



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah Al Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الم

A.L.M.

2.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah.

3.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them.

4.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.

5.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on (true) guidance, from their Lord, and it is these who will prosper.

6.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

7.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil;

وَهُمْ عَذَابٌ عَظِيمٌ

great is the penalty they (incur).

8.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

Of the people there are some who say: "We believe in Allah and the Last Day," but they do not (really) believe.

9.

يُجَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

Fain would they deceive Allah and those who believe, but they only deceive themselves and realize (it) not!

10.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

In their hearts is a disease; and Allah has increased their disease,

وَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

and grievous is the penalty they (incur), because they are false (to themselves).

11.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!"

12.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Of a surety, they are the ones who make mischief, but they realize (it) not.

13.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ^ط

When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" --

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

ay, of a surety they are the fools but they do not know.

14.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

When they meet those who believe, they say: "We believe,"

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

but when they are alone with their evil ones, they say: "We are really with you, we (were) only jesting."

15.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).

16.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction.

17.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا

Their similitude is that of a man who kindled a fire;

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

when it lighted all around him, Allah took away their light and left them in utter darkness, so they could not see.

18.

صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ

Deaf, dumb, and blind, they will not return (to the path).

19.

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ

Or (another similitude) is that of a rain-laden cloud from the sky;

فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

in it are zones of darkness, and thunder and lightning, they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

But Allah is ever round the rejecters of Faith!

20.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

And if Allah willed, He could take away their faculty of hearing and seeing;

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

for Allah hath power over all things.

21.

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

O ye people! adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.

22.

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً

Who has made the earth your couch, and the heaven your canopy;

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ^ط

and sent down rain from the heavens; and brought forth therewith fruits for your sustenance;

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

then set not up rivals unto Allah when ye know (the truth).

23.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ

And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto;

وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true.

24.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ^ط

But if ye cannot, and of a surety ye cannot, then fear the fire whose fuel is Men and Stones, which is prepared for those who reject Faith.

25.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ^ط

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow.

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ

Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before,"

وَأْتُوا بِهِ مُتَشَابِهًا

for they are given things in similitude;

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

and they have therein companions (pure and holy); and they abide therein (for ever).

26.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا

Allah disdains not to use the similitude of things, lowest as well as highest.

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Those who believe know that it is truth from their Lord;

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

but those who reject Faith say: "What means Allah by this similitude?"

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

By it He causes many to stray, and many He leads into the right path,

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

but He causes not to stray, except those who forsake (the path).

27.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ

Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth:

أُولَئِكَ هُمُ الْخَاسِرُونَ

These cause loss (only) to themselves.

28.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ^ط

How can ye reject the faith in Allah?

Seeing that ye were without life, and He gave you life;

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

then will He cause you to die, and will again bring you to life; and again to Him will ye return.

29.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

It is He who hath created for you all things that are on earth;

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ^ج

moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments;

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

and of all things he hath perfect knowledge.

30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط

Behold, thy Lord said to the angels: "I will create a vicegerent on earth."

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

They said,

"Wilt thou place therein one who will make mischief therein and shed blood?"

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ^ط

Whilst we do celebrate Thy praises and glorify Thy holy (name)?"

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He said: "I know what ye know not."

31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ

إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the nature of all things; then He placed them before the angels, and said:

"Tell Me the nature of these if ye are right."

32.

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

They said: "Glory to Thee, of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."

33.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

He said: "O Adam! tell them their natures."

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

When he had told them, Allah said:

"Did I not tell you that I know the secrets of heaven and earth,

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

and I know what ye reveal and what ye conceal?"

34.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

And behold, We said to the angels: "Bow down to Adam;"

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

and they bowed down, not so Iblis, he refused and was haughty, he was of those who reject Faith.

35.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

We said:

"O Adam! dwell thou and thy wife in the garden,

وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

and eat of the bountiful things therein as (where and when) ye will, but approach not this tree, or ye run into harm and transgression."

36.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

We said:

"Get ye down, all (ye people), with enmity between yourselves.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

On earth will be your dwelling place and your means of livelihood for a time."

37.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then learnt Adam from his Lord words of inspiration, and his Lord turned toward him;

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

for He is Oft-Returning, Most Merciful.

38.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

We said:

"Get ye down all from here;

فَأَمَّا يَا تَيْبَتِكُمْ مِئِّي هُدَى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance on them shall be no fear, nor shall they grieve."

39.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."

40.

يَا بَنِي إِسْرَائِيلَ

O children of Israel!

اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَاتَّهَبُونَ

call to mind the (special) favor which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you and fear none but Me.

41.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرِينَ

And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein,

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونَ

nor sell My Signs for a small price: and fear Me, and Me alone.

42.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).

44.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ^ج

Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture?

أَفَلَا تَعْقِلُونَ

Will ye not understand?

45.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ^ج

Nay, seek (Allah's) help with patient perseverance and prayer:

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

it is indeed hard, except to those who bring a lowly spirit.

46.

الَّذِينَ يَذْكُرُونَ اللَّهَ وَاذْكُرُوا رَبَّهُمْ وَأَنْتُمْ إِلَيْهِ رَاجِعُونَ

Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

47.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

O children of Israel!

call to mind the (special) favor which I bestowed upon You, and that I preferred you to all others (for My message).

48.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

Then guard yourselves against a day when one soul shall not avail another

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

49.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

And remember, We delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons and let your womenfolk live;

وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

therein was a tremendous trial from your Lord.

50.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

51.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

And remember We appointed forty nights for Moses, and in his absence you took the calf (for worship), and ye did grievous wrong.

52.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

Even then We did forgive you; there was a chance for you to be grateful.

53.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

And remember We gave Moses the Scripture and the criterion (between right and wrong), there was a chance for you to be guided aright.

54.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ

And remember Moses said to his people:

يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ

"O my people! Ye have indeed wronged yourselves by your worship of the calf,

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

so turn (in repentance) to your Maker, and slay yourselves (the wrongdoers); that will be better for you in the sight of your Maker."

فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then He turned toward you (in forgiveness); for He is Oft-returning, Most Merciful.

55.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً

And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly,"

فَأَخَذَتْكُمْ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

but ye were dazed with thunder and lightning even as ye looked on.

56.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Then We raised you up after your death; ye had the chance to be grateful.

57.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ

And We gave you the shade of clouds and sent down to you manna and quails,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

saying: "Eat of the good things We have provided for you;"

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

(but they rebelled);

to Us they did no harm, but they harmed their own souls.

58.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ مَرْغَدًا

And remember We said:

"Enter this town, and eat of the plenty therein as ye wish;

وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَعْفِرْ لَكُمْ خَطَايَاكُمْ^ج

but enter the gate with humility, in posture and in words, and We shall forgive you your faults

وَسَنَزِيدُ الْمُحْسِنِينَ

and increase (the portion of) those who do good."

59.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

But the transgressors changed the word from that which had been given them;

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.

60.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ^ط

And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff."

فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ^ط

Then gushed forth therefrom twelve springs. Each group knew its own place for water.

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth.

61.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ

And remember ye said:

"O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth,

ط
مِنْ بَقْلِهَا وَتَنَائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا

its pot-herbs, and cucumbers, its garlic, lentils, and onions."

ج
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said: "Will ye exchange the better for the worse?"

ط
أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَآ سَأَلْتُمْ

Go ye down to any town, and ye shall find what ye want!"

ط
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

They were covered with humiliation and misery; they drew on themselves the wrath of Allah.

ط
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

This because they went on rejecting the signs of Allah and slaying His messengers without just cause.

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

This because they rebelled and went on transgressing.

62.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ

Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the Christians and the Sabians,

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

and who believe in Allah and the last day, and work righteousness, shall have their reward with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

on them shall be no fear, nor shall they grieve.

63.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying):

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

"Hold firmly to what We have given you and bring (ever) to remembrance what is therein, perchance ye may fear Allah."

64.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ ^ط

But ye turned back thereafter,

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

65.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them:

"Be ye apes, despised and rejected."

66.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

So We made it an example to their own time, and to their posterity, and a lesson to those who fear Allah.

67.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

And remember Moses said to his people: "Allah commands that ye sacrifice a heifer."

قَالُوا أَتَتَّخِذُنَا هُزُوًا ^ط

They said: "Makest thou a laughing-stock of us?"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

He said: "Allah save me from being an ignorant (fool)!"

68.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ^ج

They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ^ط فَافْعَلُوا مَا تُؤْمَرُونَ

He said: "He says: The heifer should be neither too old nor too young, but of middling age; now do what ye are commanded!

69.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْحُهَا^ج

They said: "Beseech on our behalf thy Lord to make plain to us her color."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْحُهَا تَسْرُ النَّاطِرِينَ

He said: "He says, a fawn-colored heifer, pure and rich in tone, the admiration of beholders!"

70.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ

They said, "Beseech on our behalf thy Lord to make plain to us what she is, to us are all heifers alike;

we wish indeed for guidance, if Allah wills."

71.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُولٌ تُبْعِدُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيبَةَ فِيهَا^ج

He said: "He says, a heifer not trained to till the soil or water the fields; sound and without blemish."

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ^ج

They said: "Now hast thou brought the truth."

فَذَبَّحُوهَا وَمَا كَادُوا يَفْعَلُونَ

Then they offered her in sacrifice, but not with goodwill.

72.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ خَرَجَ مَا كُنْتُمْ تَكْتُمُونَ

Remember ye slew a man and fell into a dispute among yourselves as to the crime, but Allah was to bring forth what ye did hide.

73.

فَقُلْنَا اضْرِبُوهَا بِبَعْضِهَا

So We said: "Strike the (body) with a piece of the (heifer)."

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Thus Allah bringeth the dead to life and showeth you His Signs, perchance ye may understand.

74.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Thenceforth were your hearts hardened; they became like a rock and even worse in hardness.

وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

For among rocks there are some from which rivers gush forth;

وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ

others there are which when split asunder send forth water;

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

and others which sink for fear of Allah.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unmindful of what ye do.

75.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ

Can ye (O ye men of Faith) entertain the hope that they will believe in you?

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَةَ اللَّهِ تَمَّ يُحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ

Seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood it.

76.

وَإِذْ التَّقْوَا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

Behold! when they meet the men of Faith, they say: "We believe,"

وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ

قَالُوا اتَّخَذُوا آلَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ

but when they meet each other in private, they say:

"Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"

أَفَلَا تَعْقِلُونَ

Do ye not understand (their aim)?

77.

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ

Know they not that Allah knoweth what they conceal and what they reveal?

78.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And there are among them illiterates, who know not the Book but (see therein their own) desires, and they do nothing but conjecture.

79.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ شَمًا قَلِيلًا

Then woe to those who write the Book with their own hands and then say: "This is from Allah," to traffic with it for a miserable price!

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Woe to them for what their hands do write, and for the gain they make thereby.

80.

وَقَالُوا النَّارُ النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

And they say: "The fire shall not touch us but for a few numbered days;"

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

Say:

"Have ye taken a promise from Allah for He never breaks His promise?"

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Or is it that ye say of Allah what ye do not know?"

81.

بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Nay, those who seek gain in Evil, and are girt round by their sins, they are Companions of the Fire, therein shall they abide (for ever).

82.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

But those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (for ever).

83.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ

And remember We took a Covenant from the children of Israel (to this effect):

- worship none but Allah;

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

- treat with kindness your parents and kindred, and orphans and those in need;

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

- speak fair to the people; be steadfast in prayer;
- and practice regular charity.

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

Then did ye turn back, except a few among you, and ye backslide (even now).

84.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَآتَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

And remember We took your Covenant (to this effect):

- shed no blood amongst you,
- nor turn out your own people from your homes;

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

and this ye solemnly ratified, and to this ye can bear witness.

85.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ

After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes;

تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

وَإِنْ يَأْتُواكُمْ أَسَارَىٰ تَفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

assist (their enemies) against them, in guilt and rancor; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them.

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

Then is it only a part of the Book that ye believe in, and do ye reject the rest?

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

But what is the reward for those among you who behave like this but disgrace in this life?

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

86.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَّرُونَ

These are the people who buy the life of this world at the price of the Hereafter; their penalty shall not be lightened, nor shall they be helped.

87.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

We gave Moses the Book and followed him up with a succession of Messengers;

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit.

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ

Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride?

فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Some ye called impostors, and others ye slay!

88.

وَقَالُوا أَقُلُوبُنَا غُلْفٌ

They say, "Our hearts are the wrappings (which preserve Allah's word, we need no more)."

بَلْ لَعْنَةُ اللَّهِ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

Nay, Allah's curse is on them for their blasphemy; little is it they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

And when there comes to them a Book from Allah, confirming what is with them,

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

although from of old they had prayed for victory against those without faith, when there comes to them that which they (should) have recognized, they refused to believe in it;

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

but the curse of Allah is on those without Faith.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

Miserable is the price for which they have sold their souls,

أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases;

فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ

thus have they drawn on themselves wrath upon wrath.

وَاللَّكَافِرِينَ عَذَابٌ مُهِينٌ

And humiliating is the punishment of those who reject Faith.

وَإِذْ أُنزِلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ

When it is said to them: "Believe in what Allah hath sent down,"

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ

they say, "We believe in what was sent down to us;" yet they reject all besides, even if it be truth confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

92.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ

There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully.

93.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمَعُوا

And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai), (saying):

"Hold firmly to what We have given you and hearken (to the Law);"

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

they said: "We hear, and we disobey;" and they had to drink into their hearts (of the taint) of the calf because of their faithlessness.

قُلْ بَدْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Say: "Vile indeed are the behests of your faith if ye have any faith!"

94.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّاءُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ

فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

95.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they will never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well acquainted with the wrongdoers.

96.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا^ج

Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters;

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

each one of them wishes he could be given a life of a thousand years;

وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ^ط وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

but the grant of such life will not save him from (due) punishment, for Allah sees well all that they do.

97.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

Say:

Whoever is an enemy to Gabriel, for he brings down the (revelation) to thy heart by Allah's will,

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

a confirmation of what went before, and guidance and glad tidings for those who believe.

98.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, Lo! Allah is an enemy to those who reject faith.

99.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ^ط

We have sent down to thee manifest signs (ayat); and none reject them but those who are perverse.

100.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا انبَدَ فَرِيقٌ مِّنْهُمْ^ج

Is it not (the case) that every time they make a Covenant, some party among them throw it aside?-

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

Nay, most of them are faithless.

101.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

And when came to them a Messenger from Allah, confirming what was with them,

نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

a party of the People of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

102.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ^ص

They followed what the evil ones gave out (falsely) against the power of Solomon;

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

the blasphemers were, not Solomon, but the evil ones, teaching men magic,

وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ هَارُوتَ وَمَارُوتَ ^ج

and such things as came down at Babylon to the angels Harut and Marut.

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ^ص

But neither of these taught anyone (such things) without saying: "We are only for trial, so do not blaspheme."

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ^ج

They learned from them the means to sow discord between man and wife.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ^ج

But they could not thus harm anyone except by Allah's permission.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^ج

And they learned what harmed them, not what profited them.

وَلَقَدْ عَلِمُوا مَنِ اشْتَرَاهَا مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ^ج

And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter.

وَلِبئس ما شروا به أنفسهم لو كانوا يعلمون^ج

And vile was the price for which they did sell their souls, if they but knew!

103.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ^ط

If they had kept their faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

104.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا^ط

O ye of Faith! say not (to the Prophet) words of ambiguous import, but words of respect; and hearken (to him);

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

to those without faith is a grievous punishment.

105.

مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ^ط

It is never the wish of those without faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ^ج

But Allah will choose for His special Mercy whom He will,

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

for Allah is Lord of grace abounding.

106.

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ

None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar;

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

knowest thou not that Allah hath power over all things?

107.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ

Knowest thou not that to Allah belongeth the dominion of the heavens and the earth!

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And besides Him ye have neither patron nor helper.

108.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۗ

Would ye question your Messenger as Moses was questioned of old?

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

But whoever changeth from faith to unbelief, hath strayed without doubt from the even way.

109.

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ

Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them;

فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

but forgive and overlook, till Allah accomplish His purpose; for Allah hath power over all things.

110.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ^ج

And be steadfast in prayer and regular in charity:

وَمَا تُقَدِّمُوا إِلَىٰ أَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ^ط

and whatever good ye send forth for your souls before you, ye shall find it with Allah; for Allah sees well all that ye do.

111.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ^ط

And they say: "None shall enter paradise unless he be a Jew or a Christian." Those are their (vain) desires.

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ

Say: "Produce your proof if ye are truthful."

112.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

Nay, whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord;

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

on such shall be no fear, nor shall they grieve.

113.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ

The Jews say: "The Christians have naught (to stand) upon;"

وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ^ط

and the Christians say: "The Jews have naught (to stand) upon."

Yet they (profess to) study the (same) Book.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ^ج

Like unto their word is what those say who know not,

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

but Allah will judge between them in their quarrel on the Day of Judgment.

114.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا^ج

And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?

Whose zeal is (in fact) to ruin them?

أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ^ج

It was not fitting that such should themselves enter them except in fear.

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

115.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ^ج

To Allah belong the East and the West;

فَأَيُّمَا تَوَلَّوْا فَوَجَّهَ اللَّهُ^ج

whithersoever ye turn, there is the presence of Allah.

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

For Allah is All-Pervading, All-Knowing.

116.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

They say: "Allah hath begotten a son;"

صَلِّ^ص
سُبْحَانَهُ

Glory be to Him.

بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِثُونَ

Nay, to Him belongs all that is in the heavens and on earth; everything renders worship to Him.

117.

بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

To Him is due the primal origin of the heavens and the earth; when He decreeth a matter He saith to it: "Be;" and it is.

118.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ

Say those without knowledge: "Why speaketh not Allah unto Us?"

أَوْ تَأْتِينَا آيَةً

Or why cometh not unto us a sign?"

كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهتْ قُلُوبُهُمْ

So said the people before them, words of similar import. Their hearts are alike.

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).

119.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

Verily, We have sent thee in truth as a bearer of glad tidings and a warner.

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

But of thee no question shall be asked of Companions of the blazing fire.

120.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion.

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ^{طه}

Say: "The guidance of Allah, that is the (only) guidance."

وَلَئِن أَتَيْتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وِليٍّ وَلَا نَصِيرٍ ^{طه}

Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against Allah.

121.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ ^{طه}

Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein;

وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

those who reject faith therein, the loss is their own.

122.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

O Children of Israel! call to mind the special favor which I bestowed upon you, and that I preferred you to all others (for my message).

123.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

Then guard yourselves against a day when one soul shall not avail another,

وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

nor shall compensation be accepted from her,

nor shall intercession profit her,

nor shall anyone be helped (from outside).

124.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ^{طه}

And remember that Abraham was tried by his Lord, with certain commands, which he fulfilled;

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا^ط

He said: "I will make thee an Imam to the nations."

قَالَ وَمِنْ ذُرِّيَّتِي^ط

He pleaded: "And also (Imams) from my offspring!"

قَالَ لَا يَنْتَظِرُ عَهْدِي الظَّالِمِينَ

He answered: "But my promise is not within the reach of evildoers."

125.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى^ط

Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer;

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

126.

وَإِذْ قَالَ إِبْرَاهِيمُ

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

And remember Abraham said:

"My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in Allah and the Last Day."

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ^ط

He said: "(Yea), and such as reject faith, for a while will I grant them their pleasure, but will soon drive them to the torment of fire, an evil destination (indeed)!"

127.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا^ط

And remember Abraham and Isma'il raised the foundations of the House (with this prayer):

"Our Lord! accept (this service) from us,

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

for thou art the All-Hearing, the All-Knowing.

128.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا^ط

"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will), and show us our places for the celebration of (due) rites; and turn unto us (in mercy);

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

for Thou art the Oft-Returning, Most-Merciful.

129.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ^ج

"Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them;

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

for Thou art the Exalted in Might, the Wise."

130.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ^ج

And who turns away from the religion of Abraham but such as debase their souls with folly?

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ

Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the righteous.

131.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

Behold! his Lord said to him: "Bow (thy will to me)"

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

He said: "I bow (my will) to the Lord and Cherisher of the universe."

132.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ

فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And this was the legacy that Abraham left to his sons, and so did Jacob;

"O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam."

133.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي

Were ye witnesses when death appeared before Jacob?

Behold, he said to his sons: "What will ye worship after me?"

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

They said:

"We shall worship thy God and the God of thy fathers, of Abraham, Isma'il, and Isaac, the one (true) God, to Him we bow (in Islam)."

134.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

That was a People that hath passed away.

لَهُمَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ^ط

They shall reap the fruit of what they did, and ye of what ye do!

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

of their merits there is no question in your case!

135.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا^ط

They say: "Become Jews or Christians if ye would be guided (to salvation)."

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ^ط

Say thou: "Nay! (I would rather) the religion of Abraham the true, and he joined not gods with Allah."

136.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ

Say ye:

"We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

we make no difference between one and another of them, and we bow to Allah (in Islam)."

137.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا^ط

So if they believe as ye believe, they are indeed on the right path;

وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ^ج

but if they turn back, it is they who are in schism; but Allah will suffice thee as against them,

وَهُوَ السَّمِيعُ الْعَلِيمُ

and He is the All-Hearing, the All-Knowing.

138.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً^ط

(Our religion is) the baptism of Allah; and who can baptize better than Allah?

وَنَحْنُ لَهُ عَابِدُونَ

and it is He whom we worship.

139.

قُلْ أَنَحْتَجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Say:

Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?

140.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى^ط

Or do ye say that Abraham, Isma'il, Isaac, Jacob and the Tribes were Jews or Christians?

قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ^ط

Say: Do ye know better than Allah?

وَمَنْ أَظْلَمُ لِمَنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ^ط

Ah! who is more unjust than those who conceal the testimony they have from Allah?

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

But Allah is not unmindful of what ye do!

141.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ^ط

That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do!

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

Of their merits there is no question in your case.

142.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا^ج

The fools among the people will say: "What hath turned them from the Qiblah to which they were used?"

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ^ج

Say:

to Allah belong both East and West;

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He guideth whom He will to a Way that is straight.

143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا^ط

Thus have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves;

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ^ج

and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the faith).

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ^ط

Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect.

إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رءِيمٌ

For Allah is to all people most surely full of kindness, Most Merciful.

144.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee.

قَوْلٍ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Turn then thy face in the direction of the Sacred Mosque;

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

wherever ye are, turn your faces in that direction.

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

The people of the book know well that that is the truth from their Lord, nor is Allah unmindful of what they do.

145.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ

Even if thou wert to bring to the People of the Book all the signs (together), they would not follow thy Qiblah;

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ

nor art thou going to follow their Qiblah;

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

nor indeed will they follow each other's Qiblah.

وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا مِنَ الظَّالِمِينَ

If thou, after the knowledge hath reached thee, wert to follow their (vain) desires, then wert thou indeed (clearly) in the wrong.

146.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ^ط

The People of the Book know this as they know their own sons;

وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

but some of them conceal the truth which they themselves know.

147.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُتَرَيِّنِينَ^ط

The truth is from thy Lord, so be not at all in doubt.

148.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ^ط

To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good.

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا^ج

Wheresoever ye are, Allah will bring you together.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

For Allah hath power over all things.

149.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^ط

From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;

وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ^ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do.

150.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^ج

So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

among wheresoever ye are turn your face thither, that there be no ground of dispute against you among the people, except those of them that are bent on wickedness;

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَإِلَيَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

so fear them not, but fear Me; and that I may complete My favors on you, and ye may (consent to) be guided.

151. كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

A similar (favor have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our signs, and sanctifying you,

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

and instructing you in Scripture and wisdom, and in new Knowledge.

152. فَاذْكُرُونِي أَذْكُرْكُمْ

Then do ye remember Me; I will remember you.

وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Be grateful to Me, and reject not faith.

153. يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

O ye who believe! seek help with patient perseverance and prayer:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

for Allah is with those who patiently persevere.

154.

وَلَا تَقُولُوا الْمَنُ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ

And say not of those who are slain in the way of Allah: "They are dead."

بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ

Nay, they are living, though ye perceive (it) not.

155.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ

Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil),

وَبَشِّرِ الصَّابِرِينَ

but give glad tidings to those who patiently persevere.

156.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who say, when afflicted with calamity:

"To Allah we belong, and to Him is our return."

157.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.

158.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۗ

Behold! Safa and Marwa are among the Symbols of Allah.

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ

So if those who visit the house in the season or at other times, should compass them round, it is no sin in them.

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And if anyone obeyeth his own impulse to good, be sure that Allah is He Who recogniseth and knoweth.

159.

لَا
إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

Those who conceal the clear (Signs) We have sent down, and the guidance, after We have made it clear for the people in the book,

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

on them shall be Allah's curse, and the curse of those entitled to curse.

160.

ج
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ

Except those who repent and make amends and openly declare (the truth), to them I turn;

وَأَنَا التَّوَّابُ الرَّحِيمُ

for I am Oft-Returning, Most Merciful.

161.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Those who reject faith, and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind.

162.

ط
خَالِدِينَ فِيهَا

They will abide therein:

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

Their penalty will not be lightened, nor will respite be their (lot).

163.

ط
وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Allah is one Allah; there is no god but He, Most Gracious, Most Merciful.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

Behold!

In the creation of the heavens and the earth;
in the alternation of the night and the day;

وَالْقُلُوبِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ

in the sailing of the ships through the ocean for the profit of mankind;

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead;

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

in the beasts of all kinds that He scatters through the earth;

وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;

لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

(here) indeed are signs for a people that are wise.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ^ط

Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ^ط

But those of faith are overflowing in their love for Allah.

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only the unrighteous could see, behold, they would see the penalty, that to Allah belongs all power, and Allah will strongly enforce the penalty.

166.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَأَوَّاءَ الْعَذَابِ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

Then would those who are followed clear themselves of those who follow (them); they would see the penalty, and all relations between them would be cut off.

167.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرَّرْنَا فَتَنَّا مِنهٗمْ كَمَا تَبَرَّءُوا مِنَّا

And those who followed would say:

"If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us."

كَذٰلِكَ يُرِيهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِيْنَ مِنَ النَّارِ

Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the fire.

168.

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ

O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One,

اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

for he is to you an avowed enemy.

169.

اِمَّا يٰۤاَمْرُكُمْ بِالسُّوْءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ

For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

170.

وَإِذْ أُقِيْلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللّٰهُ

When it is said to them: "Follow what Allah hath revealed,"

قَالُوْا بَلْ نَتَّبِعُ مَا اَلْفَيْنَا عَلَيْهِ اٰبَاءُنَا

they say: "Nay! we shall follow the ways of our fathers."

أَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

What! even though their fathers were void of wisdom and guidance?

171.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً^ج

The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries;

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

deaf, dumb, and blind, they are void of wisdom.

172.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

O ye who believe!

eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

173.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْحَنِزِيرَ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ^ط

He hath only forbidden you

- dead meat,
- and blood,
- and the flesh of swine,
- and that on which any other name hath been invoked besides that of Allah,

فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ^ج

but if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

For Allah is Oft-Forgiving, Most Merciful.

174.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا

Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

they swallow into themselves naught but fire;

وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty.

175.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ

They are the ones who buy error in place of guidance and torment in place of forgiveness.

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Ah! what boldness (they show) for the Fire!

176.

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

(Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

177.

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

It is not righteousness that ye turn your faces toward East or West;

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

but it is righteousness

- to believe in Allah and the Last Day,
- and the Angels, and the Book, and the Messengers;

وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

- to spend of your substance, out of love for Him,
- for your kin,
- for orphans,
- for the needy,
- for the wayfarer,
- for those who ask, and
- for the ransom of slaves;

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

- to be steadfast in prayer, and practice regular charity;
- to fulfil the contracts which ye have made;

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

- and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic.

أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Such are the people of truth, the Allah-fearing.

178.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُنْزَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ

O ye who believe!

the law of equality is prescribed to you in cases of murder;

الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ

- the free for the free,
- the slave for the slave,
- the woman for the woman.

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ^ط

But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude;

ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ^ط

this is a concession and a Mercy from your Lord.

فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلُهُ عَذَابٌ أَلِيمٌ

After this whoever exceeds the limits shall be in grave penalty.

179.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

In the law of equality there is (saving of) life to you, O ye men of understanding! that ye may restrain yourselves.

180.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ ^ط
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

It is prescribed,

- when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage;

حَقًّا عَلَى الْمُتَّقِينَ

this is due from the Allah-fearing.

181.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ^ج

If anyone changes the bequest after hearing it, the guilt shall be on those who make the change.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

For Allah hears and knows all things.

182.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ^ج

But if anyone fears partiality or wrongdoing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him;

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

183.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O ye who believe!

fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.

184.

أَيَّامًا مَعْدُودَاتٍ^ج

(Fasting) for a fixed number of days;

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ^ج

but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ^ط فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ^ج

For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him,

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ^ط

and it is better for you, that ye fast, if ye only knew.

185.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ^ج

Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong).

فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ ^ط وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ^ط

So everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period, (should be made up) by days later.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ

Allah intends every facility for you, He does not want to put you to difficulties. (He wants you) to complete the prescribed period,

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

and to glorify Him in that He has guided you; and perchance ye shall be grateful.

186.

وَإِذْ أَسَأَلْتُكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ^ط أُجِيبُ دَعْوَةَ الدَّاعِ إِذْ دَعَانِ ^ط

When my servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me;

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

let them also, with a will, listen to My call, and believe in Me; that they may walk in the right way.

187.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ^ج

Permitted to you, on the night of the fasts, is the approach to your wives.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ ^ط لَهُنَّ

They are your garments. And ye are their garments.

عَلِمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ^ط

Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you;

فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ^ج

so now associate with them, and seek what Allah hath ordained for you,

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ^ط

and eat and drink, until the white thread of dawn appear to you distinct from its black thread;

ثُمَّ اَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ^ج

then complete your fast till the night appears;

وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ^ط

but do not associate with your wives while ye are in retreat in the mosques.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ^ط

Those are limits (set by) Allah; approach not nigh thereto.

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus doth Allah make clear His signs to men, that they may learn self-restraint.

188.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ

And do not eat up your property among yourselves for vanities,

وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

189.

يَسْأَلُونَكَ عَنِ الْأَهْلِ ^ط

They ask thee concerning the new moons.

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ^ط

Say: they are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا^ج

It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors,

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

and fear Allah, that ye may prosper.

190.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا^ج

Fight in the Cause of Allah, those who fight you, but do not transgress limits;

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

for Allah loveth not transgressors.

191.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ^ج

And slay them wherever ye catch them, and turn them out from where they have turned you out;

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ^ج

for tumult and oppression are worse than slaughter;

وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ^ط

but fight them not at the Sacred Mosque, unless they (first) fight you there;

فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ^ط

but if they fight you, slay them. Such is the reward of those who suppress faith.

192.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they cease, Allah is Oft-Forgiving, Most Merciful.

193.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ^ط

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah;

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

but if they cease, let there be no hostility except to those who practice oppression.

194.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ^ج

The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality.

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ^ج

If then anyone transgresses the prohibition against you, transgress ye likewise against him.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

But fear Allah, and know that Allah is with those who restrain themselves.

195.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ^ث

And spend of your substance in the Cause of Allah, and make not your own hands contribute to your destruction, but do good; for Allah loveth those who do good.

196.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ^ج

And complete the Hajj or 'Umra in the service of Allah.

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ^ط

But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice;

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

and, when ye are in peaceful conditions (again), if anyone wishes to continue the 'Umra on to the Hajj, he must make an offering,

فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

such as he can afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all.

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

This is for those whose household is not in (the precincts of) the Sacred Mosque.

وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear Allah, and know that Allah is strict in punishment.

197.

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

For Hajj are the months well known.

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

If anyone undertakes that duty therein, let there be no obscenity nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And take a provision (with you) for the journey, but the best of provisions is right conduct.

وَاتَّقُونَ يَا أُولِي الْأَلْبَابِ

So fear Me, o ye that are wise!

198.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ^ج

It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage).

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ^ط

Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument,

وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

and celebrate His praises as He has directed you, even though, before this, ye went astray.

199.

ثُمَّ أفيضوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ^ج

Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

For Allah is Oft-Forgiving, Most Merciful.

200.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا^ط

So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more heart and soul.

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the Hereafter.

201.

وَمِنْهُمْ مَنْ يَقُولُ

And there are men who say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! give us good in this world and good in the Hereafter, and defend us from the torment on the fire!"

202.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا

To these will be allotted what they have earned,

وَاللَّهُ سَرِيعُ الْحِسَابِ

and Allah is quick in account.

203.

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

Celebrate the praises of Allah during the Appointed Days,

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him,

لِمَنْ اتَّقَى

if his aim is to do right.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Then fear Allah, and know that ye will surely be gathered unto Him.

204.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

205.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ^ط

When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle.

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

But Allah loveth not mischief.

206.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ^ج

When it is said to him, "Fear Allah," he is led by arrogance to (more) crime.

فَحَسْبُ لَهُ جَهَنَّمُ^ج

Enough for him is Hell;

وَلِبئس المهاد

an evil bed indeed (to lie on)!

207.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ^ط

And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees.

208.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ^ج

O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the Evil One;

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

for he is to you an avowed enemy.

209.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

If ye backslide after the clear (signs) have come to you, then know that Allah is Exalted in Power, Wise.

210.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ^ج

Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled?

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

But to Allah do all questions go back (for decision).

211.

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا^ط

Ask the Children of Israel how many Clear (Signs) We have sent them.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

But if anyone, after Allah's favor has come to him, substitutes (something else), Allah is strict in punishment.

212.

رُؤْيَى لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا^أ

The life of this world is alluring to those who reject faith, and they scoff at those who believe.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ^ط

But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will.

213.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ^ج

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فيه^ج

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed;

وَمَا اختلف فيه إلا الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم^ط

but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy.

فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ^ط

Allah by His Grace guided the believers to the truth, concerning that wherein they differed.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

For Allah guides whom He will to a path that is straight.

214.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ^ط

Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?

مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ^ط

They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?"

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Ah! verily, the help of Allah is (always) near!

215.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ^ط

They ask thee what they should spend (in charity).

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ^ط

Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

And whatever ye do that is good, Allah knoweth it well.

216.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ^ط

Fighting is prescribed for you, and ye dislike it.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

But Allah knoweth, and ye know not.

217.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

They ask thee concerning fighting in the Prohibited Month.

قُلْ قِتَالٌ فِيهِ كَبِيرٌ

Say:

"Fighting therein is a grave (offence);

وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Tumult and oppression are worse than slaughter.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا

Nor will they cease fighting you until they turn you back from your faith if they can.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter;

وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

they will be Companions of the Fire and will abide therein.

218. ^ج إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah;

وَاللَّهُ غَفُورٌ رَّحِيمٌ

and Allah is Oft-Forgiving, Most Merciful.

219. ^ط يَسْأَلُونَكَ عَنِ الْخُمْرِ وَالْمَيْسِرِ

They ask thee concerning wine and gambling.

^ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit."

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

They ask thee how much they are to spend;

^ط قُلِ الْعَفْوَ

say: "What is beyond your needs."

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Thus doth Allah make clear to you His Signs: in order that ye may consider.

220. ^ط فِي الدُّنْيَا وَالْآخِرَةِ

(Their bearings) on this life and the Hereafter.

^ط وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ

They ask thee concerning orphans.

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ^ط

Say:

"The best thing to do is what is for their good;

وَإِنْ تَخَالَطُوهُمْ فَاخْوَانُكُمْ^ج

if ye mix their affairs with yours, they are your brethren;

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ^ج

but Allah knows the man who means mischief from the man who means good.

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ^ج

And if Allah had wished, He could have put you into difficulties:

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

He is indeed Exalted in Power, Wise."

221.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ^ج

Do not marry unbelieving women (idolaters), until they believe;

وَالْأَمَةُ الْمُؤْمِنَةُ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ^ط

a slave woman who believes is better than an unbelieving woman, even though she allure you.

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا^ج

Nor marry (your girls) to unbelievers until they believe:

وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ^ط

a man slave who believes is better than an unbeliever, even though he allure you.

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness,

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

and makes His Signs clear to mankind: that they may celebrate His praise.

222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ

They ask thee concerning women's courses.

قُلْ هُوَ أذى فَأَعْتَزِلُوا الرِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ

Say:

They are a hurt and a pollution; so keep away from women in their courses, and do not approach them until they are clean.

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

But when they have purified themselves ye may approach them in any manner, time, or place ordained for you by Allah.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

223.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ وَقَدِّمُوا لِنَفْسِكُمْ

Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand;

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

224.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ^ط

And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things.

225.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ^ط

Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts;

وَاللَّهُ غَفُورٌ حَلِيمٌ

and He is Oft-Forgiving, Most Forbearing.

226.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصًا أَرْبَعَةَ أَشْهُرٍ^ط

For those who take an oath for abstention from their wives, a waiting for four months is ordained;

فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

if then they return, Allah is Oft-Forgiving, Most Merciful.

227.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

But if their intention is firm for divorce, Allah heareth and knoweth all things.

228.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ^ج

Divorced women shall wait concerning themselves for three monthly periods,

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ج

nor is it lawful for them, to hide what Allah hath created in their wombs, if they have faith in Allah and the Last Day.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا^ج

And their husbands have the better right to take them back in that period, if they wish for reconciliation.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ^ج

And women shall have rights similar to the rights against them, according to what is equitable;

وَاللِّرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ^ط وَاللَّهُ عَزِيزٌ حَكِيمٌ

but men have a degree (of advantage) over them and Allah is Exalted in Power, Wise.

229.

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ^ط

A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ^ط

It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah.

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ^ط

If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا^ج

These are the limits ordained by Allah; so do not transgress them.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَتَكَحَّحَ زَوْجًا غَيْرَهُ^ط

So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ^ط

In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah.

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Such are the limits ordained by Allah, which He makes plain to those who understand.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ^ج

When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms;

وَلَا تُمْسِكُوهُنَّ ضِرَاءً لِتَعْتَدُوا^ج

but do not take them back to injure them or to take undue advantage;

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ^ج

if anyone does that, He wrongs his own soul.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا^ج

Do not treat Allah's Signs as a jest,

وَإِذْ كُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ^ج

but solemnly rehearse Allah's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And fear Allah, and know that Allah is well acquainted with all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

فَلَا تَعْضَلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ^ط

When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms.

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

This instruction is for all amongst you, who believe in Allah and the Last Day.

ذَلِكَمُ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ^ط

That is (the course making for) most virtue and purity amongst you, and Allah knows, and ye know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبَيِّمَ الرِّضَاعَةَ^ج

The mothers shall give suck to their offspring for two whole years, if the father desires, to complete the term.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ^ج

But he shall bear the cost of their food and clothing on equitable terms.

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا^ج

No soul shall have a burden laid on it greater than it can bear.

لَا تُضَامَرُ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ^ج

No mother shall be treated unfairly on account of her child, nor father on account of his child.

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا^ط

An heir shall be chargeable in the same way if they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذْ أَسَلْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ^ط

If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

But fear Allah and know that Allah sees well what ye do.

234.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ^ط

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days:

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ^ط

when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is well acquainted with what ye do.

235.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ ^ج

There is no blame on you if ye make an offer of betrothal or hold it in your hearts.

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَأْتُوا عِدْوَهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ^ج

Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable,

وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ^ج

nor resolve on the tie of marriage till the term prescribed is fulfilled.

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ^ج

And know that Allah knoweth what is in your hearts and take heed of Him;

وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ

and know that Allah is Oft Forgiving, Most Forbearing.

236.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً

There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift),

وَمِمَّا تَعْتَمِدُونَ عَلَى الْمَالِ الْمُسَاعَدَةِ وَعَلَى الْمُقْتَدِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.

237.

وَإِنْ طَلَقْتُمْوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ

And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them),

إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie;

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى

and the remission (of the man's half) is the nearest to righteousness.

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

And do not forget liberality between yourselves.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

For Allah sees well all that ye do.

238.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly your (habit of) prayers, especially the middle prayer, and stand before Allah in a devout (frame of mind).

239.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ^ط فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

If ye fear (an enemy), pray on foot, or riding (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

240.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ^ج

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence;

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ^ط

but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable,

وَاللَّهُ عَزِيزٌ حَكِيمٌ

and Allah is Exalted in Power, Wise.

241.

وَالْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ ^ط حَقًّا عَلَى الْمُتَّقِينَ

For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

242.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Thus doth Allah make clear His Signs to you: in order that ye may understand.

243.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ

Didst thou not turn thy vision to those who abandoned their homes, though they were thousands (in number), for fear of death?

فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ^ج

Allah said to them: "Die." Then He restored them to life.

إِنَّ اللَّهَ لَدُوْفُضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

For Allah is full of bounty to mankind, but most of them are ungrateful.

244.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Then fight in the Cause of Allah, and know that Allah heareth and knoweth all things.

245.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً

Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

It is Allah that giveth (you) want or plenty, and to Him shall be your return.

246.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

Hast thou not turned thy vision to the chiefs of the children of Israel after (the time of) Moses?

إِذْ قَالُوا لِلنَّبِيِّ هُمْ أَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ

They said to a Prophet (that was) among them: "Appoint for us a king, that we may fight in the Cause of Allah."

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

He said: "Is it not possible if ye were commanded to fight, that ye will not fight?"

قَالُوا أَوْ مَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا

They said: "How could we refuse to fight in the Cause of Allah, seeing that we were turned out of our homes and our families?"

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

Their Prophet said to them: "Allah hath appointed Talut as king over you."

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ

They say: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?"

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

He said:

"Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess;

وَاللَّهُ يُؤْتِي مَلِكَهُ مَن يَشَاءُ

Allah granteth His authority to whom He pleaseth.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

Allah careth for all, and He knoweth all things."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

And (further) their Prophet said to them:

"A sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord,

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

and the relics left by the family of Moses and the family of Aaron, carried by angels.

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

In this is a Symbol for you if ye indeed have faith."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

When Talut set forth with the armies, he said:

"Allah will test you at the stream;

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

if any drinks of its water, he goes not with my army; only those who taste not of it go with me; a mere sip out of the hand is excused."

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

But they all drank of it, except a few.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِغَالُوتَ وَجُنُودِهِ

When they crossed the river, he and the faithful ones with him, they said: "This day we cannot cope with Goliath and his forces."

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one?"

وَاللَّهُ مَعَ الصَّابِرِينَ

Allah is with those who steadfastly persevere."

وَمَا بَرَزُوا لِلْجَالُوتَ وَجُنُودِهِ قَالُوا

When they advanced to meet Goliath and his forces, they prayed:

رَبَّنَا أفرِغْ عَلَيْنَا صِدْرًا وَثَبِّتْ أقدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"Our Lord! pour out constancy on us and make our steps firm; help us against those that reject faith."

251.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ^ط

By Allah's will they routed them: and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

And did not Allah check one set of people by means of another, the earth would indeed be full of mischief, but Allah is full of bounty to all the worlds.

252.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ^ج

These are the signs of Allah; We rehearse them to thee in truth:

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

verily thou art one of the apostles.

253.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ج

Those apostles We endowed with gifts, some above others:

to one of them Allah spoke;

others He raised to degrees (of honor);

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ^ط

to Jesus the son of Mary, We gave clear (Signs), and strengthened him with the Holy Spirit.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا

فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ^ج

If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan.

254.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

spend out of (the bounties) We have provided for you, before the day comes when no bargaining (will avail), nor friendship, nor intercession.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Those who reject faith, they are the wrongdoers.

255.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! there is no god but He, the living, the Self-subsisting, Eternal.

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

No slumber can seize him nor sleep.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

His are all things in the heavens and on earth.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is there can intercede in His presence except as He permitteth?

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knoweth what (appeareth to his creatures as) before or after or behind them.

وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ^ج

Nor shall they compass aught of his knowledge except as He willeth.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا^ج

His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

For He is the Most High, the Supreme (in glory).

256.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ^ج

Let there be no compulsion in religion. Truth stands out clear from error;

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا^ط

whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Allah heareth and knoweth all things.

257.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ^ط

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ^ط

Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness.

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^ط

they will be companions of the fire, to dwell therein (for ever).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ

Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power?

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

Abraham said: "My Lord is He Who Giveth life and death."

قَالَ أَنَا أَحْيِي وَأُمِيتُ

He said: "I give life and death."

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

Said Abraham: "But it is Allah that causeth the sun to rise from the East, do thou then cause him to rise from the West."

فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?"

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ

But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?"

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

He said: "(Perhaps) a day or part of a day."

قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

He said:

"Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age;

وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ^ط

and look at thy donkey: and that We may make of thee a Sign unto the people,

وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لحمًا ^ج

look further at the bones, how We bring them together and clothe them with flesh!"

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

When this was shown clearly to him he said: "I know that Allah hath power over all things."

260.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ^ط

Behold! Abraham said: "My Lord! show me how thou givest life to the dead.

قَالَ أَوْلَمْ تُؤْمِنُ ^ط

He said: "Dost thou not then believe?"

قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي ^ط

He said: "Yea! but to satisfy my own understanding."

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا

He said:

"Take four birds; tame them to turn to thee; put a portion of them on every hill, and call to them;

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًا ^ج

they will come to thee (flying) with speed.

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is Exalted in Power, Wise."

261.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ^ط

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains.

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ^ط

Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

262.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَمْنًا وَلَا أَدْمَى ^ل

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who spend their substance in the Cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

on them shall be no fear, nor shall they grieve.

263.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدْمَى ^ط

Kind words and the covering of faults are better than charity followed by injury.

وَاللَّهُ غَنِيٌّ حَلِيمٌ

Allah is free of all wants, and He is Most Forbearing.

264.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the last day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

They are in Parable like a hard, barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone.

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

265.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بَرْبُورَةٍ

And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile:

أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah seeth well whatever ye do.

266.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit,

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضَعْفَاءُ فَأَصَابَهَا إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ^ط

while he is stricken with old age, and his children are not strong (enough to look after themselves) that it should be caught in a whirlwind, with fire therein and be burnt up?

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

thus doth Allah make clear to you (His) signs; that ye may consider.

267. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ^ط

O ye who believe!

give of the good things which ye have (honorably) earned, and of the fruits of the earth which We have produced for you,

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ^ج

and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes.

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

And know that Allah is free of all wants, and worthy of all praise.

268. الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ^ط

The Evil One threatens you with poverty and bids you to conduct unseemly.

وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا^ط وَاللَّهُ وَاسِعٌ عَلِيمٌ

Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.

269. يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ^ج

He granteth wisdom to whom He pleaseth;

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدْرَأُونَ إِلَّا أُولُو الْأَلْبَابِ ^ط

and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.

270.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ^ط

And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrongdoers have no helpers.

271.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ^ج ^ط

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you:

وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ^ط

it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

272.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ^ط

It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نُفْسِكُمْ ^ج

Whatever of good ye give benefits your own souls,

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ^ج

and ye shall only do so seeking the "Face" of Allah.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly.

273.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

(Charity is) for those in need, who, in Allah's cause, are restricted (from travel), and cannot move about in the land, seeking (for trade or work).

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا

The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

And whatever of good ye give, be assured Allah knoweth it well.

274.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord:

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

on them shall be no fear, nor shall they grieve.

275.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness.

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury.

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

Those who, after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge);

وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^ط

but those who repeat (the offence) are companions of the fire: they will abide therein (for ever).

276.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ^ط

Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked.

277.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord:

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

on them shall be no fear, nor shall they grieve.

278.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

O ye who believe! fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

279.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ^ط

If ye do it not, take notice of war from Allah and His Messenger:

وَإِن تَبُتُّمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly.

280.

وَإِن كَانَ دُونَ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ^ج

If the debtor is in a difficulty, grant him time till it is easy for him to repay.

وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ^ط

But if ye remit it by way of charity, that is best for you if ye only knew.

281.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ^ط

And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

282.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَاكْتُبُوهُ^ج

O ye who believe!

when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing.

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ^ج

Let a scribe write down faithfully as between the parties:

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ^ج

let not the scribe refuse to write, as Allah has taught him, so let him write.

وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بَیْخَسْ مِنْهُ شَيْئًا^ج

Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ^ج

If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ^ط

And get two witnesses, out of your own men, and if there are not two men, then a man and two women,

مَنْ تَرَضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى^ج

such as ye choose, for witnesses, so that if one of them errs, the other can remind her.

وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا^ج

The witnesses should not refuse when they are called on (for evidence).

وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ^ج

Disdain not to reduce to writing (your contract) for a future period, whether it be small or big:

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا^ط

it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves;

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُ وَهِيَ بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا^ط

but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing.

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ^ج

But take witnesses whenever ye make a commercial contract;

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ^ج

and let neither scribe nor witness suffer harm.

وَإِنْ تَفَعَّلُوا فإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ^ط

If ye do (such harm), it would be wickedness in you. So fear Allah;

وَيَعْلَمُكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ^ط

for it is Allah that teaches you. And Allah is well acquainted with all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ

If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose).

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ

And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord.

وَلَا تَكْتُمُوا الشَّهَادَةَ

Conceal not evidence;

وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

for whoever conceals it, his heart is tainted with sin. And Allah knoweth all that ye do.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

To Allah belongeth all that is in the heavens and on earth.

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ

Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. .

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things. For Allah hath power over all things.

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith.

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers."

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

And they say: "We hear, and we obey: (we seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys."

286.

لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

On no soul doth Allah place a burden greater than it can bear.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

It gets every good that it earns, and it suffers every ill that it earns.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

(Pray):

"Our Lord! condemn us not if we forget or fall into error;

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

our Lord! Lay not on us a burden like that which Thou didst lay on those before us;

رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا

our Lord!

lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Thou art our Protector; help us against those who stand against Faith."



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