ يَتَسَنَّهْ		
then look	at your food	and your drink	they (did) not show change (get musty)		
وَانظُرْ	إِلَى حِمَارِكَ	وَلِنَجْعَلَكَ	ءَايَةً	لِلنَّاسِ	
and look	at your donkey	and that We have made you	a sign	for the people	
وَانظُرْ	إِلَى الْعِظَامِ	كَيْفَ	نُنَشِّرُهَا	ثُمَّ نَكْسُوهَا	
and look	at the bones	how	We will put them together	then We will clothe them	
لَحْمًا	فَلَمَّا	تَبَيَّنَ لَهُ	قَالَ	أَعْلَمُ	أَنَّ اللَّهَ
(with) flesh	then when	it became clear to him	he said	I know	that Allah
عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ			
over every	thing	(is) All-Powerful			

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمْتُ تُوْمِنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٠﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ
and (remember) when said	Abraham	my Lord	show me	how
تُحْيِي الْمَوْتَىٰ	قَالَ	أُولِمْتُ تُوْمِنَ	قَالَ بَلَىٰ	وَلَٰكِن
You give life to the dead	He said	[and] (do) you not believe?	he said yes	[and] but
لِّيَطْمَئِنَّ قَلْبِي	قَالَ	فَخُذْ	أَرْبَعَةً مِّنَ الطَّيْرِ	فَصُرْهُنَّ
to satisfy my heart	He said	then take	of the birds	and cause them to incline
إِلَيْكَ	ثُمَّ أَجْعَلْ	عَلَىٰ كُلِّ	جَبَلٍ	مِّنْهُنَّ
to yourself	then put	on every	hill	of them
يَأْتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ حَكِيمٌ ﴿٦٠﴾
they will come to you	(in) haste (flying)	and know	that Allah	All-Wise (is) All-Mighty

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مِنَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the

likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

مَثَلٌ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ
(the) example (likeness)	(of) those who	spend	their wealth	in (the) way (of) Allah
كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ	سَبْعَ	سَنَابِلَ
(is the) example	(of) a grain	it grows	seven	ears
سُنْبُلَةٍ	مِائَةٍ	حَبَّةٍ	وَاللَّهُ	يُضْعِفُ
ear	(is) a hundred	grains	and Allah	multiplies (gives manifold increase)
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	الَّذِينَ يَنْفِقُونَ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower	those who spend
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	لَا يَتَّبِعُونَ	مَا أَنْفَقُوا
their wealth	in (the) Way (of) Allah	then	they (do) not follow up	what they spent
مِنَّا	وَلَا آذَى	لَهُمْ		
(with) reminder of generosity	and neither (by) hurting (them) injury	for them		
أَجْرَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ
(is) their reward	with their Lord	and (shall be) no fear	on them	nor shall they grieve

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا آذَىٰ وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٢﴾ يَتَأَيَّهَا
الَّذِينَ ءَامَنُوا لَا بُطْلُوهَا صَدَقَتِكُمْ بِالْمَنِّ وَالْآذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving (of faults) are better than Sadaqah (charity)

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

قَوْلٌ	مَعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ صَدَقَةٍ
a word	kind	and forgiving (of faults)	(are) better	than Sadaqah (charity)
يَتَّبِعَهَا	أَذَىٰ ظ	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ
which is followed	(by) hurt (injury)	and Allah	(is) All-Sufficient (Rich)	All-Forbearing
يَتَّيَّهَا	الَّذِينَ آمَنُوا	لَا يُبْطِلُوا صَدَقَتِكُمْ	بِالْمَنِّ	
O (you)	who believe	(do) not render in vain your charities	with reminders (of it)	
وَالْأَذَىٰ	كَالَّذِي	يُنْفِقُ مَالَهُ	رِثَاءَ	النَّاسِ
and causing hurt (injury)	like the one who	spends his wealth	to be seen	(of) men
وَلَا يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	فَمَثَلُهُ
and (does) not believe	in Allah	and the Day	the Last	then his example (likeness)
كَمَثَلِ	صَفْوَانٍ	عَلَيْهِ تَرَابٌ	فَأَصَابَهُ	وَابِلٌ
(is the) likeness	(of) a smooth rock	over it	then fell on it	heavy rain
ثُمَّ	لَا يَقْدِرُونَ	عَلَىٰ شَيْءٍ	مِّمَّا كَسَبُوا	وَاللَّهُ
bare	they have no control	over anything	of what they earned	and Allah
	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ		
	(does) not guide the people	[the] deniers (disbelievers)		

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشِيئًا مِّنْ أَنْفُسِهِمْ
 كَمَثَلِ جَتَمٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَانْتَأَتْ أَكْطَاهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
 وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٥﴾

265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

وَمَثَلُ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	ابْتِغَاءَ
and (the) likeness (example)	(of) those who	spend	their wealth	seeking
مَرْضَاتِ اللَّهِ	وَتَثْبِيْتًا	مِّنْ	أَنْفُسِهِمْ	كَمَثَلِ
(the) Pleasure (of) Allah	and (for) strengthening	of	their souls	(is) like (the) example
جَنَّتُمْ	بِرَبْوَةٍ	أَصَابَهَا	وَأَيْلٌ	فَأَنْتَ أَكْلَهَا
(of) a garden	on a hill	fell on it	heavy rain	so it yielded its harvest
لَمْ يَصِبْهَا	وَأَيْلٌ	فَطَلَّ	وَاللَّهُ	بِمَا تَعْمَلُونَ
(did) not fall on it	heavy rain	then light rain	and Allah	(is) All-Seer of what you do

أَيُّودٌ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٦٦﴾

266. 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, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.

أَيُّودٌ أَحَدِكُمْ	أَنْ تَكُونَ	لَهُ	جَنَّةٌ	مِّنْ	نَّخِيلٍ	وَأَعْنَابٍ
(would) any of you wish?	that it be	for him	a garden	of	date-palms	and grapes
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُ	فِيهَا	مِنْ	كُلِّ	الثَّمَرَاتِ
flowing underneath it	rivers (streams)	for him	in it	(are) of	all kinds (sorts)	(of) fruits

وَأَصَابَهُ	الْكِبَرُ	وَلَهُ	ذُرِّيَّةٌ	ضِعْفَاءٌ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْتَرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ	
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)	

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَنفِقُوا مِن طَيِّبَاتِ	مَا كَسَبْتُمْ
0 (you)	who believe	spend of (the) good things	which you have earned
وَمِمَّا	أَخْرَجْنَا لَكُمْ	مِنَ الْأَرْضِ	وَلَا تَيَمَّمُوا الْخَبِيثَ
and of what	We have produced for you	from the earth	and aim not at bad things
مِنْهُ تُنْفِقُونَ	وَلَسْتُمْ	بِآخِذِيهِ	إِلَّا أَنْ تُغْمِضُوا فِيهِ
you spend of it	and you would not	take it	except in it that you overlook (defects)
وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ^ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* – charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ ^ط
Satan	promises you	(of) poverty	and orders you	(of) indecency
وَاللَّهُ يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا ^ط	وَاللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah
وَاسِعٌ	عَلِيمٌ ﴿٢٦٨﴾	يُؤْتِي الْحِكْمَةَ	مَنْ يَشَاءُ ^ع	وَمَنْ
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who
يُوتِ الْحِكْمَةَ	فَقَدْ أُوتِيَ خَيْرًا	كَثِيرًا	وَمَا يَذْكُرُ	
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember	
إِلَّا أُولَؤُلَا	الْأَلْبَابِ ﴿٢٦٩﴾	وَمَا أَنْفَقْتُمْ	مِنْ نَفَقَةٍ	
except (the) people	(of) understanding	and whatever you spend	of (your) spendings	
أَوْ نَذَرْتُمْ	مِنْ نَذْرٍ	فَإِنَّ اللَّهَ يَعْلَمُهُ ^ط		
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that		
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ ﴿٢٧٠﴾		
and (there are) not	for the wrongdoers	any helpers		

إِنْ بُدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُوتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾
لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ^ط وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَإِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧١﴾

271. If you disclose your *Sadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

وَتَوَّوْهُمَا	وَإِنْ تَخْفُوْهَا	هِيَ	فَإِنَّمَا	إِنْ تَبْدُوا الصَّدَقَاتِ
and give it	but if you conceal it	it (is)	then well	if you declare (your) charity
عَنْكُمْ	وَيَكْفُرُ	لَكُمْ	خَيْرٌ	فَهُوَ
of you	and He would atone	for you	(is) better	then that
لَيْسَ عَلَيْكَ	بِمَا تَعْمَلُونَ خَيْرٌ ﴿٢٧٢﴾	وَاللَّهُ	مِنْ سَيِّئَاتِكُمْ	
not upon you is	(is) Well-Aware of what you do	and Allah	(some) of your bad deeds	
وَمَا تَنْفِقُوا	مَنْ يَشَاءُ	وَالَكِنَّ اللَّهَ يَهْدِي	هُدَاهُمْ	
and whatever you spend	whom He wills	[and] but Allah guides	their guidance	
إِلَّا ابْتِغَاءَ	وَمَا تَنْفِقُونَ	فَلَا نَفْسِكُمْ	مِنْ خَيْرٍ	
but seeking	and you spend not	(it is) for yourselves	of wealth	
يُؤْفَإِ إِلَيْكُمْ	مِنْ خَيْرٍ	وَمَا تَنْفِقُوا	وَجْهِ اللَّهِ	
it will be repaid in full to you	of wealth	and whatever you spend	(the) Face (of) Allah	
	لَا تُظْلَمُونَ ﴿٢٧٣﴾	وَأَنْتُمْ		
	will not be wronged	and you		

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلِيمٌ ﴿٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). 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. And whatever you spend in good, surely, Allāh knows it well. 274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

لِلْفُقَرَاءِ	الَّذِينَ أُحْصِرُوا	فِي سَبِيلِ اللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِي الْأَرْضِ	يَحْسِبُهُمْ	الْجَاهِلُ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَاءَ	مِنَ التَّعَفُّفِ	تَعْرِفُهُمْ	لَا يَسْأَلُونَ
wealthy	because of modesty	you know them	they (do) not beg
النَّاسِ	إِلْحَاقًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٧٣﴾	الَّذِينَ يُنْفِقُونَ	أَمْوَالَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا	وَعَلَانِيَةً
by night	and (by) day	secretly	and openly
عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾
their Lord	and (shall be) no fear	on them	nor shall they grieve

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

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

يَقُومُ	كَمَا	إِلَّا	لَا يَقُومُونَ	يَأْكُلُونَ الرِّبَا	الَّذِينَ
stands	like	except	they will not stand	devour interest (usury)	those who
بِأَنَّهُمْ قَالُوا		ذَلِكَ	مِنَ الْمَسِّ	الشَّيْطَانُ	الَّذِي
because they said		that (is)	with (his) touch	Satan	he whom
وَأَحَلَّ اللَّهُ الْبَيْعَ			الرِّبَا	مِثْلُ	إِنَّمَا الْبَيْعُ
while Allah made lawful the trade			the interest	(is) like	only the trade
مِّن رَّبِّهِ	مَوْعِظَةً	جَاءَهُ	فَمَنْ	وَحَرَّمَ الرِّبَا	
from his Lord	an admonition	received	so whoever	and made unlawful the interest	
وَأَمْرُهُ	مَا سَلَفَ		فَلَهُ	فَأَنْهَى	
and his case (is left)	what is (in the) past		then for him (is)	and he refrained	
النَّارِ	أَصْحَابُ	فَأُولَئِكَ	وَمَنْ عَادَ	إِلَى اللَّهِ	
(of) the Fire	(are the) dwellers	then those	but whoever repeated	to Allah	
		خَالِدُونَ ﴿٢٧٥﴾	فِيهَا	هُمْ	
		(will) abide forever	in it	they	

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

276. Allāh will destroy *Ribā* and will give increase for *Sadaqāt* (deeds of charity,

alms). And Allāh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

وَاللَّهُ	وَيَرْبِي الصَّدَقَاتِ	يَمْحَقُ اللَّهُ الرِّبَا			
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest			
إِنَّ الَّذِينَ ءَامَنُوا	أَثِيمٌ	كَفَّارٍ	لَا يُحِبُّ كُلَّ		
indeed those who believed	sinners	ungrateful	(does) not like all		
وَأَتَوْا الزَّكَاةَ	وَأَقَامُوا الصَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ			
and gave (paid) Zakat	and established (Salat) the prayer	and did righteous deeds			
وَلَا خَوْفٌ	رَبِّهِمْ	عِنْدَ	أَجْرَهُمْ	لَهُمْ	
and (shall be) no fear	their Lord	with	(is) their reward	for them	
		وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ		
		nor shall they grieve	on them		

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ) but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281.

And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَذَرُوا	مَا بَقِيَ	مِنَ الرَّبِّوَا
O (you)	who believe	fear Allah	and give up	what remained	of interest
إِنْ كُنْتُمْ مُؤْمِنِينَ	فَإِنْ	لَمْ تَفْعَلُوا	فَأَذِّنُوا	بِحَرْبٍ	
if you are believers	but if	you (do) not do (it)	then be warned (permitted)	of war	
مِّنَ اللَّهِ	وَرَسُولِهِ	وَإِنْ تَبْتُمْ	فَلَكُمْ		
from Allah	and His Messenger	and if you repent	then for you (you shall have)		
رءُوسِ أَمْوَالِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ			
(are) your capital sums	you do not wrong	and you will not be wronged			
وَإِنْ كَانَ ذُو عُسْرَةٍ	فَنَظِرَةٌ	إِلَىٰ مِيسْرَةٍ	وَأَنْ تَصَدَّقُوا		
and if (debtor) is in difficulty	then delay	until (his) ease	and that you give Charity		
خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ	وَأَتَّقُوا يَوْمًا	
(is) better	for you	if you did	know	and fear the Day	
تُرْجَعُونَ	فِيهِ	إِلَىٰ اللَّهِ	ثُمَّ تُوفَّىٰ	كُلُّ	
you shall be brought back	wherein	to Allah	then shall be paid in full	every	
نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ		
soul	what it earned	and they	shall not be wronged		

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ
 ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
 حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا
 تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَأَتَّقُوا
 اللَّهَ وَيَعْلَمِكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	إِذَا تَدَايَنْتُمْ	بِدَيْنٍ	إِلَىٰ أَجَلٍ
O (you)	who believe	when you contract from one another	a debt	for a period
مُسَمًّى	فَاكْتُبُوهُ	وَلْيَكْتُبْ بَيْنَكُمْ	كَاتِبٌ	بِالْعَدْلِ
fixed	so write it down	and let write (it) down between you	a scribe	in justice
وَلَا يَأْبَ كَاتِبٌ	أَنْ يَكْتُبَ	كَمَا عَلَّمَهُ اللَّهُ		
and a scribe should not refuse	to write (it) down	as Allah has taught him		

فَلْيَكْتُبْ	وَلْيُمْلِلِ الَّذِي	عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ اللَّهَ
so let him write	and let dictate the one	on whom	(is) the liability	and let him fear Allah
رَبَّهُ،	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا	فَإِنْ كَانَ الَّذِي
his Lord	and diminish not	of it	anything	but if is the one
الْحَقُّ	سَفِيهًا	أَوْ	أَوْضَعِيًّا	لَا يَسْتَطِيعُ
(is) the liability	(of) low understanding	or	or weak	not capable
فَلْيُمْلِلْ وَلِيُّهُ،	بِالْعَدْلِ	وَأَسْتَشْهِدُوا شَهِيدَيْنِ		
then let his guardian dictate	in justice	and call two witnesses for evidence		
مِنْ رِّجَالِكُمْ	فَإِنْ	لَمْ يَكُنَا رَجُلَيْنِ	فَرَجُلٌ	وَأَمْرَاتَانِ
of your men	and if	two men not be available	then a man	and two women
مِمَّن تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَنْ تَضِلَّ إِحْدَاهُمَا		
of those you agree	of witnesses	(so) that (if) one of the two (women) errs		
فَتَذَكَّرُ إِحْدَاهُمَا	الْأُخْرَى	وَلَا يَأْبَ الشُّهَدَاءُ		
then reminds one of them (two women)	other	and the witnesses should not refuse		
إِذَا مَدَعُوا	وَلَا تَسْمَوُا	أَنْ تَكْتُوبُوهُ	صَغِيرًا	
when they are called	and (do) not become weary	that you write it down	small	
أَوْ كَبِيرًا	إِلَىٰ أَجَلِهِ	ذَلِكَمُ	أَقْسَطُ	عِنْدَ اللَّهِ
or large	for its period	that	(is) more just (fairest)	with Allah
وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَىٰ	أَلَّا تَرْتَابُوا	إِلَّا
and more reliable	for evidence	and nearer (to)	that you (do) not have doubts	except
أَنْ تَكُونَ تِجَارَةً	حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ	فَلَيْسَ
that it be a trade	present	you carry it out	among yourselves	then (there) is not
عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكْتُوبُوهَا	وَأَشْهَدُوا	
on you	any sin	that you (do) not write it down	but take witnesses	
إِذَا تَبَايَعْتُمْ	وَلَا يُضَارَّ كَاتِبٌ		وَلَا شَهِيدٌ	
when you trade with one another	let neither (the) scribe suffer harm		nor witness	

وَأَتَّقُوا اللَّهَ	بِكُمْ	فُسُوقٌ	فَإِنَّهُ،	وَإِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهُ	وَيُعَلِّمُكُمُ اللَّهَ
(is) All-Knower	thing	of every	and Allah	and Allah teaches you

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا فليؤدِّ
الَّذِي أَوْتِنَ أَمْنَتَهُ، وَلِيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ
عَآثِمٌ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

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

مَقْبُوضَةٌ	فَرِهَنْ	وَلَمْ تَجِدُوا كَاتِبًا	عَلَى سَفَرٍ	وَإِنْ كُنْتُمْ
in hand	then a pledge	and you (did) not find a scribe	on a journey	and if you are
أَمْنَتَهُ،	الَّذِي أَوْتِنَ	فليؤدِّ	بَعْضًا	فَإِنْ مِنْ بَعْضِكُمْ
his trust	one who is trusted	then let fulfil	another	but if any of you trusted
وَمَنْ	وَلَا تَكْتُمُوا الشَّهَادَةَ	رَبَّهُ،	وَلِيَتَّقِ اللَّهَ	
and who	and conceal not the evidence	his Lord	and let him fear Allah	
بِمَا تَعْمَلُونَ عَلِيمٌ	وَاللَّهُ	قَلْبُهُ،	عَآثِمٌ	فَإِنَّهُ،
(is) All-knower of what you do	and Allah	his heart	(is) sinful	then surely [he]
				conceals it

وَأَن تَبَدُّوا	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	لِلَّهِ مَا
and if you declare	(is) in the earth	and what	(is) in the heavens	for Allah (is) what
يُدْعَى اللَّهُ بِهِ	يُحَاسِبُكُمْ	أَوْ تُخْفَوْهُ	فِي أَنفُسِكُمْ	مَا
Allah for it	will call you to account	or you conceal it	(is) in your own selves	what
وَاللَّهُ	مَنْ يَشَاءُ	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	فَيَغْفِرُ
and Allah	whom He wills	and will punish	[to] whom He wills	then He will forgive
	قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	
	(is) All-Powerful	thing	over every	

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one and another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

ءَامَنَ الرَّسُولُ	بِمَا أُنزِلَ	إِلَيْهِ	مِنْ رَبِّهِ	وَالْمُؤْمِنُونَ
the Messenger believed	in what was sent down	to him	from his Lord	and the believers
كُلٌّ ءَامَنَ بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ	
all believed in Allah	and His Angels	and His Books	and His Messengers	
لَا نُفَرِّقُ بَيْنَ	أَحَدٍ	مِّن رُّسُلِهِ	وَقَالُوا	
we (do) not make distinction between	anyone	of His Messengers	and they said	
سَمِعْنَا وَأَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	وَإِلَيْكَ	الْمَصِيرُ
and we obeyed	(we seek) Your forgiveness	our Lord	and to You	(is) the return

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا

لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

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

مَا كَسَبَتْ	لَهَا	إِلَّا وَسِعَهَا	لَا يُكَلِّفُ اللَّهُ نَفْسًا
(is) what it earned (good)	for it	but (to) its capacity	Allah (does) not burden any soul
لَا تُؤَاخِذْنَا	رَبَّنَا	مَا أَكْتَسَبْتَ	وَعَلَيْهَا
punish us not	our Lord	(is) what it earned (evil)	and against it
إِيصْرًا	عَلَيْنَا	وَلَا تَحْمِلْ	رَبَّنَا
a burden	on us	and (do) not lay	our Lord
أَوْ أَخْطَأْنَا	رَبَّنَا	أَوْ نَسِينَا	إِنْ نَسِينَا
or we committed mistakes	our Lord	if we forgot	if we forgot
رَبَّنَا	مِنْ قَبْلِنَا	عَلَى الَّذِينَ	كَمَا حَمَلْتَهُ
our Lord	(were) before us	on those who	as which You laid
بِهِ	لَنَا	لَا طَاقَةَ	وَلَا تُحْمِلْنَا
for that	we have	no power	and (do) not lay on us (burdens)
أَنْتَ	وَارْحَمْنَا	لَنَا	وَاعْفُ عَنَّا
You (are)	and have mercy on us	[for] us	and forgive [from] us and pardon
مَوْلَانَا	عَلَى الْقَوْمِ	فَانصُرْنَا	الْكَافِرِينَ ﴿٢٨٦﴾
our Protector	over the people	so grant us victory	disbelieving

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۞ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۖ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

Sūrah Al ‘Imrān (The Family of ‘Imrān) 3

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

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

Part - 3

الْأَمِّ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْقَيُّومُ ﴿١﴾	الْحَيُّ	إِلَّا هُوَ	لَا إِلَهَ	اللَّهُ	الْعَمَّ
the Sustainer	the Ever-Living	but He	(there is) no god	Allah	Alif-Lam-Mim
بَيْنَ يَدَيْهِ	لِمَا	مُصَدِّقًا	بِالْحَقِّ	الْكِتَابَ	نَزَلَ عَلَيْكَ
(is) before it	what	confirming	with truth	the Book	He sent down to you

هُدًى	مِنْ قَبْلُ	وَإِنَّا نُنزِّلُ الْبُرْجَانَ	وَأَنْزَلَ التَّوْرَةَ		
(as) a guidance	before (this)	and the Gospel	and He sent down the Torah		
إِنَّ الَّذِينَ كَفَرُوا		وَأَنْزَلَ الْفُرْقَانَ	لِلنَّاسِ		
indeed those who disbelieved		and He sent down the Criterion (the Qur'ān)	for mankind		
عَزِيزٌ	وَاللَّهُ	شَدِيدٌ	عَذَابٌ	لَهُمْ	بِآيَاتِ اللَّهِ
(is) All-Mighty	and Allah	severe	(is) a torment	for them	in (the) Verses (of) Allah
شَيْءٌ	عَلَيْهِ	لَا يَخْفَى	إِنَّ اللَّهَ	ذُو أَنْتِقَامٍ	
anything	from Him	is not hidden	indeed Allah	All-Able of Retribution	
		فِي السَّمَاءِ	وَلَا	فِي الْأَرْضِ	
		in the heaven	and not	in the earth	

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَإِلَهِ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

هُوَ	الَّذِي	يُصَوِّرُكُمْ	فِي الْأَرْحَامِ	كَيْفَ يَشَاءُ	لَا إِلَهَ
He (it is)	Who	shapes you	in the wombs	how He wills	(there is) no god
إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	هُوَ	الَّذِي	أَنْزَلَ عَلَيْكَ
but He	the All-Mighty	the All-Wise	(it is) He	Who	sent down to you
الْكِتَابِ	مِنْهُ	آيَاتُهُ	مُحْكَمَاتٌ	هُنَّ	أُمٌّ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis
وَأُخَرُ	مُتَشَبِهَاتٌ	فَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	زَيْغٌ	
and others	(are) not clear	so as for those	in whose hearts	(is) perversity	
فَيَتَّبِعُونَ	مَا تَشَبَهَ	مِنْهُ	أَبْتِغَاءَ	الْفِتْنَةَ	وَأَبْتِغَاءَ
[so] they follow	what is unclear	of it	seeking	[the] mischief	and seeking
تَأْوِيلِهِ	وَمَا يَعْلَمُ تَأْوِيلَهُ		إِلَّا اللَّهُ		
its (real) meaning	and (does) not know its (real) meaning		except Allah		
وَالرَّاسِخُونَ	فِي الْعِلْمِ	يَقُولُونَ	ءَامَنَّا بِهِ	كُلُّ	
and those who are firmly rooted	in knowledge	they say	we believe in it	all	
مِّنْ عِنْدِ	رَبِّنَا	وَمَا يَذَّكَّرُ	إِلَّا	أَوْلُوا	الْأَلْبَابِ
(is) from	our Lord	but (do) not heed	except	men	(of) understanding

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

وَهَبْ	هَدَيْتَنَا	إِذْ	بَعْدَ	لَا تُزِغْ قُلُوبَنَا	رَبَّنَا
and grant	You have guided us	[when]	after	(do) not deviate our hearts	our Lord
رَبَّنَا	أَنْتَ الْوَهَّابُ	إِنَّكَ	رَحْمَةٌ	مِنْ لَدُنْكَ	لَنَا
our Lord	[You] (are) the Bestower	indeed You	mercy	from Yourself	[to] us
إِنَّ اللَّهَ	فِيهِ	لَا رَيْبَ	لِيَوْمِ	النَّاسِ	جَامِعٌ
verily Allah	in it	(there is) no doubt	on a Day	mankind	(will) gather
لَنْ تُغْنِيَ	إِنَّ الَّذِينَ كَفَرُوا	لَا يُخْلِفُ	الْمِيعَادَ		
will never avail	indeed those who disbelieved	(does) not break	(His) Promise		
وَأُولَئِكَ	مِنَ اللَّهِ شَيْئًا	وَلَا أَوْلَادَهُمْ	أَمْوَالَهُمْ	عَنْهُمْ	
and those	anything from Allah	and not their offspring	their wealth	[for] them	
	النَّارِ	وَقُودٌ	هُمْ		
	(of) the Fire	(are) fuel	[they]		

كَدَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمَهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ اللَّتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَٰلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their

number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand.

كَذَّابٍ	ءَالِ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا	فَأَخَذَهُمُ اللَّهُ	يَذُنُوبِهِمْ	وَاللَّهُ	
they belied Our Verses (revelation)	so Allah seized them	for their sins	and Allah	
شَدِيدٌ	أَلْعِقَابِ ﴿١١﴾	قُلْ	لِلَّذِينَ كَفَرُوا	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَيَسَّسَ الْمَهَادُ ﴿١٢﴾	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِي فِتْنَتَيْنِ الَّتِي تَقَاتَا	فِيئَةٌ تَقْتَلُ		
a sign	in two groups which met (in combat)	one group was fighting		
فِي سَبِيلِ اللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُمْ	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مِثْلَيْهِمْ	رَأَىٰ الْعَيْنِ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ ﴿١٣﴾
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنِّ	فِي ذَلِكَ	لَعِبْرَةٌ	لِلأُولَىٰ	الْأَبْصَارِ ﴿١٤﴾
indeed	in that	surely (is) a lesson	for those who have	(understanding) eyes (to see)

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٤﴾ قُلْ أَوْبَيْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِيُذَكِّرَ الَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

زَيْنَ النَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنَ النِّسَاءِ	وَالْبَنِينَ
beautified for people is	(the) love	(of) things they covet	from women	and children
وَالْقَنْطِيرِ	المُقَنْطَرَةَ	مِنَ الذَّهَبِ	وَالْفِضَّةِ	وَالْخَيْلِ
and heaps	stored up	of gold	and silver	and horses
وَالْأَنْعَامِ	وَالْحَرْثِ	ذَلِكَ	مَتَعُ	الْحَيَاةِ
and cattle	and tilled land	that (are)	possessions	(of) the life
وَاللَّهِ	عِنْدَهُ	حُسْنٌ	المَعَابِ	قُلْ
but Allah	with Him	(is the) excellent	abode to return	say
بِخَيْرٍ	مِّنْ ذَلِكَ	لِلَّذِينَ اتَّقَوْا	عِنْدَ رَبِّهِمْ	جَنَّاتٍ
of better	than that	for those who fear	with their Lord	(are) Gardens
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
flow beneath which	[the] rivers	they (will) abide forever	therein	and spouses
مُطَهَّرَةٌ	وَرِضْوَانٌ	مِّنْ اللَّهِ	وَاللَّهُ	بَصِيرٌ
pure	and Pleasure	of Allah	and Allah	(is) All-Seer of (His) slaves

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْتٌ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh's Pardon in the last hours of the night. 18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

الَّذِينَ يَقُولُونَ	رَبَّنَا	إِنَّا آمَنَّا	فَاعْفِرْ	لَنَا	ذُنُوبَنَا
those who say	our Lord	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	النَّارِ	الصَّابِرِينَ	وَالصَّادِقِينَ	
and save us	(from the) punishment	(of) the Fire	the patient	and the truthful	
وَالْقَانِتِينَ	وَالْمُنْفِقِينَ	وَالْمُسْتَغْفِرِينَ			
and the obedient	and those who spend	and those who pray for forgiveness			
بِالْأَسْحَارِ	شَهِدَ اللَّهُ أَنَّهُ	لَا إِلَهَ	إِلَّا هُوَ		
in the early morning	Allah bears witness that	(there is) no god	but He		
وَالْمَلَائِكَةَ	وَأُولُوا	الْعِلْمِ	قَائِمًا	بِالْقِسْطِ	
and the angels	and men	(of) knowledge	standing firm	on justice	
لَا إِلَهَ	إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ		
(that there is) no god	but He	the All-Mighty	the All-Wise		

إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِي وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَاسَلَمْتُمْ فَإِنْ أَسَلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Part - 3

19. Truly, the religion with Allāh is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

إِنَّ الدِّينَ	عِنْدَ اللَّهِ	الْإِسْلَامُ	وَمَا اخْتَلَفَ	الَّذِينَ أُوتُوا
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
الْكِتَابَ	إِلَّا	مِنْ بَعْدِهَا	جَاءَهُمْ	الْعِلْمَ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًا	بَيْنَهُمْ	وَمَنْ يَكْفُرُ	بِآيَاتِ اللَّهِ	
(through) transgression	among themselves	and who disbelieves	in (the) Signs (of) Allah	
فَإِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ	فَإِنْ حَاجُّوكَ	فَقُلْ
then verily Allah	(is) Swift	(in) reckoning	so if they argued with you	then say
أَسَلَّمْتُ وَجْهِي	لِلَّهِ	وَمَنْ	اتَّبَعَنِي	وَقُلْ
I have submitted my face	to Allah	and who	followed me	and say
لِلَّذِينَ أُوتُوا	الْكِتَابَ	وَالْأُمِّيِّينَ	أَسَلَّمْتُمْ	
to those who were given	the Scripture	and illiterates	(do) you submit yourselves?	
فَإِنْ أَسَلَّمُوا	فَقَدْ أَهْتَدُوا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	
so if they submit	then indeed they are rightly guided	but if they turn away	then only	
عَلَيْكَ	الْبَلَّغُ	وَاللَّهُ	بَصِيرٌ بِالْعِبَادِ	
upon you	(is) to convey	and Allah	(is) All-Seer of (His) slaves	

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّكَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾
 الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings,... then announce to them a painful torment.
 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

بِغَيْرِ	وَيَقْتُلُونَ النَّبِيِّنَ	بِآيَاتِ اللَّهِ	إِنَّ الَّذِينَ يَكْفُرُونَ
without	and slay the Prophets	in (the) Verses (of) Allah	verily those who disbelieve
مِنَ النَّاسِ	يَأْمُرُونَ بِالْقِسْطِ	وَيَقْتُلُونَ الَّذِينَ	حَقِّ
of the people	command [with] justice	and slay those who	right
الَّذِينَ	أُولَئِكَ	أَلِيمٍ	بِغَضَابٍ
(are) those	they	painful	of a torment
فَبَشِّرْهُمْ	وَالْآخِرَةَ	وَمَا	حَبِطَتْ أَعْمَالُهُمْ
then give them tidings	and (in) the Hereafter	and not	whose works went to waste
لَهُمْ	أَلَمْ تَرَ	مِن نَّاصِرِينَ	إِلَى الَّذِينَ
they (will) have	(have) you not seen?	any helpers	[to] those who
أُوتُوا نَصِيبًا	يُدْعَوْنَ	مِنَ الْكِتَابِ	إِلَى كِتَابِ اللَّهِ
have been given a portion	they are invited	of the Scripture	to (the) Book (of) Allah
لِيَحْكُمَ بَيْنَهُمْ	وَهُمْ	مِنْهُمْ	ثُمَّ يَتَوَلَّى فَرِيقٌ
to judge between them	and they	of them	then turns away a party
مُعْرِضُونَ			
(are) averse			

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِإِيدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

ذَٰلِكَ	بِأَنَّهُمْ قَالُوا	لَنْ تَمَسَّنَا	الْتَّارُ	إِلَّا أَيَّامًا	مَّعْدُودَاتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered
وَعَرَّهْمُ	فِي دِينِهِمْ	مَّا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	فَكَيْفَ	
and deceived them	in their religion	what they used to	invent	then how	
إِذَا	جَمَعْنَهُمْ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ	
when	We shall gather them	on a Day	(there is) no doubt	about which	
وُوفِّيَتْ	كُلُّ نَفْسٍ	مَّا كَسَبَتْ	وَهُمْ		
and would be paid in full	every person	what he has earned	and they		
لَا يُظْلَمُونَ ﴿٢٥﴾	قُلِ اللَّهُمَّ	مَلِكُ	الْمُلْكَ	تُؤْتِي الْمُلْكَ	
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion	
مَنْ تَشَاءُ	وَتَنْزِعُ الْمُلْكَ	وَتُعِزُّ	مِمَّنْ تَشَاءُ		
(to) whom You will	and take away the dominion	and You exalt	from whom You will		
مَنْ تَشَاءُ	وَتُذِلُّ	مَنْ تَشَاءُ	بِإِيدِكَ	الْخَيْرُ	
whom You will	and You humiliate	whom You will	in Your Hand	(is) the good	

قَدِيرٌ ﴿٦٦﴾	شَيْءٍ	عَلَى كُلِّ	إِنَّكَ
(are) All-Powerful	thing	over every	verily You

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٦٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّهُ وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٦٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.

تُؤَلِّجُ اللَّيْلَ	فِي النَّهَارِ	وَتُؤَلِّجُ النَّهَارَ	فِي اللَّيْلِ
You enter the night	into the day	and You enter the day	into the night
وَتُخْرِجُ الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ الْمَيِّتَ	مِنَ الْحَيِّ
and You bring the living	out of the dead	and You bring the dead	out of the living
وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ ﴿٦٧﴾
and You give sustenance	(to) whom You will	without	measure (account)
لَا يَتَّخِذِ الْمُؤْمِنُونَ	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ الْمُؤْمِنِينَ
let not the believers take	the disbelievers	(as their) allies	(of) the believers instead
وَمَنْ	يَفْعَلْ ذَلِكَ	فَلَيْسَ	مِنَ اللَّهِ فِي شَيْءٍ إِلَّا
and whoever	does that	then he is not	except in anything from Allah
أَنْ تَتَّقُوا	مِنْهُمْ	تُقَنَّهُ	نَفْسَهُ
that you fear	from them	(for) protection	(of) Himself and Allah warns you

وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٨﴾

and to Allah (is) the final return

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٤٠﴾

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

Part - 3

قُلْ	إِنْ تَخْفَوْنَ	مَا	فِي صُدُورِكُمْ	أَوْ تُبْدُوهُ	يَعْلَمُهُ اللَّهُ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it
وَيَعْلَمُ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ	
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah	
عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٩﴾	يَوْمَ	تَجِدُ كُلُّ نَفْسٍ	مِنْ خَيْرٍ	مَّا عَمِلَتْ
over every	(is) All-Powerful	(on the) Day (when)	shall find every	of good	what it has done
تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُ	أَمَدًا	بَعِيدًا	
it will wish [if]	that (there were) between it	and between that	a distance	great	
وَيَحْذَرُكُمْ اللَّهُ	نَفْسَهُ	وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ ﴿٤٠﴾		
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves		

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٧﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَعِآلَ إِبْرٰهِيْمَ وَعِآلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهُمْ مِنْ بَعْضٍ ۗ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

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

قُلْ	إِنْ كُنْتُمْ	تُحِبُّونَ اللَّهَ	فَاتَّبِعُونِي	يُحِبِّبْكُمْ اللَّهُ	وَيَغْفِرَ	لَكُمْ
say	if you	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبِكُمْ	وَاللَّهُ	عَفُورٌ	رَّحِيمٌ	قُلْ	أَطِيعُوا اللَّهَ وَالرَّسُولَ	ۗ
your sins	and Allah	(is) All-Forgiving	Most Merciful	say	obey Allah and the Messenger	
فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	لَا يُحِبُّ الْكٰفِرِينَ				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ	وَنُوحًا	وَعِآلَ	وَعِآلَ	إِبْرٰهِيْمَ	وَعِآلَ	ۗ
truly Allah chose Adam	and Noah	and (the) family	and (the) family	(of) Abraham	and (the) family	
عِمْرٰنَ	عَلَى الْعٰلَمِيْنَ	ذُرِّيَّةً	بَعْضُهُمْ	مِنْ بَعْضٍ		
(of) Imran	above the mankind	offspring	some of them	from (the) others		
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ				
and Allah	(is) All-Hearing	All-Knowing				

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ

الذَّكَرُ كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِلِكِّ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

35. (Remember) when the wife of ‘Imrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” 36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” – and Allāh knew better what she brought forth, – “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast.”

إِذْ قَالَتْ	أَمْرَاتُ	عِمْرَانَ	رَبِّ	إِنِّي نَذَرْتُ	لَكَ
when said	(the) woman (wife)	(of) Imran	my Lord	indeed I have vowed	to You
مَا فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلْ	مِنِّي	إِنَّكَ
what (is) in	my womb	(to be) dedicated	so accept	from me	indeed You
أَنْتَ السَّمِيعُ	الْعَلِيمُ ﴿٣٥﴾	فَلَمَّا	وَضَعْتَهَا	قَالَتْ رَبِّ	
[You] (are) All-Hearing	All-Knowing	then when	she delivered her	she said my Lord	
إِنِّي	وَضَعْتُهَا	أُنثَىٰ	وَاللَّهُ أَعْلَمُ	بِمَا وَضَعْتُ	
indeed I	have delivered	a female	and Allah knows better	[of] what she delivered	
وَلَيْسَ الذَّكَرُ	كَالْأُنثَىٰ	وَإِنِّي	سَمَّيْتُهَا	مَرْيَمَ	وَإِنِّي
and the male is not	like the female	and indeed I	have named her	Mary	and indeed I
أُعِيدُهَا	بِلِكِّ	وَذُرِّيَّتَهَا	مِنَ الشَّيْطَانِ	الرَّجِيمِ ﴿٣٦﴾	
seek refuge for her	with You	and her offspring	from Satan	the rejected	

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allāh.” Verily, Allāh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنْبَتَهَا	نَبَاتًا
so accepted her	her Lord	with acceptance	good	and made her grow	growth
حَسَنًا	وَكَفَّلَهَا	زَكَرِيَّا	كَلَّمَا	دَخَلَ عَلَيْهَا	زَكَرِيَّا
good	and put her in (the) care of	Zachariah	whenever	entered (to see) her	Zachariah
الْمِحْرَابِ	وَجَدَ عِنْدَهَا	رِزْقًا	قَالَ يَمْرُومُ		
(at her) praying place	he found her (provided) with	food	he said O Mary		
أَنِّي	لَكَ هَذَا	قَالَتْ هُوَ	مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ يَرْزُقُ	
from where	you get	this	(is) from Allah	verily Allah provides sustenance	
مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا زَكَرِيَّا	
(to) whom He wills	without	measure	there	Zachariah invoked	
رَبِّهِ	قَالَ رَبِّ	هَبْ لِي	مِنْ لَدُنْكَ	ذُرِّيَّةً	طَيِّبَةً
his Lord	he said my Lord	grant me	from Yourself	offspring	good
إِنَّكَ		سَمِيعُ الدُّعَاءِ			
indeed You		(are) All-Hearer (of) invocation			

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): “Allāh gives you glad tidings of

Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Īsā (Jesus), the Word from Allāh (‘Be!’ – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” 40. He said: ‘‘O my Lord! How can I have a son when I am very old, and my wife is barren?’’ (Allāh) said: ‘‘Thus Allāh does what He wills.’’

فَنَادَتْهُ	الْمَلَائِكَةُ	وَهُوَ	قَائِمٌ	يُصَلِّي فِي الْمَحْرَابِ
then called him	the angels	while he	(was) standing	praying in the prayer place
أَنَّ اللَّهَ يَبْشُرُكَ	بِإِحْسَانٍ	مُصَدِّقًا	بِكَلِمَةٍ	مِّنْ أَللَّهِ
that Allah gives you glad tidings	of John	confirming	[of] the Word	from Allah
وَسَيِّدًا	وَحَصُورًا	وَنَبِيًّا	مِّنَ الصَّالِحِينَ	قَالَ رَبِّ
and noble	and chaste	and a Prophet	from (among) the righteous	he said my Lord
أَنِّي يَكُونُ	لِي	عُلْمٌ	وَقَدْ بَلَغَنِي	الْكِبَرُ
how is it	I have	a son	when has overtaken me	the old age
عَاقِرٌ	قَالَ	كَذَلِكَ اللَّهُ يَفْعَلُ	مَا يَشَاءُ	
(is) barren	He said	thus Allah does	what He wills	

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَاتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكِعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

41. He said: ‘‘O my Lord! Make a sign for me.’’ (Allāh) said: ‘‘Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.’’ 42. And (remember) when the angels said: ‘‘O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).’’ 43. ‘‘O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rākī‘ūn (those

ذَلِكَ	مِنْ أَنْبَاءَ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ			
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you			
وَمَا كُنْتَ لَدَيْهِمْ	إِذْ يُلْقُونَ	أَقْلَمَهُمْ					
and you were not with them	when they threw	their pens					
أَيُّهُمْ يَكْفُلُ	مَرِيَمَ	وَمَا كُنْتَ لَدَيْهِمْ					
(as to) which of them takes care of	Mary	and you were not with them					
إِذْ يَخْتَصِمُونَ ﴿٤٤﴾	إِذْ	قَالَتِ الْمَلَكَةُ	يَمْرِيْمُ	إِنَّ اللَّهَ يُبَشِّرُكَ			
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings			
بِكَلِمَةٍ	مِنْهُ	أَسْمُهُ	الْمَسِيْحُ	عِيْسَى	أَبْنُ	مَرِيْمَ	وَجِيهًا
of a Word	from Him	his name	(is) Messiah	Jesus	son	(of) Mary	honoured
فِي الدُّنْيَا	وَالْآخِرَةِ	وَمِنَ الْمُقْرَبِينَ ﴿٤٥﴾					
in this world	and (in) the Hereafter	and of those who are near (to Allah)					

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" – and it is. 48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injīl (Gospel).

وَيُكَلِّمُ النَّاسَ	فِي الْمَهْدِ	وَكَهْلًا		
and he will speak to the people	in the cradle	and (in) maturity		
وَمِنَ الصَّالِحِينَ ﴿٤٦﴾	قَالَتْ رَبِّ	أَنَّى يَكُونُ	لِي	وَلَدٌ
and (he will be) of the righteous	she said my Lord	how is it	I have	a son

وَلَمْ يَمَسِّنِي	بَشَرًا	قَالَ	كَذَلِكَ اللَّهُ يَخْلُقُ	مَا يَشَاءُ
when (did) not touch me	any man	He said	thus Allah creates	whatever He wills
إِذَا قَضَىٰ	أَمْرًا	فَإِنَّمَا يَقُولُ	لَهُ: كُنْ	فَيَكُونُ ﴿٤٧﴾
when He decrees	a thing	then only He says	to it	and it is
وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالتَّوْرَةَ	وَالْإِنْجِيلَ ﴿٤٨﴾
and He will teach him	the Book	and the Wisdom	and the Torah	and the Gospel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

49. And will make him [‘Isā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

وَرَسُولًا	إِلَىٰ بَنِي	إِسْرَائِيلَ	أَنِّي	قَدْ جِئْتُكُمْ
and a Messenger	to (the) Children	(of) Israel	that I	surely have come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	أَنِّي أَخْلُقُ	لَكُمْ	مِّن الطِّينِ
with a sign	from your Lord	that I will make	for you	like (the) figure
الطَّيْرِ	فَأَنْفُخُ	فِيهِ	فَيَكُونُ طَيْرًا	بِإِذْنِ اللَّهِ
(of) a bird	then I will breathe	into it	and it would become a bird	by (the) Leave (of) Allah
وَأُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	وَأُحْيِي الْمَوْتَىٰ		
and I will heal the born blind	and the leper	and I will bring to life the dead		
بِإِذْنِ اللَّهِ	وَأُنَبِّئُكُمْ	بِمَا تَأْكُلُونَ	وَمَا تَدْخِرُونَ	
by (the) Leave (of) Allah	and I will inform you	of what you eat	and what you store	

فِي بُيُوتِكُمْ	إِنَّ	فِي ذَلِكَ	لَايَةً	لَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٤﴾
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَحَدٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿٥٥﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٦﴾ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٧﴾

50. "And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me. 51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path." 52. Then when 'Īsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" *Al-Hawāriyyūn* (the disciples) said: "We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

Part - 3

وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأَحَدٍ
and confirming	that which	(was) before me	of the Torah	and to make lawful
لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ عَلَيْكُمْ	وَجِئْتُكُمْ
to you	part	(of) what	was forbidden to you	and I have come to you
مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ۖ ﴿٥٥﴾	إِنَّ اللَّهَ	رَبِّي
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord
فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ﴿٥٦﴾	فَلَمَّا أَحَسَّ
so worship Him	this	(is) a Path	Straight	but when became conscious
عِيسَى	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ	أَنْصَارِي
Jesus	of their	disbelief	he said who (will be)	my helpers
قَالَ الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ اللَّهِ	ءَامَنَّا بِاللَّهِ	
the disciples said	we (are)	(the) helpers (of) Allah	we believe in Allah	

مُسْلِمُونَ ﴿٥٣﴾	يَأْتَا	وَأَشْهَدُ
(are) Muslims	that we	and bear witness

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾
 وَمَكْرُؤًا وَمَكْرَ اللَّهُ وَأَلَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ
 وَرَافِعَكَ إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
 إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

53. “Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Isā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh).”

54. And they (disbelievers) plotted [to kill ‘Isā (Jesus)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: “O ‘Isā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Isā (Jesus) is Allāh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad, ‘Isā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qur’ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”

وَاتَّبَعْنَا الرَّسُولَ		بِمَا أَنزَلْتَ		رَبَّنَا ءَامَنَّا	
and we follow the Messenger		in what You have sent down		our Lord we believe	
وَمَكْرَ اللَّهِ		وَمَكْرُوا		فَاكْتُبْنَا مَعَ	
and Allah planned		and they planned		those who bear witness with so write us	
يَٰعِيسَى ابْنِ مَرْيَمَ		إِذْ قَالَ اللَّهُ		وَأَلَّهُ خَيْرُ	
indeed I O Jesus		when Allah said		and Allah (is the) Best	
مِنَ الَّذِينَ كَفَرُوا		وَمُطَهِّرَكَ		وَرَافِعَكَ	
of those who disbelieve		and (will) purify you		and raise you	
		إِلَيَّ		مُتَوَفِّيكَ	
		to Myself		(will) take you	

وَجَاعِلُ	الَّذِينَ	اتَّبِعُوكَ	فَوْقَ	الَّذِينَ كَفَرُوا
and I (will) make	those who	follow you	superior (to)	those who disbelieve
إِلَى يَوْمِ	الْقِيَامَةِ	ثُمَّ	إِلَى	مَرْجِعِكُمْ
till (the) Day	(of) Resurrection	then	to Me	(is) your return
فَأَحْكُمُ بَيْنَكُمْ		فِيمَا كُنْتُمْ	فِيهِ	تَخْتَلِفُونَ
and I shall judge between you		in which you used to	[in it]	differ

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَا بِهِمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مَنْ نَصِرِينَ ﴿٥٦﴾
 وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
 الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى
 عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the Zālimūn (polytheists and wrongdoers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān). 59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.

شَدِيدًا	عَذَابًا	فَأَعَذَّبْنَا بِهِمْ	فَأَمَّا الَّذِينَ كَفَرُوا
severe	(with) a torment	[then] I shall punish them	then as to those who disbelieve
مَنْ نَصِرِينَ ﴿٥٦﴾	لَهُمْ	وَمَا	وَالْآخِرَةِ
any helpers	they (will) have	and not	and (in) the Hereafter
فِي الدُّنْيَا	وَأَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُوَفِّيهِمْ
in this world	and as to those who believe	and do righteous deeds	then He will grant them in full
ذَلِكَ	لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾	وَاللَّهُ	أُجُورَهُمْ
this	(does) not love the wrongdoers	and Allah	their reward

الْحَكِيمِ ٥٨	وَالذِّكْرِ	مِنَ الْآيَاتِ	عَلَيْكَ	نَتْلُوهُ	
Wise	and the Reminder	of the Verses	to you	(is what) We recite [it]	
ءَادَمَ	كَمَثَلِ	عِنْدَ اللَّهِ	عِيسَى	إِنَّ مِثْلَ	
(of) Adam	(is) like (the) similitude	before Allah	(of) Jesus	indeed (the) similitude	
فَيَكُونُ ٥٩	كُنْ	قَالَ لَهُ	ثُمَّ	مِنْ تُرَابٍ	خَلَقَهُ
and he was	be	He said to him	then	from dust	He created him

الْحَقُّ مِنْ رَبِّكَ فَلَاتَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

فَمَنْ	مِنَ الْمُمْتَرِينَ ٦٠	فَلَاتَكُنْ	مِنْ رَبِّكَ	الْحَقُّ	
and whoever	of the doubters	so be not	from your Lord	(this is) the truth	
مِنَ الْعِلْمِ	جَاءَكَ	مَا	مِنْ بَعْدِ	فِيهِ	حَاجَّكَ
of the knowledge	has come to you	what	after	in it	disputes with you
وَنِسَاءَكُمْ	وَنِسَاءَنَا	وَأَبْنَاءَكُمْ	نَدْعُ أَبْنَاءَنَا	تَعَالَوْا	فَقُلْ
and your women	and our women	and your sons	let us call our sons	come	then say

وَأَنْفُسَنَا	وَأَنْفُسَكُمْ	ثُمَّ نَبْتَهِلُ	فَنَجْعَلُ لَعْنَتَ اللَّهِ
and ourselves	and yourselves	then we pray humbly	and we invoke (the) Curse (of) Allah
عَلَى الْكٰذِبِينَ ﴿١١﴾	إِنَّ هٰذَا	لَهُوَ	الْقَصَصُ
on the liars	verily this	[surely it]	(is) the story
وَمَا مِنْ إِلٰهٍ	أَلْحَقٌ	وَمَا مِنْ إِلٰهٍ	وَمَا مِنْ إِلٰهٍ
and (there is) no god	true	and (there is) no god	and (there is) no god
إِلَّا اللَّهُ	وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ	الْحَكِيمُ ﴿١٢﴾
but Allah	and indeed Allah	surely He (is) the All-Mighty	the All-Wise

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾ قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٤﴾

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

Part - 3

فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾	قُلْ يٰٓأَهْلَ
and if they turn away	then surely Allah	(is) All-Aware of mischief-makers	say O people
الْكِتٰبِ	تَعَالَوْا إِلَىٰ كَلِمَةٍ	سَوَآءٍ	وَبَيْنَكُمْ
(of) the Scripture	come to a word	common	and between you
أَلَّا نَعْبُدَ	إِلَّا اللَّهَ	وَلَا نُشْرِكَ	بِهِ شَيْئًا
that we worship not	but Allah	and we associate not	with Him
وَلَا يَتَّخِذَ	بَعْضُنَا	بَعْضًا	أَرْبَابًا
and shall not take	some of us	others	(as) lords
فَقُولُوا	أَشْهَدُوا بِأَنَّا	مُسْلِمُونَ ﴿١٤﴾	فَإِنْ تَوَلَّوْا
then tell (them)	bear witness that we	(are) Muslims	then if they turn away

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنُتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ ءِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ ءِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injīl (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. 67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism – to worship none but Allāh Alone) and he was not of *Al-Mushrikūn*.

يَا أَهْلَ	الْكِتَابِ	لِمَ تُحَاجُّونَ	فِي إِبْرَاهِيمَ	وَمَا أُنزِلَتِ
O people	(of) the Scripture	why do you dispute	about Abraham	while were not sent down
التَّوْرَةَ	وَالْإِنْجِيلُ	إِلَّا	مِنْ بَعْدِهِ	هَآأَنُتُمْ
the Torah	and the Gospel	but	after him	Lo you (are)
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾	حَآجَجْتُمْ فِيمَا	لَكُمْ	بِهِ	عِلْمٌ
then (do) you not understand?	have disputed about that	you have	of which	knowledge
فَلِمَ تُحَآجُّونَ	فِيمَا	لَيْسَ لَكُمْ	بِهِ	عِلْمٌ
why then you dispute	about that	you (do) not have	of which	knowledge
وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ ﴿٦٦﴾	مَا كَانَ إِبْرَاهِيمَ	يَهُودِيًّا
and Allah knows	and you	know not	Abraham was neither	a Jew
وَلَا نَصْرَانِيًّا	وَلَكِنْ كَانَ حَنِيفًا	مُّسْلِمًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ ﴿٦٧﴾
nor a Christian	[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ

الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٦﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
 يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injīl (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

Part - 3

لَّذِينَ	بِإِبْرَاهِيمَ	النَّاسِ	إِنَّ أَوْلَىٰ
(are) those who	(to claim relationship) with Abraham	(of) the people	verily (the) best
وَاللَّهِ	وَالَّذِينَ ءَامَنُوا	النَّبِيِّ	وَهَذَا
and Allah	and those who have believed (in him)	Prophet	and this
الْكِتَابِ	مِنْ أَهْلِ	وَدَّتْ طَائِفَةٌ	وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾
(of) the Scripture	of (the) People	wish a party	(is the) Guardian (of) the believers
إِلَّا أَنفُسَهُمْ	وَمَا يَضِلُّونَ	لَوْ يَضِلُّونَكُمْ	
but themselves	and they shall not lead astray	if they could lead you astray	
لِمَ تَكْفُرُونَ	الْكِتَابِ	يَا أَهْلَ	وَمَا يَشْعُرُونَ ﴿٦٦﴾
why (do) you disbelieve	(of) the Scripture	O people	and they perceive not
الْكِتَابِ	يَا أَهْلَ	وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	بِآيَاتِ اللَّهِ
(of) the Scripture	O people	while you bear witness	in (the) Verses (of) Allāh
وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾	وَتَكْتُمُونَ الْحَقَّ	بِالْبَاطِلِ	لِمَ تَلْبِسُونَ الْحَقَّ
while you know	and conceal the truth	with falsehood	why (do) you mix the truth

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَّهَ النَّهَارِ

وَكَفَرُوا آخِرَهُ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

72. And a party of the people of the Scripture say: ‘‘Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): ‘‘Verily, right guidance is the Guidance of Allāh’’ and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.’’ Say (O Muhammad ﷺ): ‘‘All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.’

وَقَالَتْ طَآئِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ	ءَامِنُوا بِالَّذِي	أُنزِلَ عَلَىٰ
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
الَّذِينَ ءَامَنُوا	وَجَّهَ	النَّهَارِ	وَأَكْفَرُوا آخِرَهُ،	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	وَلَا تَوْمِنُوا	إِلَّا لِمَنْ		
so that they may turn back	and (do) not believe	but (the one) who		
تَبِعَ دِينَكُمْ	قُلْ إِنَّ الْهُدَىٰ	هُدَىٰ اللَّهِ		
followed your religion	say indeed the (true) guidance	(is the) Guidance (of) Allah		
أَنْ يُؤْتَىٰ أَحَدٌ	مِّثْلَ	مَا أُوتِيتُمْ	أَوْ يُحَاجُّوكُمْ	
that someone is given	like	what you have been given	or they may argue with you	
عِنْدَ	رَبِّكُمْ	قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ
before	your Lord	say surely the bounty	(is) in (the) Hand (of) Allah	He gives it
مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٧٣﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ مَنْ

إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَّنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

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

يَخْتَصُّ بِرَحْمَتِهِ	مَنْ يَشَاءُ	وَاللَّهُ	ذُو	الْفَضْلِ
He selects for His Mercy	whom He wills	and Allah	(is) the Owner	(of) the Bounty
الْعَظِيمِ	وَمِنْ أَهْلِ	الْكِتَابِ	مَنْ	إِنْ تَأْمَنَهُ
Great	and of (the) people	(of) the Scripture	(is he) who	if you entrust him
بِقِنطَارٍ	يُؤَدِّهِ	إِلَيْكَ	وَمِنْهُمْ	مَنْ
with a heap of wealth	will pay it back	to you	and of them	(there is he) who
إِنْ تَأْمَنَهُ	بِدِينَارٍ	لَّا يُؤَدِّهِ	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمَّتْ	عَلَيْهِ	قَائِمًا	ذَٰلِكَ	بِأَنَّهُمْ قَالُوا
you keep constantly	over him	standing	that	(is) because they say
لَيْسَ عَلَيْنَا	فِي الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
(there) is not on us	as to the unlettered people	way (of accountability)	and they tell	
عَلَى اللَّهِ الْكَذِبَ	وَهُمْ يَعْلَمُونَ			
a lie against Allah	while they know (it)			

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيْمَنِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

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

فَإِنَّ اللَّهَ	وَأَتَقَى	بِعَهْدِهِ	بَلَىٰ مَنْ أَوْفَىٰ
then indeed Allah	and fears (Allah)	his covenant	yes whoever fulfils
بِعَهْدِ اللَّهِ	إِنَّ الَّذِينَ يَشْتَرُونَ	يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾	
for (the) Covenant (of) Allah	verily those who purchase	loves those who fear (Him)	
لَهُمْ	لَا خَلْقَ	أُولَئِكَ	ثَمَنًا
for them	(have) no share	those	a price (gain)
وَأَيْمَنِهِمْ	قَلِيلًا	أُولَئِكَ	ثَمَنًا
and their oaths	small	those	a price (gain)
فِي الْآخِرَةِ	وَلَا يُكَلِّمُهُمُ اللَّهُ	وَلَا	يَنْظُرُ إِلَيْهِمْ
in the Hereafter	neither will Allah speak to them	nor	look at them
يَوْمَ	وَلَا يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ أَلِيمٌ ﴿٧٧﴾
(on the) Day	nor will He purify them	and for them	(will be) a torment
الْقِيَامَةِ	وَلَهُمْ	وَلَهُمْ	عَذَابٌ أَلِيمٌ ﴿٧٧﴾
(of) Resurrection	and for them	and for them	(will be) a torment

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

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

وَإِنَّ	مِنْهُمْ	لَفَرِيقًا	يَلُؤْنَ أَلْسِنَتَهُم	بِالْكِتَابِ
and verily	of them	surely (is) a party	they twist their tongues	in (reciting) the Book

لِتَحْسَبُوهُ	مِنَ الْكِتَابِ	وَمَا هُوَ	مِنَ الْكِتَابِ
so that you think it	(is) from the Book	but not it	(is) from the Book
وَيَقُولُونَ هُوَ	مِنَ عِنْدِ اللَّهِ	وَمَا هُوَ	مِنَ عِنْدِ اللَّهِ
and they say it	(is) from Allah	but not it	(is) from Allah
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾		عَلَى اللَّهِ الْكُذِبَ	
while they know (it)		a lie against Allah	

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

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

مَا كَانَ	لِبَشَرٍ	أَنْ يُؤْتِيَهُ اللَّهُ	الْكِتَابَ	وَالْحُكْمَ
it is not	for a human being	that Allah gives him	the Book	and the Judgement
وَالنُّبُوَّةَ	ثُمَّ يَقُولَ	لِلنَّاسِ	كُونُوا عِبَادًا	لِي
and the Prophethood	then he says	to the people	become slaves (worshippers)	to me
مِنْ دُونِ اللَّهِ	وَلَكِنْ كُونُوا رَبَّيْنَ	بِمَا كُنْتُمْ		
rather than Allah	[and] but become men of the Lord	because you have been		
تُعَلِّمُونَ الْكِتَابَ	وَبِمَا كُنْتُمْ	تَدْرُسُونَ ﴿٧٩﴾	وَلَا يَأْمُرُكُمْ	
teaching the Book	and because you have been	studying (it)	nor he will command you	

أَيَأْمُرُكُمْ	أَرْبَابًا	وَالنَّبِيِّنَ	أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
(will) he command you?	(for your) lords	and the Prophets	that you take the angels
مُسْلِمُونَ ﴿٨٠﴾	أَنْتُمْ	إِذَا	بَعْدَ
Muslims	you (have become)	[when]	after
			بِالْكَفْرِ
			to disbelief

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

81. And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” 82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh’s obedience).

وَإِذْ أَخَذَ اللَّهُ	مِيثَاقَ	النَّبِيِّنَ	لَمَا
and when Allah took	(the) Covenant	(of) the Prophets	certainly whatever
آتَيْتُكُمْ	مِنْ كِتَابٍ	وَحِكْمَةٍ	ثُمَّ جَاءَكُمْ
I gave you	of (the) Book	and Wisdom	then came to you
لِمَا	مَعَكُمْ	لَتُؤْمِنُنَّ بِهِ	وَلَتَنْصُرُنَّهُ،
what	(is) with you	you must believe in him	and you must help him
قَالَ	أَقْرَرْنَا	قَالُوا	إِصْرِي
He (Allah) said	we agree	they said	My Covenant
عَلَىٰ ذَٰلِكُمْ	وَأَخَذْتُمْ	أَقْرَرْنَا	قَالُوا
on that	and (do) you take	we agree	they said
وَأَنَا	فَاشْهَدُوا	مَعَكُمْ	مِنَ الشَّاهِدِينَ ﴿٨١﴾
and I am	then bear witness	with you	of the witnesses
			قَالَ
			He (Allah) said

مَسْلُومُونَ ﴿٨٤﴾	لَهُ	وَنَحْنُ	مِنْهُمْ
(have) submitted (in Islam)	to Him	and we	of them

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

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

وَمَنْ يَبْتَغِ	غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ يُقْبَلَ
and whoever seeks	other than	Islam	a religion	then it will never be accepted
مِنْهُ	وَهُوَ	فِي الْآخِرَةِ	مِنَ الْخَاسِرِينَ ﴿٨٥﴾	كَيْفَ يَهْدِي اللَّهُ
of him	and he	in the Hereafter	(will be) of the losers	how shall Allah guide
قَوْمًا كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	وَشَهِدُوا	أَنَّ الرَّسُولَ
a people who disbelieved	after	their Belief	and bore witness	that the Messenger
حَقٌّ	وَجَاءَهُمْ	الْبَيِّنَاتُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
(is) true	and had come to them	the clear proofs	and Allah	(does) not guide the people
الظَّالِمِينَ ﴿٨٦﴾	أُولَئِكَ	جَزَاءُهُمْ أَنَّ	عَلَيْهِمْ	
[the] wrongdoers	those	recompense of them (is) that	on them (rests)	
لَعْنَةَ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾	
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all	

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qurʾān and in Prophet Muhammad ﷺ) – never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

Part - 3

خَالِدِينَ فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (will) abide forever	neither will be lightened	from them	the torment
وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾	إِلَّا الَّذِينَ تَابُوا	مِنْ بَعْدِ ذَلِكَ	وَأَصْلَحُوا
nor they would be reprieved	except those who repent	after	and make amends
فَإِنَّ اللَّهَ	رَحِيمٌ ﴿٨٩﴾	إِنَّ الَّذِينَ كَفَرُوا	بَعْدَ
for indeed Allah	(is) All-Forgiving	Most Merciful	after
إِيمَانِهِمْ	ثُمَّ أَزْدَادُوا كُفْرًا	لَنْ تُقْبَلَ تَوْبَتُهُمْ	
their Belief	then grew (in their) disbelief	never will their repentance be accepted	
وَأُولَئِكَ هُمُ	الضَّالُّونَ ﴿٩٠﴾	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا وَهُمْ
[they] and those	(are) the astray	verily those who disbelieved	and died while they
كُفَّارٌ	فَلَنْ يُقْبَلَ	مِنْ أَحَدِهِمْ	مِلْءُ الْأَرْضِ
(were) disbelievers	then will never be accepted	from anyone of them	(of) the earth fill

عَذَابٌ	لَهُمْ	أُولَئِكَ	بِهِ	وَلَوْ أَفْتَدَى	ذَهَبًا
(is) a torment	for them	those	[by] it	even if he offered as ransom	(of) gold
	مِّنْ نَّصِيرِينَ	لَهُمْ		وَمَا	أَلِيمٌ
	any helpers	(will be) for them		and not	painful

