

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

O you who believe! Stand out firmly for Allâh and be just witnesses

Al Ma'dah

(The Table Spread)

In the name of Allah, Most Gracious, Most Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

1. O you who believe!

Fulfill (your) obligations.

أَحَلَّتْ لَكُمْ بِهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ

Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein),

غَيْرَ مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage).

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (١)

Verily, Allâh commands that which He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ

2. O you who believe!

Violate not the sanctity

- of the Symbols of Allâh,
- nor of the Sacred Month,

وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

- nor of the animals brought for sacrifice,
- nor the garlanded people or animals, etc.

[Marked by the garlands on their necks made from the outer part of the treestems (of *Makkah*) for their security]

وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا

- nor the people coming to the Sacred House (*Makkah*), seeking the bounty and good pleasure of their Lord.

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

But when you finish the *Ihrâm* (of *Hajj* or '*Umrah*), you may hunt,

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

and let not the hatred of some people in (once) stopping you from AlMasjidAlHarâm (at Makkah) lead you to transgression (and hostility on your part).

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى

Help you one another in AlBirr and AtTaqla (virtue, righteousness and piety);

وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللّٰهَ

but do not help one another in sin and transgression.

And fear Allâh.

اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ (٢)

Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَا اَهْلٌ لِّغَيْرِ اللّٰهِ بِهِ

3. Forbidden to you (for food) are:

- Al-Maytatah (the dead animals - cattle-beast not slaughtered),
- blood,
- the flesh of swine,

and the meat of that which has been slaughtered as

- a sacrifice for others than Allâh,
- or has been slaughtered for idols, etc.,
- or on which Allâh's Name has not been mentioned while slaughtering,

وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ

and that which has been killed

- by strangling,
- or by a violent blow,
- or by a headlong fall,
- or by the goring of horns -

وَمَا اَكَلَ السَّبْعُ اِلَّا مَا ذَكَّيْنٰمْ

- and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death)

وَمَا ذُبَحَ عَلَى النَّصَبِ وَاَنْ تَسْتَغْسِمُوْا بِالْاَزْلَامِ ذَلِكُمْ فَسْقٌ

- and that which is sacrificed (slaughtered) on AnNusub (stone altars).
- (Forbidden) also is to use arrows seeking luck or decision,
- (all) that is Fisqun (disobedience of Allâh and sin).

اَلْيَوْمَ يَنْسِ الْاٰذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.

فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats),

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣)

then surely, Allâh is OftForgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أَحِلَّ لَهُمْ

4. They ask you (O Muhammad SAW) what is lawful for them (as food).

قُلْ أَحِلَّ لَكُمْ الطَّيِّبَاتُ

Say:

"Lawful unto you are **AtTayyibât**

[all kind of **Halâl** (lawful/good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.).]

وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh;

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ

so eat of what they catch for you, but pronounce the Name of Allâh over it,

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (٤)

and fear Allâh.

Verily, Allâh is Swift in reckoning."

الْيَوْمَ أَحِلَّ لَكُمْ الطَّيِّبَاتُ

5. Made lawful to you this day are **AtTayyibât** ,

[all kinds of **Halâl** (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.)]

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَّكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ

The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time,

إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ

when you have given their due **Mahr** (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

And whosoever disbelieves in the Oneness of Allâh and in all the other Articles of Faith, [i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)] then fruitless is his work,

وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٥)

and in the Hereafter he will be among the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

6. O you who believe!

When you intend to offer **As-Salât** (the prayer),

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

- wash your faces and your hands (forearms) up to the elbows,
- rub (by passing wet hands over) your heads,
- and (wash) your feet up to ankles.

وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

If you are in a state of **Janâba** (i.e. had a sexual discharge), purify yourself (bathe your whole body).

وَأِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ

But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse)

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

and you find no water, then perform **Tayammum** with clean earth and rub therewith your faces and hands.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

Allâh does not want to place you in difficulty,

وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

but He wants to purify you, and to complete His Favour on you that you may be thankful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ

7. And remember Allâh's Favour upon you and His Covenant with which He bound you

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

when you said: "We hear and we obey."

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٧)

And fear Allâh. Verily, Allâh is AllKowner of the secrets of (your) breasts.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

8. O you who believe!

Stand out firmly for Allâh and be just witnesses

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا

and let not the enmity and hatred of others make you avoid justice.

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ

Be just: that is nearer to piety, and fear Allâh.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (٨)

Verily, Allâh is WellAcquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٩)

9. Allâh has promised those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (١٠)

10. They who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hellfire.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

11. O you who believe!

Remember the Favour of Allâh unto you

إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

when some people desired (made a plan) to stretch out their hands against you, but (Allâh) withheld their hands from you.

وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

So fear Allâh.

And in Allâh let believers put their trust.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَآئِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

12. Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them.

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

And Allâh said: "I am with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

- if you perform **As-Salât** (Iqâmat-as-Salât)
- and give **Zakât**
- and believe in My Messengers;
- honour and assist them,
- and lend to Allâh a good loan.

لَأَكْفِرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise).

فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٢)

But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

13. So because of their breach of their covenant, We cursed them, and made their hearts grow hard.

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ

And you will not cease to discover deceit in them, except a few of them.

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١٣)

But forgive them, and overlook (their misdeeds). Verily, Allâh loves **AlMuhsinûn** (gooddoers - see V.2:112).

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ

14. And from those who call themselves Christians, We took their covenant,

فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

but they have abandoned a good part of the Message that was sent to them.

فَأَعَرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

So We planted amongst them enmity and hatred till the Day of Resurrection ,
(when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience)

وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ (١٤)

and Allâh will inform them of what they used to do.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

15. O people of the Scripture (Jews and Christians)!

Now has come to you Our Messenger (Muhammad SAW)

يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥)

Indeed, there has come to you from Allâh a light (Prophet Muhammad SAW) and a plain Book (this Qur'ân).

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace,

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٦)

and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

17. Surely, in disbelief are they who say that Allâh is the **Messiah**, son of **Maryam** (Mary).

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا

Say (O Muhammad SAW):

"Who then has the least power against Allâh, if He were to destroy the **Messiah**, son of **Maryam** (Mary), his mother, and all those who are on the earth together?"

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

And to Allâh belongs the dominion of the heavens and the earth, and all that is between them.

يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧)

He creates what He wills.

And Allâh is Able to do all things.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

18. And (both) the Jews and the Christians say:

"We are the children of Allâh and His loved ones."

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ

Say: "Why then does He punish you for your sins?"

Nay, you are but human beings, of those He has created,

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

He forgives whom He wills and He punishes whom He wills.

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ (١٨)

And to Allâh belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ

19. O people of the Scripture (Jews and Christians)!

Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers,

أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

lest you say: "There came unto us no bringer of glad tidings and no warner."

But now has come unto you a bringer of glad tidings and a warner.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٩)

And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا

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

"O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings,

وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ (٢٠)

and gave you what He had not given to any other among the 'Alamîn (mankind and jinns, in the past)."

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you,

وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (٢١)

and turn not back (in flight) for then you will be returned as losers."

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

22. They said:

"O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it;

فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ (٢٢)

when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace [they were Yûsha' (Joshua) and Kâlab (Caleb)] said: "Assault them through the gate,

فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ

for when you are in, victory will be yours,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ (٢٣)

and put your trust in Allâh if you are believers indeed."

قَالُوا يَا مُوسَى إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا

24. They said:

"O **Mûsa** (Moses)! We shall never enter it as long as they are there.

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ (٢٤)

So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ (٢٥)

25. He [**Mûsa** (Moses)] said:

"O my Lord! I have power only over myself and my brother, so separate us from the people who are the **Fâsiqûn** (rebellious and disobedient to Allâh)!"

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ

26. (Allâh) said:

"Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land.

فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦)

So be not sorrowful over the people who are the **Fâsiqûn** (rebellious and disobedient to Allâh)."

وَآتِلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

27. And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of **Adam** [**Hâbil** (Abel) and **Qâbil** (Cain)] in truth;

إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other.

قَالَ لَأَقْتُلَنَّكَ

The latter said to the former: "I will surely kill you."

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (٢٧)

The former said: "Verily, Allâh accepts only from those who are **Al-Muttaqûn** (the pious - see V.2:2)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (٢٨)

for I fear Allâh; the Lord of the 'Alamîn (mankind, jinns, and all that exists)."

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire,

وَذَلِكَ جَزَاءُ الظَّالِمِينَ (٢٩)

and that is the recompense of the Zâlimûn (polytheists and wrongdoers)."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (٣٠)

30. So the Nafs (self) of the other (latter one) encouraged him and made fairseeming to him the murder of his brother;

he murdered him and became one of the losers.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ

31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother.

قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي

He (the murderer) said:

"Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?"

فَأَصْبَحَ مِنَ النَّادِمِينَ (٣١)

Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ

32. Because of that We ordained for the Children of Israel

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind,

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

and if anyone saved a life, it would be as if he saved the life of all mankind.

وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (٣٢)

And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land

أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ

is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.

ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣)

That is their disgrace in this world, and a great torment is theirs in the Hereafter.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٤)

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power;

in that case, know that Allâh is OftForgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

35. O you who believe! Do your duty to Allâh and fear Him.

Seek the means of approach to Him,

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)

and strive hard in His Cause as much as you can. So that you may be successful.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا

36. Verily, those who disbelieve, if they had all that is in the earth,

وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ

and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them,

وَلَهُمْ عَذَابٌ أَلِيمٌ (٣٦)

and theirs would be a painful torment.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا

37. They will long to get out of the Fire, but never will they get out therefrom,

وَلَهُمْ عَذَابٌ مُّقِيمٌ (٣٧)

and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

38. Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed,

نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٣٨)

a punishment by way of example from Allâh. And Allâh is AllPowerful, AllWise.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance).

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٩)

Verily, Allâh is OftForgiving, Most Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth!

يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ

He punishes whom He wills and He forgives whom He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤٠)

And Allâh is Able to do all things.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ

41. O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you,

مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ

of such who say: "We believe" with their mouths but their hearts have no faith.

وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ

And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you.

يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ

They change the words from their places;

يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

they say, "If you are given this, take it, but if you are not given this, then beware!"

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

And whomsoever Allâh wants to put in **AlFitnah** [error, because of his rejecting the Faith], you can do nothing for him against Allâh.

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ

Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy);

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٤١)

for them there is a disgrace in this world, and in the Hereafter a great torment.

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ

42. (They like to) listen to falsehood, to devour anything forbidden.

فَإِنْ جَاؤُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

So if they come to you (O Muhammad SAW), either judge between them, or turn away from them.

وَأِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا

If you turn away from them, they cannot hurt you in the least.

وَأِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٢٤)

And if you judge, judge with justice between them.

Verily, Allâh loves those who act justly.

وَكَيْفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ

43. But how do they come to you for decision while they have the **Taurât** (Torah), in which is the (plain) Decision of Allâh;

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ (٢٥)

yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

44. Verily, We did send down the **Taurât** (Torah) [to **Mûsa** (Moses)], therein was guidance and light,

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ

by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews.

And the rabbis and the priests [too judged the Jews by the **Taurât** (Torah) after those Prophets]

بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto.

فَلَا تَخْشَوُا النَّاسَ وَخَشَوُا اللَّهَ وَلا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price.

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٢٦)

And whosoever does not judge by what Allâh has revealed, such are the **Kâfirûn** (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ

45. And We ordained therein for them:

- "Life for life,
- eye for eye,

وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ

- nose for nose,
- ear for ear,
- tooth for tooth,
- and wounds equal for equal."

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ

But if anyone remits the retaliation by way of charity, it shall be for him an expiation.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٤٥)

And whosoever does not judge by that which Allâh has revealed, such are the **Zâlimûn** (polytheists and wrongdoers - of a lesser degree).

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

46. And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary), confirming the **Taurât** (Torah) that had come before him,

وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ

and We gave him the **Injeel** (Gospel), in which was guidance and light

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (٤٦)

and confirmation of the **Taurât** (Torah) that had come before it, a guidance and an admonition for **Al-Muttaqûn** (the pious - see V.2:2).

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ

47. Let the people of the **Injeel** (Gospel) judge by what Allâh has revealed therein.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤٧)

And whosoever does not judge by what Allâh has revealed (then) such (people) are the **Fâsiqûn** [the rebellious i.e. disobedient (of a lesser degree) to Allâh].

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

48. And We have sent down to you (O Muhammad SAW) the Book (this **Qur'ân**) in truth, confirming the Scripture that came before it and **Mohayminan** (trustworthy in highness and a witness) over it (old Scriptures).

فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

To each among you, We have prescribed a law and a clear way.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

If Allâh willed, He would have made you one nation, but that (He) may test you in what He has given you;

so strive as in a race in good deeds.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٤٨)

The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَن اَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

49. And so judge (you O Muhammad SAW) between them by what Allâh has revealed and follow not their vain desires,

وَاحْذَرُهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allâh has sent down to you.

فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ

And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs.

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ (٤٩)

And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ

50. Do they then seek the judgement of (the Days of) Ignorance?

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ (٥٠)

And who is better in judgement than Allâh for a people who have firm Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ

51. O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.),

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

they are but Auliya' to one another.

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ

And if any amongst you takes them as Auliya', then surely he is one of them.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥١)

Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship,

يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَائِرَةٌ

saying: "We fear lest some misfortune of a disaster may befall us."

فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فُيَصْبِحُوا عَلَى مَا أَسَرُّوا فِي

أَنفُسِهِمْ نَادِمِينَ (٥٢)

Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ

53. And those who believe will say:

"Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?"

حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ (٥٣)

All that they did has been in vain (because of their hypocrisy), and they have become the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

54. O you who believe!

Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him;

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

humble towards the believers, stern towards the disbelievers,

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

fighting in the Way of Allâh, and never afraid of the blame of the blamers.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٥٤)

That is the Grace of Allâh which He bestows on whom He wills.

And Allâh is AllSufficient for His creatures' needs, AllKnower.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

55. Verily, your Wali (Protector or Helper) is Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they bow down (submit themselves with obedience to Allâh in prayer).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)

56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا

57. O you who believe!

Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun

مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِّرَ أَوْلِيَاءَ

from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers;

وَاتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ (٥٧)

and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا

58. And when you proclaim the call for **As-Salât** [call for the prayer (**Adhân**)], they take it (but) as a mockery and fun;

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (٥٨)

that is because they are a people who understand not.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ

59. Say:

"O people of the Scripture (**Jews and Christians**)!

Do you criticize us for no other reason than that we believe in Allâh,

وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قَبْلُ وَأَنْ أَكْثَرَكُمْ فَاسِقُونَ (٥٩)

and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are **Fâsiqûn** [rebellious and disobedient (to Allâh)]?"

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ

60. Say (O Muhammad SAW to the people of the Scripture):

"Shall I inform you of something worse than that, regarding the recompense from Allâh:

مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ

those (**Jews**) who incurred the Curse of Allâh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped **Tâghût** (false deities);

أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (٦٠)

such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاؤُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ

61. When they come to you, they say: "We believe."

But in fact they enter with (an intention of) disbelief and they go out with the same.

وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ (٦١)

And Allâh knows all what they were hiding.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ

62. And you see many of them (**Jews**) hurrying for sin and transgression, and eating illegal things [as bribes and **Ribâ** (usury), etc.].

لُبِئْسَ مَا كَانُوا يَعْمَلُونَ (٦٢)

Evil indeed is that which they have been doing.

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things.

لِبَنَسٍ مَا كَانُوا يَصْنَعُونَ (٦٣)

Evil indeed is that which they have been performing.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ

64. The Jews say:

"Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)."

عُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

Be their hands tied up and be they accursed for what they uttered.

Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا

Verily, the Revelation that has come to you from Allâh increases in most of them their obstinate rebellion and disbelief.

وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

We have put enmity and hatred amongst them till the Day of Resurrection.

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on earth.

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ (٦٤)

And Allâh does not like the **Mufsidûn** (mischiefmakers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتٍ
النَّعِيمِ (٦٥)

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allâh) and had become **AlMuttaqûn** (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ أَرْجُلِهِمْ

66. And if only they had acted according to the **Taurât** (Torah), the **Injeel** (Gospel), and what has (now) been sent down to them from their Lord (the **Qur'ân**), they would surely have gotten provision from above them and from underneath their feet.

مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ (٦٦)

There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullâh bin Salâm), but many of them do evil deeds.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

67. O Messenger (Muhammad SAW)!

Proclaim (the Message) which has been sent down to you from your Lord.

وَأِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

And if you do not, then you have not conveyed His Message.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Allâh will protect you from mankind.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (٦٧)

Verily, Allâh guides not the people who disbelieve.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

68. Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)!

You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)."

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا

Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief.

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (٦٨)

So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad SAW and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, -

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا

whosoever believed in Allâh and the Last Day, and worked righteousness,

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٩)

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

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا

70. Verily, We took the covenant of the Children of Israel and sent them Messengers.

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (٧٠)

Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَلَّا تَكُونَ فِئْتَةً فَعَمُوا وَصَمُّوا

71. They thought there will be no **Fitnah** (trial or punishment), so they became blind and deaf;

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ

after that Allâh turned to them (with Forgiveness);
yet again many of them became blind and deaf.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٧١)

And Allâh is the AllSeer of what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

72. Surely, they have disbelieved who say: "Allâh is the **Messiah** [**Iesa** (Jesus)], son of **Maryam** (Mary)."

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ

But the **Messiah** [**Iesa** (Jesus)] said:

"O Children of Israel! Worship Allâh, my Lord and your Lord."

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢)

And for the **Zâlimûn** (polytheists and wrongdoers) there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."
But there is no **ilâh** (god) (none who has the right to be worshipped) but One **Ilâh** (God -Allâh).

وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣)

And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٧٤)

74. Will they not repent to Allâh and ask His Forgiveness?

For Allâh is OftForgiving, Most Merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ

75. The **Messiah** [**Iesa** (Jesus)], son of **Maryam** (Mary), was no more than a Messenger;

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ

many were the Messengers that passed away before him.

His mother [**Maryam** (Mary)] was a **Siddiqah** [i.e. she believed in the words of Allâh and His Books (see Verse 66:12)].

كَانَا يَأْكُلَانِ الطَّعَامَ

They both used to eat food (as any other human being, while Allâh does not eat).

انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (٧٥)

Look how We make the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them,

yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا

76. Say (O Muhammad SAW to mankind):

"How do you worship besides Allâh something which has no power either to harm or to benefit you?

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٧٦)

But it is Allâh Who is the AllHearer, AllKnower."

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

77. Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)!

Exceed not the limits in your religion (by believing in something) other than the truth,

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا

and do not follow the vain desires of people who went astray in times gone by, and who misled many,

وَضَلُّوا عَن سَوَاءِ السَّبِيلِ (٧٧)

and strayed (themselves) from the Right Path."

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ

78. Those among the Children of Israel[]] who disbelieved were cursed by the tongue of **Dawûd** (David) and **'Isa** (Jesus), son of **Maryam** (Mary).

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٧٨)

That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ

79. They used not to forbid one another from the **Munkar** (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed.

لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩)

Vile indeed was what they used to do.

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

80. You see many of them taking the disbelievers as their **Auliya'** (protectors and helpers).

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ (٨٠)

Evil indeed is that which their own selves have sent forward before them,
for that (reason) Allâh's Wrath fell upon them and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ

81. And had they believed in Allâh, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as **Auliya'** (protectors and helpers),

وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ (٨١)

but many of them are the **Fâsiqûn** (rebellious, disobedient to Allâh).

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are **Al-Mushrikûn** (see V.2:105),

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةَ لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى

and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians."

ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ (٨٢)

That is because amongst them are priests and monks, and they are not proud.

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised.

يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٨٣)

They say:

"Our Lord! We believe; so write us down among the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)?

وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ (٨٤)

And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad SAW and his Companions)."

فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise),

they will abide therein forever.

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ (٨٥)

Such is the reward of gooddoers.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (٨٦)

86. But those who disbelieved and belied Our **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا

87. O you who believe! Make not unlawful the **Taiyibât** (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you, and transgress not.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (٨٧)

Verily, Allâh does not like the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

88. And eat of the things which Allâh has provided for you, lawful and good,

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (٨٨)

and fear Allâh in Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths;

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

for its expiation (a deliberate oath)

- feed ten **Masâkin** (poor persons), on a scale of the average of that with which you feed your own families;
- or clothe them;
- or manumit a slave.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ

- But whosoever cannot afford (that), then he should fast for three days.

ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ

That is the expiation for the oaths when you have sworn.

And protect your oaths (i.e. do not swear much).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ (٨٩)

Thus Allâh make clear to you His **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ

90. O you who believe!

- Intoxicants (all kinds of alcoholic drinks),
 - gambling, **AIAnsâb**, and **AIAzlâm** (arrows for seeking luck or decision)
- are an abomination of **Shaitân's** (Satan) handiwork.

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠)

So avoid (strictly all) that (abomination) in order that you may be successful.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

91. **Shaitân** (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling,

وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

and hinder you from the remembrance of Allâh and from **As-Salât** (the prayer).

فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١)

So, will you not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا

92. And obey Allâh and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or **AIAnsâb**, or **AIAzlâm**, etc.) and fear Allâh.

فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ (٩٢)

Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past),

إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسِنُوا

if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with **Ihsân** (perfection).

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (٩٣)

And Allâh loves the gooddoers.

يَا أَيُّهَا الَّذِينَ آمَنُوا

94. O you who believe!

لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ

Allâh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allâh may test who fears Him unseen.

فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (٩٤)

Then whoever transgresses thereafter, for him there is a painful torment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

95. O you who believe!

Kill not game while you are in a state of **Ihrâm** for **Hajj** or '**Umrah** (pilgrimage),

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ

and whosoever of you kills it intentionally, the penalty is

- an offering, brought to the **Ka'bah**, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you;

أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ

- or, for expiation, he should feed **Masâkin** (poor persons),
- or its equivalent in **Saum** (fasting), that he may taste the heaviness (punishment) of his deed.

عَفَا اللَّهُ عَمَّا سَلَفَ

Allâh has forgiven what is past,

وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (٩٥)

but whosoever commits it again, Allâh will take retribution from him.

And Allâh is AllMighty, All-Able of Retribution.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ

96. Lawful to you is (the pursuit of) watergame and its use for food - for the benefit of yourselves and those who travel,

وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا

but forbidden is (the pursuit of) landgame as long as you are in a state of **Ihrâm** (for **Hajj** or '**Umrah**).

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩٦)

And fear Allâh to Whom you shall be gathered back.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

97. Allâh has

- made the **Ka'bah**, the Sacred House, an asylum of security and **Hajj** and '**Umrah** (pilgrimage) for mankind,

وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ

- and also the Sacred Month
- and the animals of offerings and the garlanded

(people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the **Makkah** trees for their security)

ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth,

وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٩٧)

and that Allâh is the AllKnower of each and everything.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٩٨)

98. Know that Allâh is Severe in punishment
and that Allâh is OftForgiving, Most Merciful.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

99. The Messenger's duty [i.e. Our Messenger Muhammad SAW whom We have sent to you, (O mankind)] is but to convey (the Message).

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٩٩)

And Allâh knows all that you reveal and all that you conceal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَتُهُ الْخَبِيثُ

"Not equal are

AlKhabîth (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.)

and **AtTaiyib** (all that is good as regards things, deeds, beliefs, persons, foods, etc.),

even though the abundance of **Al-Khabîth** (evil) may please you."

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ (١٠٠)

So 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)], O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble.

وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَ لَكُمْ

But if you ask about them while the **Qur'ân** is being revealed, they will be made plain to you.

عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ (١٠١)

Allâh has forgiven that,

and Allâh is OftForgiving, Most Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ (١٠٢)

102. Before you, a community asked such questions, then on that account they became disbelievers.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

103. Allâh has not instituted things like

Bahîrah (a shecamel whose milk was spared for the idols and nobody was allowed to milk it)

or a **Sâ'ibah** (a shecamel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it),

or a **Wasîlah** (a shecamel set free for idols because it has given birth to a shecamel at its first delivery and then again gives birth to a shecamel at its second delivery)

or a **Hâm** (a stallioncamel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the preislâmic period).

وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ

But those who disbelieve invent lies against Allâh,

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (١٠٣)

and most of them have no understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)."

قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءُنَا

They say:

"Enough for us is that which we found our fathers following,"

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ (١٠٤)

even though their fathers had no knowledge whatsoever and no guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ

105. O you who believe!

Take care of your own selves,

[do righteous deeds, 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)].

If you follow the right guidance

and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do)

and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)

no hurt can come to you from those who are in error.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٠٥)

The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا

106. O you who believe!

شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ
آخَرَانِ مِّنْ غَيْرِكُمْ

When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside,

إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمُ مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ

if you are travelling through the land and the calamity of death befalls you. Detain them both after **As-Salât** (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying):

إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ

"We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative.

وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ (١٠٦)

We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَأَنَّ يَفْقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ
عَلَيْهِمُ الْأُولِيَّانِ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right.

فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ (١٠٧)

Let them swear by Allâh (saying):

"We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

ذَٰلِكَ أَدْتَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ

108. That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths.

وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (١٠٨)

And fear Allâh and listen (with obedience to Him).

And Allâh guides not the people who are **Al-Fâsiqûn** (the rebellious and disobedient).

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ

109. On the Day when Allâh will gather the Messengers together and say to them:

"What was the response you received (from men to your teaching)?

قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩)

They will say:

"We have no knowledge,

verily, only You are the AllKnower of all that is hidden (or unseen, etc.)."

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ

110. (Remember) when Allâh will say (on the Day of Resurrection).

"O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother

إِذْ أَيْدَتْكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

when I supported you with RûhulQudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity;

وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

and when I taught you writing, AlHikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel);

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي

and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission,

وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission;

وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ

and when I restrained the Children of Israel from you (when they resolved to kill you)

إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (١١٠)

since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي

111. And when I (Allâh) put in the hearts of Al-Hawârîeen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger,

قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ (١١١)

they said: "We believe. And bear witness that we are Muslims."

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

112. (Remember) when Al-Hawârîûn (the disciples) said:

"O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?"

قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ (١١٢)

'Iesa (Jesus) said: "Fear Allâh, if you are indeed believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا

113. They said:

"We wish to eat thereof and to be stronger in Faith,

وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَتَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ (١١٣)

and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ

114. 'Iesa (Jesus), son of Maryam (Mary), said:

"O Allâh, our Lord! Send us from heaven a table spread (with food)

تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ

that there may be for us - for the first and the last of us - a festival and a sign from You;

وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ (١١٤)

and provide us sustenance, for You are the Best of sustainers."

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ

115. Allâh said:

"I am going to send it down unto you,

فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (١١٥)

but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinns)."

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ

116. And (remember) when Allâh will say (on the Day of Resurrection):

"O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' "

قَالَ سُبْحَانكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ

He will say:

"Glory be to You! It was not for me to say what I had no right (to say).

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ

Had I said such a thing, You would surely have known it.

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

You know what is in my innerself though I do not know what is in Yours,

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١١٦)

truly, You, only You, are the AllKnower of all that is hidden and unseen.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.'

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ

And I was a witness over them while I dwelt amongst them,

فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

but when You took me up, You were the Watcher over them,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (١١٧)

and You are a Witness to all things.

(This is a great admonition and warning to the Christians of the whole world).

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

118. "If You punish them, they are Your slaves,

وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١١٨)

and if You forgive them, verily You, only You are the AllMighty, the AllWise."

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

119. Allâh will say:

"This is a Day on which the truthful will profit from their truth:

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allâh is pleased with them and they with Him.

ذَلِكَ الْفَوْزُ الْعَظِيمُ (١١٩)

That is the great success (Paradise).

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein,

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٢٠)

and He is Able to do all things

