

SURATULMAAIDA (5)

The *Suratulmaaida* marks the completion of the first group as outlined in the Preface. As such the Surah completes most of the aspects of the *Shari'ah* giving the newly established Community a distinct civilization and culture. Since the Muslim Community has been chosen as the standard bearer of Islam, it has, in the very start, been commanded to keep to all the aspects of the *Shari'ah* for, in the afterworld, as the Surah shows at its end, all the messengers and their communities shall be questioned before Judgement is pronounced. The Surah is a unity, being of a piece with the preceding surahs in tone, temper, and treatment in that it grants a number of enjoinders to firm up the Community, criticises the people of the Book, exposes the falseness of polytheists' superstitions, exhorts the believers to be on their guard, and implement the *Shari'ah* in full without deviating from it unlike the Jews and the Christians.

The Surah starts by commanding the believers to keep to all the compacts, covenants, and agreements and honour all the symbols of Allah and lays down the rule __ they must help one another in acts of goodness and they must not help anyone in acts of evil __ to promote the cohesion of the Community and then, proceeds to declare what is unlawful for the believers to eat, thereby bringing cultural uniformity in the Community, fortifying it spiritually, and distinguishing it from other communities based on polytheism. Up to the fifth verse, the Surah enjoins the believers that all the good and pure foods are declared lawful for them and, also, what hunting animals and birds hunt for them, and all such believing women and the women of the people of the Book as are chaste, being of unblemished reputation. When these enjoinders were revealed, the *Shari'ah* came to be completed, the Islamic State came to be a power to be reckoned with, and the believers emerged as a distinct entity in the world. Hence, Allah's grace came to be completed for them.

The Surah, from the sixth verse, proceeds to enjoin the believers how to do ablution or *tyammum* in the absence of water and exhorts them to bear in mind their obligation to Allah. Since justice is the soul of the Islamic way of life, the believers have been enjoined to uphold justice and equity at all costs in the Islamic Community and keep to their compacts, resting in Allah.

The Surah, then, from the twelfth verse to the twenty-sixth verse, proceeds to give examples from the history of the Jews and the Christians how they had violated their obligation __ warning the believers not to follow suit. The Surah again calls on them to believe in Allah's Last Messenger and come back to Islam from their deviation.

The Surah, then, proceeds to give the example of Adam's two sons one of whom had committed fratricide, disregarding the obligation and the fear of Allah and hence, he had disrupted the moral order. Hence, the Surah, up to the thirty-fourth verse, prescribes *qisaas* (doing by a doer equal to what he does to anyone) and the punishment of

dismembering hands and feet or exiling them for such disrupters as strive to disrupt the Islamic Community and threatens them with disgrace in the world and grievous punishment in the afterworld. Up to the fortieth verse, the Surah exhorts the believers to fear Allah and continue struggling for the sake of Allah to prosper in the world otherwise lasting punishment awaits all those people who deviate from His path with the thirty-eighth verse prescribing punishment for theft because theft, also, disrupts the peace of the Community.

From the forty-first verse to the fifty-eighth verse, the Surah proceeds to expose the disruptive efforts of the hypocrites and the Jews who had left no stone unturned in disrupting the nascent Islamic Community. The Jews were in collusion with the hypocrites and their administration of justice was plagued by bribery and perjury. They had given up dispensing justice and hence, they did not like justice to flourish in the Islamic Community. They used to adopt devious ways to defeat the ends of justice. Hence, the Jews and the Christians have been explicitly told to administer justice in conformity with the revealed book and if they do not do so, or any people, for that matter, fails to do so, they are disbelievers, wrongdoers, and transgressors as given out in the forty-fourth, forty-fifth, and forty-seventh verses. The believers, through the Messenger, have been warned to administer justice in conformity with what Allah has revealed and not revert to Ignorance. They must, in no case, violate their obligation to Allah unlike the Jews and the Christians. Hence, the believers have, in the fifty-first verse, been prohibited from making friends with the Jews and the Christians. Only the hypocrites do so because sheer opportunism characterises them. The believers must, therefore, make friends with Allah, His Messenger, and those who believe in and submit themselves to Him unconditionally and refuse to make friends with any people ridiculing Islam. The misconduct and the malpractices of the Jews have, further, been exposed from the fifty-ninth verse to the sixty-fourth verse, ending in the remark that they have always been striving to cause wrong, disorder, and corruption on the Earth. In the sixty-fifth and the sixty-sixth verses, the Surah wishes if only the Jews and the Christians had believed in, feared Allah, and implemented the teachings of the Torah and the *Injeel*! But they did not. Hence, the Last Messenger is enjoined, in the sixty-seventh verse to communicate the *Quraan* fearlessly and completely and Allah shall protect him from his enemies.

The Surah, in the sixty-eighth verse, tells the people of the Book to implement the Torah and the *Injeel*. If they do so, they shall neither have any fear of themselves nor shall they, ever, grieve. But, since they refuse to do so, the Surah, from the seventieth verse proceeds to expose the crimes of the Jews during the past and the deviation of the Christians under St. Paul who equated Jesus Christ with Allah and forged the Trinity as a concept. The seventy-fifth verse contradicts it and proceeds to tell the Christians in no uncertain terms not to indulge in any exaggerations in their creed and follow misguided people. It reminds the Jews of being cursed by David and Christ for their deviation and disobedience as most of them had been transgressors. The eighty-second verse pinpoints the Jews as the most antagonistic people to believers along with the polytheists and praises the Nazarenes — the humble followers of Jesus Christ whom they considered to

be no more than a messenger sent by Allah.

With the eighty-seventh verse, the Surah, again, turns to the believers prohibiting them from declaring unlawful anything pure and good declared lawful by Allah and proceeds to emphasize the sanctity of oaths and prescribes the penalty of breaking them in the eighty-ninth verse.

In the ninetieth verse, wine, gambling, altars of gods and goddesses, and headless divining arrows are termed as the practice of the Devil and hence, forbidden and in the ninety-first verse believers are commanded to obey Allah and His Messenger. The Surah proceeds further to answer a query about those believers who, before this prohibition, had been drinking.

The Surah, in the ninety-third verse, again, answers another query about hunting and fishing while believers go on the pilgrimage to the Holy House, wearing two seamless sheets. While hunting is forbidden, fishing is allowed to them. In this regard, the Surah, in the ninety-eighth verse, reminds them of the stability imparted to the people by the Holy House.

While reminding the believers of the Messenger's only responsibility of communicating the message, the Surah goes on to remind them not to be lured by the filth of impurity and evil but fear Allah. They must not, also, ask unnecessary questions like the Jews, only to be misled. The Surah, then, in the one hundred and third verse exposes the falseness of the polytheists' superstitions about certain cattle. On the one hand, they do not exercise their reason and on the other hand, they refuse to listen to the Messenger, and keep on aping their forefathers blindly. The Surah, then, details the mode of bearing witness to the will of a man dying during a journey, from the one hundred and sixth verse to the one hundred and eighth verse.

From the one hundred and ninth verse, the Surah reverts to the theme of keeping to compacts, establishment of justice and equity in the light of the revealed books, and the communication of the message of Islam about which Allah shall, on the Judgement Day, assemble all the messengers and their respective communities and interrogate them how their communities had responded to their messages. It continues up to the close of the Surah. Jesus Christ has been specifically chosen because he was the last Israeli messenger around whose person a web of myths and superstitions has been woven and his followers have, entirely, perverted his message and hence, on the Judgement Day, as the Surah portrays, they shall stand exposed and be utterly defenceless.

SURATULMAAIDA

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

1. O (the people) who believe! You must live up to obligations; (all) the quadrupeds in cattle are, hereby, declared lawful for you (as food) except what is going to be recited before you, but hunting not being lawful for you, while you are wearing two seamless sheets (for the Hajj): indeed, Allah judges what He wills.
2. O (the people) who believe! You must, neither, legitimize the desecration of Allah's symbols nor any holy month nor the animals going to be sacrificed nor the animals with bands round their necks nor the people directing their steps towards the Holy House seeking their *Rabb's* bounty and pleasure; and when you take off the seamless sheets after the pilgrimage, you may, then, hunt; and abhorring any people, that (because) they have prevented you from the Holy Mosque, must not provoke you into committing excesses and you must help one another in (the acts of) obedience and guarding yourselves from sins and you must not help one another in (the acts of) sin and iniquity; and you must fear disobeying Allah; indeed, Allah inflicts violent punishment.
3. A carcass and blood and pork (the flesh of a pig) and (an animal) which has been sacrificed in the name of any (deity) besides (that of) Allah and an animal strangled to death and an animal wounded

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَتُكُمْ أَن تَقْتُلُوا إِنَّمَا يُحِلُّ لَكُمْ الصَّيْدُ وَءَأْتَمَرْتُ أَنْ تَقْتُلُوا مَا يَبِئْسَ مَا يَرِيدُ ۝١

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا سَعْيَكُمْ إِلَىٰ ذَٰلِكَ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءِيمِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حُلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝٢

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا ءَهِلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا

to death and an animal dying of falling from a high place and an animal gored to death and (an animal) which a beast of prey has eaten except (an animal) which you (find alive and) sacrifice by pronouncing Allah's name over it and (the animal) which has been sacrificed at an altar and that you cast lots by arrows, are, hereby, declared unlawful for you; (eating) all such (animals' meat as given above) is transgression: today, (those people) who disbelieve have despaired of your way of life and hence, you must not fear them and you must fear Me; today, I have perfected (brought to final form) your way of life for you and completed My grace for you and I am pleased with Islam as the way of life for you; but, if anyone who is compelled (to eat anything forbidden) during hunger, without inclining to sin, (shall be pardoned for) Allah is, in that case, forgiving, merciful.

4. They ask you what has been declared lawful for them: say, "(All) pure and good things have been declared lawful for you and such birds or beasts whom you teach as trainers, teaching them from what Allah has taught you and hence, you may eat (the meat of animals or birds) which they catch for you and you must pronounce Allah's name over it and fear disobeying Allah: indeed, Allah is swift at accountability."

5. Today (all) pure and good things have been declared lawful for you and the food of (those people) who were given the Book is lawful for you and your food is lawful

ذَكَيْتُمْ وَمَا ذِيحَ عَلَى التُّصْبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْزَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ بَيْسَ الَّذِينَ كَفَرُوا
مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنَ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ
اللَّهِ عَلَيْهِ وَانْفُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ

for them and chaste women among the believing women and chaste women among (those people) who were given the Book before you (are, also, lawful), if you pay them their bride moneys, marrying them without entering into sexual relationship before marrying and without taking to lovers (girl-friends) illicitly and he who reneges belief (*eimaan*, must know that) his entire performance (in this world) shall go to waste and he shall be among the losers (the damned) in the afterworld.

SECTION 2

6. O (the people) who believe! Whenever you propose to offer any prayer you must, then, wash your faces and your hands up to elbows and pass (your wet palms and fingers) over your heads and wash your feet up to ankles; and if you are polluted, you must, then, have a bath; and if you are ill or on a journey or any of you comes from a lavatory or you have touched women (gone to bed with your wives) and then, you do not find any water, you must, in that case, resort to clean soil (and, after striking the palms and fingers of your hands on it), pass (them) over your faces and your hands from it; Allah does not will to impose any undue restriction on you, but He wills that He should cleanse you (of sins) and complete His grace for you so that you may thank (Him).

7. And you must remember Allah's grace for you and His obligation with which He has bound you, when you said, "We hear and we obey." And you must fear disobeying

مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتِ مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ
مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ
غَيْرِ مُسْفَحِينَ وَلَا تَتَّخِذُوا أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَقَهُ
الَّذِي وَثَّقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

Allah; indeed, Allah knows the thoughts (hidden) in human breasts.

8. O (the people) who believe! You must be champions for (in support of) Allah, being witnesses by (in conformity with) equity (justice according to natural law) and abhorring any people must not provoke you (to the extent) that you do not dispense justice; you must dispense justice. It is closest to guarding yourselves from sins/hellfire and you must fear disobeying Allah; indeed, Allah is aware of what you do.

9. Allah promises (that those people) who believe and do good deeds shall have forgiveness and a supreme reward.

10. And (those people) who reject (disbelieve in) and belie and deny Our verses are such (people as) shall be the inhabitants of the blazing fire.

11. O (the people) who believe! Remember Allah's grace for you, when a group (of people) (the *Quraysh*) were meditating that they should extend their hands towards you, Allah had, then, restrained their hands from you and you must fear disobeying Allah; and hence, in Allah, (alone), must the believers trust.

SECTION 3

12. And Allah had imposed an obligation on the children of Israel and We had appointed, among them, twelve headmen and Allah had said, "I am with you, if you perform the obligatory prayer and pay *zakaat* and believe in My

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْوٍ عَلَىٰ وَلَا تَعْدِلُوا أَعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ يَبْسُطُونَ إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ
الرَّكُوعَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ

messengers and assist them and lend Allah a handsome loan, I will remit your sins off you and admit you into the gardens under which rivers will be flowing; but, whoever, among you, disbelieves after such (a pledge), shall, (as a necessary consequence), lose the straight highway" (to guidance).

13. But, because of violating their obligation, We cursed them and hardened their hearts: they change words from their contexts and have neglected a part of what they had been admonished with (the Torah); and, without cease, you shall learn of a treachery from them except a few among them and hence, pardon them and condone (them); indeed, Allah loves the beneficent.

14. And among them, there are (those people) who say, "We are the Nazarenes." — We had, also, imposed an obligation on them, but they have, also, neglected a part of what they had been admonished with (the *Injeel*) and then, We excited hostility and hatred among them up to the Day of Resurrection; and Allah shall inform them of what they have been doing.

15. O (the people) of the Book! Our Messenger has come to you expounding, for you, most of what you have been hiding from the Book (the Torah and the *Injeel*) and he pardons many (of your lapses); there has come to you, from Allah, a light, that is, a book (the *Quraan*), expounding (the guidance).

وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّا تُكْفِرْنَ
عَنْكُمْ سَيِّئَاتِكُمْ وَلَا ذُنُوبَكُمْ جَنَّتِ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ
بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٣﴾

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَدْسِيَّةً يُحْزِقُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٤﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
فَاعْرَضْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. With it, Allah guides (those people) who (seek to) follow His pleasure, the ways to peace, and brings (comes with / leading) them out of (darkness upon darkness and leads them) towards the light (guidance) by His command and guides them to the straight path.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. (Those people) who say, "In fact, Allah is the Messiah, Mary's son," certainly, disbelieve; say, "Who, then, possesses any power against Allah (to restrain Him) in any way, if He wills to put the Messiah, Mary's son, and his mother to death and all those who (exist) throughout the Earth?" And to Allah belongs the sovereignty of the heavens and the Earth and what is between both of them; He creates what He wills; and Allah possesses absolute power and authority over everything.

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

18. And the Jews and the Nazarenes say, "We are Allah's sons and His darlings." Say, "Why has He, then, been punishing you for your sins?" On the contrary, you are human beings, a part of (the creatures) whom He has created; He will forgive whom He wills and punish whom He wills (on the Judgement Day); and to Allah belongs the sovereignty of the heavens and the Earth and what is between both of them and to Him is to be the return (of all).

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبُّوهُ فَلِمْ يَعْذِبْكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَعْزِزُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

19. O (the people) of the Book! Our Messenger has come to you expounding (the *Quraan*) for you after an interval (in the succession) of messengers lest you should say, "Neither any announcer of good news nor any warner has come to us." And hence, an announcer of

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَى قُرْآنٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

good news and a warner has come to you and Allah possesses absolute power and authority over everything.

SECTION 4

20. And (remember) when Moses said to his people, "O my people! Remember Allah's grace for you when He appointed prophets among you and appointed you kings and gave you what He had not given to anyone among the peoples of the world.
21. O my people! Enter the holy land (Palestine) which Allah has ordained for you and you must not turn back otherwise you shall turn losers" (misled and ruined).
22. They said, "O Moses! In fact, the people, in it, are very powerful and we will not enter it till they go out of it: but, if they go out of it, we will enter" (it).
23. Among (those people) who feared (the enemy), two distinguished men (Joshua and Caleb), on both of whom Allah had conferred His grace, said, "Enter the gate in spite of them: when you enter it, as a necessary consequence of obeying your messenger, you shall overpower (them); and in Allah, (alone), you must trust, if you are believers."
24. They said, "O Moses! We will never enter it as long as they are in it. Go, then, you and your *Rabb* and both of you fight (against them). We are going to sit here."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

يَنْقُورِ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمَ جَبَّارِينَ وَإِنَّا لَنَنذُرُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنِعَمَ اللَّهُ عَلَيْهِمَا أَدْخُلَا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾

قَالُوا يَمُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

25. (Moses) said, "O my *Rabb*! I do not have any power (over anyone) except myself and my brother and hence, effect a separation between both of us and the people transgressing."
26. (Allah) said, "As a consequence of (their disobedience), it shall be forbidden for them for forty years: they shall wander throughout the land and hence, you must not sorrow at the people transgressing."

SECTION 5

27. And recite, before them, the account of Adam's two sons truthfully. When both of them offered sacrifices, it was accepted from one of the two, while it was not accepted from the other (son by Allah), he said, "I will kill you." (The son whose sacrifice was accepted) said, "Allah, in fact, accepts (the sacrifices offered, only), by the fearing."
28. If you stretch out your hand towards me in order to kill me, I am not going to stretch out my hand towards you in order to kill you: I fear Allah, the *Rabb* of all the worlds in the cosmos.
29. I want that you should bear the brunt of my sin and your sin and hence, be among the inhabitants of the fire (of the Hell); and such is the wrongdoers' requital."
30. Hence, his self permitted him and facilitated killing his own brother and hence, he killed him and, in this way, came to be among the losers (misled and ruined).

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ يَالْحَقُّ إِذْ قَرَّبَا
قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ
مِنَ الْمُتَّقِينَ ﴿٢٧﴾

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْ
إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبْشُرَ أَبَايَ وَإِخْوَتَكَ فَتَكُونَ
مِنَ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٣٠﴾

31. Then, Allah sent a crow that started scraping the ground in order to show him how he was to bury his brother's corpse; he said, "Woe to me! Am I so incapable as not to be like this crow and bury my brother's corpse?" And hence, he came to be among the remorseful.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُمِيتُ سَوْءَ أَخِيهِ قَالَ يُوتَلَقَانِي
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَدِّيَ
سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

32. On account of such (an inhuman act), We had made obligatory on the children of Israel that whoever killed a man without (his killing another) man or (causing) wrong, corruption, and disorder in the land, would be (treated) as if he had killed all the human beings and whoever saved one (man) would be (treated) as if he had saved all the human beings; and Our messengers had come to them with clear evidences and even then, most of them, after such (a favour), have been acting immoderately (going beyond just, usual and suitable bounds) throughout the land.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

33. The only requital (punishment) of (those people) who wage a war against Allah and His Messenger and work for (causing) wrong, corruption, and disorder in the land is that they must be massacred or crucified or their hands and feet must be dismembered from the opposite sides or they must be banished from the land; such is the disgrace for them in the world and in the afterworld, they shall have a terrible punishment,

إِنَّمَا جَزَاءُ الَّذِينَ يُجَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَٰلِكَ لَهُمْ جَزَاؤُهُمْ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

34. Except (those people) who repent before you gain power over them and hence, you must know that Allah is forgiving, merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

SECTION 6

35. O (the people) who believe! You must fear disobeying Allah and seek nearness to Him and struggle for His cause so that you should prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

36. Indeed, even if (those people) who disbelieve had the whole of what is throughout the Earth and equivalent to it with them so that they might ransom it from the punishment on the Day of Resurrection, it would not be accepted from them and they shall have a grievous punishment.

إِنَّ الَّذِينَ كَفَرُوا وَالَّذِينَ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَشِئْلُهُ مَعَهُ لَيَفْتَدُوهُ مِنْ عَذَابِ
يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

37. They would like to come out of the fire and they shall not be able to come out of it and they shall have lasting punishment.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَاهُمْ
يُخْرِجُونَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

38. And (as for) a man committing theft and a woman committing theft, you must dismember the hands of both of them as a requital for what both of them commit, being an exemplary punishment from Allah and Allah is mighty, wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً
بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

39. But he who repents after his wrongdoing and mends his ways (must know that) Allah shall turn to him forgivingly: Allah is forgiving, merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ
يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

40. Do you not know that to Allah belongs the sovereignty of the heavens and the Earth? He will punish whom He wills and forgive whom He wills and Allah possesses absolute power and authority over everything.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

41. O Messenger! (Those people) who strive for disbelief must not grieve you — they belong to (those people) who say, "We believe" by their mouths, while their hearts do not believe and they belong to (those people) who have Judaized: (they are) spies of falsehood, spies for other people who have never come to you: they change words after (they have been placed) in their (proper) contexts: they say, "If you are given this (order), you should take it and if you are not given it (such an order), you should, then, be wary." And hence, you cannot do anything against Allah for (a person) whom Allah Himself wills (to put) to His trial; they are (the people) whose hearts Allah does not will to cleanse (of sins); they shall have disgrace in the world and they shall have a terrible punishment in the afterworld.

يَأْتِيهَا الرِّسُولُ لَا يَحْزَنُكَ الَّذِينَ
يُكَفِّرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا
بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا وَاسْتَمْعُوا لِلْكَذِبِ
سَمْعُوكَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ بِمَحْفُوفٍ
الْكَلِمِ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ
اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ
يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

42. (They are) spies of falsehood, devourers of ill-gotten properties; hence, if they come to you, you are, then, (free) to judge among them or turn them away and if you turn them away, they cannot harm you at all and if you judge among them, you must, then, judge among them by equity; indeed, Allah loves those who go by equity (justice according to natural law or right).

سَمْعُوكَ لِلْكَذِبِ أَكْثَلُونَ لِلشُّحِّ
فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ
وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

43. And how do they choose you as a judge while they have, with them, the Torah in which Allah's decree is (given)? Then, after that (choosing you as a judge), they turn back; and (the fact is that) such (people) are not believers.

كَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ
اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

SECTION 7

44. We had revealed the Torah in which there was guidance, that is, light; the prophets who had submitted themselves (to Allah), and, (similarly, their) divines and judges, used to judge, by (in accordance with) it (the Torah), for (those people) who had Judaized because they had been entrusted with the preservation of Allah's Book and they were witnesses to it; hence, you must, neither, fear human beings __ and only fear Me __ nor exchange a little value for My verses; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, disbelievers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا
مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَسْتَرُوا
بِتَابِعِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We had made obligatory on them in it (the Torah) that a human life for a human life and an eye for an eye and a nose for a nose and an ear for an ear and a tooth for a tooth and wounds (shall be subjected to) *qisaas* (doing by a doer equal to what he does to anyone); but whoever forgoes it (*qisaas*, must know that), it will, then, be an expiation for him; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, wrongdoers (the iniquitous and evildoers).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
فِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We made Jesus, Mary's son, follow in their footsteps, as one substantiating what (had been revealed and prophesied) through the Torah before him and We gave him the *Injeel* in which there was

وَقَفَّيْنَا عَلَى آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَءَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى

guidance, that is, light and the substantiation of what (had been revealed and prophesied) through the Torah before it and (it was) guidance and exhortation for the fearing.

47. And the followers of the *Injeel* must judge by what Allah has revealed in it; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, transgressors.

48. And We have revealed the Book (*Quraan*) to you with the truth, substantiating what (had been revealed and prophesied) through the Book (the Torah and the *Injeel*) before it (the *Quraan*) and preserving it (the Torah/the *Injeel*) and hence, you must judge among them by what Allah has revealed and you must not follow their passions apart from what has come to you as (the sole) truth; for everyone of you, We have made a law and a system; and if Allah had willed, He would, certainly, have turned you into a single community, but He (did not do so) in order to try you out in what He has given you and hence, you must vie (strive for superiority) with one another for the acts of goodness; to Allah is to be the return of all of you and then, He shall tell you about what you have been disagreeing (with one another).

49. And that you must judge among them by what Allah has revealed and not follow their passions and you must beware of them lest they should beguile you of any part of

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

وَلِيَحْكُمُ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

﴿٤٧﴾

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَقِيمُوا إِلَٰحِزَاتٍ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿٤٨﴾

﴿٤٨﴾

وَأَن أَحْكُمُ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ

what Allah has revealed to you: but, if they turn away, you must, then, know that Allah wills to punish them for (as the penalty of) some of their sins and in fact, most of the people are, certainly, transgressors.

50. Do they, then, want the law (the whole body of customs, practices, and rules governing the life of the Arabs) of the Ignorance? And who is better than Allah *in law (the body of divine commandments enjoining or prohibiting actions) for the people firmly convinced?

* connotes 'with respect to' (Oxford)

SECTION 8

51. O (the people) who believe! You must not make friends with the Jews and the Nazarenes: they are each other's friends; and whoever, among you, makes friends with them, as a necessary consequence, belongs to them: indeed, Allah does not guide any wrongdoing people.
52. Hence, you see (those people) in whose hearts there is a disease (hypocrisy) striving among them: they say, "We fear that a misfortune will afflict us." It may be that Allah brings victory or any other matter (a turn for the better) on His Own part (initiative) and then, they shall be left repenting at what they hide in their hearts.
53. And (at that time, those people) who believe will say, "Are they (those very people) who used to swear by Allah, at strain in their oaths, (assuring) that they were, certainly, with you?" Their actions have gone to waste and hence, they have come to be losers (misled and ruined).

إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يُصِيبُهُمْ بِبَعْضِ
دُئُوبِهِمْ وَإِنْ كَثُرَ مِنْ النَّاسِ لَفَسِقُونَ ﴿٥١﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ
حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ
مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٣﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا آيَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبُوا عَلَى مَا أَسْرَوْا
فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٤﴾

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَعَمْرُكُم حِطَّتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ﴿٥٥﴾

54. O (the people) who believe! Whoever, among you, reneges his Islamic way of life, (does not matter) for Allah shall, then, bring another people whom He will love and who will love Him, yielding to the believers and unyielding to the disbelievers: they shall struggle for Allah's cause and not fear the censure of any censurer — such is Allah's bounty which He gives whom He wills; and Allah expands (His bounty), has knowledge.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةً لَا يَمُرُّ بِكَ ذَلِكَ فُضِّلَ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

55. In fact, your only friends are Allah and His Messenger and (those people) who believe — (those people) who perform the obligatory prayer and pay *zakaat* and they bow down (to Him).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

56. And (those people) who keep friends with Allah and His Messenger and (those people) who believe (belong to Allah's party) and hence, those (who are in) Allah's party shall be in the ascendant.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُغْلِبُونَ ﴿٥٦﴾

SECTION 9

57. O (the people) who believe! You must not make friends with (those people) who treat your way of life as a laughing stock and a plaything — they belong to (those people) who were given the Book before you and the disbelievers — and you must fear disobeying Allah if you are believers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّكُمْ مَوْمِنِينَ ﴿٥٧﴾

58. And when you call (the people) to prayer, they treat it as a laughing stock and a plaything; such is (their conduct) because they do not exercise their reason.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

59. Say, "O the people of the Book! You are not vindictive against us

قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَنصِفُونَ مِنَّا ۖ أَلَا أَنَا ءَامِنًا بِاللَّهِ

but because we believe in Allah and what has been revealed to us and what had been revealed before and that most of you are transgressors."

60. Say, "Shall I tell you of (a people) worse than that in requital with (in the judgement of) Allah? (They are those people) whom Allah had cursed and with whom He had been indignant and some of whom He had turned into monkeys and pigs and (those people who) had served (rendered exclusive obedience to) *taaghoot* (an arch-rebel against Allah); such (people) are extremely wicked and the most misled from the straight highway" (of guidance).

61. And when they come to you, they say, "We believe," though they enter with disbelief and they go out with it; and Allah knows best what they hide.

62. And you see most of them striving for sin and iniquity and the devouring of ill-gotten properties; how bad is what they are doing!

63. Why do their divines and judges not restrain them from (uttering) the words of sin and the devouring of ill-gotten properties? How bad is what they are committing!

64. And the Jews say, "Allah's hand is fettered." (In fact), their hands are fettered and they have been cursed for what they say. On the contrary, both of His hands are stretched out, He spends as He wills; and what has been revealed to you (the Messenger) from your *Rabb*, is, further, augmenting most of them in exceeding proper bounds and

وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ

السَّبِيلِ ﴿٦٠﴾

وَإِذَا جَاءَهُمْ قَالُوا آمَنَّا وَقَدْ خَلَوْنَا لَكُفْرِهِمْ

فَدَخَرُوا بِهِ ۖ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَرَأَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ

وَأَكْثِلَهُمُ الشُّحْتُ لِيَقْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا نَبَتْهُمْ الرَّاكِبِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمْ

الْإِثْمَ وَأَكْثِلَهُمُ الشُّحْتُ لِيَقْسَ مَا كَانُوا

يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا

بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طَعَيْنًا

وَكُفْرًا وَالْفَيْتَنَاتَيْنِ مِنْهُمْ الْعُدْوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ

disbelief; and We have sown the seeds of (implanted) enmity and hatred among them up to the Day of Resurrection; whenever they kindle a fire of war, Allah extinguishes it and they exert themselves for (causing), wrong, corruption, and disorder in the land; and Allah does not love those who cause wrong, corruption, and disorder.

الْقِيَمَةَ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿١٥﴾

65. And if the people of the Book had believed and guarded themselves from His disobedience, We would, certainly, have remitted their sins off them and admitted them into the gardens of bliss.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ
النَّعِيمِ ﴿١٦﴾

66. And if they had established (instituted as a law the teachings of) the Torah and the *Injeel* and what had been sent to them from their *Rabb*, they would have eaten (been given sustenance) from above them and from below their feet; among them, there is a straightforward community (unified body of individuals); while what most of them do is very bad.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ
مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ
سَاءَ مَا يَعْمَلُونَ ﴿١٧﴾

SECTION 10

67. O Messenger! You must communicate what has been revealed to you from your *Rabb* and if you do not do (it), you will not, then, communicate His message; and Allah shall protect you from human beings: indeed, Allah does not guide a disbelieving people.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَإِنْ لَّمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

68. Say, "O the people of the Book! You are not on any firm footing till you establish (the teachings of) the Torah and the *Injeel* and what has been sent to you from your *Rabb*." And what has been revealed to you (the Messenger) from your *Rabb* shall, further, augment most of them in exceeding proper bounds and disbelieving. And hence, you must not sorrow at the disbelieving people.

قُلْ يٰٓأَهْلَ الْكِتٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتّٰى تُقِيمُوْا
التَّوْرَةَ وَالْاِنْجِيلَ وَمَا اُنْزِلَ اِلَيْكُمْ مِنْ رَّبِّكُمْ
وَلَيَزِدَّكُمْ كَثِيْرًا مِّنْهُم مَّا اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ
طٰغِيْنًَا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِيْنَ ﴿١٨﴾

69. Indeed, (those people) who believe and (those people) who have Judaized and the Sabians and the Nazarenes __ (all those people) who believe in Allah and the Last Day and act righteously __ shall, neither, fear for themselves nor shall they grieve.

اِنَّ الَّذِيْنَ ءَامَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِئُوْنَ
وَالنَّصْرٰنِيَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٩﴾

70. We imposed an obligation on the children of Israel and sent messengers to them: whenever there came to them a messenger with (the guidance) which their selves did not like, they belied and denied a group of (the messengers) and assassinated (another) group.

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْ اِسْرٰءِيْلَ وَاَرْسَلْنَا
اِلَيْهِمْ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُوْلٌ بِمَا لَا تَهْوٰى
اَنْفُسُهُمْ فَرِيْقًا كَذَّبُوْا وَفَرِيْقًا يَقْتُلُوْنَ ﴿٢٠﴾

71. And they thought that there would be no punishment (for their crimes) and hence, they turned a blind eye to and a deaf ear to (the guidance) and, even then, Allah turned to them forgivingly, but then, most of them have, again, turned a blind eye to and a deaf ear to (the guidance); and Allah is watching what they are doing.

وَحَسِبُوْا اَلَّا تَكُوْنُ فِتْنَةٌ فَعَمَوْا وَصَمُّوْا ثُمَّ
تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمَوْا وَصَمُّوْا كَثِيْرًا
مِّنْهُمْ وَاللّٰهُ بَصِيْرٌ بِمَا يَعْمَلُوْنَ ﴿٢١﴾

72. (Those people) who say, "In fact, Allah is the Messiah, Mary's son," certainly, disbelieve, while the

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْا اِنَّ اللّٰهَ هُوَ
الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يَبْنٰى

Messiah had only said, "O children of Israel! Serve (render exclusive obedience to) Allah, my *Rabb* and your *Rabb*." Indeed, Allah shall prohibit the Paradise to whoever attributes an associate (a deity) to Allah and his abode shall be the fire (of the Hell) and wrongdoers shall not have any helpers (in the afterworld).

إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن
يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

73. (Those people) who say, "In fact, Allah is a third of the three," certainly, disbelieve in (Allah), while there is no other deity except the One God; and if they do not restrain themselves from what they say, a grievous punishment shall afflict (those people) who disbelieve among them.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ
وَمَنْ إِلَهٌ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَسُنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. Will they not, then, turn to Allah repentantly and seek His forgiveness? And Allah is forgiving, merciful.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾

75. The Messiah, Mary's son, was no more than a messenger: (many) messengers had, already, preceded him and his mother was a (lady), the utmost in truth: both of them used to eat food: consider how We expound (Our) verses to them and then, consider how they are, weak-mindedly, deterred (from the truth).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَاكُلَانِ الطَّعَامَ أَنْظُرْ كَيْفَ بُيِّنَ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَفَنُ
يُؤْفَكُونَ ﴿٧٥﴾

76. Say, "Do you serve (render exclusive obedience to), other than Allah, (a being) who has no power to cause harm or gain to you?" While Allah is the Hearer, the Omniscient.

قُلْ أَعْبُدُوا مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَكُمْ صَرًا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Say, "O the people of the Book! You must, neither stiffen so as to exceed

قُلْ يٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

the proper bounds in your way of life, without the truth, nor follow the passions of the people who had gone astray earlier and led astray a good many (people) and strayed from the straight highway" (to the guidance).

SECTION 11

78. Among the children of Israel, (those people) who disbelieved had been cursed through (the tongue of) David and, (later on), Jesus, Mary's son; such (curses were pronounced against them) because they used to disobey and commit excesses.
79. They did not prohibit one another from (committing) evils which they used to do (freely); how bad was what they used to do!
80. You see most of them making friends with (those people) who disbelieve; how bad is what their selves are providing for themselves because Allah is indignant with them and they (shall go) through punishment eternally!
81. And if they had believed in Allah and the Prophet and (the *Quraan*) which has been revealed to him, they would not have been making friends with them. But most of them are transgressors.
82. Of all the people, you shall find the Jews and (those people) who attribute associates (deities to Allah) most hostile to (those people) who believe and you shall find (those people) who say,

غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ
ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا
عَنْ سَوَاءِ السَّبِيلِ ﴿٧٨﴾

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

كَرِهِيَ كَثِيرٌ مِنْهُمْ يَتَوَلَّوْنَ
الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ
هُمُ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ
وَمَا أُنزِلَ إِلَيْهِمَا لَأُخَذُوا بِهِمْ أَوْلِيَاءَ وَلَكِنْ
كَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٨٢﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ
أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا

"We are the Nazarenes," closest in friendship to (those people) who believe; such is (their conduct) because, among them, there are clergymen and monks and they do not display arrogance.

إِنَّا نَصَرَكُمُ ذَلِكَ بِأَنَّهُمْ قَتِيلِينَ
وَرُحْبَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

83. And when they hear (being recited) what has been revealed to the Messenger, you see their eyes overflowing with tears because they recognize the truth (in it): they say, "O our *Rabb*! We believe (in it) and hence, enter us up with the witnesses.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ رَأَىٰ أَعْيُنُهُمْ
تَفِيضٌ مِّنَ الدَّمْعِ مِمَّا عَرَفُوا مِّنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

84. And why should we not believe in Allah and what has come to us as the truth while we hope that our *Rabb* will admit us (into the Paradise) with the righteous people?"

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَن يَدْخُلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

85. Hence, Allah shall award them, (as a reward) for what they say, gardens under which rivers will be flowing: they shall abide among them eternally; and such is the reward of the beneficent.

فَأَنشَأَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾

86. And (those people) who reject (disbelieve in) and belie and deny Our verses (are the people who) shall be the inhabitants of the blazing fire (of the Hell).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

SECTION 12

87. O (the people) who believe! You must not declare unlawful such pure and good things that Allah has declared lawful for you and you must not exceed (Allah's bounds);

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحَرِّمُوا طَيِّبَاتٍ مَّا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾

Allah does not like those who exceed (the bounds set by Him).

88. And you may eat any lawful, pure, and good sustenance which Allah has provided you with, while you must fear disobeying Allah in Whom you have come to believe.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾

89. Allah will not punish you for (such oaths) which you utter inadvertently among your oaths, but He shall punish you for the oaths which you confirm upon oaths: its expiation, then, is feeding ten poor persons of the best (quality of food) that you feed your own people or clothing them or freeing a neck (a slave); but he who cannot (afford to) find (any of them), must keep fast for three days; such is the expiation of your oaths, when you swear them (by Allah); and you must observe your oaths; so does Allah expound His verses for you so that you may thank (Him).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُ بِهِ
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتُ أَيْمَانَكُمْ
إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

90. O (the people) who believe! Wine and gambling and setting up stone altars (for sacrifice or offering to a deity) and headless and featherless arrows for divination are filth characteristic of the Devil's practice and hence, you must shun it so that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٩٠﴾

91. In fact, what the Devil intends is that he should sow the seeds of hostility and hatred among you through wine and gambling and prevent you from remembering Allah and from the obligatory prayer: are you, then, going to desist from (doing so)?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

92. And you must obey Allah and obey the Messenger and be on your guard; but, if you turn away, you must, then, know that the clear communication (of the message) is the only obligation on Our Messenger.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ
فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

93. There is no sin against (those people) who (have come to) believe and do good deeds in what they had consumed (prior to this prohibition) if, (for the future), they guard themselves (against the above evil practices) and believe and do good deeds and then, they guard themselves and believe and furthermore, they themselves guard and do good and Allah loves the beneficent (those who do good).

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

SECTION 13

94. O (the people) who believe! Allah shall, in some measure, try you out by game that your hands and your spears will get at so that Allah may know who fears Him without seeing; whoever, then, exceeds the bounds after such (a prohibition) shall have a grievous punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بَشْيَءٍ مِّنَ الصَّيْدِ
تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

95. O (the people) who believe! You must not kill any game while you are wearing two seamless sheets (during the *Hajj* or *umra*); and whoever, among you, kills it purposely, the requital, then, is (the sacrifice of an animal) from the cattle equal to what he kills, which two just men, among you, shall judge, as the offering, to be taken to the Ka'ba or, as expiation, feeding the poor or, equal to that, keeping fast (to be judged by the above

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ وَمَن
قَتَلَهُ مِنكُم مُّتَعِدًّا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ
أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَٰلِكَ صِيًّا مَا
لِيُذَوَّقَ وَبِالْأَمْرِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

two men) so that he (the erring person) may taste the ill effect of his misdeed: Allah has pardoned what is past; and Allah shall inflict punishment on whoever reverts (to such a practice) and Allah is mighty, possessing power to requite with punishment.

96. Catching fish and eating it as provisions for you and for a caravan are, hereby, declared lawful for you and hunting, as long as you are wearing two seamless sheets (during the *Hajj* or *umra*), is declared unlawful for you and you must fear disobeying Allah to Whom you shall be gathered up (for judgement).

97. Allah has ordained the Ka'ba, the Holy House, as the nucleus of economic and social life and the *Hajj* for human beings and (made) the holy months and the sacrificial animals and the animals with bands round their necks (as the symbols to that end); such (measures have been taken) so that you should know that Allah knows what is throughout the heavens and what is throughout the Earth and that Allah has knowledge of everything.

98. You must know that Allah is violent in the infliction of punishment and that Allah is forgiving, merciful.

99. There is no other obligation on the Messenger but the (clear) communication (of the message) and Allah knows what you disclose and what you hide.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ
وَلِلسَّيَارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا ذُمُّهُ حُرْمًا
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْيَتَّى الْحَرَامَ قِيَمًا
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبِدَ ذَلِكَ
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ شَيْءٍ عَلَيْهِ ﴿٩٧﴾

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٩٨﴾

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلُغُ ۖ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٩٩﴾

100. Say, "Impurity and purity can never equal, however (to whatever degree or extent) the excess of impurity may excite your wonder." Hence, you must fear disobeying Allah__ O the people possessing purity of mind!__ so that you may prosper.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَّوَلَّى الْآلُ لَبْسٍ
لَعَلَّكُمْ تَفْلَحُونَ ﴿١٠٠﴾

SECTION 14

101. O (the people) who believe! You must not ask (the Messenger) about matters which, if disclosed to you, will offend you and if you ask (him) about them while the *Quraan* is being revealed (to him), they shall be disclosed to you: Allah pardons them (such lapses) and Allah is forgiving, forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ
إِنْ تُبَدَّلَ لَكُمْ تَشَوْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
غَفُورٌ حَلِيمٌ ﴿١٠١﴾

102. Before you, also, a people had asked them (such questions) and then, they had come to be disbelievers by them.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كَافِرِينَ ﴿١٠٢﴾

103. Allah has neither sanctioned (any such superstitions as) a slit eared she-camel set free after bearing five young the last being a male, nor a camel or a she camel set free in fulfilment of a vow nor a she camel bringing forth consecutively for ten years nor a camel set free after begetting ten young, but (those people) who disbelieve forge falsehood against Allah and most of them do not exercise their reason.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ
الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

104. And when they are told "Come to what Allah has revealed and to the Messenger," they say, "For us suffices what we found our forefathers (treading) on." (Will they follow them) even if their forefathers had, neither, had any

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا
وَلَا يَهْتَدُونَ ﴿١٠٤﴾

knowledge at all nor followed the right path?

- 105.O (the people) who believe! You must concern yourselves: (those people) who go astray cannot harm you, if you follow the right path; to Allah is to be the return of all of you and then, He shall tell you what you have been doing (in this world).

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ
مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

- 106.O (the people) who believe! When death approaches any of you, (the mode of) witness among you at the time of bequest (when you leave a personal estate by a will is that) two just men (as witnesses must be taken) from you (your own people) or two others from (the people) other than you, if you go on a journey seeking sustenance and then, the misfortune of death afflicts you; if you doubt, you must detain them after the obligatory prayer (in the mosque) and then, both of them must swear by Allah (and affirm), "We will neither sell it for any price even if he is our relative nor hide Allah's evidence. If both of us do it, we will, then, be among the sinful."

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدُكُمْ الْمَوْتَ حِينَ الْوَصِيَّةِ أَثْنَانِ ذَوَا عَدْلٍ
مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ
لَا نَشْتَرِي بِهِ شَيْئًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ
شَهْدَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

- 107.But, if it is detected that both of them have committed a crime, then, two others must stand in place of both of them from those (people) against whom the first two (witnesses) had committed the crime of perjury and both of them must swear by Allah (and say), "The statement of both of us is, certainly, truer than the statement of both of them and both of us have not exceeded (the limit). If both of us do (it), we will be among the wrongdoers."

فَإِنْ عُرِّعَ عَنْهُمَا اسْتَحَقَّ إِثْمًا فَآخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ
فَيَقْسِمَانِ بِاللَّهِ لَشَهْدَتُنَا أَحَقُّ مِنْ شَهَدَتِهِمَا
وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

108. Such (a procedure) is the most suitable that they will bear witness correctly or fear lest oaths should be set aside after their oaths and you must fear disobeying Allah and listen and Allah does not guide any transgressing people.

SECTION 15

109. The Day when Allah gathers up all the messengers and then, asks "What were you replied" (by your peoples)? They will say, "We have no knowledge: You, (alone), have a thorough knowledge of all the unseen."

110. (Imagine) when Allah says, "O Jesus, Mary's son! Remember My grace for you and for your mother, when I strengthened you with the Holy Spirit (Gabriel), you used to talk to people in the cradle and middle age and remember when I taught you the Book and wisdom and the Torah and the *Injeel* and remember when you used to make (a shape) from the clay like the shape of a bird by My command and then, you used to breathe into it and it used to turn into a bird by My command and you used to cure a born blind and a leper by My command and remember when you used to take out the dead by My command and remember when I restrained the children of Israel from you, when you brought them clear evidences, (those people) who disbelieved, among them, had, then, said, 'This is nothing but clear magic.'

111. "And remember when I inspired the disciples, 'You must believe in Me

ذَلِكَ أَذَى أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَى وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ
وَأَسْمِعُوا لِلَّهِ لَا يَهْدِيَ الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ أَذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَإِلَّا نَجْعَلُكَ إِلَّا نَجْعَلُكَ مِنْ الطَّاغُوتِ الْطَّيِّبَةِ الْكَهْنَةِ الطَّيِّبِ
بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ
الْمَوْتِ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ
عَنْكَ إِذْ جَعَلْتَهُمُ الْبَنِينَ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنَّا هَذَا إِلَّا أَسْحَرٌ مُّثِثٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي

and in My messenger.' They said, 'We believe and (O Allah)! Bear witness that we submit ourselves.'"

112. "And remember when the disciples said, 'O Jesus, Mary's son! Can your *Rabb* (be so gracious as to) send a tray with food for us from the heaven?' (Jesus) said, 'Fear Allah if you are believers.'"

113. They said, 'We intend that we should eat (some food) from it and our hearts should calm down and we should know that you have spoken us the truth and we should be among the witnesses to it.'

114. Jesus, Mary's son, said, 'O Allah our *Rabb*! Send us a tray with food, from the heaven, which should be a festive occasion for us __ for our first (generation of believers) and our last (generation of believers following them) __ and a sign (a miracle) on Your part and grant us sustenance and You are the Best Sustainer.'"

SECTION 16

115. Allah said, "I am going to send it to you: but, whoever, among you, disbelieves after (that), I will, then, inflict, on him, a punishment which I have not inflicted on anyone of the human beings."

116. And (imagine) when Allah says, "O Jesus, Mary's son! Was it you who had said to the (Christian) people 'Make me and my mother deities besides Allah?' (Jesus) will say, 'Free from all the imperfections You are! It did not become me that I would say what I had no right (to say); if I had said it, You would

وَيَرْسُولِي قَالُوا أَمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١٣﴾

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ أَتَقُولُوا اللَّهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٤﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٥﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٦﴾

قَالَ اللَّهُ إِنِّي مُرْسِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٧﴾

وَإِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي آلِهَتَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي

have known it; You know what in my heart is while I do not know what in your knowledge is; you (alone), have a thorough knowledge of the unseen.

117. I did not say to them but what you had commanded me (to say), 'All of you must serve (render exclusive obedience to) Allah, my Rabb and your Rabb. And I was a witness against them as long as I was among them: but, when You recalled me, You have been watchful of them; and You are a witness to everything.

118. If You punish them, they are, then, Your Own created human beings and if You forgive them, You are, then, the Almighty, the Sole Source of (wisdom)."

119. Allah will say, "This is the Day when their truth, alone, shall avail the truthful; they shall have gardens under which rivers will be flowing, abiding among them eternally; Allah shall be pleased with them and they shall be pleased with Him; such is the supreme success."

120. To Allah belongs the sovereignty of the heavens and the Earth and what is among (within the limits of) them; and He possesses absolute power and authority over everything.

وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

لِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾