

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those with) whom	Among them
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ				
(are some) who	[so] of them	they differed,	[And] but	the clear proofs. came to them
أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are some) who	and of them believed
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes that before
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ				
can intercede	(is) the one who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission? except with Him

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of **His** knowledge except what **He** wills. **His** Throne extends over the heavens and the earth and the guarding of both of them does not tire **Him**. And **He** is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. **He** brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the **One Who** - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

خَلْفَهُمْ	وَلَا	يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا
except	And not	they encompass	anything	of	His Knowledge	(is) behind them.
بِمَا	شَاءَ	وَسِعَ	كُرْسِيُّهُ	السَّمَوَاتِ	وَالْأَرْضَ	وَلَا
And not	He willed.	Extends	His Throne	(to) the heavens	and the earth.	[of] what
يُؤَدُّهُ	حِفْظُهُمَا	وَهُوَ	الْعَلِيُّ	الْعَظِيمُ		
tires Him	(the) guarding of both of them.	And He	(is) the Most High,	the Most Great.		
لَا	إِكْرَاهَ	فِي	الْدِّينِ	قَدْ	تَبَيَّنَ	٢٥٥
(There is) no	in compulsion	the religion.	Surely	has become distinct	255	
الرُّشْدِ	مِنَ	الْعِيسَىٰ	فَمَنْ	يَكْفُرْ	بِالطَّاغُوتِ	
the right (path)	from	the wrong.	Then whoever	disbelieves	in false deities	
وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ	اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَىٰ	
and believes	in Allah,	then surely	he grasped	the handhold -	[the] firm,	
لَا	انْفِصَامَ	لَهَا	وَاللَّهُ	سَبِيحٌ	عَلِيمٌ	٢٥٦
(which will) not break	[for it].	And Allah	(is) All-Hearing,	All-Knowing.	Allah	256
وَالَّذِينَ	آمَنُوا	يُخْرِجُهُمُ	مِّنْ			
(is the) Protecting Guardian	(of) those who	believe[d].	He brings them out	from		
الظُّلُمَاتِ	إِلَى	النُّورِ	وَالَّذِينَ	كَفَرُوا	أُولِيَّهِمْ	
[the] darkness	towards	[the] light.	And those who	disbelieve(d)	their guardians	
الطَّاغُوتِ	يُخْرِجُونَهُمْ	مِّنَ	النُّورِ	إِلَى	الظُّلُمَاتِ	
(are) the evil ones,	they bring them out	from	the light	towards	[the] darkness.	
أُولِيَّكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	
Those	(are the) companions	(of) the Fire,	they	in it	will abide forever.	
أَلَمْ	تَرَ	إِلَى	الَّذِي	حَاجَّ	إِبْرَاهِيمَ	فِي
Did not	you see	[towards]	the one who	argued	(with) Ibrahim	concerning
رَبِّهِ	أَنْ	إِنَّهُ	اللَّهُ	الْمَلِكُ	إِذْ	قَالَ
his Lord,	because	Allah gave him	the kingdom?	When	Ibrahim said,	"My Lord
الَّذِي	يُحْيِي	وَيُمِيتُ	قَالَ	أَنَا	أُحْيِي	
(is) the <b>One Who</b>	grants life	and causes death."	He said,	"I	too give life	
وَأُمِيتُ	قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهَ	يَأْتِي	بِالشَّمْسِ
and cause death."	Said	Ibrahim,	[Then] indeed	Allah	brings up	the sun

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ						
So became dumbfounded	the west.”	from	it	so you bring	the east,	from
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ						
the people	guide	(does) not	and Allah	disbelieved,	the one who	
الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ						
a township,	by	passed	like the one who	Or	258	(who are) [the] wrongdoers.
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى						
(will) bring to life	“How	He said,	its roofs.	on	(had) overturned	and it
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَامَاتَهُ اللَّهُ مِائَةَ						
(for) a hundred	Then Allah caused him to die	its death?”	after	Allah	this (town)	
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ						
He said,	(have) you remained?”	“How long	He said,	He raised him.	then	year(s),
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ						
you (have) remained	“Nay,	He said,	(of) a day.”	a part	or	(for) a day “I remained
مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ						
(they did) not	and your drink,	your food	at	Then look	year(s).	one hundred
يَتَسَنَّهَ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً						
a sign	and We will make you	your donkey,	at	and look	change with time,	
لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا						
We raise them,	how	the bones	at	And look	for the people.	
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ						
he said,	to him,	became clear	Then when	(with) flesh.”	We cover them	then
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ						
And when	259	All-Powerful.”	thing	every	(is) on	Allah that “I know
قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى						
(to) the dead.”	You give life	how	show me	“My Lord	Ibrahim,	said
قَالَ أَوْلَمْ أَوَلَمْ تُوْمِنُ قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي						
my heart.”	to satisfy	[and] but	“Yes	He said,	you believed?”	“Have not He said,
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ						
then	towards you,	and incline them	the birds	of	four	“Then take He said

from the east, so you bring it up from the west.” So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, “How will Allah bring this (town) to life after its death?” Then Allah caused him to die for one hundred years and then revived him. He asked, “How long have you remained?” He said, “I remained for a day or part of a day.” He said, “Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh.” Then when it became clear to him, he said, “I know that Allah has power over everything.”

260. And when Ibrahim said, “My Lord, show me how You give life to the dead.” He said, “Have you not believed?” He replied, “Yes, but (let me see it) so that my heart may be satisfied.” He said, “Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and they will have no fear nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اجْعَلْ	عَلَى	كُلِّ	جَبَلٍ	مِّنْهُمْ	جُزْءًا	ثُمَّ	ادْعُهُمْ
call them,	then	a portion of them;	hill	each	on	put	
يَأْتِيَنَّكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ	اللَّهَ	عَزِيزٌ	حَكِيمٌ	
All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you	
﴿٢٦١﴾	مَثَلُ	الَّذِينَ	يُفْقُونَ	أَمْوَالَهُمْ	فِي	سَبِيلِ	
(the) way	in	their wealth	spend	(of) those who	Example	260	
اللَّهُ	كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ	سَبْعَ	سَنَابِلٍ	فِي	كُلِّ
each	in	ears,	seven	which grows	a grain	(is) like	(of) Allah,
سُنْبُلَةٍ	مِّائَةً	حَبَّةٍ	وَاللَّهُ	يُضْعَفُ	لِمَنْ	يَشَاءُ	وَاللَّهُ
And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred	ear
وَإِسْعًا	عَلَيْهِمْ	﴿٢٦١﴾	الَّذِينَ	يُفْقُونَ	أَمْوَالَهُمْ	فِي	
in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,	
سَبِيلِ	اللَّهِ	ثُمَّ	لَا	يَتَّبِعُونَ	مَا	أَنْفَقُوا	
they spend	what	they follow	not	then	(of) Allah	(the) way	
مِمَّا	وَلَا	أَذَى	لَّهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ	
their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity	
﴿٢٦٢﴾	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	
262	will grieve.	they	and not	on them	fear	and (there will be) no	
قَوْلٌ	مَّعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ	صَدَقَةٍ		
a charity	than	(are) better	and (seeking) forgiveness	kind	A word		
يَتَّبِعَهَا	أَذَى	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ	﴿٢٦٣﴾	يَا أَيُّهَا	
O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]	
الَّذِينَ	آمَنُوا	لَا	تُبْطَلُوا	صَدَقَاتِكُمْ	بِالَّذِينَ		
with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who		
وَالَّذِي	كَالَّذِي	يُنْفِقُ	مَالَهُ	رِئَاءَ	النَّاسِ		
(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,		
وَلَا	يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	فَمَثَلُهُ	كَمَثَلِ	
(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not	
صَفْوَانٍ	عَلَيْهِ	تُرَابٌ	فَأَصَابَهُ	وَأَيْلٌ	فَتَرَكَهُ		
then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock		

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ	And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَثْبِيثًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَيْلٌ فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَيْلٌ فَطَلَّتْ وَاللَّهُ بِهِ تَعَلُّونَ بَصِيرٌ ﴿٢٦٥﴾	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it [from]	flowing	and grapevines
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ	children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
ضِعْفَاءُ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ	you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا	aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْبُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَنِّي خَبِيرٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-Seer of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We brought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ	٢٦٧
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267

وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah

وَإِسْرًا	عَلَيْمٌ	﴿٢٦٨﴾	يُؤْتِي	الْحِكْمَةَ	مَنْ
(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing,

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

بِشَاءٍ	وَمَنْ	يُؤْتِ	الْحِكْمَةَ	فَقَدْ	أُوتِيَ
he is granted	then certainly	[the] wisdom,	is granted	and whoever	He wills,

خَيْرًا	كَثِيرًا	وَمَا	يَذْكُرُ	إِلَّا	أُولُو
those of understanding.	except	remembers	And none	abundant.	good

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

وَمَا	أَنْفَقْتُمْ	مِنْ	تَفَقَّةٍ	أَوْ	نَذَرْتُمْ
vow(s),	of	you vow	or	(your) expenditures	(out) of you spend

فَإِنَّ	اللَّهَ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ	مِنْ
270	helpers.	any	for the wrongdoers	and not	knows it,

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And He will remove your evil deeds. And Allah is All-Aware of what you do.

إِنْ	تُبَدَّوْا	الصَّدَقَاتِ	فَنِعْمًا	هِيَ	وَإِنْ
and give it	you keep it secret	But if	it (is).	then good	the charities

الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَكُمْ	وَيَكْفُرُ	عَنْكُمْ
[of]	from you	And He will remove	for you.	(is) better	then it

سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَيْرٌ	﴿٢٧١﴾
271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهَ	يَهْدِي
whom	guides	Allah	[and] but	(is) their guidance	on you

بِشَاءٍ	وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَلَا
and not	then it is for yourself,	good	of	you spend	And whatever

تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ	وَجْهِ	اللَّهِ	وَمَا
of	you spend	And whatever	(the) face of Allah.	seeking	except

خَيْرٍ	يُؤَفَّ	إِلَيْكُمْ	وَأَنْتُمْ	لَا	تُظْلَمُونَ
272	be wronged.	(will) not	and you	to you	will be repaid in full

273. (Charity is) for the poor who are wrapped up in the way of Allah,

لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهِ
not	(of) Allah,	(the) way	in	are wrapped up	those who

يَسْتَضِيعُونَ	ضَرْبًا	فِي	الْأَرْضِ	نَ	يَحْسِبُهُمْ
they are able	(to) move about	in	the earth.		Think (about) them,
الْجَاهِلُ	أَعْنِيَاءَ	مِنَ	التَّعَفُّفِ		
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,		
تَعْرِفُهُمْ	بِسَبِيحِهِمْ	لَا	يَسْأَلُونَ	النَّاسَ	الْحَافِظَ
you recognize them	by their mark.	They (do) not ask	the people	with importunity.	
وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَإِنَّ	اللَّهَ
And whatever	you spend	of	good,	then indeed,	Allah
عَلِيمٌ	سِرًّا	وَالنَّهَارِ	بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا
(is) All-Knower.	secretly	and day	by night	their wealth	spend
273	Those who	273	Those who	273	273
وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ	وَلَا
and openly,	then for them	(is) their reward	with	their Lord,	and no
عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	الَّذِينَ	يَأْكُلُونَ
on them	and not	they	will grieve.	Those who	consume
274	274	274	274	274	274
الرِّبَا	لَا	يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ
[the] usury	not	they can stand	except	like	stands
الشَّيْطَانُ	مِنَ	الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا
the Shaitaan	with	(his) touch.	That	(is) because they	say,
مِثْلُ	الرِّبَا	وَأَحَلَّ	اللَّهُ	الْبَيْعَ	وَحَرَّمَ
(is) like	[the] usury."	While Allah has permitted	[the] trade	but (has) forbidden	
الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّنْ	رَّبِّهِ
[the] usury.	Then whoever -	comes to him	(the) admonition	from	His Lord
فَأَنْتَهَى	فَلَهُ	مَا	سَلَفَ	وَأَمْرَهُ	إِلَى
and he refrained,	then for him	what	(has) passed,	and his case	(is) with
وَمَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ
and whoever	repeated	then those	(are the) companions	(of) the Fire,	they
خَالِدُونَ	يَسْحَقُ	اللَّهُ	الرِّبَا	وَيَرْبِي	
will abide forever.	275	Allah destroys	the usury	and (gives) increase	
275	275	275	275	275	275
الصَّدَقَاتِ	وَاللَّهُ	لَا	يُحِبُّ	كُلَّ	كَفَّارٍ
(for) the charities.	And Allah	(does) not	love	every	ungrateful
276	276	276	276	276	276

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

٢٧٤

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

٢٧٥

275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

٢٧٦

276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

277. Indeed, those who believe and do good deeds and establish the prayer and give the *zakah*, they will have their reward from their Lord, and they will have no fear nor will they grieve.

إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	وَأَقَامُوا	الصَّلَاةَ	
the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,	
وَأَتُوا	الزَّكَاةَ	لَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ	وَلَا خَوْفٌ	
fear	and no	their Lord,	(is) with	their reward	for them -	the zakah	and gave
عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	﴿٢٧٧﴾	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
believe[d]!	who	O you	277	will grieve.	they	and not	on them

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

اتَّقُوا	اللَّهَ	وَذَرُوا	مَا	بَقِيَ	مِنَ	الرِّبَا	إِنْ	كُنْتُمْ
you are	if	[the] usury,	of	remained	what	and give up	Allah	Fear
مُؤْمِنِينَ	﴿٢٧٨﴾	فَإِنْ	لَمْ	تَفْعَلُوا	فَأَذِنُوا	بِحَرْبٍ	مِّنَ	اللَّهِ
Allah	from	of a war	then be informed	you do,	not	And if	278	believers.

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

وَأَسْأَلُكَ	وَإِنْ	تُبَّتُمْ	فَلَكُمْ	رُءُوسُ	أَمْوَالِكُمْ	لَا
(do) not	(is) your capital -	then for you	you repent	And if	and His Messenger.	
تُظْلَمُونَ	وَلَا	تُظْلَمُونَ	﴿٢٧٩﴾	وَإِنْ	كَانَ	
is	And if	279	you will be wronged.	and not	wrong	

280. If the (debtor) is in difficulty, then grant him time until ease. And if you remit it as charity, it is better for you, if you only knew.

دُوْعُسْرَةٍ	فَقِطْرَةٌ	إِلَى	مَيْسِرَةٍ	وَأَنْ	تَصَدَّقُوا		
you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,		
خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ	﴿٢٨٠﴾	وَاتَّقُوا	يَوْمَ
a Day	And fear	280	know.	you	If	for you.	(it is) better

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

تُرْجَعُونَ	فِيهِ	إِلَى	اللَّهِ	ثُمَّ	تُؤْتَى	كُلُّ	نَفْسٍ
soul	every	(will be) repaid in full	Then	Allah.	to	[in it]	you will be brought back
مَا	كَسَبَتْ	وَهُمْ	لَا	يُظْلَمُونَ	﴿٢٨١﴾	يَا أَيُّهَا	الَّذِينَ
who	O you	281	will not be wronged.	and they	it earned	what	

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

آمَنُوا	إِذَا	تَدَايَيْتُمْ	بِدَايِنٍ	إِلَى	أَجَلٍ	مُّسَمًّى
a fixed term	for	any debt	you contract with one another	When	believe[d]!	
فَاكْتُبُوهُ	وَلْيَكْتُبْ	بَيْنَكُمْ	كَاتِبٌ	بِالْعَدْلِ	وَلَا	
And not	in justice.	a scribe	between you	And let write	then write it.	
يَأْبَ	كَاتِبٌ	أَنْ	يَكْتُبَ	كَمَا	عَلَّمَهُ	اللَّهُ
Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
فَلْيَكْتُبْ	وَلْيَسْلِلِ	الَّذِي	عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ	
and let him write	(is) the right	on whom	the one	and let dictate	So let him write	

اللَّهُ رَبَّهُ وَلَا يَبْخُسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي	Allah, his Lord; and do not diminish anything from it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah is All-Knower of everything.
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ	capable not or weak, or (of) limited understanding, (is) the right, on him
أَنْ يُبَيِّنَ لَهُمْ فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ	And call for evidence with justice. his guardian then let dictate he (can) dictate, that
شَهِدِينَ مِنْ رِجَالِكُمْ إِنْ لَمْ يَكُنْ مِنْكُمْ رَجُلٌ	then one man two men there are not And if your men. among two witnesses
وَأَمْرًا مِنْ نِسَائِكُمْ إِنْ لَمْ يَكُنْ مِنْكُمْ نِسَاءٌ	[she] errs, (so) that (if) [the] witnesses, of you agree of whom and two women
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	(should) refuse And not the other. one of the two then will remind one of the two,
وَأَنْ يَكْتُبُوا عَلَيْهِمْ مَا وَعَدُوا بِأَنْ يُكْتُبُوا	small you write it - that (be) weary And not they are called. when the witnesses
أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذِكْرًا لِلَّذِينَ إِذَا مَا	and more upright Allah, near (is) more just That its term. for large or
عَلَيْهِمْ مَا وَعَدُوا بِأَنْ يُكْتُبُوا عَلَيْهِمْ	be that except you (have) doubt, that not and nearer for evidence
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	that not any sin on you then not among you, you carry out present, a transaction
وَأَنْ يَكْتُبُوا عَلَيْهِمْ مَا وَعَدُوا بِأَنْ يُكْتُبُوا	And not you make commercial transaction. when And take witness you write it.
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	then indeed it you do, and if (the) witness, and not (the) scribe (should) be harmed
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	And Allah And Allah teaches you. Allah. and fear for you, (is) sinful conduct
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	a journey on you are And if 282 (is) All-Knower. thing of every
فَمَا يَتَّبِعُونَ أَفَتَرَى الَّذِينَ إِذَا مَا وَعَدُوا	one of you entrusts Then if in hand. then pledge a scribe, you find and not

Allah, his Lord; and do not diminish anything from it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah is All-Knower of everything.

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

284. To Allah belongs <sup>٢٨٤</sup> whatever is in the heavens and whatever is in the earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah on everything is All-Powerful.

285. The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, (saying) "We do not make distinction between any of His Messengers." And they said, "We hear and we obey. Grant us Your forgiveness, our Lord, and to You is the return."

286. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). "Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who

بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُوتِيَ	أَمَانَتَهُ	وَلْيَتَّقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	(to) another
اللَّهُ	رَبَّهُ	وَلَا	تَكْتُمُوا	الشَّهَادَةَ	وَمَنْ
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
فَإِنَّ	أَتَمَّ	قَلْبَهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
ع	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَمَا
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
283	الْأَرْضِ	وَأَنْ	تُبَدُّوا	مَا	فِي
you conceal it,	or	yourselves	(is) in	what	you disclose
وَأَنْ	تُبَدُّوا	مَا	فِي	أَنْفُسِكُمْ	أَوْ
And if	the earth.	you conceal it,	or	yourselves	(is) in
يُحَاسِبِكُمْ	بِهِ	اللَّهُ	فَيَغْفِرُ	لِمَنْ	يَشَاءُ
He wills,	[to] whom	Then, He will forgive	Allah.	for it	will call you to account
وَيُعَذِّبُ	مَنْ	يَشَاءُ	وَاللَّهُ	عَلَى	كُلِّ
(is) All-Powerful.	thing	every	on	And Allah	He wills.
284	أَمَّنَ	الرَّسُولُ	بِمَا	أُنزِلَ	إِلَيْهِ
his Lord	from	to him	was revealed	in what	the Messenger
وَالْمُؤْمِنُونَ	كُلُّ	أَمَّنَ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
and the believers.	and His Books,	and His Angels,	in Allah,	believed	All
وَرُسُلِهِ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْ
His Messengers.	of	any	between	we make distinction	"Not
وَقَالُوا	سَمِعْنَا	وَاطَعْنَا	عُفْرَانَكَ	رَبَّنَا	
our Lord,	(Grant) us Your forgiveness	and we obeyed.	"We heard	And they said,	
وَالَيْكَ	الْوَصِيَّةُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return."
وَسَعَهَا	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
"Our Lord!	it earned.	what	and against it	it earned,	what
لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا
And (do) not	Our Lord!	we err.	or	we forget	if
تَحْمِلُ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى
those who	on	(which) You laid [it]	like that	a burden	upon us

مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحِثْنَا مَا لَا طَاقَةَ						
(the) strength	not	what	lay on us	[And] (do) not	Our Lord!	(were) before us.
لَنَا بِهِ وَعُفُّ عَنَّا وَاعْفُرْ لَنَا						
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear).	we have	
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَأَنْصُرْنَا						
so help us	our Protector,	You (are)		and have mercy on us.		
عَلَى الْقَوْمِ الْكَافِرِينَ						
286	[the] disbelievers.	the people -		against		
<span style="float: left;">﴿ آياتها ٢٠٠ ﴾</span> <span style="float: right;">﴿ سورة آل عمران مَدَنِيَّةٌ ٨٩ ﴾</span>						
<b>Surah Al-e-Imran</b>						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ						
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name			
الْحَىُّ الْقَيُّومُ ۝ لَا إِلَهَ إِلَّا هُوَ الْحَىُّ						
the Ever-Living	<b>Him</b> ,	except	God	(there is) no	Allah -	1 Alif Laam Meem
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ						
in [the] truth	the Book	to you	<b>He</b> revealed	2	the Sustainer of all that exists.	
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ						
and the Injeel,	the Taurat	and <b>He</b> revealed	(was) before it,	that which	confirming	
لَا مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝						
the Criterion.	And ( <b>He</b> ) revealed	for the mankind.	(as) guidance	Before (this),	3	
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ						
(is) a punishment	for them	in (the) Verses of Allah,	disbelieve[d]	those who	Verily,	
شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ۝ إِنَّ اللَّهَ						
Allah -	Indeed	4 All-Able of retribution.	(is) All-Mighty,	And Allah	severe.	
لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝						
5	the heaven.	in	and not	the earth	in	anything from <b>Him</b> is hidden not
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۝						
<b>He</b> wills.	how(ever)	the wombs	in	shapes you	(is) the <b>One Who</b>	<b>He</b>
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ						
<b>He</b>	6	the All-Wise.	the All-Mighty,	<b>Him</b> ,	except	god (There is) no

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.

سورة  
٨

In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Laam Meem.*
2. Allah - there is no God except **Him**, the Ever-Living, the Sustainer of all that exists.
3. **He** revealed to you the Book in truth which confirms that which was before it and **He** revealed the Taurat and the Injeel,
4. Before this, as guidance for mankind. And **He** revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.
5. Indeed, nothing is hidden from Allah in the earth and in the heaven.
6. **He** is the **One Who** shapes you in the wombs as **He** wills. There is no god except **Him**, the All-Mighty, the All-Wise.

7. He is the **One Who** revealed to you the Book, in it are Verses which are absolutely clear - they are the foundation of the Book and others are allegorical. Then as for those in whose hearts is perversity - they follow what is allegorical from the Book, seeking discord and seeking its interpretation. And none except Allah knows its (true) interpretation. And those who are firm in knowledge say, "We believe in it. All (of it) is from our Lord." And not will take heed except men of understanding.

الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	إِيَّتْ	مُحْكَمَاتٌ
(is) the <b>One Who</b>	revealed	to you	the Book,	of it	(are) Verses	absolutely clear -
هُنَّ	أُمُّ	الْكِتَابِ	وَأُخْرٌ	مُتَشَبِّهَاتٌ	فَأَمَّا	الَّذِينَ
they (are)	the foundation	(of) the Book,	and others	(are) allegorical.	Then as for	those
فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	مَا	تَشَابَهَ	مِنْهُ
in	their hearts	(is) perversity -	[so] they follow	what	(is) allegorical	of it,
ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ	تَأْوِيلِهِ	وَمَا	يَعْلَمُ	تَأْوِيلَهُ
seeking	[the] discord	and seeking	its interpretation.	And not	knows	its interpretation
إِلَّا	اللَّهُ	وَالرَّاسِخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	أَمَّا
except	Allah.	And those firm	in	[the] knowledge,	they say,	"We believe
كُلُّ	مَنْ	عِنْدَ	رَبِّنَا	وَمَا	يَدَّكَّرُ	إِلَّا
All	(is) from	our Lord."	And not	will take heed	except	men of understanding.

8. "Our Lord! Do not deviate our hearts after **You** have guided us and grant us mercy from **Yourself**. Indeed, **You Alone** are the Bestower.

رَبَّنَا	لَا	تُزِغْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا
7	"Our Lord!	(Do) not	deviate	our hearts	after	[when] You (have) guided us,
وَهَبْ	لَنَا	مِنْ	لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ
and grant	(for) us	from	<b>Yourself</b>	mercy.	Indeed <b>You</b> ,	(are) the Bestower.

9. Our Lord! Indeed, **You** will gather mankind on a Day about which there is no doubt. Indeed, Allah does not break **His** Promise."

رَبَّنَا	إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَا	شَكَّ
8	Our Lord!	Indeed, <b>You</b>	will gather	[the] mankind	on a Day,	(there is) no
رَأَيْبَ	فِيهِ	إِنَّ	اللَّهَ	لَا	يُخْلِفُ	الْوَعْدَ
doubt	in it.	Indeed,	Allah	(does) not	break	the Promise."

10. Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And those will be the fuel for the Fire.

الَّذِينَ	كَفَرُوا	لَنْ	تُغْنِيَ	عَنَّهُمْ	أَمْوَالُهُمْ	وَلَا
those who	disbeliev[e]d	never	will avail	[for] them	their wealth	and not
مِنَ	اللَّهِ	شَيْئًا	وَأُولَئِكَ	هُمْ	وَقُودُ	النَّارِ
against	Allah	anything,	and those -	they (are)	(the) fuel	(for) the Fire.

11. Like the behavior of the people of Firaun and those who were before them. They denied **Our** Signs, so Allah seized them for their sins. And Allah is severe in punishment.

كَذَّابُوا	بِآيَاتِنَا	فَأَخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدٌ
They denied	<b>Our</b> Signs,	so Allah seized them	And Allah	for their sins.	(is) severe	And Allah

12. Say to those who disbelieve, "You will be overcome

الْعِقَابِ	قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُعْلَبُونَ
(in) [the] punishment.	Say	to those who	disbeliev[e]d,	"You will be overcome

١٢	[the] resting place.	[and] an evil	He ll,	to	and you will be gathered
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْبِهَادُ ١٢					
12	[the] resting place.	[and] an evil	He ll,	to	and you will be gathered
قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ					
13	fighting	one group	which met -	(the) two hosts	in a sign for you it was Surely
فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ					
13	They were seeing them	disbelievers.	and another	(of) Allah	(the) way in
مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ					
14	He will.	whom	with His help	supports	And Allah with their eyes. twice of them
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ١٣					
13	(of) vision.	for the owners	surely (is) a lesson	that	in Indeed,
زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ					
14	of	(of) the (things they) desire -	(is) love	for mankind	Beautifully
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الْذَّهَبِ					
14	[the] gold	of	[the] stored up	and [the] heaps	and [the] sons [the] women
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ					
14	and [the] tilled land.	and [the] cattle	[the] branded,	and [the] horses	and [the] silver,
ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ					
14	with Him	but Allah -	(of) the world	(of) life	(is) provision That
حُسْنٌ ١٤ أَوْبَيْتِكُمْ بِخَيْرٍ					
14	of better	"Shall I inform you	Say,	14	[the] abode to return. (is an) excellent
مِّنْ ذُلِّكُمْ لِلَّذِينَ آتَقُوا عِنْدَ رَبِّهِمْ جَنَّتْ تَجْرِي					
15	flows	(are) Gardens	their Lord,	with fear[ed],	For those who that. than
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ					
15	pure	and spouses	in it,	abiding forever	[the] rivers - underneath them from
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بِالصَّادِقِينَ					
15	of (His) slaves."	(is) All-Seer	And Allah	Allah.	from and approval
الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا					
16	for us	so forgive	(have) believed,	Indeed, we	"Our Lord! say, Those who
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ١٦ الصَّابِرِينَ					
16	The patient	(of) the Fire."	(from) punishment	and save us	our sins

and gathered towards Hell, an evil resting place.

13. Surely there has been for you a sign in the two hosts which met (in combat) - one fighting in the way of Allah and another of disbelievers. They saw them twice their number with their eyes. And Allah supports with His help whom He wills. Indeed, in that there is a lesson for those having vision.

14. Beautified for mankind is the love of the things they desire - of women and sons, and heaped up treasures of gold and silver, branded horses, and cattle and tilled land. Such are the possessions of the worldly life, but with Allah is an excellent abode to return to.

15. Say, "Shall I inform you of something better than that. For those who fear Allah, with their Lord, will be Gardens beneath which rivers flow, wherein they will abide forever, and they will have pure spouses and approval from Allah. And Allah is All-Seer of (His) slaves."

16. Those who say, "Our Lord! Indeed, we have believed, so forgive our sins, and save us from the punishment of the Fire."

17. The patient,



الَّذِينَ	فَبَشِّرْهُمْ	بِعَذَابِ	الْيَمِّ	٢١	أُولَئِكَ
the people,	then give them tidings	of a punishment	painful.	21	Those
الَّذِينَ	حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	
(are) the ones who -	became worthless	their deeds	in	the world	
وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ	نَصِيرِينَ	٢٢
and (in) the Hereafter.	And not	(will be) for them	any	helpers.	22
أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ الْكِتَابِ	
Have you not seen	[to]	those who	were given	a portion	of the Scripture?
يُدْعَوْنَ	إِلَى كِتَابِ	اللَّهِ	لِيَحْكُمَ	بَيْنَهُمْ	ثُمَّ
They are invited	to	(the) Book	(of) Allah	that (it should) arbitrate	then between them,
يَتَوَلَّى	فَرِيقٌ	مِّنْهُمْ	وَهُمْ	مُعْرِضُونَ	ذَلِكَ
turns away	a party	of them	and they (are)	those who are averse.	That
بِأَنَّهُمْ	قَالُوا لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا
(is) because they	say,	"Never	will touch us	except	(for) days
وَعَرَّهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا	يَفْتَرُونَ
And deceived them	in	their religion	what	they were	inventing.
فَكَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمِ	لَا	رَيْبَ
Then how (will it be)	when	We will gather them	on a Day -	no	doubt
وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ	وَهُمْ
And will be paid in full	every	soul	what	it earned	and they (will) not
يُظْلَمُونَ	٢٥	قُلِ	اللَّهُمَّ	مَلِكِ	الْمَلِكِ
be wronged.	52	Say	"O Allah!	Owner	(of) the Dominion,
الْمَلِكِ	مَنْ	تَشَاءُ	وَتَنْزِعُ	الْمَلِكِ	مِمَّنْ
the dominion	(to) whom	You will	and You take away	the dominion	from whom
تَشَاءُ	وَتُعِزُّ	مَنْ	تَشَاءُ	وَتُذِلُّ	مَنْ
You will,	and You honor	whom	You will,	whom	and You humiliate
بِيَدِكَ	الْخَيْرِ	إِنَّكَ	عَلَى	كُلِّ	شَيْءٍ
In Your hand	(is all) the good.	Indeed, You	(are) on	every	thing
تُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَتُؤَلِّجُ	النَّهَارَ
You cause to enter	the night	in	the day	and You cause to enter	the day

people - give them tidings of a painful punishment.

22. Those are the ones whose deeds have become worthless in this world and in the Hereafter. And for them there will be no helpers.

23. Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah that it should arbitrate between them; then a party of them turns away and they are averse.

24. That is because they say, "Never will the Fire touch us except for (a few) numbered days." And they were deceived in their religion by what they were inventing.

25. Then how will it be when We will gather them on a Day about which there is no doubt. Every soul will be paid in full what it earned and they will not be wronged.

26. Say, "O Allah! Owner of the Dominion, You give the dominion to whom You will and You take away the dominion from whom You will, and You honor whom You will, and You humiliate whom You will. In Your hand is all the good. Indeed, You have power over everything.

27. You cause the night to enter the day and You cause the day to enter

the night, and **You** bring forth the living from the dead, and **You** bring forth the dead from the living. And **You** give provision to whom **You** will without measure.

28. Let not the believers take the disbelievers as allies instead of the believers. And whoever does that, then he has no (connection) with Allah in anything except that you fear from them a threat. And Allah warns you of **Himself** and to Allah is the final return.

29. Say, "Whether you conceal what is in your breasts or disclose it, Allah knows it. And **He** knows what is in the heavens and what is in the earth. And Allah is on everything All-Powerful.

30. On the Day when every soul will find what it did of good presented (before him) and the evil it did, it will wish that there were a great distance between itself and the (evil it committed). And Allah warns you against **Himself**, and Allah is Most Kind to (**His**) slaves."

31. Say, "If you love Allah, then follow me, Allah will love you and forgive for you your sins. And Allah is Oft-Forgiving, Most Merciful.

32. Say, "Obey Allah and **His** Messenger." Then if they turn away then indeed, Allah does not love the disbelievers.

فِي اللَّيْلِ	وَتُخْرِجُ	الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ	فِي اللَّيْلِ	وَتُخْرِجُ	الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ
and	<b>You</b>	bring forth	the dead,	from	the living	and <b>You</b>	bring forth	the night,	in
الْمَيِّتِ	مِنَ الْحَيِّ	وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ	٢٧	لَا	يَتَّخِذِ الْمُؤْمِنُونَ	الْكَافِرِينَ
without	<b>You</b>	will	(to) whom	and <b>You</b>	give provision	the living,	from	the dead	
الْمَيِّتِ	مِنَ الْحَيِّ	وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ	٢٧	لَا	يَتَّخِذِ الْمُؤْمِنُونَ	الْكَافِرِينَ
(as) allies	the disbelievers	the believers,	take	(Let) not	27	measure."			
مِنْ دُونِ الْمُؤْمِنِينَ	وَمَنْ يَفْعَلْ	ذَلِكَ	فَلَيْسَ	مِنْ	اللَّهِ	فِي شَيْءٍ	إِلَّا أَنْ	تَتَّقُوا	مِنْهُمْ
And whoever	the believers.	instead of	Allah	from	then not he (has)	that,	does	And whoever	the believers.
مِنْ دُونِ الْمُؤْمِنِينَ	وَمَنْ يَفْعَلْ	ذَلِكَ	فَلَيْسَ	مِنْ	اللَّهِ	فِي شَيْءٍ	إِلَّا أَنْ	تَتَّقُوا	مِنْهُمْ
(as) a precaution.	from them,	you fear	that	except	anything	in			
وَيَحذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَإِلَى	اللَّهِ	الْمَصِيرُ	٢٨			
28	(is) the final return.	Allah	and to	(of) <b>Himself</b> ,	And Allah	warns you			
قُلْ	إِنْ	تُخْفُوا	مَا	فِي	صُدُورِكُمْ	أَوْ	تُبَدُّوهُ		
you disclose it -	or	your breasts	(is) in	what	you conceal	"Whether	Say,		
قُلْ	إِنْ	تُخْفُوا	مَا	فِي	صُدُورِكُمْ	أَوْ	تُبَدُّوهُ		
the earth.	(is) in	and what	the heavens	(is) in	what	And <b>He</b>	knows	Allah	knows it.
وَاللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	٢٩	يَوْمَ	تَجْدُ		
will find	(On the) day	29	All-Powerful."	thing	every	(is) on	And Allah		
كُلُّ	نَفْسٍ	مَا	عَمِلَتْ	مِنْ	خَيْرٍ	مُحْضَرًا	وَمَا	عَمِلَتْ	مِنْ
of	it did	and what	presented,	good -	of	it did	what	soul	every
كُلُّ	نَفْسٍ	مَا	عَمِلَتْ	مِنْ	خَيْرٍ	مُحْضَرًا	وَمَا	عَمِلَتْ	مِنْ
(was) a great distance.	and between it (evil)	between itself	that	[if]	it will wish	evil,			
وَيَحذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَإِلَى	اللَّهِ	الْمَصِيرُ	٢٩			
to (His) [the] slaves.	(is) Most Kind	and Allah	(against) <b>Himself</b> ,	And Allah	warns you				
قُلْ	إِنْ	كُنْتُمْ	تُحِبُّونَ	اللَّهَ	فَاتَّبِعُونِي	يُحِبِّكُمْ	اللَّهُ	وَيَغْفِرْ	لَكُمْ
Allah will love you	then follow me,	Allah,	love	you	"if	Say,	30		
قُلْ	إِنْ	كُنْتُمْ	تُحِبُّونَ	اللَّهَ	فَاتَّبِعُونِي	يُحِبِّكُمْ	اللَّهُ	وَيَغْفِرْ	لَكُمْ
Most Merciful.	(is) Oft-Forgiving,	And Allah	your sins.	for you	and <b>He</b>	will forgive			
قُلْ	أَطِيعُوا	اللَّهَ	وَالرَّسُولَ	فَإِنْ	تَوَلَّوْا				
they turn away -	Then if	and the Messenger."	Allah	"Obey	Say,	31			

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ٣٢ إِنَّ اللَّهَ	Allah	Indeed,	32	the disbelievers.	(does) not love	Allah	then indeed,
اصْطَفَىٰ اٰدَمَ وَنُوْحًا وَّآلَ اِبْرٰهِيْمَ وَّآلَ عِمْرٰنَ	(of) Imran	and (the) family	(of) Ibrahim	and (the) family	and Nuh,	Adam	chose
عَلَى الْعٰلَمِيْنَ ٣٣ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللّٰهُ	And Allah	others.	from	some of them	Descendants,	33	the worlds. over
سَبِيْعٌ عَلِيْمٌ ٣٤ اِذْ قَالَتْ اِمْرٰتُ عِمْرٰنَ رَبِّ	"My Lord!	(of) Imran,	(the) wife	[she] said	When	34	All-Knowing. (is) All-Hearing,
اِنِّي نَذَرْتُ لَكَ فِى بَطْنِىْ مُحَرَّرًا فَتَقَبَّلْ مِنِّىْ	from me.	so accept	dedicated,	my womb,	(is) in what	to You	[I] vowed Indeed, I
اِنَّكَ اَنْتَ السَّبِيْعُ الْعَلِيْمُ ٣٥ فَلَمَّا	Then when	35	the All-Knowing.	(are) the All-Hearing,	You	Indeed, You,	
وَضَعْتَهَا قَالَتْ رَبِّ اِنِّىْ وَضَعْتُهَا اُنْثٰى	a female."	[I] (have) delivered [her]	indeed I	"My Lord,	she said,	she delivered her,	
وَاللّٰهُ اَعْلَمُ بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْاُنْثٰى	like the female.	the male	and is not	she delivered,	[of] what	knows better	And Allah
وَإِنِّىْ سَبَيْتُهَا مَرْيَمَ وَإِنِّىْ اُعِيْدُهَا بِكَ	in You	[I] seek refuge for her	and that I	Maryam	[I] (have) named her	"And that I	
وَذُرِّيَّتِهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ٣٦ فَتَقَبَّلَهَا	So accepted her,	36	the rejected."	the Shaitaan	from	and her offspring	
رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْبَتَهَا نَبَاتًا حَسَنًا	good,	a rearing	and reared her -	good,	with acceptance	her Lord	
وَوَكَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا	Zakariya in her	entered	Whenever	(of) Zakariya.	and put her in (the) care		
الْبُحْرَابِ وَّجَدَ عِنْدَهَا رِزْقًا قَالَ يٰرَبِّىْمُ اِنِّىْ	From where	"O Maryam!	He said,	provision.	with her	he found [the] prayer chamber	
لَكَ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ	Allah	Indeed,	Allah.	(is) from	"This	She said,	(is) this?" for you
يَرْزُقُ مِنْ يَسْءَلُ بِغَيْرِ حِسَابٍ ٣٧ هٰذَا	There only,	37	measure."	without	He wills	(to) whom gives provision	

33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran over the worlds.

34. Descendants, some of them from others. And Allah is All-Hearing, All-Knowing.

35. When the wife of Imran said, "My Lord! Indeed, I have vowed to **You** what is in my womb, dedicated (to **Your** service), so accept from me. Indeed, **You** are All-Hearing, All-Knowing.

36. Then when she delivered her, she said, "My Lord, indeed, I have delivered a female." And Allah knows better what she delivered, and the male is not like the female. "And I have named her Maryam, and I seek **Your** protection for her and her offspring from Shaitaan, the rejected."

37. So her Lord accepted her with a goodly acceptance and made her grow in a good manner and put her in the care of Zakariya. Whenever Zakariya visited her prayer chamber, he found with her provision. He asked, "O Maryam! From where has this come to you." She said, "This is from Allah. Indeed, Allah gives provision to whom **He** wills without measure."

38. There itself,

Zakariya invoked his Lord, he said, "My Lord grant me from Yourself a pure offspring. Indeed, You are All-Hearer of the prayer."

39. Then the Angels called him while he was standing in prayer in the prayer chamber. "Indeed, Allah gives you glad tidings of Yahya, confirming the word from Allah and (he will be) noble, chaste, and a Prophet from among the righteous.

40. He said, "My Lord, how will I have a son when I have reached old age and my wife is barren?" He (the Angel) said, "Thus; Allah does what He wills."

41. He said, "O my Lord give me a sign." He said, "Your sign is that you will not speak with people for three days except with gestures. And remember your Lord much, and glorify (Him) in the evening and in the morning."

42. And when the Angels said, "O Maryam! Indeed, Allah has chosen you and purified you and preferred you over the women of the worlds."

43. "O Maryam! Be obedient to your Lord and prostrate and bow down with those who bow down."

44. That is from the news of the unseen which We reveal to you.

دَعَا ذَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ							
Yourself	from	[for] me	grant	"My Lord	he said,	his Lord,	Zakariya invoked
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾							
38	(of) the prayer	(are) All-Hearer	Indeed, You	pure.	offspring		
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي							
in	praying	(was) standing -	when he	the Angels	Then called him		
الْمِحْرَابِ أَنْ اللَّهُ يُبَشِّرُكَ بِإِخْوَانٍ مُصَدِّقًا							
confirming	of Yahya,	gives you glad tidings	Allah	"Indeed,	the prayer chamber.		
بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ							
among	and a Prophet	and chaste	and a noble	Allah	from	[of] a Word	
الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ							
a son,	for me	can (there) be	how	"My Lord	He said,	39	the righteous.
وَقَدْ بَلَغَنِي الْكِبَرُ وَأُمْرَاتِي عَاقِرٌ قَالَ							
He said,	(is) [a] barren?"	and my wife	[the] old age	has reached me	and verily		
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ							
make	"My Lord	He said,	40	He wills."	what	does	Allah "Thus;
لِي آيَةً قَالَ آيَتُكَ إِلَّا مَا تَكَلَّمَ النَّاسُ							
(to) the people	you will speak	(is) that not	your sign	He said,	a sign."	for me	
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَمًا وَاذْكُرْ رَبَّكَ كَثِيرًا							
much,	your Lord	And remember	(with) gestures.	except	days	(for) three	
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَإِذْ قَالَتْ							
said	And when	41	and (in) the morning."	in the evening	and glorify (Him)		
الْمَلَائِكَةُ يُرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ							
and purified you	(has) chosen you	Allah	Indeed,	"O Maryam!	the Angels,		
وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يُرِيْمُ							
"O Maryam!	42	(of) the worlds."	(the) women	over	and chosen you		
اِقْنَتِي لِرَبِّكِ وَأَسْجُدِي وَأَمْرَعِي مَعَ الرُّكْعَيْنِ							
those who bow down."	with	and bow down	and prostrate	to your Lord	Be obedient		
﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ							
to you.	We reveal it	(of) the unseen -	(the) news	(is) from	That	43	

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ أَيُّهُمْ	(as to) which of them   their pens   they cast   when   with them   you were   And not
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ	they (were) disputing.   when   with them   you were   and not   Maryam;   takes charge (of)
﴿٤٤﴾ إِذْ قَالَتِ الْمَلِكَةُ لَیْرِمُ إِنَّ اللَّهَ	Allah   Indeed,   "O Maryam!   the Angels,   said   When   44
يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ ۗ اسْمُهُ الْمَسِيحُ عِيسَى	Isa,   (is) the Messiah,   his name   from Him,   of a word   gives you glad tidings
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ	and of   and (in) the Hereafter,   the world   in   honored   (of) Maryam,   son
الْمُقَرَّبِينَ ﴿٤٥﴾ وَيَكَلِّمُ النَّاسَ فِي	in   (to) the people   And he will speak   45   those brought near (to Allah).
الْهَدْيِ وَكَهْلًا وَمَنْ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ	She said,   46   the righteous."   and (he will be) of   and (in) maturity;   the cradle
رَبِّ أُنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ	any man?"   touch(ed) me   and (has) not   a boy,   for me   is [it]   how   "My Lord
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا	a matter   He decrees   When   He wills.   what   creates   Allah   "Thus   He said,
فَأَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ	And He will teach him   47   and it becomes.   'Be,'   to it,   He says   then only
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾	48   and the Injeel.   and the Taurat,   and [the] wisdom,   the Book,
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ	[surely]   'Indeed, I   (of) Israel,   (the) Children   to   And (make him) a Messenger
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۗ إِنِّي أَخْلُقُ لَكُمْ	for you   [I] design   that I   your Lord   from   with a sign   [I] (have) come (to) you
مِنْ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ	into it   then I breath   (of) the bird,   like the form   [the] clay   from
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَةَ	the blind,   And I cure   (of) Allah.   by (the) permission   a bird   and it becomes

And you were not with them when they cast their pens as to which of them should take charge of Maryam; nor were you with them when they were disputing.

45. When the Angels said, "O Maryam! Indeed, Allah gives you glad tidings of a word from Him, his name is Messiah, Isa, son of Maryam, held in honor in this world and in the Hereafter and among those brought near (to Allah).

46. And he will speak to the people in the cradle and in maturity; and he will be of the righteous."

47. She said' "My Lord how will I have a child when no man has touched me?" He said, "Thus Allah creates what He wills. When He decrees a matter, then He only says to it, 'Be,' and it becomes.

48. And He will teach him the Book, and wisdom, and the Taurat, and the Injeel.

49. And (make him) a Messenger to the Children of Israel, (saying), 'Indeed, I have come to you with a sign from your Lord - that I design for you from clay (that which is) like the form of a bird, then I breath into it and it becomes a bird by the permission of Allah. And I cure the blind

and the leper and give life to the dead by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers.

50. And (I have come) to confirm that which was before me of the Taurat, and to make lawful for you some of that which was forbidden to you. And I have come to you with a sign from your Lord. So fear Allah and obey me.

51. Indeed, Allah is my Lord and your Lord, so worship **Him Alone**. This is the straight path.”

52. But when Isa perceived disbelief from them, he said, “Who will be my helpers (in the cause) of Allah.” The disciples said, “We will be the helpers (in the cause) of Allah, we believe in Allah and bear witness that we are Muslims.

53. Our Lord, we believe in what **You** revealed and we follow the Messenger, then write us among the witnesses.”

54. And they (disbelievers) schemed, and Allah planned. And Allah is the best of planners.

55. When Allah said, “O Isa! Indeed, I will take you and raise you towards **Myself**, and purify you from those who disbelieve and I will make those who follow you superior

وَالْأَبْرَصَ	وَإِخِي	الْمَوْتَى	بِإِذْنِ	اللَّهِ
(of) Allah,	and I give life	(to) the dead	by (the) permission	(of) Allah.
وَأُنَبِّئُكُمْ	بِمَا	تَأْكُلُونَ	وَمَا	تَدَّخِرُونَ
Indeed,	of what	you eat	and what	you store
فِي	ذَلِكَ	لَايَةً	لَّكُمْ	إِنْ كُنْتُمْ
And confirming	that	(is) surely a sign	for you,	if
لِّمَا	بَيْنَ	يَدَيَّ	مِنَ	التَّوْرَةِ
for you	and so that I make lawful	the Taurat,	of	(was) before me
بَعْضَ	الَّذِي	حُرِّمَ	عَلَيْكُمْ	وَجِئْتُكُمْ
And I (have) come to you	to you.	was forbidden	(of) that which	some
بِآيَةٍ	مِّنْ	رَّبِّكُمْ	فَاتَّقُوا	اللَّهَ
Allah	Indeed,	50	and obey me.	Allah
رَبِّي	وَرَبِّكُمْ	فَاعْبُدُوا	هَذَا	صِرَاطٌ
51	(is) the straight path.”	This	so worship <b>Him</b> .	and your Lord,
فَلَمَّا	أَحْسَ	عِيسَى	مِنْهُمْ	الْكُفْرَ
“Who	he said,	[the] disbelief	from them	Isa
أَنْصَارِي	إِلَى	اللَّهِ	قَالَ	الْحَوَارِيُّونَ
(will be) my helpers	to	Allah.”	“We	the disciples
اللَّهِ	أُمَّنَّا	بِاللَّهِ	وَأَشْهَدُ	بِأَنَّ
52	(are) Muslims.	that we	and bear witness	in Allah
رَبَّنَا	أُمَّنَّا	بِمَا	أَنْزَلْتَ	وَاتَّبَعْنَا
the Messenger,	and we follow[ed]	<b>You</b> revealed	in what	we believe[d]
فَاكْتَبْنَا	مَعَ	الشَّاهِدِينَ	وَمَكَّرُوا	٥٣
And they schemed,	among	the witnesses.”	then write us	
وَمَكَرَ	اللَّهُ	وَإِنَّ	اللَّهِ	أَحْسَنُ
When	54	(of) the planners.	(is the) best	And Allah
قَالَ	اللَّهُ	يُعِيسَى	إِنِّي	مُتَوَفِّيكَ
and purify you	to <b>Myself</b>	and raise you	(will) take you	Indeed, I
مِنَ	الَّذِينَ	كَفَرُوا	وَجَاعِلُ	الَّذِينَ
superior	follow[ed] you	those who	and I will make	disbelieve[d],

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَى	to Me	Then	(of) [the] Resurrection.	(the) Day	on	disbelieve[d]	(to) those who
مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	differing.	[in it]	you were	about what	between you	and I will judge	(is) your return
﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ	then I will punish them	disbelieve[d],	those who	Then as for	55		
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ	for them	And not	and (in) the Hereafter.	the world	in	severe	(with) a punishment
مَنْ نُصْرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا	and did	believe[d]	those who	And as for	56	helpers.	any
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا	(does) not	And Allah	their reward.	then He will grant them in full	[the] righteous deeds		
يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنْ	of	to you	(is what) We recite [it]	That	57	the wrongdoers.	love
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى	(of) Isa	(the) likeness	Indeed,	58	[the] Wise.	and the Reminder -	the Verses
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ	then	dust	from He created him	(of) Adam.	(is) like (the) likeness	Allah	near
قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ	your Lord,	(is) from	The truth	59	and he was.	"Be,"	to him,
فَلَا تَكُنْ مِنَ الْمُتَرَدِّينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ	argues (with) you	Then whoever	60	the doubters.	among	be	so (do) not
فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا	"Come,	then say,	the knowledge	of	came to you	what	after
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا	and ourselves	and your women,	and our women	and your sons,	our sons	let us call	
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى	on	(of) Allah	the curse	and [we] invoke	let us pray humbly,	then	and yourselves,
الْكَذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	[the] true.	the narration -	surely it (is)	this,	Indeed	61	the liars.

to those who disbelieve on the Day of Resurrection. Then to Me is your return and I will judge between you concerning that about which you used to differ.

56. Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the Hereafter. And they will have no helpers.

57. And as for those who believe and do righteous deeds, He will grant them in full their reward. And Allah does not love the wrongdoers.

58. That is what We recite to you of the Verses and the Wise Reminder.

59. Indeed, the likeness of Isa with Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you concerning it after knowledge has come to you - then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and invoke the curse of Allah on the liars.

62. Indeed, this is the true narration.

And there is no god except Allah. And indeed, Allah is the All-Mighty, the All-Wise.

63. And if they turn back, then indeed, Allah is All-Knowing of the corrupters.

64. Say, "O People of the Book! Come to a word that is equitable between us and you that we worship none but Allah nor associate any partners with Him and that we will not take others as lords besides Allah." Then if they turn away, then say, "Bear witness that we are Muslims."

65. O People of the Book! Why do you argue about Ibrahim while the Taurat and Injeel were not revealed until after him? Then why don't you use your intellect?

66. Here you are - those who argue about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

67. Ibrahim was neither a Jew nor a Christian, but he was a true Muslim and he was not of those who associated partners with Allah.

68. Indeed, the most worthy people to claim relationship to Ibrahim are those who follow him and this Prophet (Muhammad SAWS) and those who believe. And Allah is the Guardian

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ	(is) the All-Mighty, surely He Allah, And indeed, Allah. except And (there is) no god
الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ	(is) All-Knowing, Allah then indeed, they turn back, And if 62 the All-Wise.
بِالْأَنفُسِ الَّذِينَ قَدْ يَأْهَلُ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ	a word to Come (of) the Book! "O People Say, 63 of the corrupters.
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا	and not Allah, except we worship that not and between you - between us equitable
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا	(to) others some of us take and not anything with Him - we associate partners
أَرْبَابًا مِمَّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا	that we "Bear witness then say, they turn away, Then if besides Allah." (as) lords
مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي	concerning (do) you argue Why (of) the Book! O People 64 (are) Muslims."
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ	after him? except and the Injeel the Taurat was revealed while not Ibrahim
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَآؤَآءِ حَآجَجْتُمْ	argued those who Here you are - 65 you use your intellect? Then why don't
فِي مَا نَكْتُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ	(do) you argue Then why (have some) knowledge. of it [for] you about what
فِي مَا لَيْسَ نَكْتُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ	while you knows, And Allah (any) knowledge. of it for you not about what
لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا	a Christian and not a Jew Ibrahim was Not 66 know. (do) not
وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾	67 the polytheists. from he was and not Muslim, a true he was and but
إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ	follow him (are) those who with Ibrahim the best people to claim relationship Indeed,
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ	(is) a Guardian And Allah believe[d]. and those who [the] Prophet and this

المؤمنين ﴿٦٨﴾	وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ
(of) the believers.	68 (of) the Book (the) People from a group Wished
يُضِلُّوكُمْ	وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا
they could lead you astray,	and not themselves except they lead astray and not they could lead you astray,
يَشْعُرُونَ ﴿٦٩﴾	يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
they perceive.	69 [in] the Signs you deny Why do (of) the Book! O People
اللَّهُ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَا أَهْلَ الْكِتَابِ لِمَ
(of) Allah	70 Why (of) the Book! O People bear witness? while you
تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ	تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ
do you mix	know? while you the truth and conceal with the falsehood the truth do you mix
﴿٧١﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي	﴿٧١﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي
71	in what "Believe (of) the Book, (the) People of a group And said
أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا	أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا
was revealed	and reject (of) the day, (at the) beginning believe[d] those who on
أُخْرَى لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	أُخْرَى لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾
(at) its end,	except believe And (do) not 72 return. perhaps they may
لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى	لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى
(the one) who	the (true) guidance "Indeed Say, your religion." follows
هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ	هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ
(is the) Guidance of Allah -	was given to you (of) what (the) like (to) one - is given lest
أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ	أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ
or	the Bounty "Indeed, Say, your Lord." near they may argue with you
بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ	بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ
(is) in the Hand of Allah.	(is) All-Encompassing, and Allah He wills, (to) whom He gives it
﴿٧٣﴾ عَلَيْهِ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ	﴿٧٣﴾ عَلَيْهِ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ
All-Knowing."	And Allah He wills. whom for His Mercy He chooses 73
ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ	ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ
(is) the Possessor of Bounty -	(of) the Book (the) People And from 74 [the] great.
مَنْ إِنْ تَأَمَّنْهُ بِقَنْطَارٍ يُؤَدِّهِ إِلَيْكَ	مَنْ إِنْ تَأَمَّنْهُ بِقَنْطَارٍ يُؤَدِّهِ إِلَيْكَ
(is he) who,	to you. he will return it with a great amount of wealth you entrust him if

of the believers.

69. A group of the People of the Book wish to lead you astray, and not they lead astray except themselves and they do not perceive.

70. O People of the Book! Why do you deny the Signs of Allah to which you yourselves bear witness?

71. O People of the Book! Why do you mix the truth with falsehood and conceal the truth knowingly?

72. And a group of the People of the Book said, "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end, perhaps they may return.

73. And do not believe except those who follow your religion." Say, "Indeed the true guidance is the Guidance of Allah - lest someone be given the like of that which was given to you or that they may argue with you before your Lord." Say, "Indeed, the Bounty is in the Hand of Allah - He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing.

74. He chooses for His Mercy whom He wills. And Allah is the Possessor of Great Bounty.

75. And among the People of the Book is he who, if you entrust him with a great amount of wealth, he will return it to you.

And among them is he who, if you entrust him with a single coin, he will not return it to you unless you constantly stand demanding (it). That is because they say, "There is no blame upon us concerning the unlettered people." And they speak a lie about Allah while they know.

76. Nay, whoever fulfills his covenant and fears Allah, then indeed Allah loves those who fear Him.

77. Indeed, those who exchange the Covenant of Allah and their oaths for a little price will have no share in the Hereafter, and Allah will not speak to them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

78. And indeed, among them is a group who distort the Book with their tongues so that you may think it is from the Book, but it is not from the Book. And they say, "This is from Allah," but it is not from Allah. And they tell a lie about Allah while they know.

79. It is not for any human to whom Allah has given the Book, and wisdom and Prophethood to say to the people, "Be my worshippers

وَمِنْهُمْ	مَنْ	إِنْ	تَأْمَنَهُ	بِدِينَارٍ	لَا	يُؤَدِّهِ
And from them	if	(is he) who,	you entrust him	with a single coin	not	he will return it
إِلَيْكَ	إِلَّا	مَا	دُمْتَ	عَلَيْهِ	قَائِمًا	ذَلِكَ
to you	except	you keep constantly	over him	standing.	That	(is) because they
لَيْسَ	عَلَيْنَا	فِي	الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
"Not	on us	concerning	the unlettered people	(accountability)."	And they say	any [way]
عَلَى	اللَّهِ	الْكُذِبَ	وَهُمْ	يَعْلَمُونَ	بَلَى	مَنْ
Allah	about	the lie	while they	know.	Nay,	whoever
بِعَهْدِهِ	وَاتَّقَى	فَإِنَّ	اللَّهَ	يُحِبُّ	الْمُتَّقِينَ	
his covenant	and fears (Allah) ,	then indeed,	Allah	loves	those who fear (Him).	
إِنَّ	الَّذِينَ	يَشْتَرُونَ	بِعَهْدِ	اللَّهِ	وَإِيَّانِهِمْ	
Indeed,	those who	exchange	(the) Covenant	(of) Allah	and their oaths	76
ثَمًّا	قَلِيلًا	أُولَئِكَ	لَا	خَلَاقَ	لَهُمْ	فِي
(for) a price	little,	those -	no	share	for them	in
يُكَلِّمُهُمُ	اللَّهُ	وَلَا	يَنْظُرُ	إِلَيْهِمْ	يَوْمَ	الْقِيَامَةِ
will Allah speak to them,	and not	look	at them	(on the) Day	(of) the Resurrection	
وَلَا	يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	وَإِنَّ	
and not	purify them,	and for them	(is) a punishment	painful.	And indeed,	77
مِنْهُمْ	لَفَرِيقًا	يَلُونُ	أَلْسِنَتَهُمْ	بِالْكِتَابِ		
among them	surely (is) a group -	they distort	their tongues	in (reciting) the Book		
لِتَحْسَبُوهُ	مِنَ	الْكِتَابِ	وَمَا	هُوَ	مِنَ	الْكِتَابِ
so that you may think it	(is) from	the Book	and not	it	(is) from	the Book.
وَيَقُولُونَ	هُوَ	مِنَ	عِنْدِ	اللَّهِ	وَمَا	هُوَ
And they say,	"It	(is) from Allah."	But not	(is) from Allah.	it	And they say
عَلَى	اللَّهِ	الْكُذِبَ	وَهُمْ	يَعْلَمُونَ	مَا	كَانَ
Allah	about	the lie	while they	know.	Not	for a human
أَنْ	يُؤْتِيَهُ	اللَّهُ	الْكِتَابَ	وَالْحُكْمَ	وَالنُّبُوَّةَ	
that	Allah gives him	the Book,	and the wisdom,	and the Prophethood,		
ثُمَّ	يَقُولُ	لِلنَّاسِ	كُونُوا	عِبَادًا		
then	he says	to the people,	"Be	worshippers		

لِي	مِنْ دُونِ اللَّهِ	وَالَكِنْ	كُونُوا
of me	besides Allah,	but (would say)	"Be
رَابِّينَ	بِهَا	كُنْتُمْ	تُعَلِّمُونَ
worshippers of the Lord	because	you have been	teaching
وَبِهَا	كُنْتُمْ	تَدْرُسُونَ	وَلَا
and because	you have been	studying (it)."	And not
يَأْمُرُكُمْ	أَنْ تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّينَ
he will order you	that	you take	and the Prophets
أَرْبَابًا	أَيَّامُكُمْ	بِالْكَفْرِ	بَعْدَ
(as) lords.	Would he order you	to [the] disbelief	[when] after
أَنْتُمْ	مُسْلِمُونَ	وَإِذْ	أَخَذَ اللَّهُ
you (have become)	Muslims?	And when	Allah took
مِيثَاقَ	النَّبِيِّينَ	لَمَّا	آتَيْتُكُمْ
covenant	(of) the Prophets,	"Certainly, whatever	I (have) given you
كِتَابٍ	وَحِكْمَةٍ	ثُمَّ	جَاءَكُمْ
(the) Book	and wisdom	then	comes to you
مُصَدِّقٌ	لِهَا	مَعَكُمْ	لِتُؤْمِنَنَّ
confirming	that which	(is) with you,	you must believe
وَلتَنْصُرُنَّهُ	قَالَ	ءَأَقْرَرْتُمْ	وَأَخَذْتُمْ
and you must help him."	He said,	"Do you affirm	and take
عَلَى	ذِكْرِكُمْ	إِصْرِي	قَالُوا
on	that (condition)	"My Covenant?"	They said,
قَالَ	فَأَشْهَدُوا	وَأَنَا	مَعَكُمْ
He said,	"Then bear witness,	and I (am)	among
الشَّاهِدِينَ	فَمَنْ	تَوَلَّى	بَعْدَ
the witnesses."	81	Then whoever	after
ذَلِكَ	فَأُولَئِكَ	هُمُ	الْفَاسِقُونَ
that,	then those	they	(are) the defiantly disobedient.
أَفْغَيْرَ	دِينِ	اللَّهِ	يَبْغُونَ
So is (it) other than	(the) religion	(of) Allah	they seek?

besides Allah," but (on the contrary) he would say, "Be worshippers of the Lord because you have been teaching the book and you have been studying it."

80. Nor would he order you to take the Angels and the Prophets as lords. Would he order you to disbelief after you have become Muslims?

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81. And when Allah took the covenant of the Prophets (saying)," Certainly, whatever I have given you of the Book and the wisdom, then there comes to you a Messenger confirming that which is with you, you must believe in him and support him." He said, "Do you affirm and take on that (condition) My Covenant?" They said, "We affirm." He said, "Then bear witness, and I am with you among the witnesses."

82. Then whoever turns away after that - then those are the defiantly disobedient.

83. Do they seek other than the religion of Allah?

While to **Him** have submitted whatever is in the heavens and the earth willingly or unwillingly, and to **Him** they will be returned.

وَلَهُ				
the heavens	(is) in	whatever	(have) submitted	While to <b>Him</b>
وَالْأَرْضِ				
and towards <b>Him</b>	or unwillingly,	willingly		and the earth,
يُرْجَعُونَ				
in Allah	"We believed	Say,	83	they will be returned.
وَمَا				
was revealed	and what	on us	(is) revealed	and what
عَلَىٰ				
and Yaqub,	and Ishaq,	and Ismail,	Ibrahim,	on
وَالْأَسْبَاطِ				
(to) Musa,	was given	and what		and the descendents
وَعِيسَىٰ				
Not	their Lord.	from	and the Prophets	and Isa,
نُفَرِّقُ				
and we	of them	any	between	we make distinction
لَهُ				
seeks	And whoever	84	(are) submissive.	to <b>Him</b>
غَيْرِ				
will be accepted	then never	(as) religion	[the] Islam	other than
مِنْهُ				
(will be) from	the Hereafter,	in	and he	from him,
الْخٰسِرِينَ				
a people	(shall) Allah guide	How	85	the losers.
كَفَرُوا				
and (had) witnessed	their belief	after		(who) disbelieved
أَنَّ				
and came to them	(is) true,	the Messenger		that
الْبَيِّنَاتِ				
the people	guide	(does) not	And Allah	the clear proofs?

84. Say, "We believe in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail, and Ishaq, and Yaqub, and the descendents and what was given to Musa, and Isa, and the Prophets from their Lord. We do not make any distinction between them and to **Him** we are submissive.

85. And whoever seeks a religion other than Islam - it will never be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall Allah guide a people who disbelieved after they had believed and had witnessed that the Messenger is true, and clear proofs had come to them? And Allah does not guide

الظَّالِمِينَ ٨٦ أولئك جزاءهم				
their recompense,	Those -	86	[the] wrongdoers.	
أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ				
and the Angels	(of) Allah	(is the) curse	on them	that
وَالنَّاسِ أَجْمَعِينَ ٨٧ خَلِدِينَ فِيهَا				
in it.	(They will) abide forever	87	all together.	and the people
لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا				
and not	the punishment	for them	will be lightened	Not
هُمْ ٨٨ يُنظَرُونَ إِلَّا الَّذِينَ				
those who	Except	88	will be reprieved.	they
تَابُوا ٨٩ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَأَصْلَحُوا				
and reform[ed] themselves.	that,	after	repent	
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٨٩				
89	Most Merciful.	(is) Oft-Forgiving,	Allah	Then indeed,
إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ				
their belief	after	disbelieved	those who	Indeed,
ثُمَّ أَزْدَادُوا كُفْرًا ٩٠ لَنْ يُقْبَلَ				
will be accepted	never	(in) disbelief	they increased	then
تَوْبِهِمْ وَأُولَئِكَ هُمُ الضَّالُّونَ				
(are) those who have gone astray.	they	and those -	their repentance,	
إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا ٩٠				
and died	disbelieve[d]	those who	Indeed,	90
وَهُمْ كُفَّارٌ ٩١ فَلَنْ يُقْبَلَ مِنْ				
from	will be accepted	then never	(are) disbelievers,	while they
أَحَدِهِمْ ٩١ مَلَأَ الْأَرْضَ ذَهَبًا				
[and] (even) if	(of) gold	earth full	any one of them	
أَفْتَدَى بِهِ ٩١ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ				
painful	(is) a punishment	for them	Those -	he offered it as ransom.
وَمَا لَهُمْ مِنْ نَاصِرِينَ ٩١				
91	helpers.	any	(will be) for them	and not

the wrongdoing people.

87. Those - their recompense is that on them is the curse of Allah and the Angels and the people, all together.

88. They will abide therein forever. The punishment will not be lightened for them, nor will they be reprieved.

89. Except those who repent after that and reform themselves. Then indeed, Allah is Oft-Forgiving, Most Merciful.

90. Indeed, those who disbelieved after their belief and then they increased in disbelief, their repentance will never be accepted and they are the ones who have gone astray.

91. Indeed, those who disbelieve and die while they are disbelievers even if any one of them offered all the gold on the earth as ransom it will not be accepted from him. For them is a painful punishment and they will have no helpers.