

SURATULBAQARA (2)

The *Suratulbaqara* was, mostly, revealed to the Messenger, portion by portion, during the early period of his stay in Medina. The verses prohibiting interest were revealed to him during the last period of his life in Medina. The concluding verses had, already, been revealed to him in Makka. But all of them have been so put together as to form a whole with an underlying thematic unity.

The Surah may be divided into six parts. The first part, being introductory, consists of the first thirty-nine verses stating the nature of the Book and the conditions of believing in and profiting from its guidance. It, then, proceeds to picture the psychology of such people as will never believe in and profit from it because they do not use their faculties. The Surah, then, proceeds to mention Adam's creation, the angels' objection, and the Devil's hubris and his defiance of Allah. He prided on his superiority in a haughty manner. The Jews, too, were inspired with a similar pride and haughtiness in rejecting the Last Message (*Quraan*) and the Last Messenger (*Muhammed s.a.w.s.*). Hence, like the Devil, they, also, lost the opportunity of subliming themselves through the guidance.

The Surah, then, from the fortieth verse to the one hundred and twenty-third verse, starts addressing the Jews – the children of Israel – in particular and asks them to believe in the Last Message and the Last Messenger whom they find mentioned honourably in the Torah and other scriptures and shun their hostility to him. This part is interspersed with a few necessary precepts and guidance for the nascent Islamic Community established in Medina after the Messenger's *Hijra* (emigration) to Medina from Makka along with his devoted companions in AD 622. There were three tribes of the Jews in Medina, *Banu Qaynuqaa'a*, *Banu Nadheer*, and *Banu Qurayza*, besides the *Aus* and the *Khazraj* – two local tribes the majority of which had embraced Islam and hence, the emigration of the believers to Medina. Soon after the emigration, the Last Messenger established the first Islamic State in Medina based on social contract. A component part of it were the three Jewish tribes. But, instead of accepting it as such, they started conspiring against it and against the very person of the Messenger who had so generously treated them. These Jews, with a few graceful exceptions, turned hostile to him and his message and hence, this address. A number of instances of their hubris, disobedience, and crimes through their about nineteen hundred years of history are cited one by one and the Jews – the children of Israel – are exposed and warned not to conduct themselves as such and submit themselves to the Last Messenger of Islam. They are reminded to honour their descent, being the children of Israel. But, since the Jews had been shirking their obligations and flouting all the norms and rules through ages as a people, they turned a deaf ear to the address. Hence, they are, finally, threatened that they shall be punished in this world and the afterworld.

SURATULBAQARA

In the name of ALLAH, the Most
Gracious, the Most Merciful

1. *Aliflaam meem.*
2. This is the Book from Allah—
there is no doubt about it— (being
the sole and supreme) guidance for
the fearing *(those who, fearing
Allah, guard their selves from sins
and hellfire)
*[in all contexts where *muttaqoona*
/*muttaqeena* occurs in the *Quraan*]
3. Who believe in the unseen (the
invisible and the immaterial) and
perform the obligatory prayer and
spend some of the sustenance which
We provide them with
4. And who believe in what has been
revealed to you and what had been
revealed before you and they are
firmly convinced of the afterworld.
5. Such (people as these tread) on (the
path of) their *Rabb's* guidance and
they (the people such as these) are
going to prosper.
6. Indeed, it makes no difference for
(those people) who disbelieve,
whether you warn them or do not
warn them, they shall not believe
(in the *Quraan*).
7. Allah has sealed (closed) their
hearts and their ears and a veil (has
spread) over their eyes and they
shall have a terrible punishment.

SECTION 2

8. And among the human beings,
there are (those people) who say,
"We believe in Allah and the Last
Day," though they are not, at all,
believers.

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَهُ ١

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٣

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِّن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٤

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ٥

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

خَسَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
أَبْصَارِهِمْ غَشَاةً وَلَهُمْ عَذَابٌ عَظِيمٌ ٧

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمْ
الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ٨

9. They deceive Allah and (those people) who believe, though they do not deceive but themselves and they do not realize.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

10. In their hearts, there is a disease and hence, Allah has, further, intensified them in disease and they shall have a grievous punishment because they have been lying.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

11. And when they are told, "You must not cause wrong, corruption, and disorder on the Earth," they say, "We are, only, reformers."

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا
إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

12. Listen! They are (the people who) cause wrong, corruption, and disorder but they do not realize.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

13. And when they are told, "You must believe as other people believe," they say, "Shall we believe as ignoramuses believe?" Listen! They are themselves ignoramuses, but they do not know.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ
قَالُوا أَتُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ
السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when they meet (those people) who believe, they say, "We believe." And when they get together, in private, with their devils, they say, "In fact, we are with you, we have, only, been ridiculing" (them).

وَإِذَا قَالُوا لِلَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا
خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٤﴾

15. Allah shall requite them with punishment for their ridicule while He is giving free rein to them in their excess (of ignorance and) they are straying in bewilderment.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٥﴾

16. Such are (the people) who have exchanged misguidance for guidance, but their bargain does not profit them and they are not the followers of the right path.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا
رَبِحَتْ بِحَدِّثَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their image is like the case of (a man) who kindles a fire, but, when it lights what is around him, Allah deprives (them) of their sight and leaves them in darkness (upon darkness in which) they do not see (anything).

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

18. (They are) deaf, dumb, blind and hence, they shall not return.

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or (their plight is) comparable to a heavy rainfall from the clouds, accompanied with darkness upon darkness and thunder and lightning: they are putting their fingers into their ears (to prevent themselves from being stunned) from thunderbolts fearing death; though Allah has encompassed the disbelievers.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيْٓ أَذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. The lightning is about to deprive (them) of their eyes (the faculty of sight): whenever it flashes for them, they walk in it and when darkness prevails over them, they stand (still); and if Allah wills, He can deprive them of their power of hearing and their eyes; indeed, Allah possesses absolute power and authority over everything.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

SECTION 3

21. O human beings! You must serve, (render exclusive obedience to) your *Rabb* Who created you and (all those peoples) who existed before you so that you fear disobeying

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

22. (Allah) Who has spread the Earth, for you, as an expanse and (made) the heaven as an edifice and sends water from the clouds and, thereby,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ

produces many kinds of fruit as sustenance for you and hence, you must not allege equals to Allah and you know (it).

23. And if you are in doubt of what We have revealed to Our servant (the Messenger), you must, then, produce a chapter like it and call upon your supporters, besides Allah, if you are truthful.
24. But, if you cannot do (it) and you shall never be able to do (it), you must, then, guard yourselves against the fire the fuel of which shall be human beings and stones, having been prepared for the disbelievers.
25. And (O Messenger)! You must announce good news to (those people) who believe and do good deeds that they shall have gardens under which rivers will be flowing: whenever they are granted any fruit from them (those gardens) as sustenance, they will say, "This is what we were granted earlier as sustenance," though they will be given it (the fruit), resembling (with the fruit in the gardens of the world) and they shall have chaste wives in them and they shall live in them eternally.

26. Indeed, Allah does not feel ashamed of giving the example of anything, whether a mosquito or anything above it; hence, as for (those people) who believe, they know that it is the truth from their *Rabb* and as for (those people) who disbelieve, they say, "What does Allah will by this example?" He misguides a good many by it and guides a good many by it; and He does not misguide, by it, but the transgressors

رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٣﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾

إِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤَاهُ ۖ مُمْتَصِينَ ۚ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۖ يُضِلُّ بِهِ ۚ كَثِيرًا وَيَهْدِي بِهِ ۚ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٧﴾

27. Who violate Allah's obligation after binding it and disjoin what Allah commands to be joined and cause wrong, corruption, and disorder on the Earth; such (are the people) who are the losers (misled and ruined).

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٢٧﴾

28. How can you disbelieve in Allah while you were lifeless and He gave you life? Then, He will cause you to die and then, He shall raise you from the dead and then, you shall be returned to Him.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. (It is) He Who has created what exists throughout the Earth, all for you and then, He turned to the expanse of space and composed them into seven heavens; and He knows everything quite well.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا
ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

SECTION 4

30. And (imagine) when your *Rabb* said to the angels, "I am going to appoint a deputy on the Earth." They said, "Are you going to appoint, on her, one who will cause wrong, corruption, and disorder and shed blood throughout her (the Earth) while we declare (You) free from imperfections with glory to You and sanctify You?" He said, "I know best what you do not know."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي
الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

31. And He taught Adam all the names and then, He presented them before the angels and said, "Tell Me the names of these if you are truthful" (in your assertion).

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

32. They said, "You are free from imperfections: we have no knowledge but what You have taught us: indeed, You are the Omniscient, the Sole Source of wisdom."

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

33. (Allah) said, "O Adam! Tell them their names." When he told them their names, He said, "Did I not tell you that I know best all the hidden things of the heavens and the Earth and I know what you disclose and what you hide?"

قَالَ يٰٓأٰدَمُ اٰتِنٰهُمْ بِاَسْمَآئِهِمْ فَلَمَّ اٰتٰهُمْ
بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ اَعْلَمُ غَيْبَ
السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ
تَكْتُمُوْنَ ﴿٣٣﴾

34. And (imagine) when We said to the angels, "Prostrate yourselves to Adam." Then, all of them prostrated themselves except Iblees (the Despairer): he refused and displayed arrogance and came to be (included) among the disbelievers.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا
اِلَّاۤ اِبْلٰسَ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾

35. And We said, "O Adam! Stay in the Paradise, you and your wife, and, both of you may eat (its fruit) plentifully from it (garden) from wherever both of you like and both of you must not approach this tree otherwise both of you shall come to be among the wrongdoers."

وَقُلْنَا يٰٓاٰدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا
مِنَ الظّٰلِمِيْنَ ﴿٣٥﴾

36. But the Devil caused both of them to deviate from it and hence, dislodged both of them from what (the state) both of them were in and We said, "Descend (for you shall be) hostile to one another and you shall have abidance and enjoyment of provisions for some time throughout the Earth."

فَاَزَلَهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ
وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الْاَرْضِ
مُسْتَقَرٌّ وَمَنْعٌ اِلٰى حِيْنٍ ﴿٣٦﴾

37. Adam, then, learnt a few words (of prayer) from His *Rabb* and then, He turned to him forgivingly; He does, indeed, turn forgivingly, being the Most Merciful.

فَلَقَّى۟ۤ اٰدَمُ مِنْ رَّبِّهِۦ كَلِمٰتٍ فَتَابَ عَلَيْهِۤ اِنَّهٗ هُوَ
التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

38. We said, "Descend from here, all of you: but, if any guidance reaches you from Me, whoever, then,

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا فَاِمَّا يٰٓاَيُّكُمْ مِّنِّىْ
هٰدًى فَمَنْ يَّبْعْ هٰدٰى فَلَا خَوْفٌ عَلَيْهِمْ

follow My guidance, shall, (as a result of doing so), neither fear for themselves nor shall they grieve.

وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And (those people) who reject (disbelieve) and belie and deny Our verses are (the people who) shall be the inhabitants of the fire (of the Hell): they shall be (remain) in it eternally."

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

SECTION 5

40. O children of Israel! Bring to mind My grace that I conferred on you and live up to My obligation, I will fulfil your pledge (given to you) and you must fear Me

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِنِّي فَارْهَبُونِ ﴿٤٠﴾

41. And believe in what I have revealed (to the Messenger) substantiating (the prophecies) which are with you and neither be the first disbelievers in it (the *Quraan*) nor exchange a little value (amount of money) for My verses and hence, you must fear disobeying Me.

وَأٰمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونِ ﴿٤١﴾

42. And you must neither confound the truth with falsehood nor hide the truth while you know

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And perform the obligatory prayer and pay *zakaat* and bow down along with those who bow down (in prayer).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you command human beings to be obedient and true (to Allah) and neglect yourselves while you read the Book? Do you not, then, exercise your reason?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا تَعْقِلُونَ ﴿٤٤﴾

45. And you must seek help in patience and the obligatory prayer; though it is, really, very heavy except for the humble

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

46. Who are convinced that they are going to appear before their *Rabb* (for accountability) and that to Him they are going to return.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ
رَاجِعُونَ ﴿٤٦﴾

SECTION 6

47. O children of Israel! Remember My grace that I conferred on you and that I granted you superiority above all the peoples of your age.

يَبْنَیْ إِسْرَءِیْلَ أَذْکُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

48. And you must guard yourselves against the Day when neither will any person stand any (other) person in good stead in any way nor will any intercession be accepted from him nor will any ransom be taken from him nor will they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٤٨﴾

49. And (bring to your mind) when We rescued you from Pharaoh's aristocracy: they used to inflict grievous punishment on you: they used to slaughter your sons and let your daughters live; and, through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part.

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ
يَسْمُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And (remember) when We parted the sea for you (to let you pass) and in this way, rescued you and drowned Pharaoh's army and you kept looking (at them).

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾

51. And (remember) when We made an appointment with Moses for forty nights (at the Mount Sinai) and then, you took (to worshipping) the calf after him (after he went there) and you were wrongdoers.

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

52. Then, We pardoned you after such (a defiance) so that you might thank (Us).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٢﴾

53. And (remember) when We gave Moses the Book, that is, the criterion, judging the truth from falsehood, so that you might follow the right path.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And (remember) when Moses said to his people, "O my people! You have, indeed, wronged yourselves by taking (to worshipping) the calf, and hence, you must turn to your Maker repentantly and kill (the criminals) yourselves: such (a course) is the best for you in the view of your Maker" and then, He turned to you forgivingly; He does, indeed, turn most forgivingly, (being) the Most Merciful.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُعْجِبُكُمْ أَنْفُسَكُمْ
بِأَخْذِكُمْ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ
فَقَاتِلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ
بَارِيكُمْ فَثَابَ عَلَيْكُمْ إِنَّهُ هُوَ الْوَأْبُ الرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said, "O Moses! We will never submit ourselves to you unless We see Allah openly." As a result of (your impudent demand), a thunderbolt seized you and you kept looking (at it helplessly).

وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ
جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
نَظَرُونَ ﴿٥٥﴾

56. Then, We brought you to life after your death so that you might thank (Us),

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾

57. And We cast the shade of a cloud over you and bestowed the manna and the quail on you: (We said), "Eat some of the good and pure things that We have given you as sustenance." And they did not wrong Us, but they used to wrong themselves.

وَطَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ
وَالْقُرْآنَ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. And (remember) when We said, "Enter this town and eat plentifully from wherever you like and enter the gate bowing your heads and saying, 'Pardon' We will forgive your sins; and We will grant more to the beneficent (doers of good)."

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ رَعَدَاوْا دْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَعْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ
الْمُحْسِنِينَ ﴿٥٨﴾

59. But (the people) who used to do wrong replaced a word different from (the word) which they had been told and then, We inflicted a punishment from the heaven on (those people) who had done wrong because they used to transgress.

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

SECTION 7

60. And (remember) when Moses prayed to (Allah) for water for his people, We, then, said, "Strike your staff against the rock." Hence (as a result of doing so), twelve springs gushed forth from it: the people of all (the tribes) came to know of their drinking places: (then, We said to them), "Eat and drink from Allah's sustenance and you must not go about causing wrong, corruption, and disorder in the land."

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُتُوبًا
وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And (remember) when you said, "O Moses! We cannot put up with a single food and hence, pray to your *Rabb* for us that He should bring forth for us some of what the earth brings forth, some of its greens and its cucumbers and its garlic and its lentils and its onions." (Moses) said, "Do you want to exchange what is inferior for what is superior? Enter a city and, there, you shall have what you ask for."

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ
بَقْلِهَا وَقِثَّائِهَا وَفُومَهَا وَعَدَسِهَا وَبَصِلَهَا
قَالَ أَسْتَبْدِلُوكَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي
هُوَ خَيْرٌ أَهَيِّطُوا مِصْرًا فَإِن لَّكُمْ مَا سَأَلْتُمْ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا
بِعِصْيَانٍ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ

And dishonour and destitution were imposed on them and they returned to Allah's wrath: (they deserved) such (a punishment) because they used to reject (disbelieve in) Allah's commandments and assassinate prophets without any justification: such (a punishment) was meted out to them) because they used to disobey and go beyond (the limits set by the Torah).

SECTION 8

62. Indeed, (those people) who believe and (those people) who Judaized and the Nazarenes and the Sabians — whoever believe in Allah and the Last Day and act righteously — shall, as a necessary consequence, have their reward with Allah and they shall neither fear for themselves nor shall they grieve.
63. And (remember) when We imposed an obligation on you and raised the Mount Sinai above you, (We, then, said), "Adhere to what We have given you firmly and bear in mind what is in it (the Torah) so that you may guard against" (straying).
64. (But), then, you turned away (from it) after such (a pledge). If Allah's bounty and His mercy had not been (conferred) on you, you would have been among the losers (misled and ruined).
65. And you, already, know (those people), among you, who, used to violate (the law) in regard to the Sabbath day (and, as a result of their disobedience), We cursed

بَيَّأَتِ اللَّهُ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰدِقِينَ
وَالصَّٰبِغِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

ثُمَّ تَوَلَّيْتُمُ مِنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُم مِّنَ الْخَاسِرِينَ ﴿٦٤﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَاعَدُوا مِنكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

them, "Turn into despicable monkeys."

66. In this way, We made it (the punishment) exemplary for (the generations) which existed in its time and (the generations) which succeeded it and an exhortation for the fearing.

فَجَعَلْنَاهَا نَكَالًا لِّلْمَايِنَ يَدِيهَا وَمَا حَلَفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And (remember) when Moses said to his people, "Allah commands you that you must sacrifice a heifer." They said, "Do you make mock of us?" (Moses) said, "I seek Allah's protection that I should be among the ignorant."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن
تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ
بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

68. They said, "Pray to your *Rabb*, for our sake, to explain, to us, what she is like." He said, "He says that she is a heifer neither old nor young, (but) of middle age between both and hence, you must do what you are being commanded."

قَالُوا ادْعُ لَنَارَبِّكَ يُبَيِّنْ لَّنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكَرُّ عَوَانٌ بَيْنَ ذَلِكَ
فَاعْمَلُوا مَا تُؤْمُرُونَ ﴿٦٨﴾

69. They said, "Pray to your *Rabb*, for our sake, to explain, to us, what her colour is." (Moses) said, "He says that it is a yellow heifer, her colour being so brilliantly yellow as to delight the beholders."

قَالُوا ادْعُ لَنَارَبِّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَّوْنُهَا
تَسْرُّ النَّظِيرِينَ ﴿٦٩﴾

70. They said, "Pray to your *Rabb*, for our sake, to explain, to us, what she is (really) like: in fact, the heifer has become ambiguous for us and if Allah wills, we will be guided aright" (in fixing the heifer).

قَالُوا ادْعُ لَنَارَبِّكَ يُبَيِّنْ لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ
عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. (Moses) said, "He says that she is a heifer, neither tractable to ploughing a field nor watering arable land, sound, wholly (yellow),

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ
وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيبَةَ فِيهَا قَالُوا

without any other colour on her." They said, "Now, you have come out with the truth." And then, they sacrificed her, though they did not intend to do (so at first).

SECTION 9

72. And (remember) when you killed a man and then, all of you started quarrelling about it (and blaming it on one another) and Allah was (bent on) disclosing what you were hiding.

73. Then, We said, "Hit him (the dead man) with a part of her (the meat of the slaughtered heifer); in this way, will Allah give life to the dead and show you His signs so that you may exercise your reason."

74. Then, your hearts hardened after such (an event) and they were like stones or harder; and indeed, among the stones, there is one from which streams gush; and, indeed, among them, there is one that splits and then, water comes out of it; and indeed, among them, there is one that falls from Allah's fear and Allah is not unmindful of what you do.

75. (O believers)! Do you, then, expect that they will submit themselves to you though a faction, among them, has been listening to Allah's Word and then, distorting it after comprehending it and they know (what they have been doing)?

76. And when they meet (those people) who believe, they say, "We

الَّتِي جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧١﴾

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ
مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى
وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقُّ فَيَخْرُجُ
مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

أَفَنظَمُونَ أَنْ يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كَانُوا مِنْ
فِيهِ يُسْمِعُونَ كَلِمَةَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا
مِنْ بَعْدِ مَا عَقِلُوا وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا

believe." And when they get together, in private, with one another, they say, "Do you tell them what Allah has informed you so that they may argue with it against you before your *Rabb*? Do you not, then, exercise your reason?"

77. And do they not know that Allah knows what they hide and what they disclose?

78. And, among them, there are the unlettered (who) do not know the Book but (have mere) longings and they do not go but by supposition.

79. Hence, woe betide (those people) who write a book by their own hands and then, they say, "This is from Allah," so that they may exchange a little value for it and hence, woe betide them for (as the penalty of) what their hands have been writing and woe betide them (on the Judgement Day), for (as the penalty of) what they have been committing.

80. And they say, "Fire shall not touch us except for a few days." Say, "Have you taken a pledge from Allah as a result of which Allah will not go against His pledge or you say against Allah what you do not know?"

81. Yes! Whoever commits evils and his sins encompass him — such (people) shall be the inhabitants of the fire (of the Hell): they shall abide in it eternally.

بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوت
وَمَا يُعْلِنُونَ ﴿٧٧﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْتُمُونَ ﴿٧٩﴾

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَقْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ
يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٨٠﴾

بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ قُلْ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨١﴾

82. And (those people) who believe and do good deeds are (the people) who shall be the inhabitants of the Paradise: they shall abide in it eternally.

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

SECTION 10

83. And (remember) when We imposed an obligation on the children of Israel, "You shall not serve (render exclusive obedience to) anyone but Allah and (treat) both the parents and (your) relatives and orphans and the poor beneficently and talk to all the people graciously and perform the obligatory prayer and pay *zakaat*." But, then, you turned your back on (the obligation) except a few among you and (even now) you shun (it).

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ
إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

84. And (remember) when We imposed an obligation on you, "You shall neither shed the blood of your own (people) nor exile your own (people) from your homes" (native lands) and then, you acknowledged and you bear witness (to it).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ
أَقْرَضْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾

85. Then, you are those (very people who) kill your own (people) and exile a section of your own (people) from their homes (native lands), help (their enemies) against them sinfully and purely wrongfully and if they come to you as prisoners, you release them for a ransom while exiling them is unlawful for you; do you, then, believe in a part of the Book and reject (disbelieve in) another part? What is, then, the requital of whoever, among you, does such (an act) but disgrace in the life of the world? And on the Day of

ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِم بِآلَاتِهِم وَالْعُدْوَانِ
وَإِن يَأْتُواكُم أُسْرَىٰ تَفْتَدُوهُمْ وَهُوَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَن يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ
أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

Resurrection, they shall be driven to the most violent punishment and Allah is not unmindful of what you have been doing.

86. They are (the people) who have exchanged the life of the world for (the life of) the afterworld and hence, punishment shall neither be alleviated from them nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

SECTION 11

87. And We gave Moses the Book and kept sending messengers after him and gave Jesus, Mary's son, clear evidences and strengthened him with the Holy Spirit (Gabriel). But, (has it not been the case that), whenever any messenger came to you with what your selves did not like, you displayed arrogance? And hence, you belied and denied a group and assassinated (another) group.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَإَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ
رَسُولٌ بِمَا لَا تُهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا
كَذَبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

88. And they say, "Our hearts are cased" (enclosed in cases). On the contrary, Allah has cursed them for their disbelief as a result (of which) they will rarely believe.

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

89. And when a book (the *Quraan*) has come to them from Allah, substantiating (the prophecies) which they have with them, though earlier, they used to seek (Allah's help and) victory against (those people) who disbelieve — but, when what they recognize has come to them, they reject (disbelieve in) it. Hence, Allah's curse (has fallen) on the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا
مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ
كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾

90. How evil is what they have exchanged for themselves in that (because) they reject (disbelieve in) what Allah has revealed, perversely refusing to accept that Allah may send revelation, from His bounty, to whichever of His servants He wills and hence, they have returned to wrath upon wrath! And, for the disbelievers, there is a humiliating punishment.

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْاۤ اِنَّ اَنْفُسَكُمْۙ اَنْتُمْ تَكْفُرُوْنَ
بِمَاۤ اَنْزَلَ اللّٰهُ بَعِيْۤاۤ اَنْ يُنَزَّلَ اللّٰهُ مِنْ فَضْلِهٖ
عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖۚ فَبَآءُ وِعَاصِبٍ
عَلٰى عَصَبٍۭ وَلِلْكَافِرِيْنَ عَذَابٌ مُّهِۜنٌ ﴿٩٠﴾

91. And when they are told, "You must believe in what Allah has revealed," they say "We believe in what has been revealed to us." And they reject (disbelieve in) what is beyond it, though it (the *Quraan*) is the truth substantiating (the prophecies) which they have with them: say, "Why have you, then, been assassinating Allah's prophets earlier (in the past), if you have been believers?"

وَإِذَا قِيلَ لَهُمْ ءَامِنُوْاۤ بِمَاۤ اَنْزَلَ اللّٰهُ قَالُوْا
نُؤْمِنُۢ بِمَاۤ اُنْزِلَ عَلَيْنَاۤ وَيَكْفُرُوْنَ بِمَا
وَرَآءَهُۥٓ وَهُوَ الْحَقُّ مُصَدِّقًاۢ لِّمَا مَعَهُمْۗ قُلْ فَلِمَ
تَقْتُلُوْنَ اَنْبِيَآءَ اللّٰهِ مِنْ قَبْلُۙ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿٩١﴾

92. And Moses brought you clear evidences but then, you took (to worshipping) the calf after him (i.e. when he went to the Mount Sinai) and you were wrongdoers.

وَلَقَدْ جَآءَكُم مُّوْسٰى بِالْبَيِّنٰتِ
ثُمَّ اَخَذْتُمْ اَلْعِجْلَ مِنْۢ بَعْدِهٖۚ
وَاَنْتُمْ ظَالِمُوْنَ ﴿٩٢﴾

93. And (remember) when We imposed an obligation on you and raised the Mount Sinai above you: (We commanded), "Adhere to what We have given you firmly and listen." They said, "We hear and We disobey," while (the love of) the calf was saturated in their hearts owing to their disbelief; (O Messenger)! Say, "How evil is what your belief has been enjoining you (to do) if, (at all), you are believers!"

وَإِذْ اَخَذْنَا مِيثَاقَكُمْ وَّرَفَعْنَا فَوْقَكُمُ
الطُّوْرَ خُذُوْا مَاۤ اَتَيْنَاكُمْ بِقُوْفٍ
وَاَسْمَعُوْاۤ قَالُوْا سَمِعْنَا وَعَصَيْنَاۤ وَاُشْرِبُوْا
فِيۤ قُلُوْبِهِمْ اَلْعِجْلَ بِكُفْرِهِمْ
قُلْ يٰۤاَيُّهَا مَرُّكُمْ بِهِۦ
اِيْمٰنُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾

94. Say, "If the home of the afterworld with Allah belongs, purely, to you excluding (all the other) people, you must, then, long for death if you are truthful."

قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ الْأَخِرَةِ عِنْدَ اللَّهِ
خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

95. And they shall, never, long for him (death) for (as the penalty of) what their hands have perpetrated and Allah knows well the wrongdoers.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And you shall find them the greediest of the people for life and (greedier) than the people who attribute (associate deities to Allah); each of them wishes that he were given a thousand years to live! Though, even if he were given such a long life, he is not going to keep himself away from the punishment and Allah is watching what they are doing.

وَلَنَجْذِبَهُمْ إِلَىٰ أَرْضِ النَّاسِ عَلَىٰ حَيَاقٍ وَمِنَ
الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ
سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍ مِنْهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

SECTION 12

97. Say, "He who is hostile to Gabriel (should, then, know that it is) he who has revealed it (the *Quraan*, portion by portion), to your heart by Allah's command, substantiating what (had been revealed and prophesied) before it (the *Quraan*) and (it is) the guidance and the good news for the believers."

قُلْ مَنْ كَانَ عَدُوًّا لِغَابِرٍ فَإِنَّهُ عَدُوٌّ
عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. Whoever are hostile to Allah and His angels and His messengers and Gabriel and Michael (must know that) Allah is hostile to disbelievers.

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

99. And We have, certainly, revealed, to you, clear verses and no one, but the transgressors, disbelieve in them.

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

100. And hence, (has it not been the case that) whenever they swore by Allah and committed themselves to an obligation, a faction of them violated it? On the contrary, most of them do not believe.

أَوْ كَلَّمَا عَاهَدُوا عَاهِدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when a messenger (Muhammed s.a.w.s.) has come to them from Allah, substantiating (the prophecies) which they have with them, a faction of (the people) who were given the Book have cast Allah's Book behind their backs as if they do not know (it)

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَّ فَرِيقٌ مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَهُ
ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. And followed what devils used to tell (them) during Solomon's reign, though Solomon had not disbelieved, but the devils had disbelieved (because) they used to teach the people black magic and what had been revealed to the two angels, Haaroot and Maaroot, in Babylon; though both of them did not teach (it) to anyone till both of them told (him), "In fact, we are, only, a trial and hence, you must not disbelieve." But they used to learn, from both of them, (black magic) with which they used to effect separation between a husband and his wife; though they could not harm anyone with it except by Allah's permission; and they used to learn what harmed them and did not benefit them; though they knew that whoever exchanged it (black magic for guidance) would not have any share in the afterworld; and how evil was what they used to exchange for themselves! Would that they had known!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَنَ
وَمَا كَفَرُ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ
كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
عَلَى الْمَلَائِكَةِ إِلَّا بِالْهَرُونَ وَمَرُوتَ
وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ
بِضَارِينَ بِهِ مِنَ أَحَدٍ إِلَّا بَاذِنَ اللَّهُ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ
أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

103. And if they had believed and guarded against (such evil practices, their) reward on Allah's part would, certainly, have been the best. Would that they had known!

SECTION 13

104. O (the people) who believe! You must not say, *Raa`ina** (give ear to us) and you must say, *Unzurna* (look at us) and listen (to the Messenger) and disbelievers shall have a grievous punishment.

* *The Jews used to twist it into raa`eena رَاعِينَا (our shepherd)*

105. Neither (those people) who disbelieve belonging to the people of the Book nor the polytheists want that any good should be revealed to you from your *Rabb*, while Allah singles out, with His mercy, whom He wills; and Allah is possessed of supreme bounty.

106. We do not abrogate any verse or cause it to be forgotten but bring a better (one) than it or like it: do you not know that Allah possesses absolute power and authority over everything?

107. Do you not know that to Allah belongs the sovereignty of the heavens and the Earth and you do not have, other than Allah, any protector or helper?

108. Do you intend that you should ask your messenger (such questions) as Moses was asked earlier (in the past)? And whoever changes belief (*eimaan*) for disbelief (*kufr*), necessarily, loses the straight path.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ
عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالَّذِينَ آمَنُوا أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ
مِّن رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

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

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

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ
مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِلَا إِيمَانٍ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

109. Most of the people of the Book wish that they could turn you into disbelievers after your believing (in Islam), envying from themselves after the truth has become manifest to them and hence, you must pardon (them) and condone (them) till Allah executes His design: indeed, Allah possesses absolute power and authority over everything.

وَدَكْثِيرٌ مِّنْ أَهْلِ الْكِتَابِ
لَوْ يَرُّوْكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And you must perform the obligatory prayer and pay *zakaat*; and whatever good you do for yourselves, you shall find it with Allah: indeed, Allah watches what you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And they say, "No one shall enter the Paradise except he who is a Jew or a Nazarene" — such are their wishful claims: say, "Bring your proof if you are truthful."

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. Yes, He who submits himself to Allah — and he is beneficent — shall, as a necessary consequence, have his reward with his *Rabb* and they shall neither fear for themselves nor shall they grieve.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ
أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

SECTION 14

113. And the Jews say, "The Nazarenes are not on any firm footing." And the Nazarenes say, "The Jews are not on any firm footing," though they read the Book: so say (those people) who do not know (any book), their utterance being alike; hence, Allah shall judge among them, on the Day of Resurrection about what they disagree together.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ
يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

114. And who is a worse wrongdoer than he who deprives Allah's mosques of His name being mentioned in them (the mosques) and strives for desolating them; it does not become such (people) that they should enter them (mosques) except fearfully; they shall have disgrace in the world and in the afterworld, they shall have a terrible punishment.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا
أَسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ
أَنْ يَدْخُلُوهَا إِلَّا لَا يَخَافُونَ لَهُمْ فِي الدُّنْيَا
خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And to Allah belong the east and the west; hence, to whichever direction you turn, (you shall find) there Allah's sway; Allah possesses expansion, knowledge.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولَٰؤُا فَتَمَّ وَجْهُ اللَّهِ
إِنَّ اللَّهَ وَسِعُ عِلْمُهُ ﴿١١٥﴾

116. And they say, "Allah has issue." He is free from such imperfections. On the contrary, to Him belongs what is throughout the heavens and the Earth: all are obedient to Him,

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ لَّهُ
مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِیْنٌ ﴿١١٦﴾

117. The Innovator of the heavens and the Earth and when He decrees a matter, He, just, says to it, "Be" and hence, it is (comes into being).

بَدِيعَ السَّمٰوٰتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

118. And (those people) who have no knowledge say, "Why does Allah not talk to us or (why does) a sign not come to us?" — (Those peoples) who existed before them had, also, uttered words like theirs, their hearts resemble: We have, already, manifested (Our) signs for the people who are firmly convinced.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ تُاتِينَا آيَةٌ ۚ كَذَٰلِكَ قَالَ الَّذِينَ
مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ
فَدَبَبْنَا ۖ لَا يَكُن لَّ قَوْمٍ يُوقِنُونَ ﴿١١٨﴾

119. Indeed, We have sent you, with the truth, as an announcer of good news and as a warner and you shall not be asked about the inhabitants of the blazing fire (of the Hell).

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

120. And the Jews and the Nazarenes shall never be pleased with you till you follow their way of life: say, "Indeed, Allah's guidance is the only guidance," and if you follow their passions, after (the *Quraan*) which has come to you as the knowledge, you shall neither have any protector nor any helper against Allah.

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَادِي ۖ وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. (Those people) whom We give the Book peruse it as its perusal deserves (to be done): such (people) believe in it (the *Quraan*) and (those people) who reject (disbelieve in) it are such (people) as are the losers (misled and ruined).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ
هُمُ الْخَاسِرُونَ ﴿١٢١﴾

SECTION 15

122. O children of Israel! You must remember My grace which I conferred on you and that I granted you superiority above all the peoples of your age.

يَبْنَیٰ إِسْرَءِیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

123. And you must guard yourselves against the Day, when neither will any person stand in good stead for any person, at all, nor will any ransom be accepted from anyone nor will any intercession benefit anyone nor will they be helped.

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

124. And (imagine) when his *Rabb* tried out Abraham in a few matters, he accomplished (succeeded in doing) them: (his *Rabb*) said, "I am going to appoint you the leader of all the human beings." (Abraham) said, "And what about my descendants?" (Allah) said, "My pledge shall not cover (include) wrongdoers."

وَإِذْ بَاتِلُوا آلَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَتٍ فَأَتَتْهُنَّ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And (imagine) when We ordained the House (the Ka'ba) as the place of assembly and security for human beings. And (We ordered), "Single out a part of Abraham's abode as the place of prayer," and We enjoined Abraham and Ishmael, "Both of you must clean out My House (the Ka'ba) for those who go round it and those who seek retreat (for prayer and meditation) and those who bow down / those who prostrate themselves (in prayer)."

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And (imagine) when Abraham said, "O my *Rabb*! Make this (place) a secure place and provide its inhabitants — those who believe in Allah and the Last Day among them — with the sustenance of fruit (of all the kinds:" Allah) said, "And I will let, whoever disbelieves, enjoy himself a little and then, I will compel him to the punishment of the fire (of the Hell) and it is the worst place of arrival."

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

127. And (imagine) when Abraham and Ishmael were raising the foundations of the House, (they prayed), "O our *Rabb*! Accept (it) from us: You are, indeed, the Hearer, the Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّا إِنَّا أَنكَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. O our *Rabb*! And grant both of us to submit ourselves to You and (bring forth) a community, from our descendants, submitting itself to You (alone) and show us our rituals and turn to us forgivingly: You do, indeed, turn most forgivingly, being the Most Merciful.

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

129. O our *Rabb*! And appoint, among them, from them, a messenger who will recite Your verses before them and teach them the Book and wisdom and cleanse them (of sins): indeed, You are the Almighty, the Sole Source of wisdom."

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

SECTION 16

130. And who can turn away from Abraham's way except he who befools himself / turns himself ignorant? And We had singled him out in the world and in the afterworld, he shall be among the righteous.

وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ
نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

131. (Imagine) when his *Rabb* said to him, "Submit," he said, "I submit myself to the *Rabb* of all the worlds in the cosmos."

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

132. And Abraham entrusted it (his way of life) to his sons and Jacob (did accordingly); "O my sons! Allah has chosen the *Deen* (Islam as a way of life) for you (as a result of which) you must not die but while you are (muslims)" _ submitting yourselves to the will and authority of Allah.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ
اصْطَفَى لَكُمْ الَّذِينَ فَلَا تَمُوتُونَ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

133. Were you witnesses when death approached Jacob? (Imagine) when he said to his sons, "Whom will you serve (render exclusive obedience to) after me?" They said, "We will serve your God and the God of your forefathers, Abraham and Ishmael and Isaac, the One God and to Him will we all submit ourselves."

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

134. Such a community has passed away: it shall have what it did and you shall have what you do and you will not be asked about what they used to do.

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

135. And they say, "Turn a Jew or a Nazarene, you will be rightly guided." Say, "On the contrary, (follow) the way of Abraham who had, single-mindedly, devoted himself (to Allah) and he did not belong to the polytheists."

وَقَالُوا اكُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

136. Say, "We believe in Allah and what has been revealed to us and what had been revealed to Abraham and Ishmael and Isaac and Jacob and (his) descendants and what had been given to Moses and Jesus and what other prophets had been given by their *Rabb*: we do not differentiate between one (another) among them and to Him do we submit ourselves."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

137. If, then, they believe as you believe in Him, they are, (only) then, rightly guided and if they turn away (reject the guidance), they are, then, in opposition (a state of hostility): Allah will, in that case, suffice for you against them; and He is the Hearer, the Omniscient.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا
وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمْ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. (Say, "Adopt) Allah's colour: and who is better than Allah in (giving a truer) colour? And unto Him we are faithful servants" (devoting our obedience to Him wholly).

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

139. Say, "Do you dispute with us about Allah while He is our *Rabb* and your *Rabb*? And for us are our actions and for you are your

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا
أَعْمَلُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

actions and we are (wholly) dedicated to Him."

140. "Do you say that Abraham and Ishmael and Isaac and Jacob and (his) descendants were Jews or the Nazarenes?" Say, "Do you know better or Allah? And who is a worse wrongdoer than he who hides an evidence that he has from Allah? And Allah is not unmindful of what you do."

141. Such a community has preceded: it will have what it did and you will have what you do and you will not be asked about what they used to do.

SECTION 17

142. The ignoramuses among the people shall say, "What turned them away from their *Qibla* (*Almasjidilqasaa* in Jerusalem) to which they used to turn" (in praying)? Say, (O Messenger)! "To Allah belong the east and the west; He guides whom He wills to the straight path."

143. And, in this way, We have made you the best / justest Community so that you should be witnesses to all the human beings and the Messenger should be a witness to you and We did not make the *Qibla* to which you used to turn (in praying) except that We should know (and separate) who followed the Messenger from who turned back (retraced one's steps); and, in fact, it was very heavy except for (those people) whom Allah had guided and it does not become Allah to waste your belief; indeed, Allah is compassionate, merciful with all the human beings.

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَىٰ
قُلْ أَنْتُمْ أَكْثَرُ ظُلْمًا ۖ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٥﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٦﴾

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٧﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ ۚ وَإِنْ كُنْتُمْ لَكِبْرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ لِلَّهِ لِيُضِلَّكُمْ ۚ إِنَّ اللَّهَ يَالْتَنَاسٍ لَّرُؤُوفٌ رَّحِيمٌ ﴿١٤٨﴾

144. We have seen the turning of your face (again and again) towards the heaven and hence, We will turn your face towards the *Qibla* (the Holy Mosque) that pleases you; you must, therefore, turn your face in the direction of the Holy Mosque (at Makka from now on); and wherever you are, you must turn your faces in its direction and (those people) who were given the Book (the Torah) know, for certain, that it is the truth from their *Rabb* and Allah is not unmindful of what they are doing.

قَدْ زَرَىٰ نَقْلَبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوهَكُمْ شَطْرَهُ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ
مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

145. And even if you bring all the proofs to (the people) who were given the Book, they will never follow your *Qibla* (the Holy Mosque); and you are, also, not going to follow their *Qibla*; and none of them is going to follow any other's *Qibla*; and if you follow their passions after such knowledge as has come to you, you shall, then, be among the wrongdoers.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا
تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذَا لِنَ الظَّالِمِينَ ﴿١٤٥﴾

146. (Those people) whom We have given the Book recognize it (the Holy Mosque) as they recognize their own sons and, among them, there is a faction (the members of which) hide the truth and they know it.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ
يَعْلَمُونَ ﴿١٤٦﴾

147. The truth is from your *Rabb* and hence, you must not be among those who doubt.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

SECTION 18

148. And for everyone there is a direction to which one turns one's face and hence, you should seek to outdo one another in acts of goodness; wherever you are, Allah shall bring you all together; indeed, Allah possesses absolute power and authority over everything.

وَلِكُلِّ وُجْهٌ هُمْ مَوَلَّيْنَهَا فَاسْتَفِئُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. And wherever you go, you must turn your face towards the Holy Mosque and indeed, it is the truth from your *Rabb* and Allah is not unmindful of what you do.

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

150. And wherever you go, you must turn your face towards the Holy Mosque; and wherever you are, all of you must turn your faces towards it so that the people (of the Book) may not have any argument against you except (those people) who do wrong among them and hence, you must not fear them and you must fear Me and so that I should complete My grace for you and so that you may be rightly guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَيْتَكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

151. (We have done this favour to all of you) as We have sent among you, from you, a messenger (who) recites Our verses before all of you and cleanses you (of sins) and teaches you the Book and wisdom and teaches you what you did not know (before he came to you).

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

152. Hence, you must remember Me, I will remember you and you must thank Me and not be thankless (to Me).

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

SECTION 19

153. O (the people) who believe! You must seek help in patience and prayer; indeed, Allah is with the patient.

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

154. And you must not call (those people) who are martyred in the cause of Allah dead; on the contrary, they are alive but you do not perceive.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ
أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

155. And We will try you out, to some extent, with fear and hunger and the loss of properties and lives and fruits (of your labour) and you must announce good news to the patient

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ
مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاطِ وَبَشِيرٍ
الصَّابِرِينَ ﴿١٥٥﴾

156. Who, when any adversity afflicts them, say, "To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return."

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

157. Such (people) shall have graces (divine favours) and mercy from their *Rabb* on them and such (people) are rightly guided.

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

158. In fact, the Safa and the Marwa are among the symbols of Allah and hence, whoever goes on a pilgrimage to the House or performs *umra*, there is no sin against him that he performs brisk walking between the two (hills); and whoever performs a good deed willingly, (must know that) Allah acknowledges and rewards, knows (well what he does).

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

159. Indeed, (those people) who hide such clear evidences and guidance as We have revealed, after We have explained it for human beings in the Book (the Torah and the *Injeel*), are (the people whom) Allah curses and cursers curse.

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

160. But (those people) who turn repentantly and reform themselves and explain (what they used to hide are the people to) whom I will turn forgivingly; and I turn most forgivingly, being the Most Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَٰئِكَ
أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Indeed, (those people) who disbelieve and die while they are disbelievers (are the people) on whom the curse of Allah and all the angels and human beings (shall descend).

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162. They shall abide in it (in a cursed state) eternally: neither will punishment be alleviated from them nor will they be given any respite.*

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

163. And your God is only One God other than Whom there is no god, the Most Gracious, the Most Merciful.

وَاللَّهُمَّ إِلَهُ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿١٦٣﴾

SECTION 20

164. Indeed, in the creation of the heavens and the Earth and the alternation of night and day and the feluccas (coasting vessels) that sail on the seas with what benefits human beings and the water that Allah sends, from the clouds and then, vivifies the earth after its death and scatters all kinds of living beings throughout her (the Earth) and the variation of winds and

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَخْبَاهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ
كُلِّ دَابَّةٍ وَنَضْرِيفِ الرِّيحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ

clouds subjected (to law) serviceably between the heaven and the Earth, there are signs for the people who exercise their reason.

لِقَوْمٍ يَعْقِلُونَ ﴿١٦٦﴾

165. And among the human beings, there are (those people) who, besides Allah, take equals, loving them like the love (that they should have) for Allah — and (those people) who believe are intenser in love for Allah — and if (those people) who are doing wrong (equating deities with Allah) could only see (imagine, now, the time) when they shall see the punishment (and then, they shall realize) that all the power belongs to Allah and that Allah is violent in punishment!

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. At that time (the Last Judgement, the leaders) who had been followed (in this world) shall absolve themselves (of helping those people) who had followed them and all of them will see the punishment (with their eyes open) and all the friendly bonds among them shall sever.

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And (those people) who had followed (them) will say, "If we could, only, go back (to the world), again, we would, then, absolve ourselves from them as they have, (today), absolved themselves from us." In this way, Allah will show them their own actions as regrets for them and they shall not come out of the fire (of the Hell).

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَافِعُ لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

SECTION 21

168. O human beings! Eat any lawful and pure (things) which (grow)

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْأَرْضِ حَلَالًا طَيِّبًا

throughout the Earth while you must not follow in the Devil's footsteps; he is, indeed, your open enemy.

169. In fact, what he commands you to do are evils and obscenities and that you should say against Allah what you do not know.

170. And when they are told, "Follow what Allah has revealed" (to the Messenger), they say, "On the contrary, we will follow what we found our forefathers (treading) on." __ And (will they do it) even if their forefathers had neither exercised their reason at all nor had they been rightly guided?

171. And the image of (those people) who disbelieve is like the case of (a person) who cries out to (an animal) that does not hear except the call and the shout; (they) are deaf, dumb, blind and hence, they do not exercise their reason.

172. O (the people) who believe! Eat any good and pure things the sustenance of which We provide you with and thank Allah if you serve (render obedience to) Him alone.

173. In fact, what He declares unlawful for you (to eat) are, only, a carcass and blood and pork (the flesh of a pig) and what has been sacrificed in the name of any (deity) other than Allah: but, whoever is compelled (by hunger), neither seeking satisfaction nor exceeding the proper bounds, shall not have any sin against him; indeed, Allah is forgiving, merciful.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

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

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانُوا آبَاءَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

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

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

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

174. Indeed, (those people) who hide the Book that Allah has revealed and exchange a little value for it, are such (people) as swallow nothing but fire into their stomachs and Allah will neither talk to them on the Day of Resurrection nor cleanse them (of sins) and they shall have a grievous punishment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ
الْكِتَابِ وَيُسْتَرُونَ بِهِ، ثُمَّ قَلِيلًا أُولَئِكَ
مَا يَكُونُ فِي بُطُونِهِمْ إِلَّا النَّارُ وَلَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. They are (the people) who have exchanged misguidance for guidance and punishment for forgiveness; hence, how brave they are against the fire!

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى
وَالْعَذَابِ بِالْمَغْفِرَةِ، فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ ﴿١٧٥﴾

176. Such (a treatment will be meted out to them) because Allah has revealed the Book with the truth and (those people) who disagree about the Book (*Quraan*) have gone too far in opposition.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شَفَاقٍ بَعِيدٍ ﴿١٧٦﴾

SECTION 22

177. It is no obedience (to Allah) that you turn your faces towards the east and the west, but (true) obedience (finds expression in) one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives (his) wealth, for His love / despite his love (for) it, to relatives and orphans and poor people and travellers and beggars and (spends it) on freeing necks (slaves) and performs the obligatory prayer and pays *zakaat* and those who live up to their obligation when they obligate themselves on oath to Allah and those who are patient through want and adversity and during war — they are (the people) who are true (to Allah) and they are (the people) who are the fearing.

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَعَاقَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَعَاقَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٧﴾

178. O (the people) who believe! *Qisaas* (doing by a doer equal to what he does to anyone) has been made obligatory on you for (as a penalty of) the murdered — a freeman for a freeman and a slave for a slave and a woman for a woman; but whoever is exempted / excused by his brother in some measure, the observance (of what is agreed on) must, therefore, be followed in all fairness and the payment (of the blood money, also), must be made to him beneficently — this is a relief and (an act of) mercy on the part of your *Rabb*: but whoever exceeds the bounds, after such (a relief), shall have a grievous punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْمَرْبُوحُ بِالْمَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ فَإِنْ بَاعَ بِالْمَعْرُوفِ وَأَدَّى إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

179. O the people endowed with the purity of mind! For you there is life in the *qisaas* (doing by a doer equal to what he does to anyone) so that you may guard against (infringing His bounds).

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

180. When death approaches any of you, if he leaves any property, making a will for parents and relatives, in all fairness, has been made obligatory on you, incumbent on the fearing.

كُتِبَ عَلَيْكُمُ إِذَا أَحْصَرَ أَحَدُكُمْ الْمَوْتُ أَنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

181. Then, (those people) who change it (the will) after they hear it (shall be guilty) and its sin will, consequently, be against (those people) who change it; indeed, Allah hears, knows (all).

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

182. But anyone who fears any injustice or offence by the maker of the will and hence, he brings about an agreement among them, there will, then, be no sin against him; indeed, Allah is forgiving, merciful.

فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٢﴾

SECTION 23

183. O (the people) who believe! Fasting is made obligatory on you as it was made obligatory on (those people) who existed before you so that you may, fearing Allah, guard yourselves from sin and hellfire,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾

184. (Only for) a few days; but whoever, among you, is a patient or on a journey, must, in that case, (complete) the number (by fasting) on other days; and the recompense for (those people) who can bear it (feeding), is feeding a poor man (for every day's fast): but, it will be the best for whoever does any good willingly; and that you keep fast is the best for you if you know.

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. (It was) the month of *Ramadhān* during which the *Quraan* was revealed (to the Messenger), as the guidance for human beings and (indisputable) arguments of the guidance and the criterion (judging between the truth and falsehood); hence, whoever, among you, finds the month must keep fast and whoever is a patient or on a journey must, in that case, (complete) the number (by fasting) on other days: Allah will ease for you and He does not will hardship for you and (He wills that) you must complete the number and (He, further, wills that) you must proclaim Allah's greatness for He has guided you and so that you may thank (Him for this facility).

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And when My servants (rendering exclusive obedience to Me) ask you (the Messenger) about Me, (you

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

must, then, tell them that) I am nearby: I hear the prayer of a praying person when he prays to Me and hence, they must respond to Me (by obeying My commands) and believe in Me (truly) so that they follow the right path.

187. Going to bed with your wives at night (during the month of) fasting is held lawful for you; they (your wives) are a protective attire for you and you are a protective attire for them: Allah knows that you were cheating yourselves and hence, He has turned to you forgivingly and pardoned you and hence, from now on, you may go to bed with them and seek what Allah has destined for you; and you may eat and drink till the white thread (the first gleam) of the dawn is distinguished for you from the black thread (of the night) and then, you must complete the fast till the night; and you must not go to bed with them while you are at retreat in mosques: these are Allah's bounds and hence, you must not even approach them: in this way, does Allah expound His verses for human beings so that they may guard against His disobedience.

188. And you must neither eat up your properties among yourselves by false ways nor offer bribes with them to rulers in order to eat up a part of people's properties sinfully while you know.

SECTION 24

189. They ask you about (the waxing and waning of the figure of) the

أَحْيَبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ
هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ
عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُمْ
وَاتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْلَيْلِ
وَلَا تُبْشِرُوا بِهِمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبَيِّنُ
اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ
أَمْوَالِ النَّاسِ بِإِلَافٍ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِئُ

new moons: say, "They are a means of determining time for human beings and the *Hajj* pilgrimage and it is no obedience that you enter (your) houses from their rears, but (essential) obedience (belongs to one) who guards himself against disobeying Him and you should enter (your) houses through their doors and you must fear disobeying Allah so that you may prosper."

190. And you must fight in the cause of Allah against (those people) who fight against you and you must not commit excesses; indeed, Allah does not like those who commit excesses.

191. And you must kill them wherever you find them and exile them from where they have exiled you and persecution is worse than killing; and you must not fight against them close by the Holy Mosque till they fight against you within it (the territory around it): but, if they fight against you, you must, then, kill them (there, also,) — such is the disbelievers' retribution.

192. But, if they cease (fighting), Allah is then, forgiving, merciful.

193. And you must fight against them till there is no persecution (left) and submission comes to belong to Allah: but, if they cease, there must, then, be no aggression except against the wrongdoers.

194. A holy month is for a holy month and (all) holy things (are liable to) *qisaas* (doing by a doer equal to what he does to anyone); hence, whoever commits excesses against you, you must, then, commit such excesses

لِلنَّاسِ وَالْحَيَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى
وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْصِينَ ﴿١٩٠﴾

وَأَقْتُلُوهُمْ حَيْثُ ثَفَفْتُمُوهُمْ وَآخِرُ جَوْهَرٍ مِنْ حَيْثُ
أَخْرَجْتُمُوهُمْ وَأَلْفَنْتُمْ أَشَدَّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ
فَإِنْ قَتَلْتُمُوهُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

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

الشَّهْرِ الْحَرَامِ وَالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ
فَمَنْ أَعْدَى عَلَيْكُمْ فَاَعْدُوا عَلَيْهِ بِمِثْلِ مَا أَعْدَى
عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

against him as he has committed against you; and you must fear disobeying Allah and know that Allah is, certainly, with the fearing.

195. And you must spend (your money, time, or energy) in the cause of Allah and not cast yourselves into ruin by your own hands and you must do good: indeed, Allah loves the beneficent (those who do good).

196. And you must complete the *Hajj* and *'umra* for Allah; but, if you are besieged, (you should, then, offer, for sacrifice), whatever animals for sacrifice are easily available and you must not shave your heads till the animals to be sacrificed reach its destination; but whoever, among you, is a patient or has a disease in his head (necessitating shaving of the head), must, then, offer either the recompense of fasting or alms giving or the sacrifice of an animal; but, when you are secure (and reach Makka), whoever, then, enjoys *'umra* up to the *Hajj*, must offer the sacrifice of whatever animal is easily available (to him); but he who does not get any, must fast for three days during the *Hajj* and for seven days when you return (home after performing the *Hajj*)— they are ten (days of fasting) in full: such (a concession) is for (those pilgrims) whose people are not settled close by the Holy Mosque; and you must fear Allah and know that Allah inflicts violent punishment.

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَاحْسِبُوا أَنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ
مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُٗ
فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ
بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ
فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ
تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١٩٦﴾

SECTION 25

197. The *Hajj* (falls during) the appointed months; whoever, then, obligates oneself (to perform) the *Hajj* during them (these months) must neither (indulge in) any obscene conversation / sexual intercourse nor any transgression nor any quarrel during the *Hajj* and whatever good you do, Allah shall know and you must provide yourselves with (fearing Him and guarding against His disobedience) because the best of provisions is fearing Him and guarding against His disobedience and "O the (people) endowed with purity of mind! You must fear Me."

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ
وَتَزَكَّوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ
وَأَنْتُمْ بِآيَاتِي الْأُولَىٰ ۖ

198. There is no sin against you that you seek Your *Rabb's* bounty; hence, when you return from *'Arafaat*, you must (stop off overnight in *Muzdalifah* and) remember Allah at the Holy Monument and remember Him as He has guided you, though, earlier, you were among the strayed.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ
تِلْكَ عَرَفَتَ فَإِذَا ذُكِّرُوا لِلَّهِ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَىٰكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ

199. Then, you must return from where other people return and seek forgiveness of Allah; indeed, Allah is forgiving, merciful.

ثُمَّ أَوْبِئُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

200. When you have finished all of your rites, you must remember Allah as you used to remember your forefathers or (remember Him) more vigorously: then, among the people, there is one who says, "O our *Rabb*! Give us (everything) in (this very) world" and (such a person) shall not have any share in the afterworld.

فَإِذَا أَقَضْتُمْ مِنْ سَكَكُمُ فَإِذَا ذُكِّرُوا
لِلَّهِ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

201. And among them, there is (one) who says, "O our *Rabb!* Grant us grace in the world and grace in the afterworld and save us from the punishment of the fire."

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

202. Such (people) shall have (their) reward of what they do (in this world); and Allah is swift at accountability.

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

203. And you must remember Allah during a few days; but he who expedites (departure from *Minaa*) in two days shall not have any sin against him and he who delays (his departure) shall not have any sin against him – (a concession) for those who guard against (His disobedience) and you must fear Allah and know that to Him all of you shall be gathered up.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

204. And among the human beings, there is (a person) whose speech excites your wonder in the life of the world and he calls upon Allah to bear witness of what is in his heart while he is, in fact, the fiercest of antagonists (to Islam).

وَمِنَ النَّاسِ مَن يَعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

205. And when he assumes any responsibility, he strives in the land to cause wrong, corruption, and disorder in it and wipe out arable land and (human) race and Allah does not love wrong, corruption, and disorder.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

206. And when he is told, "Fear disobeying Allah," his pride drives him to sin, hence, the Hell is sufficient for him; and it is the worst resting place.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ وَلَسَ الْإِمَهَادُ ﴿٢٠٦﴾

207. And among the human beings, there is (one) who sells himself to seek Allah's pleasure and Allah is compassionate with (such) servants (rendering obedience to Him alone).

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٦٧﴾

208. O (the people) who believe! You must enter into Islam (submission to Allah) wholly and must not follow in the footsteps of the Devil; indeed, he is your open enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ
كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٨﴾

209. But, if you deviate from (Islam), after clear evidences have come to you, you must, then, know that Allah is mighty, wise.

فَإِن زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾

210. Are they awaiting nothing but that Allah and angels should come to them under (the shade of) canopies composed of clouds and the matter should be decided (then and there)? And to Allah are returned all the matters.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْعَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٠﴾

SECTION 26

211. Ask the children of Israel how many clear miracles We had given them and Allah inflicts violent punishment on whoever changes Allah's grace (guidance) after it comes to him.

سَلِّ بَنِي إِسْرَءِيلَ يَلَكُمَ آتَيْنَاهُم مِّنْ آيَاتِنَا بَيِّنَاتٍ
وَمَن يَبْدِلْ نِعْمَةَ اللَّهِ مِّنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٧١﴾

212. The life of the world has been adorned to (those people) who disbelieve and they laugh at (those people) who believe, while (those people) who guard against (Allah's disobedience in this world) shall be above them on the Day of Resurrection and Allah provides whom He wills with sustenance without limiting (narrowing) / straitening (restricting).

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَسَخَّرُوا مِّنَ
الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٧٢﴾

213. (In the beginning), human beings were a single community: but, (when differences arose among them), Allah sent prophets (among them), announcing good news (to those who believed) and warning (those who disbelieved) and revealed, with them, the Book with the truth so that it should judge among the human beings about what they used to disagree; and nobody disagreed about it, but (those people), who had been given it (the book), acting wrongfully and deviating from rectitude among themselves, after clear evidences had come to them: but, Allah, by His authority, guided (those people) who believed towards the truth about which they (disbelievers) had disagreed (with their prophets) and Allah guides whom He wills to the straight path.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

214. Do you think that you will enter the Paradise and, as yet, (such trials) have not visited you as (had visited those people) who existed before you? Want and adversity had afflicted them and they had been shaken till the messenger and (those people) who believed along with him had said (in anguish), "When will Allah's help" (come)? "Listen! Allah's help is, certainly, at hand." (They were consoled.)

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

215. They ask you what they are to spend. Say, "Whatever you spend from (your) possessions should be for parents and relatives and orphans and poor people and travellers and whatever good deed you do, Allah shall know about it."

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَاللَّذِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. Fighting has been made obligatory on you and it is hateful to you and it may be that you hate a thing and it is good for you and it may be that you like a thing and it is bad for you and Allah knows and you do not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ
أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ
أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

SECTION 27

217. They ask you about fighting during the holy month: say, "Fighting is a heinous (crime) during it and preventing (people) from Allah's way and disbelieving in Him and (preventing people from) the Holy Mosque and exiling its people from it are the most heinous (crimes) in Allah's view; and persecution is more heinous than killing and they will continue fighting against you till they deflect you from your way of life, if they can (are able to do so): and whoever, among you, deflects from his way of life (Islam) and then, he dies while he is a disbeliever __ such are, then, (the people) whose actions shall be nullified in the world and the afterworld and such (people shall be) the inhabitants of the fire (of the Hell) and they shall abide in it eternally."

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ وَفِتْنَةٍ فِيهِ قُلْ
فِتْنَةٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ
مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ
وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّىٰ يَرُدُّوكُم عَن دِينِكُمْ
إِن أَسْطَلَعُوا وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُم فِيهَا خَالِدُونَ ﴿٢١٧﴾

218. Indeed, (those people) who believe and (those people) who emigrate and struggle for Allah's cause, are (the people who rightly) hope for Allah's mercy; and Allah is forgiving, merciful.

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

219. They ask you about wine and gambling: say, "In both of them, there is a heinous sin and (some) benefits for human beings and the

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا

sin of both of them is more mortal than the benefit in both of them." And they ask you what they should spend: say, (What is in) "excess" (of your needs). In this way, does Allah explain clearly His commands so that you may reflect

أَكْبَرُ مِنْ نَفْعِهَا وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ
قُلِ الْمَفْزُوكَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣١﴾

220. On the world and the afterworld. And they ask you about orphans: say, "Reform is the best for them and if you take them in (with you), they are, then, your brothers." And Allah knows a corrupter from a reformer; and if Allah had willed, he would have brought hardship on you; indeed, Allah is mighty, wise.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ
وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْتَكُمُ إِنَّا اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٢﴾

221. And you must not marry polytheistic women till they come to believe; and a believing bondwoman is, certainly, better than a (free) polytheistic woman however she excites your wonder and you must not marry your women to polytheists till they come to believe; and a believing slave is, certainly, better than a polytheist however he excites your wonder: they call you to the fire (of the Hell) and Allah calls you to the Paradise and forgiveness by His authority and explains His verses to human beings clearly so that they may bear in mind.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى تُؤْمِنَ وَلَا مُمْتٌ
مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ
مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ وَبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٣﴾

SECTION 28

222. And they ask you about menstruation; say, "It is (a state of) impurity and hence, you must stay away from women during menstruation and you must not approach them till they bathe and are purified of pollution: but, when they are purified, (only) then, you should go

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَى
فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَظْهَرْنَ فَإِذَا ظَهَرْنَ فَأَتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

to bed with them as (in the manner in which) Allah has commanded you." Indeed, Allah loves the repentant and He loves the purified.

وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٣٣﴾

223. Your women (wives) are tillage (arable land) for you and hence, you may go into your tillage how you wish and provide for yourselves (against the future); and you must fear disobeying Allah and know that you are going to appear before Him (for accountability) and you must announce good news to believers.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ
وَقَدِّمُوا لِأَنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٣٤﴾

224. And you must not make Allah a screen in favour of your oaths so that you will not obey and guard against evils and you must make peace among human beings and Allah hears, knows (everything).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

225. Allah does not punish you for unintentional trifling ones of your oath, but He shall punish you for (the oaths) that you perjure (willfully tell an untruth when on oath) and Allah is forgiving, forbearing.

لَا يُؤْخَذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤْخَذُكُمْ
بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٣٦﴾

226. (Those people) who swear an oath against (going to bed with) their wives, (have) a respite of four months: if they return (to their wives during it), Allah is forgiving, merciful.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ
فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾

227. And if they decide on divorcing (them), Allah, then, hears, knows (everything).

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٨﴾

228. And divorced women shall keep themselves in wait for three menses; and it is not lawful for them that they should hide what Allah

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ

creates in their wombs if they believe in Allah and the Last Day; and their husbands, during this (period), are more entitled to take them back if they decide on reconciliation; and they (women have rights) similar to (those) that (men have) over them (women) according to the universally accepted practice; while men have a degree above them (women): and Allah is mighty, wise.

SECTION 29

229. Divorce is twice and then, (either the woman) must be kept back (retained) fairly or divorced beneficently and it is not lawful for you that you should take anything from what you have given them except that both of them fear that both of them will not be able to maintain Allah's bounds and hence, if you fear that both of them will not be able to maintain Allah's bounds, there is, then, no sin against both of them in what she pays him to redeem herself from him: these are Allah's bounds and hence, you must not go beyond them; and (those people) who go beyond Allah's bounds are such (people as are) wrongdoers.

230. But, if he divorces her (for the third time), she shall not, at all, be lawful for him after that till she marries a husband other than him and if he (the second husband) divorces her, there is, then, no sin against both of them that both of them revert (remarry), if both are certain that both of them will be able to maintain Allah's bounds and these are Allah's bounds which He expounds for the people who know.

إِنْ كُنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُمْضَوْنَهَا حَقًّا
بِرِزْقِهِ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكُكِ بِمَعْرُوفٍ أَوْ تَسْرِيحُكِ
بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ
اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

فَإِنْ طَلَّقَهَا فَلَا حِلَّ لِمَنْ بَعْدَ حَتَّى تَنْكِحَ زَوْجًا
غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَلَوْلَا ذَلِكَ حُدُودُ اللَّهِ لَبِئْسَ لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

231. And when you divorce (your) wives and they reach their term (waiting period), you must, then, either retain them (in marriage) fairly or divorce them fairly; and you must not retain them detrimentally so as to commit excesses (against them); and whoever does such (an act) shall only wrong himself and you must not make a mock of Allah's verses; and you must remember Allah's grace for you and the Book and wisdom that He has revealed for you (through the Messenger) with which He exhorts you (to maintain Allah's bounds); and you must fear disobeying Allah and know that Allah knows everything.

SECTION 30

232. And when you divorce your wives and they reach their term (period of waiting), you must not, then, prevent them that they marry their (proposed) husbands when they come to terms among themselves fairly: with such (an enjoinder) everyone who, among you, believes in Allah and the Last Day is being exhorted: such (a practice) is the purest and the cleanest for you and Allah knows and you do not know.

233. And (divorced) mothers shall suckle their babies for full two years for (such fathers) as decide to complete the suckling (of their babies); and their sustenance and their clothing, in a fair manner, shall be obligatory on (the father) whom a baby is born to; nobody must be held responsible but only to

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضُرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَنْتَحِدُوا ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْغَنِيُّ
وَاللَّهُ عَلِيمٌ بِمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنَّ أَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ
أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ
ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ كُرْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٣١﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ عَلَى الْمَوْلُودِ لَهُ رِضْعَتَيْنِ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا أَوْسَعَهَا
لَا تَضَارُّ وَالِدَةٌ يُؤَلِّفُهَا وَلَا مَوْلُودٌ لَهُ يُؤَلِّفُهَا

one's means; neither a mother must be harassed for her baby nor one whom a baby is born to (a father) for his baby; and on (his) heir, there is a similar (obligation): but, if both of them decide weaning (prematurely) through mutual consent and consultation between both of them, there is, then, no sin against both of them: and if you decide that you should ask some other women to suckle your babies, there is, then, no sin against you when you hand them over (deliver them) what you have to give them in all fairness: and you must fear disobeying Allah and know that Allah watches what you do.

234. And (those people) who, among you, die and leave wives, they (the wives) must keep themselves in a waiting period for four months and ten days: when they reach their term, no sin shall, then, lie against you about what they do for themselves in a fair manner and Allah is aware of what you do.

235. And there is no sin against you about what you allude to as a proposal to (widowed) women or hide in your hearts; Allah knows that you shall mention it to them, but you must not appoint a time (for marrying) with them secretly except that you should utter words fairly; and you must not determine the contract of marriage till the decree (the waiting period decreed for the widows) reaches its expiry; and you must know that Allah knows what is in

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَا لَا عَنْ
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ
أَنْ تَسْتَزِفُوهُمَا أَوْ لَدِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُمْ مَا بَيْنَ يَدَيْكُمْ بِالْمَعْرُوفِ وَأَنْتُمْ تَعْلَمُونَ
أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرَىٰ بَعْضُ
بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي
أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خُطْبَةٍ
الْنِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ
أَنْتُمْ سَتَذْكُرُوهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا
عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ
وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ
فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٢٣٦﴾

your hearts and hence, you must fear disobeying Him and know that Allah is forgiving, forbearing.

SECTION 31

236. There is no sin against you if you divorce women as long as you have neither had conjugal relations with them nor fixed any bride money for them and (instead of bride money), you must give them something useful: for a rich man according to his means and for a man, in straitened circumstances, according to his means: compensation (must be paid) in a fair manner: (it is) obligatory on the beneficent.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى التَّوَسُّعِ
قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَّعَاءً لِمَعْرُوفٍ حَقًّا
عَلَى الْمُحْسِنِينَ ﴿٣٦﴾

237. And if you divorce them before you have conjugal relation with them and you have, (already), fixed the bride money for them, you must, then, pay half of what you have fixed except that they (wives) forgo (it) or he (husband) who has the contract of marriage in his hand forgoes (it); and that you should forgo is closest to fearing Him: and you must not neglect (doing) favour among yourselves; indeed, Allah watches what you do.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا
أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدُهُ
الْإِتِّكَاحُ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى
وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٣٧﴾

238. You must persevere at the obligatory prayers and, (in particular) the excellent / best prayer and stand (long) before Allah obediently.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٣٨﴾

239. But, if you (confront) fear, (whether) you are on foot or you are riders, (you must pray, as the case may be): but, when you are secure, you must, then, remember Allah as He has taught you, which you did not know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ
فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٣٩﴾

240. And, among you, (those people) who die and leave wives, (must leave) a will for their wives (to be provided with) livelihood up to a year without turning them out; but, if they leave (the house at discretion), there is, then, no sin against you in what they do about themselves in a fair manner and Allah is mighty, wise.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ
إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي
مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And the divorced women (must, also, be given) something useful in a fair manner (at parting): (it is) obligatory on the fearing.

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

242. In this way, does Allah expound His verses for you so that you may exercise your reason.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

SECTION 32

243. Did you not consider (the case) of (those people) who went out of their homes fearing death though they were in thousands: Allah, then, said to them, "Die." _ (And they died.) Then, He brought them to life; indeed, Allah is possessed of bounty for human beings, but most of the human beings do not thank.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمُ الْوُفَّاءُ لِلْعَهْدِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا
ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

244. And you must fight in the cause of Allah and know that Allah hears, knows (everything).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٢٤٤﴾

245. Who is (so possessed of generosity) that he will lend a handsome loan to Allah so that He may multiply it for him many times? And Allah, (alone), contracts (narrows) and expands (sustenance) and to Him all of you shall be returned.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْضِي وَبِصْطٍ
وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

246. Did you not consider (the case) of a group of elders of the children of Israel after Moses, when they said to their prophet, "(Please) appoint a king for us so that we may fight in the cause of Allah." (The prophet) said, "Will it not, perhaps, be that if fighting is made obligatory on you, you will not fight?" They said, "And why shall we not fight in the cause of Allah while we have been exiled from our homes and (thereby separated from) our children?" But, when fighting was made obligatory on them, they backed out (of the pledge) except a few of them and Allah knows the wrongdoers well.

أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُ اللَّهُ قُلُوبَهُمْ بَيْنَهُمْ إِذْ قَالُوا لِلنَّبِيِّ إلهُنا مَلِكًا نَقْتُلُ فِي سَبِيلِ اللَّهِ فَكانَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجَنا مِنْ ديارِنا وَأَبْنايَنا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

247. And their prophet said to them, "Allah has appointed Taaloot as the king for you." They said, "How can he have kingship over us while we are more entitled to kingship than he (is) and he has not been given abundance in property?" He said, "Indeed, Allah has singled him out over you and given him to excess the capacity to expand in knowledge and (might and perfection in) body: and Allah gives kingship (power and authority) whom He wills; and Allah expands (His creation), knows" (everything).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يَأْتِ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And their prophet said to them, "Indeed, the proof of his kingship is that the wooden chest in which there is peace (of mind for you) from your Rabb and the remains of what Moses' people and Aaron's people have left shall come back to you — angels will be carrying it; indeed, in (all) such (things) there is a proof for you, if you are believers."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

SECTION 33

249. Hence, when Taaloot went out (of the town) with the troops, he said, "Allah is going to try you out by a river and hence, whoever drinks from it, shall not belong to me and whoever does not taste it shall belong to me except he who takes a little water within (the palm of) his hand." But they drank from it (the river), except a few of them; hence, when he and, with him, (those people) who believed crossed it (the river), they said, "We have no strength, today, against Goliath and his troops." (But those people) who were (firmly) convinced that they would appear before Allah (for accountability) said, "How often (it has happened that) a small army has overcome a large army by Allah's command! And Allah is with the patient."

250. And when they confronted Goliath and his troops they said, "O our *Rabb*! Infuse patience into us and fix our feet (to the ground) and help us against a disbelieving people."

251. Then, they put them to rout by Allah's command and David killed Goliath and Allah granted him kingship and wisdom and gave him knowledge from whatever (source) He willed: and if Allah had not been repelling people one by another, the Earth would, certainly, have been corrupted and disordered, but Allah is possessed of bounty for the entire humankind.

252. These are Allah's verses which We are reciting before you truthfully; and you are, indeed, among the message bearers (messengers).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِبْرَاهِيمُ اللَّهُ
مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
بِمِيَّيَّ وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
عَرَفَ يَدَهُ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ
قَالُوا لَطَاقَةٌ لَّنَا الْيَوْمَ بِجَالُوتَ
وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلْكُوا اللَّهَ كَمِ مِّنْ فَتْنَةٍ فَلَئِنَّ عَلَيْهِمْ
فِتْنَةٌ كَثِيرَةٌ يَأِذُنِ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا مَبِئْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾
فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْ لَا
دَفَعَ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

253. These were the messengers (whom) We had granted superiority one above another (in the bounty of revealed knowledge): among them, (there were some) whom Allah had spoken to and exalted some of them to (sublime) positions; and We had given Jesus, Mary's son, clear evidences and strengthened him with the Holy Spirit (Gabriel): if Allah had willed, (the people) who succeeded them (the messengers) would not have fought against one another after clear evidences had come to them, but they disagreed among themselves as a result of which, among them, there were some (people) who came to believe and, among them, there were some (people) who came to disbelieve; and if Allah had willed, they would not have fought against one another, but Allah does what He wills.

SECTION 34

254. O (the people) who believe! You must spend (your money, time, or energy) from whatever sustenance We provide you with before there comes the Day when there will neither (avail you) any buying or selling nor any friendship nor any intercession and disbelievers are the wrongdoers.

255. Allah, other than Whom there is no deity (worth serving), is the Everlastingly Alive, the Self-maintaining Preserver (of the entire cosmos); neither does drowsiness seize Him nor sleep; to Him belong what is throughout the heavens and what is throughout the Earth: who is (so audacious) that he can intercede (for anyone with Him) in His

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُ الَّذِينَ
مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ
وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنْ اللَّهُ يَعْلَمُ
مَا يُرِيدُ ﴿٢٥٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ
وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ

(august) presence except by His permission? He knows what is before them and what is after them and they cannot encompass even a little of His knowledge except what He Himself wills; His reign extends over the heavens and the Earth and preserving both of them does not burden Him; and He is the Most High, the Most Supreme.

مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
وَالْاَرْضَ وَلَا يَـُٔودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيْمُ ﴿٢٥٥﴾

256. There is no compulsion in the Islamic way of life (submission to Allah): guidance has been distinguished from misguidance; whoever, then, rejects (disbelieves in) *taaghoot* (an arch-rebel against Allah) and believes in Allah, comes to hold the firmest handle which shall never break and Allah hears, knows (everything).

لَا اِكْرَاهَ فِي الدِّيْنِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ
يَكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا اَنْفِصَامَ لَهَا وَاللّٰهُ
سَمِيْعٌ عَلِيْمٌ ﴿٢٥٦﴾

257. Allah is the protector of (those people) who believe: He brings (comes with / leading) them out of darkness upon darkness (and leads them) towards the light (guidance) and the protectors of (those people) who disbelieve are *taaghoot* (arch-rebels against Allah), they bring them out of the light (and lead them on) towards darkness upon darkness: they are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

اللّٰهُ وَلِىُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُم مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ وَالَّذِيْنَ كَفَرُوْا اُولٰٓئِكَ اُوْهَمُ
الظُّلُمٰتِ يُخْرِجُوْنَهُم مِّنَ النُّوْرِ
اِلَى الظُّلُمٰتِ اُولٰٓئِكَ اَصْحٰبُ
النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٧﴾

SECTION 35

258. Did you not consider (the case of a king, Nimrod), who had disputed with Abraham about his *Rabb* because Allah had given him kingship? When Abraham said, "My *Rabb* is He Who gives life and causes death," he said, "I, (also), give life and cause death."

اَلَمْ تَرَ اِلَى الَّذِىْ حٰجَّ اِبْرٰهِيْمَ فِى رَبِّهٖ
اَنْ اَتٰهُ اللّٰهُ الْمُلْكُ اِذْ قَالَ اِبْرٰهِيْمُ رَبِّىْ
الَّذِىْ يُعٰنِىْ وَيُمِيْتُ قَالَ اَنَا اُخِىْ وَامِيْتُ
قَالَ اِبْرٰهِيْمُ فَاِنَّ اللّٰهَ يٰٓاْتِى بِالسَّمٰوٰتِ

Abraham, (thereupon), said, "But Allah causes the Sun to rise in the east, cause him, then, to rise in the west." He who disbelieved was, then, so astonished as to be speechless and Allah does not guide the people doing wrong.

259. Or (like the case of a man) who went past a town and it (its houses) had fallen on its (their) roofs (all the houses were razed to the ground): he said, "How will Allah give life to this (town) after its death?" Hence, Allah made him die for a hundred years and then, resurrected him (restored him to life). (Allah) said, "How long did you remain" (in this condition)? He said, "I remained (here in this condition) for a day or a part of a day." (Allah) said, "On the contrary, you remained (in this condition) for a hundred years and hence, look at your food and your water (both of which) have not gone bad and look at your ass (how it has become decomposed. But We will bring it to life) and (We will do it) so that We should make you a sign for human beings: and look at the bones (of your ass) how We set them one with another and then, clothe them with flesh." When it was clear to him, he said, "I know that Allah possesses absolute power and authority over everything."

260. And (remember), when Abraham said, "O my *Rabb!* Show me how You will bring the dead to life." (Allah) said, "And do you not believe in" (it)? He said, "Yes certainly. But (I seek it) so as to calm down my heart." Allah said, "Then, take any four of the birds

مِنَ الْمَشْرِقِ فَأْتِ بِهِنَّ مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ
مِائَةً عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ
فَأَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ
وَأَنْظِرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً
لِّلنَّاسِ وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ
نُنشِزُهَا ثُمَّ نَكْسُوهُمَا لَحْمًا فَلَمَّا تَبَيَّنَ
لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي
الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنٌ قَالَ بَلَى وَلَٰكِن
لِّيَطْمَئِنُّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ

and then, tame them to yourself, cut them to pieces and then, put every piece of them on every hilltop and then, call them, they will come to you running; and you must know that Allah is mighty, wise."

SECTION 36

261. The image of (those people) who spend their properties in the cause of Allah is like that of a seed that brings forth seven ears (and) in every ear there are a hundred grains and Allah multiplies (further) for whom He wills and Allah expands (His creation), knows (everything).

262. (Those people) who spend their properties in the cause of Allah and then, do not let any mention of favour or any hurt (of feelings) follow what they spend, shall have their reward with their *Rabb* and they shall neither fear for themselves nor shall they grieve.

263. A kind word and forgiveness are better than such alms giving after which hurt (of feelings) comes and Allah is self-sufficient, forbearing.

264. O (the people) who believe! You must not nullify your alms by any mention of generosity (of what good you do to anyone) and any hurt (of feelings) like (the man) who spends his wealth to show human beings and does not believe in Allah and the Last Day: his image, then, is like that of a smooth rocky surface on which there is some earth and then, a heavy rain falls on it and

جُزْءًا ثُمَّ أَذَعُوهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٦١﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٦٢﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ
مَّا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٦٤﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ
وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ
صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ وَمِمَّا كَسَبُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٥﴾

hence, leaves it hard and smooth: they will not be able to gain anything from what they commit (in this world) and Allah does not guide any disbelieving people.

265. And the image of (those people) who spend their properties to seek Allah's pleasure and the steadfastness of their hearts is like a garden (situated on) a plateau on which a heavy rain falls and hence, it bears fruit double: but, if a heavy rain does not fall on it, a light rain, then, (suffices for it): and Allah watches what you do.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ
جَنَّةٍ بَّرْتَوْعٍ أَصَابَهَا وَايِلُّ فَتَأْتُ أَكْثُهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَايِلُّ فَطَلَّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٦٥﴾

266. Does anyone of you wish that he should have a garden of dates and grapes (with) rivers flowing under it (and) it should have, for him, every kind of fruit and old age should afflict him and he should have weak children and then, a hurricane, in which there is fire, should visit on it (the garden) and hence, it should burn down? So does Allah expound (His) verses for you so that you may ponder.

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ
وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَةٌ ضِعْفًا فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ
فَأَحْرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦٦﴾

SECTION 37

267. O (the people) who believe! You must spend some of the good and pure (things) that you earn and some of what We bring forth, for you, from the earth and you must not intend (to set apart) bad things from which you will spend while you will not (yourselves be prepared) to take it except that you will shy away from it; and you must know that Allah is self-sufficient, glorious.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّنْ طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَرْجَا لَكُمْ مِّنَ الْأَرْضِ
وَلَا تَتِمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِتَآخِذِيهِ إِلَّا ءَانَ تُحِضُّوهُ فِيهِ ءَاعْلَمُوا أَنَّ اللَّهَ
عَنِّي حَمِيدٌ ﴿٣٦٧﴾

268. The Devil threatens you with want and commands you (to commit) obscenities, while Allah promises you forgiveness and high bounty on His part and Allah expands (His bounty), knows (everything).

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦٨﴾

269. He gives wisdom whom He wills; and whoever is given wisdom is given immense wealth and nobody bears in mind (such a piece of instruction) but those endowed with the purity of mind.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٩﴾

270. And whatever money you spend or (whatever) vow you make (you must remember that) Allah shall know it and wrongdoers shall have no helpers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ ﴿٧٠﴾

271. If you disclose (your) alms, it is all right and if you hide them and give them to poor people, it is the best for you; and He shall remit some of your sins (in any case) and Allah is aware of what you do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧١﴾

272. There is no responsibility on you for their guidance but, Allah guides whom He wills and whatever wealth you spend is only for yourselves __ and you do not spend but for seeking Allah's pleasure __ and whatever wealth you spend shall be paid up to you and no wrong shall be done to you.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تُنْفِقُكُمْ وَمَا تُنْفِقُونَ إِلَّا لِنَفْسِكُمْ
وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تظْلُمُونَ ﴿٧٢﴾

273. (Your alms are) for such poor people as are so involved in the cause of Allah that they cannot afford to travel to seek sustenance: an ignorant person considers them rich from (their) modesty and self-abstention: you can recognize them

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ الْعَقْفِ
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ

from their expression (facial appearance); they do not implore people importunately and whatever wealth you spend, (you must remember that) Allah shall know it well.

SECTION 38

274. (Those people) who spend their properties (wealth) by night and day, secretly and publicly, shall have their reward with their *Rabb* and they shall neither fear for themselves nor shall they grieve.

275. (Those people) who eat up interest shall not stand up (rise from the dead) but as stands he whom the Devil may have turned mad by touch; such (treatment they shall have) because they say, "Buying / selling is only like interest," while Allah declares buying / selling lawful and declares interest unlawful; hence, whom his *Rabb's* exhortation reaches and then, he desists, to him, then, belongs what is past and his case is up to Allah and (those people) who revert (to interest) are such (people as shall be) the inhabitants of the fire (of the Hell): they shall abide in it eternally.

276. Allah diminishes and deprives interest of blessings and causes alms to grow: and Allah does not like anyone thankless, sinning (against the divine law).

277. Indeed, (those people) who believe and do good deeds and perform the

إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ ﴿٣٨﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا
يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٠﴾

يَمَحَقُ اللَّهُ الرِّبَا وَيَرْبِي الصَّدَقَاتِ وَاللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

obligatory prayers and pay *zakaat*, shall have their reward with their *Rabb* and they shall, neither, fear for themselves, nor shall they grieve.

278. O (the people) who believe! You must fear disobeying Allah and leave what remains of the interest, if you are believers.

279. But, if you do not do so, you must, then, take notice (declaration) of a war from Allah and His Messenger and if you repent (forgo interest), you shall, then, have, only, the principals (capital sums) of your properties (moneys and possessions): you must neither wrong nor be wronged.

280. And if (a person in debt) is in distress, deferment (in payment must, then, be given to him) up to the ease (of his circumstances); and that you forgo (decline to take it from him), is the best for you if you know.

281. And you must guard against the Day on which you shall be returned to Allah and then, everybody shall be paid up for what he does (in this world) and they shall not be wronged.

SECTION 39

282. O (the people) who believe! When you contract a debt (sell or buy on credit) for a fixed term, you must, in that case, commit it to writing; and the writer must write (draw up the deed) between you (both the parties) justly; and the writer must

وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

not refuse to write as Allah has taught him; but he must write and he who owes (the debt) must dictate and fear disobeying Allah, his *Rabb* and not diminish anything from it; but, if he who owes (the debt) is ignorant or old or cannot afford to dictate, his guardian must, then, dictate (the deed) justly; and you must ask two witnesses to bear witness from among your men: but, if both of them (the witnesses) are not two men, then, a man and two women, the witnesses must belong to (those people) whom you approve of, (two women), so that if one of the two forgets, the other one of the two may remind her; and the witnesses must not refuse whenever they are called; and you must not be fed up with writing it, (whether) it is small or big, up to its fixed term; such (a conduct) is the most equitable and straightest in Allah's view for the evidence (to be established) and closest to your not falling into doubt except that, if it is a trade on the spot in which you engage in among yourselves, there is, in that case, no sin against you, if you do not write it (draw up a deed for it), and you must call upon (some people) to bear witness whenever you conclude a bargain among yourselves; and neither must the writer be coerced nor the witness; and if you do so, it will, then, be transgression on your part and you must fear disobeying Allah and Allah teaches you (all these matters) and Allah knows everything.

وَلْيَقِ اللَّهَ رَبَّهُ، وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُعْلِلَ هُوَ فليَمْلِكْ وَلِيَّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا
شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَضَوْنَ مِنَ الشَّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَى وَلَا يَأْبَ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَٰلِكُمْ
أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَى
أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةٌ
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُمُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ
وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ
فُسُوقٌ بَيْنَكُمْ وَأَتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ
اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾

283. And if you are on a journey and do not find a writer, (you may resort to) pledge (commodities and

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ
مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا فليُؤَدِّ الَّذِي

give them in) possession (of the lender): but, if you (develop) trust in one another, then, (the person) who has been trusted (with the deposit) should return his trust (the deposit) and he must fear Allah, his *Rabb* and you must not hide evidence; and whoever hides it, must, then, (know that) his heart is sinful and Allah knows what you do.

SECTION 40

284. To Allah belong what is throughout the heavens and what is throughout the Earth and whether you disclose what is in your hearts or hide it, Allah shall hold you accountable for it and then, He may forgive whom He wills and punish whom He wills and Allah possesses absolute power and authority over everything.

285. The Messenger believes in what is revealed to him from his *Rabb* and (so do) all the believers; all of them believe in Allah and His angels and His books and His messengers. (They say), "We do not differentiate between one (another) among His messengers." And they say, "We hear and we obey: (we seek) Your forgiveness __ O our *Rabb* __ and to You is to be (our) return."

286. Allah does not impose a hard task on anyone except according to one's ability; to one's advantage (shall go) what (good) one does (in this world) and against one (to one's disadvantage shall go) what (evil) one commits (in this world. Believers pray), "O our *Rabb*! Do not punish us if we forget or err. O our *Rabb*! Do not impose a burden on us as You had imposed it

أَوْ تَمِنَ أَمْنَتَهُ، وَلَيْتَى اللَّهُ رَبُّهُ، وَلَا تَكْتُمُوا
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِيَّاهُمْ قُلُوبُهُ
وَاللَّهُ يُبَايِعُكُمْ عَلِيمٌ ﴿٧٩﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٠﴾

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ، لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ ﴿٨١﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا بِهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخُذْنَا إِنْ نَسِينَا
أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا

on (those people) who had been before us. O our *Rabb!* Do not impose what we have no strength with on us and pardon us and forgive us (our sins) and have mercy on us; You are our Lord Protector and hence, help us against the disbelieving people."

وَلَا تُحْمِلْنَ مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨٦﴾

* **respite**, means, an interval of relief or temporary delay.

يُنْظَرُونَ (yunzaroona) is the passive from أَنْظَرَ (anzara) denoting أَهْمَلٌ وَأَخَّرَ (amhala wa akkhara) and hence, respite or delay may be used.