



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 Ma'ida

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O ye who believe! fulfil (all) obligations.
Lawful unto you (for food) are all four-footed animals, with the exceptions named:
but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb:
for Allah doth command according to His Will and Plan.
2. O ye who believe! violate not the sanctity of the Symbols of Allah, nor of the Sacred Month,
nor of the animals brought for sacrifice, nor the garlands that mark out such animals,
nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord.
But when ye are clear of the Sacred Precincts and of pilgrim garb, ye may hunt,
and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to
transgression (and hostility on your part).
Help ye one another in righteousness and piety, but help ye not one another in sin and rancor:
fear Allah: for Allah is strict in punishment.
3. Forbidden to you (for food) are:
 - dead meat,
 - blood,
 - the flesh of swine,
 - and that on which hath been invoked the name of other than Allah,

- that which hath been killed by strangling,
or by a violent blow,
or by a headlong fall,
or by being gored to death;
- that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form);
- that which is sacrificed on stone (altars);
- (forbidden) also is the division (of meat) by raffling with arrows:
that is impiety.

This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me.

This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.

But if any forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.

4. They ask thee what is lawful to them (as food):

say:

Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah;

eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.

5. This day are (all) things good and pure made lawful unto you.

The food of the People of the Book is lawful unto you and yours is lawful unto them.

(Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues.

If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

6. O ye who believe!

when ye prepare for prayer,

- wash your faces,
- and your hands (and arms) to the elbows;
- rub your heads (with water);
- and (wash) your feet to the ankles.

If ye are in a state of ceremonial impurity, bathe your whole body.

But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women,

and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands.

Allah doth not wish to place you in a difficulty,

but to make you clean, and to complete His favor to you, that ye may be grateful.

7. And call in remembrance the favor of Allah unto you, and His Covenant, which He ratified with you, when ye said: "We hear and we obey":
and fear Allah, for Allah knoweth well the secrets of your hearts.
8. O ye who believe!
stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice.
Be just: that is next to Piety: and fear Allah,
for Allah is well-acquainted with all that ye do.
9. To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
10. Those who reject faith and deny our signs will be companions of Hell-fire.
11. O ye who believe!
call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you:
so fear Allah.
And on Allah let believers put (all) their trust.
12. Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve captains among them,
and Allah said: "I am with you:
if ye (but) establish regular prayers, practice regular charity, believe in My apostles, honor and assist them and loan to Allah a beautiful loan,
verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath;
but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude."
13. But because of their breach of their Covenant, We cursed them, and made their hearts grow hard:
they change the words from their (right) places and forget a good part of the Message that was sent them,
nor wilt thou cease to find them, barring a few, ever bent on (new) deceits: but forgive them and overlook (their misdeeds):
for Allah loveth those who are kind.
14. From those, too, who call themselves Christians, We did take a Covenant,
but they forgot a good part of the Message that was sent them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment.
And soon will Allah show them what it is they have done.
15. O People of the Book!
there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary):
There hath come to you from Allah a (new) Light and a perspicuous Book.

16. Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, guideth them to a Path that is Straight.
17. In blasphemy indeed are those that say that Allah is Christ the son of Mary.
Say:
"Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all, everyone that is on the earth?
For to Allah belongeth the dominion of the heavens and the earth, and all that is between.
He createth what He pleaseth.
For Allah hath power over all things."
18. (Both) the Jews and the Christians say: "We are sons of Allah, and His beloved."
Say:
"Why then doth He punish you for your sins?
Nay, ye are but men, of the men He hath created:
He forgiveth whom He pleaseth, and He punisheth whom He pleaseth:
and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)."
19. O People of the Book!
now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) Our apostles, lest ye should say: there came unto us no bringer of glad tidings and no warner (from evil):
but now hath come unto you a bringer of glad tidings and a warner (from evil): and Allah hath power over all things.
20. Remember Moses said to his people:
"O my people! call in remembrance the favor of Allah unto you,
when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.
21. "O my people! enter the holy land which Allah hath assigned unto you and turn not back ignominiously, for then will ye be overthrown, to your own ruin."
22. They said:
"O Moses! in this land are a people of exceeding strength: never shall we enter it until they leave it:
if (once) they leave, then shall we enter."
23. (But) among (their) God-fearing men were two on whom Allah had bestowed His Grace: they said:
"Assault them at the (proper) gate: when once ye are in, victory will be yours.
But on Allah put your trust if ye have faith."

24. They said:
"O Moses! while they remain there, never shall we be able to enter, to the end of time.
Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."
25. He said:
"O my Lord! I have power only over myself and my bother, so separate us from this rebellious people!"
26. Allah said:
"Therefore will the land be out of their reach for forty years; in distraction will they wander through the land:
but sorrow thou not over these rebellious people."
27. Recite to them the truth of the story of the two sons of Adam.
Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other.
Said the latter: "Be sure I will slay thee."
"Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous."
28. "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee:
for I do fear Allah, the Cherisher of the worlds.
29. "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."
30. The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.
31. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother.
"Woe is me!" said he: "Was I not even able to be as this raven, and to hide the shame of my brother?"
Then he became full of regrets.
32. On that account: We ordained for the Children of Israel that if anyone slew a person -- unless it be for murder or for spreading mischief in the land -- it would be as if he slew the whole people:
and if anyone saved a life, it would be as if he saved the life of the whole people.
Then although there came to them Our apostles with clear Signs, yet, even after that, many of them continued to commit excesses in the land.
33. The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is:
- execution, or crucifixion,
- of the cutting off of hands and feet from opposite sides,
- or exile from the land:
that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.

34. Except for those who repent before they fall into your power: in that case, know that Allah is Oft-Forgiving, Most Merciful.
35. O ye who believe!
do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.
36. As to those who reject Faith --
if they had everything on earth and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them.
Theirs would be a grievous penalty.
37. Their wish will be to get out of the fire, but never will they get out therefrom: their penalty will be one that endures.
38. As to the thief, male or female,
- cut off his or her hands:
a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power.
39. But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful.
40. Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth?
He punisheth whom He pleaseth, and He forgiveth whom He pleaseth:
and Allah hath power over all things.
41. O Messenger!
let not those grieve thee, who race each other into unbelief:
(whether it be) among those who say: "We believe" with their lips but whose hearts have no faith;
or it be among the Jews, men who will listen to any lie, will listen even to others who have never so much as come to thee.
They change the words from their (right) times and places; they say,
"If ye are given this, take it, but if not, beware!"
If anyone's trial is intended by Allah, thou hast no authority in the least for him against Allah.
For such it is not Allah's will to purify their hearts.
For them there is disgrace in this world, and in the Hereafter a heavy punishment.
42. (They are fond of) listening to falsehood, of devouring anything forbidden.
If they do come to thee, either judge between them, or decline to interfere.
If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them;
for Allah loveth those who judge in equity.

43. But why do they come to thee for decision, when they have (their own) laws before them?
Therein is the (plain) command of Allah; yet even after that, they would turn away.
For they are not (really) People of Faith.
44. It was We who revealed the Law (to Moses); therein was guidance and light.
By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's Will, by the Rabbis and the doctors of Law:
for to them was entrusted the protection of Allah's Book, and they were witnesses thereto:
therefore fear not men, but fear Me, and sell not My Signs for a miserable price.
If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
45. We ordained therein for them:
- "Life for life,
- eye for eye,
- nose for nose,
- ear for ear,
- tooth for tooth,
- and wounds equal for equal."
But if anyone remits the retaliation by way of charity, it is an act of atonement for himself.
And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.
46. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him:
We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him:
a guidance and an admonition to those who fear Allah.
47. Let the People of the Gospel judge by what Allah hath revealed therein.
If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.
48. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety;
so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.
To each among you have We prescribed a Law and an Open Way.
If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues.
The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.
49. And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee.

And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them.
And truly most men are rebellious.

50. Do they then seek after a judgment of (the Days of) Ignorance?
But who, for a people whose faith is assured, can give better judgment than Allah?

51. O ye who believe!
take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other.
And he amongst you that turns to them (for friendship) is of them.
Verily Allah guideth not a people unjust.

52. Those in whose heart is a disease, thou seest how eagerly they run about amongst them, saying:
"We do fear lest a change of fortune bring us disaster."
Ah! perhaps Allah will give (thee) victory, or a decision according to His Will. Then will they repent of the thoughts which they secretly harbored in their hearts.

53. And those who believe will say:
"Are these the men who swore their strongest oaths by Allah, that they were with you?"
All that they do will be in vain, and they will fall into (nothing but) ruin.

54. O ye who believe!
if any from among you turn back from his faith, soon will Allah produce a people whom He will love as they will love Him,
lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault.
That is the Grace of Allah, which He will bestow on whom He pleaseth:
and Allah encompasseth all, and He knoweth all things.

55. Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship).

56. As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers, it is the fellowship of Allah that must certainly triumph.

57. O ye who believe!
take not for friends and protectors those who take your religion for a mockery or sport, whether among those who received the Scripture before you, or among those who reject Faith;
but fear ye Allah, if ye have Faith (indeed).

58. When ye proclaim your call to prayer, they take it (but) as mockery and sport;
that is because they are a people without understanding.

59. Say: "O People of the Book!
do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"
60. Say:
"Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah?
Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped Evil;
these are (many times) worse in rank, and far more astray from the even Path!
61. When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same:
but Allah knoweth fully all that they hide.
62. Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden.
Evil indeed are the things that they do.
63. Why do not the Rabbis and the doctors of laws forbid them from their (habit of) uttering sinful words and eating things forbidden?
Evil indeed are their works.
64. The Jews say: "Allah's hand is tied up."
Be their hands tied up and be they accursed for the (blasphemy) they utter.
Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth.
But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy.
Amongst them We have placed enmity and hatred till the Day of Judgment.
Every time they kindle the fire of war, Allah doth extinguish it;
but they (ever) strive to do mischief on earth.
And Allah loveth not those who do mischief.
65. If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of Bliss.
66. If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side.
There is from among them a party on the right course; but many of them follow a course that is evil.
67. O Messenger!
proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission:
and Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

68. Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord."
It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy.
But sorrow thou not over (these) people without Faith.
69. Those who believe (in the Qur'án), those who follow the Jewish (Scriptures), and the Sabians and the Christians, any who believe in Allah and the Last Day, and work righteousness, on them shall be no fear, nor shall they grieve.
70. We took the Covenant of the Children of Israel and sent them Messengers.
Every time there came to them an apostle with what they themselves desired not -- some (of these) they called impostors, and some they (go so far as to) slay.
71. They thought there would be no trial (or punishment); so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf.
But Allah sees well all that they do.
72. They do blaspheme who say: "Allah is Christ the son of Mary."
But said Christ: "O children of Israel! worship Allah, my Lord and your Lord."
Whoever joins other gods with Allah, Allah will forbid him the garden, and the Fire will be his abode.
There will for the wrongdoers be no one to help.
73. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah.
If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.
74. Why turn they not to Allah, and seek His forgiveness?
For Allah is Oft-Forgiving, Most Merciful.
75. Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him.
His mother was a woman of truth. They had both to eat their (daily) food.
See how Allah doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth!
76. Say:
Will ye worship, besides Allah, something which hath no power either to harm or benefit you?
But Allah, He it is that heareth and knoweth all things."
77. Say: "O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth,
nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even way.

78. Curses were pronounced on those among the Children of Israel who rejected faith, by the tongue of David and of Jesus the son of Mary:
because they disobeyed and persisted in excesses.
79. Nor did they (usually) forbid one another the iniquities which they committed:
evil indeed were the deeds which they did.
80. Thou seest many of them turning in friendship to the unbelievers.
Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.
81. If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrongdoers.
82. Strongest among men in enmity to the believers wilt thou find the Jews and Pagans;
and nearest among them in love to the believers wilt thou find those who say: "We are Christians:"
because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.
83. And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth:
they pray:
"Our Lord! we believe; write us down among the witnesses.
84. "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"
85. And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath, their eternal home.
Such is the recompense of those who do good.
86. But those who reject faith and belie our Signs, they shall be companions of Hell-fire.
87. O ye who believe!
make not unlawful the good things which Allah hath made lawful for you, but commit no excess:
for Allah loveth not those given to excess.
88. Eat of the things which Allah hath provided for you, lawful and good: but fear Allah, in Whom ye believe.
89. Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths:
for expiation,
- feed then indigent persons, on a scale of the average for the food of your families;
- or clothe them;

- or give a slave his freedom.
- If that is beyond your means, fast for three days.

That is the expiation for the oaths ye have sworn.

But keep to your oaths.

Thus doth Allah make clear to you His Signs, that ye may be grateful.

90. O ye who believe!

- intoxicants and gambling,
- (dedication of) stones,
- and (divination by) arrows,

are an abomination, of Satan's handiwork:

eschew such (abomination), that ye may prosper.

91. Satan's plan is (but) to

- excite enmity and hatred between you, with intoxicants and gambling,
- and hinder you from the remembrance of Allah, and from prayer:

will ye not then abstain?

92. Obey Allah, and obey the Messenger, and beware (of evil):

if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the Message) in the clearest manner.

93. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past),

when they guard themselves from evil and believe, and do deeds of righteousness, (or) again, guard themselves from evil and do good.

For Allah loveth those who do good.

94. O ye who believe!

Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that He may test who feareth Him unseen:

any who transgress thereafter will have a grievous penalty.

95. O ye who believe!

kill not game, while in the Sacred Precincts or in pilgrim garb.

If any of you doth so intentionally, the compensation is

- an offering, brought to the Ka'ba of a domestic animal equivalent to the one he killed, as adjudged by two just men among you;
- or by way of atonement, the feeding of the indigent;
- or its equivalent in fasts:

that he may taste of the penalty of his deed.

Allah forgives what is past:
for repetition Allah will exact from him the penalty: for Allah is Exalted, and Lord of Retribution.

96. Lawful to you is the pursuit of water-game and its use for food, for the benefit of yourselves and those who travel;
but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb.
And fear Allah, to whom ye shall be gathered back.

97. Allah made the Ka'bah, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them:
that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

98. Know ye that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful.

99. The Messenger's duty is but to proclaim (the Message): but Allah knoweth all that ye reveal and ye conceal.

100. Say:
"Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee;
so fear Allah, O ye that understand! that (so) ye may prosper."

101. O ye who believe!
ask not questions about things which, if made plain to you, may cause you trouble.
But if ye ask about things when the Qur'án is being revealed, they will be made plain to you:
Allah will forgive those: for Allah is Oft-Forgiving, Most Forbearing.

102. Some people before you did ask such questions, and on that account lost their faith.

103. It was not Allah Who instituted (superstitions like those of)

- a slit-ear she-camel,
- or a she-camel let loose for free pasture,
- or idol sacrifices for twin-births in animals,
- or stallion-camels freed from work;

it is blasphemers who invent a lie against Allah,
but most of them lack wisdom.

104. When it is said to them: "Come to what Allah hath revealed; come to the Messenger":
they say: "Enough for us are the ways we found our fathers following."
What! even though their fathers were void of knowledge and guidance?

105. O ye who believe!
guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who stray.
The goal of you all is to Allah: it is He that will show you the truth of all that ye do.
106. O ye who believe!
when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood)
or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus).
If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah:
"We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"
107. But if it gets known that these two were guilty of the sin (of perjury). Let two others stand forth in their places, nearest in kin from among those who claim a lawful right:
let them swear by Allah:
"We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"
108. That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths.
But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people.
109. One day will Allah gather the Messengers together, and ask: "What was the response ye received (from men to your teaching)?
They will say: "We have no knowledge: it is Thou who knowest in full all that is hidden."
110. Then will Allah say:
"O Jesus the son of Mary! recount My favor to thee and to thy mother.
Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity.
Behold! I taught thee the Book and Wisdom, the Law and the Gospel.
And behold! thou makest out of clay, as it were, the figure of a bird, by My leave,
and thou breathest into it, and it becometh a bird by My leave,
and thou healest those born blind, and the lepers by My leave.
And behold! thou bringest forth the dead by My leave.
And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them, said: 'This is nothing but evident magic'.
111. "And behold! I inspired the Disciples to have faith in Me and My Messenger:
they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims.'"

112. Behold! the disciples said:
"O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?"
Said Jesus: "Fear Allah, if ye have faith."
113. They said:
"We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."
114. Said Jesus the son of Mary:
"O Allah our Lord! send us from heaven a table set (with viands), that there may be for us -- for the first and the last of us -- a solemn festival and a sign from Thee;
and provide for our sustenance, for Thou art the best Sustainer (of our needs)."
115. Allah said:
"I will send it down unto you:
but if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on anyone among all the peoples."
116. And behold! Allah will say
"O Jesus the son of Mary! didst thou say unto men, 'worship me and my mother as gods in derogation of Allah'?"
He will say:
"Glory to Thee! never could I say what I had no right (to say).
Had I said such a thing, Thou wouldst indeed have known it.
Thou knowest what is in my heart, though I know not what is in Thine.
For Thou knowest in full all that is hidden.
117. "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord';
and I was a witness over them whilst I dwelt amongst them;
when Thou didst take me up, Thou wast the Watcher over them,
and Thou art a Witness to all things.
118. "If Thou dost punish them, they are Thy servants:
if Thou dost forgive them, Thou art the Exalted, the Wise."
119. Allah will say:
"This is a day on which the truthful will profit from their truth:
theirs are Gardens, with rivers flowing beneath, their eternal home:
Allah well-pleased with them, and they with Allah:
that is the great Salvation, (the fulfillment of all desires)."

120.

To Allah doth belong the dominion of the heavens and the earth, and all that is therein,
and it is He who hath power over all things.



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