

SURAH AAL-I -'IMRAAN (3)

The *Suratulbaqara* and the *Surah Aal-i-'Imraan* have been equated with the Sun and the Moon which means that the *Surah Aal-i-'Imraan* derives its light or theme from the *Suratulbaqara* and depends upon it. Hence, the *Surah Aal-i-'Imraan*, which has a thematic unity with the *Suratulbaqara*, may be divided into five parts.

The first part of the Surah, from the first verse to the thirty-second verse, extends and elucidates what has been impliedly mentioned in the very beginning of the *Suratulbaqara* — the *Quraan* is Allah's book, having been revealed in continuity of the *Injeel* and the Torah and other books revealed to messengers through ages past. It does not, only, complete them but, also, contain their messages in full measure. Those people who had belied and denied Allah's books had been wiped out. The Jews and the Christians and the polytheists who have been rejecting the *Quraan* must submit themselves to it and the Last Messenger or they shall also meet the same fate. The battle of *Badr* has been cited as an example of Allah's help, how the believers, with all their lack of military power, had triumphed over the Makkan polytheists. Hence, they must, also, submit themselves to the Last Messenger and give up their antagonism.

The second part of the Surah, from the thirty-third verse to the sixty-third verse, addresses the Christians and puts the record straight — Jesus Christ was not the son of God. He was a messenger, created like Adam, to guide and reform the children of Israel who had gone astray and mutilated and interpolated the Torah. The Surah addresses the Christians directly as the *Suratulbaqara* addresses the Jews directly without mincing words and challenges them to curse whoever advocates and follows falsehood in regard to Jesus Christ.

The third part of the Surah, from the sixty-fourth verse to the one hundred and twentieth verse, addresses the people of the Book — the Jews and the Christians — jointly and invites them to believe in Allah and the Last Day and abandon polytheism and falsehood. It, then, reminds the Jews of their obligation to help the Last Messenger and their criminal conduct in the past and warns them of dire consequences, if they fail to accept the Message because all the prophets and messengers from Abraham to Jesus Christ, throughout the past, had brought the same message and adhered to it — submission to Allah and His books. Allah's first House had been built in Bakka (Makka) for the guidance of humankind. Hence, the Last Messenger deserves to be followed as he is following in Abraham's footsteps. The believers, too, have, similarly, been exhorted not to deviate from the straight path. They must found a community to enjoin good and prohibit evil as, after the deposition of the people of the Book, the Islamic Community is, now, the torch-bearer of Islam among all the human beings till the Doomsday. After exposing the Jews' hostility further, the Surah mentions approvingly a small group among them following the messengers without any reservations.

The fourth part of the Surah, from the one hundred and twenty-first verse to the one hundred and eightieth verse, proceeds to comment on the believers' performance during the War of the Uḥud which, the *Quraan* asserts, has been a blessing in disguise. It exposes the three hundred hypocrites under Ibnī Ubaiyyi and other faint-hearted groups. Besides, the Surah exposes the weakness, the greed, the indiscipline, and the fear of death among the believers. After forgiving them, the Surah exhorts them to inculcate discipline of the highest order in their ranks and promises them ascendancy in future. It, then, proceeds to condemn *riba* (interest) which is the manifestation of greed and selfishness and decries miserliness thereby implying that believers must spend what they can for Allah without reservations.

The concluding part of the Surah, again, turns to criticising the Jews and the hypocrites who used to closet with the leaders of the Jews and ridicule the *Quraan*, the Messenger, and sincere believers. It threatens all such Jews, hypocrites, and polytheists with dire punishment and exhorts the believers to bear with them as they cannot hold back the clock of the Islamic Revolution. It ends in high praise for the people endowed with reason and wisdom and, like the *Suratulbaqara*, in a moving prayer. They pray to Him, reflect on His creation, and reach positive conclusion __ this cosmos has not been created in vain. They accept the Message and the Messenger and seek Allah's forgiveness as He is the Sole Creator of such a sublime cosmos. The Surah ends in Allah's promise of supreme reward for such people and all the doers of good striving for Islam.

SURAH AAL-I-'IMRAAN

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

1. *Aliflaam meem.*
2. Allah, other than Whom there is no diety (worth serving), is the Everlastingly Alive, the Self-maintaining Preserver (of the entire cosmos).
3. He has revealed the Book to you with the truth, portion by potion, substantiating what (had been revealed and prophesied) before it (the *Quraan*) and He had revealed the Torah and the *Injeel*
4. Earlier (than the *Quraan*) as the guidance for human beings and, (now), He has revealed the Criterion (the *Quraan* to judge the truth and falsehood by): indeed, (those people) who disbelieve in Allah's verses shall have violent punishment and Allah is mighty, possessing power to requite (them) with punishment.
5. Indeed, neither anything is hidden from Allah throughout the Earth nor throughout the heaven (the space).
6. (It is) He Who shapes all of you in the wombs how He wills; there is no diety other than Him, the Almighty, the Sole Source of wisdom.
7. (It is) He Who has revealed the Book, to you, a part of which (contains) the verses fortified

سُورَةُ آلِ اِمْرٰنَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلَمْ

اللّٰهَ اِلَّا اِلَهٌ اِلَّا هُوَ اَلْحَىُّ الْقَیُّوْمُ

زَلَّ عَلَیْكَ الْكِتٰبُ بِالْحَقِّ مُصَدِّقًا لِّمَا یَنْ یَدِیْهِ

وَاَنْزَلَ التَّوْرَةَ وَاِلَّا یُحِیْلُ

مِنْ قَبْلُ هُدًی لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ اِنَّ الَّذِیْنَ كَفَرُوْا

بَاٰیٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِیْدٌ وَاللّٰهُ عَزِیْزٌ

ذُوْا نِقَامٍ

اِنَّ اللّٰهَ لَا یَخْفٰی عَلَیْهِ شَیْءٌ فِی الْاَرْضِ

وَلَا فِی السَّمَآءِ

هُوَ الَّذِیْ یُصَوِّرُكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ

لَا اِلَهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ

هُوَ الَّذِیْ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ ءَاٰیٰتٌ مُّخْتَمَتٌ

هُنَّ اُمُّ الْكِتٰبِ وَاٰخَرُ مُتَشٰهَتٌ فَاَمَّا الَّذِیْنَ

(against misinterpretation) — they are the essence of the Book — and there are others, bearing close resemblance and hence, as for (those people) in whose hearts there is perverseness, they follow the part of its (verses) which closely resemble (in meaning), seeking to sow the seeds of discord and seeking to lend them an interpretation, though nobody knows their (correct) interpretation other than Allah and those grounded in knowledge say, "We believe in it — all (of them have come) from our *Rabb*." And nobody bears in mind (such a piece of instruction) but those endowed with the purity of mind.

8. (They pray), "O our *Rabb*! Do not pervert our hearts after You have guided us and grant us mercy on Your part; indeed, You are the Most Generous Giver.
9. O our *Rabb*! You are, indeed, going to gather up all the human beings on the Day about which there is no doubt; indeed, Allah does not break an appointment."

SECTION 2

10. Indeed, (those people) who disbelieve (must know that) neither their properties (money power) nor their children (manpower) shall stand them in good stead against Allah at all and they are (the people) who shall be the fuel of the fire (of the Hell).
11. (They are going to meet) the same fate (the ultimate condition) as the people of Pharaoh and (the

فِي قُلُوبِهِمْ رِيعٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا
وَمَا يَذْكُرُ إِلَّا أَهْلُ الْكِتَابِ ﴿٧﴾

رَبَّنَا لَا تُغَيِّرْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ
إِنَّ اللَّهَ لَا يُخْلِفُ الْعِمْكَادَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا أَلَنْ تَعْلَمَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
هُمْ وَقُودُ النَّارِ ﴿١٠﴾

كَذَّابٍ ۚ أَلْ فَرَعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا

peoples) who existed before them (had met); they had belied and denied Our verses and hence, Allah had punished them for their sins and Allah inflicts violent punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا فَآخِذْهُمْ بِاللَّهِ يَدُونَهُمْ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿١١﴾

12. Say to (those people) who disbelieve, "You shall, soon, be overcome and driven towards the Hell; and what a bad place to stay it is!"

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَتُحْشَرُونَ
إِلَىٰ جَهَنَّمَ وَيَسُوءُ الْعِمَادُ ﴿١٢﴾

13. There was a lesson for you in the two armies that met each other (in the battle at *Badr*): there was an army fighting in the cause of Allah and there was another (army of) disbelievers (who) observed them (the believers), with their own eyes, being twofold of them (the disbelievers); and Allah strengthens whom He wills with His help: indeed, in this (battle and its outcome) there is, certainly, a lesson for those possessing eyes (insight).

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الثَّقَاتِ فَأْتَتْ نَفِثَةٌ
فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرَهُ
مَنْ يَشَاءُ إِنْ فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي
الْأَبْصَارِ ﴿١٣﴾

14. The love of the self demands for the soft and the tasty, including women and sons and accumulated riches comprising gold and silver and marked horses and cattle and arable lands, has been adorned to human beings: (but all) such (things) are the enjoyment (possession and use) of the life of the world and (it is) Allah with Whom there is an excellent place of return.

رُزِقَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْأَفْصَصِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرَثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَوَابِ ﴿١٤﴾

15. Say, "Shall I tell you (a place) better than all such (things? Those people) who guard against (evils in this world) shall have, with their *Rabb*, gardens under which rivers

قُلْ أَوْفِيكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا
عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ

will be flowing — they shall abide among them eternally and (they shall have, there), chaste wives and (above all, they shall have) Allah's pleasure: and Allah is watchful of His servants" (who render Him exclusive obedience)

16. Who say, "O our *Rabb!* Indeed, we believe and hence, forgive our sins and save us from the punishment of the fire."
17. (They are) the patient and the truthful and the obedient and those who spend (their money, time, and energy for Allah) and those who seek forgiveness (of Allah) at the close of the night a little before the morning.
18. Allah and angels and those possessing knowledge bear witness that there is no deity other than Him, (Self-existent and) maintaining equity (throughout the cosmos); there is no deity other than Him, the Almighty, the Sole Source of wisdom.
19. Indeed, (the only true) way of life in Allah's view is Islam (submission to Him) and, acting wrongfully among themselves and deviating from the truth, the people, who were given the Book, did not disagree with (the guidance) but after knowledge had come to them and (those people) who disbelieve in Allah's verses (must remember that) Allah is swift at accountability.
20. But, if they quarrel with you, you must, then, say, "I submit myself to Allah and (those believers) who

مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ

follow me," (also, do so): and say to (those people) who were given the Book and the unlettered (the 'Arab polytheists), "Do you, also, submit yourselves" (to Him)? Hence, if they submit themselves (to Him), only then, they will be rightly guided and if they turn away, the communication (of the message) is, then, the only obligation on you and Allah is watchful of His servants (who render Him exclusive obedience).

SECTION 3

21. Hence, you must give the "good" news of a grievous punishment to (those people) who have been rejecting (disbelieving in) Allah's verses and assassinating prophets without any justification and assassinating (those apostles) who had been enjoining equity (justice according to natural law or right) among the people.
22. They are (the people) whose actions shall be nullified in the world and the afterworld and they shall not have any helpers.
23. Do you not look at (those people) who were given a portion of the Book, (when) they are invited to Allah's Book so that it may judge among them, then, a faction among them, turns away and they shun (it)?
24. Such (is their conduct) because they say, "The fire (of the Hell) shall not touch us except for a few days" and what they have been forging has deluded them about their way of life.

فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصَيْرِ الْعِبَادِ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيَّاتِ بَعِيرَ حَقٍّ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فُرْقًا
مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا
يَفْعَلُونَ ﴿٢٤﴾

25. How will, then, (they manage with), when We gather up all of them on the Day about which there is no doubt and everyone shall be paid up for what one does and they shall not be wronged?

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾

26. Say, "O Allah! The Sole Sovereign of (possessing and exercising) sovereignty, You give sovereignty (supreme power over a body politic) whom You will and take away sovereignty from whom You will and You exalt whom You will and disgrace whom You will: in Your hand is mercy (blessing): indeed, You possess absolute power and authority over everything.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

27. You merge night in day and merge day in night and You take what is alive out of what is dead and take what is dead out of what is alive and You provide, whom You will, with sustenance without limiting / straitening."

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ
مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

28. Believers must not make friends with disbelievers excluding believers and whoever does so, does not, then, belong to Allah in any way except that you must guard yourselves from them as guarding deserves and Allah frightens you of Himself (His punishment) and to Allah is to be the return (of all).

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيُحَذِّرُكُمُ
اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

29. Say, "Whether you hide what is in your breasts (hearts) or disclose it, Allah shall know it and He knows what is throughout the heavens and what is throughout the Earth and Allah possesses absolute power and authority over everything."

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ
وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

30. The Day when every human being finds what good he does and what evil he does (in this world) present (before him), he will wish if only there were a long stretch of time between him and it (the evil) and Allah frightens you of Himself (His punishment) and Allah is compassionate with His Own created human beings.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

SECTION 4

31. Say, "If you love Allah, you must, then, follow me, Allah shall love you and forgive your sins and Allah is forgiving, merciful."
32. Say, "You must obey Allah and the Messenger." But, if they turn away, (they must know that) Allah does not love disbelievers.
33. Indeed, Allah had singled out Adam and Noah and Abraham's family and 'Imraan's family over (in preference to) all the human beings (to guide them).
34. (They were) one another's descendants and Allah hears, knows (everything).
35. (Remember) when 'Imraan's wife said, "O my Rabb! I dedicate, what is in my womb to You, consecrated (to Your service) and hence, accept (him) from me: indeed, You are the Hearer, the Omniscient."
36. But, when she bore her, she said, "O my Rabb! I have given birth to a daughter" — and Allah knew

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

ذُرِّيَّتَهُمْ مِنْ بَعْضِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

إِذْ قَالَتْ أُمْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي
بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ
بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا

best what she had given birth to and a male is not like a female — "and I have named her Mary and I place her and her descendants in Your protection against the Devil, the cursed."

مَرِيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. Her *Rabb*, then, accepted her with a gracious acceptance and raised her into an excellent growth and appointed *Zakariyyaa* her guardian: whenever *Zakariyyaa* called on her in a cell (of the sanctuary in Jerusalem), he found sustenance with her: he said, "O Mary! Where do you come by this" (sustenance)? She said, "It is (comes) from Allah. Indeed, Allah provides whom He wills with sustenance without limiting/straitening."

فَنَقَبَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ لَمَرِّمُ أَنَّى لَئِذَا هَذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. There (at that place and time) *Zakariyyaa* prayed to his *Rabb*: he said, "O my *Rabb*! Grant me a good son on Your part (on Your Own initiative): indeed, You hear a prayer."

هَئِنَّا لَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي
مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

39. (As a result of his prayer), the angels called him out, while he stood praying in the cell, "Allah announces the good news of John to you, as one substantiating Allah's Word (Jesus) and a noble (guide) and a self-restrained (man) and a prophet among the righteous."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

40. He said, "O my *Rabb*! How shall I have a son while old age has reached me and my wife is barren?" (Allah) said, "So does Allah what He wills."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ
الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

41. (*Zakariyyaa*) said, "O my *Rabb*! Fix a sign for me." He said, "Your sign is that you will not be able to talk to

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَنَّا نَكَلِمَكَ
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَذَكَرَ رَبَّكَ كَثِيرًا

the people for three days except by gesture and you must remember your *Rabb* frequently and declare (Him) free from imperfections in the evening and in the morning."

SECTION 5

42. And (remember) when the angels said, "O Mary! Allah has, chosen you and cleansed you (of sin) and singled you out over all the women of the world.

43. O Mary! Obey your *Rabb* and prostrate yourself and bow down (to Him) with those who bow down" (to Him).

44. Such are some of the stories of the unseen that We are revealing to you; and you were neither with them when they were casting their pens (drawing lots) which of them would be Mary's legal guardian nor you were with them when they were quarrelling together.

45. (Remember) when the angels said, "O Mary! Allah announces the good news of the Word to you on His part, his name will be the Messiah, Jesus, Mary's son, illustrious in the world and the afterworld and among the close (to Allah)

46. And he will talk to the people in the cradle and (when he is) middle-aged (mature) and (he will be) among the righteous."

47. She said, "O my *Rabb*! How will a son be born to me while no man

وَسَيَحْيَا بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ

has ever, gone to bed with me?" (Allah said), "So does Allah create what He wills; when He decrees a matter, He, then, only, says to it, 'Be' and hence, it is (it comes into existence).

48. And He will teach him the Book and wisdom and the Torah and the *Injeel*

49. And (send him as) a messenger to the children of Israel." (When he came to them as a messenger, Jesus said), "I have come to you with a miracle from your *Rabb* — I make (an image) from the clay, for you, like the shape of a bird and then, I breathe out into it as a result of which it turns into a bird by Allah's authority and I cure a man born blind and a leper and I bring the dead back to life by Allah's authority and I can tell you what you eat and what you store up in your houses; indeed, in such (an authority exercised by me) there is, certainly, a proof for you, if you are believers.

50. And (I have come) substantiating what (had been revealed and prophesied), before me, through the Torah and (I have been sent) so that I may declare lawful for you some of (the things) that have been forbidden for you and I have come to you with a proof from your *Rabb* and hence, you must fear disobeying Allah and obey me.

51. Indeed, Allah, (alone), is my *Rabb* and your *Rabb* and hence, you must serve (render exclusive obedience

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ

وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَةٍ

مِّن رَّبِّكُمْ أَنِّي أَخْلَقْتُ لَكُم مِّنَ الطِّينِ

كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ

اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِئُ

الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ

وَمَا تَدْخُلُونَ فِي بُيُوتِكُمْ إِن فِي ذَلِكَ لَآيَةٌ

لَكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩﴾

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

وَلِأَحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ

وَجِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ

هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١١﴾

to) Him __ this is the straight path."

52. But, when Jesus sensed disbelief among them, he said, "Who are my helpers towards Allah?" The disciples said, "We are Allah's helpers: we believe in Allah and you must bear witness that we are muslims (submitting ourselves to Allah).

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُ نَحْنُ
أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

53. O our *Rabb*! We believe in what You have revealed and we follow the Messenger (Jesus) and hence, enter us up together with the witnesses."

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

54. And they conspired (against Jesus) and Allah planned to requite them with punishment for their conspiracy and Allah is the Best Planner to punish for conspiracies.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ
الْمَكِرِينَ ﴿٥٤﴾

SECTION 6

55. (Remember) when Allah said, "O Jesus! I am going to recall you and raise you to Myself and purge you from (those people) who disbelieve and I am going to make (those people) who follow you above (those people) who disbelieve till the Day of Resurrection and then, to Me is to be the return of all of you and then, I will judge among all of you about what all of you disagree with one another.

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

56. Then, as for (those people) who disbelieve, I will inflict a violent punishment on them in the world and the afterworld and they shall not have any helpers.

فَأَمَّا الَّذِينَ كَفَرُوا فَاعَذِّبْهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾

57. And as for (those people) who believe and do good deeds, He shall, (as a result of their performance in the world), pay them up their rewards and Allah does not like wrongdoers."

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوفِيهِمْ أَجْرَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

58. Such is (Jesus Christ's account): We are reciting before you some of (Our) verses, that is, the Book (*Quraan*) full of wisdom.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ ﴿٥٨﴾

59. Indeed, the example of Jesus, in Allah's view, is like that of Adam: He created him from the earth and then, said to him, "Be" and hence, he was (came into existence).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ
مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

60. The truth (as related above) is from your *Rabb*, and hence, you must not be among the doubting.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

61. Whoever, then, quarrels with you about him (Jesus) after knowledge has come to you, you must, (O Messenger), then, say, "Come! let us call our sons and your sons and our women and your women and our people and your people, and then, we should pray humbly (to Allah) and, thereby, invoke Allah's curse on liars."

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ
اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

62. Indeed, this (chain of events as narrated above) is, (the only) truthful (authentic) account; and there is no deity but Allah, and Allah is, indeed, the Almighty, the Sole Source of wisdom.

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

63. But, if they turn away (reject the truth), Allah, then, certainly, knows those who cause wrong, corruption, and disorder.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

SECTION 7

64. Say, "O the people of the Book! Come to the word (unity—Allah being one) in common between us and you that we must neither serve (render obedience to anyone) except Allah nor attribute any associate to Him nor anyone of us must take others as deities besides Allah." But, if they turn away (the offer to agree on it), you must, then, say, "Bear witness that we are muslims" (we submit ourselves to Allah).

65. O the people of the Book! Why do you quarrel with us about Abraham though the Torah and the *Injeel* were not revealed but after him? Do you, not, then, exercise your reason?

66. You are (the people who) quarrelled about what you had some knowledge. Why do you, then, quarrel about what you have no knowledge? And Allah knows and you do not know.

67. Abraham was neither a Jew nor a Nazarene but he was a single-mindedly devoted muslim (submitting himself to Allah) and he did not belong to the polytheists.

68. Indeed, the people, worthiest of attributing themselves to Abraham are (the people) who follow him and this Prophet and (those people) who believe and Allah is the protector of the believers.

69. A group of the people of the Book wishes if only they could mislead you though they do not mislead but themselves and they do not realize!

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَمَآلَوْٓا إِلَىٰ كَلِمَةٍ سَوَّآءٍ
بَيْنَنَا وَبَيْنَكُمُ ٱلْأَلَمْبُدِ ۖ ٱلَّآ إِلَٰهَ وَلَا تُشْرِكْ
بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُوْاْ بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تُحَآجُّوْنَ فِي إِبْرَٰهِيْمَ
وَمَا أُنزِلَتْ ٱلتَّوْرَةُ وَٱلْإِنْجِيلُ إِلَّا مِنۢ بَعْدِهِۦ
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

هَآأَنْتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُمْ بِهِۦ
عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِۦ عِلْمٌ
وَٱللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

مَا كَانَ إِبْرَٰهِيْمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

إِنَّ أَوَّلَى ٱلنَّاسِ بِإِبْرَٰهِيْمَ لَٱلَّذِينَ ٱتَّبَعُوْهُ وَهَٰذَا
ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوْاْ وَٱللَّهُ وَرَى ٱلْمُؤْمِنِينَ ﴿٦٨﴾

وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَآبِ لَو يُضِلُّوْكُمْ
وَمَا يُضِلُّوْنَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

70. O the people of the Book! Why do you reject (disbelieve in) Allah's verses though you bear witness (to such a revelation).
71. O the people of the Book! Why do you confound the truth with falsehood and hide the truth though you know (it).

SECTION 8

72. And a group of the people of the Book says, "Believe in what has been revealed to (those people) who believe, at the beginning of the day and disbelieve at the end of it so that they may revert (to polytheism).
73. And do not trust in (anyone) except whoever follows your way of life" — say (O Messenger), "Indeed, the (only) guidance is Allah's guidance." — "lest anyone else should be given as you have been given or they should dispute against you in the presence of your *Rabb*." Say (O Messenger), "Indeed, all the bounty is in Allah's hand, He gives whom He wills and Allah expands (His bounty), knows" (everything).
74. (Allah) singles out, with His mercy, whom He wills and Allah possesses supreme bounty.
75. And among the people of the Book, there is one who, if you entrust him with huge wealth, will deliver it to you and among them, there is (such a) one who, if you entrust him with a *dinar* (a gold coin) only, will not deliver it to you unless you remain standing on him (demanding to pay

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ
وَأَنْتُمْ تَشْهَدُونَ ﴿٧٥﴾

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوْنَ الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ ﴿٧٦﴾

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ ءَامِنُوْا بِالَّذِىٓ أُنْزِلَ
عَلَى الْذِّكْرِ ءَامِنُوْا وَجِهَ النَّهَارِ وَاکْفُرُوْا ءَاخِرَهُ
لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٧٧﴾

وَلَا تُؤْمِنُوْا إِلَّا لِمَنْ تَبِعَ دِيْنََكُمْ قُلْ إِنَّ الْهُدَى
هُدَى اللّٰهِ أَن يُّؤْتِيَ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ
أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ
يُؤْتِيهِ مَن يَّشَاءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٧٨﴾

يَخْصُصُ بِرَحْمَتِهِ مَن يَّشَاءُ وَاللّٰهُ ذُو الْفَضْلِ
الْعَظِيْمِ ﴿٧٩﴾

وَمِنْ أَهْلِ الْكِتٰبِ مَنۢ إِن تَأْمَنَّهُ بِقِنطَارٍ
يُّؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَّنۢ إِن تَأْمَنَّهُ بِدِيْنَارٍ لَّا يُّؤَدِّهِ
إِلَيْكَ إِلَّا مَا دَمَّتْ عَلَيْهِ فَايْمًا ذٰلِكَ بِأَنَّهُمْ قَالُوْا
لَيْسَ عَلَيْنَا فِى الْأُمِّيَّتِنِ سَبِيْلٌ وَيَقُولُوْنَ

it back: they adopt) such (a practice) because they say, "There is no blame on us in the case of the unlettered" (the 'Arabs). And they utter falsehood against Allah and they know (what they say and do).

76. Yes, whoever lives up to His obligation and guards (against violating it, must know that) Allah, certainly, loves the fearing.

77. Indeed, (those people) who sell Allah's obligation and their oaths for a little value are such (people as) shall neither have any share in the afterworld nor will Allah speak to them nor look at them, on the Day of Resurrection, nor cleans them (of sins) and they shall have a grievous punishment.

78. And, among them, there is a faction (of Jews) who twist their tongues with the Book (while reading it) so that you may take it to be from the Book (*Quraan*), while it is not from the Book and they say, "It is from Allah," while it is not from Allah and they utter falsehood against Allah and they know (what they say).

79. It does not become a man that Allah should grant him the book and judgement and prophethood and then, he should say to the people, "Be my servants (render me obedience) besides Allah." But (he will say to them), "Be Allah's true followers because you teach the Book and because you read it yourselves."

عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ ۖ وَاتَّقَىٰ فَإِنَّ اللَّهَ

يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا
قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ
لِيُتَحَسَّبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ
وَمَا هُوَ مِنَ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيُنِيَ عِبَادًا كُنْتُمْ
تَعْلَمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

80. And he will never enjoin you to take angels and prophets as deities. Will he enjoin you to disbelieve after you have submitted yourselves (to Allah)?

SECTION 9

81. And (O the people of the Book! Remember) when Allah imposed an obligation about the prophets (on you), "Although I have granted you the Book and wisdom, yet, when a messenger (Muḥammed s.a.w.s.) comes to you, substantiating what is with you, you shall believe in him and help him." (Allah, then), said, "Do you acknowledge and accept, accordingly, My burden" (responsibility)? They said, "We acknowledge." (Allah) said, "Then, bear witness and I am, also, with you among the witnesses.

82. Whoever, then, turn away (violate the obligation) after such (an acknowledgement) shall be the transgressors."

83. Do they, then, want (a way of life) other than Allah's way of life while to Him submit themselves whoever are throughout the heavens and the Earth willingly and unwillingly and to Him all of them shall be returned?

84. Say, "We believe in Allah and what is being revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and (his) descendants and what Moses and Jesus and (other) prophets were given by their *Rabb* __ we do not

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَأَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ
مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ
مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ

differentiate between one (another) among them __ and to Him do we submit ourselves."

85. And whoever seeks (to follow) a way of life other than Islam (shall go astray) and hence, it shall not be accepted from him and he shall be among the losers (the damned) in the afterworld.

86. How will Allah guide the people who disbelieve after their believing and bearing witness that the Messenger is true and clear evidences have come to them? And Allah does not guide any wrongdoing people.

87. The requital of such (people) is that the curse of Allah and the angels and all the human beings shall fall on them.

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

89. But (those people) who repent after such (wrongdoings) and reform (themselves must know that) Allah is, certainly, forgiving, merciful.

90. The repentance of (those people) who disbelieve after their believing (in Islam) and then, go on increasing in disbelief shall not be accepted and such (people) are the strayed.

91. Indeed, (those people) who disbelieve and die while they are disbelievers, (shall be damned) and

أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنْظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا
لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ
مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا

hence, Earthful of gold shall not be accepted from anyone of them, even if anyone ransoms it (to free oneself from punishment) — such (people) shall have a grievous punishment and they shall not have any helpers.

SECTION 10

92. You shall never attain obedience (to Allah) till you spend some of what you love; and Allah shall know anything which you will spend (for Him).

93. All the foods were lawful for the children of Israel except what Israel had declared unlawful for himself before the Torah was revealed. Say, "Produce, then, the Torah and then, read it if you are truthful."

94. Hence, (those people) who forge falsehood against Allah after such (a clarification) are such (people as) are the wrongdoers.

95. Say, "Allah proclaims the truth. Hence, you must follow the way of Abraham, a single-mindedly devoted (muslim) and he did not belong to the polytheists."

96. Indeed, the first House established for human beings is the one that (is situated) in Bakka, blessed and (a source of) guidance for all the human beings.

97. In it, there are clear signs (such as) Abraham's abode and whoever enters it, is secure; and for the sake of Allah, the pilgrimage of the

وَلَوْ أَفْتَدَىٰ بِهِ ۚ وَلَوْلَيْكَ لَهُمْ عَذَابٌ
الْبَیْرُ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿١١﴾

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٢﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا
مَا حَرَّمَ إِسْرَءِيلُ عَلَىٰ نَفْسِهِ ۚ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ
صَادِقِينَ ﴿١٣﴾

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٤﴾

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِلْعَالَمِينَ ﴿١٦﴾

فِيهِ ءَايَاتٌ مُبَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ
ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ

House is obligatory on such human beings as can afford an access to it; and whoever rejects (disbelieves) in it, does not matter because) Allah is self-sufficient of the entire creation.

إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
عَنِ الْعَالَمِينَ ﴿١٧﴾

98. Say, "O the people of the Book! Why do you reject (disbelieve in) Allah's verses though Allah is a witness against what you have been doing?"

قُلْ يٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿١٨﴾

99. Say, "O the people of the Book! Why do you prevent (those people) who believe from Allah's way which you seek to pervert though you yourselves are witnesses (of it)? And Allah is not unmindful of what you are doing."

قُلْ يٰٓأَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ
اللَّهِ مَن ءَامَنَ تَبِعُونَهَا ءَوْجًا وَانْتُمْ شُهَدَآءُ
وَمَا لِلَّهِ بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿١٩﴾

100. O the people who believe! If you follow a group of (the people) who were given the Book (the Torah), they will turn you into disbelievers after you believing (in Islam).

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فِرْقًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿٢٠﴾

101. And how can you disbelieve while Allah's verses are being recited before you and His Messenger is in your midst? And whoever adheres to (give support or allegiance to) Allah (His obligation) is guided to the straight path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ ۗ وَمَن يَعْنِمْ بِاللَّهِ فَقَدْ هُدِيَ
إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٢١﴾

SECTION 11

102. O the people who believe! You must fear Allah as His fear deserves (is worthy of) and you must not die but while you are muslims (you submit yourselves to Allah).

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُوا
إِلَّا وَأَنْتُمْ مُّسْلِمُونَ ﴿٢٢﴾

103. And you must adhere to Allah's obligation collectively and you must not split (divide into hostile factions); and you must remember Allah's grace for you when you

وَأَعِصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ

were enemies and then, Allah inspired love into your hearts and hence, by His grace, you turned into brethren and you were on the verge of (falling into) the pit of fire and then, He rescued you from it: so does Allah expound His verses for you so that you may be rightly guided.

بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

104. And there must be, among you, a community (a unified body of individuals) that must urge (human beings) to goodness and enjoin what is known to be good universally and prohibit what is known to be evil universally; and (the people) such (as these) are going to prosper.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

105. And you must not be like (those people) who split (divide into hostile factions) and disagree among themselves after clear evidences come to them; and (the people) such (as these) shall have a terrible punishment

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

106. On the Day, when some faces whiten (are cheerful) and some faces blacken (are cheerless); and then, as for those (people) whose faces blacken, (they shall be asked), "Did you reject (disbelieve) after your believing (in Islam)? Taste, then, the punishment because you used to disbelieve."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. And as for (those people) whose faces whiten, they shall (remain) under Allah's mercy: they shall abide in it eternally.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَمِنْ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

108. These are Allah's verses which We are reciting before you truthfully

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ

and Allah does not will (to do) any wrong to human beings.

109. And to Allah belong what is throughout the heavens and what is throughout the Earth; and to Allah are returned all the matters.

SECTION 12

110. You are the best community, selected for (the purpose of guiding all) the human beings __ you enjoin what is known to be good universally and prohibit what is known to be evil universally and believe in Allah and if the people of the Book had believed, it would have been the best for them; some of them are believers while most of them are transgressors.

111. They cannot harm you except hurting (your feelings) and if they fight against you, they shall take to flight and then, they shall not be helped.

112. Dishonour has been imposed on them, wherever they are found except by Allah's covenant of protection and the covenant of protection of human beings and they have returned to Allah's wrath and destitution, humiliation and weakness have been imposed on them; (they deserve) such (a punishment) because they have been rejecting (disbelieving in) Allah's verses and assassinating prophets without any justification; such (a punishment they deserve) because they disobey and have been committing excesses.

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَتَوَّاءَ مِنْ أَهْلِ الْكِتَابِ
لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ
وَكَثَرَهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ
يُؤْلَوْكُمُ الْأَذْبَارُ ثُمَّ لَا يَضُرُّوكُمْ ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أُنْزِلَتْ عَلَيْهِمُ الْآيَاتُ
وَحَبِلَ مِنَ النَّاسِ وَبَاءُ وَبِعَصَبٍ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

113. All of them are not equal: among the people of the Book, there is an upright community (of individuals) who peruse Allah's verses during night and they prostrate themselves (to Allah).

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

114. They believe in Allah and the Last Day and enjoin what is known to be good universally and forbid what is known to be evil universally and strive for acts of goodness and such (people) are among the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِأُمُورٍ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

115. And whatever act of goodness they do shall not go unacknowledged and Allah knows the fearing.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

116. Indeed, (as for those people) who disbelieve, neither their properties (money power) nor their children (manpower) shall avail them against Allah in any way and such (people) shall be the inhabitants of the fire (of the Hell); they shall abide in it eternally.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

117. An image of what they spend in this life of the world is like a wind in which there is hoarfrost (which) strikes the standing corn of a people who wrong themselves and hence, destroys it; and Allah does not wrong them, but they wrong themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

118. O the people who believe! You must not make intimate friends with (persons) other than yourselves (because) they spare no pains in undermining you: they wish what distresses you: (their) intense hatred has, already, appeared from (come out of) their mouths and what

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ

their breasts hide is intenser; We have, already, expounded, for you, verses (containing warnings), if you exercise your reason.

إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

119. It is only you who love them and they do not love you while you believe in the Book in its entirety and when they meet you, they say, "We believe," and when they are alone, they bite (their) fingers in rage against you; say, "Die in your rage: indeed, Allah knows secret thoughts in human breasts."

هَآأَنْتُمْ أَوَّلَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوْمُ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَصَوْا عَلَيْكُمْ أَلَا نَمْلِكُ مِنَ الْغَيْظِ قُلُومُوتُوا
بِعَيْطِطِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

120. If fortune attends you, it hurts them and if adversity hits you, they delight in it and if you are patient and, fearing Allah, guard yourselves, their conspiring (against you) shall not harm you at all: Allah knows thoroughly what they are doing.

إِنْ تَمَسَّكْتُمْ حَسَنَةً سُوْهُمُ وَإِنْ تُصِبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ يَعْمَلُونَ مُخِيطٌ ﴿١٢٠﴾

SECTION 13

121. And (remember) when you went away early in the morning from your household (and) were posting the believers at (strategic) positions for battle (at the *Uhud*) and Allah hears, knows (everything).

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

122. (Remember) when two groups among you intended to lose heart, though Allah was the protector of both of them and in Allah, (alone), must the believers, in any case, trust.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ
وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

123. And Allah had helped you at *Badr* while you were very weak and hence, you must fear disobeying Allah so that you may thank (Him).

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

124. (Remember) when you were telling the believers, "Will it not suffice for you that your *Rabb* should help you with three thousand of the angels, sent" (from heaven)?

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾

125. Yes, if you are patient and, fearing Allah, guard yourselves against His disobedience and they come upon you immediately, your *Rabb* shall help you with five thousand of the angels provided with marks.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. And Allah has not done it but as a piece of good news for you and (He has done it) so that your hearts may calm down with it and help (does not come) but from Allah, the Almighty, the Sole Source of wisdom.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَسَطَمِيقًا لِّقُلُوبِكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. (He shall help you) so that He may cut a part of (those people) who disbelieve or humble and seize them in punishment and then, they go back, (overthrown and) disappointed.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَتَقَلَّبُوا عَلَىٰ بَيْنٍ ﴿١٢٧﴾

128. You have no authority in this matter at all, (it is up to Allah) whether He turns to them forgivingly or punishes them because they are wrongdoers.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allah belong what is throughout the heavens and what is throughout the Earth; He forgives whom He wills and punishes whom He wills; and Allah is forgiving, merciful.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

SECTION 14

130. O (the people) who believe! you must not eat up interest many times (more than the principal amount) and you must fear disobeying Allah so that you may prosper.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَاْكُلُوْا اَرْبٰٓءَ رِبٰٓوٍۭا۟ اَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾

131. And you must guard yourselves against the fire that has been prepared for disbelievers.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

132. And you must obey Allah and the Messenger so that you may be shown mercy.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

133. And (without losing any time), you must hasten towards your *Rabb's* forgiveness and the Paradise the width (largeness of extent) of which is (like those) of the heavens and the Earth, having been prepared for the fearing

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Who spend (their money, time, and energy) in prosperity and adversity and those people who repress the outbreak of anger and those people who pardon human beings and Allah loves the beneficent.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

135. And (those people) who, when they commit any obscenity or wrong themselves, remember Allah and then, seek forgiveness of their sins and who can forgive sins but Allah? And they do not persist in (doing) what they do though they know (it to be wrong).

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. Such are (the people) whose reward is their *Rabb's* forgiveness and the gardens under which rivers will be flowing — they shall abide eternally among them; and what an excellent recompense (it is) for the doers!

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَقَعُ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

137. (Allah's) practices (regarding the peoples of old) have preceded (gone before) you and hence, travel through the Earth and then, see, (for yourselves), how (terrible) the

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

end of the belying and denying had been!

138. This (*Quraan*) is a clear argument (a coherent series of statements) and guidance and exhortation for the fearing.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ

لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. And you must neither be faint-hearted nor grieve and you shall be in the ascendant, if you are (true) believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿١٣٩﴾

140. If the pain of wounds has afflicted you, the pain of wounds has, similarly, afflicted the enemy (fighting against you); and We alternate these days (in defeat and victory) among human beings and (it was done) so that Allah might know (those people) who believed (truly) and take (a few) martyrs from you and Allah does not like wrongdoers,

إِنْ يَمَسُّكُمْ فَرحٌ فَقَدْ مَسَّ الْقَوْمَ فَرحٌ

مِثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ

شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

141. And (it was done) so that Allah might cleanse (those people) who believe (of sins) and annihilate the disbelievers.

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ

الْكَافِرِينَ ﴿١٤١﴾

142. Do you think that you will enter the Paradise while Allah has not, yet, known (those people) who struggle (for Him) among you and has (not, yet), known the patient (the steadfast and the forbearing)?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ

الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

143. And you had wished for death before you encountered him — now, you have seen him and you perceive him with your own eyes.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ

رَأَيْتُمُوهُ وَأَنْتُمْ نَظَرُونَ ﴿١٤٣﴾

SECTION 15

144. And *Muhammed (s.a.w.s.) is no more than a messenger: (many) messengers have preceded him; if he dies or is killed, will you, then, turn back (retrace your steps to

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ

الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى

Ignorance)? And whoever turns back (retraces his steps to Ignorance), shall not, then, harm Allah at all and Allah, shall, soon, reward the thankful.

**Muhammed- The one praised, he who combines innumerable praiseworthy qualities — his name, also, occurs in 33:40, 47:2, 48:29*

145. And it is not possible for anyone to die except by Allah's command (according to) a decree fixed in time and whoever intends (to have) the recompense of the world (must know that) We will give him from it and whoever intends (to have) the recompense of the afterworld (must rest assured that) We will give him from it; and We will, soon, reward the thankful.

146. And there have been many prophets who, along with a large number of Allah's true followers, had fought (against disbelievers): but, they had neither been faint-hearted at what had afflicted them in the cause of Allah nor weakened nor yielded (to the enemy) and Allah loves the patient (the steadfast and forbearing).

147. And not a word did they utter except that they said, "O our *Rabb!* Forgive our sins and our excesses in our actions and fix our feet and help us against the disbelieving people."

148. Hence, Allah requited them with the reward of the world and the handsome reward of the afterworld and Allah loves the beneficent.

أَعْقَلِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كِتَابًا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٦﴾

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا
وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا أَسْتَكَاثُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

فَتَأْتِيهِمْ أَثَرُ ثَوَابِ اللَّهِ وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

SECTION 16

149. O (the people) who believe! If you follow (those people) who disbelieve, they shall turn you back (cause you to retrace your steps to Ignorance) and then, you shall turn losers (be misled and ruined).

يَتَّخِذُهَا الذِّينَ ءَامَنُوا إِن تَطِيعُوا
الَّذِينَ كَفَرُوا يَئِزِدُوكُم عَلَى
أَعْقَابِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

150. On the contrary, Allah is your protector and He is the best helper.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

151. We will, soon, cast terror into the hearts of (those people) who disbelieve because, to Allah, they attribute associates (deities) for which He has not sent any authority and their abode shall be the fire (of the Hell); and what a bad habitation of wrongdoers it is!

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
يَحَا شُرَكَاءِ اللَّهِ مَا لَهُم بِشَيْءٍ
سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

152. And Allah proved His promise to be true to you, when you were slaughtering them by His sanction till, when you lost heart and disagreed with one another about (the Messenger's) order and disobeyed (the Messenger) after He showed you what you loved — among you, there were (those believers) who intended (to have) the world (spoils) and among you, there were (those believers) who intended (to have) the afterworld — then, He deterred you from them so that He might try you out and He has pardoned you and Allah possesses high bounty for the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
إِذْ تَحْسَبُونَهُمْ بِأَذْنِهِ ۖ حَتَّى إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ
مَا أَرَانَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ
عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

153. (Remember) when you were fleeing and not turning your faces towards anyone and the Messenger was calling out behind you and then, He requited you with grief on grief

إِذْ تَضَعُونَ وَفَ لَا تَلُوتُونَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أَخْرَجَكُمْ فَأَتْبَعَكُمْ غَمًّا بِغَمٍ

so that you should neither grieve at what you fail to obtain nor at what afflicts you (in future) and Allah is cognizant of what you do.

154. Then, after the grief, He sent calm over you as (in the form of) drowsiness which possessed a group of you and there was another group — (the people who) were worried about themselves — they started entertaining the notions of the Ignorance about Allah without any justification: they say, "Do we have any say in the matter?" Say, "All authority belongs to Allah." They hide in their hearts what they do not disclose to you. They say, "If we had had any say in the matter, we would not have been killed here." Say, "If you had been in your houses, those (persons) against whom death was ordained would have come out to their deathbeds" (where they were killed) and (it happened) so that Allah might try out what was in your breasts and (it was done) so that He might purge (you) of what was in your hearts and Allah knows secret thoughts in human breasts.

155. Indeed, (those people) who, among you, had turned back on the day when both the armies confronted, (had done so), only, because the Devil had caused them to slip and fall for some of what they had committed and Allah has pardoned them: Allah is, indeed, forgiving, forbearing.

SECTION 17

156. O (the people) who believe! You must not be like (those people) who

لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا آصَبَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٤﴾

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نَاعَسًا يَغْشَى
طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ أَلَأَمْرُ كُلُّهُ لِلَّهِ
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ
لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٥﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْاِجْمَاعِ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٦﴾

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا

disbelieve and say to their brothers when they go on a journey, seeking, sustenance or serve in the army as fighters, "If they had been with us, they would, neither, have died nor been killed." (They utter such words) so that Allah may make such (an utterance) a matter of regret in their hearts and Allah, (alone), gives life and causes death and Allah watches what you do.

157. And if you are martyred or die in the cause of Allah, Allah's forgiveness and mercy (that you shall have) are better than what they are piling up.

158. And if you die or are martyred, to Allah, (in any case), you shall be gathered up.

159. Hence, because of Allah's mercy, you are tender-hearted for them and if you had been ill-natured and hard-hearted, they would have dispersed from your company and hence, you must pardon them and seek forgiveness for them and consult them in (all the public) affairs. But, when you resolve on (an affair), you must, then, trust in Allah; indeed, Allah loves those who trust (in Him).

160. If Allah helps you, nobody can subdue you and if He leaves you in the lurch, who is, then, he who will help you after Him? And in Allah, (alone), must, then, the believers trust.

161. And it does not become a prophet that he should defraud; and whoever defrauds shall come with what he defrauds in on the Day of

لَا خَوْنِيهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

وَلَكِنْ مِّمَّنْ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

فَإِمَّا رَحْمَةٌ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ
الْقَلْبِ لَأَفَضْتُمُ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُ لَكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ
يَوْمَ الْقِيَمَةِ ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ

Resurrection; then, everyone shall be paid up for what one does (in this world) and they shall not be wronged.

وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Will, then, he who follows Allah's pleasure be (treated) like one who returns (to the afterworld) with Allah's displeasure and his abode is the Hell? And what a bad place of return it is!

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

163. They (the people of both the types) shall have (separate) classes with Allah and Allah watches what they do.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِعْرِهُمْ بَصِيرٌ ﴿١٦٣﴾

164. Allah has conferred a great blessing on the believers because He has appointed, among them, from themselves, a messenger who recites His verses before them and cleanses them (of sins) and teaches them the Book and wisdom and indeed, before (he was appointed), they were in clear misguidance.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

165. And when an adversity afflicted you, the double of which you had inflicted (on your adversary in the battle at *Badr*), did you say? "Where has it come from?" Say, "It (has come) from your own selves." Indeed, Allah possesses absolute power and authority over everything.

أَوَلَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَهَا قُلْتُمْ أَنَّنَا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

166. And what afflicted you on the day when both the armies had confronted was by Allah's knowledge and (it befell) so that He might know the believers (true to Allah)

وَمَا أَصَابَكُمْ يَوْمَ التَّنَجَّى الْجَمْعَانِ فَيَا ذِينَ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

167. And know (those people) who were

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا

hypocritical, though they were told, "Come! (Either) fight in the cause of Allah or defend" (your town. But) they said, "If, at all, we knew (that) a battle (was to take place), we would follow you." On that day, they were closer to disbelief than they were to belief — they were saying, by their mouths, what was not in their hearts; and Allah knew best what they were hiding.

168. (They are the same people) who — while they kept sitting (abstained from taking part in the war) — said about their brothers, "If they had followed us, they would not have been killed." Say, "Prevent, then, death from yourselves if you are truthful."

169. And you must not think that (those believers) who have been martyred in the cause of Allah are dead; on the contrary, they are alive with (in the company of) their *Rabb*, they are being provided sustenance with.

170. They are happy in what Allah has given them from His bounty and they rejoice at (the good news) that, (those believers) who have not, as yet, joined them, being left behind them (in the world), will, also, neither fear for themselves nor will they grieve.

171. They rejoice in Allah's grace and bounty and (they have come to know) that Allah shall not let the believers' reward go to waste.

فِي سَبِيلِ اللَّهِ أَوْادَفَعُوا قَالُوا لَوْ نَعْلَمُ قَتَلْنَا
لَا تَبْعَنَّاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيْمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا
مَا قُتِلُوا قُلْ فَادْرءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

SECTION 18

172. (The believers) who responded to (the call of) Allah and the Messenger after the pain of wounds had afflicted them; there is supreme reward for (those believers) who, among them, did good and guarded against (disobedience) —

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. (The believers) whom some people said, "The people (Makkan forces) have gathered for (attacking) you and hence, you must fear them." But (this information) intensified their belief and they said, "Allah is sufficient for us and the best to trust in."

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

174. Hence, they returned with Allah's grace and high bounty — not the least harm touched them — and they followed Allah's pleasure and Allah possesses supreme bounty.

فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ مِنْهُمْ شَيْءٌ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. In fact, it is, only, the Devil who frightens (you) of his friends. But you must not fear them and you must fear Me only, if you are believers (in truth).

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ
وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And (those people) who are striving for (in defence of) disbelief must not grieve you; they shall not harm Allah at all: Allah wills that He should not give them any share in the afterworld and they shall have a terrible punishment.

وَلَا يَحْزَنكَ الَّذِينَ يَسْأِرُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ
يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا
فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Indeed, (those people) who exchange disbelief for belief shall not harm Allah at all and they shall have a grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And (those people) who disbelieve must not think that whatever free rein We are

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا أُمِّلَ لَهُمْ خَيْرٌ

giving them is good for them; We are, only, giving them free rein so that they may grow in sin; and they shall have a humiliating punishment.

179. It cannot be that Allah should leave the believers in the state in which you are till He distinguishes the cleansed from the uncleansed and it cannot be that Allah should inform you on the unseen. Allah, however, chooses whom He wills from His messengers (to do so) and hence, you must believe in Allah and His messengers; and if you believe and fear disobeying Allah, you shall have a supreme reward.

180. And (those people) who are miserly in what Allah has given them from His bounty must not think that it is good for them: on the contrary, it is evil for them: collars of what they are miserly in shall be put round their necks on the Day of Resurrection and to Allah belongs the heritage of the heavens and the Earth and Allah is aware of what you do.

SECTION 19

181. Allah has heard the assertion of (those people) who say, "Allah is, in fact, poor and we are rich people." We will write what they say and (We have, already, written) their assassination of prophets without any justification and (on the Judgement Day) We will say, "Taste the punishment of burning (in the fire).

لَا نَفْسِهِمْ إِنَّمَا نَمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٩﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ
عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ
فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَلَّوْا فَتَقْوَ فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٨٠﴾

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ بِمَا هُمْ سَرَّاهُمْ سَيُطَوَّقُونَ
مَا بَلَغُوا بِهِ ۚ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الَّذِينَ أَنْبَأَهُ بَغْيٍ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨٢﴾

182. Such is (the result of) what your hands have perpetrated and that Allah is not an oppressor of His Own created human beings."

ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

183. (Those people) who say, "In fact, Allah has enjoined us that we are not to follow (take as a guide) any messenger till he presents us a sacrifice which a fire (from the heaven) consumes," (are liars). Say, "Before me, (many) messengers had come with clear evidences and, (also), with what you say. Why had you, then, assassinated them if you are truthful?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَآ نُؤْمِنَ
لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمْ رُسُلٌ مِن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي
فُتِنْتُمْ عَلَيْهِ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. Hence, if they belie and deny you, (many) messengers who had come, before you, with clear evidences and holy writings and an illuminating book had, also, been belied and denied.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالَكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

185. Everyone has to taste death, and, in fact, all of you shall be paid up your rewards on the Day of Resurrection and hence, whoever is kept away from the fire (of the Hell) and admitted into the Paradise, shall, finally, succeed and the life of the world is no more than deluding enjoyment.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ
أَجُورَكُمْ يَوْمَ الْقِيٰمَةِ فَمَن زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

186. You shall be tried out in your possessions and persons and you shall hear, from (those people) who were given the Book before you and from (those people) who attribute associates (deities to Allah), many hurtful (utterances); and if you remain patient (steadfast and forbearing) and guard (against His disobedience, you must, then, know that) such (a conduct), certainly, proceeds from resolve (in all the) matters.

لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ
مِن عِزِّ الْأُمُورِ ﴿١٨٦﴾

187. And (remember) when Allah imposed an obligation on (those people) who were given the Book, "You shall expound it to human beings and you shall not hide it." But they threw it behind their backs and exchanged a little value for it and hence, how bad was what they had exchanged for!

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ
مَا يَشْتَرُونَ ﴿١٨٧﴾

188. You must not think that (those people) who are happy in what they do and want that they should be praised for what they do not do — you must not think that they will escape from punishment and they shall have a grievous punishment.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ
أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَارِقَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

189. And to Allah belongs the sovereignty of the heavens and the Earth and Allah possesses absolute power and authority over everything.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

SECTION 20

190. Indeed, in the creation of the heavens and the Earth and the alternation of day and night, there are proofs for those endowed with the purity of mind —

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾

191. (Those people) who remember Allah (while) standing and sitting and (lying down) on their sides and meditate on the creation of the heavens and the Earth, (pray to Allah), "O our *Rabb*! You have not created this (cosmos) vainly: free from all the imperfections You are and hence, save us from the punishment of the fire (of the Hell).

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

192. O our *Rabb*! Indeed, you will disgrace whom You will cause to enter the fire (of the Hell), and

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ مَوًّا

wrongdoers shall not have any helpers.

193. O our *Rabb*! Indeed, We heard a caller (who was) calling (the people) to belief (saying), 'Believe in your *Rabb*' — hence, we have come to believe (in Him) — O our *Rabb*! Forgive, then, our sins and, remit our offences and cause us to die with the obedient / virtuous.

194. O our *Rabb*! And grant us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection: You do not, indeed, break (Your) pledge."

195. Hence, their *Rabb* heard them (granted their prayer and answered), "In fact, I do not waste the deed of any doer among you (whether) a male or a female: you belong to one another and hence, (those people) who emigrate and are exiled from their homes and tormented for My cause and fight (against disbelievers) and are martyred (must rest assured that) I will remit their sins and admit them into gardens under which rivers will be flowing," as a reward from Allah and Allah has, with Him, a handsome reward.

196. The strutting (proud movement) of the disbelieving people throughout the countries must not delude you.

197. (They shall have only) a little enjoyment and then, their abode shall be the Hell and what a bad place (to live) it is!

لِظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَاثِمْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمِلٍ
مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنَتِي بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ
هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
وَقُتِلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَا ذُلٌّ لَهُمْ جَنَّتِ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

198. But (those people) who fear disobeying their *Rabb* shall have gardens under which rivers will be flowing — they shall abide among them eternally — a hospitable reception on the part of Allah and what is with Allah is the best for the obedient/virtuous.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلَا مِنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّالْبَرَارِ ﴿١٩٨﴾

199. And indeed, among the people of the Book, there are such (people) as believe in Allah and what has been revealed to you and what had been revealed to them — they display humility for the sake of Allah — they do not exchange a little value for Allah's verses: such (people) shall have their reward with their *Rabb*: indeed, Allah is swift at accountability.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ
لِلَّهِ لَا يَسْتُرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

200. O (the people) who believe! You must be patient and vie (strive for superiority) in patience and line up (to confront the enemy) and fear disobeying Allah so that you may prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾