

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

Al Baqarah

(The Cow)

In the name of Allâh, Most Gracious, Most Merciful

الم (١)

1. **Alif-Lâm-Mîm.**

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are **Al-Muttaqûn**

[the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

3. Who believe in the **Ghaib** and perform **As-Salât** (Iqâmat-as-Salât),

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

and spend out of what we have provided for them.

[i.e. give **Zakât**, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - **Jihâd**, etc.].

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

4. And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the **Taurât** (Torah) and the **Injeel** (Gospel), etc.] which were sent down before you

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٥)

5. They are on (true) guidance from their Lord, and they are the successful.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦)

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

7. Allâh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering.

وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)

Theirs will be a great torment.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day"

وَمَا هُمْ بِمُؤْمِنِينَ (٨)

while in fact they believe not.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا

9. They (think to) deceive Allâh and those who believe,

(٩) وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

while they only deceive themselves, and perceive (it) not!

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease.

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (١٠)

A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (١٢)

12. Verily! They are the ones who make mischief, but they perceive not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansâr and Al-Muhajirûn) have believed,"

قَالُوا أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ

they say: "Shall we believe as the fools have believed?"

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ (١٣)

Verily, they are the fools, but they know not.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

14. And when they meet those who believe, they say: "We believe,"

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ (١٤)

but when they are alone with their **Shayâtin** (devils - polytheists, hypocrites, etc.), they say:

"Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

15. Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

16. These are they who have purchased error for guidance,

(١٦) فَمَا رِبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

so their commerce was profitless. And they were not guided.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light

وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧)

and left them in darkness. (So) they could not see.

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ (١٨)

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning.

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩)

But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ

20. The lightning almost snatches away their sight,

كُلَّمَا أَضَاءَ لَهُمْ مَشْوَءٌ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

And if Allâh willed, He could have taken away their hearing and their sight.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Certainly, Allâh has power over all things.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become **Al-Muttaqûn** (the pious - see V.2:2).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

and brought forth therewith fruits as a provision for you.

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (٢٢)

Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof

وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣)

and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones,

أَعَدَّتْ لِلْكَافِرِينَ (٢٤)

prepared for the disbelievers.

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

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).

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

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before,"

وَأُتُوا بِهِ مُتَشَابِهًا

and they will be given things in resemblance (i.e. in the same form but different in taste)

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (٢٥)

and they shall have therein **Azwâjun Mutahharatun** (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

And as for those who believe, they know that it is the Truth from their Lord,

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

but as for those who disbelieve, they say: "What did Allâh intend by this parable?"

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

By it He misleads many, and many He guides thereby.

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦)

And He misleads thereby only those who are **Al-Fâsiqûn** (the rebellious, disobedient to Allâh).

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

27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined

(as regards Allâh's Religion of Islâmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin),

وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٢٧)

and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life.

ثُمَّ يَمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

29. He it is Who created for you all that is on earth.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ

Then He **Istawâ** (rose over) towards the heaven and made them seven heavens

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

and He is the All-Knower of everything.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

They said: "Will You place therein those who will make mischief therein and shed blood, -

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

31. And He taught Adam all the names (of everything) , then He showed them to the angels

فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١)

and said, "Tell Me the names of these if you are truthful."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

32. They (angels) said:

"Glory be to You,

we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

33. He said: "O Adam! Inform them of their names,"

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

and when he had informed them of their names, He said:

"Did I not tell you that I know the **Ghaib** (unseen) in the heavens and the earth,

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

and I know what you reveal and what you have been concealing?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblīs (Satan), he refused

وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)

and was proud and was one of the disbelievers (disobedient to Allâh).

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

35. And We said:

"O Adam!

Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will,

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥)

but come not near this tree or you both will be of the Zâlimûn (wrong-doers)."

فَازْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

36. Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were.

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

We said: "Get you down, all, with enmity between yourselves.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦)

On earth will be a dwelling place for you and an enjoyment for a time."

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

37. Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance).

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

38. We said: "Get down all of you from this place (the Paradise),

فَإِذَا يَأْتِيَكُم مِّنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ

then whenever there comes to you Guidance from Me, and whoever follows My Guidance,

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨)

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

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

40. O Children of Israel!

Remember My Favour which I bestowed upon you,

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (٤٠)

and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein,

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (٤١)

and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

(Tafsir At-Tabarî).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤٢)

42. And mix not truth with falsehood, nor conceal the truth

[i.e. Muhammad Peace be upon him is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)]

while you know (the truth) .

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣)

43. And perform **As-Salât** (Iqâmat-as-Salât), and give **Zakât**, and **Irka'** (i.e. bow down or submit yourselves with obedience to Allâh) along with **ArRaki'ûn**.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (٤٤)

44. Enjoin you **Al-Birr** (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]!

Have you then no sense?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

45. And seek help in patience and **As-Salât** (the prayer)

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥)

and truly it is extremely heavy and hard except for **Al-Khâshi'ûn**

[i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنََّّهُمْ إِلَى اللَّهِ رَاجِعُونَ (٤٦)

46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

47. O Children of Israel!

Remember My Favour which I bestowed upon you

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧)

and that I preferred you to the 'Alamîn (mankind and jinns) (of your time period, in the past).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

48. And fear a Day (of Judgement) when a person shall not avail another,

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (٤٨)

nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment,

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ (٤٩)

killing your sons and sparing your women,

and therein was a mighty trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people

وَأَنْتُمْ تَنْظُرُونَ (٥٠)

while you were looking (at them, when the sea-water covered them).

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

51. And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship),

وَأَنْتُمْ ظَالِمُونَ (٥١)

and you were Zâlimûn (polytheists and wrong-doers, etc.).

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

52. Then after that We forgave you so that you might be grateful.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

53. And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

54. And (remember) when **Mûsa** (Moses) said to his people:

"O my people!

Verily, you have wronged yourselves by worshipping the calf.

فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ

So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord."

Then He accepted your repentance.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٥٤)

Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

55. And (remember) when you said:

"O **Mûsa** (Moses)! We shall never believe in you till we see Allâh plainly."

فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (٥٥)

But you were seized with a thunderbolt (lightning) while you were looking.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)

56. Then We raised you up after your death, so that you might be grateful.

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى

57. And We shaded you with clouds and sent down on you **Al-Manna** and the quails,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

(saying): "Eat of the good lawful things We have provided for you,"

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٥٧)

And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

58. And (remember) when We said:

"Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish,

وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ

and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins

وَسَنَزِيدُ الْمُحْسِنِينَ (٥٨)

and shall increase (reward) for the good-doers."

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

59. But those who did wrong changed the word from that which had been told to them for another,

فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٥٩)

so We sent upon the wrong-doers **Rijzan** (a punishment) from the heaven because of their rebelling against Allâh's Obedience.

(Tafsir At-Tabari.).

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

60. And (remember) when **Mûsa** (Moses) asked for water for his people, We said: "Strike the stone with your stick."

فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (٦٠)

"Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ

61. And (remember) when you said,

"O **Mûsa** (Moses)! We cannot endure one kind of food. So invoke your Lord for us

يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا

to bring forth for us of what the earth grows, its herbs, its cucumbers, its **Fûm** (wheat or garlic), its lentils and its onions."

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said, "Would you exchange that which is better for that which is lower?"

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ

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

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاوُوا بِغَضَبِ مِّنَ اللَّهِ

And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That was because they used to disbelieve the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully.

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٦١)

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ

62. Verily! Those who believe and those who are Jews and Christians, and **Sabians**,

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

whoever believes in Allâh and the Last Day and do righteous good deeds shall have their reward with their Lord,

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

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

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣)

(saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become **Al-Muttaqûn** (the pious - see V.2:2).

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ

64. Then after that you turned away.

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (٦٤)

Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥)

65. And indeed you knew those amongst you who transgressed in the matter of the **Sabbath** (i.e. Saturday). We said to them:

"Be you monkeys, despised and rejected."

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are **Al-Muttaqûn** (the pious - see V.2:2).

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

67. And (remember) when **Mûsa** (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow."

قَالُوا اتَّخَذْنَا هُزُوءًا

They said, "Do you make fun of us?"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (٦٧)

He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

68. They said, "Call upon your Lord for us that He may make plain to us what it is!"

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ

He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions',

فَاعْمَلُوا مَا تُؤْمَرُونَ (٦٨)

so do what you are commanded."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا

69. They said, "Call upon your Lord for us to make plain to us its colour."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ (٦٩)

He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike,

وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ (٧٠)

And surely, if Allâh wills, we will be guided."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلِّمَةٌ لَا شَيْءَ فِيهَا

71. He [Mûsa (Moses)] said,

"He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'"

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ (٧١)

They said, "Now you have brought the truth."

So they slaughtered it though they were near to not doing it.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ (٧٢)

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.

فَقُلْنَا اضْرِبُوهُ بَبْعِضِهَا

73. So We said: "Strike him (the dead man) with a piece of it (the cow)."

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)

Thus Allâh brings the dead to life and shows you His **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness.

وَأِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

And indeed, there are stones out of which rivers gush forth,

وَأِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ

and indeed, there are of them (stones) which split asunder so that water flows from them,

وَأِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

and indeed, there are of them (stones) which fall down for fear of Allâh.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)

And Allâh is not unaware of what you do.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the **Taurât** (Torah)],

ثُمَّ يَحْرِفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (٧٥)

then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

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

وَإِذَا خَلَا بِعَضُوبِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you

[Jews, about the description and the qualities of Prophet Muhammad Peace be upon him , that which are written in the **Taurât** (Torah)] ,

لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (٧٦)

that they (Muslims) may argue with you (Jews) about it before your Lord?"

Have you (Jews) then no understanding?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ

78. And there are among them (Jews) unlettered people, who know not the Book,

وَأِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨)

but they trust upon false desires and they but guess.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

79. Then woe to those who write the Book with their own hands

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

and then say, "This is from Allâh," to purchase with it a little price!

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (٧٩)

Woe to them for what their hands have written and woe to them for that they earn thereby.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

Say (O Muhammad Peace be upon him to them):

"Have you taken a covenant from Allâh, so that Allâh will not break His Covenant?

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠)

Or is it that you say of Allâh what you know not?"

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ

81. Yes!

Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);

هُمْ فِيهَا خَالِدُونَ (٨١)

they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ

82. And those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise,

هُمْ فِيهَا خَالِدُونَ (٨٢)

they will dwell therein forever.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone)

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

and be dutiful and good to parents, and to kindred, and to orphans and **Al-Masâkin** (the poor),

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform **As-Salât** (**Iqâmat-as-Salât**), and give **Zakât**.

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (٨٣)

Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubî.).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

84. And (remember) when We took your covenant (saying):

- Shed not the blood of your people,
- nor turn out your own people from their dwellings.

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ (٨٤)

Then, (this) you ratified and (to this) you bear witness.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ

85. After this, it is you who kill one another and drive out a party of you from their homes,

تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

assist (their enemies) against them, in sin and transgression.

وَإِنْ يَأْتُواكُمُ اسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.

أَفْتَوْمُنُونَ بِنِعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ

Then do you believe in a part of the Scripture and reject the rest?

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

Then what is the recompense of those who do so among you, except disgrace in the life of this world,

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)

and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

86. Those are they who have bought the life of this world at the price of the Hereafter.

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (٨٦)

Their torment shall not be lightened nor shall they be helped.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَوَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

87. And indeed, We gave **Mûsa** (Moses) the Book and followed him up with a succession of Messengers.

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And We gave '**Isa** (Jesus), the son of **Maryam** (Mary), clear signs and supported him with **Rûh-ul-Qudus** [Jibrael (Gabriel)].

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant?

فَقَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ (٨٧)

Some, you disbelieved and some, you killed.

وَقَالُوا قُلُوبُنَا غُلْفٌ

88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)."

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (٨٨)

Nay,

Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ

89. And when there came to them (the Jews), a Book (this **Qur'ân**) from Allâh confirming what is with them [the **Taurât** (Torah) and the **Injeel** (Gospel)],

وَكَانُوا مِنْ قَبْلُ يُسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved,

فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩)

then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the **Qur'ân**),

بَعِيًّا أَنْ يُنَزَّلُ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

grudging that Allâh should reveal of His Grace unto whom He will of His slaves.

فَبَاوُوا بَغْضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٩٠)

So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us."

وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

And they disbelieve in that which came after it, while it is the truth confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (٩١)

Say (O Muhammad Peace be upon him to them):

"Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

92. And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left,

وَأَنْتُمْ ظَالِمُونَ (٩٢)

and you were Zâlimûn (polytheists and wrong-doers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

They said, "We have heard and disobeyed."

And their hearts absorbed (the worship of) the calf because of their disbelief.

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (٩٣)

Say:

"Worst indeed is that which your faith enjoins on you if you are believers."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ

94. Say to (them):

"If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind,

فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (٩٤)

then long for death if you are truthful."

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٩٥)

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done).

And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allâh (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.).

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)

And Allâh is All-Seer of what they do.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

97. Say (O Muhammad Peace be upon him) :

"Whoever is an enemy to **Jibrael** (Gabriel) (let him die in his fury), for indeed he has brought it (this **Qur'ân**) down to your heart by Allâh's Permission,

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (٩٧)

confirming what came before it [i.e. the **Taurât** (Torah) and the **Injeel** (Gospel)] and guidance and glad tidings for the believers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, **Jibrael** (Gabriel) and **Mikael** (Michael),

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨)

then verily, Allâh is an enemy to the disbelievers."

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (٩٩)

99. And indeed We have sent down to you manifest **Ayât**

(these Verses of the **Qur'ân** which inform in detail about the news of the Jews and their secret intentions, etc.),

and none disbelieve in them but **Fâsiqûn** (those who rebel against Allâh's Command).

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (١٠٠)

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

Nay!

the truth is most of them believe not.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ

101. And when there came to them a Messenger from Allâh (i.e. Muhammad Peace be upon him) confirming what was with them,

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

a party of those who were given the Scripture threw away the Book of Allâh behind their backs

كَأَنَّهُمْ لَا يَعْلَمُونَ (١٠١)

as if they did not know!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ

102. They followed what the **Shayâtin** (devils) gave out (falsely of the magic) in the lifetime of **Sulaimân** (Solomon).

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

Sulaimân did not disbelieve, but the **Shayâtin** (devils) disbelieved, teaching men magic

وَمَا أَنزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ هَارُوتَ وَمَارُوتَ

and such things that came down at Babylon to the two angels, **Hârût** and **Mârût**,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

And from these (angels) people learn that by which they cause separation between man and his wife,

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

but they could not thus harm anyone except by Allâh's Leave.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

And they learn that which harms them and profits them not.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

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

وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١٠٢)

And how bad indeed was that for which they sold their own selves, if they but knew.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ (١٠٣)

103. And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا

104. O you who believe!

Say not (to the Messenger Peace be upon him) **Râ'ina** but say **Unzurna** (Do make us understand) and hear.

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (١٠٤)

And for the disbelievers there is a painful torment. (See Verse 4:46)

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the disbelievers in the Oneness of Allâh, idolaters, polytheists, pagans, etc.)

أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (١٠٥)

And Allâh is the Owner of Great Bounty.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّهَا أَوْ مِثْلَهَا

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

Know you not that Allâh is able to do all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth?

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (١٠٧)

And besides Allâh you have neither any Wali (protector or guardian) nor any helper.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ

108. Or do you want to ask your Messenger (Muhammad Peace be upon him) as Mûsa (Moses) was asked before (i.e. show us openly our Lord?)

وَمَنْ يَتَّبِدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٠٨)

And he who changes Faith for disbelief, verily, he has gone astray from the right way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed,

حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allâh's Messenger) has become manifest unto them.

فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

But forgive and overlook, till Allâh brings His Command.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٠٩)

Verily, Allâh is Able to do all things.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

110. And perform **As-Salât** (**lqâmat-as-Salât**), and give **Zakât**,

وَمَا تَقْدُمُوا لَأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

and whatever of good (**deeds that Allâh loves**) you send forth for yourselves before you, you shall find it with Allâh.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

Certainly, Allâh is All-Seer of what you do.

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَى

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian."

تِلْكَ أَمَانِيُّهُمْ

These are their own desires.

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ (١١١)

Say (**O Muhammad Peace be upon him**), "Produce your proof if you are truthful."

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

112. Yes, but whoever submits his face (**himself**) to Allâh (**i.e. follows Allâh's Religion of Islâmic Monotheism**) and he is a **Muhsin** (**good-doer i.e. performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allâh's Messenger Muhammad Peace be upon him**) then his reward is with his Lord (Allâh),

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١١٢)

on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ

113. The Jews said that the Christians follow nothing (**i.e. are not on the right religion**);

وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

and the Christians said that the Jews follow nothing (**i.e. are not on the right religion**); though they both recite the Scripture.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

Like unto their word, said (**the pagans**) who know not.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١١٣)

Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

114. And who is more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc) in Allâh's Mosques and strive for their ruin?

أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ

It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear.

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (١١٤)

For them there is disgrace in this world, and they will have a great torment in the Hereafter.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

115. And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne).

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (١١٥)

Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him).

بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ (١١٦)

Nay,

to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

117. The Originator of the heavens and the earth.

وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (١١٧)

When He decrees a matter, He only says to it :

"Be!" -

and it is.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ

118. And those who have no knowledge say:

"Why does not Allâh speak to us (face to face) or why does not a sign come to us?"

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ

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

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (١١٨)

We have indeed made plain the signs for people who believe with certainty.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (١١٩)

119. Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islâm),
a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise)
and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire).
And you will not be asked about the dwellers of the blazing Fire.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion.

قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى

Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance.

وَلَنْ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ

And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân),

مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (١٢٠)

then you would have against Allâh neither any Wali (protector or guardian) nor any helper.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book
[the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We
have given the Book (the Qur'ân)]
recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed),
they are the ones that believe therein.

وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (١٢١)

And whoso disbelieves in it (the Qur'ân), those are they who are the losers.
(Tafsir Al-Qurtubî).

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

122. O Children of Israel!
Remember My Favour which I bestowed upon you

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (١٢٢)

and that I preferred you to the 'Alamîn (mankind and jinns) (of your time-period, in the past).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

123. And fear the Day (of Judgement) when no person shall avail another,

وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ (١٢٣)

nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

124. And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled.

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind."

قَالَ وَمِنْ ذُرِّيَّتِي

[Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)."

قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤)

(Allâh) said, "My Covenant (Prophethood, etc.) includes not Zâlimûn (polytheists and wrong-doers)."

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhim (Abraham)

[or the stone on which Ibrâhim (Abraham) stood while he was building the Ka'bah]

as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah),

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا

and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify

بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

126. And (remember) when Ibrâhim (Abraham) said,

"My Lord, make this city (Makkah) a place of security

وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and provide its people with fruits, such of them as believe in Allâh and the Last Day."

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا

He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while,

ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (١٢٦)

then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا

127. And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

"Our Lord!

Accept (this service) from us.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧)

Verily! You are the All-Hearer, the All-Knower."

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

128. "Our Lord!

And make us submissive unto You and of our offspring a nation submissive unto You,

وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

and show us our Manâsik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

129. "Our Lord!

Send amongst them a Messenger of their own.

(and indeed Allâh answered their invocation by sending Muhammad Peace be upon him),

يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

Verily! You are the All-Mighty, the All-Wise."

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

130. And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself?

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)

131. When his Lord said to him, "Submit (i.e. be a Muslim)!"

He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinns and all that exists)."

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob),

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (١٣٢)

(saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."

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

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?"

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

They said,

"We shall worship your Ilâh (God - Allâh), the Ilâh (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac),

إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣)

One Ilâh (God), and to Him we submit (in Islâm)."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

134. That was a nation who has passed away.

They shall receive the reward of what they earned and you of what you earn.

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

And you will not be asked of what they used to do.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا

135. And they say, "Be Jews or Christians, then you will be guided."

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٣٥)

Say (to them, O Muhammad Peace be upon him),

"Nay,

(We follow) only the religion of Ibrâhim (Abraham), Hanifa

[Islâmic Monotheism, i.e. to worship none but Allâh (Alone)],

and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2:105)."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

136. Say (O Muslims),

"We believe in Allâh and that which has been sent down to us

وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

and that which has been sent down to **Ibrâhim** (Abraham), **Ismâ'il** (Ishmael), **Ishâque** (Isaac), **Ya'qûb** (Jacob), and to **Al-Asbât** [the twelve sons of **Ya'qûb** (Jacob)],

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ

and that which has been given to **Mûsa** (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

137. So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition.

فَسِيكَفِيكَهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣٧)

So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (١٣٨)

138. [Our **Sibghah** (religion) is] the **Sibghah** (Religion) of Allâh (Islâm)

and which **Sibghah** (religion) can be better than Allâh's?

And we are His worshippers.

[Tafsir Ibn Kathîr]

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ

139. Say (O Muhammad Peace be upon him to the Jews and Christians),

"Dispute you with us about Allâh while He is our Lord and your Lord?"

وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

And we are to be rewarded for our deeds and you for your deeds.

وَنَحْنُ لَهُ مُخْلِصُونَ (١٣٩)

And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

140. Or say you that **Ibrâhim** (Abraham), **Ismâ'il** (Ishmael), **Ishâque** (Isaac), **Ya'qûb** (Jacob)

وَالْأَسْبَاطُ كَانُوا هُودًا أَوْ نَصَارَىٰ

and **Al-Asbât** [the twelve sons of **Ya'qûb** (Jacob)] were Jews or Christians?

قُلْ أَأَنْتُمْ أَعْلَمُ أَمَ اللَّهُ

Say, "Do you know better or does Allâh (knows better...; that they all were Muslims)?"

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

And who is more unjust than he who conceals the testimony

[i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)]

he has from Allâh?

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٠)

And Allâh is not unaware of what you do."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

141. That was a nation who has passed away.

They shall receive the reward of what they earned, and you of what you earn.

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٤١)

And you will not be asked of what they used to do.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا

142. The fools (pagans, hypocrites, and Jews) among the people will say,

"What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer."

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٤٢)

Say, (O Muhammad)

"To Allâh belong both, east and the west.

He guides whom He wills to a Straight Way."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

143. Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

and the Messenger (Muhammad SAW) be a witness over you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ

And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW)

مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

from those who would turn on their heels (i.e. disobey the Messenger).

وَأِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).

إِنَّ اللَّهَ بِالنَّاسِ لَرَوْؤُفٌ رَحِيمٌ (١٤٣)

Truly, Allâh is full of kindness, the Most Merciful towards mankind.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

144. Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven.

فَلَنُؤَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Surely, We shall turn you to a Qiblah (prayer direction) that shall please you,

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

so turn your face in the direction of Al-Masjid- al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

وَأَنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٤٤)

And Allâh is not unaware of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَتَّبِعُوا قِبْلَتَكَ

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction),

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction).

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

Verily, if you follow their desires after that which you have received of knowledge (from Allâh),

إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ (١٤٥)

then indeed you will be one of the Zâlimûn (polytheists, wrong-doers, etc.).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recognise their sons.

وَأَنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦)

But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the **Taurât** (Torah) and the **Injeel** (Gospel)].

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧)

147. (This is) the truth from your Lord. So be you not one of those who doubt.

وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection).

Truly, Allâh is Able to do all things.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

149. And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid-al-Harâm** (at **Makkah**),

وَأِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٩)

that is indeed the truth from your Lord.

And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

150. And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid-al-Harâm** (at **Makkah**),

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

and wheresoever you are, turn your faces towards it (when you pray), so that men may have no argument against you

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

except those of them that are wrong-doers, so fear them not, but fear Me! -

وَلَأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

And so that I may complete My Blessings on you and that you may be guided.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

151. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the **Qur'ân**) and sanctifying you,

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (١٥١)

and teaching you the Book (the **Qur'ân**) and the **Hikmah** (i.e. **Sunnah**, Islâmic laws and **Fiqh** - jurisprudence), and teaching you that which you used not to know.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ (١٥٢)

152. Therefore remember Me (by praying, glorifying, etc). I will remember you,
and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

153. O you who believe!
Seek help in patience and **As-Salât** (the prayer).
Truly! Allâh is with **As-Sâbirin** (the patient ones, etc.).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أُمُوتَ بَلْ أحيَاء وَلَكِنْ لَا تَشْعُرُونَ (١٥٤)

154. And say not of those who are killed in the Way of Allâh, "They are dead."
Nay,
they are living, but you perceive (it) not.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits,

وَبَشِّرِ الصَّابِرِينَ (١٥٥)

but give glad tidings to **As-Sâbirin** (the patient ones, etc.).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦)

156. Who, when afflicted with calamity, say:
"Truly! To Allâh we belong and truly, to Him we shall return."

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

157. They are those on whom are the **Salawât** (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy,
and it is they who are the guided-ones.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

158. Verily! **As-Safâ** and **Al-Marwah** (two mountains in **Makkah**) are of the Symbols of Allâh.

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

So it is not a sin on him who perform **Hajj** or '**Umrah** (pilgrimage) of the House (the **Ka'bah** at **Makkah**) to perform the going (**Tawâf**) between them (**As-Safâ** and **Al-Marwah**).

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,

مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

after We have made it clear for the people in the Book,

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩)

they are the ones cursed by Allâh and cursed by the cursers.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَثُوبُ عَلَيْهِمْ

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance.

وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠)

And I am the One Who accepts repentance, the Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (١٦١)

and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ (١٦٢)

162. They will abide therein (under the curse in Hell),
their punishment will neither be lightened, nor will they be reprieved.

وَالْهَيْكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

163. And your Ilâh (God) is One Ilâh (God - Allâh),
Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He),
the Most Beneficent, the Most Merciful.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day,

وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

and the ships which sail through the sea with that which is of use to mankind,

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

and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death,

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

and the moving (living) creatures of all kinds that He has scattered therein,

وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

and in the veering of winds and clouds which are held between the sky and the earth,

لَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٦٤)

are indeed **Ayât** (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh).
They love them as they love Allâh.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

But those who believe, love Allâh more (than anything else).

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (١٦٥)

and that Allâh is Severe in punishment.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ

166. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment,

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (١٦٦)

then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرَ فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا

167. And those who followed will say:

"If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ

Thus Allâh will show them their deeds as regrets for them.

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (١٦٧)

And they will never get out of the Fire .

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

168. O mankind!

Eat of that which is lawful and good on the earth,

وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (١٦٨)

and follow not the footsteps of **Shaitân** (Satan).

Verily, he is to you an open enemy.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (١٦٩)

169. [Shaitân (Satan)] commands you only what is evil and **Fahshâ** (sinful),
and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

170. When it is said to them: "Follow what Allâh has sent down."

قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

They say:

"Nay! We shall follow what we found our fathers following."

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ (١٧٠)

(Would they do that!)

Even though their fathers did not understand anything nor were they guided?

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

171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep)
that hears nothing but calls and cries.

صُمُّ بَكْمٌ عُمِّيٌّ فَهُمْ لَا يَعْقِلُونَ (١٧١)

(They are) deaf, dumb and blind. So they do not understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

172. O you who believe (in the Oneness of Allâh - Islâmic Monotheism)!

Eat of the lawful things that We have provided you with,

وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنِزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ

173. He has forbidden you only

- the **Maytatah** (dead animals),
- and blood,
- and the flesh of swine,
- and that which is slaughtered as a sacrifice for others than Allâh

(or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering).

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. .

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٧٣)

Truly, Allâh is Oft-Forgiving, Most Merciful.

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

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things),

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

they eat into their bellies nothing but fire.

وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ

Allâh will not speak to them on the Day of Resurrection, nor purify them,

وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٤)

and theirs will be a painful torment.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness.

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (١٧٥)

So how bold they are (for evil deeds which will push them) to the Fire.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ

176. That is because Allâh has sent down the Book (the Qur'ân) in truth.

وَأِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (١٧٦)

And verily, those who disputed as regards the Book are far away in opposition.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers);

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

but Al-Birr is (the quality of) the one who believes

- in Allâh,
- the Last Day,
- the Angels,
- the Book,
- the Prophets

وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى

and gives his wealth, in spite of love for it,

- to the kinsfolk,

وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

- to the orphans,
- and to Al-Masâkin (the poor),

- and to the wayfarer,
- and to those who ask,
- and to set slaves free, .

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بَعَثَهُمْ إِذَا عَاهَدُوا

- performs **As-Salât** (**Iqâmat-as-Salât**),
- and gives the **Zakât**,
- and who fulfill their covenant when they make it,

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

- and who are **As-Sâbirin** (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

Such are the people of the truth and they are **AlMuttaqûn** (pious - see V.2:2).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ

178. O you who believe!

Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder:

الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى

the free for the free,
the slave for the slave, and
the female for the female.

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ

But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness.

ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

This is an alleviation and a mercy from your Lord.

فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فُلَهُ عَذَابٌ أَلِيمٌ (١٧٨)

So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩)

179. And there is (a saving of) life for you in **Al-Qisâs** (the Law of Equality in punishment), O men of understanding, that you may become **Al-Muttaqûn** (the pious - see V.2:2).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا

180. It is prescribed for you, when death approaches any of you, if he leaves wealth,

الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (١٨٠)

that he make a bequest to parents and next of kin, according to reasonable manners.

(This is) a duty upon **Al-Muttaqûn** (the pious - see V.2:2).

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٨١)

Truly, Allâh is All-Hearer, All-Knower.

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

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٨٢)

Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا

183. O you who believe!

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣)

Observing **As-Saum** (the fasting) is prescribed for you as it was prescribed for those before you, that you may become **Al-Muttaqûn** (the pious - see V.2:2).

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

184. [Observing **Saum** (fasts)] for a fixed number of days,

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

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

And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a **Miskîn** (poor person) (for every day). But whoever does good of his own accord, it is better for him.

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١٨٤)

And that you fast, it is better for you if only you know.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

185. The month of **Ramadân** in which was revealed the **Qur'ân**, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

So whoever of you sights (the crescent on the first night of) the month (of **Ramadân** i.e. is present at his home), he must observe **Saum** (fasts) that month,

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allâh intends for you ease, and He does not want to make things difficult for you.

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُم

(He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you

وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

so that you may be grateful to Him.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

186. And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I respond to the invocations of the suppliant when he calls on Me (without any mediator or intercessor).

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)

So let them obey Me and believe in Me, so that they may be led aright.

أَحَلَّ لَكُمُ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts).

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

They are Libas

[i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabarî],

for you and you are the same for them.

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَقَا عَنْكُمْ

Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.

فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

So now have sexual relations with them and seek that which Allâh has ordained for you (offspring),

وَكُلُّوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night),

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

then complete your **Saum** (fast) till the nightfall.

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

And do not have sexual relations with them (your wives) while you are in **I'tikâf** (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

These are the limits (set) by Allâh, so approach them not.

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

Thus does Allâh make clear His **Ayât** (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become **Al-Muttaqûn** (the pious - see V.2:2).

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases)

لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (١٨٨)

that you may knowingly eat up a part of the property of others sinfully.

يَسْأَلُونَكَ عَنِ الْأَهْلِ

189. They ask you (O Muhammad SAW) about the new moons. .

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى

It is not **Al-Birr** (piety, righteousness, etc.) that you enter the houses from the back but **Al-Birr** (is the quality of the one) who fears Allâh.

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩)

So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا

190. And fight in the Way of Allâh those who fight you, but transgress not the limits.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (١٩٠)

Truly, Allâh likes not the transgressors.

[This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (V.9:36)].

وَأَقْتُلُوهُمْ حَيْثُ تَقْعَمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ

191. And kill them wherever you find them, and turn them out from where they have turned you out.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And **Al-Fitnah** is worse than killing.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ

And fight not with them at **Al-Masjid-al-Harâm** (the sanctuary at Makkah), unless they (first) fight you there.

فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١)

But if they attack you, then kill them.

Such is the recompense of the disbelievers.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩٢)

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

193. And fight them until there is no more **Fitnah** (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

But if they cease, let there be no transgression except against **Az-Zâlimûn** (the polytheists, and wrong-doers, etc.)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (**Qisâs**).

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

Then whoever transgresses the prohibition against you, you transgress likewise against him.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٩٤)

And fear Allâh, and know that Allâh is with **Al-Muttaqûn** (the pious - see V.2:2) .

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

195. And spend in the Cause of Allâh (i.e. **Jihâd** of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh),

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١٩٥)

and do good. Truly, Allâh loves **Al-Muhsinûn** (the good-doers).

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the **Hajj** and '**Umrah** (i.e. the pilgrimage to **Makkah**) for Allâh. But if you are prevented (from completing them), sacrifice a **Hady** (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford,

وَلَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

and do not shave your heads until the **Hady** reaches the place of sacrifice.

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a **Fidyah** (ransom) of either observing **Saum** (fasts) (three days) or giving **Sadaqah** (charity - feeding six poor persons) or offering sacrifice (one sheep).

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

Then if you are in safety and whosoever performs the '**Umrah** in the months of **Hajj**, before (performing) the **Hajj**, (i.e. **Hajj-at-Tamattu'** and **Al-Qirân**), he must slaughter a **Hady** such as he can afford,

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

but if he cannot afford it, he should observe **Saum** (fasts) three days during the **Hajj** and seven days after his return (to his home), making ten days in all.

ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

This is for him whose family is not present at **Al-Masjid-al-Harâm** (i.e. non-resident of **Makkah**).

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٩٦)

And fear Allâh much and know that Allâh is Severe in punishment.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

197. The **Hajj** (pilgrimage) is (in) the well-known (lunar year) months

(i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).

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

So whosoever intends to perform **Hajj** (therein by assuming **Ihrâm**), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the **Hajj**.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

And whatever good you do, (be sure) Allâh knows it.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And take a provision (with you) for the journey, but the best provision is **At-Taqwa** (piety, righteousness, etc.).

وَاتَّقُونَ يَا أُولِي الْأَلْبَابِ (١٩٧)

So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.).

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the **Mash'ar-il-Harâm**.

وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ (١٩٨)

And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٩٩)

Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

200. So when you have accomplished your **Manasik**

[(i.e.

- **Ihrâm**,
- **Tawâf** of the **Ka'bah** and **As-Safâ** and **Al-Marwah**),
- stay at 'Arafât, Muzdalifah and Mina,
- **Ramy** of **Jamarât**, (stoning of the specified pillars in Mina)
- slaughtering of **Hady** (animal, etc.)].

Remember Allâh as you remember your forefathers or with a far more remembrance.

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ (٢٠٠)

But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

وَمِنْهُمْ مَّن يَقُولُ

201. And of them there are some who say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (٢٠١)

"Our Lord!

Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

202. For them there will be allotted a share for what they have earned.
And Allâh is Swift at reckoning.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

203. And remember Allâh during the appointed Days.

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

But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (٢٠٣)

and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا

204. And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life,

وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (٢٠٤)

and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ

205. And when he turns away (from you "O Muhammad SAW"), his effort in the land is to make mischief therein and to destroy the crops and the cattle,

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (٢٠٥)

and Allâh likes not mischief.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime.

فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (٢٠٦)

So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh.

وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ (٢٠٧)

And Allâh is full of Kindness to (His) slaves.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

208. O you who believe!

Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan).

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٢٠٨)

Verily! He is to you a plain enemy.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٠٩)

209. Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'an, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?

(Then) the case would be already judged.

وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ (٢١٠)

And to Allâh return all matters (for decision).

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ

211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢١١)

And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief),] then surely, Allâh is Severe in punishment.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ

But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection.

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٢١٢)

And Allâh gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings,

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

and with them He sent the Scripture in truth to judge between people in matters wherein they differed.

وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ

And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.

فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ

Then Allâh by His Leave guided those who believed to the truth of that wherein they differed.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣)

And Allâh guides whom He wills to a Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?

مَسَّتْهُمْ الْبُسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا

They were afflicted with severe poverty and ailments and were so shaken

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ

the Messenger and those who believed along with him said,

"When (will come) the Help of Allâh?"

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (٢١٤)

Yes! Certainly, the Help of Allâh is near!

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

215. They ask you (O Muhammad SAW) what they should spend.

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

Say:

Whatever you spend of good must be for

- parents and
- kindred and
- orphans and
- AlMasâkin (the poor) and
- the wayfarers,

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢١٥)

and whatever you do of good deeds, truly, Allâh knows it well.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ

216. Jihâd (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it,

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

and it may be that you dislike a thing which is good for you

وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

and that you like a thing which is bad for you.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢١٦)

Allâh knows but you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

217. They ask you concerning fighting in the Sacred Months.

(i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar)

قُلْ قِتَالٌ فِيهِ كَبِيرٌ

Say,

"Fighting therein is a great (transgression)

وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

but a greater (transgression) with Allâh is

- to prevent mankind from following the Way of Allâh,
- to disbelieve in Him,
- to prevent access to **Al-Masjid-al-Harâm** (at **Makkah**), and to drive out its inhabitants,

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

and **Al-Fitnah** is worse than killing.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا

And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ

And whosoever of you turns back from his religion and dies as a disbeliever,

فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

then his deeds will be lost in this life and in the Hereafter,

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢١٧)

and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh,

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢١٨)

all these hope for Allâh's Mercy.

And Allâh is Oft-Forgiving, Most-Merciful.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

219. They ask you (O Muhammad SAW) concerning alcoholic drink and gambling.

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

Say:

"In them is a great sin, and (some) benefit for men,
but the sin of them is greater than their benefit."

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

And they ask you what they ought to spend.

قُلِ الْعَفْوَ

Say:

"That which is beyond your needs."

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

Thus Allâh makes clear to you His Laws in order that you may give thought."

فِي الدُّنْيَا وَالْآخِرَةِ

220. In this worldly life and in the Hereafter.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى

And they ask you concerning orphans.

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

Say:

"The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property).

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٢٠)

And if Allâh had wished, He could have put you into difficulties.

Truly, Allâh is All-Mighty, All-Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ

221. And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).

وَلَا مَـؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

And indeed a slave woman who believes is better than a (free) **Mushrikah** (idolatress, etc.), even though she pleases you.

وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

And give not (your daughters) in marriage to **Al-Mushrikûn** till they believe (in Allâh Alone)

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

a believing slave is better than a (free) **Mushrik** (idolater, etc.), even though he pleases you.

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

Those (**Al-Mushrikûn**) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave,

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٢١)

and makes His **Ayât** (proofs, evidences, verses, lessons, revelations, etc.) clear to mankind that they may remember.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ

222. They ask you concerning menstruation. .

قُلْ هُوَ أَدَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ

that is an **Adha**

(a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses),

therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath).

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّٰهُ

And when they have purified themselves, then go in unto them as Allâh has ordained for you. (go in unto them in any manner as long as it is in their vagina).

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (٢٢٢)

Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves

(by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ

223. Your wives are a tilth for you, so go to your tilth

(have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus),

when or how you will,

and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your own selves.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣)

And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ

224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind.

وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٢٤)

And Allāh is All-Hearer, All-Knower

(i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.

وَاللَّهُ غَفُورٌ حَلِيمٌ (٢٢٥)

And Allāh is Oft-Forgiving, Most-Forbearing.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ

226. Those who take an oath not to have sexual relation with their wives must wait four months,

فَإِنْ فَأَوْوُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٢٢٦)

then if they return (change their idea in this period), verily, Allāh is Oft-Forgiving, Most Merciful.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٢٧)

227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods,

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا

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

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable,

وَالرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٢٢٨)

but men have a degree (of responsibility) over them.

And Allâh is All-Mighty, All-Wise.

الطَّلَاقُ مَرَّتَانٍ فإمساكٌ بمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ

229. The divorce is twice,

after that, either you retain her on reasonable terms or release her with kindness.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ

And it is not lawful for you (men) to take back (from your wives) any of your **Mahr** (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis).

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

Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the **Mahr** or a part of it) for her **Al-Khul'** (divorce).

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

These are the limits ordained by Allâh, so do not transgress them.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٢٢٩)

And whoever transgresses the limits ordained by Allâh, then such are the **Zâlimûn** (wrong-doers, etc.).

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. .

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

Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh.

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (٢٣٠)

These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis.

وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

But do not take them back to hurt them, and whoever does that, then he has wronged himself.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا

And treat not the Verses (Laws) of Allâh as a jest,

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ

but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islâmic jurisprudence, etc.) whereby He instructs you.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٣١)

And fear Allâh, and know that Allâh is All-Aware of everything.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis.

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

This (instruction) is an admonition for him among you who believes in Allâh and the Last Day.

ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢٣٢)

That is more virtuous and purer for you. Allâh knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling,

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

No person shall have a burden laid on him greater than he can bear.

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ

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

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ

And on the (father's) heir is incumbent the like of that (which was incumbent on the father).

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا

If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ

And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٣)

And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days,

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ

then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry).

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٣٤)

And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself,

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاخِذُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy").

وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ

And do not consummate the marriage until the term prescribed is fulfilled.

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ

And know that Allâh knows what is in your minds, so fear Him.

وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (٢٣٥)

And know that Allâh is Oft-Forgiving, Most Forbearing.

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

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their **Mahr** (bridal money given by the husband to his wife at the time of marriage).

وَمَتَّعُوهُنَّ

But bestow on them (a suitable gift),

عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (٢٣٦)

the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the **Mahr** (bridal money given by the husbands to his wife at the time of marriage),

فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr.

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, right-ousness, etc.). And do not forget liberality between yourselves.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٧)

Truly, Allâh is All-Seer of what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨)

238. Guard strictly (five obligatory) AsSalawât (the prayers) especially the middle Salât (i.e. the best prayer 'Asr).

And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].

فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا

239. And if you fear (an enemy), perform Salât (prayer) on foot or riding.

فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (٢٣٩)

And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

240. And those of you who die and leave behind wives

وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

should bequeath for their wives a year's maintenance and residence without turning them out,

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

but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage).

وَاللَّهُ عَزِيزٌ حَكِيمٌ (٢٤٠)

And Allâh is All-Mighty, All-Wise.

[The order of this Verse has been cancelled (abrogated) by Verse 4:12].

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (٢٤١)

241. And for divorced women, maintenance (should be provided) on reasonable (scale).

This is a duty on Al-Muttaqûn (the pious - see V.2:2).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٢٤٢)

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ

243. Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death?

فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

Allâh said to them, "Die".

And then He restored them to life.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٢٤٣)

Truly, Allâh is full of Bounty to mankind, but most men thank not.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٤٤)

244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (٢٤٥)

And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

246. Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses)?

إِذْ قَالُوا لِنَبِيٍِّّ لَّهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way."

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

He said, "Would you then refrain from fighting, if fighting was prescribed for you?"

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

They said,

"Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?"

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

But when fighting was ordered for them, they turned away, all except a few of them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٢٤٦)

And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

247. And their Prophet (Samuel) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you."

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

They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth."

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

He said:

"Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature.

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ

And Allâh grants His Kingdom to whom He wills.

وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)

And Allâh is All-Sufficient for His creatures' needs, All-Knower."

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

248. And their Prophet (Samuel) said to them:

Verily! The sign of His Kingdom is that there shall come to you **At-Tâbût** (a wooden box), wherein is **Sakinah** (peace and reassurance) from your Lord

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

and a remnant of that which **Musâ** (Moses) and **Hârûn** (Aaron) left behind, carried by the angels.

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ (٢٤٨)

Verily, in this is a sign for you if you are indeed believers.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بَنَهَرٍ

249. Then when **Talût** (Saul) set out with the army, he said:

"Verily! Allâh will try you by a river.

فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ

So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand."

فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

Yet, they drank thereof, all, except a few of them.

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

So when he had crossed it (the river), he and those who believed with him, they said:

"We have no power this day against **Jalût** (Goliath) and his hosts."

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلاَقُوا اللَّهَ

But those who knew with certainty that they were to meet their Lord, said:

كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةً بِإِذْنِ اللَّهِ

"How often a small group overcame a mighty host by Allâh's Leave?"

وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

And Allâh is with **As-Sâbirin** (the patient ones, etc.).

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

250. And when they advanced to meet **Jalût** (Goliath) and his forces, they invoked:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥٠)

"Our Lord!

Pour forth on us patience and make us victorious over the disbelieving people."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ

251. So they routed them by Allâh's Leave and **Dawûd** (David) killed **Jalût** (Goliath),

وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

and Allâh gave him **[Dawûd (David)]** the kingdom [after the death of **Talût** (Saul) and Samuel] and **AlHikmah** (Prophethood), and taught him of that which He willed.

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ

And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief.

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (٢٥١)

But Allâh is full of Bounty to the '**Alamîn** (mankind, jinns and all that exists).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ (٢٥٢)

252. These are the Verses of Allâh, We recite them to you (O Muhammad SAW) in truth, and surely, you are one of the Messengers (of Allâh).

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

253. Those Messengers! We preferred some to others;

مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

to some of them Allâh spoke (directly); others He raised to degrees (of honour);

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

and to '**Isa** (Jesus), the son of **Maryam** (Mary), We gave clear proofs and evidences, and supported him with **Rûh-ul-Qudus** [Jibrael (Gabriel)].

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ

If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them,

وَلَكِنْ اِخْتَلَفُوا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ

but they differed - some of them believed and others disbelieved.

وَلَوْ شَاءَ اللّٰهُ مَا اقْتَتَلُوا وَلَكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣)

If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَا أَيُّهَا الَّذِينَ آمَنُوا

254. O you who believe!

اُنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ اَنْ يَّآتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (٢٥٤)

And it is the disbelievers who are the **Zâlimûn** (wrong-doers, etc.).

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ

255. **Allâh! Lâ ilâha illa Huwa** (none has the right to be worshipped but He),

the Ever Living, the One Who sustains and protects all that exists.

لَّا تَاْخُذُهٗ سِنَةٌ وَلَا نَوْمٌ

Neither slumber, nor sleep overtake Him.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

To Him belongs whatever is in the heavens and whatever is on earth.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ

Who is he that can intercede with Him except with His Permission?

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter .

وَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ

And they will never compass anything of His Knowledge except that which He wills.

وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا

His **Kursî** extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them.

وَهُوَ الْعَلِيُّ الْعَظِيْمُ (٢٥٥)

And He is the Most High, the Most Great.

[This Verse 2:255 is called **Ayat-ul-Kursî**.]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

256. There is no compulsion in religion.

Verily, the Right Path has become distinct from the wrong path.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

Whoever disbelieves in **Tāghūt** and believes in Allāh, then he has grasped the most trustworthy handhold that will never break.

وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

And Allāh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

257. Allāh is the **Walī** (Protector or Guardian) of those who believe. He brings them out from darkness into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

But as for those who disbelieve, their **Auliya** (supporters and helpers) are **Tāghūt** [false deities and false leaders, etc.], they bring them out from light into darkness.

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

Those are the dwellers of the Fire, and they will abide therein forever.

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

258. Have you not looked at him who disputed with **Ibrāhim** (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom?

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

When **Ibrāhim** (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death."

قَالَ أَنَا أَحْيِي وَأُمِيتُ

He said, "I give life and cause death."

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

Ibrāhim (Abraham) said,

"Verily! Allāh causes the sun to rise from the east; then cause it you to rise from the west."

فَبُهِتَ الَّذِي كَفَرَ

So the disbeliever was utterly defeated.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨)

And Allāh guides not the people, who are **Zālimûn** (wrong-doers, etc.).

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

259. Or like the one who passed by a town and it had tumbled over its roofs.

قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

He said: "Oh! How will Allâh ever bring it to life after its death?"

فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ

So Allâh caused him to die for a hundred years, then raised him up (again).

He said: "How long did you remain (dead)?"

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

He (the man) said: "(Perhaps) I remained (dead) a day or part of a day".

قَالَ بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

He said:

"Nay,

you have remained (dead) for a hundred years,

look at your food and your drink, they show no change;

وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ

and look at your donkey!

And thus We have made of you a sign for the people.

وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Look at the bones,

how We bring them together and clothe them with flesh".

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٥٩)

When this was clearly shown to him, he said,

"I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

260. And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead."

قَالَ أَوْلَمْ تُؤْمِنِ

He (Allâh) said: "Do you not believe?"

قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي

He [Ibrâhim (Abraham)] said:

"Yes (I believe),

but to be stronger in Faith."

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

He said:

"Take four birds, then cause them to incline towards you

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا

(then slaughter them, cut them into pieces),

and then put a portion of them on every hill, and call them, they will come to you in haste.

وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

And know that Allâh is All-Mighty, All-Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

261. The likeness of those who spend their wealth in the Way of Allâh,

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّمَّنْ حَبَّةٌ

is as the likeness of a grain (of corn);

it grows seven ears, and each ear has a hundred grains.

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١)

Allâh gives manifold increase to whom He pleases.

And Allâh is All-Sufficient for His creatures' needs, All-Knower.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

262. Those who spend their wealth in the Cause of Allâh,

ثُمَّ لَا يُلْتَبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٦٢)

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

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ

263. Kind words and forgiving of faults are better than **Sadaqah** (charity) followed by injury.

وَاللَّهُ غَنِيٌّ حَلِيمٌ (٢٦٣)

And Allâh is Rich (Free of all wants) and He is Most-Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَىٰ

264. O you who believe!

Do not render in vain your **Sadaqah** (charity) by reminders of your generosity or by injury,

كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare.

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا

They are not able to do anything with what they have earned.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤)

And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause),

كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٦٥)

And Allâh is All-Seer of (knows well) what you do.

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ

266. Would any of you wish to have a garden with date-palms and vines,

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

with rivers flowing underneath, and all kinds of fruits for him therein,

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ

while he is stricken with old age, and his children are weak (not able to look after themselves),

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

then it is struck with a fiery whirlwind, so that it is burnt?

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦)

Thus does Allâh make clear His **Ayât** (proofs, evidences, verses) to you that you may give thought.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

267. O you who believe!

Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you,

وَلَا تَيْمَمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ

and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (٢٦٧)

And know that Allâh is Rich (Free of all wants), and Worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

268. **Shaitân** (Satan) threatens you with poverty and orders you to commit **Fahshâ** (evil deeds, illegal sexual intercourse, sins etc.);

وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦٨)

whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

269. He grants **Hikmah** to whom He pleases, and he, to whom **Hikmah** is granted, is indeed granted abundant good.

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٢٦٩)

But none remember (will receive admonition) except men of understanding.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ

270. And whatever you spend for spendings (e.g., in **Sadaqah** - charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٧٠)

And for the **Zâlimûn** (wrong-doers, etc.) there are no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ

271. If you disclose your **Sadaqât** (alms-giving), it is well,

وَأِنْ تُخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ

but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١)

And Allâh is Well-Acquainted with what you do.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

272. Not upon you (Muhammad SAW) is their guidance, but Allâh guides whom He wills.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلأنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٢٧٢)

And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

273. (Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work).

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ

The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark,

لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا

they do not beg of people at all.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢٧٣)

And whatever you spend in good, surely Allâh knows it well.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٤)

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

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

275. Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.

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

That is because they say: "Trading is only like Ribâ (usury),"

whereas Allâh has permitted trading and forbidden Ribâ (usury).

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

So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge);

وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧٥)

but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.

يَمْحَقُ اللَّهُ الرِّبَا وَيَرْبِي الصَّدَقَاتِ

276. Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.)

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦)

And Allâh likes not the disbelievers, sinners.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

277. Truly those who believe, and do deeds of righteousness, and perform **As-Salât** (*lqâmat-as-Salât*), and give **Zakât**,

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٧)

they will have their reward with their Lord.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (٢٧٨)

278. O you who believe!

Be afraid of Allâh and give up what remains (due to you) from **Ribâ** (usury) (from now onward), if you are (really) believers.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

279. And if you do not do it, then take a notice of war from Allâh and His Messenger

وَإِن تَبْتَئُوا فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تُظْلَمُونَ وَلَا تُظْلَمُونَ (٢٧٩)

but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay,

وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (٢٨٠)

but if you remit it by way of charity, that is better for you if you did but know.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

281. And be afraid of the Day when you shall be brought back to Allâh.

ثُمَّ نُوَفِّي كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢٨١)

Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

282. O you who believe!

When you contract a debt for a fixed period, write it down.

وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

Let a scribe write it down in justice between you.

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ

Let not the scribe refuse to write as Allâh has taught him,

فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا

But if the debtor is of poor understanding, or weak,

أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

or is unable himself to dictate, then let his guardian dictate in justice.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ

And get two witnesses out of your own men.

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ

And if there are not two men (available), then a man and two women,

مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا

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

وَلَا تَسَاءَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ

You should not become weary to write it (your contract), whether it be small or big, for its fixed term,

ذَلِكَمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا

that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves,

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down.

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ

But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm,

وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ

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

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٨٢)

So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging);

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فُلْيُودٌ الَّذِي أَوْثَمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ

then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord.

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ

And conceal not the evidence for he, who hides it, surely his heart is sinful.

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨٣)

And Allâh is All-Knower of what you do.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

284. To Allâh belongs all that is in the heavens and all that is on the earth,

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ

and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it.

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

Then He forgives whom He wills and punishes whom He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٨٤)

And Allâh is Able to do all things.

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

285. The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers.

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

Each one believes in Allâh, His Angels, His Books, and His Messengers.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

They say, "We make no distinction between one another of His Messengers" -

وَقَالُوا سَمِعْنَا وَأَطَعْنَا

and they say, "We hear, and we obey."

غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥)

(We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

286. Allâh burdens not a person beyond his scope.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord!

Punish 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 You did lay on those before us (Jews and Christians);

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

our Lord!

Put not on us a burden greater than we have strength to bear.

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

Pardon us and grant us Forgiveness. Have mercy on us.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

You are our **Maulâ** (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."



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