

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِنْ
 بُدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنْ الَّذِينَ
 يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾
 أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allāh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

لَا يُحِبُّ اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنَ الْقَوْلِ
Allah (does) not like	(that should be) uttered publicly	the evil	of words
إِلَّا مَنْ ظَلَمَ	وَكَانَ اللَّهُ	سَمِيعًا	عَلِيمًا ﴿١٤٨﴾
except (by him) who has been wronged	and Allah is	All-Hearing	All-Knower
إِنْ بُدُوا خَيْرًا	أَوْ تُخْفَوْهُ	أَوْ تَعْفُوا	عَنْ سُوءٍ فَإِنَّ اللَّهَ
if you disclose a good	or keep it secret	or pardon	then indeed Allah
كَانَ عَفُوًّا	قَدِيرًا ﴿١٤٩﴾	بِاللَّهِ	وَرُسُلِهِ ۖ
is All-Pardoning	All-Powerful	in Allah	and His Messengers
وَيُرِيدُونَ	أَنْ يُفَرِّقُوا	بَيْنَ اللَّهِ	وَيَقُولُونَ
and they wish	that they differentiate	between Allah	and they say
نُؤْمِنُ بِبَعْضٍ	وَنَكْفُرُ	بِبَعْضٍ	وَيُرِيدُونَ
we believe in some	and we disbelieve	in others	and they wish
أَنْ يَتَّخِذُوا	بَيْنَ ذَلِكَ	سَبِيلًا ﴿١٥٠﴾	وَأَعْتَدْنَا
that they take	between that	way	for the disbelievers

بَيْنَ	ذَلِكَ	سَبِيلًا ﴿١٥٠﴾	أُولَئِكَ	هُمْ	الْكَافِرُونَ	حَقًّا
between	that	a way	those	[they]	(are) the disbelievers	(in) truth
وَأَعْتَدْنَا		لِلْكَافِرِينَ		عَذَابًا	مُهِينًا ﴿١٥١﴾	
and We have prepared		for the disbelievers		a torment	humiliating	

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ۗ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ ۖ وَءَاتَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِينًا ﴿١٥٣﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.

وَالَّذِينَ ءَامَنُوا	بِاللَّهِ	وَرُسُلِهِ	وَلَمْ يُفَرِّقُوا
and those who believe	in Allah	and His Messengers	and they differentiate not
بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ
between	(any) one	of them	those
سَوْفَ يُؤْتِيهِمْ	أَجْرُهُمْ		
soon He (Allah) shall give them	their rewards		
وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا ﴿١٥٢﴾	يَسْأَلُكَ
and Allah is	All-Forgiving	Most Merciful	ask you
أَنْ تُنزِلَ	كِتَابًا	عَلَيْهِمْ	مِّنَ السَّمَاءِ
that you cause to descend	a book	upon them	from the heaven

فَقَالُوا	مِن ذَٰلِكَ	أَكْبَرَ	فَقَدَّ سَأَلُوا مُوسَىٰ
so they had said	than that	(for) greater	then verily they had asked Moses
بِظُلْمِهِمْ	الصَّعِقَةَ	فَأَخَذَتْهُمْ	جَهْرَةً
for their wickedness	a thunderbolt	so they were struck with	(in) public
أَرِنَا اللَّهَ	ثُمَّ اتَّخَذُوا الْعِجْلَ	مِنْ بَعْدِ مَا	جَاءَتْهُمْ
show us Allah	then they took the calf (to worship)	after	had come to them
أَلْبَيِّنَاتُ	فَعَفَوْنَا	عَنْ ذَٰلِكَ	وَأَاتَيْنَا مُوسَىٰ
clear signs	so We forgave (them)	for that	and We gave Moses
مُتَبَيِّنَاتٍ	سُلْطَانًا	مُتَبَيِّنَاتٍ	سُلْطَانًا
manifest	an authority	and We gave Moses	an authority

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْأَبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾ فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰلِفًا فَلَئِمَّا يَلْمِئُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٧﴾

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقُلْنَا لَهُمْ	وَقُلْنَا لَهُمْ	بِمِيثَاقِهِمْ	الطُّورَ	وَرَفَعْنَا فَوْقَهُمْ
to them	and We said	for their covenant	the Mount	and We raised over them
لَا تَعْدُوا	وَقُلْنَا لَهُمْ	وَقُلْنَا لَهُمْ	سُجَّدًا	ادْخُلُوا الْأَبَابَ
violate not	to them	and We said	prostrating (or bowing)	enter the gate

فِيمَا	غَلِيظًا ﴿١٥٤﴾	مِيثَاقًا	مِنْهُمْ	وَأَخَذْنَا	فِي السَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمْ	بِآيَاتِ اللَّهِ	وَكُفْرِهِمْ	مِيثَقَهُمْ	نَقَضِهِمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
غُلْفًا	قُلُوبِنَا	وَقَوْلِهِمْ	حَقِّ	بِغَيْرِ	الْأَنْبِيَاءِ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
يَكْفُرِهِمْ	عَلَيْهَا	بَلْ طَبَعَ اللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَبِكْفُرِهِمْ	إِلَّا قَلِيلًا ﴿١٥٥﴾	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
	عَظِيمًا ﴿١٥٦﴾	بِهْتِنًا	عَلَى مَرْيَمَ		
	mighty	a slander	against Mary		

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾
 بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

157. And because of their saying (in boast), “We killed Messiah ‘isā (Jesus), son of Maryam (Mary), the Messenger of Allah,” – but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Isā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. ‘Isā (Jesus), son of Maryam (Mary عليها السلام)]: 158. But Allāh raised him [‘Isā (Jesus)] up (with his body and soul) to Himself (and he عليه السلام is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

أَبْنِ	عِيسَى	الْمَسِيحَ	إِنَّا قَتَلْنَا	وَقَوْلِهِمْ
son	Jesus	Messiah	that we have killed	and (due to) their saying
وَمَا صَلَبُوهُ	وَمَا قَتَلُوهُ	رَسُولَ اللَّهِ	مَرْيَمَ	
nor they crucified him	and they killed him not	(the) Messenger (of) Allah	(of) Mary	

فِيهِ	وَإِنَّ الَّذِينَ أَخْتَلَفُوا	لَهُمْ	وَلَكِنْ شَبَّهَ		
in it	and verily those who differed	for them	[and] but it was made to resemble		
مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا	مِنْهُ	لَفِي شَكِّ
any knowledge	about it	they have	(do) not	about it	(they are) surely in doubt
يَقِينًا ﴿١٥٧﴾	وَمَا قَتَلُوهُ	الظَّنَّ	إِلَّا إِبَّاعَ		
(for) surely	and they (did) not kill him	the conjecture	except following		
حَكِيمًا ﴿١٥٨﴾	عَزِيزًا	وَكَانَ اللَّهُ	إِلَيْهِ	بَل رَفَعَهُ اللَّهُ	
All-Wise	All-Powerful	and Allah is	to Himself	nay Allah raised him up	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
 فَيُظَلَّمُ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
 وَأَخَذَهُمُ الرِّبَا وَقَدَّحُوا عَنْهُ وَأَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Īsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being] before his ['Īsā (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Īsā (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way; 161. And their taking of *Ribā* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

بِهِ	لِيُؤْمِنَنَّ	إِلَّا	الْكِتَابِ	مِنَ أَهْلِ	وَإِنَّ
in him	surely he would believe	but	(of) the Scripture	of (the) people	and none
يَكُونُ عَلَيْهِمْ	الْقِيَامَةِ	وَيَوْمَ	مَوْتِهِ ۗ	قَبْلَ	
he would be against them	(of) Resurrection	and (on the) Day	his death	before	
مِنَ الَّذِينَ هَادُوا	فَيُظَلَّمُ	شَهِيدًا ﴿١٥٩﴾			
of those who became Jews	then due to wrongdoing	a witness			

أُحِلَّتْ لَهُمْ		طَيِّبَاتٍ		حَرَّمْنَا عَلَيْهِمْ	
(which) had been made lawful for them		good things		We made unlawful for them	
وَأَخَذَهُمْ	كَثِيرًا ﴿١٦٦﴾	عَنْ سَبِيلِ اللَّهِ	وَيَصَدَّهُمْ		
and (for) their taking	many	from (the) way (of) Allah	and for their hindering		
وَأَكَلَهُمْ	عَنْهُ	وَقَدْ نُهُوا	الرِّبَا		
and (for) their devouring	from (taking) it	though they were forbidden	(of) interest		
لِلْكَافِرِينَ	وَأَعَدْنَا	بِالْبَاطِلِ	النَّاسِ	أَمْوَالِ	
for the disbelievers	and We have prepared	wrongfully	(of) people	(the) wealth	
	أَلِيمًا ﴿١٦٧﴾	عَذَابًا	مِنْهُمْ		
	painful	a torment	among them		

لَكِنَّ الرَّاْسِحُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾
 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nūh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the *Zabūr* (Psalms).

يُؤْمِنُونَ بِمَا	وَالْمُؤْمِنُونَ	مِنْهُمْ	فِي الْعِلْمِ	لَكِنَّ الرَّاْسِحُوْنَ
believe in what	and the believers	among them	in knowledge	but the firmly rooted

وَالْمُقِيمِينَ		مِنْ قَبْلِكَ	وَمَا أُنزِلَ		أُنزِلَ إِلَيْكَ
and those who offer		before you	and what was sent down		has been sent down to you
وَالْيَوْمِ	بِاللَّهِ	وَالْمُؤْمِنُونَ	الرَّكَّوَةَ	وَالْمُؤْتُونَ	الصَّلَاةَ
and (in) the Day	in Allah	and who believe	Zakat	and who pay	the prayer
عَظِيمًا	أَجْرًا	سُنُوتِهِمْ		أُولَئِكَ	الْآخِرِ
great	a reward	(to) whom We shall give		(it is) they	the Last
وَالنَّبِيِّينَ	إِلَى نُوحٍ	كَمَا أَوْحَيْنَا	إِلَيْكَ	إِنَّا أَوْحَيْنَا	
and the Prophets	to Noah	as We had revealed	to you	verily We have revealed	
وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِلَى إِبْرَاهِيمَ	وَأَوْحَيْنَا	مِنْ بَعْدِهِ
and Jacob	and Isaac	and Ishmael	to Abraham	and We revealed	after him
وَهَارُونَ	وَيُونُسَ	وَأَيُّوبَ	وَعِيسَى	وَالْأَسْبَاطِ	
and Aaron	and Jonah	and Job	and Jesus	and (his) offspring	
	زبورًا	وَعَاتِنَا دَاوُدَ		وَسُلَيْمَانَ	
	the Psalms	and (to) David We gave		and Solomon	

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, – and to Mūsā (Moses) Allāh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise. 166. But Allāh bears witness to that which He has sent down (the Qur'ān) to you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

وَرُسُلًا	مِنْ قَبْلُ	عَلَيْكَ	قَدْ قَصَصْنَاهُمْ	وَرُسُلًا
and Messengers	before	to you	surely We have mentioned them	and Messengers
تَكَلِيمًا ﴿١٦٥﴾	وَكَلَّمَ اللَّهُ مُوسَى	عَلَيْكَ	لَمْ نَقْصِصْهُمْ	
(direct) speech	and Allah spoke to Moses	to you	We (did) not mention them	
يَكُونُ لِلنَّاسِ	لِيَلَّا	وَمُنذِرِينَ	مُبَشِّرِينَ	رُسُلًا
(there) is for the people	so that not	and warners	bearers of glad tidings	Messengers
حَكِيمًا ﴿١٦٥﴾	عَزِيزًا	وَكَانَ اللَّهُ	الرُّسُلِ	بَعْدَ
All-Wise	All-Powerful	and Allah is	the Messengers	after
أَنْزَلَهُ	أَنْزَلَ إِلَيْكَ	بِمَا	لَكِنَّ اللَّهَ يَشْهَدُ	
He has sent it down	He has sent down to you	to that which	but Allah bears witness	
شَهِيدًا ﴿١٦٦﴾	بِاللَّهِ	وَكَفَى	وَالْمَلَائِكَةُ يَشْهَدُونَ	بِعِلْمِهِ
(as) a Witness	Allah	and suffices	and the angels bear witness (too)	with His Knowledge

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them] and prevent (mankind) from the path of Allāh (Islamic Monotheism); they have certainly strayed far away.

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way – 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your

Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

عَنْ سَبِيلِ اللَّهِ		وَصَدُّوا		إِنَّ الَّذِينَ كَفَرُوا	
from (the) way (of) Allah		and prevented (people)		verily those who disbelieved	
إِنَّ الَّذِينَ كَفَرُوا		بَعِيدًا ﴿١٧١﴾	ضَلَّلًا	قَدْ ضَلُّوا	
verily those who disbelieved		far away	straying	certainly they strayed	
لِيَهْدِيَهُمْ	وَلَا	لَهُمْ	لِيَغْفِرَ	لَمْ يَكُنِ اللَّهُ	وَوَظَلَمُوا
He will guide them	nor	them	forgive	Allah will not	and did wrong
فِيهَا	خَالِدِينَ	جَهَنَّمَ	إِلَّا طَرِيقَ	طَرِيقًا ﴿١٦٨﴾	
in it (therein)	abiding	(of) Hell	except (the) way	(to) any way	
قَدْ جَاءَكُمْ	النَّاسُ	يَأْتِيهَا	عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾	وَكَانَ ذَلِكَ	أَبَدًا
verily has come to you	mankind	O	easy for Allah	and that is	forever
خَيْرًا	فَآمِنُوا	مِنْ رَبِّكُمْ	بِالْحَقِّ	الرَّسُولُ	
(it is) better	so believe (in him)	from your Lord	with the truth	the Messenger	
فِي السَّمَوَاتِ	لِلَّهِ مَا	فَإِنَّ	وَإِنْ تَكْفُرُوا	لَكُمْ	
(is) in the heavens	for Allah (is) what	then indeed	but if you disbelieve	for you	
حَكِيمًا ﴿١٧٠﴾	عَلِيمًا	وَكَانَ اللَّهُ	وَالْأَرْضِ		
All-Wise	All-Knowing	and Allah is	and the earth		

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of

Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūh*) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilah* (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.

يَتَّاهَلُ	الْكِتَابِ	لَا تَقْلُوا	فِي دِينِكُمْ
0 people	(of) the Scripture	(do) not exceed the limits	in your religion
وَلَا تَقُولُوا	عَلَى اللَّهِ	إِنَّمَا الْمَسِيحُ	عِيسَى ابْنُ
and (do) not say	of Allah	only the Messiah	son Jesus
مَرِيَمَ	رَسُولَ اللَّهِ	وَكَلِمَتُهُ	أَلْقَاهَا
(of) Mary	(was) a Messenger (of) Allah	and His Word	which He conveyed
وَرُوحٌ	مِّنْهُ	فَأَمِنُوا	بِاللَّهِ
and a soul	from Him	so believe	in Allah
وَلَا تَقُولُوا ثَلَاثَةً	أَنْتَهُوَ خَيْرًا	لَّكُمْ	إِنَّمَا اللَّهُ
and (do) not say three	give up (it is) better	for you	only Allah
وَاحِدٌ	سُبْحَانَ اللَّهِ	يَكُونُ لَهُ	وَلَدٌ
One	Glory be to Him	He (should) have for Him	a son
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَيْلًا
(is) in the heavens	and what	(is) in the earth	(as) a Guardian

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٧﴾

172. The Messiah will never be proud to reject to be a slave of Allāh, nor the

angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself. 173. So, as for those who believed (in the Oneness of Allāh – Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ	أَنْ يَكُونَ عَبْدًا	لِلَّهِ	وَلَا الْمَلَائِكَةُ
the Messiah will never disdain	that he be a slave	of Allah	nor the angels
وَمَنْ يَسْتَنْكِفْ	عَنْ عِبَادَتِهِ	وَيَسْتَكْبِرْ	الْمُقَرَّبُونَ
and whoever disdains	from His worship	and shows arrogance	the near (to Him)
فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا ﴿١٧٣﴾	فَأَمَّا الَّذِينَ
then He will certainly gather them	unto Himself	all together	then as for those who
ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ
believed	and did good deeds	then He would give them	their rewards
وَيَزِيدُهُمْ	مِّنْ فَضْلِهِ	وَأَمَّا الَّذِينَ	أَسْتَنْكَفُوا
and give them more	out of His bounty	but as for those who	disdained
وَأَسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا
and showed arrogance	then He will punish them	(with) a torment	painful
وَلَا يَجِدُونَ	لَهُمْ	مِّنْ دُونِ اللَّهِ	وَلَا نَصِيرًا ﴿١٧٤﴾
and they will not find	for them	besides Allah	nor any helper

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٣﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٤﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلِيلَةِ إِن مَرَأً هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا أُثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَىٰ بَيْنَ اللَّهِ لَكُمْ

أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān). 175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path. 176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."

يَأْتِيهَا	النَّاسُ	قَدْ جَاءَكُمْ	بُرْهَانٌ	مِنْ رَبِّكُمْ
0	mankind	verily has come to you	a convincing proof	from your Lord
وَأَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُبِينًا ﴿١٧٤﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
and We have sent down	to you	a light	clear	so as for those who believed
بِاللَّهِ	وَأَعْتَصَمُوا	بِهِ	فَسَيُدْخِلُهُمْ	فِي رَحْمَةٍ
in Allah	and held fast	to Him	then He will admit them	in (to) Mercy
وَفَضْلٍ	وَيَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُسْتَقِيمًا ﴿١٧٥﴾
and Bounty	and guide them	to Himself	(by) a Way	Straight
يَسْتَفْتُونَكَ	قُلْ	اللَّهُ يُفْتِيكُمْ	Allah pronounces for you a ruling	
they ask you to pronounce a ruling	say	say		
فِي الْكَلَالَةِ	إِنْ أَمْرًا هَلَكَ	لَيْسَ لَهُ	وَلَدٌ	a child
about Kalala (who leaves behind no lineal heirs)	if a man died	he had not		
وَلَهُ	أُخْتٌ	فَلَهَا	نِصْفٌ	مَاتَرَكَ
and he had	a sister	then for her	(is) half	(of) what he left
وَهُوَ	يَرِثُهَا	فَلَهُمَا	إِنْ كَانَتَا اثْنَتَيْنِ	فَلَهُمَا
and he	will inherit her	then for them	and if (there) were two (sisters)	
وَلَدٌ	لَمْ يَكُنْ	لَهَا	وَلَدٌ	فَلَهُمَا
a child	does not	she have	a child	
فَلَهُمَا	إِنْ	فَلَهُمَا	فَلَهُمَا	فَلَهُمَا
	if			

رَجَالًا	إِخْوَةً	وَإِنْ كَانُوا	مِمَّا تَرَكَ	الْثُلُثَانِ
male	(many) brothers (and sisters)	and if they were	of what he left	(are) two thirds
الْأُنثَىٰ	حِظِّ	مِثْلُ	فَلْيَذْكَرِ	وَنِسَاءً
(of) the two females	(the) share	like	then the male (shall) have	and female
عَلِيمٌ ﴿١٧٦﴾	شَيْءٍ	بِكُلِّ	وَاللَّهِ	أَنْ تَضِلُّوا
(is) All-Knower	thing	of every	and Allah	lest you go astray
				Allah makes clear to you

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ
مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١٧٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدَىٰ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٧٧﴾

Sūrah Al-Mā'idah (The Table spread with Food) 5

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

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,

righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِهَيْمَةً	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ آمَنُوا	يَتَأَيَّهَا	
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحِلِّي	غَيْرَ	عَلَيْكُمْ	إِلَّا مَا يَتْلَى	الْأَنْعَامِ
(to) hunt	(you) are allowed	not	to you	except what is recited	(of) cattle
يَتَأَيَّهَا	مَا يُرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حُرْمِ	وَأَنْتُمْ	
O (you)	what He wills	verily Allah decrees	(are in) state of Ihram	while you	
الْحَرَامِ	وَلَا الشَّهْرَ	لَا تُحِلُّوا شَعَائِرَ اللَّهِ	الَّذِينَ آمَنُوا		
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah	who believe		
وَلَاءَ آمِينَ	وَلَا الْقَلْبَتِيدِ	وَلَا الْهَدْيِ			
nor the people coming	nor (of) the garlanded	nor (of) the sacrificial animals			
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْتَغُونَ فَضْلًا	الْحَرَامِ	الْبَيْتِ	
and good pleasure	of their Lord	seeking (the) bounty	Sacred	(to) the House	
وَلَا يَجْرِمَنَّكُمْ	فَأَصْطَادُوا	وَإِذَا حَلَلْتُمْ			
and let not lead you to transgression	then you may hunt	and when you finish the Ihram			
الْحَرَامِ	عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٍ	شَتَّانٍ	
Sacred	from the Mosque	that they stopped you	(of some) people	(the) hatred	
وَالْتَقَوِي	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدُونَ	عَلَى الْإِثْمِ	وَلَا تَعَاوَنُوا		
and fear Allah	and transgression	in sin	and (do) not help one another		
	الْعِقَابِ	إِنَّ اللَّهَ شَدِيدُ			
	(in) punishment	verily Allah (is) Severe			

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى التُّصْبِ وَأَنْ تَسْنَقِسُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقِيَ الْيَوْمَ بَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَأَخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	أَلْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخَنزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أُهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمُنْخَنِقَةُ	وَالْمَوْقُوذَةُ	
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling		
وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ	وَمَا			
and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that		
أَكَلَ السَّبُعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ			
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered			

ذَلِكُمْ	بِالْأَزْلَمِ	وَأَنْ تَسْتَقْسِمُوا		عَلَى النُّصَبِ
that	by divining arrows	and that you seek knowledge of your fate		on altars
مِنْ دِينِكُمْ	الَّذِينَ كَفَرُوا	الْيَوْمَ يَيْسَ	فَسِقٌ	(is) sin
of your religion	those who disbelieved	this Day have given up all hope		
دِينِكُمْ	أَكْمَلْتُ لَكُمْ	الْيَوْمَ	وَأَخْشَوْنَ	فَلَا تَخْشَوْهُمْ
your religion	I have perfected for you	this day	but fear Me	so fear them not
لَكُمْ	وَرَضِيتُ	نِعْمَتِي	عَلَيْكُمْ	وَأَتَمَّمْتُ
for you	and I have approved	My Favour	upon you	and I have completed
لِإِثْمٍ	مُتَجَانِفٍ	غَيْرَ	فَمَنْ أَضْطَرَّ	دِينًا
to sin	inclined	not	by hunger	but who is forced
				(as) a religion
				إِسْلَامَ
				Islam

رَحِيمٌ	عَفُورٌ	فَإِنَّ اللَّهَ
Most Merciful	(is) All-Forgiving	then indeed Allah

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibat* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning."

أَحَلَّ لَكُمْ	قُلْ	لَهُمْ	مَاذَا أَحَلَّ	يَسْأَلُونَكَ
are made lawful to you	say	to them	what is made lawful	they ask you
مُكَلِّبِينَ	مِّنَ الْجَوَارِحِ	وَمَا عَلَّمْتُم	الطَّيِّبَاتُ	
trained for hunting	to hunting animals	and what you have taught	the good things	

مِمَّا أَمْسَكْنَ	فَكُلُوا	عَلَّمَكُمُ اللَّهُ	مِمَّا	تُعَلِّمُونَهُنَّ
of what they catch	so you may eat	Allah has taught you	of what	you teach them
وَأَتَّقُوا اللَّهَ	عَلَيْهِ	وَأَذْكُرُوا اسْمَ اللَّهِ		عَلَيْكُمْ
and fear Allah	on it	but invoke (the) Name (of) Allah		for you
	الْحِسَابِ	إِنَّ اللَّهَ سَرِيعٌ		
	(in) reckoning	indeed Allah (is) Swift		

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

وَطَعَامُ	الطَّيِّبَاتِ	لَكُمْ	الْيَوْمَ أُحِلَّ
and (the) food	the good things	to you	this Day are made lawful
وَطَعَامُكُمْ	لَكُمْ	حِلٌّ	الَّذِينَ أُوتُوا
and your food	to you	(is) lawful	(of) those who have been given
		الْكِتَابِ	
		الَّذِينَ أُوتُوا	

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هُنَّ	حِلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	إِذَا	مِن قَبْلِكُمْ	أَوْ تَوَّأَلَّ كِتَابَ	مِنَ الَّذِينَ
you have given them	when	before you	have been given the Scripture	from those who
أَخْدَانٍ	وَلَا تُتَّخَذِينَ	غَيْرَ مُسْفِحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبِطَ عَمَلُهُ.	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
	مِنَ الْخَاسِرِينَ	فِي الْآخِرَةِ		
	(will be) among the losers	in the Hereafter		

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

إِلَى الصَّلَاةِ	إِذَا قُمْتُمْ	الَّذِينَ ءَامَنُوا	يَتَّيِبُهَا
for the prayer	when you stand up	who believe	0 (you)

وَأَمْسَحُوا	إِلَى الْمَرَافِقِ	وَأَيْدِيكُمْ	فَاغْسِلُوا وُجُوهَكُمْ
and wipe	upto the elbows	and your hands	then wash your faces
وَإِنْ كُنْتُمْ	إِلَى الْكَعْبَيْنِ	وَأَرْجُلَكُمْ	بُرءُوسِكُمْ
but if you are (in a state of)	upto the ankles	and (wash) your feet	your heads
عَلَى سَفَرٍ	وَإِنْ كُنْتُمْ مَرْضَىٰ	فَاطَهَّرُوا	جُنُبًا
on a journey	or and if you are ill	then purify yourself	Janaba (ritual impurity)
أَوْ لَمَسْتُمُ النِّسَاءَ	مِنْ الْغَائِطِ	مِنْكُمْ	أَوْ جَاءَ أَحَدٌ
or you have been in sexual contact (with) women	from the toilet	of you	or has come one
فَأَمْسَحُوا	طَيِّبًا	فَتَيَمَّمُوا صَعِيدًا	فَلَمْ تَجِدُوا مَاءً
then wipe	clean	then make Tayammum (with) earth	and you (did) not find water
لِيَجْعَلَ	مَا يَرِيدُ اللَّهُ	مِنْهُ	وَأَيْدِيكُمْ
to lay	Allah (does) not want	with it	and your hands
بُوجُوهِكُمْ	وَأَيْدِيكُمْ	وَلَكِنْ يُرِيدُ	مِنْ حَرَجٍ
your faces	and your hands	[and] but He wants	any hardship
عَلَيْكُمْ	لِيُطَهِّرَكُمْ	وَلَيْتَمَّ نِعْمَتُهُ	وَلَيْتَمَّ نِعْمَتُهُ
upon you	to purify you	and to complete His Favour	and to complete His Favour
لَعَلَّكُمْ تَشْكُرُونَ		عَلَيْكُمْ	
so that you may give thanks		upon you	

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي
and remember (the) Favour (of) Allah	upon you	and His Covenant	that
وَأَثَقَكُمْ	إِذْ قُلْتُمْ	سَمِعْنَا	وَأَطَعْنَا
He bound you	when you said	we have heard	and we have obeyed
وَاتَّقُوا اللَّهَ	عَلِيمٌ بِذَاتِ	الصُّدُورِ	يَتَأَيُّهَا
and fear Allah	(is) All-Knower of what (is in)	the breasts	O (you)
الَّذِينَ ءَامَنُوا	لِلَّهِ شُهَدَاءَ	بِالْقِسْطِ	وَلَا يَجْرِمَنَّكُمْ
who believe	for Allah (as) witnesses	in equity	and may not drive you
شَتَانُ	قَوْمٍ عَلَى	أَلَّا تَعْدِلُوا	أَعْدِلُوا
(the) enmity	(of) a people to	that you (do) not do justice	deal justly
أَقْرَبُ	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	خَيْرٌ لِّمَا تَعْمَلُونَ
(is) nearer	and fear Allah	indeed Allah	(is) Well-Aware of what you do

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

9. Allāh has promised those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

وَعَدَ اللَّهُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ
Allah has promised	those who believed	and did good deeds	for them

وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَأْتِيهَا	الْجَحِيمِ	أَصْحَابُ	أُولَئِكَ
O (you)	(of) the Hell-fire	(will be the) dwellers	they
إِذْ هُمْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَتَ اللَّهِ	الَّذِينَ ءَامَنُوا
when decided	upon you	remember (the) Favour (of) Allah	who believe
فَكَفَّ أَيْدِيَهُمْ	أَيْدِيَهُمْ	إِلَيْكُمْ	أَنْ يَبْسُطُوا
but He held back their hands	their hands	to you	that they stretch
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	وَاتَّقُوا اللَّهَ	عَنْكُمْ
so let the believers put their trust	and in Allah	and fear Allah	from you

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

وَبَعَثْنَا	إِسْرَائِيلَ	بَنِي	مِيثَاقَ	وَلَقَدْ أَخَذَ اللَّهُ
and We appointed	(of) Israel	(from the) Children	a covenant	and verily Allah took
مَعَكُمْ	إِنِّي	وَقَالَ اللَّهُ	نَقِيبًا	اثْنَيْ عَشَرَ
with you	certainly I am	and Allah said	leaders	twelve
				مِنْهُمْ
				among them

لَئِنْ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	بِرُسُلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّرْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allah	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَأَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّتِ	تَجْرِي مِنْ تَحْتِهَا	أَلْأَنْهَارُ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءَ	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَدْسِيَةً يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ، وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ، وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
مِنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا
نُصْرَى أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ، فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers).
14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

فِيمَا نَقَضِهِمْ	مِيثَقَهُمْ	لَعْنَتُهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts

وَسَوَّأَحْظًا		عَنْ مَوَاضِعِهِ		يُحَرِّفُونَ الْكَلِمَ		قَسِيَةً	
and they forgot a part		from their context		they change the words		hard	
خَائِنَةٍ	تَطَّلِعُ عَلَى	وَلَا تَزَالُ		بِهِ	مِمَّا ذُكِّرُوا		
treachery	to discover	and you will not cease		of it	of what they were admonished		
إِنَّ اللَّهَ	وَأَصْفَحَ	عَنْهُمْ	فَاعْفُ	مِنْهُمْ	إِلَّا قَلِيلًا	مِنْهُمْ	
verily Allah	and overlook	them	but forgive	of them	except a few	from them	
نَصْرَى	إِنَّا	وَمِنَ الَّذِينَ قَالُوا		يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾			
(are) Christians	indeed we	and from those who said		loves the good-doers			
بِهِ	مِمَّا ذُكِّرُوا		فَسَوَّأَحْظًا		أَخَذْنَا مِيثَقَهُمْ		
of it	of that they were admonished		but they forgot a (good) part		We took their covenant		
الْقِيَمَةِ	إِلَى يَوْمِ	وَالْبَغْضَاءِ	الْعَدَاوَةِ	فَأَعْرَبْنَا بَيْنَهُمْ			
(of) Resurrection	till (the) Day	and the hatred	the enmity	so We aroused among them			
يَصْنَعُونَ ﴿١٤﴾	بِمَا كَانُوا		وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ				
doing	of what they had been		and soon Allah shall inform them				

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). 16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a

straight way (Islamic Monotheism).

رَسُولُنَا	قَدْ جَاءَكُمْ	الْكِتَابِ	يَا أَهْلَ
Our Messenger	indeed has come to you	(of) the Scripture	O People
تَخْفُونَ مِنَ الْكِتَابِ	مِمَّا كُنْتُمْ	كَثِيرًا	يُبَيِّنُ لَكُمْ
conceal from the Scripture	of that you used to	much	he makes clear to you
وَكِتَابٌ	مِنَ اللَّهِ نُورٌ	قَدْ جَاءَكُمْ	عَنْ كَثِيرٍ
and a Book	from Allah a light	surely has come to you	over much
رِضْوَانَهُ	مَنْ اتَّبَعَ	يَهْدِي بِهِ اللَّهُ	مُبِينٌ
His Good Pleasure	(those) who sought	Allah guides with it	clear
إِلَى النُّورِ	مِنَ الظُّلُمَاتِ	وَيُخْرِجُهُمْ	السَّلَامِ
to the light	from the darkness	and He brings them out	(of) peace
سُبُلِ	بِإِذْنِهِ	وَيَهْدِيهِمْ	إِلَى صِرَاطٍ
(to the) ways	by His Will	and He guides them	to a way
مُسْتَقِيمٍ	سَوِيَّةٍ	مُسْتَقِيمٍ	مُسْتَقِيمٍ
straight	to a way	and He guides them	by His Will

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

أَبْنُ	الْمَسِيحِ	هُوَ	قَالُوا إِنَّ اللَّهَ	لَقَدْ كَفَرَ الَّذِينَ
son	(is) the Messiah	[He]	said verily Allah	indeed those who disbelieved

مَرِيَمَ	قُلْ	فَمَنْ يَمْلِكُ	مِنْ اللَّهِ شَيْئًا	إِنْ أَرَادَ
(of) Mary	say	who then has power	the least against Allah	if He decided
أَنْ يَهْلِكَ الْمَسِيحَ	أَبْنِ	مَرِيَمَ	وَأُمَّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ
(are) on the earth	all	and to Allah (belongs)	(the) dominion	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا يَشَاءُ
and the earth	and what	(is) between them	He creates	what He wills
	وَاللَّهُ			
	and Allah			
	عَلَى كُلِّ	شَيْءٍ	فَدِيرٌ	
	over every	thing	(is) All-Powerful	

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَعْزُبُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.

وَقَالَتِ الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبَّوهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعَذِّبُكُمْ	بِذُنُوبِكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِّمَّنْ خَلَقَ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيَعَذِّبُ	
from those He has created	He forgives	[to] whom He wills	and He punishes	
مَنْ يَشَاءُ	وَاللَّهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
whom He wills	and to Allah (belongs)	(the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	وَالِيهِ	الْمَصِيرُ	يَأْهَلُ
and what	(is) between them	and to Him	(is) the (eventual) return	O people
الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا	يَبِينُ لَكُمْ	
(of) the Scripture	surely has come to you	Our Messenger	he makes clear to you	
عَلَى فِتْرَةٍ	مِنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِنْ بَشِيرٍ	وَلَا نَذِيرٍ	فَقَدْ جَاءَكُمْ		
any bearer of glad tidings	and not a warner	but surely (now) has come to you		
بَشِيرٍ	وَنَذِيرٍ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ
a bearer of glad tidings	and a warner	and Allah	over every	(is) All-Powerful

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يٰ قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَالًا يُّوتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يٰ قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يٰمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدَخُلُهَا حَتَّىٰ يُخْرِجُوا مِنهَا فَإِن يَخْرُجُوا مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers." 22. They said:

“O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

يَقَوْمِ	لِقَوْمِهِ	مُوسَى	وَإِذْ قَالَ	
O my people	to his people	Moses	and (remember) when said	
فِيكُمْ	إِذْ جَعَلَ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَةَ اللَّهِ	
among you	when He made	upon you	remember (the) Favour (of) Allah	
مَا لَمْ يُؤْتِ	وَأَاتَاكُمْ	مُلُوكًا	وَجَعَلَكُمْ	أَنْبِيَاءَ
what He had not given	and He gave you	kings	and made you	Prophets
الْمُقَدَّسَةَ	أَدْخُلُوا الْأَرْضَ	يَقَوْمِ	مِنَ الْعَالَمِينَ	أَحَدًا
holy	enter the land	O my people	of the worlds	(to) anyone
عَلَى أَدْبَارِكُمْ	وَلَا تَوَلَّوْا	لَكُمْ	الَّتِي كَتَبَ اللَّهُ	
on your backs	and turn not	for you	which Allah has ordained	
فِيهَا	إِنَّ	قَالُوا يَا مُوسَى	خَاسِرِينَ	فَنَنْقَلِبُوا
in it	verily	they said O Moses	losers	then you will turn about
حَتَّى يَخْرُجُوا	لَنْ نَدْخُلَهَا	وَإِنَّا	جَبَّارِينَ	قَوْمًا
until they depart	shall never enter it	and indeed we	ferocious	(are) a people
دَاخِلُونَ	فَإِنَّا	مِنْهَا	فَإِنْ يَخْرُجُوا	مِنْهَا
(would) enter (it)	then certainly We	from it	but if they depart	from it

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَا مُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هُنَا قَاعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were يوشع و كالب Yūsha' and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed.” 24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two,

we are sitting right here.”

أَنْعَمَ اللَّهُ عَلَيْهِمَا		مِنَ الَّذِينَ يَخَافُونَ		قَالَ رَجُلَانِ
Allah had favoured on whom		of those who were frightened		said two men
فَإِنَّكُمْ	دَخَلْتُمُوهُ	فَإِذَا	الْبَابِ	أَدْخَلُوا عَلَيْهِمْ
then indeed you	you entered it	and when	(through) the gate	enter upon them
قَالُوا يَا مُوسَىٰ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٥﴾	فَتَوَكَّلُوا	وَعَلَى اللَّهِ	عَلِبُونَ
they said O Moses	if you are believers	so put your trust	and in Allah	(will be) victors
فَاذْهَبِ أَنْتَ	فِيهَا	مَا دَامُوا	أَبَدًا	لَنْ تَدْخُلَهَا
so go you	in it	as long as they are	ever	shall never enter it
وَرَبِّكَ	هَهُنَا	إِنَّا	فَقَاتِلَا	وَقَعِدُونَ ﴿٢٦﴾
and your Lord	(right) here	indeed we (are)	and fight you two	sitting

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾
 قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
 الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا
 وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

25. He [Mūsā (Moses)] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!” 26. (Allāh) said: “Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh).” 27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl – Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: “I will surely, kill you.” The former said: “Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious).”

قَالَ رَبِّ	إِنِّي	لَا أَمْلِكُ	إِلَّا نَفْسِي
he said O my Lord	indeed I	(do) not have control	except (on) myself

وَأَخِي ^ط	فَأَفْرُقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ ^(٢٩)
and my brother	so distinguish between us	and between	the people	[the] transgressors
قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years
يَتِيهُونَ فِي الْأَرْضِ ^ج	فَلَا تَأْسَ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
الْفَاسِقِينَ ^(٣٠)	وَأْتِ	عَلَيْهِمْ	نَبَأَ	أَبْنَى
[the] transgressors	and recite	to them	(the) story	(of) two sons
بِالْحَقِّ	إِذْ قَرَّبَا	قُرْبَانًا	فَقُبِّلَ	مِنْ أَحَدِهِمَا
in truth	when both offered	a sacrifice	and it was accepted	from one of them
وَلَمْ يُنْقَبَلْ	مِنَ الْآخَرَ	قَالَ	لَأَقْتُلَنَّكَ ^ط	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said
إِنَّمَا يَنْقَبِلُ اللَّهُ ^ج		مِنَ الْمُتَّقِينَ ^(٣١)		
verily Allah accepts		from the pious		

لِيَنْبَسُطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ، نَفْسُهُ، قَتْلَ أَخِيهِ فَقَتَلَهُ، فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُؤَرِّى سَوْءَةَ أَخِيهِ قَالَ يُؤِيلَتِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُؤَرِّى سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (wrongdoers)." 30. So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allāh sent

a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

لَيْنُ بَسَطْتَ	إِلَيَّ	يَدُكَ	لِنَقْتُلَنِي	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي أَخَافُ اللَّهَ	رَبِّ الْعَالَمِينَ	
my hand	against you	so that I kill you	(for) indeed I fear Allah	(the) Lord (of) the worlds	
إِنِّي أُرِيدُ	أَنْ تَبُوءَ	بِإِثْمِي	وَإِثْمِكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ	نَفْسَهُ	قَتَلَ	أَخِيهِ	فَقَتَلَهُ
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him
فَأَصْبَحَ	مِنَ الْخَاسِرِينَ	فَبَعَثَ اللَّهُ غُرَابًا	يَبْحَثُ فِي الْأَرْضِ		
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth		
لِيُرِيَهُ	كَيْفَ يُورِي	سَوْءَةَ	أَخِيهِ	قَالَ يَوَيْلَئِي	
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me	
أَعَجَزْتُ	أَنْ أَكُونَ مِثْلَ	هَذَا الْغُرَابِ	فَأُورِي سَوْءَةَ		
(am) I not able?	that I could be like	this	crow	and could hide (the) dead body	
أَخِي	فَأَصْبَحَ	مِنَ النَّادِمِينَ			
(of) my brother	then he became	from those who regretted			

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!

مَنْ قَتَلَ	أَنَّهُ	إِسْرَائِيلَ	عَلَىٰ بَنِي	ذَلِكَ كَتَبْنَا	مِنْ أَجْلِ
who killed	that	(of) Israel	for (the) Children	that We ordained	because of
فِي الْأَرْضِ	أَوْ فَسَادٍ	نَفْسٍ	بِغَيْرِ	نَفْسًا	
in the earth	or (for) mischief	a person	without (he having killed)	a person	
أَحْيَاهَا	وَمَنْ	جَمِيعًا	فَكَأَنَّمَا قَتَلَ النَّاسَ		
saved its life	and who	all	then (it would be) as if he killed mankind		
وَلَقَدْ	جَمِيعًا	فَكَأَنَّمَا أَحْيَا النَّاسَ			
and verily	all	then (it would be) as if he had saved life (of) mankind			
مِنْهُمْ	إِنَّ كَثِيرًا	ثُمَّ	بِالْبَيِّنَاتِ	رُسُلْنَا	جَاءَتْهُمْ
of them	indeed many	yet	with clear signs	Our Messengers	came to them
	لَمُسْرِفُونَ ﴿٣٣﴾		بِغَيْرِ	ذَلِكَ	بَعْدَ
	(are) surely those who committed excesses		in the earth	that	after

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the

Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا جَزَاءُ		الَّذِينَ يُحَارِبُونَ		اللَّهِ وَرَسُولَهُ	
only (the) reward		(of) those who wage war		(against) Allah and His Messenger	
وَيَسْعُونَ	فِي الْأَرْضِ	فَسَادًا	أَنْ يُقْتَلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	(is) that they are killed	or they are crucified	
أَوْ تُقَطَّعَ أَيْدِيهِمْ	وَأَرْجُلُهُمْ	مِنْ خَلْفٍ	أَوْ يُنْفَوْنَ	مِنَ الْأَرْضِ	
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land	
ذَلِكَ	لَهُمْ	خِزْيٌ	فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter
عَذَابٌ	عَظِيمٌ	إِلَّا الَّذِينَ تَابُوا	مِنْ قَبْلِ	أَنْ تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ ۚ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا نَقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِمُخْرَجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

يَتَّيَّبَهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَابْتَغُوا	إِلَيْهِ	الْوَسِيلَةَ
0 (you)	who believe	fear Allah	and seek	to Him	approach
وَجَاهِدُوا	فِي سَبِيلِهِ	لَعَلَّكُمْ تُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوْ أَتَىٰ	لَهُمْ	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ
[that] if	they had	what	(is) in the earth	all	and like of it
لَيَقْتَدُوا	بِهِ	مِنْ عَذَابٍ	يَوْمَ	الْقِيَامَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نُقَبِلَ مِنْهُمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَنْ يُخْرَجُوا	مِنَ النَّارِ	وَمَا هُمْ	بِخَارِجِينَ	مِنْهَا	وَلَهُمْ
that they come out	of the Fire	but not they	will come out	of it	and for them
		عَذَابٌ	مُّقِيمٌ		
		(is) a torment	lasting		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
 حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ
 رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفِرُ لِمَنْ
 يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

جَزَاءٌ	فَأَقْطَعُ مَوَآئِدِيهِمَا	وَالسَّارِقَةُ	وَالسَّارِقُ
(as) a recompense	so cut off their hands	and female thief	and male thief
وَاللَّهُ	نَكَالًا مِّنَ اللَّهِ	بِمَا كَسَبَا	
and Allah	an exemplary punishment from Allah	for what they have earned	
ظُلْمِهِ	مِن بَعْدِ	فَمَنْ تَابَ	عَزِيزٌ
his wrongdoing	after	but whoever repented	All-Wise (is) All-Mighty
إِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	فَإِنَّ اللَّهَ	وَأَصْلَحَ
indeed Allah	would relent towards him	then surely Allah	and mended (his ways)
لَهُ	أَنَّ اللَّهَ	أَلَمْ تَعْلَمَ	رَّحِيمٌ
to Him (belongs)	that Allah	(do) you not know?	Most Merciful
مَنْ يَشَاءُ	يُعَذِّبُ	وَالْأَرْضِ	السَّمَوَاتِ
whom He wills	He punishes	and the earth	(of) the heavens
قَدِيرٌ	عَلَىٰ كُلِّ شَيْءٍ	وَاللَّهُ	لِمَنْ يَشَاءُ
(is) All-Powerful	thing over every	and Allah	[to] whom He wills
			وَيَغْفِرُ
			and He forgives

يَتَأْتِيهَا الرَّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
 ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
 سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يَحْرِفُونَ أَلَكُم مِّن بَعْدِ مَوَاضِعِهِ يَقُولُونَ
 إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِن لَّمْ نُؤْتُوهُ فَأَحْذَرُوا وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ
 مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّر قُلُوبَهُمْ فِي الدُّنْيَا خِزْيٌ
 وَلَهُمْ فِي ءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then

beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَتَأْتِيهَا	الرَّسُولُ	لَا يَحْزُنَكَ	الَّذِينَ يُسْكِرُونَ	فِي الْكُفْرِ
0	Messenger	let not grieve you	those who race each other	into disbelief
مِنَ الَّذِينَ قَالُوا	ءَامَنَّا	بِأَفْوَاهِهِمْ	وَلَمْ تُؤْمِن قُلُوبُهُمْ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ الَّذِينَ هَادُوا	سَمِعُونَ	لِلْكَذِبِ	سَمِعُونَ	
and of those who have become jews	(are) listeners	to falsehood	listeners	
لِقَوْمٍ	ءَاخِرِينَ	لَمْ يَأْتُوكَ	يُحَرِّفُونَ الْكَلِمَ	مِنْ بَعْدِ
to people	others	(who) have not come to you	they change the words	after
مَوَاضِعِهِ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَخَذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِنْ	لَمْ تُؤْتَوْهُ	فَأَحْذَرُوا	وَمَنْ	يُرِيدُ اللَّهُ فِتْنَتَهُ
but if	you are not given this	then beware	and whom	Allah will to put [him] into error
فَلَنْ تَمْلِكَ	لَهُ	مِنْ اللَّهِ شَيْئًا	أُولَئِكَ	
(to do)	then you shall never be able	for him	those	
الَّذِينَ	لَمْ يُرِدِ اللَّهُ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	لَهُمْ	
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them	
فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ	عَظِيمٌ ﴿٤١﴾
in this world	and for them	in the Hereafter	(is) a torment	great

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ
وَإِنْ تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّورَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. 43. But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

سَمَّعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحْتِ	فَإِنْ جَاءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكُم بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ	وَإِنْ تَعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَكَانَ يَضُرُّوكَ	شَيْئًا	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَأَحْكُم بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٤﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكَمُونَكَ	وَعِنْدَهُمْ	التَّوْرَةَ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ اللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
	وَمَا أُولَئِكَ	بِالْمُؤْمِنِينَ ﴿٤٣﴾		
	and those (are) not	the believers		

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّكَاسَ وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِعَآيَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers – of a lesser degree as they do not act on Allāh's Laws).

وَنُورٌ	هُدًى	فِيهَا	التَّورَةَ	إِنَّا أَنْزَلْنَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ اسْلَمُوا	النَّبِيِّونَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا اسْتُحْفِظُوا	وَالرَّبَّانِيُونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the rabbis	and the scholars		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِآيَاتِي	وَلَا تَشْتَرُوا	وَإِخْشَوْنِي	فَلَا تَخْشَوُا النَّاسَ
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكَمْ	وَمَنْ	قَلِيلًا	
by what Allah has sent down	(does) not judge	and whoever	little	
الْكَافِرُونَ	هُمْ	فَأُولَئِكَ		
(are) the disbelievers	[they]	then those		

وَكُنْبَنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
 بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
 وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾ وَقَفِينَا عَلَىٰ آثَرِهِمْ بَعِيسَى
 ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَءَاتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers – of a lesser degree). 46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injil (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious).

وَكُنَّا	عَلَيْهِمْ	فِيهَا	أَنَّ النَّفْسَ	بِالنَّفْسِ	وَالْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye
بِالْعَيْنِ	وَالْأَنْفَ	وَالْأُذُنَ	بِالْأُذُنِ	وَالسِّنَّ	بِالسِّنِّ
for eye	and nose	and ear	for ear	and tooth	for tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَنْ تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةً	لَهُ	وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَئِكَ	هُمْ	الظَّالِمُونَ	وَقَيْنَا	عَلَىٰ آثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
يَعِيسَى	ابْنَ	مَرْيَمَ	مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورًا	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	مِنَ التَّورَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
			لِّلْمُتَّقِينَ	وَمَوْعِظَةً	
			for the pious	and an admonition	

وَلِيَحْكُمُ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
 وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
 لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ
 فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh]. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

وَلِيَحْكُمُ	أَهْلُ	الْإِنجِيلِ	بِمَا أَنْزَلَ اللَّهُ	فِيهِ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it
وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	فَأُولَئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ	بِالْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	in truth
مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	مِنْ الْكِتَابِ	عَلَيْهِ
confirming	what	(had come) before it	of the Book	over it
فَاحْكُم	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنَ الْحَقِّ	لِكُلِّ جَعَلْنَا
their vain desires	against what	has come to you	of the truth	for each We have prescribed
مِنْكُمْ	شِرْعَةً	وَمِنْهَا جَاءَ	وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ
of you	a law	and a clear way	and if Allah willed	surely He would have made you
أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي مَا
community	one	[and] but	to test you	He gave you in what
فَأَسْتَبِقُوا الْخَيْرَاتِ	إِلَى اللَّهِ مَرَجِعُكُمْ	جَمِيعًا	فَيُنَبِّئُكُمْ	
so compete in good works	to Allah (is) your return	all	then He will inform you	
	بِمَا كُنْتُمْ	فِيهِ تَخْلِفُونَ		
	of what you were	differing concerning it		

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.

وَأَنْ أَحْكَمَ بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ
and that you judge between them	by what Allah has sent down
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ	وَأَحْذَرَهُمْ
and follow not their vain desires	and beware of them
عَنْ بَعْضِ	مَّا أَنْزَلَ اللَّهُ
from some	(of) what Allah has sent down
فَإِنْ تَوَلَّوْا	إِلَيْكَ
and if they turn away	to you
أَنْ يَفْتِنُوكَ	
lest they tempt you away	

ذُنُوبِهِمْ	بَعْضٍ	أَنْ يُصِيبَهُمْ	أَنْهَارِ بِإِذْنِ اللَّهِ	فَاعْلَمْ
(of) their sins	for some	that He punishes them	only Allah wills	then know
أَفَحُكْمَ	لَفَاسِقُونَ ﴿٤٩﴾	مِنَ النَّاسِ	وَإِنَّ كَثِيرًا	
then (do) the judgement?	(are) surely transgressors	of the people	and indeed many	
حُكْمًا	أَحْسَنُ مِنَ اللَّهِ	وَمَنْ	يَبْغُونَ	الْجَهْلِيَّةِ
(in) judgement	(is) better than Allah	and who	they seek	(of) ignorance
	يُوقِنُونَ ﴿٥٠﴾	لِقَوْمٍ		
	having firm Faith	for a people		

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَانْتَحِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِيمِينَ ﴿٥٢﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).
52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

أَوْلِيَآءُ	وَالنَّصْرَىٰ	لَانْتَحِذُوا الْيَهُودَ	الَّذِينَ ءَامَنُوا	يَتَّيِبُهَا
(as) allies	and the Christians	take not the Jews	who believe	O (you)
مِنْكُمْ	يَتَوَلَّهُمْ	وَمَنْ	بَعْضٍ	بَعْضُهُمْ
of you	takes them as allies	and who	(of) others	(are) allies
	لَا يَهْدِي الْقَوْمَ	إِنَّ اللَّهَ	مِنْهُمْ	فإِنَّهُ
(does) not guide the people	verily Allah	(is one) of them	then indeed he	

الظَّالِمِينَ ﴿٥٤﴾	فَتَرَى الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	يُسْرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them
يَقُولُونَ	نُخْشَى	أَنْ تُصِيبَنَا	دَائِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِّنْ عِنْدِهِ	فَيَصْبِحُوا	
He brings victory	or a decision	from His Presence	then they will become	
	عَلَى مَا أَسْرَوْا	فِي أَنْفُسِهِمْ	نَدِيمِينَ ﴿٥٥﴾	
	for what they concealed	in themselves	regretful	

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَاصْبَحُوا خَسِرِينَ ﴿٥٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	أَهَؤُلَاءِ	الَّذِينَ أَقْسَمُوا بِاللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah
جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ
strongest	(of) their oaths	that they	certainly (are) with you
حَبِطَتْ أَعْمَالُهُمْ	فَاصْبَحُوا خَسِرِينَ ﴿٥٣﴾	يَتَأْتِيهَا	
their deeds have gone to waste	and they have become (the) losers	O (you)	

أَلَّذِينَ ءَامَنُوا	مَنْ يَرْتَدَّ	مِنْكُمْ	عَنْ دِينِهِ	فَسَوْفَ يَأْتِي اللَّهُ
who believe	whoever turns back	of you	from his religion	then soon Allah shall bring
بِقَوْمٍ	يُحِبُّهُمْ	وَيُحِبُّونَهُ	أَذِلَّةٍ	عَلَى الْمُؤْمِنِينَ
a people	whom He loves	and who love Him	humble	towards the believers
عَلَى الْكٰفِرِينَ	يُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	وَلَا	
towards the disbelievers	they fight	in (the) way (of) Allah	and (do) not	
يَخَافُونَ لَوْمَةً	لَا يَمُرُّ	ذٰلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ
they fear (the) blame	(of) a blamer	that	(is the) Grace (of) Allah	He grants [it]
مَنْ يَشَاءُ	وَاللَّهُ	وَأَسِعَ	عَلِيمٌ	
(to) whom He wills	and Allah	(is) Vast in resources	All-Knowing	

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَانْتَحِدُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

إِنَّمَا وَلِيُّكُمُ اللَّهُ	وَرَسُولُهُ،	وَالَّذِينَ ءَامَنُوا	الَّذِينَ
your friend (is) only Allah	and His Messenger	and those who believe	those who
يُقِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَهُمْ	رَاكِعُونَ ﴿٥٥﴾
establish the prayer	and give Zakat	and they	(are) those who bow down

وَالَّذِينَ آمَنُوا		وَرَسُولُهُ		وَمَنْ يَتَوَلَّ اللَّهَ	
and those who believe		and His Messenger		and whoever takes Allah as friends	
الَّذِينَ آمَنُوا	يَتَأْتِيهَا	الْغَالِبُونَ ﴿٥٨﴾	هُمْ	فَإِنَّ حِزْبَ اللَّهِ	
who believe	O (you)	(will be) the victorious	[they]	then indeed (the) party (of) Allah	
وَلَعِبًا	هُزُورًا	دِينِكُمْ	الَّذِينَ اتَّخَذُوا	لَا يَتَّخِذُوا	
and fun	(as) a mockery	your religion	those who take	take not	
وَالْكَافِرَاتِ	مِنْ قَبْلِكُمْ	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ		
and the disbelievers	before you	have been given the Scripture	from those who		
	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٩﴾	وَاتَّقُوا اللَّهَ	أَوْلِيَاءَ		
	if you are (true) believers	and fear Allah	(as) allies		

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُورًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَإِنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

58. And when you proclaim the call for *As-Salāt* [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?" 60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَاِذَا نَادَيْتُمْ	إِلَى الصَّلَاةِ	اتَّخَذُوهَا	هَزْوًا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ	قُلْ يَا أَهْلَ	الْكِتَابِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَنْقُمُونَ	مِنَّا	إِلَّا	أَنَّا آمَنَّا	بِاللَّهِ	وَمَا أُنزِلَ
(do) you oppose?	[of] us	except	that we believe	in Allah	and what has been sent
إِلَيْنَا	وَمَا أُنزِلَ	مِنْ قَبْلُ	وَأَنَّ أَكْثَرَكُمْ	فَنَسِفُونَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ أَنْبِئُكُمْ	بِشَرِّ	مِنْ ذَلِكَ	مَثُوبَةً	عِنْدَ اللَّهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَعَنَهُ اللَّهُ	وَعَضِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	الْقِرَدَةَ	وَالْخَنَازِيرَ	وَعَبَدَ الطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
أُولَئِكَ	شَرُّ	مَكَانًا	وَأَضَلُّ	عَنْ سَوَاءٍ	السَّبِيلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءَ وَكُم قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ؕ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾
 وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٢﴾ لَوْلَا
 يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَإِذَا	جَاءُوكُمْ	قَالُوا	ءَامَنَّا	وَقَدْ دَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدْ خَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ ﴿٦٦﴾	وَتَرَى كَثِيرًا	مِنْهُمْ	يُسْرِعُونَ فِي الْآثِمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدُونَ	وَأَكْلِهِمْ	السُّحْتِ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ ﴿٦٧﴾	لَوْلَا يَنْهَاهُمْ	الرَّبَّابِيُّونَ	وَالْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars
عَنْ قَوْلِهِمْ	الْآثِمِ	وَأَكْلِهِمْ	السُّحْتِ	
from their uttering	sinful (words)	and their devouring	the forbidden earnings	
لَيْسَ	مَا كَانُوا	يَصْنَعُونَ ﴿٦٨﴾		
evil indeed is	what they have been	contriving		

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقِيَانَا بَيْنَهُمُ الْعُدَاةُ وَالْبَعْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كَلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

وَقَالَتِ الْيَهُودُ	يَدِ اللَّهِ	مَغْلُوبَةٌ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered
وَلَعْنُوا	بِمَا قَالُوا	بَلْ يَدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	nay His Hands	(are) outspread
يُنْفِقُ	كَيْفَ يَشَاءُ	وَلِيَزِيدَنَّ كَثِيرًا	مِنْهُمْ
He spends	as He wills	and definitely increases many	of them
مَا أُنزِلَ	إِلَيْكَ	مِنْ رَبِّكَ	طُغَيْنَا
what has been sent down	to you	from your Lord	(in their) rebellion
وَأَلْقَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى الْيَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كَلَّمَآ	أَوْقَدُوا نَارًا	لِلْحَرْبِ	أَطْفَأَهَا اللَّهُ
whenever	they kindled fire	of war	Allah extinguished it
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتِ
النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءٌ مَا يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the *Taurāt* (Torah), the *Injīl* (Gospel), and what has (now) been sent down to them from their Lord (the *Qur'ān*), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām ﷺ), but many of them do evil deeds.

وَأَتَقَوْا	ءَامَنُوا	الْكِتَابِ	أَنْ أَهْلَ	وَلَوْ
and feared (Allah)	believed	(of) the Scripture	[that] (the) people	and if
وَلَا دَخَلْنَاهُمْ	عَنْهُمْ	سَيِّئَاتِهِمْ	لَكَفَرْنَا	
and would have surely admitted them	from them	their evils	We would have surely effaced	
أَقَامُوا التَّوْرَةَ	أَنْهُمْ	وَلَوْ	التَّعِيمِ ﴿٦٥﴾	جَنَّاتٍ
had observed the Torah	[that] they	and if	(of) bliss	(to) Gardens
مِنْ رَبِّهِمْ	إِلَيْهِمْ	وَمَا أُنزِلَ	وَالْإِنْجِيلَ	
from their Lord	to them	and what had been sent	and the Gospel	
أَرْجُلِهِمْ	وَمِنْ تَحْتِ	مِنْ فَوْقِهِمْ	لَأَكَلُوا	
their feet	and from beneath	from above them	they would surely have gotten provision	
مَا يَعْمَلُونَ ﴿٦٦﴾	سَاءَ	مِنْهُمْ	وَكثِيرٌ	مُفْتَصِّدَةٌ
what they are doing	evil is	of them	and many	moderate (are) a people
				among them

يَأْتِيهَا الرَّسُولُ بَلِّغَ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلِيُزِيدَكُمْ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. 68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injīl (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

يَأْتِيهَا	الرَّسُولُ	بَلِّغَ	مَا أُنزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
0	Messenger	convey	what has been sent down	to you	from your Lord

فَمَا بَلَّغْتَ رِسَالَتَهُ		لَمْ تَفْعَلْ		وَإِنْ	
then you have not conveyed His Message		you (did) not do (it)		and if	
لَا يَهْدِي الْقَوْمَ		إِنَّ اللَّهَ	مِنَ النَّاسِ	وَاللَّهُ يَعْصِمُكَ	
(does) not guide the people		indeed Allah	from the people	and Allah will protect you	
لَسْتُمْ عَلَى شَيْءٍ		الْكِتَابِ	يَٰٓأَهْلَ	قُلْ	الْكَافِرِينَ ﴿٦٧﴾
you are not on anything		(of) the Scripture	0 people	say	disbelievers
إِلَيْكُمْ	وَمَا أُنزِلَ	وَالْإِنْجِيلَ		حَتَّىٰ تَقِيمُوا التَّوْرَةَ	
to you	and what has been sent down	and the Gospel		till you observe the Torah	
مَا أُنزِلَ	كَثِيرًا مِّنْهُمْ	وَلَيَزِيدَنَّ		مِّن رَّبِّكُمْ	
what has been sent down	of them many	and would certainly increase		from your Lord	
فَلَا تَأْسَ	وَكُفْرًا	طُعِينَا	مِن رَّبِّكَ	إِلَيْكَ	
so (do) not grieve	and disbelief	(in) rebellion	from your Lord	to you	
	الْكَافِرِينَ ﴿٦٨﴾	عَلَى الْقَوْمِ			
	disbelievers	over the people			

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ وَالنَّصَارَىٰ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَالَّذِينَ هَادُوا	وَالصَّبِیُّونَ	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ ءَامَنُوا
and those who became Jews	and Sabians	and those who became Jews	and Christians	indeed those who believed
وَالْيَوْمِ	وَالصَّبِیُّونَ	وَالْيَوْمِ	وَالصَّبِیُّونَ	مَنْ ءَامَنَ بِاللَّهِ
and the Day	and Sabians	and the Day	and Sabians	whoever believed in Allah
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	فَلَا خَوْفٌ
and those who became Jews	and those who became Jews	and those who became Jews	and those who became Jews	then (shall be) no fear
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	بَنِي
and those who became Jews	and those who became Jews	and those who became Jews	and those who became Jews	(of the) Children
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	كَلَّمَا
and those who became Jews	and those who became Jews	and those who became Jews	and those who became Jews	whenever
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	فَرِيقًا كَذَّبُوا
and those who became Jews	and those who became Jews	and those who became Jews	and those who became Jews	a group (of them) they denied
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَفَرِيقًا يَقْتُلُونَ
and those who became Jews	and those who became Jews	and those who became Jews	and those who became Jews	and a group (of them) they kill

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا وَكَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allāh is the Messiah ['Īsā (Jesus)], son of Maryam (Mary)." But the Messiah ['Īsā (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَصَمُوا	فَعَمُوا	أَلَّا تَكُونَ فِتْنَةً	وَحَسِبُوا
and they became deaf	so they became blind	that (there) will not be a trial	and they thought

ثُمَّ تَابَ اللَّهُ		عَلَيْهِمْ		ثُمَّ عَمُوا	
then Allah turned		to them (with forgiveness)		but (again) became blind	
وَصَمُّوا		كَثِيرٌ	مِنْهُمْ	وَاللَّهُ	بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾
and became deaf		many	of them	and Allah	(is) All-Seer of what they do
لَقَدْ كَفَرَ		الَّذِينَ قَالُوا		إِنَّ اللَّهَ هُوَ	
surely disbelieved		those who said		indeed Allah (is) He (Who is)	
ابْنُ	مَرْيَمَ	وَقَالَ الْمَسِيحُ		يَبْنِي	إِسْرَائِيلَ
son	(of) Mary	but the Messiah said		O Children	(of) Israel
رَبِّي	وَرَبِّكُمْ	إِنَّهُ		مَنْ يُشْرِكْ بِاللَّهِ	
my Lord	and your Lord	verily [he]		whoever sets partners with Allah	
فَقَدْ حَرَّمَ اللَّهُ		عَلَيْهِ	الْجَنَّةَ	وَمَأْوَهُ	النَّارَ
then indeed Allah has forbidden		to him	Paradise	and his abode	(will be) the Fire
وَمَا		لِلظَّالِمِينَ		مِنْ أَنْصَارٍ ﴿٧٢﴾	
and (there are) not		for the wrongdoers		any helpers	

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

73. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God - Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. 75. The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that

passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

ثَلَاثَةٌ	إِنَّا اللَّهُ تَالِثٌ	الَّذِينَ قَالُوا	لَقَدْ كَفَرُوا
(of the) three	indeed Allah (is the) third	those who said	verily disbelieved
لَمْ يَنْتَهُوا	وَإِنْ	وَاحِدٌ	إِلَّا إِلَهُهُ
they desist not	and if	One	except Ilah (God)
			[of] Ilah (god)
			وَمَا
			and (there is) no
كَفَرُوا مِنْهُمْ	لَيَمَسَنَّ الَّذِينَ	عَمَّا يَقُولُونَ	
disbelieved among them	certainly shall befall on those who	from what they are saying	
إِلَى اللَّهِ	أَفَلَا يَتُوبُونَ	أَلِيمٌ	عَذَابٌ
to Allah	(will) they not then turn (in repentance)?	painful	a torment
رَحِيمٌ	عَفُورٌ	وَاللَّهُ	وَيَسْتَغْفِرُونَ
Most Merciful	(is) All-Forgiving	and Allah	and ask for His forgiveness
قَدْ خَلَتْ	إِلَّا رَسُولٌ	أَبْنُ مَرْيَمَ	مَا الْمَسِيحُ
certainly have passed away	except a Messenger	(of) Mary son	(was) not the Messiah
صِدِّيقَةٌ	وَأُمُّهُ	الرُّسُلُ	مِنْ قَبْلِهِ
(was) a woman of truth	and his mother	the Messengers	before him
لَهُمْ	كَيْفَ بَيِّنَاتٍ	أَنْظُرُ	يَأْكُلَانِ الطَّعَامَ
to them	how We make clear	see	eat the food
			they both used to
	أَنَّى يُؤْفَكُونَ	ثُمَّ أَنْظُرُ	الْآيَاتِ
	how they are deluded away	and see	the signs

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

76. Say (O Muhammad ﷺ to mankind): ``How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower.'' 77. Say (O Muhammad ﷺ): ``O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.''

قُلْ	أَتَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَكُمْ
say	(do) you worship?	besides Allah	something which neither has power	for you
ضَرًّا	وَلَا نَفْعًا	وَاللَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٧٦﴾
(to) harm	nor (to) benefit	and Allah	[He] (is) All-Hearing	All-Knowing
الْكِتَابِ	لَا تَغْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِن قَبْلُ	
and (do) not follow (the) desires	(of) a people	certainly who went astray	before	
وَأَضَلُّوا كَثِيرًا	وَضَلُّوا	عَنْ سَوَاءٍ	السَّبِيلِ ﴿٧٧﴾	
and they misled many	and strayed	from (the) Right	Path	

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliyā'* (protectors and helpers). Evil indeed is that which

their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

عَلَى لِسَانِ	إِسْرَائِيلَ	مِنْ بَنِي	الَّذِينَ كَفَرُوا	لُعِنَ
by (the) tongue	(of) Israel	of (the) Children	those who disbelieved	were cursed
بِمَاعَصَوْا		ذَلِكَ	مَرِيَمَ	وَعِيسَى
(because) of what they disobeyed		that (was)	(of) Mary	son and Jesus
يَتَنَاهَوْنَ عَنْ مُنْكَرِ		كَانُوا لَا	يَعْتَدُونَ	وَكَانُوا
forbid each other from wrong deeds		they did not	transgressing	and they were
يَفْعَلُونَ	مَا كَانُوا	لَيَسَّ	فَعَلُوهُ	
do	what they used to	evil indeed was	which they committed	
الَّذِينَ كَفَرُوا	يَتَوَلَّوْنَ	مِنْهُمْ	تَرَى كَثِيرًا	
those who disbelieved	they make friends (with)	of them	you see many	
أَنَّ سَخِطَ اللَّهُ	أَنْفُسَهُمْ	هُمْ	مَا قَدَّمَتْ	لَيَسَّ
(for) that Allah became angry	themselves	for them	what has been sent forth	evil indeed is
خَالِدُونَ	هُمْ	وَفِي الْعَذَابِ	عَلَيْهِمْ	
(shall) abide forever	they	and in the torment	with them	

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِيقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*, and you will find the nearest in love to the believers (Muslims)

those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَمَا أُنزِلَ		وَالنَّبِيِّ		يُؤْمِنُونَ بِاللَّهِ		وَلَوْ كَانُوا	
and what has been sent down		and the Prophet		believed in Allah		and if they had	
مِّنْهُمْ		وَلَكِنَّ كَثِيرًا		أَوْلِيَاءَ		مَا اتَّخَذُوهُمْ	
of them		[and] but many		(as) friends		they would have not taken them	
إِلَيْهِ		فَسِفُونَ		لَتَجِدَنَّ أَشَدَّ		النَّاسِ	
to him		(are) disobedient (to Allah)		verily you will find most hostile		(among) the people	
عَدُوَّةَ		لِلَّذِينَ ءَامَنُوا		الْيَهُودَ		وَالَّذِينَ أَشْرَكُوا	
(in) enmity		to those who have believed		the Jews		and those who set partners (with Allah)	
وَلَتَجِدَنَّ أَقْرَبَهُمْ		مَّوَدَّةَ		لِلَّذِينَ ءَامَنُوا			
and verily you will find nearest of them		(in) love		to those who have believed			
الَّذِينَ قَالُوا		إِنَّا		نَصْرِيُّ		ذَلِكَ بِأَنَّ	
those who said		we		(are) Christians		that (is) because	
وَرُهَبَانًا		وَأَنَّهُمْ		لَا يَسْتَكْبِرُونَ		قَسِيصِينَ	
and monks		and that they		are not arrogant		(are) priests	
						مِنْهُمْ	
						مِنْهُمْ	