

Study the

Noble Qur'ân

Word-for-Word

Volume 1

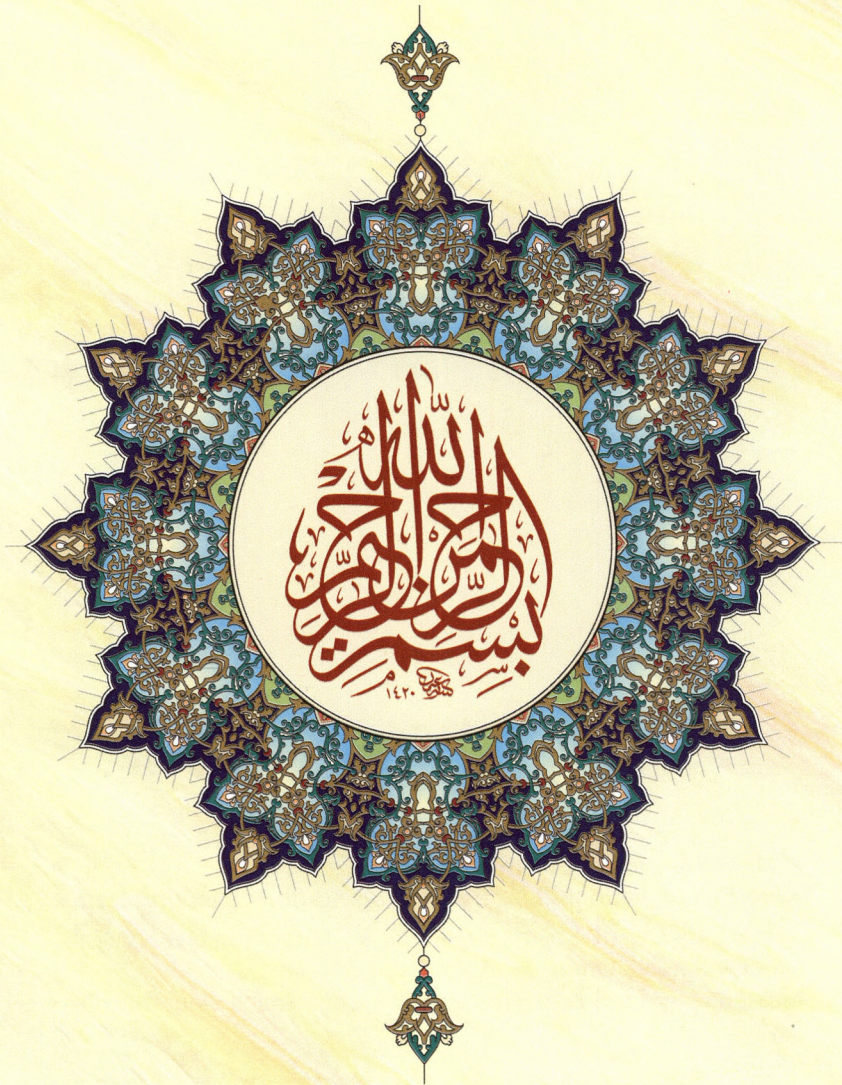
(Part 1-30)

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The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
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In the Name of Allah, the Most Gracious, the Most Merciful

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ^ط وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ج وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ^ط وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اُخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ^ع وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to ‘Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūh-ul-Qudus [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

تِلْكَ	الرُّسُلُ	فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ
those	Messengers	We preferred (exalted) some of them	over (some) others
مِّنْهُمْ	مَّن كَلَّمَ اللَّهُ ^ط	وَرَفَعَ بَعْضَهُمْ	دَرَجَاتٍ ^ج
of them (are some)	(to) whom Allah spoke	and raised some of them	(in) degrees (status)
وَآتَيْنَا	عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ
and We gave (granted)	Jesus son (of) Mary	clear signs	and We supported him
بِرُوحِ الْقُدُسِ ^ط	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَلَ	
with the Holy Spirit	and if Allah had willed	would not have fought one another	
الَّذِينَ	مِنْ بَعْدِهِمْ	مِّنْ بَعْدِ مَا	جَاءَتْهُمْ
those who	(came) after them (Prophets)	after	had come to them
وَلَكِنْ اُخْتَلَفُوا	فَمِنْهُمْ	مَّنْ ءَامَنَ	وَمِنْهُمْ
[and] but they differed	and of them (are some)	who believed	and of them (are some)
مَّنْ كَفَرَ ^ع	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَلُوا	
who disbelieved (denied)	and if Allah had willed	they would not have fought one another	

مَا يُرِيدُ	وَلَكِنَّ اللَّهَ يَفْعَلُ
what He likes (wants)	[and] but Allah does

يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِمَّا	رَزَقْنَاكُمْ	مِّن قَبْلِ	أَنْ يَأْتِيَ يَوْمٌ
O (you)	who believe	spend of that	We provided you	before	[that] a Day comes
لَا بَيْعٌ		فِيهِ	وَلَا خُلَّةٌ	وَلَا شَفَعَةٌ	
(there will be) no bargaining (selling)		in it	nor friendship	nor intercession	
وَالْكَافِرُونَ		هُمُ	الظَّالِمُونَ		
and (it is) the disbelievers		[they]	(who are) the wrongdoers		

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Ayāt-ul-Kursī*)

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Allah	(there is) no god	but He	the Ever-Living	the Sustainer & Protector
لَا تَأْخُذُهُ	سِنَةٌ	وَلَا نَوْمٌ	لَهُ	مَا
neither overtakes Him	slumber	nor sleep	to Him (belongs)	what
وَمَا	فِي الْأَرْضِ	مَنْ	ذَا	الَّذِي
and what	(is) on the earth	who (is)	that	who
إِلَّا	بِإِذْنِهِ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ
except	with His Permission	He knows what	(is) between	their hands
وَمَا	خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ عِلْمِهِ
and what	(is) after them	and they never encompass	anything	of His Knowledge
إِلَّا	بِمَا شَاءَ	وَسِعَ كُرْسِيُّهُ	السَّمَوَاتِ	
except	[of] what He willed	His Chair (dominion) extends (overspreads)	the heavens	
وَالْأَرْضِ	وَلَا يَئُودُهُ	حِفْظُهُمَا		
and the earth	and (does) not weary Him	their upholding (guarding them)		
	وَهُوَ الْعَلِيُّ	الْعَظِيمُ		
	and He (is) the Most High	the Most Great		

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

لَا إِكْرَاهَ	فِي الدِّينِ	قَدْ تَبَيَّنَ	الرُّشْدُ
(there is) no compulsion	in the religion	verily has become distinct	the Right (Path)
مِنَ الْغَيِّ	فَمَنْ يَكْفُرُ	بِالطَّاغُوتِ	
from the wrong	hence whoever disbelieves (rejects)	in false deities (evil ones)	

وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm
لَا أَنْفِصَامَ	هَآؤُهَا	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

يُخْرِجُهُم	وَلِيُّ الَّذِينَ آمَنُوا	اللَّهُ		
He brings them out	(is the) Guardian (of) those who believed	Allah		
أَوْلِيَاؤُهُمُ	وَالَّذِينَ كَفَرُوا	إِلَى النُّورِ	مِّنَ الظُّلُمَاتِ	
their guardians	and those who disbelieved	to [the] light	from [the] darkness	
إِلَى الظُّلُمَاتِ	مِّنَ النُّورِ	يُخْرِجُونَهُم	الطَّاغُوتُ	
to [the] darkness	from [the] light	they bring them out	(are) false deities (evil ones)	
خَالِدُونَ	فِيهَا	هُمْ	أَصْحَابُ النَّارِ	أُولَئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers those

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about

his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zālimūn (wrongdoers).

الْم تَرَّ		إِلَى الَّذِي		حَاجَّ إِبْرَاهِيمَ		فِي رَبِّهِ	
(have) you not looked?		at him who		disputed with Abraham		about his Lord	
أَنْ آتَاهُ اللَّهُ		الْمَلِكِ		إِذْ		قَالَ إِبْرَاهِيمُ	
because Allah had given (granted) him		the kingdom		when		Abraham said	
الَّذِي يُحْيِي		وَيُمِيتُ		قَالَ		أَنَا أُحْيِي	
(is) He Who gives life		and causes death		he said		I give life	
قَالَ إِبْرَاهِيمُ		فَإِنَّ اللَّهَ		يَأْتِي بِالشَّمْسِ		مِنَ الْمَشْرِقِ	
Abraham said		[then] verily Allah		brings the sun		from the east	
بِهَا		مِنَ الْمَغْرِبِ		فَبُهِتَ		الَّذِي كَفَرَ	
it		from the west		so was defeated (confounded)		he who had disbelieved	
وَاللَّهُ		لَا يَهْدِي الْقَوْمَ		الظَّالِمِينَ			
and Allah		(does) not guide the people		(who are) wrongdoers			

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ. قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ. قَالَ
بَل لَبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ، قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long

did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."

أَوْ	كَأَلَّذِي	مَرَّ عَلَى قَرْيَةٍ	وَهِيَ	خَاوِيَةٌ	عَلَى عُرُوشِهَا
or	like the one who	passed by a town	and it	(had) tumbled	upon its roofs
قَالَ أَنَّى	يُحْيِي هَذِهِ اللَّهُ			بَعْدَ	مَوْتِهَا
he said how	will Allah bring (restore) to life this (town)			after	its death
فَأَمَاتَهُ اللَّهُ	مِائَةَ	عَامٍ	ثُمَّ بَعَثَهُ	ثُمَّ بَعَثَهُ	
so Allah caused him to die	(for) a hundred	years	then He raised him up (to life)	then He raised him up (to life)	
قَالَ	كَمْ لَبِثْتُ	قَالَ	لَبِثْتُ يَوْمًا	لَبِثْتُ يَوْمًا	
He asked	how long (did) you remain (dead)	he said	I remained (dead for) a day	I remained (dead for) a day	
أَوْ بَعْضَ	يَوْمٍ	قَالَ	بَل لَبِثْتُ	مِائَةَ	عَامٍ
or part	(of) a day	He said	nay you have remained (dead)	(for) a hundred	years
فَانظُرْ	إِلَى طَعَامِكَ	وَشْرَابِكَ	لَمْ يَتَسَنَّهْ	لَمْ يَتَسَنَّهْ	
then look	at your food	and your drink	they (did) not show change (get musty)	they (did) not show change (get musty)	
وَانظُرْ	إِلَى حِمَارِكَ	وَلِنَجْعَلِكَ	ءَايَةً	لِلنَّاسِ	لِلنَّاسِ
and look	at your donkey	and that We have made you	a sign	for the people	for the people
وَانظُرْ	إِلَى الْعِظَامِ	كَيْفَ	نُنَشِّرُهَا	ثُمَّ نَكْسُوهَا	ثُمَّ نَكْسُوهَا
and look	at the bones	how	We will put them together	then We will clothe them	then We will clothe them
لَحْمًا	فَلَمَّا	تَبَيَّنَ لَهُ	قَالَ	أَعْلَمُ	أَنَّ اللَّهَ
(with) flesh	then when	it became clear to him	he said	I know	that Allah
عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	قَدِيرٌ		
over every	thing	(is) All-Powerful	(is) All-Powerful		

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمِئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (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. And know that Allāh is All-Mighty, All-Wise."

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ
and (remember) when said	Abraham	my Lord	show me	how
تُحْيِي الْمَوْتَىٰ	قَالَ	أُولَمْ تُؤْمِنُ	قَالَ بَلَىٰ	وَلَٰكِن
You give life to the dead	He said	[and] (do) you not believe?	he said yes	[and] but
لِّيَطْمِئِنَّ قَلْبِي	قَالَ	فَخُذْ	أَرْبَعَةً	مِّنَ الطَّيْرِ
to satisfy my heart	He said	then take	four	of the birds
فَصُرْهُنَّ	ثُمَّ ادْعُهُنَّ	إِلَيْكَ	ثُمَّ أَجْعَلْ	عَلَىٰ كُلِّ
and cause them to incline	then call them	to yourself	then put	on every
جَبَلٍ	مِّنْهُنَّ	جُزْءًا	ثُمَّ ادْعُهُنَّ	ثُمَّ ادْعُهُنَّ
hill	of them	a (part) portion	then call them	then call them
يَأْتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ
they will come to you	(in) haste (flying)	and know	that Allah	(is) All-Mighty
			حَكِيمٌ	
			All-Wise	

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَتًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the

likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

مَثَلٌ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ
(the) example (likeness)	(of) those who	spend	their wealth	in (the) way (of) Allah
كَمَثَلِ	حَبَّةِ	أَنْبَتَتْ	سَبْعَ	سُنَابِلٍ
(is the) example	(of) a grain	it grows	seven	ears
سُنْبُلَةٍ	مِائَةٍ	حَبَّةٍ	وَاللَّهُ يُضْعِفُ	
ear	(is) a hundred	grains	and Allah multiples (gives manifold increase)	
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	الَّذِينَ يُنْفِقُونَ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower	those who spend
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	لَا يُتَّبِعُونَ	مَا أَنْفَقُوا
their wealth	in (the) Way (of) Allah	then	they (do) not follow up	what they spent
مِنَّا	وَلَا آذَى		لَهُمْ	
(with) reminder of generosity	and neither (by) hurting (them) injury		for them	
أَجْرَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ
(is) their reward	with their Lord	and (shall be) no fear	on them	nor shall they grieve

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأْتِيهَا
الَّذِينَ ءَامَنُوا لَابْتِطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity)

followed by injury. And Allāh is Rich (Free of all needs) and He is Most Forbearing. 264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

قَوْلٌ	مَعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ صَدَقَةٍ
a word	kind	and forgiving (of faults)	(are) better	than Sadaqah (charity)
يَتَّبِعَهَا	أَذَىٰ	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ
which is followed	(by) hurt (injury)	and Allah	(is) All-Sufficient (Rich)	All-Forbearing
يَتَّيِّبُهَا	الَّذِينَ آمَنُوا	لَا يُبْطِلُوا صَدَقَاتِكُمْ	بِالْمَنِّ	
0 (you)	who believe	(do) not render in vain your charities	with reminders (of it)	
وَالْأَذَىٰ	كَالَّذِي	يُنْفِقُ مَالَهُ	رِثَاءَ	النَّاسِ
and causing hurt (injury)	like the one who	spends his wealth	to be seen	(of) men
وَلَا يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	فَمَثَلُهُ
and (does) not believe	in Allah	and the Day	the Last	then his example (likeness)
كَمَثَلِ	صَفْوَانٍ	عَلَيْهِ تَرَابٌ	فَأَصَابَهُ	وَإِيلٌ
(is the) likeness	(of) a smooth rock	(is) dust over it	then fell on it	heavy rain
صَلْدًا	لَّا يَقْدِرُونَ	عَلَىٰ شَيْءٍ	مِّمَّا كَسَبُوا	وَاللَّهُ
bare	they have no control	over anything	of what they earned	and Allah
	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ		
	(does) not guide the people	[the] deniers (disbelievers)		

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
 كَمَثَلِ جَتَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
 وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٥﴾

265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), 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. And Allāh is All-Seer (knows well) of what you do.

وَمَثَلُ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	ابْتِغَاءَ
and (the) likeness (example)	(of) those who	spend	their wealth	seeking
مَرْضَاتِ اللَّهِ	وَتَثْبِيْتًا	مِّنْ	أَنْفُسِهِمْ	كَمَثَلِ
(the) Pleasure (of) Allāh	and (for) strengthening	of	their souls	(is) like (the) example
جَنَّتُمْ	بِرَبْوَةٍ	أَصَابَهَا	وَأَيْلٌ	فَأَنْتَ أَكْلَهَا
(of) a garden	on a hill	fell on it	heavy rain	so it yielded its harvest
لَمْ يُصِبْهَا	وَأَيْلٌ	فَطَلٌ	وَاللَّهُ	بِمَا تَعْمَلُونَ
(did) not fall on it	heavy rain	then light rain	and Allāh	(is) All-Seer of what you do

أَيُّودٌ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.

أَيُّودٌ أَحَدِكُمْ	أَنْ تَكُونَ	لَهُ	جَنَّةٌ	مِّنْ نَّخِيلٍ	وَأَعْنَابٍ
(would) any of you wish?	that it be	for him	a garden	of date-palms	and grapes
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُ	فِيهَا	مِنْ كُلِّ	الثَّمَرَاتِ
flowing underneath it	rivers(streams)	for him	in it	(are) of all kinds (sorts)	(of) fruits

وَأَصَابَهُ	الْكِبَرُ	وَلَهُ	ذُرِّيَّةٌ	ضُعْفَاءٌ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ	
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)	

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَّائِبِينَ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

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, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِنْ طَيِّبَاتِ	مَا كَسَبْتُمْ
0 (you)	who believe	spend of (the) good things	which you have earned
وَمِمَّا	أَخْرَجْنَا لَكُمْ	مِنَ الْأَرْضِ	وَلَا تَيَمَّمُوا الْخَبِيثَ
and of what	We have produced for you	from the earth	and aim not at bad things
مِنْهُ تُنْفِقُونَ	وَلَسْتُمْ	بِتَّائِبِينَ	إِلَّا
you spend of it	and you would not	take it	except
وَأَعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضلاً وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٧﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* – charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ
Satan	promises you	(of) poverty	and orders you	(of) indecency
وَاللَّهُ يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah
وَاسِعٌ	عَلِيمٌ	يُؤْتِي الْحِكْمَةَ	مَنْ يَشَاءُ	وَمَنْ
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who
يُؤْتِي الْحِكْمَةَ	فَقَدْ أُوتِيَ خَيْرًا	كَثِيرًا	وَمَا يَذْكُرُ	
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember	
إِلَّا الْأُولَىٰ	الْأَلْبَابِ	وَمَا أَنْفَقْتُمْ	مِنْ نَّفَقَةٍ	
except (the) people	(of) understanding	and whatever you spend	of (your) spendings	
أَوْ نَذَرْتُمْ	مِنْ نَّذْرٍ	فَإِنَّ اللَّهَ يَعْلَمُهُ		
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that		
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ		
and (there are) not	for the wrongdoers	any helpers		

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُوتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧٨﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٦﴾

271. If you disclose your *Sadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

وَتُوتُوهَا	وَأِنْ تَخْفُوهَا	هِيَ	فَنِعْمًا	إِنْ تَبْدُوا الصَّدَقَاتِ	
and give it	but if you conceal it	it (is)	then well	if you declare (your) charity	
عَنْكُمْ	وَيُكَفِّرُ	لَكُمْ	خَيْرٌ	فَهُوَ	الْفُقَرَاءَ
of you	and He would atone	for you	(is) better	then that	(to) the poor
لَيْسَ عَلَيْكَ	بِمَا تَعْمَلُونَ خَيْرٌ ﴿٧٦﴾	وَاللَّهُ	مِنْ سَيِّئَاتِكُمْ		
not upon you is	(is) Well-Aware of what you do	and Allah	(some) of your bad deeds		
وَمَا تُنْفِقُوا	مَنْ يَشَاءُ	وَلَكِنَّ اللَّهَ يَهْدِي	هُدَاهُمْ		
and whatever you spend	whom He wills	[and] but Allah guides	their guidance		
إِلَّا ابْتِغَاءَ	وَمَا تَنْفِقُونَ	فَلَا نَفْسِكُمْ	مِنْ خَيْرٍ		
but seeking	and you spend not	(it is) for yourselves	of wealth		
يُؤْفَ إِلَيْكُمْ	مِنْ خَيْرٍ	وَمَا تُنْفِقُوا	وَجْهِ اللَّهِ		
it will be repaid in full to you	of wealth	and whatever you spend	(the) Face (of) Allah		
	لَا تُظْلَمُونَ ﴿٧٦﴾	وَأَنْتُمْ			
	will not be wronged	and you			

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلَيْهِمْ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allāh knows it well. 274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

لِلْفُقَرَاءِ	الَّذِينَ أَحْصَرُوا	فِي سَبِيلِ اللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِي الْأَرْضِ	يَحْسَبُهُمْ	الْجَاهِلُ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَاءَ	مِنَ التَّعَفُّفِ	تَعْرِفُهُمْ	لَا يَسْأَلُونَ
wealthy	because of modesty	you know them	they (do) not beg
النَّاسِ	إِلْحَافًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَالِمٌ	الَّذِينَ يُنْفِقُونَ	أَمْوَالَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا	وَعَلَانِيَةً
by night	and (by) day	secretly	and openly
عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ
with	and (shall be) no fear	on them	nor shall they grieve

الَّذِينَ يَأْكُلُونَ الرِّبْوَا لَا يَتُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبْوَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبْوَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

275. Those who eat *Ribā* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh has permitted trading and forbidden *Ribā*. So, whosoever receives an admonition from his Lord and stops eating *Ribā*, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to *Ribā*), such are the dwellers of the Fire—they will abide therein forever.

يَقُومُ	كَمَا	إِلَّا	لَا يَقُومُونَ	يَأْكُلُونَ الرِّبَا	الَّذِينَ
stands	like	except	they will not stand	devour interest (usury)	those who
يَأْنَهُمْ قَالُوا		ذَلِكَ	مِنَ الْمَسِّ	الشَّيْطَانُ	الَّذِي
because they said		that (is)	with (his) touch	Satan	he whom
وَأَحَلَّ اللَّهُ الْبَيْعَ			الرِّبَا	مِثْلُ	إِنَّمَا الْبَيْعُ
while Allah made lawful the trade			the interest	(is) like	only the trade
مِن رَّبِّهِ	مَوْعِظَةً	جَاءَهُ	فَمَنْ	وَحَرَّمَ الرِّبَا	
from his Lord	an admonition	received	so whoever	and made unlawful the interest	
وَأَمْرُهُ	مَا سَلَفَ		فَلَهُ	فَأَنْتَهَى	
and his case (is left)	what is (in the) past		then for him (is)	and he refrained	
النَّارِ	أَصْحَابُ	فَأُولَئِكَ	وَمَنْ عَادَ	إِلَى اللَّهِ	
(of) the Fire	(are the) dwellers	then those	but whoever repeated	to Allah	
﴿٢٧٥﴾ خَالِدُونَ			فِيهَا	هُمْ	
(will) abide forever			in it	they	

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

276. Allāh will destroy *Ribā* and will give increase for *Sadaqāt* (deeds of charity,

alms). And Allāh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

وَاللَّهُ	وَيَرْبِي الصَّدَقَاتِ	يَمْحَقُ اللَّهُ الرِّبَا		
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest		
إِنَّ الَّذِينَ ءَامَنُوا	أَتِيهِمْ	كَفَّارٍ	لَا يُحِبُّ كُلَّ	
indeed those who believed	sinners	ungrateful	(does) not like all	
وَأَتَوْا الزَّكَاةَ	وَأَقَامُوا الصَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ		
and gave (paid) Zakat	and established (Salat) the prayer	and did righteous deeds		
وَلَا خَوْفٌ	رَبِّهِمْ	عِنْدَ	أَجْرَهُمْ	لَهُمْ
and (shall be) no fear	their Lord	with	(is) their reward	for them
	وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ		
	nor shall they grieve	on them		

يَتَّيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ) 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). 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; but if you remit it by way of charity, that is better for you if you did but know. 281.

And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَدَرُّوْا	مَا بَقِيَ	مِنَ الرِّبَا
O (you)	who believe	fear Allah	and give up	what remained	of interest
إِنْ كُنْتُمْ مُؤْمِنِينَ	فَإِنْ	لَمْ تَفْعَلُوا	فَأَذِّنُوا	بِحَرْبٍ	
if you are believers	but if	you (do) not do (it)	then be warned (permitted)	of war	
مِّنَ اللَّهِ	وَرَسُولِهِ	وَإِنْ تُبْتَئِمُّ	فَلَكُمْ		
from Allah	and His Messenger	and if you repent	then for you (you shall have)		
رُءُوسِ أَمْوَالِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ			
(are) your capital sums	you do not wrong	and you will not be wronged			
وَإِنْ كَانَتْ ذُو عُسْرَةٍ	فَظَنِّرْهُ	إِلَىٰ مِيسْرَةٍ	وَأَنْ تَصَدَّقُوا		
and if (debtor) is in difficulty	then delay	until (his) ease	and that you give Charity		
خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ	وَأَتَّقُوا يَوْمًا	
(is) better	for you	if you did	know	and fear the Day	
تُرْجَعُونَ	فِيهِ	إِلَىٰ اللَّهِ	ثُمَّ تُؤْفَقُ	كُلُّ	
you shall be brought back	wherein	to Allah	then shall be paid in full	every	
نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ		
soul	what it earned	and they	shall not be wronged		

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيَّهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَأْبَ الشُّهَدَاءِ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۗ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except 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. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	إِذَا تَدَايَنْتُمْ	بِدَيْنٍ	إِلَىٰ أَجَلٍ
O (you)	who believe	when you contract from one another	a debt	for a period
مُسَمًّى	فَاكْتُبُوهُ	وَلْيَكْتُبْ بَيْنَكُمْ	كَاتِبٌ	بِالْمَدَدِ
fixed	so write it down	and let write (it) down between you	a scribe	in justice
وَلَا يَأْبَ كَاتِبٌ	أَنْ يَكْتُبَ	كَمَا عَلَّمَهُ اللَّهُ		
and a scribe should not refuse	to write (it) down	as Allah has taught him		

فَلْيَكْتُبْ	وَلْيُمْلِلِ الَّذِي	عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ اللَّهَ
so let him write	and let dictate the one	on whom	(is) the liability	and let him fear Allah
رَبِّهِ،	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا	فَإِنْ كَانَ الَّذِي
his Lord	and diminish not	of it	anything	but if is the one
الْحَقُّ	سَفِيهًا	أَوْ ضَعِيفًا	أَوْ لَا يَسْتَطِيعُ	أَنْ يُمِلَّ هُوَ
(is) the liability	(of) low understanding	or or weak	not capable	that he dictates
فَلْيُمْلِلْ وَلِيَّهُ،	بِالْعَدْلِ	وَأَسْتَشْهِدُوا شَهِيدَيْنِ		
then let his guardian dictate	in justice	and call two witnesses for evidence		
مِنْ رِّجَالِكُمْ	فَإِنْ	لَمْ يَكُنَا رَجُلَيْنِ	فَرَجُلٌ	وَأَمْرَاتَانِ
of your men	and if	two men not be available	then a man	and two women
مِمَّن تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَنْ تَضِلَّ إِحْدَاهُمَا		
of those you agree	of witnesses	(so) that (if) one of the two (women) errs		
فَتُذَكَّرُ إِحْدَاهُمَا	الْأُخْرَى	وَلَا يَأْبُ الشُّهَدَاءُ		
then reminds one of them (two women)	other	and the witnesses should not refuse		
إِذَا مَا دُعُوا	وَلَا تَسْمُؤُوا	أَنْ تَكْتُوبُوهُ	صَغِيرًا	
when they are called	and (do) not become weary	that you write it down	small	
أَوْ كَبِيرًا	إِلَىٰ أَجَلِهِ	ذَلِكَمُ	أَقْسَطُ	عِنْدَ اللَّهِ
or large	for its period	that	(is) more just (fairest)	with Allah
وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَىٰ	أَلَّا تَرْتَابُوا	إِلَّا
and more reliable	for evidence	and nearer (to)	that you (do) not have doubts	except
أَنْ تَكُونَ تِجَارَةً حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ	فَلَيْسَ	
that it be a trade	present	among yourselves	then (there) is not	
عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكْتُوبُوهَا	وَأَشْهَدُوا	
on you	any sin	that you (do) not write it down	but take witnesses	
إِذَا تَبَايَعْتُمْ	وَلَا يُضَارُّ كَاتِبٌ	وَلَا شَهِيدٌ		
when you trade with one another	let neither (the) scribe suffer harm	nor witness		

وَاتَّقُوا اللَّهَ	بِكُمْ	فُسُوقًا	فَإِنَّهُ	وَإِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهُ	وَيُعَلِّمُكُمُ اللَّهَ
(is) All-Knower	thing	of every	and Allah	and Allah teaches you

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ، وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ فِي عَاقِبَتِهِ قَلْبٌ سَاءٌ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُهَا يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do. 284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

وَإِنْ كُنْتُمْ	عَلَى سَفَرٍ	وَلَمْ تَجِدُوا كَاتِبًا	فَرِهَنْ	مَقْبُوضَةً
and if you are	on a journey	and you (did) not find a scribe	then a pledge	in hand
فَإِنْ أَمِنَ بَعْضُكُمْ	بَعْضًا	فَلْيُؤَدِّ	الَّذِي أُوتِيَ	أَمْنَتَهُ
but if any of you trusted	another	then let fulfil	one who is trusted	his trust
وَلْيَتَّقِ اللَّهَ	رَبَّهُ	وَلَا تَكْتُمُوا الشَّهَادَةَ	وَمَنْ	
and let him fear Allah	his Lord	and conceal not the evidence	and who	
فَإِنَّهُ	عَاقِبَتُهُ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
then surely [he]	(is) sinful	and Allah	of what you do	(is) All-knower
يَكْتُمُهَا	قَلْبٌ سَاءٌ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
conceals it	his heart	and Allah	of what you do	(is) All-knower

وَأَن تَبَدُّوا	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	لِلَّهِ مَا
and if you declare	(is) in the earth	and what	(is) in the heavens	for Allah (is) what
بِهِ اللَّهُ	يُحَاسِبُكُمْ	أَوْ تَخْفُوهُ	فِي أَنْفُسِكُمْ	مَا
Allah	for it	will call you to account	or you conceal it	(is) in your own selves
وَاللَّهُ	مَنْ يَشَاءُ	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	فَيَغْفِرُ
and Allah	whom He wills	and will punish	[to] whom He wills	then He will forgive
	قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	
	(is) All-Powerful	thing	over every	

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَأَنْفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one and another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

وَالْمُؤْمِنُونَ	مِنْ رَبِّهِ	إِلَيْهِ	بِمَا أُنزِلَ	ءَامَنَ الرَّسُولُ
and the believers	from his Lord	to him	in what was sent down	the Messenger believed
وَرُسُلِهِ	وَكُتُبِهِ	وَمَلَائِكَتِهِ	كُلٌّ ءَامَنَ بِاللَّهِ	
and His Messengers	and His Books	and His Angels	all believed in Allah	
وَقَالُوا	مِنْ رُسُلِهِ	أَحَدٍ	لَأَنْفَرِقُ بَيْنَ	
and they said	of His Messengers	anyone	we (do) not make distinction between	
الْمَصِيرُ	وَأِلَيْكَ	رَبَّنَا	غُفْرَانَكَ	سَمِعْنَا وَأَطَعْنَا
(is) the return	and to You	our Lord	(we seek) Your forgiveness	and we obeyed
				we heard

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا

لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā (Patron, Supporter and Protector) and give us victory over the disbelieving people.

مَا كَسَبَتْ		لَهَا	إِلَّا وُسْعَهَا	لَا يُكَلِّفُ اللَّهُ نَفْسًا	
(is) what it earned (good)		for it	but (to) its capacity	Allah (does) not burden any soul	
لَا تُؤَاخِذْنَا		رَبَّنَا	مَا أَكْتَسَبْتَ	وَعَلَيْهَا	
punish us not		our Lord	(is) what it earned (evil)	and against it	
إِيصْرًا	عَلَيْنَا	وَلَا تَحْمِلْ	رَبَّنَا	أَوْ أَخْطَأْنَا	إِنْ نَسِينَا
a burden	on us	and (do) not lay	our Lord	or we committed mistakes	if we forgot
رَبَّنَا		مِنْ قَبْلِنَا	عَلَى الَّذِينَ	كَمَا حَمَلْتَهُ	
our Lord		(were) before us	on those who	as which You laid	
بِهِ	لَنَا	لَا طَاقَةَ	مَا	وَلَا تُحْمِلْنَا	
for that	we have	no power	(of) which	and (do) not lay on us (burdens)	
أَنْتَ	وَارْحَمْنَا	لَنَا	وَاعْفِرْ	عَنَّا	وَاعْفُ
You (are)	and have mercy on us	[for] us	and forgive	[from] us	and pardon
مَوْلَانَا		عَلَى الْقَوْمِ	فَانصُرْنَا	الْكَافِرِينَ ﴿٢٨٦﴾	
our Protector		over the people	so grant us victory	disbelieving	

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝۱ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝۲ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝۳ مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝۴ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝۵ وَاللَّهُ عَزِيزٌ ذُو انْقِصَامٍ ۝۶ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝۷

Sūrah Al ‘Imrān (The Family of ‘Imrān) 3

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyuul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur’ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injil (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the Criterion [of judgement between right and wrong (this Qur’ān)]. Truly, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

Part - 3

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
الْعَمَّ	اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Alif-Lam-Mim	Allah	(there is) no god	but He	the Ever-Living	the Sustainer
نَزَلَ عَلَيْكَ		الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا	لِمَا
He sent down to you		the Book	with truth	confirming	what
		بَيْنَ يَدَيْهِ			(is) before it

هُدًى	مِنْ قَبْلُ	وَإِلَّا نَجِئَكَ	وَأَنْزَلَ التَّوْرَةَ
(as) a guidance	before (this)	and the Gospel	and He sent down the Torah
إِنَّ الَّذِينَ كَفَرُوا		وَأَنْزَلَ الْفُرْقَانَ	
indeed those who disbelieved		and He sent down the Criterion (the Qur'ān)	
لِلنَّاسِ	بِآيَاتِ اللَّهِ	لَهُمْ	عَذَابٌ
for mankind	in (the) Verses (of) Allah	for them	(is) a torment
عَزِيزٌ	وَاللَّهُ	شَدِيدٌ	عَذَابٌ
(is) All-Mighty	and Allah	severe	(is) a torment
شَيْءٌ	عَلَيْهِ	لَا يَخْفَى	إِنَّ اللَّهَ
anything	from Him	is not hidden	indeed Allah
		ذُو أَنْفِقَامٍ	فِي الْأَرْضِ
		All-Able of Retribution	in the earth
		فِي السَّمَاءِ	وَلَا
		in the heaven	and not

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّا بِهِ ءَكُلُّ مِمَّنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

هُوَ	الَّذِي	يُصَوِّرُكُمْ	فِي الْأَرْحَامِ	كَيْفَ يَشَاءُ	لَا إِلَهَ
He (it is)	Who	shapes you	in the wombs	how He wills	(there is) no god
إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	هُوَ	الَّذِي	أَنْزَلَ عَلَيْكَ
but He	the All-Mighty	the All-Wise	(it is) He	Who	sent down to you
الْكِتَابِ	مِنْهُ	ءَايَاتٍ	مُحْكَمَاتٍ	هُنَّ	أُمٌّ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis
وَأُخْرٍ	مُتَشَبِهَاتٍ	فَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	زَيْغٌ	
and others	(are) not clear	so as for those	in whose hearts	(is) perversity	
فَيَتَّبِعُونَ	مَا تَشَبَهَ	مِنْهُ	ابْتِغَاءَ	الْفِتْنَةَ	وَابْتِغَاءَ
[so] they follow	what is unclear	of it	seeking	[the] mischief	and seeking
تَأْوِيلِهِ	وَمَا يَعْلَمُ	تَأْوِيلَهُ	إِلَّا اللَّهُ		
its (real) meaning	and (does) not know	its (real) meaning	except Allah		
وَالرَّاسِخُونَ	فِي الْعِلْمِ	يَقُولُونَ	ءَأَمَّا بِيَدِهِ	كُلُّ	
and those who are firmly rooted	in knowledge	they say	we believe in it	all	
مِّنْ عِنْدِ	رَبِّنَا	وَمَا يَذَّكَّرُ	إِلَّا	أُولَئِكَ	الَّذِينَ
(is) from	our Lord	but (do) not heed	except	men	(of) understanding

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

رَبَّنَا	لَا تُغَيِّرْ قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا	وَهَبْ
our Lord	(do) not deviate our hearts	after	[when]	You have guided us	and grant
لَنَا	مِنْ لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ الْوَهَّابُ	رَبَّنَا
[to] us	from Yourself	mercy	indeed You	[You] (are) the Bestower	our Lord
إِنَّكَ	جَامِعٌ	النَّاسِ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ
surely You	(will) gather	mankind	on a Day	(there is) no doubt	in it
لَا يُخْلِفُ الْوَعْدَ		إِنَّ الَّذِينَ كَفَرُوا		لَنْ تُغْنِيَ	
(does) not break (His) Promise		indeed those who disbelieved		will never avail	
عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادَهُمْ	مِنْ اللَّهِ شَيْئًا	وَأَوْلِيَّكَ	
[for] them	their wealth	and not their offspring	anything from Allah	and those	
	هُمْ	وَقُودُ	النَّارِ		
	[they]	(are) fuel	(of) the Fire		

كَدَّابِ ۖ ءَالَ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنِ الْأَتَقَاتِ فِئْتَةٌ تَقْتُلُ فِي سَبِيلِ اللَّهِ ۚ وَأُخْرَىٰ كَافِرَةٌ ۚ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ ۚ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their

number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand.

كَذَابٍ	ءَالِ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا		فَأَخَذَهُمُ اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ
they belied Our Verses (revelation)		so Allah seized them	for their sins	and Allah
شَدِيدٌ	الْعِقَابِ	قُلْ	لِلَّذِينَ كَفَرُوا	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَيَسَّ السَّمَاءُ	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِي فِتْنَتَيْنِ الَّتِي تَقَاتَا	فِيهِ تَقَاتِلُ		
a sign	in two groups which met (in combat)	one group was fighting		
فِي سَبِيلِ اللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُمْ	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مِثْلَيْهِمْ	رَأَىٰ الْعَيْنِ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنَّكَ	فِي ذَلِكَ	لَعِبْرَةٌ	لِلْأُولَىٰ	الْأَبْصَارِ
indeed	in that	surely (is) a lesson	for those who have	(understanding) eyes (to see)

زَيْنَ لِلنَّاسِ حُبِّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٤﴾ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَالِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

زَيْنَ النَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنَ النِّسَاءِ	وَالْبَنِينَ
beautified for people is	(the) love	(of) things they covet	from women	and children
وَالْقَنْطَرِ	المُقَنْطَرَةِ	مِنَ الذَّهَبِ	وَالْفِضَّةِ	وَالْحَيْلِ
and heaps	stored up	of gold	and silver	and horses
وَالْأَنْعَامِ	وَالْحَرْثِ	ذَلِكَ	مَتَعُ	الْحَيَاةِ
and cattle	and tilled land	that (are)	possessions	(of) the life
وَاللَّهِ	عِنْدَهُ	حُسْنٌ	المَّآبِ	قُلْ
but Allah	with Him	(is the) excellent	abode to return	say
بِخَيْرٍ	مِّنْ ذَلِكَ	لِلَّذِينَ اتَّقَوْا	عِنْدَ رَبِّهِمْ	جَنَّاتٍ
of better	than that	for those who fear	with their Lord	(are) Gardens
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
flow beneath which	[the] rivers	they (will) abide forever	therein	and spouses
مُطَهَّرَةٌ	وَرِضْوَانٌ	مِّنَ اللَّهِ	وَاللَّهُ	بَصِيرٌ
pure	and Pleasure	of Allah	and Allah	(is) All-Seer of (His) slaves

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمَتَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَوَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّادِقِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

16. Those who say: ``Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.'' 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh’s Pardon in the last hours of the night. 18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

الَّذِينَ يَقُولُونَ	رَبَّنَا	إِنَّا آمَنَّا	فَاعْفِرْ	لَنَا	ذُنُوبَنَا
those who say	our Lord	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	النَّارِ	الصَّابِرِينَ	وَالصَّادِقِينَ	
and save us	(from the) punishment	(of) the Fire	the patient	and the truthful	
وَالْقَانِتِينَ	وَالْمُنْفِقِينَ	وَالْمُسْتَغْفِرِينَ			
and the obedient	and those who spend	and those who pray for forgiveness			
بِالْأَسْحَارِ	شَهِدَ اللَّهُ أَنَّهُ	لَا إِلَهَ	إِلَّا هُوَ		
in the early morning	Allah bears witness that	(there is) no god	but He		
وَالْمَلَائِكَةَ	وَأُولُو	الْعِلْمِ	قَائِمًا	بِالْقِسْطِ	
and the angels	and men	(of) knowledge	standing firm	on justice	
لَا إِلَهَ	إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ		
(that there is) no god	but He	the All-Mighty	the All-Wise		

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾
 فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِي وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
 ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ
 بِالْعِبَادِ ﴿٢٠﴾

Part - 3

19. Truly, the religion with Allāh is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

إِنَّ الدِّينَ	عِنْدَ اللَّهِ	الْإِسْلَامُ	وَمَا اٰخْتَلَفَ	الَّذِينَ أُوتُوا
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
الْكِتَابَ	إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمْ	الْعِلْمُ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًا	بَيْنَهُمْ	وَمَنْ يَكْفُرُ	بِآيَاتِ اللَّهِ	
(through) transgression	among themselves	and who disbelieves	in (the) Signs (of) Allah	
فَإِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ	فَإِنْ حَاجُّوكَ	فَقُلْ
then verily Allah	(is) Swift	(in) reckoning	so if they argued with you	then say
أَسَلَّمْتُ وَجْهِي	لِلَّهِ	وَمَنْ	اتَّبَعَنِي	وَقُلْ
I have submitted my face	to Allah	and who	followed me	and say
لِلَّذِينَ أُوتُوا	الْكِتَابَ	وَالْأُمِّيِّينَ	ءَأَسَلَّمْتُمْ	
to those who were given	the Scripture	and illiterates	(do) you submit yourselves?	
فَإِنْ أَسَلَّمُوا	فَقَدْ أَهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	
so if they submit	then indeed they are rightly guided	but if they turn away	then only	
عَلَيْكَ	أَبْلَغُ	وَاللَّهُ	بَصِيرٌ بِالْعِبَادِ	
upon you	(is) to convey	and Allah	(is) All-Seer of (His) slaves	

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ
 الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings,... then announce to them a painful torment.
 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

بِعَايَةِ اللَّهِ		وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ	
in (the) Verses (of) Allah		without and slay the Prophets	
حَقِّ	وَيَقْتُلُونَ الَّذِينَ	يَأْمُرُونَ بِالْقِسْطِ	مِنَ النَّاسِ
right	and slay those who	command [with] justice	of the people
فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ ﴿٢١﴾	أُولَئِكَ
then give them tidings	of a torment	painful	they (are) those
حَبِطَتْ أَعْمَالُهُمْ	فِي الدُّنْيَا	وَالْآخِرَةِ	وَمَا
whose works went to waste	in this world	and (in) the Hereafter	and not
لَهُمْ	مِّن نَّاصِرِينَ ﴿٢٢﴾	أَلَمْ تَرَ	إِلَى الَّذِينَ
they (will) have	any helpers	(have) you not seen?	[to] those who
أُوتُوا نَصِيبًا	مِّنَ الْكِتَابِ	يُدْعَوْنَ	إِلَىٰ كِتَابِ اللَّهِ
have been given a portion	of the Scripture	they are invited	to (the) Book (of) Allah
لِيَحْكُمَ بَيْنَهُمْ	ثُمَّ يَتَوَلَّىٰ فَرِيقٌ	مِّنْهُمْ	وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾
to judge between them	then turns away a party	of them	(are) averse and they

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوَفَّيْتَ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِإِيدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

ذَلِكَ	بِأَنَّهُمْ قَالُوا	لَنْ تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَّعْدُودَاتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered
وَعَرَّهٖمُ	فِي دِينِهِمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	فَكَيْفَ	
and deceived them	in their religion	what they used to	invent	then how	
إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا رَيْبَ	فِيهِ	
when	We shall gather them	on a Day	(there is) no doubt	about which	
وَوَفَّيْتَ	كُلُّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	
and would be paid in full	every	person	what he has earned	and they	
لَا يُظْلَمُونَ ﴿٢٥﴾	قُلِ اللَّهُمَّ	مَلِكُ	الْمَلِكِ	تُؤْتِي الْمَلِكَ	
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion	
مَنْ تَشَاءُ	وَتَنْزِعُ الْمَلِكَ	مِمَّن تَشَاءُ	وَتُعِزُّ		
(to) whom You will	and take away the dominion	from whom You will	and You exalt		
مَنْ تَشَاءُ	وَتُذِلُّ	مَنْ تَشَاءُ	بِإِيدِكَ	الْخَيْرُ	
whom You will	and You humiliate	whom You will	in Your Hand	(is) the good	

إِنَّكَ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ	
verily You	over every thing	(are) All-Powerful	

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.

تُؤَلِّجُ اللَّيْلَ	وَتُؤَلِّجُ النَّهَارَ	فِي النَّهَارِ	فِي اللَّيْلِ
You enter the night	and You enter the day	into the day	into the night
وَتُخْرِجُ الْحَيَّ	وَتُخْرِجُ الْمَيِّتَ	مِنَ الْمَيِّتِ	مِنَ الْحَيِّ
and You bring the living	and You bring the dead	out of the dead	out of the living
وَتَرْزُقُ	بِغَيْرِ	مَنْ تَشَاءُ	حِسَابٍ
and You give sustenance	without	(to) whom You will	measure (account)
لَا يَتَّخِذِ الْمُؤْمِنُونَ	أَوْلِيَاءَ	مِنَ الْمُؤْمِنِينَ	مِنَ الْكُفْرَانِ
let not the believers take	(as their) allies	the believers	the disbelievers
وَمَنْ	يَفْعَلْ ذَلِكَ	فَلَيْسَ	مِنَ اللَّهِ
and whoever	does that	then he is not	from Allah
إِلَّا	فِي شَيْءٍ	إِلَّا	أَنْ تَتَّقُوا مِنْهُمْ
except	in anything	except	that you fear
أَنْ تَتَّقُوا مِنْهُمْ	وَيَحْذَرُكُمْ اللَّهُ	نَفْسَهُ	إِلَى اللَّهِ
that you fear	and Allah warns you	(for) protection	from them

وَالِىَ اللّٰهِ الْمَصِيْرُ ﴿٣٠﴾

and to Allah (is) the final return

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

29. Say (O Muhammad ﷺ): “Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things.” 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

Part - 3

قُلْ	إِنْ تُخْفُوا	مَا	فِي صُدُورِكُمْ	أَوْ تُبْدُوهُ	يَعْلَمُهُ اللَّهُ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it
وَيَعْلَمُ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ	
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah	
عَلَىٰ كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٠﴾	يَوْمَ	تَجِدُ كُلُّ	نَفْسٍ	
thing	(is) All-Powerful	(on the) Day (when)	shall find every	soul	
مَّا عَمِلَتْ	مِنْ خَيْرٍ	مُحْضَرًا	وَمَا عَمِلَتْ	مِنْ سُوءٍ	
what it has done	of good	confronted	and what it has done	of evil	
تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُ	أَمَدًا	بَعِيدًا	
it will wish [if]	that (there were) between it	and between that	a distance	great	
وَيَحْذَرُكُمْ اللَّهُ	نَفْسَهُ	وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾		
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves		

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ وَآلَ ʿEMْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضَهَا مِنْ بَعْضٍ ۗ
 وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٤﴾

31. Say (O Muhammad ﷺ to mankind): “If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ān and the Sunnah), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.” 32. Say (O Muhammad ﷺ): “Obey Allāh and the Messenger (Muhammad ﷺ).” But if they turn away, then Allāh does not like the disbelievers. 33. Allāh chose Adam, Nūh (Noah), the family of Ibrāhīm (Abraham) and the family of ʿImrān above the ʿĀlamīn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.

قُلْ	إِنْ كُنْتُمْ	تُحِبُّونَ اللَّهَ	فَاتَّبِعُونِي	يُحِبِّكُمْ اللَّهُ	وَيَغْفِرَ	لَكُمْ
say	if you	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبِكُمْ	وَاللَّهُ	عَفُورٌ	رَّحِيْمٌ ﴿٣٢﴾	قُلْ	أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ	
your sins	and Allah	(is) All-Forgiving	Most Merciful	say	obey Allah and the Messenger	
فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ	وَنُوحًا	وَآلَ إِبْرٰهِيْمَ	وَآلَ ʿEMْرٰنَ	عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾	ذُرِّيَّةً	بَعْضَهَا مِنْ بَعْضٍ ۗ
truly Allah chose Adam	and Noah	and (the) family	and (the) family	above the mankind	offspring	from (the) others
				وَاللَّهُ	سَمِيْعٌ	عَلِيْمٌ ﴿٣٤﴾
				and Allah	(is) All-Hearing	All-Knowing

إِذْ قَالَتْ أُمَّرَاتُ ʿEMْرٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيْعُ
 الْعَلِيْمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ

الَّذِكْرُ كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

35. (Remember) when the wife of ‘Imrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” 36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” – and Allāh knew better what she brought forth, – “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast.”

إِذْ قَالَتْ	أَمْرَأْتُ	عِمْرَانَ	رَبِّ	إِنِّي نَذَرْتُ	لَكَ
when said	(the) woman (wife)	(of) Imran	my Lord	indeed I have vowed	to You
مَا فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلْ	مِنِّي	إِنَّكَ
what (is) in	my womb	(to be) dedicated	so accept	from me	indeed You
أَنْتَ السَّمِيعُ	الْعَلِيمُ ﴿٣٥﴾	فَلَمَّا	وَضَعْتُهَا	قَالَتْ رَبِّ	
[You] (are) All-Hearing	All-Knowing	then when	she delivered her	she said my Lord	
إِنِّي	وَضَعْتُهَا	أُنثَىٰ	وَاللَّهُ أَعْلَمُ	بِمَا وَضَعْتُ	
indeed I	have delivered	a female	and Allah knows better	[of] what she delivered	
وَلَيْسَ الذَّكَرُ	كَالْأُنثَىٰ	وَإِنِّي	سَمَّيْتُهَا	مَرْيَمَ	وَإِنِّي
and the male is not	like the female	and indeed I	have named her	Mary	and indeed I
أُعِيذُهَا	بِكَ	وَذُرِّيَّتَهَا	مِنَ الشَّيْطَانِ	الرَّجِيمِ ﴿٣٦﴾	
seek refuge for her	with You	and her offspring	from Satan	the rejected	

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنْبَتَهَا	نَبَاتًا
so accepted her	her Lord	with acceptance	good	and made her grow	growth
حَسَنًا	وَكَفَّلَهَا	زَكَرِيَّا	كُلَّمَا	دَخَلَ عَلَيْهَا	زَكَرِيَّا
good	and put her in (the) care of	Zachariah	whenever	entered (to see) her	Zachariah
الْمِحْرَابِ	وَجَدَ عِنْدَهَا	رِزْقًا	قَالَ يَمْرُومُ		
(at her) praying place	he found her (provided) with	food	he said O Mary		
أَنَّى	لَكَ هَذَا	قَالَتْ هُوَ	مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ يَرْزُقُ	
from where	you get	this	(is) from Allah	verily Allah provides sustenance	
مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا زَكَرِيَّا	
(to) whom He wills	without	measure	there	Zachariah invoked	
رَبِّهِ	قَالَ رَبِّ	هَبْ لِي	مِنْ لَدُنْكَ	ذُرِّيَّةً	طَيِّبَةً
his Lord	he said my Lord	grant me	from Yourself	offspring	good
إِنَّكَ		سَمِيعُ الدُّعَاءِ			
indeed You		(are) All-Hearer (of) invocation			

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٨﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٩﴾

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): "Allāh gives you glad tidings of

Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Isā (Jesus), the Word from Allāh (“Be!” – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” 40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”

فَنَادَتْهُ	الْمَلَائِكَةُ	وَهُوَ	قَائِمٌ	يُصَلِّي فِي الْمَحَرَابِ
then called him	the angels	while he	(was) standing	praying in the prayer place
أَنَّ اللَّهَ يَبْشُرُكَ	بِإِحْسَانٍ	بِمُصَدِّقٍ	بِكَلِمَةٍ	مِّنَ اللَّهِ
that Allah gives you glad tidings	of John	confirming	[of] the Word	from Allah
وَسَيِّدًا	وَحَصُورًا	وَنَبِيًّا	مِّنَ الصَّالِحِينَ	قَالَ رَبِّ
and noble	and chaste	and a Prophet	from (among) the righteous	he said my Lord
أَنِّي يَكُونُ	لِي	عَلْمٌ	وَقَدْ بَلَغَنِي	الْكِبَرُ
how is it	I have	a son	when has overtaken me	the old age
وَأَمْرَاتِي	وَأَمْرَاتِي	وَأَمْرَاتِي	وَأَمْرَاتِي	وَأَمْرَاتِي
and my wife	and my wife	and my wife	and my wife	and my wife
عَاقِرٌ	قَالَ	كَذَلِكَ اللَّهُ يَفْعَلُ	مَا يَشَاءُ	
(is) barren	He said	thus Allah does	what He wills	

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادُّكُرَ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

41. He said: “O my Lord! Make a sign for me.” (Allāh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.” 42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).” 43. “O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rākī‘ūn (those

who bow down).”

قَالَ ءَايَتُكَ	ءَايَةً	أَجْعَلْ لِي	قَالَ رَبِّ
He said your sign	a sign	make for me	he said my Lord
إِلَّا رَمَزًا	أَيَّامٍ	ثَلَاثَةَ	أَلَّا تُكَلِّمَ النَّاسَ
except (by) gesture	days	(for) three	(is) that you shall not speak to the people
وَالْإِبْكَارِ	بِالْعَشِيِّ	وَسَبِّحْ	كَثِيرًا
and (in) the morning	in the evening	and glorify (Him)	much
وَأَذْكُرْ رَبَّكَ	وَإِذْ	قَالَتِ الْمَلَائِكَةُ	يَمْرِيْمُ
and remember your Lord	and when	the angels said	O Mary
وَأَصْطَفَاكَ	عَلَى نِسَاءِ	أَعْلَمِيْنَ	يَمْرِيْمُ
and chosen you	above (the) women	(of) the world	O Mary
لِرَبِّكَ	وَأَسْجُدِي	وَأَرْكَعِي مَعَ	الرَّكَعِيْنَ
to your Lord	and prostrate (yourself)	and bow down with	those who bow down

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ الْمُقَرَّبِينَ ﴿٤٥﴾

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” – and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

ذَلِكَ	مِنْ أَنْبَاءَ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you
وَمَا كُنْتَ لَدَيْهِمْ		إِذْ يَلْقَوْنَ	أَقْلَمَهُمْ	
and you were not with them		when they threw	their pens	
أَيُّهُمْ يَكْفُلُ		مَرْيَمَ	وَمَا كُنْتَ لَدَيْهِمْ	
(as to) which of them takes care of		Mary	and you were not with them	
إِذْ يَخْتَصِمُونَ	إِذْ	قَالَتِ الْمَلٰٓئِكَةُ	يَمْرِي	إِنَّ اللَّهَ يُبَشِّرُكَ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings
بِكَلِمَةٍ	مِّنْهُ	أَسْمَهُ	الْمَسِيحُ	عِيسَى
of a Word	from Him	his name	(is) Messiah	Jesus
	وَجِيهًا	مَرْيَمَ	أَبْنُ	وَجِيهًا
	honoured	(of) Mary	son	son
	وَمِنَ الْمُقْرَبِينَ		وَالْآخِرَةَ	
	and of those who are near (to Allah)		and (in) the Hereafter	
	فِي الدُّنْيَا		in this world	

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" – and it is. 48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the *Taurāt* (Torah) and the *Injil* (Gospel).

وَيُكَلِّمُ النَّاسَ	فِي الْمَهْدِ	وَكَهْلًا
and he will speak to the people	in the cradle	and (in) maturity
وَمِنَ الصَّالِحِينَ	قَالَتْ رَبِّ	أَنَّى يَكُونُ
and (he will be) of the righteous	she said my Lord	how is it
	لِي	وَلَدٌ
	I have	a son

وَلَمْ يَمَسِّنِي	بَشَرًا	قَالَ	كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ
when (did) not touch me	any man	He said	thus Allah creates whatever He wills
إِذَا قَضَىٰ	أَمْرًا	فَإِنَّمَا يَقُولُ	لَهُ كُنْ فَيَكُونُ
when He decrees	a thing	then only He says	and it is be to it
وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْتَّوْرَةَ
and He will teach him	the Book	and the Wisdom	and the Torah
			وَالْإِنْجِيلَ
			and the Gospel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

49. And will make him [‘Isā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

وَرَسُولًا	إِلَىٰ بَنِي إِسْرَائِيلَ	أَنِّي	قَدْ جِئْتُكُمْ
and a Messenger	to (the) Children of Israel	that I	surely have come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	أَنِّي أَخْلُقُ	لَكُمْ
with a sign	from your Lord	that I will make	for you
الطَّيْرِ	فَأَنْفُخُ فِيهِ	فَيَكُونُ طَيْرًا	بِإِذْنِ اللَّهِ
(of) a bird	then I will breathe into it	and it would become a bird	by (the) Leave (of) Allah
وَأُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	وَأُحْيِي الْمَوْتَىٰ	
and I will heal the born blind	and the leper	and I will bring to life the dead	
بِإِذْنِ اللَّهِ	وَأُنَبِّئُكُمْ	وَمَا تَدْخِرُونَ	
by (the) Leave (of) Allah	and I will inform you	of what you store	
			وَمَا تَكُونُونَ
			of what you eat

فِي بُيُوتِكُمْ ^ع	إِنَّ	فِي ذَلِكَ	لَايَةً	لَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ^ع
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ^ع وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا^ع إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ^ع هَذَا صِرَاطٌ مُسْتَقِيمٌ^ع فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ^ع

50. “And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me. 51. “Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.” 52. Then when ‘Īsā (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allāh’s Cause?” *Al-Hawāriyyūn* (the disciples) said: “We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh).”

وَمُصَدِّقًا	لِمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأَحِلَّ
and confirming	that which	(was) before me	of the Torah	and to make lawful
لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ عَلَيْكُمْ ^ع	وَجِئْتُكُمْ
to you	part	(of) what	was forbidden to you	and I have come to you
مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ^ع	إِنَّ اللَّهَ	رَبِّي
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord
فَاعْبُدُوهُ ^ع	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ^ع	فَلَمَّا أَحَسَّ
so worship Him	this	(is) a Path	Straight	but when became conscious
عِيسَى	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ	أَنْصَارِي
Jesus	of their	disbelief	he said who (will be)	my helpers
قَالَ الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ اللَّهِ	ءَامَنَّا بِاللَّهِ	
the disciples said	we (are)	(the) helpers (of) Allah	we believe in Allah	

مُسْلِمُونَ ﴿٥٣﴾	يَأْتَا	وَأَشْهَدُ
(are) Muslims	that we	and bear witness

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾
 وَمَكْرُؤًا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنِ مَرْيَمَ كَفَرُوا
 وَرَافِعَكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
 إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

53. "Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Īsā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh)."

54. And they (disbelievers) plotted [to kill ‘Īsā (Jesus ﷺ)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O ‘Īsā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Īsā (Jesus) is Allāh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ‘Īsā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qur’ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

وَاتَّبَعْنَا الرَّسُولَ		بِمَا أَنزَلْتَ		رَبَّنَا ءَامَنَّا	
and we follow		in what You have sent down		our Lord we believe	
وَمَكَرَ اللَّهُ		وَمَكْرُوا		فَاكْتُبْنَا مَعَ	
and Allah planned		and they planned		those who bear witness with so write us	
إِلَيَّ		إِذْ قَالَ اللَّهُ		وَاللَّهُ خَيْرُ	
indeed I		when Allah said		(of) planners and Allah (is the) Best	
يَعِيسَى		وَمُطَهِّرُكَ		وَرَافِعَكَ	
O Jesus		and (will) purify you		to Myself and raise you	
مِنَ الَّذِينَ كَفَرُوا		إِلَيَّ		مُتَوَقِّعَكَ	
of those who disbelieve		to Myself		(will) take you	

وَجَاعِلٌ	الَّذِينَ	اتَّبِعُوكَ	فَوْقَ	الَّذِينَ كَفَرُوا
and I (will) make	those who	follow you	superior (to)	those who disbelieve
إِلَى يَوْمٍ	الْقِيَامَةِ	ثُمَّ	إِلَى	مَرَجِعِكُمْ
till (the) Day	(of) Resurrection	then	to Me	(is) your return
فَأَحْكُمُ بَيْنَكُمْ	فِي مَا كُنْتُمْ	فِيهِ	تَخْتَلِفُونَ	
and I shall judge between you	in which you used to	in	differ	

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَا بِهِمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾
 وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَجُبُ
 الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى
 عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the Zālimūn (polytheists and wrongdoers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān). 59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.

فَأَمَّا الَّذِينَ كَفَرُوا	فَأَعَذَّبْنَا بِهِمْ	عَذَابًا	شَدِيدًا
then as to those who disbelieve	[then] I shall punish them	(with) a torment	severe
فِي الدُّنْيَا	وَمَا	لَهُمْ	مِنْ نَاصِرِينَ ﴿٥٦﴾
in this world	and not	they (will) have	any helpers
وَأَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُوَفِّيهِمْ	
and as to those who believe	and do righteous deeds	then He will grant them in full	
أُجُورَهُمْ	وَاللَّهُ	لَا يَجِبُ الظَّالِمِينَ ﴿٥٧﴾	ذَلِكَ
their reward	and Allah	(does) not love the wrongdoers	this

نَتْلُوهُ	عَلَيْكَ	مِنَ الْآيَاتِ	وَالذِّكْرِ	الْحَكِيمِ
(is what) We recite [it]	to you	of the Verses	and the Reminder	Wise
إِنَّ مِثْلَ	عِيسَى	عِنْدَ اللَّهِ	كَمِثْلِ	ءَادَمَ
indeed (the) similitude	(of) Jesus	before Allah	(is) like (the) similitude	(of) Adam
خَلَقَهُ	مِنْ تُرَابٍ	ثُمَّ	قَالَ لَهُ	كُنْ
He created him	from dust	then	He said to him	be
فَيَكُونُ				
and he was				

الْحَقُّ مِنْ رَبِّكَ فَلَاتَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

الْحَقُّ	مِنَ رَبِّكَ	فَلَا تَكُنْ	مِنَ الْمُمْتَرِينَ	فَمَنْ
(this is) the truth	from your Lord	so be not	of the doubters	and whoever
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
come	let us call our sons	and our women	and your women	and your women
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
then say	come	let us call our sons	and your sons	and your women
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
then say	come	let us call our sons	and your sons	and your women
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
then say	come	let us call our sons	and your sons	and your women

وَأَنْفُسَنَا		وَأَنْفُسَكُمْ		ثُمَّ نَبْتَهِلُ		فَنَجْعَلُ لَعْنَتَ اللَّهِ	
and ourselves		and yourselves		then we pray humbly		and we invoke (the) Curse (of) Allah	
عَلَى الْكَذِبِينَ ﴿٦١﴾		إِنَّ هَذَا	لَهُوَ	الْقَصَصُ	الْحَقُّ	وَمَا مِنْ إِلَهٍ	
on the liars		verily this	[surely it]	(is) the story	true	and (there is) no god	
إِلَّا اللَّهُ		وَإِنَّ اللَّهَ		لَهُوَ الْعَزِيزُ		الْحَكِيمُ ﴿٦٢﴾	
but Allah		and indeed Allah		surely He (is) the All-Mighty		the All-Wise	

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."

Part - 3

فَإِنْ تَوَلَّوْا		فَإِنَّ اللَّهَ		عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾		قُلْ يَا أَهْلَ	
and if they turn away		then surely Allah		(is) All-Aware of mischief-makers		say O people	
الْكِتَابِ		تَعَالَوْا إِلَى كَلِمَةٍ		سَوَاءٍ		وَبَيْنَكُمْ	
(of) the Scripture		come to a word		common		and between you	
أَلَّا نَعْبُدَ		إِلَّا اللَّهَ		وَلَا نُشْرِكَ		بِهِ شَيْئًا	
that we worship not		but Allah		and we associate not		with Him	
وَلَا يَتَّخِذَ		بَعْضًا		أَرْبَابًا		مِّنْ دُونِ اللَّهِ	
and shall not take		others		(as) lords		besides Allah	
فَقُولُوا		أَشْهَدُوا بِأَنَّا		مُسْلِمُونَ ﴿٦٤﴾			
then tell (them)		bear witness that we		(are) Muslims			

يَأْهَلِ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآءَأْتُمْ هَؤُلَاءِ حُجَجَتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injīl (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. 67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism – to worship none but Allāh Alone) and he was not of *Al-Mushrikūn*.

يَأْهَلِ	الْكِتَابِ	لِمَ تُحَاجُّونَ	فِي إِبْرَاهِيمَ	وَمَا أُنزِلَتِ
O people	(of) the Scripture	why do you dispute	about Abraham	while were not sent down
التَّوْرَةَ	وَالْإِنْجِيلُ	إِلَّا	مِنْ بَعْدِهِ	هَآءَأْتُمْ
the Torah	and the Gospel	but	after him	Lo you (are) then (do) you not understand?
هَؤُلَاءِ	حُجَجَتُمْ فِيمَا	لَكُمْ	بِهِ	عِلْمٌ
those who	have disputed about that	you have	of which	knowledge
فِيمَا	لَيْسَ لَكُمْ	بِهِ	عِلْمٌ	وَاللَّهُ يَعْلَمُ
about that	you (do) not have	of which	knowledge	and Allah knows
وَأَنْتُمْ	لَا تَعْلَمُونَ	مَا كَانَ إِبْرَاهِيمَ	يَهُودِيًّا	وَلَا نَصْرَانِيًّا
and you	know not	Abraham was neither	a Jew	nor a Christian
وَلَكِنْ كَانَتْ حَنِيفًا	مُسْلِمًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	
[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists	

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
 يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injil (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

إِنَّ أَوْلَىٰ	النَّاسِ	بِإِبْرَاهِيمَ	لِلَّذِينَ
verily (the) best	(of) the people	(to claim relationship) with Abraham	(are) those who
اتَّبَعُوهُ	وَهَذَا	وَالَّذِينَ ءَامَنُوا	وَاللَّهُ
followed him	and this	and those who have believed (in him)	and Allah
وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾	وَدَّتْ طَآئِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ
(is the) Guardian (of) the believers	wish a party	of (the) People	(of) the Scripture
لَوْ يَضِلُّوكُمْ	وَمَا يَضِلُّونَ	إِلَّا أَنفُسَهُمْ	
if they could lead you astray	and they shall not lead astray	but themselves	
وَمَا يَشْعُرُونَ ﴿٦٩﴾	يَا أَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ
and they perceive not	O people	(of) the Scripture	why (do) you disbelieve
بِآيَاتِ اللَّهِ	وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَا أَهْلَ	الْكِتَابِ
in (the) Verses (of) Allah	while you bear witness	O people	(of) the Scripture
لِمَ تَلْبِسُونَ الْحَقَّ	بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ	وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
why (do) you mix the truth	with falsehood	and conceal the truth	while you know

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ

وَأَكْفُرُوا آخِرَهُ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٦﴾ وَلَا تَوْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٧﴾

72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): “Verily, right guidance is the Guidance of Allāh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad ﷺ): “All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.’

وَقَالَتْ طَآئِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ	ءَامَنُوا بِالَّذِي	أُنزِلَ عَلَىٰ
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
الَّذِينَ ءَامَنُوا	وَجَهَّ	النَّهَارِ	وَأَكْفُرُوا آخِرَهُ،	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٦﴾	وَلَا تَوْمِنُوا	إِلَّا لِمَنْ		
so that they may turn back	and (do) not believe	but (the one) who		
تَبِعَ دِينَكُمْ	قُلْ إِنَّ الْهُدَىٰ	هُدَىٰ اللَّهِ		
followed your religion	say indeed the (true) guidance	(is the) Guidance (of) Allah		
أَنْ يُؤْتَىٰ أَحَدٌ	مِّثْلَ	مَا أُوتِيْتُمْ	أَوْ يُحَاجُّوكُمْ	
that someone is given	like	what you have been given	or they may argue with you	
عِنْدَ رَبِّكُمْ	قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ	
your Lord	say surely the bounty	(is) in (the) Hand (of) Allah	He gives it	
مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٧٧﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْنُصُ بِرَحْمَتِهِ، مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾ وَمِنْ أَهْلِ الْكِتَابِ مَنْ

Part - 3

إِنْ تَأْمَنَّهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. He selects for His Mercy (Islam and the Qur’ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintār* (a great amount of wealth), will readily pay it back to you; and among them there is he who, if entrusted with a single *Dinār* (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allāh while they know it.

يَخْتَصُّ بِرَحْمَتِهِ	مَنْ يَشَاءُ ^ق	وَاللَّهُ	ذُو	الْفَضْلِ
He selects for His Mercy	whom He wills	and Allah	(is) the Owner	(of) the Bounty
الْعَظِيمِ ^{٧٤}	وَمِنْ أَهْلِ	الْكِتَابِ	مَنْ	إِنْ تَأْمَنَّهُ
Great	and of (the) people	(of) the Scripture	(is he) who	if you entrust him
بِقِنطَارٍ	يُؤَدِّهِ ^{٧٥}	إِلَيْكَ	وَمِنْهُمْ	مَنْ
with a heap of wealth	will pay it back	to you	and of them	(there is he) who
إِنْ تَأْمَنَّهُ	بِدِينَارٍ	لَا يُؤَدِّهِ ^{٧٥}	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمَّتْ	عَلَيْهِ	قَائِمًا ^ق	ذَلِكَ	بِأَنَّهُمْ قَالُوا
you keep constantly	over him	standing	that	(is) because they say
لَيْسَ عَلَيْنَا	فِي الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
(there) is not on us	as to the unlettered people	way (of accountability)	and they tell	
عَلَى اللَّهِ الْكَذِبَ	وَهُمْ يَعْلَمُونَ ^{٧٥}			
a lie against Allah	while they know (it)			

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيَّمَنِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

76. Yes, whoever fulfils his pledge and fears Allāh much; then verily Allāh loves those who are *Al-Muttaqūn* (the pious). 77. Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

فَإِنَّ اللَّهَ		وَأَتَقَى		بِعَهْدِهِ		بَلَىٰ مَنْ أَوْفَىٰ	
then indeed Allah		and fears (Allah)		his covenant		yes whoever fulfils	
بِعَهْدِ اللَّهِ				إِنَّ الَّذِينَ يَشْتَرُونَ		يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾	
for (the) Covenant (of) Allah				verily those who purchase		loves those who fear (Him)	
لَهُمْ	لَا خَلَاقَ	أُولَئِكَ	قَلِيلًا	ثَمَنًا	وَأَيَّمَنِهِمْ		
for them	(have) no share	those	small	a price (gain)	and their oaths		
يَوْمَ	يَنْظُرُ إِلَيْهِمْ	وَلَا	وَلَا يُكَلِّمُهُمُ اللَّهُ		فِي الْآخِرَةِ		
(on the) Day	look at them	nor	neither will Allah speak to them		in the Hereafter		
أَلِيمٌ ﴿٧٦﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ		الْقِيَامَةِ		
painful	(will be) a torment	and for them	nor will He purify them		(of) Resurrection		

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُمُ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allāh,” but it is not from Allāh; and they speak a lie against Allāh while they know it.

وَأَنَّ	مِنْهُمْ	لَفَرِيقًا	يَلْوُنَ أَلْسِنَتَهُمُ	بِالْكِتَابِ
and verily	of them	surely (is) a party	they twist their tongues	in (reciting) the Book

مِنْ الْكِتَابِ	وَمَا هُوَ	مِنْ الْكِتَابِ	لِتَحْسَبُوهُ
(is) from the Book	but not it	(is) from the Book	so that you think it
وَيَقُولُونَ	مِنْ عِنْدِ اللَّهِ	وَمَا هُوَ	مِنْ عِنْدِ اللَّهِ
and they speak	(is) from Allah	but not it	(is) from Allah
	وَهُمْ يَعْلَمُونَ	عَلَى اللَّهِ الْكِذْبَ	
	while they know (it)	a lie against Allah	

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

79. It is not (possible) for any human being to whom Allāh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?

وَالْحُكْمَ	الْكِتَابَ	أَنْ يُؤْتِيَهُ اللَّهُ	لِبَشَرٍ	مَا كَانَ
and the Judgement	the Book	that Allah gives him	for a human being	it is not
لِي	كُونُوا عِبَادًا	لِلنَّاسِ	ثُمَّ يَقُولُ	وَالنُّبُوَّةَ
to me	become slaves (worshippers)	to the people	then he says	and the Prophethood
بِمَا كُنْتُمْ	وَلَكِنْ كُونُوا رَبَّيِّنَ	مِنْ دُونِ اللَّهِ		
because you have been	[and] but become men of the Lord	rather than Allah		
وَلَا يَأْمُرُكُمْ	تَدْرُسُونَ	وَبِمَا كُنْتُمْ	تُعَلِّمُونَ الْكِتَابَ	
nor he will command you	studying (it)	and because you have been	teaching the Book	

أَيُّ أَمْرِكُمْ	أَرْبَابًا	وَالنَّبِيِّنَ	أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
(will) he command you?	(for your) lords	and the Prophets	that you take the angels
مُسْلِمُونَ	أَنْتُمْ	إِذَا	بِالْكَفْرِ
Muslims	you (have become)	[when]	after
			to disbelief

وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

81. And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” 82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh’s obedience).

وَأِذَا أَخَذَ اللَّهُ	مِيثَاقَ	النَّبِيِّينَ	لَمَا
and when Allah took	(the) Covenant	(of) the Prophets	certainly whatever
أَتَيْتُكُمْ	وَحِكْمَةٍ	ثُمَّ جَاءَكُمْ	مِنْ كِتَابٍ
I gave you	and Wisdom	then came to you	of (the) Book
لِمَا	مَعَكُمْ	لَتُؤْمِنُنَّ بِهِ	وَلَتَنْصُرُنَّهُ
what	(is) with you	you must believe in him	and you must help him
أَقْرَرْتُمْ	وَأَخَذْتُمْ	عَلَىٰ ذَٰلِكُمْ	إِصْرِي
(do) you agree?	and (do) you take	on that	My Covenant
قَالَ	فَاشْهَدُوا	وَأَنَا	مَعَكُمْ
He (Allah) said	then bear witness	and I am	with you
أَقْرَرْنَا	قَالُوا	مِنَ الشَّاهِدِينَ	
we agree	they said	of the witnesses	

﴿٨٣﴾	الْفٰسِقُوْنَ	هُم	فَاُوْلٰئِكَ	بَعْدَ	ذٰلِكَ	فَمَنْ تَوَلَّىٰ
(are)	the transgressors	[they]	then those	this	after	then whoever will turn away

أَفَغَيَّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
 وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمْنَا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ
 إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
 وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

83. Do they seek other than the religion of Allāh (the true Islamic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): “We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā‘il (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya‘qūb (Jacob)] and what was given to Mūsā (Moses), ‘Īsā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islam).”

أَفَغَيَّرَ	دِينَ اللَّهِ	يَبْغُونَ	وَلَهُ أَسْلَمَ
[so] (do) other than?	(the) religion (of) Allah	they seek	while to Him submitted
مَنْ	فِي السَّمَوَاتِ	طَوْعًا	وَكْرَهًا
(all) who	(are) in the heavens	willingly	or unwillingly
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾	قُلْ	ءَأَمْنَا بِاللَّهِ	وَمَا أُنزِلَ
and to Him they will be returned	say	we believe in Allah	and (in) what has been sent down
عَلَيْنَا	وَمَا أُنزِلَ	عَلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
to us	and what was sent down	to Abraham	and Ishmael
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ
and the offspring (the tribes)	and what was given	(to) Moses	and Jesus
وَالنَّبِيُّونَ	مِنْ رَبِّهِمْ	لَا نُفَرِّقُ بَيْنَ	أَحَدٍ
and the Prophets	from their Lord	we (do) not make distinction between	anyone

مُسْلِمُونَ ﴿٨٥﴾	لَهُ	وَنَحْنُ	مِنْهُمْ
(have) submitted (in Islam)	to Him	and we	of them

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allāh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come to them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels and of all mankind.

وَمَنْ يَبْتَغِ	غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ يُقْبَلَ
and whoever seeks	other than	Islam	a religion	then it will never be accepted
مِنْهُ	وَهُوَ	فِي الْآخِرَةِ	مِنَ الْخَسِرِينَ ﴿٨٥﴾	كَيْفَ يَهْدِي اللَّهُ
of him	and he	in the Hereafter	(will be) of the losers	how shall Allah guide
قَوْمًا كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	وَشَهِدُوا	أَنَّ الرَّسُولَ
a people who disbelieved	after	their Belief	and bore witness	that the Messenger
حَقٌّ	وَجَاءَهُمْ	الْبَيِّنَاتُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
(is) true	and had come to them	the clear proofs	and Allah	(does) not guide the people
الظَّالِمِينَ ﴿٨٦﴾	أُولَئِكَ	جَزَاءُهُمْ أَنْ	عَلَيْهِمْ	
[the] wrongdoers	those	recompense of them (is) that	on them (rests)	
لَعْنَةُ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾	
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all	

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ أُفْتَدِيَ بِهِ أَُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur’ān and in Prophet Muhammad ﷺ) – never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

Part - 3

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (will) abide forever	in it	neither will be lightened	from them	the torment
وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾	إِلَّا الَّذِينَ تَابُوا	مِنْ بَعْدِ ذَلِكَ	وَأَصْلَحُوا	
nor they would be reprieved	except those who repent	that	and make amends	
فَإِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ ﴿٨٩﴾	إِنَّ الَّذِينَ كَفَرُوا	بَعْدَ
for indeed Allah	(is) All-Forgiving	Most Merciful	verily those who disbelieved	after
إِيمَانِهِمْ	ثُمَّ أَزْدَادُوا كُفْرًا	لَنْ تُقْبَلَ تَوْبَتُهُمْ		
their Belief	then grew (in their) disbelief	never will their repentance be accepted		
وَأُولَئِكَ هُمُ	الضَّالُّونَ ﴿٩٠﴾	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	وَهُمْ
[they] and those	(are) the astray	verily those who disbelieved	and died	while they
كُفَّارٌ	فَلَنْ يُقْبَلَ	مِنْ أَحَدِهِمْ	مِلءُ	الْأَرْضِ
(were) disbelievers	then will never be accepted	from anyone of them	fill	(of) the earth

عَذَابٌ	لَهُمْ	أُولَئِكَ	بِهِ	وَلَوْ أَفْتَدَى	ذَهَبًا
(is) a torment	for them	those	[by] it	even if he offered as ransom	(of) gold
	مِّن تَصْرِيحٍ	لَهُمْ		وَمَا	أَلِيمٌ
	any helpers	(will be) for them		and not	painful

