

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. THE OPENING (AL – FATEHA)

In the name of Allah, the Beneficent, the Merciful.

1. Praise is due only for Allah { 1 }, the Fosterer { 2 } of the worlds { 3 },
2. the Beneficent, the Merciful,
3. the Master of the day of judgment.
4. You alone do we serve { 4 } and (from) You alone do we seek help.
5. Guide us to the straight path,
6. the path of those, on whom You have bestowed favours,
7. not (the path of those), upon whom is Your anger, nor of those who are astray. (R 1)

2. THE COW (AL - BAQARA)

In the name of Allah, the Beneficent, the Merciful.

1. Alif Laam Miim { 1 }
2. This is the book in which there is nothing doubtful, (there is) guidance (in it) for those who guard (against evil),
3. who believe* in the unseen and establish worship (salat) { 2 } and spend from that which We have provided for them. * Believe (Momin).
4. and who believe in that which is sent down to you and that which was sent down before you, and are certain about the hereafter^{\$}. \$ Life after death.
5. Those are on guidance from their Fosterer and those are the persons who are successful.

6. For those who do not believe, it is the same to them, whether you warn them or do not warn them they will certainly not believe.

7. Allah has set a seal upon their hearts and upon their hearings, and upon their eyes is a covering, and for them there is a great punishment. (R 1)

8. And among mankind are those who say, "We believe in Allah and in the period hereafter," but they are not with the believers [#]. #Those who act like Muslims but do not believe, are hypocrites (Munafiqeen).

9. They (presume to) deceive Allah and those who believe, but they do not deceive anyone except themselves, yet they do not perceive.

10. In their hearts is a disease, so Allah has increased their disease, and there is a painful punishment for the because they were deniers.

11. And when it is said to them, "Do not cause corruption in the earth," they say, "We are but reformers."

12. Beware! they are certainly the corrupt, but they do not perceive.

13. And when it is said to them, "Believe as (other) people believe," they say, "What ! should we believe as the fools believe?" Beware! they are certainly the fools but they do not know.

14. And when they meet those who believe they say, "We believe," but when they are alone with their devils (evil ones), they say, "We are certainly with you, we were just mocking."

15. Allah mocks at them and lets them go, blindly wandering on in their rebellion.

16. Those are the persons who purchase error at the cost of guidance, so their commerce is of no gain, and they do not receive guidance.

17. Their likeness is as the likeness of one who kindled a fire, so when it enlightened that which was around him, Allah took away their light and left them in darkness (so that) they do not see,

18. deaf, dumb, blind, therefore they cannot return (to the light).

19. Or like a rainstorm from the sky, in which is darkness and thunder and lightning. They thrust their fingers in their ears (because of) the fear of death from the thunder-claps, and Allah encompasses the infidels *. *Those who reject Divine Communications (Kafir).

20. The lightning almost snatches away their sight, whenever it shines on them they walk therein, and when it darkens over them they stand still. And had Allah willed, He could have taken away their hearing and their sight, Allah certainly has power over everything. (R 2)

21. O mankind ! serve your Fosterer Who created you and those before you, so that you may save yourselves (from the punishment),

22. Who made the earth a spreading for you, and the sky, a structure (above you); and sent down water from the sky so as to bring out fruits through it as sustenance for you; so do not set up equals for Allah while you know.

23. And if you are in doubt concerning (the Quran) which We have sent down to Our servant, then bring a chapter like it and call your witnesses besides Allah, if you are truthful.

24. But if you do not do it, and you will never do it, then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones.

25. And convey the good news to those who believe and do righteous works, that for them there will be gardens \$ beneath which rivers flow, whenever they will be fed from them with fruits as food, they will say, "This is that which was provided to us before," and they will be given the like of it, and for them there will be pure mates (spouses) therein and therein they shall stay. \$ Paradise.

26. Allah is certainly not ashamed to set forth the similitude of a fly or something above that, then as for those who believe they know that it is the truth from their Fosterer and as for those who do not believe, they say, "What is it that Allah intends by this similitude?" He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors *, *
Those who exceed the limits (fasiqeen).

27. those who break the agreement of Allah after its establishment and cut off that which Allah has ordered to be joined and cause corruption in the earth, those are the persons who are the losers.

28. How is it, that you do not believe in Allah, when you were dead then He gave you life, then He will cause you to die then bring you to life again, then to Him you will return?

29. He it is Who has created for you, all that is in the earth. Moreover He set the balance towards the sky, then He balanced them (into) seven skies (higher levels) { 3 } and He is the Knower of everything (Omniscient). (R 3)

30. And when your Fosterer said to the angels { 4 }, "I am going to make a successor in the earth." They said, "Are you going to make (him, the successor) in it, who would act corruptly in it and shed blood, when we glorify You by praising You and exalt Your Holiness?" He (Allah) replied, "I know that which you do not know."

31. And He taught Adam all names \$, then He presented them (things) before the angels and said, "Inform Me of the names of these if you are right (in your objection to Adam being made the successor on earth)." \$ *A name normally indicates the purpose or use of a thing.*

32. They (angels) replied, "Glory be to You, we do not have knowledge except of that which You taught us. You are certainly the Knowing, the Wise."

33. He (Allah) said, "O Adam ! inform them of the names of these (things)," so when the (angels) were informed of the names of those (things), He said, "Did I not tell you, that I know the unseen

of the skies and the earth and I know that which you manifest and that which you hide?"

34. And when We (Allah) said to the angels, "Bow down before Adam," they bowed down except Iblis*, he refused and considered himself great and (thus) became one of the infidels. * The devil associated with Adam.

35. And We said, "O Adam ! you and your wife, dwell in the garden, and eat from it freely (from) wherever you will, but do not go near this tree, because you will become one of those who are unjust."

36. But the devil made them slip from it and caused them both to be sent out from that (state) in which they were. And We said, "Go down, some of you will be the enemies of others, and in the earth is the dwelling place for you and provision till a time."

37. Then Adam received (some) words from his Fosterer, because He turned towards him (mercifully), He is certainly the Acceptor of repentance, the Merciful.

38. We said, "All of you go down from here, so whenever guidance comes to you from Me, then whoever follows My guidance, then (as a result of this) there will neither be any fear on them nor will they grieve.

39. And those who do not believe and deny Our signs { 5 }, those will be the inhabitants of the fire, in it they will stay." (R 4)

40. O children of Israel { 6 } ! remember My favour with which I favoured you and fulfill (your) agreement with Me, I will fulfill (My) agreement with you and then fear Me alone.

41. And believe in the (Quran) which I have sent down confirming that (book) which is with you and do not be the first in not believing in it, and do not sell My signs for a small price and fear Me alone.

42. And do not cover truth with falsehood nor hide the truth while you know.

43. And establish worship (salat) and give charity (zakat) { 7 } and bow down with those who bow down.

44. What ! you enjoin people to be virtuous and forget it yourselves while you read the book, then have you no sense?

45. And seek help through patience and worship (salat) and this is certainly difficult except for the humble ones.

46. those who expect that they will meet their Fosterer and that to Him they will return. (R5, P ¼)

47. O children of Israel ! remember My favour with which I favoured you and that I preferably favoured you (compared to others in the) worlds.

48. And guard yourselves against a day when no requital* will be accepted from one person for another in anything nor will recommendation be accepted for him nor will compensation be taken from him nor will they be helped. * Repayment for good or evil, reward or punishment.

49. And (remember) when We delivered you from the people of Firawn who subjected you to severe punishment, they slew your sons and left your women alive and in that there was a great trial from your Fosterer,

50. and when We parted the sea for you and delivered you and drowned the people of Firawn while you were seeing.

51. And when We appointed for Musa forty nights then you took the calf (for worship) after he (had gone) and you were unjust,

52. then We pardoned you even after that so that you should be grateful.

53. And when We gave Musa the book (prescribed laws) and the distinction (between right and wrong) so that you may receive guidance,

54. and when Musa said to his people, "O my people ! you have certainly been unjust to yourselves by taking the calf (for worship) so turn towards your Purifier then kill yourselves, this is better for you (than calf worship), in the sight of your Purifier," then He turned to you (mercifully), He is certainly the Acceptor of repentance, the Merciful.

55. And when you said, "O Musa ! We will never believe in you till we see Allah openly," so you were caught (by the) thunder-bolt while you were seeing,

56. then We raised you after your death so that you should be grateful.

57. And We provided shade over you (through) the clouds and sent down manna and quails { 8 } over you, "Eat of the good things which We have provided for you." And they did not harm Us but they were unjust to themselves.

58. And when We said, "Enter this city and eat from it freely from wherever you like and enter the gate prostrating and say: Put down from us our heavy burdens, We will forgive you your mistakes and give more to the doers of good.

59. then those who were unjust, changed the word to other than what was said to them. So We sent down over those who were unjust punishment from the sky, because they were transgressors.

(R 6)

60. And when Musa asked for water for his people, We said, "Strike the (porous) rock { 9 } with your staff." So twelve springs gushed out from it. All persons came to know their drinking place. "Eat and drink from the provision of Allah but do not spread disturbance in the earth, being corrupt."

61. And when you said, "O Musa ! we cannot be patient over one food, therefore pray to your Fosterer on our behalf (and ask Him) to bring out for us from that which the earth grows of its herbs, and its cucumbers and its garlic's and its lentils and its onions." He said, "What ! do you want to ex-change that which is good for that which is worse? Go down to the city (Egypt) you will certainly have what you ask for." And disgrace and wretchedness were made to strike them and they became deserving of the anger of Allah. That was because they did not believe in the signs of Allah and killed the prophets without having the right to do so. That was because of their disobedience and they were the persons who exceeded the limits. (R 7)

62. Those who believe (in the Quran) and those who are Jews and the Christians and the Sabaeans, whoever believes in Allah and the period hereafter and does righteous work, then certainly there is a reward for them with their Fosterer and there will neither be any fear on them nor will they grieve.

63. And when We took a pledge from you (children of Israel) and raised the mountain above you (saying), "Hold with strength the (Torah) which We have given you and remember that which is in it so that you may guard (against evil and the consequent punishment),"

64. then after that you turned (away from the contract). And were it not for the grace of Allah on you and His mercy, you would have been among the losers.

65. And you surely know those among you who exceeded the limits of the Sabbath, so We said to them, "Be apes, looked down upon { 10 }."

66. So We made this (event) an exemplary punishment for those who were in front of them (witnessing it) and those who came after them and an admonition * for those who guard (against evil). *
Warning, advice.

67. And when Musa said to his people, "Allah commands you that you should certainly slaughter a cow. "They remarked, "Are you taking us as a joke?" He (Musa) said, "I seek the protection of

Allah from my being one among the ignorant."

68. They said, "Call on your Fosterer on our behalf to make clear to us what this (cow) is." He (Musa) replied, "He says that it is a cow which is neither old nor (very) young, middle aged between those two, so do what you are ordered to do."

69. They said, "Call on your Fosterer on our behalf to make clear to us, what should be its colour." Musa answered, "He says it should be a yellow coloured cow, its colour should be intensely yellow, delighting those who look at it.

70. They said, "Call on your Fosterer on our behalf to make clear to us, what is it (exactly), cows are certainly alike to us, and if Allah wills, we shall certainly be guided."

71. (Musa) said, "He says it must be a cow unyoked, it does not plough the land nor does it irrigate the field, sound without (even) a mark on it." They said, "Now you have brought the truth," So they slaughtered it, while they were more close to, not doing it. (R 8)

72. And when you killed a person, then you disagreed about it, and Allah (was) to bring out that which you were hiding,

73. so We said, "Strike the (dead man) with part of the (flesh of the slain cow)," like that Allah brings to life the dead and shows you His signs that you may understand *. [*The dead man revealed the name of the murderer.](#)

74. Then your hearts hardened even after that, so they became like rocks, or even greater in hardness. For certainly, in rocks are those through which rivers gush out and certainly in them are those which split asunder so that water comes out of them, and certainly in them are those which fall down due to the fear of Allah { 11 }. And Allah is not unaware of what you do.

75. Are you then hopeful that they will believe for your sake? And indeed a party from among them heard the word of Allah, then after understanding it, they altered it, and they know (this).

76. And when they meet those who believe they say, "We believe," but when alone, some of them say to others, "Do you acquaint them with that which Allah has opened (revealed) to you, that they may argue with you concerning it before your Fosterer, then have you no sense?"

77. Do they not know that Allah knows that which they hide and that which they proclaim?

78. And among them are the unlettered who do not (even) know (what is written in) the book (their religion is nothing) but hearsay (idle tales or lies) and they do nothing but guess. (P ½)

79. Therefore, sorrowful is the state of those who write the book with their hands, then say, "This is from Allah," so as to sell it for a small price. So sorrowful is their state for what their hands write and sorrowful is their state for what they earn.

80. And they say, "The fire will not touch us except for a counted number of days." Say, "Have you made an agreement with Allah? Then Allah never goes against His agreement. Or do you say about Allah that which you do not know?"

81. Why not ! whoever earns evil and is encompassed by his misdeeds, then those are the inhabitants of the fire, they will stay in it.

82. And those who believe and do righteous works, those are the inhabitants of the garden, they will stay therein. (R 9)

83. And when We took a pledge from the children of Israel, "Do not serve anyone except Allah and be good to parents and relatives and orphans and the poor and talk to mankind in a nice manner and establish worship (salat) and give charity (zakat)," then you turned back except a few among you and you turned away.

84. And when We took a pledge from you, "Do not shed blood (among) yourselves and do not drive out your people from your houses, "then you agreed to this while you (yourselves) were

witnesses.

85. Then you are the persons who kill your own people and drive out a party of your people from their houses, supporting one another against them, in sin and transgression, and if they come to you as captives, you ransom them, whereas their very driving out was unlawful for you. Do you then believe in one part of the book and reject the other part? Then what is the reward of one who does like that among you, except disgrace in the life of this world? And on the day of resurrection * they will be sent towards a severe punishment, and Allah is not unaware of what you do. * The rising of the dead for judgment of deeds and subsequent reward or punishment

86. Those are the persons who purchase the life of this world at the cost of the (life) of the hereafter, so their punishment will not be lightened nor will they be helped. (R 10)

87. And We gave Musa the book (prescribed law), and after him We followed him up with (other) messengers. And We gave to Isa, the son of Maryam, clear proofs and strengthened him with the holy spirit. What ! whenever there came to you a messenger with that which you did not desire, you considered yourselves great, so some you denied and others you killed.

88. And (they) say, "Our hearts are coverings," No ! Allah has cursed them because of their infidelity, so little it is that they believe.

89. And when there came to them a book from Allah confirming that which is with them, though earlier they were seeking a victory over those who did not believe, but when there came to them that which they have recognized, they rejected it, so the curse of Allah is on the infidels.

90. Evil is that for which they sell themselves, by rejecting that which Allah has sent down, being oppressed that Allah sends down from His grace (the book) on whom He wills from among His servants. Therefore they became deserving of anger upon anger, and for the infidels there is a disgraceful punishment.

91. And when it is said to them, "Believe in that which Allah has sent down," they say, "We

believe in that which was sent down upon us." And they do not believe in that which comes after it, though it is the truth, confirming that which is with them. Say, "Then why did you kill the prophets of Allah earlier, if you were believers?"

92. And Musa had come to you with clear proofs, then after him you took the calf (for worship) and you were unjust.

93. And when We took a pledge from you and raised the mountain above you (saying), "Hold with strength that which We have given you and listen." They said, "We hear and we disobey." And they were made to drink into their hearts (the worship of) the calf because of their infidelity. Say, "Evil is that which your belief enjoins you, if you are believers."

94. Say, "If the home of the hereafter with Allah, is exclusively for you to the exclusion of all other human beings, then desire for death, if you are truthful."

95. And they will never desire for it because of that which their hands have sent before. And Allah knows those who are unjust.

96. And you will definitely find them the greediest among human beings for life and (also) among those who associate partners with Allah *, each one of them loves that he should be granted to live for thousand years, but to live (so long) would by no means remove him from the punishment, and Allah is the Seer of what they do. (R 11) * The polytheists (Mushrikeen).

97. Say, "Whoever is an enemy of Jibreel, because he brought the (Quranic revelation) down on your heart by the order of Allah, confirming those (earlier books) which were before it, and (as) a guidance and good news for the believers,

98. whoever is an enemy of Allah and His angels and His messengers and Jibreel and Mikaaal, then Allah is certainly the enemy of the infidels."

99. And We have surely sent down clear signs towards you and only the transgressors do not believe in them.

100. What! whenever they agreed for an agreement, a party of them cast it aside. No ! most of them do not believe.

101. And when a messenger came to them from Allah, confirming that which was with them, a party of those who were given the book, cast the book of Allah behind their backs as if they did not know,

102. and followed that which the devils read (and taught) against the (miraculous) power of Sulaiman. And Sulaiman did not reject but the devils rejected, teaching people magic and that which was sent down upon the two angels Harut and Marut at Babel. And they (the two angels) did not teach anyone until they said, "We are only a trial, so do not be infidels." Then they learnt from these two (angels) that which caused division between a man and his wife, and they did not harm anyone with it except with the permission of Allah; and they learnt that which harmed them and not that which profited them. And they surely knew that whoever purchased it, he had no share for himself in the hereafter. And evil was the price for which they sold themselves, had they but known.

103. And had they believed and guarded (against evil), then reward from Allah would have certainly been better, had they but known. (R 12)

104. O you who believe ! do not say, "Listen to us { 12 }," but say, "Look at us and listen," and for the infidels there is a painful punishment.

105. Neither those who are infidels from among the owners of the book nor the polytheists like that any good should be sent down upon you from your Fosterer, but Allah chooses for His mercy whomever He wills and Allah is the Possessor of great grace.

106. Whatever We abolish from Our signs (Divine revelations) or cause to be forgotten, We bring (something) better than it or like it. Did you not know that Allah has power over everything?

107. Did you not know that Allah's is the kingdom of the skies and the earth, and (that), besides Allah, there is neither a guardian nor a helper for you?

108. Do you intend to question your messenger as Musa was questioned earlier? And anyone who seeks to exchange belief for infidelity, he has surely gone astray from the balanced way.

109. Many of the owners of the book wish to turn you to infidelity after your belief, out of envy on their part (and) after the truth having become clear to them, so pardon and overlook till Allah (comes out) with His command (in this regard), Allah certainly has power over everything. (P ¾)

110. And establish worship (salat) and give charity (zakat) and whatever good you send before for yourselves, you will find it with Allah, Allah is certainly the Seer of what you do.

111. And they say, "No one can ever enter the garden except he who is a Jew or a Christian." This is their desire, say, "Bring your proof if you are truthful."

112. Why not ! whoever submits himself to Allah and he is a doer of good, then for him, his reward is with his Fosterer, and there will neither be any fear on them nor will they grieve. (R 13)

113. And the Jews say, "The Christians are on nothing." And the Christians say, "The Jews are on nothing," and they read the book. Thus, similar to their saying is the saying of those who have no knowledge, therefore Allah will judge between them on the day of resurrection concerning that in which they differ.

114. And who is more unjust than one who prevents (people from) the mosques of Allah, that His name should be remembered in them and strives to ruin them. (In fact) it was not fit for them to enter the (mosques) except in fear. There is disgrace for them in the world and there is a great punishment for them in the hereafter.

115. And Allah's is the east and the west, so in which ever direction you turn, then there (you have) Allah's Person (Attention). Allah is certainly Omnipresent, Knowing.

116. And they say, "Allah has taken a son for Himself," Glory be to Him (He is far above this). No ! whatever is in the skies and the earth is His, all are obedient to Him.

117. The Originator of the skies and the earth, and when He decrees an affair, then He says to it only, "BE," so it is.

118. And those who have no knowledge say, "Why does Allah not speak to us or there (does not) come to us a sign?" Thus did those before them say, their sayings are similar, their hearts are alike. We have surely made the signs clear for a people who are certain.

119. We have certainly sent you with the truth, as a conveyer of good news and a warner, and you will not be questioned about the inhabitants of the hell fire.

120. And the Jews will never be pleased with you nor the Christians till you follow their (dictated) religion. Say, "Guidance of Allah is certainly the guidance," And if you follow their desires after the knowledge that has come to you, then you will have from Allah, neither a guardian nor a helper.

121. Those to whom We have given the book read (study to implement) it, as it deserves to be read, those believe in it. And whoever does not believe in it, then those are the persons who are the losers. (R 14)

122. O children of Israel ! remember My favour with which I favoured you and that I preferably favoured you (compared to others in) the worlds.

123. And guard yourselves against a day when no requital will be accepted from on person for another in anything nor will compensation be accepted from him nor will recommendation be of

benefit to him nor will they be helped.

124. And when his Fosterer tried Ibrahim with (some) statements (commands), he fulfilled them. He (Allah) said, "I will make you a leader of mankind." He (Ibrahim) said, "And from my offspring?" He (Allah) replied, "My agreement does not include the unjust."

125. And when We made the house (Kaaba) a resort for human beings and a (place of) security (We ordered), "And take from the place where Ibrahim stood, a place for (offering) worship (salat)." And We made an agreement with Ibrahim and Ismael that they should clean My house for those who go around (it) and those who stay therein for devotion and those who bow down and prostrate.

126. And when Ibrahim said, "My Fosterer ! make this a city of security and provide its people with fruits, those who believe from among them in Allah and the period hereafter." He (Allah) replied, "And whoever does not believe, I will provide for him (too), a little (enjoyment), then I will drive him towards the punishment of fire, and it is an evil destination."

127. And when Ibrahim was raising the foundations of the house with Ismael (he prayed), "Our Fosterer ! accept from us, You are certainly the Hearing, the Knowing.

128. Our Fosterer ! and make us submissive to You and from our descendants a community submissive to You and show us our ways (of devotion to You) and turn to us (mercifully), You are certainly the Acceptor of repentance, the Merciful.

129. Our Fosterer ! and raise in them a messenger from among them who would read to them Your signs (that is practically demonstrate the Quran) and teach them the book (law) and wisdom (its interpretation) and purify them. You are certainly the Mighty, the Wise." (R 15)

130. And who forsakes the religion (dictated by) Ibrahim except he who fools himself? And surely, We selected him in this world, and in the hereafter he will certainly be among the righteous.

131. When his Fosterer said to him (Ibrahim), "Submit." He replied, "I submit before the Fosterer of the worlds."

132. And Ibrahim enjoined (the same) to his sons and Yaqub too, "O my sons ! certainly, Allah has selected for you the religion (Islam) so do not die unless you are Muslims."

133. Or were you present (as a witness) when death came to Yaqub, when he said to his sons, "What will you serve after me?" They replied, "We will serve your God, and the God of your fathers: Ibrahim and Ismael and Ishaq, One God, and we are those who submit to Him (as Muslims)."

134. That was a community which has passed away, for them is that which they earned, and for you that which you earn, and you will not be questioned about what they used to do.

135. And they say, "Be Jews or Christians, you will receive guidance." Say, "No ! (we will follow the) religion (dictated by) Ibrahim the upright and he was not of the polytheists."

136. Say, "We believe in Allah and that which is sent down to us (Quran) and that which was sent down to Ibrahim and Ismael and Ishaq and Yaqub and the tribes and that which was given to Musa and Isa and that which was given to (other) prophets from their Fosterer, we do not make any distinction between any of them and we submit to Him (as Muslims)."

137. Then if they believe in the manner in which you believe then surely they have received guidance, but if they turn away, then they are only in opposition, so Allah will suffice you against them and He is the Hearing, the Knowing.

138. Colour of Allah, and who is better than Allah in colouring And we are His servants (worshippers).

139. Say, "Do you dispute with us concerning Allah, when He is our Fosterer and your Fosterer,

and for us are our deeds and for you your deeds, and we are exclusively His?"

140. Or do you say that Ibrahim and Ismael and Ishaq and Yaqub and the tribes were Jews or Christians?" Say, "Do you know better or Allah?" And who is more unjust then one who hides a testimony which he has from Allah? And Allah is not unaware of what you do.

141. That was a community which has passed away, for them is that which they earned, and for you that which you earn, and you will not be questioned about what they used to do. (R 16, P 1)

142. The foolish among the people will say, "What has turned them from their Qiblah { 13 } * towards which they used to (face)?" say "The east and the west are Allah's, He guides whom He wills, towards the straight path." *Direction in which Muslims are required to face during Worship (salat).

143. And thus We have made you a middle community (probably with respect to location and time) that you may be witnesses (by keeping an eye) on mankind and the messenger may be a witness (by keeping an eye) on you. And We had appointed the Qiblah, towards which you used to (turn earlier), only to know (distinguish) one who follows the messenger, from one who turns away on his heels. And that was a great (test) except for those whom Allah had guided, and Allah will not waste your belief, Allah is certainly full of pity for human beings, Merciful.

144. We have surely seen you turning your face towards the sky, therefore We will definitely turn you towards the Qiblah with which you are pleased. So turn your face towards the direction of the Sacred Mosque (Kaaba) and wherever you are then turn your faces in that direction. And those who have been given the book, certainly know that this is the truth from their Fosterer, and Allah is not unaware of what they do.

145. And even if you come with all signs, to those who have been given the book, they will not follow your Qiblah, nor will you be the followers of their Qiblah, nor some of them will be the followers of the Qiblah of others. And if you follow their desires after the knowledge that has come to you, then you would certainly be of those who are unjust.

146. Those to whom We have given the book, recognise him as they recognise their sons, and a group from among them certainly hide the truth while they know.

147. The truth (is) from your Fosterer, so do not be among those who doubt. (R 17)

148. And for everyone there is a direction towards which he turns, so hasten towards good; wherever you are Allah will bring you all together, Allah certainly has power over everything.

149. And from whichever place you come forth, then turn your face towards the Sacred Mosque, and it is certainly the truth from your Fosterer and Allah is not unaware of what you do.

150. And from whichever place you come forth, then turn your face towards the Sacred Mosque, and in whichever place you are then turn your faces towards it, so that people may not have (any point of) dispute against you, except those who are unjust among them, so do not fear them but fear Me so that I may complete My favour on you and that you may receive guidance.

151. Like that, We have sent among you a messenger from among you, who reads to you Our signs (that is, practically demonstrate the Quran) and purifies you and teaches you the book and the wisdom and teaches you that which you did not know.

152. So remember Me I will remember you and be grateful to Me and do not be ungrateful to Me. (R 18)

153. O you who believe ! seek help through patience and worship (salat), Allah is certainly with the patient.

154. And do not say for those who are slain in the way of Allah (that they are) dead. No! they are alive but you do not perceive.

155. And We will definitely test you with something of fear and hunger and loss in wealth and life and fruits (results of efforts) and convey good news to the patient,

156. who, when a disaster falls on them, say, "We are Allah's and we have to return to Him."

157. Those are the persons over whom are blessings from their Fosterer with (His) mercy, and those are the persons who receive guidance.

158. The (hills of) Safa and Marwa are certainly among the symbols of Allah, so whoever is on a pilgrimage (Hajj) to the house (Kaaba) or pays a visit (Umrah) there is no sin on him if he goes around both of them, and whoever does good willingly, then Allah is certainly One Who acknowledges, the Knower.

159. Those who hide that which We have sent down (in the form) of clear proofs and guidance, after what We had made clear for the human beings in the book, they are certainly the persons whom Allah curses and (also) curse them, those who curse,

160. except those who repent and amend and make clear (the truth which they were hiding). Then those are the persons towards whom I turn (mercifully) and I am the Acceptor of repentance, the Merciful.

161. Those who did not believe and died while they were infidels, they are certainly the persons over whom is the curse of Allah and the angels and the human beings combined,

162. they will stay therein, their punishment will not be lightened over them nor will they be given time.

163. And your God is One God, there is no god except Him, the Beneficent, the Merciful. (R 19)

164. In the creation of the skies (heavenly bodies) and the earth, and in the successive alternation of the night and the day, and in the ships that sail in the sea with that which profits human beings, and the water which Allah sends down from the sky, then gives life with it to the earth after its death, and in the spreading in it of every (kind of) animal, and the changing if the winds and the

clouds that are subject serve between the sky and the earth, there are certainly signs for people who have sense.

165. And among human beings are those who take (objects) besides Allah, (as His) equals, they love them as they should have loved Allah, but those who believe are strongest in love for Allah. Oh ! those who are unjust will realize when they see the punishment, that power is wholly Allah's and that Allah is severe in punishment.

166. When they see the punishment, those who were followed will disown those who followed (them) and their relations with them will be cut off,

167. and those who followed will say, "Had there been a return for us (to the world), then we (too) would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them, and they will not be taken out from the fire. (R 20)

168. O mankind ! eat from that which is lawful and good in the earth, and do not follow the footsteps of the devil, he is certainly your open enemy,

169. he enjoins on you only evil and that which is indecent and that you should say about Allah what you do not know.

170. And when it is said to them, "Follow that which Allah has sent down," they say, "No, we will follow that on which we found our fathers." What ! even if their fathers were not having understanding of anything and had not received guidance?

171. And the likeness of those who do not believe is as the likeness of one who calls out to (something) which hears nothing except a call and a cry, deaf, dumb, blind, so they do not understand.

172. O you who believe ! eat of the good (things) which We have provided for you and be grateful to Allah, if it is He alone Whom you serve.

173. Forbidden to you is only (that which is) dead and blood and flesh of swine and that over which (a name) other than that of Allah has been invoked; but if anyone is driven to necessity (being helplessly forced to eat), neither desiring it nor revolting, then there is no sin on him, Allah is certainly Protectively Forgiving { 14 }, Merciful.

174. Those who hide that which Allah has sent down of the book and take for it a small price, those are certainly the persons who do not swallow into their stomachs (anything) but fire, and Allah will not speak to them on the day of resurrection nor will He purify them and for them there will be a painful punishment.

175. Those are the persons who purchase error at the cost of guidance and punishment at the cost of protective forgiveness. Then, what patience they (must) have over the fire !

176. That is because Allah has sent down the book containing the truth, and those who disagree about the book are certainly in opposition, very far off (from the truth). (R 21, P 1 ¼)

177. It is not righteousness that you turn your faces towards the east and the west, but righteous is he who believes in Allah and the period hereafter and the angels and the book and the prophets, and gives wealth out of love for Him to the relatives and the orphans and the poor and the wayfarer and to those who ask (beggars) and for setting the slaves free, and establishes worship (salat) and gives charity (zakat), and those who keep up their agreements when they make an agreement, and the patient in poverty and adversity and at the time of conflict. Those are the persons who are true (believers) and those are the persons who guard (against evil).

178. O you who believe ! retaliation is prescribed for you in the matter of murder: the free for the free, and the slave for the slave and the female for the female. And for him who is pardoned somewhat by his (injured) brother, there should be prosecution according to recognised (good procedure) and payment to him in good manner. This is a relaxation from your Fosterer and (His) mercy. Then whoever exceeds the limits after that, then for him there is a painful punishment.

179. And in (the law of) retaliation there is life for you, O you who understand, that you may restrain (from killing or harming uninvolved innocent people).

180. Bequest is prescribed for you, when (any) one of you faces death,(and) if he leaves (behind) goods (property & wealth),that he bequest in favour of parents and relatives according to recognised (good procedure. That is) incumbent on those who guard (against evil).

181. Then whoever alters it after he has heard it, then the sin of it is only on those who have altered it. Allah is certainly the Hearing, the Knowing.

182. But he who fears from him who bequeaths*, some unjust or sinful (clause), and effects reconciliation between the parties, then there is no sin on him. Allah is certainly Protectively Forgiving, Merciful. (R 22) * Making one's will known before death.

183. O you who believe ! fasting is prescribed for you as it was prescribed for those before you, that you may guard (against evil),

184. (for) counted number of days, so whoever is sick among you or on a journey, then (he should fast for the missed) number of days later. And on those who can do it with hardship, is ransom, feeding a poor person. Then whosoever does (more) good willingly, it is better for him, and that you fast is better for you if you know.

185. (It was the) month of Ramazan, during which the Quran was sent down (for the) guidance of human beings, and it (contains) clear explanations of the guidance and the distinction (between right and wrong). So whoever among you is present in the month of (Ramadan), let him then fast, and whoever is sick or on journey then (he should fast for the missed) number of days later. Allah intends ease for you and He does not intend hardship for you, and (this concession is given so) that you should complete the (required) number (of days), and that you should regard Allah Great for having guided you and that you should be grateful.

186. And when My servants ask you about Me, then I am certainly near, I respond to the prayer of one who prays,

187. It is made lawful to you to approach your wives on the night of the fast, they are a garment for you and you are a garment for them, Allah knew that you were betraying yourselves, so He has turned to you (mercifully) and pardoned you, so now (you may) be in contact with them and seek, that which Allah has prescribed for you, and eat and drink until you can distinguish the white thread of the dawn from the black thread, then complete the fast till the night. And do not be in contact with them (wives) when you devotedly (remain) in the mosques (for Itikaf). These are the limits (imposed by) Allah, so do not go near them. Thus does Allah make clear His signs for human beings that they may guard (against evil).

188. And do not swallow up your wealth among yourselves by false means nor present it to the judges (officials, as bribe),so as to sinfully swallow up part of the wealth of other people, when you do know it. (R 23)

189. They ask you about the new moons, say "They are (for the determination of) times for the (affairs of) human beings and the pilgrimage. And it is not righteousness that you enter the houses from their backs (while in pilgrim's dress), but righteous is he who guards (against evil). And enter the houses from their proper doors and fear Allah that you may be successful.

190. And fight in the way of Allah those who fight with you, but do not exceed the limits, Allah certainly does not like those who exceed the limits.

191. And kill them wherever you find them and drive them out from the place from where they drove you out, for persecution is severer than slaughter, but do not fight with them near the Sacred Mosque (Kaaba) till they fight with you therein, but if they fight with you then slay them, such is the reward of the infidels.

192. But if they desist, then Allah is certainly Protectively Forgiving, Merciful.

193. And fight with them till there is no persecution, and religion becomes (exclusively) for Allah, but if they desist, then let there be no hostility except against the unjust.

194. The sacred month for the sacred month and sacred things in retaliation, so whoever exceeds the limits against you then you (too) exceed the limits against him in a manner similar to his exceeding the limits against you, and fear Allah and know that Allah is with those who guard (against evil).

195. And spend in the way of Allah, and do not make your own hands (responsible) for (your) destruction, and do good, Allah certainly loves the doers of good.

196. And accomplish the pilgrimage (Hajj) and the visit (Umrah) for (the sake of) Allah, but if you are prevented, then (send) whatever offering is easy to obtain and do not shave your heads until the offering reaches its destination, and whoever among you is sick or has an ailment of the head, then (he should effect a) ransom by fasting or (giving) charity or sacrificing. But when you are safe, then whoever profits by combining the Umrah with the Hajj, then (he should bring with him) whatever offering is easy to obtain, but one who cannot find (anything for offering) should then fast for three days during the Hajj and seven days when you return, these (make) ten (days) complete. That is for him whose family is not present in the Sacred Mosque. And fear Allah and know that Allah is severe in requiting (evil). (R 24)

197. The Hajj is (in) the well known months. Then whosoever makes it incumbent on himself to perform the Hajj therein, then there is no approaching (your wives), nor transgression nor disputing during the Hajj. And whatever good you do Allah knows it. And make provision (for yourselves for the journey) but guarding (against evil) is certainly the best provision, and fear Me, O men of understanding.

198. There is no sin upon you if you seek the grace of your Fosterer, so when you hasten from Arafat then remember Allah near the sacred monument and remember Him as He has guided you, though before this you were of those who were astray.

199. Then hasten on from where people hasten on, and seek protective forgiveness from Allah, Allah is certainly Protectively Forgiving, Merciful.

200. So when you have completed your devotional rites, then remember Allah as you remembered (talked about) your fathers or remember Him still more intensely (and reverently). So among human beings are those who say, "Our Fosterer ! give us in this world," and they have no portion in the hereafter.

201. And of them are those who say, "Our Fosterer ! give us good in this world and good in the hereafter and save us from the punishment of fire."

202. Those are the persons for whom there is (their) portion of what they earned, and Allah is Quick at (settling) the account. (P 1 ½)

203. And remember Allah during the numbered days, then whoever hastens on in two days there is no sin on him and whoever delays there is no sin on him, (this is) for him who guards (against evil), and fear Allah and know that you will be gathered towards Him.

204. And among human beings is he whose speech about the life of the world makes you wonder, and he makes Allah witness over that which is in his heart, yet he is the most rigid in opposition,

205. and when he turns back (from you) he strives in the earth to cause corruption in it and to destroy crop and cattle and Allah does not like corruption.

206. And when it is said to him, "Fear Allah," the might (pride) makes him hold on to sin, so hell is sufficient for him and it is surely an evil place of habitation.

207. And among human beings is he who sells himself seeking the pleasure of Allah, and Allah is full of pity for (His) servants.

208. O you who believe ! enter into Islam completely (with total submission) and do not follow the

footsteps of the devil, he is certainly an open enemy for you.

209. But if you slip after clear proofs have come to you then know that Allah is Mighty, Wise.

210. Do they wait for anything else than that Allah should come to them in the shadows of the clouds with the angels and the affair be decided? And to Allah are returned (all) affairs. (R 25)

211. Ask the children of Israel, how many clear signs did We give them, and (for) one who changes the favour of Allah after it has come to him, Allah is certainly severe in requiting (evil).

212. The life of the world is made glamorous for those who do not believe, and they make a jest of those who believe, but those who guard (against evil) will be above the (infidels) on the day of resurrection. And Allah provides without measure to whom he wills.

213. Human beings were a single community, then Allah sent prophets as conveyers of good news and as warners and sent down with them the book containing the truth, so that it may (serve as a source of) judgment between human beings in (matters) in which they differed. And none differed there in except those who were given (the book containing prescribed laws), after (receiving) the clear proofs which had come to them, (and this they did) due to mutual envy. So Allah by His will, guided those who believed, in those (matters in) which they had differed from the truth. And Allah guides whom He wills towards the straight path.

214. Do you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you? Distress and harm befell them and they were shaken to the extent that the messenger and those who believed with him said, "When will Allah's help come?" Beware ! Allah's help is near.

215. They ask you what they should spend, say, "Whatever you spend of good, is then for the parents and the relatives and the orphans and the needy and the wayfarer, and whatever of good you do, Allah certainly has knowledge of it."

216. Fighting is prescribed for you and it is (a matter of) dislike for you. And it is possible that you dislike a thing while it is good for you and it is possible that you love a thing while it is bad for you. And Allah knows and you do not know. (R 26)

217. They ask you about fighting during the sacred month, say, "Fighting in it is a great (sin) but turning away (people) from the way of Allah and infidelity to Him, and (stopping people from) the Sacred Mosque and expelling its people from it are greater (sins) with Allah. And persecution is a greater (sin) than slaughter." And they will not cease fighting with you till they turn you back from your religion if they can, and whosoever from among you turns back from his religion, then dies while he is an infidel, then those are the persons whose deeds shall be fruitless in this world and the hereafter, and those are the inhabitants of the fire, they will stay therein.

218. Those who believed and those who migrated and strove in the way of Allah, those certainly hope for the mercy of Allah and Allah is Protectively Forgiving, Merciful.

219. They ask you about intoxicants and games of chance, say, "In both is great sin and profit for human beings, but the sin in both, is greater than the profit in both." And they ask you what they should spend, say, "The surplus." Thus Allah makes clear for you the signs that you may reflect,

220. on (this) world and the hereafter. And they ask you about the orphans, say, "To set right for them (their affairs) is good, and if you mingle (your affairs) with them, then (they are) your brothers, and Allah knows (can distinguish) the corrupt from the one who sets right affairs, and if Allah had willed He could have over- burdened you, Allah is certainly Mighty, Wise."

221. And do not marry polytheist women till they believe, and a believing slave girl is certainly better than a polytheist woman though she pleases you. And do not marry polytheist men till they believe, and a believing slave is certainly better than a polytheist man though he pleases you. Those invite (you) to the fire while Allah invites (you) to the garden and protective forgiveness through His order, and makes clear His signs for the human beings so that they may be mindful. (R 27)

222. And they ask you about menstruation, say, "It is harmful, so keep aloof from women (wives) during menstruation and do not go near them till they are clean, then when they are clean go to them from where Allah has ordered you, Allah certainly loves those who turn to Him and He loves those who keep themselves clean."

223. Your women (wives) area tilth * for you so go to your tilth as you like and (do good) in advance for yourselves, and fear Allah and know that you will meet Him and convey good news to the believers.* [Fields for sowing seed.](#)

224. And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings, and Allah is Hearing, Knowing.

225. Allah will not catch you for what is vain in your oaths but He will catch you for that which your hearts have earned (intentionally) and Allah is Protectively Forgiving, Clement (Kind).

226. For those who swear to be away from their women (wives), is waiting (i.e. they should not go to them) for four months, then if they go back, then Allah is certainly Protectively Forgiving, Merciful.

227. And if they resolve on a divorce, then Allah is certainly Hearing, Knowing.

228. And women who are divorced should keep themselves waiting for three (menstrual) courses, and it is not lawful for them to hide that which Allah has created in their wombs, if they are believers in Allah and the period hereafter; and their husbands have a greater right to take them back in that (period), if they intend reconciliation. And for the (women) is the like of that which is (incumbent)on them of the recognised (good), (i.e. women too have rights like men) and for the men is a degree above the (women), and Allah is Mighty, Wise. (R 28)

229. Divorce is (permitted) two times, so retain the (women) in a recognised (good manner) or let (them) go in a good manner. And it is not lawful for you that you should take (back) anything

from that which you have given the (women) unless both fear that they will not be able to keep within the limits (imposed by) Allah. Then if you fear that they cannot keep within the limits (imposed by) Allah then there is no sin on both of them if the (woman) ransoms herself. Those are the limits (imposed by) Allah so do not exceed them and whoever exceeds the limits (imposed by) Allah then those are the unjust persons.

230. So if he divorces her (for the third time), then she is not lawful for him thereafter until she marries another husband, then if he (the second husband also) divorces her then there is no sin upon them both (first husband and wife) if they return to each other (in wedlock) if they think that they can keep within the limits (imposed by) Allah. And those are the limits (imposed by) Allah which He makes clear for a people who have knowledge.

231. And when you divorce women and they reach their prescribed term, then either retain them in a recognized (good manner) or let them go in a recognised (good manner), but do not retain them for hurting (them) so that you exceed the limits, and he who does this, has indeed been unjust to his own soul. And do not take the signs of Allah for a mockery, and remember the favour of Allah on you, and that which He has sent down upon you from the book and wisdom to admonish you therewith, and fear Allah and know that Allah is the Knower of everything. (R 29, P 1 ¾)

232. And when you divorce women and they reach their prescribed term, then do not prevent them from marrying their husbands when they mutually agree to it in a recognised (good manner). With this is admonished he among you, who believes in Allah and the period hereafter, that is purer for you and cleaner, and Allah knows while you do not know.

233. And the mothers shall suckle their children for two complete years, for him who desires to complete the suckling. And the duty of feeding and clothing nursing mothers in recognized (good manner), is upon the father of the child. No one is to be burdened but to the extent of his capacity. A mother should not be made to suffer because of her child nor a father on account of his child. And (the responsibility) on the heir, is similar to that (which was on the father). But if both desire weaning * by mutual agreement and consultation, there is no sin on them. And if you wish to

engage a wet-nurse for your children there is no sin on you, when you pay what is due from you according to the recognised (good procedure), and fear Allah and know that Allah is the Seer of whatever you do. * Stopping mother's milk.

234. And those who die among you and leave behind wives, they (the widows) shall wait with regard to themselves for four months and ten days, then when they reach their (prescribed) term, there is no sin on you in that which they do for themselves in a recognised (good manner), and Allah is informed of what you do.

235. And there is no sin on you in speaking indirectly to ask (such) women in marriage or in keeping such intention to yourselves. Allah knows that you will mention (it to) them, but do not promise to them in secret except that you speak words recognised (to be good) and do not resolve on the marriage tie, till the prescribed term reaches its end, and know that Allah knows that which is in your souls, so be cautious of Him and know that Allah is Protectively Forgiving, Clement (Kind). (R 30)

236. There is no sin on you if you divorce women while you have not yet touched them or settled for them a settlement (dowry), but provide for them, (this is incumbent) on the rich in accordance with his power and on the straitened * in accordance with his power, a provision recognised (to be good), a duty incumbent on the doers of good. * Poor

237. And if you divorce women before you have touched them but you have settled for them a settlement (dowry), then (you have to pay) half of that which you have settled (as dowry), except that the (women) forgo, or he in whose hand is the marriage tie, forgoes it, and that you forgo is nearer to guarding (against evil), and you do not forget (exchange of) gifts among yourselves, Allah is certainly the Seer of that which you do.

238. Be guardians of your worship (salat) and the middle (or the normal) worship (salat) and stand up for Allah in full obedience.

239. But if you (are in) fear, then (offer worship while) on foot or riding, and when you are safe

then remember Allah in the(normal) manner in which you were taught that which you did not know.

240. And those who die from among you and leave (behind them) wives, should make a bequest in favour of their wives (for their) maintenance for one year without turning them out (from their houses). But if (they themselves) go away, there is no sin on you in what they do of themselves in a recognised (good manner), and Allah is Mighty, Wise.

241. And for the divorced women, (some) provision recognised (to be good should be made), a duty (incumbent) upon those who guard (against evil).

242. Thus Allah makes clear to you His signs that you may understand (R 31)

243. Did you not consider those who went out of their houses in thousands, fearing death? So Allah said to them, "Die," then He brought them (back) to life, Allah is certainly Gracious to human beings but the majority of human beings is not grateful.

244. And fight in the way of Allah and know that Allah is Hearing, Knowing.

245. Who is there who would loan to Allah a good loan so that He will multiply for him, multiplying it many times, and Allah straitens and enlarges, and towards Him you will return.

246. Did you not consider the leaders from among the children of Israel after Musa, when they said to their prophet, "Raise for us a king (commander) that we may fight in the way of Allah." (The prophet) said, "Is it not possible, that if fighting is prescribed on you, then you will not fight?" They said, "And what (reason) is there for us for not fighting in the way of Allah when we have been driven out of our homes with our children?" But when fighting was prescribed upon them, they turned back except a few among them and Allah knows the unjust.

247. And their prophet said to them, "Allah has certainly raised Talut as your king." They said, "How can he hold authority over us when we deserve the authority more than him and he has not

(even) been given abundance of wealth?" (The prophet) said, "Allah has certainly chosen him above you and has increased him abundantly in knowledge and physique and Allah grants His authority to whom He wills and Allah is Ample-giving, Knowing."

248. And their prophet said to them, "The sign of his authority is that there will certainly come to you the ark (a box) in it there will be (a source of) peace from your Fosterer and relics from that which the family of Musa and family of Harun left behind, the angels will bear it, in that there is certainly a sign for you if you are believers." (R 32)

249. So when Talut departed with the forces, he said, "Allah will certainly test you through a river, so whoever drinks from it then he is not of me and whoever does not taste of it, then certainly he is of me, except he who takes in the hollow of his hand," but they drank from it except a few of them. Then when he had crossed (the river) with those who believed with him, they said, "Today we do not have power against Jalut and his forces." Those who expected that they would meet Allah, said, "How often has a small party over come a party consisting of many people by the order of Allah, and Allah is with those who are patient."

250. And when they went out against Jalut and his forces, they prayed, "Our Fosterer ! pour on us patience and make our steps firm and help us against the people who are infidels."

251. So they defeated them by Allah's order, and Dawood killed Jalut, and Allah gave him authority and wisdom and taught him of that which He willed. And had Allah not repelled some human beings with others, the earth would have surely been in a state of corruption, but Allah is Gracious to the worlds.

252. These are the signs of Allah, We read them to you with truth and you are certainly of the messengers. (P 2)

253. Those messengers, We had made some to excel others. Among them were those to whom Allah spoke and some of them He exalted in degrees. And We gave to Isa, the son of Maryam, clear proofs and strengthened him with the holy spirit. And had Allah willed those after them

would not have fought one with another after clear proofs that had come to them, but they disagreed. So among them were some who believed and among them were others who did not believe. And had Allah willed they would not have fought one with another, but Allah does what He intends. (R 33)

254. O you who believe ! spend from that which We have provided you, before the coming of the day when there will be no trading therein nor friendship nor recommendation. And the infidels, they are the unjust.

255. Allah, there is no god except Him, the Living, the Eternally Existing; neither slumber takes hold of Him nor sleep; whatever is in the skies and whatever is in the earth is His. Who is there who can recommend to Him except by His permission? He knows that which is before them and that which is behind them, and they cannot encompass anything from His knowledge except that which He wills (to impart); His Chair (power, jurisdiction) extends over the skies and the earth and it does not tire Him to preserve (monitor) them both, and He is the High, the Great.

256. There is no compulsion in religion, indeed the right way has become clear from error, so he who does not believe in false deities and believes in Allah has indeed caught hold of a strong handle for which there is no breaking off, and Allah is Hearing, Knowing.

257. Allah is the Guardian of those who believe, He brings them out from the darkness into the light; and those who do not believe, their guardians are false deities, they bring them out from the light into the darkness, they are the inhabitants of the fire, in it they will stay. (R 34)

258. Did you not consider him who argued with Ibrahim about his Fosterer because Allah had given him the kingdom? When Ibrahim said, "My Fosterer is He Who gives life and causes death." He said, "I give life and cause to die." Ibrahim said, "Then certainly Allah causes the sun to rise from the east, so you cause it to rise from the west." Thus, he who did not believe was confused. And Allah does not guide a people who are unjust.

259. Or (did you not consider one) like him who passed over a town which had fallen down on its

roofs, he said, "How will this be brought (back) to life by Allah after its death?" So Allah caused him to remain in a state of death for hundred years then raised him (to life). (Allah) asked, "How long did you stay (in the state of death)?" He replied, "I stayed for a day or part of a day." He said, "No! you stayed for a hundred years, so look at your food and your drink, years did not pass over it, and look at your ass, and (We did all this), that We may make you a sign for the human beings, and look at the bones how We set them together then clothe them with flesh." So when it became clear to him, he said, "I know that Allah has power over everything.

260. And when Ibrahim said, "O my Fosterer ! show me how You give life to the dead." He (Allah) said, "What ! do you not believe?" (Ibrahim) said, "Why not, but for the satisfaction of my heart." (Allah) said, "Then take four of the birds, and tame them (to come) towards you, then place on every mountain a part of them, then call them, they will come to you swiftly, and know that Allah is Mighty, Wise. (R 35)

261. The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain that grows (into) seven ears, in every ear a hundred grains, and Allah multiplies for whom He wills and Allah is Omnipresent (Ample-giving), Knowing.

262. Those who spend their wealth in the way of Allah, then do not follow what they spend, by stressing their obligation and annoyance, for them is their reward with their Fosterer, and there will neither be any fear on them nor will they grieve.

263. Recognised (good) speech and protective forgiveness are better than charity followed by annoyance, and Allah is Independent, Clement.

264. O you who believe ! do not make your charity worthless by stressing your obligation and annoying (those whom you give charity), like him who spends his wealth to be seen by people and does not believe in Allah and the period hereafter; then the likeness of him is like the likeness of the rock over which is soil, when heavy rain falls on it, then it leaves it smooth. They will not have power over anything of that which they earned (that is, their charity will be worthless), and Allah does not guide a people who are infidels.

265. And the likeness of those who spend their wealth seeking Allah's pleasure and for strengthening of their souls, is like a garden on a height upon which heavy rain falls, so it brings forth its fruit multiplied, and if heavy rain does not fall on it then a light shower (is sufficient), and Allah sees what you do.

266. Does anyone of you like to have a garden of date palms and grapes, with rivers flowing beneath it, with all kinds of fruits for him therein, burnt by a whirlwind with fire, (and this) to happen on it in his old age when he has weak children? Thus Allah makes clear for you the signs that you may reflect. (R 36)

267. O you who believe ! spend from the good (things) you have earned and from that which We have brought out for you from the earth, and do not aim at spending bad (things) from it (as charity) when you would not accept it (yourselves) except that you would close your eyes at it (considering it as worthless), and know that Allah is Independent Praised.

268. The devil promises you poverty and enjoins you to (commit) indecencies, while Allah promises you protective forgiveness from Himself and grace, and Allah is Omnipresent (Ample-giving), Knowing.

269. He gives wisdom to whom He wills, and whoever is given wisdom then he is given abundant good, but none mind except those who have understanding.

270. And whatever expenditure you spend or vow* you vow, then Allah certainly knows about it, and for the unjust there are no helpers. * An oath made to Allah or to some deity, to perform some act on the fulfillment of certain conditions.

271. If you give charity openly then that is good, and if you hide it and give it to the poor then that is better for you, and this will wipe off (some) of your evil (deeds), and Allah is informed of what you do.

272. It is not your (responsibility) to guide them, but Allah guides whom He wills. And whatever you spend of good, then (the benefit of) it is for yourselves; and do not spend but to seek the Attention of Allah, and whatever you spend of good it will be repaid to you in full and injustice will not be done to you.

273. (Charity is) for the poor who are confined in the way of Allah, they cannot travel in the land, the ignorant person considers them to be free of want because of (their) abstaining (from begging), you can recognise them from their marks, they do not beg from people, being troublesome by demanding frequently; and whatever you spend of good, then Allah is certainly the Knower of it. (R 37, P 2 ¼)

274. Those who spend their wealth by night and day secretly and publicly, then for them, their reward is there with their Fosterer, and there will neither be any fear on them nor will they grieve.

275. Those who swallow usury, will rise like one whom the devil has driven to madness by (his) touch, (would) rise. That is because they say, "Trade is just like usury," but Allah has made trade lawful and prohibited usury. So he to whom the admonition has come from his Fosterer, if he desists, then for him is what has already passed and his affair is with Allah; but one returns (to it) then those are the inhabitants of the fire, they will stay in it.

276. Allah will wipe off usury and will increase charity, and Allah does not love any infidel, sinner.

277. Those who believe and do righteous works and establish worship (salat) and pay the charity (zakat), for them, their reward is certainly there with their Fosterer, and there will neither be any fear on them nor will they grieve.

278. O you who believe ! fear Allah and give up that which remains of usury, if you are believers.

279. But if you do not do it, then take notice of war from Allah and His messenger; and if you

repent (or go back to the affair of loan), then for you is the principal of your amount*; do not be unjust and injustice will not be done to you. * Money lent, leaving off the usury, may be taken back.

280. And if (the debtor) is in difficulty, then wait till it is easy (for him to pay back your loan) and if you (convert) it as charity, it will be better for you if you knew.

281. And guard (yourselves against) a day in which you will be returned to Allah, then every soul will be paid back in full that which it had earned, and injustice will not be done to them. (R 38)

282. O you who believe ! when you contract a loan for a fixed term then write it down and let a writer write it down between you with fairness and the writer should not refuse to write, as Allah has taught him so he shall write; and let him who owes the loan dictate and he should fear Allah, his Fosterer, and not reduce anything from it. And if he who owes the loan is of poor understanding or weak or unable to dictate it himself, then let his guardian dictate with fairness. And call in two witnesses from among your men, but if two men are not available then one man and two women from among those whom you choose as witnesses, so that if one (woman) errs, then the other (woman) may remind her. And the witnesses must not refuse when they are called. And do not be averse to writing down the (loan contract), whether the (amount) is small or large, along with its time (of payment); that is (an act of) justice with Allah and (good for) the establishment of testimony and the nearest(way) for avoiding doubt (in future), except when it is ready merchandise which you transact among yourselves from hand to hand, then (in that case) there is no sin on you if you do not write it down, and have witnesses when you trade. And do not harm the writer or the witness, and if you do (so) then it will certainly be a transgression on your (part) and fear Allah; and Allah teaches you and Allah is the Knower of everything.

283. And if you are on a journey and you do not find a writer (for the contract) then a security may be taken into possession, then if one of you entrusts another (with something) then he who is entrusted should deliver that which is entrusted to him and let him fear Allah, his Fosterer; and do not hide the testimony and one who hides it then his heart is certainly sinful; and Allah is the Knower of what you do. (R 39)

284. Whatever is in the skies and whatever is in the earth is Allah's. And whether you manifest that which is in your souls or hide it, Allah will call you to account for it, then He will protectively forgive whom He wills and will punish whom He wills and Allah has power over everything.

285. The messenger believes in that which is sent down to him from his Fosterer, along with the believers, (they) all believe in Allah and His angels and His books and His messengers: We make no difference between any of His messengers and they say, "We hear and we obey, (we seek) Your protective forgiveness our Fosterer, and towards You is the destination."

286. Allah does not task a soul except to its capacity, for it, is (the benefit of)what it has earned and against it, is (the harm of) what it has earned. Our Fosterer ! do not catch us if we forget or make a mistake. Our Fosterer ! and do not lay on us a burden like the one which was laid by You on those before us. Our Fosterer ! and do not lay on us (a burden for) which we do not have the strength to bear, and pardon us, and protectively forgive us, and have mercy on us, You are our Guardian so help us against the people who are infidels. (R 40)

3.THE FAMILY OF AL IMRAN (AL – i - IMRAN)

In the name of Allah, the Beneficent, the Merciful.

1. Alif Laam Miim.

2. Allah, there is no god except Him, the Living, the Eternally Existing.

3. He has sent down on you the book containing the truth, confirming that which was before it. And He had sent down the Torah and the Injeel

4. before, for the guidance of human beings. And He has sent down the distinction (between right and wrong, the Quran). Those who do not believe in the signs of Allah, for them there is certainly a severe punishment, and Allah is Mighty, the Inflictor of retribution.

5. Certainly, nothing is hidden from Allah in the earth or in the sky.

6. He it is Who gives you form in the wombs, as He wills, there is no god except Him, the Mighty, the Wise.

7. He it is Who has sent down the book to you, in it are statements which are decisive, they are the basis of the book and others are allegorical. So those in whose hearts is (a desire for) deviation from the right, they follow that which is allegorical in it, seeking to mislead and seeking to interpret it, and no one knows its interpretation except Allah; and those sound in knowledge say, "We believe in it, all is from our Fosterer, and no one minds except those who have understanding.

8. Our Fosterer ! do not let our hearts deviate from the right after You have guided us, and grant us mercy from You, You are the One Who grants.

9. Our Fosterer ! one day You will gather (all) human beings, there is no doubt in it, Allah certainly does not go against (His) promise." (R 1)

10. Those who do not believe, their wealth and their children will certainly not keep them safe from Allah in anything; and they are the persons who will be the fuel of the fire,

11. like the people of Firawn and those before them, they denied Our signs, so Allah caught them for their sins and Allah is severe in requiting.

12. Say to those who do not believe, "You will be overcome and gathered towards hell, and it is an evil place of habitation."

13. Indeed there was a sign for you in the meeting of the two groups (at the battle of Badr) { 1 }, one party fighting in the way of Allah and the others were infidels. They saw twice their numbers (with) the sight of the eye (that is, it was not imagination) and Allah strengthens with His help

whom He wills. In this there is certainly a lesson for those who have insight.

14. Beautified for mankind is the love of lusty feelings (that arise) due to women, and sons and treasures hoarded with gold and silver and horses of mark (means of conveyance) and cattle and tilth, that is the provision of the life of this world, while the best home is with Allah.

15. Say, "Shall I inform you of something better than that? For those who guard (against evil), there are gardens with their Fosterer for staying in them, beneath which rivers flow, and pure mates and pleasure from Allah, and Allah is the Seer of His servants,

16. who say: Our Fosterer! we certainly believe so protectively forgive us our sins and save us from the punishment of the fire,

17. the patient and the truthful and the devoutly obedient and those who spend and those who ask for protective forgiveness in the early hours of morning."

18. Allah bears witness that there is no god except Him and the angels and possessors of knowledge established on justice (too, that) there is no god except Him, the Mighty the Wise. (P 2 1/2)

19. (True) religion with Allah is certainly Al-Islam *. And those who were given the book differed only after the knowledge (that) had come to them, due to mutual envy. And whoever does not believe in the signs of Allah, then Allah is certainly Quick at (settling) the account. * [Submission to the Will of Allah in accordance with the instructions of prophet Muhammed \(PHB \)](#)

20. So if they dispute with you then say, "I have submitted myself (totally) to Allah and (so have) those who follow me," and say to those who were given the book and those who are not learned, "Do you submit?" So if they submit, then indeed they are rightly guided, but if they turn away then (the responsibility) upon you is only conveyance of the message and Allah is the Seer of His servants.

(R 2)

21. Convey the news of a painful punishment to those who do not believe in the signs of Allah and slay the prophets without having the right to do so and slay those who enjoin justice from among human beings.

22. Those are the persons whose deeds have become fruitless in the world and the hereafter, and they have no helpers.

23. Did you not consider those who were given a part of the book? (When) they are called towards the book of Allah that it may decide between them, then a sect of them turn back and they keep away.

24. That is because they say, "The fire shall not touch us except for a certain number of days." And that which they have forged deceives them in their religion.

25. So how will it be when We will gather them on a day, about which there is no doubt, and every soul will be paid in full for that which it earned and injustice will not be done to them.

26. Say, "O Allah! owner of authority, You give authority to whom You will, and You take away authority from whom You will, and You give the might to whom You will and You disgrace whom You will, in Your hand is good, You certainly have power over everything.

27. You make the night to enter into the day and You make the day to enter into the night and You bring out the living from the dead and You bring out the dead from the living and You provide without measure to whom You will."

28. Do not let the believers take infidels as friends besides believers, and whoever does that then there is nothing (for him) from Allah in anything, except that you guard yourselves against them guarding carefully, and Allah makes you cautious of Himself and towards Allah is the destination.

29. Say, "Whether you hide that which is in your bosoms or manifest it, Allah knows it, and He

knows whatever is in the skies and whatever is in the earth and Allah has power over everything.

30. The day every soul will find that which it did of good present (before it) along with that which it did of evil, it shall wish that between it (soul) and the (evil) there were a long distance. And Allah makes you cautious of Himself and Allah is full of pity for (His) servants." (R 3)

31. Say, "If you love Allah then follow me, Allah will love you and protectively forgive you your sins and Allah is Protectively Forgiving, Merciful."

32. Say, "Obey Allah and the messenger." But if they turn away, then Allah certainly does not like the infidels.

33. Allah certainly selected Adam and Nuh and the family of Ibrahim and the family of Imran above the worlds.

34. Some of them were offspring of the others, and Allah is Hearing, Knowing.

35. When the wife of Imran said, "My Fosterer ! I vow to you that which is in my womb to be set free (for your service), so accept (it) from me. You are certainly Hearing, Knowing."

36. Then when she delivered it, she said, "My Fosterer! I have delivered it a female." And Allah knew best what she had 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 the devil, the outcast."

37. So her Fosterer accepted her with a good acceptance and made her (Maryam) grow into a good growth and gave her into the guardianship of Zakariyya. Whenever Zakariyya entered the sanctuary to (see) her, he found provision (food) with her, he said, "O Maryam! from where (does) this (provision) come to you?" She said, "It is from (that which is) with Allah." Allah certainly provides without measure to whom He wills.

38. There did Zakariyya pray to his Fosterer saying, "O my Fosterer! grant me from Yourself

good offspring, You are certainly the Hearer of prayer."

39. So when he stood worshipping in the sanctuary, the angels announced to him that, "Allah conveys to you the good news of Yahya, confirmer of the word from Allah and a chief, and chaste and a prophet from among the righteous."

40. He said, "My Fosterer! how can I have a son when I have reached old age and my wife is barren?" He (Allah) said, "Like that, Allah does what He wills."

41. He said, "My Fosterer! appoint a sign for me, "He said", "The sign for you is that you will not speak to human beings for three days except by gesture, and remember your Fosterer much and glorify (Him) in the evening and the morning." (R 4)

42. And when the angels said, "O Maryam ! Allah has certainly chosen you and cleaned you and chosen you above the women of the worlds

43. O Maryam! be devoutly obedient to your Fosterer and prostrate and bow down with those who bow down."

44. That is from the news of the unseen (which) We communicate to you, and you were not with them when they cast their pens* (to know) which of them should be the guardian of Maryam nor were you with them when they disputed (about this issue). * Lots

45. When the angels said, "O Maryam! certainly, Allah conveys to you the good news of a word from Him, his name is the Messiah, Isa, the son of Maryam, worthy of regard in the world and the hereafter, and from among those who are near (to Allah).

46. And he will talk to human beings (while) in the cradle and (in) old age, and (he will be) from among the righteous.

47. (She) said, "O My Fosterer ! how can I have a son when man has not touched me?" He said,

"Like that, Allah creates what He wills, when He decrees an affair then, He says to only, "Be," so it is.

48. And He will teach him the book and wisdom and the Torah and the Injeel,

49. and (he will be) a messenger sent to the children of Israel, (saying) that: I have come to you with a sign from your Fosterer, that I make for you from clay, a figure like that of a bird, then I blow into it, so it becomes a bird by the permission of Allah; and I heal the blind by birth and the leper and I bring to life the dead by Allah's permission and I inform you of that which you eat and that which you store in your houses; in that there is certainly a sign for you if you are believers.

50. And I am a testifier for that which is before me of the Torah, and (I have come) to make lawful for you something of that which was forbidden to you and I have come to you with a sign from your Fosterer so fear Allah and obey me.

51. Allah is certainly my Fosterer and your Fosterer, so serve Him, this is the straight path."

52. So when Isa perceived infidelity from them, (he) said, "Who will be my helpers for (the sake of) Allah." The disciples said, "We are Allah's helpers, we believe in Allah and you bear witness that we have submitted (as Muslims).

53. Our Fosterer ! we believe in that which you have sent down and we follow the messenger, so record us with those who bear witness."

54. So they planned and Allah planned (too) and Allah is the Best of planners. (R 5 P 2 ¾)

55. When Allah said, "O Isa ! I will take you back and raise you towards Myself and clean you from those who do not believe; and towards the day of resurrection, I will make those who follow you, above those who do not believe, then towards Me you will all return then I will judge between you in (matters) in which you disagreed.

56. Then as for those who do not believe, I will punish them with a severe punishment in the world and the hereafter and for them there will be no helpers."

57. And as for those who believe and do righteous works, He will give them their rewards in full, and Allah does not like those who are unjust.

58. This (is what) We read to you, from the signs and a wise reminder.

59. The likeness of Isa, with Allah is certainly as the likeness of Adam. (He) proportioned him from the soil, then said to him, "Be," so he was (created).

60. (This is) the truth from your Fosterer, so do not be of those who doubt.

61. Therefore, if anyone disputes with you in this (affair) after the knowledge which has come to you, then say, "Come! let us call our sons and your sons and our women and your women and ourselves and yourselves, then we will pray humbly and invoke the curse of Allah on the deniers (of truth)."

62. This is certainly the true narrative and there is no one (as) god except Allah and Allah is certainly the Mighty, the Wise.

63. So if they turn back, then Allah is certainly the Knower of those who are corrupt. (R 6)

64. Say, "O owners of the book! come to an equitable word between us and you, that we will not serve (worship) anyone except Allah and we will not associate any partner with Him and some of us will not take others as fosterers, besides Allah." But if they turn away, then say, "Bear witness that we are those who have submitted (as Muslims)."

65. O owners of the book ! why do you dispute about Ibrahim, when Torah and the Injeel were sent down only after him. What ! then have you no sense?

66. Yes, you are those who disputed about that of which you had knowledge but why do you dispute about that of which you have no knowledge? And Allah knows and you do not know.

67. Ibrahim was neither a Jew nor a Christian but he was upright, one who submitted (as a Muslim), and he was not of the polytheists.

68. The nearest among mankind to Ibrahim are certainly those who followed him and this prophet and those who believe, and Allah is the Guardian of the believers.

69. A party of the owners of the book like to mislead you, and they do not mislead (anyone) except themselves but they do not perceive.

70. O owners of the book! why do you not believe in the signs of Allah when you are witnesses?

71. O owners of the book ! why do you cover the truth with falsehood and hide the truth when you know? (R 7)

72. And a party of the owners of the book say, "Believe in (the Quran), which has been sent down on those who believe, at the beginning of the day and reject it at the end of it, so that they may return (to infidelity),

73. and believe only in him who follows your religion." Say, "Guidance of Allah is certainly the guidance, (and any) one can be given the like of what you were given (as guidance)." Otherwise they will dispute with you before your Fosterer. Say, "Grace is certainly in the hand of Allah, He gives it to whom He wills, and Allah is Ample-giving, Knowing.

74. He selects for His mercy whom He wills and Allah is the Possessor of great grace."

75. And from among the owners of the book, there is he who, if you entrust him with a heap of wealth, he will pay it back to you, and from among them there is he who, if you entrust him with a

dinar (even a small account), he will not pay it back to you unless you stand over him (demanding it). That is because they say, "There is no way (responsibility) upon us in (connection with) the unlearned people (Arabs)," and they speak a lie against Allah while they know.

76. Why not ! whoever fulfils his agreement and guards (against evil), then Allah certainly likes those who guard (against evil).

77. Those who sell Allah's agreement and their oaths for a small price, those are certainly the persons for whom there is no portion in the hereafter and Allah will not speak to them and He will not (even) look towards them on the day of resurrection and He will not purify them and for them there will be a painful punishment.

78. And from among them there is a party who twist their tongues (in such a manner while reading) the book that you certainly consider it (to be) from the book, although it is not from the book, and they say it is from Allah though it is not from Allah and they speak a lie against Allah while they know.

79. It is not (possible) for a man that Allah should give him the book and wisdom and prophet hood, then he should say to people, "Be my servants (worshippers) besides Allah," but (he would say), "You be servants of the Fosterer because you teach the book and because you study (it)."

80. And neither would he command you that you should take the angels and prophets as fosterers. What ! would he command you to be infidels after you have submitted (as Muslims)? (R 8)

81. And when Allah took a pledge from the prophets, "Behold ! that which I give you of the book and wisdom, then (when) there comes to you a messenger confirming that which is with you, you must definitely believe in him and you must definitely help him (probably by propagating the news of the coming of prophet Muhammed, among their respective followers)." He asked, "Do you agree and do you accept My burden (responsibility) concerning this (matter)?" They replied, "We agree." He said, "Then bear witness and I am (also) with you from among those who bear witness."

82. So whoever turns back after this, then those only are the transgressors.

83. What ! do they seek a religion other than the religion of Allah, when to Him submits whoever (and whatever) is in the skies and the earth willingly and unwillingly and towards Him they will be returned?

84. Say, "We believe in Allah and that which has been sent down on us and that which had been sent down on Ibrahim and Ismael and Ishaq and Yaqub and the tribes and that which had been given to Musa and Isa and the prophets, from their Fosterer, we make no distinction between any of them and we submit to Him (as Muslims)."

85. And whoever seeks a religion other than Islam, then it will not be accepted from him and in the hereafter he will be among those who are the losers.

86. How would Allah guide a people who became infidels after their belief, although they had borne witness that the messenger is true and there had come to them clear proofs? And Allah does not guide the unjust people.

87. The reward of such persons is that, upon them is the curse of Allah and the angels and mankind, all together.

88. They will remain in it, the punishment will not be lightened on them nor will they be given time,

89. except those who repent after that and act aright, for Allah is certainly Protectively Forgiving, Merciful.

90. Those who became infidels after their belief then increased in infidelity, their repentance will certainly not be accepted, and those are the persons who are astray.

91. Those who became infidels and died while they were infidels, (even) the earth full of gold will not be accepted from anyone of them if he (offers it to) ransom (himself) with it, those are certainly the persons for whom there is a painful punishment and for them there will be no helpers. (R 9, P 3)

92. You will never attain righteousness unless you spend from that which you love, and whatever you spend of anything, then Allah certainly has knowledge of it.

93. All food was lawful to the children of Israel except that which Israel (Yaquub) had made unlawful for himself before the Torah was sent down. Say, "Bring the Torah and read it, if you are truthful."

94 So whoever fabricates a lie against Allah after that, then those are the persons who are unjust.

95. Say, "Allah has spoken the truth, then follow the religion (dictated by) Ibrahim the upright and he was not of the polytheists."

96. The first house layed down for mankind is certainly the one at Becca (Kaaba at Mecca), one (which is) blessed and a guidance for the worlds.

97. In it are clear signs, the place where Ibrahim stood, and whoever enters it, he is in security. And the pilgrimage to the house (Kaaba, is a duty incumbent) on human beings, for (the sake of) Allah, on him who is able to find a way to it (one who has the capacity and can afford the journey), but he who rejects, then Allah is Independent of the worlds.

98. Say, "O owners of the book ! why do you reject the signs of Allah when Allah is a Witness over what you do?"

99. Say, "O owners of the book ! why do you stop from the path of Allah, one who believes, seeking crookedness in it while you (yourselves) are witnesses? And Allah is not unaware of what you do."

100. O you who believe ! if you obey a party of those who were given the book, they will turn you back as infidels after your belief.

101. And how would you reject, when you are those to whom the statements of Allah are read and His messenger (too) is among you? And whoever holds firmly to Allah, he indeed is guided to the straight path. (R 10)

102. O you who believe ! fear Allah as He ought to be feared and do not die unless you are Muslims.

103. And hold together (and be united) through the rope of Allah and do not be divided. And remember the favour of Allah on you, when you were enemies then He united your hearts, so by His favour you became brothers, and you were on the edge of a pit of fire then He saved you from it, thus does Allah make clear to you His signs that you may receive guidance.

104. And there should be a leading group among you who should invite (people) towards good and enjoin that which is recognised (as good) and forbid that which is not recognised (as good), and those are the persons who are successful.

105. And do not be like those who were divided (among themselves) and disagreed after the clear proofs had come to them, and those are the persons for whom there is a great punishment.

106. On the day when (some) faces will be white while (other) faces will be black, then as for those whose faces will be black, (it will be said), "Did you become infidels after your belief ? Then taste the punishment because you did not believe."

107. And as for those whose faces will be white, then they will be the persons who will stay in the mercy of Allah.

108. Those are the statements of Allah which we read to you correctly, and Allah does not intend injustice to the worlds.

109. And whatever is in the skies and whatever is in the earth is Allah's, and (all) the affairs are returned to Allah. (R 11)

110. You are the best community raised for humanity. You enjoin that which is recognised (as good) and forbid that which is not recognised (as good) and you believe in Allah; and had the owners of the book (too) believed, it would have been better for them, among them there are believers, but most of them are transgressors.

111. They will not harm you except annoying (you), and if they fight with you, they will turn their backs to you, then they will not be helped.

112. Disgrace was made to strike them wherever they were found, except (when they sought) means of Allah and means of human beings, and they became deserving of the anger of Allah, and wretchedness was made to strike them. That was because they used to reject the signs of Allah and kill the prophets without having the right to do so. That was because they disobeyed and they were the persons who exceeded the limits.

113. They (all) are not the same. From among the owners of the book, (there is) an upright community, they read the statements of Allah during the hours of the night and they prostrate.

114. They believe in Allah and the period hereafter and enjoin that which is recognised (as good) and forbid that which is not recognised (as good) and hasten in doing good works, and they are of the righteous.

115. And whatever good they do, they will not be refused (the reward of) it, and Allah is the Knower of those who guard (against evil).

116. Those who do not believe, their wealth and their children will certainly not keep them safe from Allah in anything, and those are the inhabitants of the fire, they will stay therein.

117. The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold which strikes the harvest of a people who do injustice to themselves and thus destroys it. And Allah is not unjust to them but they are unjust to themselves.

118. O you who believe ! do not take into intimacy people other than your own, they will not spare anything to inflict loss on you, they love that which distresses you, hatred has (already) appeared through their mouths and that which they hide in their bosoms is greater. We have made clear to you the signs if you are those who understand.

119. Ah ! you are those who love them but they do not love you, and you are those who believe in the whole of the book *. And when they meet you, they say, "We believe," but when they are alone, they bite their finger tips because of (their) anger on you. Say, "Die in your anger." Allah is certainly the Knower of that which is in the bosoms (hearts). * All Divine Books.

120. If good (even) touches you they feel bad and if evil befalls you they are happy about it, but if you are patient and guard yourselves, their plot will not harm you in anything. Allah is certainly the Encompassor of that which they do. (R 12)

121. And (remember) when you went out in the morning from your family, to assign to the believers their positions for the battle (of Uhad) { 2 }, and Allah was Hearing, Knowing,

122. when two parties from among you were on the point of showing cowardice though Allah was their Guardian. And on Allah then, let the believers (put their) trust.

123. And Allah had helped you at Badr when you were weak, therefore fear Allah so as to be grateful (to Him).

124. When you said to the believers, "Is it not enough for you that your Fosterer should support you with three thousand of the angels, sent down?"

125. Why not? If you are patient and on your guard and these (your enemies) come on you

suddenly, your Fosterer will support you with five thousand of the angels, marked. (P 3 ¼)

126. And Allah did not give this (assurance) except as a good news for you, so that your hearts should be at peace thereby, and there is no (other) help except that from Allah, the Mighty, the Wise,

127. that He may cut off a portion from among those who did not believe or disgrace them so that they should go back (as) failures.

128. There is nothing for you in this affair whether He turns to them (mercifully) or punishes them because they are unjust.

129. And whatever is in the skies and whatever is in the earth is Allah's. He protectively forgives whom He wills and He punishes whom He wills, and Allah is Protectively Forgiving, Merciful.

(R 13)

130. O you who believe ! do not swallow usury, multiplied many times and fear Allah that you may be successful.

131. And guard (yourselves) against the fire which is prepared for the infidels.

132. And obey Allah and the messenger, that you may be shown mercy.

133. And hasten towards protective forgiveness of your Fosterer and the garden, the extensiveness of which is the skies and the earth, prepared for those who guard (against evil).

134. (Those are the persons) who spend in prosperity and in adversity, and they are the restrainers of anger and the pardoners of (mistakes of) mankind, and Allah loves the doers of good,

135. and those who, when they commit an indecency or do injustice to themselves, remember

Allah and seek (His) protective forgiveness for their sins. And who protectively forgives the sins except Allah? And knowingly they do not persist in (doing) that which they did (sin).

136. The reward of such persons is protective forgiveness from their Fosterer and gardens beneath which rivers flow, wherein they will stay, and excellent is the reward for those who work.

137. Many ways of life have passed before you, so travel in the earth and see how the end of those who denied (the truth) was (brought about).

138. This is a clear statement for mankind and a guidance and an admonition for those who guard (against evil).

139. And do not be weak nor grieve, for you will dominate if you are believers.

140. If a wound has afflicted you, then a similar wound has afflicted the (other) people. And these days (ups and downs) We keep on changing among human beings by turn, so that Allah may know (mark out) those who believe and take witnesses from you, and Allah does not love the unjust,

141. and that Allah may purify (pick out) those who believe and wipe off the infidels.

142. Do you think that you will enter the garden (paradise) while Allah has not yet known (marked out) those who strive (in His way) from among you and known (marked out) those who are patient?

143. And you had desired death before you met it, so you have seen it while you were looking.

(R 14)

144. And Muhammed is no more than a messenger, messengers have passed before him, then if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels, he will not harm Allah in the least and Allah will reward those who are grateful.

145. And a soul (living being) cannot die except by the order of Allah, the term (of life is) fixed (by His order). And whoever intends (to receive) the reward (in) the world, We will grant it (to him) therein, and whoever intends (to receive) the reward (in) the hereafter, We will grant it (to him) therein, and We will reward those who are grateful.

146. And how many of the prophets fought (in the way of Allah) with whom there were many devoted men, so they did not become weak (hearted) because of what befell them in the way of Allah, nor did they weaken, nor were they humbled and Allah loves those who are patient.

147. And their saying was nothing except that they said, "Our Fosterer ! protectively forgive us our sins and our excesses in our affair and make our feet firm and help us against the people who are infidels."

148. So Allah gave them the reward (in) the world an (also) and excellent reward of the hereafter, and Allah loves the doers of good. (R 15)

149. O you who believe ! if you obey those who do not believe, they will turn you back on your heels, then you will turn back as loser.

150. No, Allah is your Guardian and He is the Best of helpers.

151. We will cast terror into the hearts of those who do not believe because they associate partners with Allah for which He has not sent down any authority, and their settling place will be the fire and evil will be the home of those who are unjust.

152. And Allah fulfilled His promise to you when you destroyed them with His permission, until when you became weak hearted and disputed about the affair and disobeyed after He had shown you that which you loved (booty at battle of Uhad). Among you is one who intends (to receive the benefit in) the world and among you is one who intends (to receive the benefit in) the hereafter. Then He turned you away from them that He might test you and He has pardoned you and Allah

is Gracious to the believers.

153. (Remember) when you were climbing up (the hill) and were paying no heed to anyone, and the messenger was calling you from behind you, then (at that time, it was Allah Who) rewarded you with distress upon distress. (This information is being given so) that you might not grieve at what you missed nor at what befell you, and (know, that) Allah is informed of (all) that you do.

154. Then after the distress, He sent down on you peaceful slumber (which) covered a party of you, and (another) party, they were anxious themselves, guessing about Allah (something) other than what was true, a guess of ignorance, saying, "Is there anything for us in the affair?" Say, "The affair, total of it, is certainly Allah's." They were hiding within themselves that which they would not manifest to you, saying, "Had we any power in the affair, we would not have been slain here." Say, "Even if you had been in your houses, those, for whom slaughter was written, would have certainly gone forth to the places of their death; but (all this happened) because Allah wanted to test that which was in your bosoms so that He might purify that which was in your hearts. And Allah is the Knower of that which is in the bosoms."

155. Those of you who turned back on the day the two armies met, it was certainly the devil alone who caused them to slip because of (the evil of) some (deeds) they had earned, but Allah has pardoned them, Allah is certainly Protectively Forgiving, Clement (Kind). (R 16)

156. O you who believe ! do not be like those who do not believe and say of their brothers when they travel in the earth or are engaged in fighting, "Had they been with us they would not have died or been killed, "that Allah may make that a regret in their hearts, and Allah gives life and causes death and Allah is the Seer of what you do.

157. And whether you are slain in the way of Allah or you die, protective forgiveness from Allah and (His) mercy are better than that which they amass.

158. And whether you die or you are slain, (in any case) you will be gathered towards Allah.

159. So it is due to the mercy of Allah that you are soft (hearted) with them and had you been stern, hard-hearted, they would have dispersed from around you, so pardon them and ask for protective forgiveness for them and consult them in the affair, but when you are determined then put your trust in Allah, Allah certainly loves those who put their trust (in Him).

160. If Allah helps you, no one can overcome you. And if He forsakes you, then who is there after Him who can help you? Therefore, let the believers put their trust in Allah.

161. And it is not (in the nature) of any prophet to cheat, and he who cheats, will (have to) bring on the day of resurrection that which he cheated, then everyone will be repaid fully for that which he earned and injustice will not be done to them.

162. Then, is he, who follows Allah's pleasure, like him who deserves displeasure of Allah and his settling place is hell? And it is an evil destination.

163. There are grades for them with Allah and Allah is the Seer of that which they do.

164. Allah did bestow a favour on the believers when He raised a messenger among them from among themselves, reading to them His statements (Quran) and purifying them and teaching them the book (laws) and the wisdom (their interpretation), and although before that they were in clear error. (P 3 ½)

165. What ! when a disaster befell you, although you had afflicted (the infidels with a disaster) twice (of that which befell you), you say, "Wherefrom is this?" Say, "It is from yourselves." Allah certainly has power over everything.

166. And what befell you on the day the two armies met, was with Allah's permission, that He might know (mark out) the believers,

167. and that He might know (mark out) the hypocrites. And (when) it was said to them, "Come fight in the way of Allah or drive out (the enemy)." They said, "Had we known fighting we would

have followed you." On that day they were nearer to infidelity than to belief, saying with their mouths that which was not in their hearts, and Allah knows best that which they hide.

168. Those who said about their brothers (who were slain in the cause of Allah), while they themselves sat at home, "Had they obeyed us they would not have been killed." Say (to them), "Then avert death from yourselves, if what you say is true."

169. And do not consider, those who are slain in the way of Allah, (as) dead. No, they are alive, with their Fosterer, being provided (with sustenance),

170. they are rejoicing in that which Allah has given them out of His grace and are glad regarding those who have not yet joined them from among those (believers) left behind (in the world), that there will neither be any fear on them nor will they grieve.

171. They are glad because of the favour of Allah with (His) grace and that Allah does not waste the reward of the believers. (R 17)

172. Those who responded to (the call of) Allah and the messenger, even after being wounded, for those who did good from among them and guarded (against evil) there is a great reward.

173. Those to whom, (when) the people said, "Men have gathered against you, therefore fear them," but (this threat) certainly increased their belief and they said, "Allah is sufficient for us and (He is) the Most Excellent Trustee."

174. So they returned with favour from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah and Allah is the Possessor of great grace.

175. It is only the devil who makes you afraid of his friends, so do not fear them but fear Me if you are believers.

176. And do not let those grieve you, who hastily fall into infidelity, they can never harm Allah in

the least. Allah does not intend to give them any portion in the hereafter and for them there is a great punishment.

177. Those who purchase infidelity at the cost of belief, can never harm Allah in the least, and for them there is a painful punishment.

178. And do not let those who do not believe, think that Our granting them time is good for them, We grant them time with the sole purpose that they should increase in sin and for them there is a disgraceful punishment.

179. Allah will not leave the believers in the condition in which you are, (this is only) till He separates the evil from the good, and Allah will not disclose to you the unseen but Allah chooses from among His messengers whom He wills; so believe in Allah and His messengers and if you believe and guard (against evil), then for you there is a great reward.

180. And do not let those who hoard up (miserly) that which Allah has given them of His grace think that it is better for them. No, it is bad for them. That which they hoard (miserly) will be their collar on the day of resurrection, and Allah's is the heritage of the skies and the earth and Allah is informed of what you do (R 18)

181. Allah has heard the saying of those who said, "Allah is poor and we are rich." We will record what they said, and their killing the prophets without having the right to do so, and We will say, "Taste the punishment of burning.

182. That is because of what your hands have sent before, and because Allah is not unjust to His servants."

183. (To) those who said, "Allah has made An agreement with us that we should certainly not believe in any messenger until he brings to us an offering which is consumed by the fire," say, "Messengers had come to you before me with clear proofs and with that which you ask for, then why did you kill them, if you were truthful?"

184. So if they deny you, thus messengers before you were (also) denied, (though) they had come with clear proofs and the scriptures (Zuboor) and the book giving light.

185. Every soul tastes death, and you will be paid back in full, your reward, only on the day of resurrection. So whoever is removed far away from the fire and is made to enter the garden, then he has achieved (the object), and the life of the world is nothing but a deceptive provision.

186. You will definitely be tested through your wealth and yourselves (personal efforts) and you will definitely hear much harmful (talk) from those who were given the book before you and from those who associate partners (with Allah), but if you are patient and guard (against evil) then that will certainly be a determining factor of affairs.

187. And when Allah took a pledge from those who were given the book, "You shall make the (book) clear to mankind and you shall not hide it," they threw it behind their backs and purchased a small gain through it, so evil is that which they purchased.

188. Do not think that those who are happy for that which they have done and love to be praised for what they did not do, so do not think that they are in safety from the punishment when there is a painful punishment (waiting) for them.

189. And the kingdom of the skies and the earth is Allah's and Allah has power over everything. (R 19)

190. In the creation of the skies (heavenly bodies) and the earth and the alternation of the night and the day, certainly there are signs for men of understanding,

191. who remember Allah, standing and sitting and lying on their sides and reflect on the creation of the skies and the earth, " O our Fosterer ! You have not created this in vain. You are Glorified (above all) so save us from the punishment of the fire.

192. Our Fosterer ! whomever You make to enter the fire, You have certainly disgraced him, and for those who are unjust there will be no helpers.

193. Our Fosterer ! we heard the call of one calling to belief, saying: Believe in your Fosterer, so we believed. Our Fosterer ! so protectively forgive us our sins and remove from us (the effect of) our evil deeds and pay us back in full (or make us die) along with the righteous.

194. Our Fosterer ! and grant us that which You promised us through Your messengers and do not disgrace us on the day of resurrection, You certainly do not go against Your promise."

195. So their Fosterer responded to them, "I do not waste the work of a (single) worker among you, whether male or female, some of you are from others. So those who migrated and were driven out from their houses and were harmed in My way and who fought and were slain, I will definitely remove from them (the effect of) their evil deeds and I will definitely make them enter the gardens beneath which rivers flow," a reward from that which is with Allah, and the best reward is with Allah.

196. Do not let the movement in the cities, of those who do not believe, deceive you.

197. A brief enjoyment, then their home is hell and it is an evil place of habitation.

198. But those who fear their Fosterer, for them are gardens beneath which rivers flow, they will stay therein, a gift from that which is with Allah, and that which is with Allah is the best for the righteous.

(P 3, ¾)

199. And among the owners of the book there are those who certainly believe in Allah and that which is sent down to you and that which was sent down to them, humbling themselves before Allah, they do not purchase through the signs of Allah, a small price. Those are the persons for whom there is their reward with their Fosterer, Allah is certainly Quick in (settling) the account.

200. O you who believe ! be patient and exhibit patience and strength (by being tied to each other) and fear Allah that you may be successful. (R 20)

4. THE WOMEN (AL – NISA)

In the name of Allah, the Beneficent, the Merciful.

1. O mankind ! fear your Fosterer Who created you from a single soul and created from it, its mate, and spread from these two, many men and women. And fear Allah due to Whom you (are in a position to) ask one another (regarding your necessities) and (be careful of) the ties of relationship, Allah is certainly Vigilant over you.

2. And give to the orphans their wealth and do not exchange bad (things) for good ones and do not absorb their wealth into your wealth, this is certainly a great sin.

3. And if you fear that you cannot do justice to orphans, then marry from among the women who seem good to you, two and three and four, but if you fear that you cannot show equality (between them) then (marry) only one or (a slave girl) whom your right hands possess. Thus it is more likely that you may not do injustice.

4. And give their dowries to the women as a free gift, but if they of themselves (voluntarily) give up anything from it to you, then absorb it (in your wealth) enjoying the result (of this increase).

5. And do not give your wealth, which Allah has made a means of support for you, to the insane, but give them provisions (of life) from it and clothe them and speak to them in words recognised (as good).

6. And test the orphans till the time they reach the age of marriage, then if you find in them, the capacity for correct judgment, then hand over their wealth to them, and do not consume it extravagantly and hastily (fearing) that they will grow up (and then claim their wealth), and if the

(guardian) is rich then let him abstain (from using the wealth of the orphans) and if the (guardian) is poor, then let him consume in a recognised (good manner). And when you hand over to the (orphans) their wealth, have witnesses on them though Allah is sufficient as One Who takes account.

7. For men is a share from that which the parents and near relatives leave behind and for women is a share from that which the parents and near relatives leave behind, whether there is little or much of the (wealth left behind), an allotted share.

8. And when at the time of division, people having relationship and the orphans and the poor are present, then provide them from the (wealth left behind) and speak to them in words recognised (as good).

9. And let those be afraid (of being unjust to orphans) who, if they (had themselves) left behind them weak offspring, would be afraid (of injustice) to their (own offspring), so let them fear Allah and speak to them the right (consoling) words.

10. Those who swallow the wealth of orphans unjustly, they certainly swallow only fire into their stomachs and they will enter the blazing fire. (R 1)

11. Allah directs you concerning your children: For the male a portion equivalent of two females. And if there are more than two females then theirs is two thirds of what is left (to be inherited) and if there is only one, then for her half. And for his parents, for each of them the sixth of what is left behind if he has a child but if he does not have a child and (only) his parents inherit him, then for the mother a third, but if he has brothers then to his mother one sixth after fulfilling the directions of the deceased with which he had directed or (payment of) loan (which he left unpaid); (between) your parents and your children, you do not know which of them is nearer to you in usefulness, (this is an) ordinance from Allah and Allah is certainly Knowing, Wise.

12. And for you half of what your wives leave behind if they have no child, but if they have a child then for you is one fourth of what they leave behind, after fulfilling the directions of the deceased

with which they had directed or (payment of) loan (which they left unpaid); and for the (wives) one fourth of what you leave behind if you have no child, but if you have a child then for them is one eighth of what you leave behind after fulfilling the directions with which you had directed or (payment of) loan (which you left unpaid). And if a man or a woman whose (property) is to be inherited, has neither ascendants nor descendants and he/she has a brother or sister then to each one of the two one sixth, but if there are more than that then they are sharers in one third after fulfilling the directions of the deceased with which he had directed or (payment of) loan (which he/she left unpaid) without harming; (this is a) direction from Allah and Allah is Knowing, Clement (Kind).

13. Those are the limits of Allah so whoever obeys Allah and His messenger, He will make him to enter gardens beneath which rivers flow, for staying therein and that is a great achievement.

14. And whoever disobeys Allah and His messenger and exceeds His limits, He will make him to enter the fire to stay therein, and for him is a disgraceful punishment. (R 2)

15. And as for those of your women who are guilty of indecency, produce four witnesses against them from among you, then if they bear witness (by testifying the truth of the allegation) then withhold them inside the houses until death takes them away or Allah opens out for them (some) way.

16. And as for the two men who are guilty of the (indecency) from among you, punish them both, but if they repent and amend then turn away from them, Allah is certainly the Acceptor of repentance, Merciful.

17. Acceptance of repentance by Allah, is only for those who do evil in ignorance then repent soon, so those are the persons from whom Allah accepts repentance and Allah is Knowing, Wise.

18. And acceptance of repentance is not for those who are involved in evil deeds until when death comes to one of them (and then) he says, "Now I repent," nor for those who die while they are infidels, those are the persons for whom We have prepared a painful punishment.

19. O you who believe ! it is not lawful for you to inherit women forcibly; and do not withhold them (unjustly) that you may take away part of that which you have given them unless they are guilty of manifest indecency, but live with them in a recognised (good manner), and if you dislike them, it may be that you dislike a thing while Allah has placed plenty of good in it.

20. And if you intend to exchange one wife in the place of another and if you have given one of them (even) a treasure, then do not take (back) anything from it. Would you take it (back) by slander * and manifest sin? *A false report to injure someone's reputation.

21. And how can you take it (back) when one of you has gone into the other and they have taken from you a strong pledge?

22. And do not marry those women whom your fathers had married, (there is an) exception to what has already happened in the past, it was certainly indecent and hateful and an evil way. (R 3)

23. Forbidden to you (for marriage) are your mothers and your daughters and your sisters and your father's sisters and your mother's sisters and your brothers daughters and your sisters' daughters and your mothers who have suckled you and your foster sisters and your mothers-in-law and your step daughters under your guardianship (born) of your wives unto whom you have gone in, but if you have not gone in unto them, then there is no sin on you (in marrying them), and (also forbidden) are the wives of your sons who are from your own loins and that you have (at a time) two sisters together (in your wedlock), (there is an) exception to what has already happened in the past, Allah is certainly Protectively Forgiving, Merciful. (P 4)

24. And (forbidden to you for marriage are:) all married women except those whom your right hands possess. Allah has prescribed (this) for you, and lawful for you (to marry) are (all women) other than those mentioned above, provided that you seek them (in marriage) with your wealth, being chaste, not fornicators*; then for that which you benefit through the (marriage) from them, give them their appointed dowries, and there is no sin on you about what you mutually agree

upon after appointing (the dowries), Allah is certainly Knowing, Wise. * Those who have unlawful sexual intercourse.

25. And whoever among you is not able to afford to marry free believing women, then (he may marry) from those whom your right hands possess from among your believing maids, and Allah knows best your belief, you are one from another, so marry the (maids) with the permission of their people and give them their dowries in a recognised (good manner), they should be chaste not fornicatrices nor those who take lovers. And when the (maids) are taken in wedlock and (then) if they commit an indecency, then on them is half of the punishment of that on free women. This (permission to marry slave girls) is for him among you who fears falling into distress, but it is better for you if you are patient, and Allah is Protectively Forgiving, Merciful. (R 4)

26. Allah intends to make (things) clear to you and to guide you (through) the ways of those before you and to turn to you (mercifully) and Allah is Knowing, Wise.

27. And Allah intends to turn to you (mercifully) but those who follow lusty desires intend that you should go astray (being) tremendously astray.

28. Allah intends to lighten for you (the burden); and man was created weak.

29. O you who believe ! do not swallow your wealth among yourselves in falsehood, except that it be commerce by mutual consent, and do not kill yourselves, Allah is certainly Merciful to you,

30. and whoever does that, exceeding the limits and (being) unjust, We will make him enter the fire and that is easy for Allah.

31. If you keep away from great (sins) which you are forbidden, We will remove (the effect of) your evil deeds from you and We will make you to enter an honoured entry.

32. And do not long for those (articles) in which Allah has been more gracious to some compared to others, for the men is a share of that which they have earned and for the women is a share of

that which they have earned, and ask Allah for His grace, Allah is certainly the Knower of everything.

33. And for everyone We have appointed heirs for that which parents and near relatives leave (behind for inheritance) and to those with whom your right hands are tied, (with whom you have made an agreement), give them their share, Allah is certainly a Witness over everything. (R 5)

34. Men are established over women because of that in which Allah has been (more) gracious to some (men), compared to others (women), and because of that which the (men) spend from their wealth; therefore the righteous women are obedient, guardians of the unseen (their chastity in all respects), which Allah (orders that it should be) guarded. And as for those (women) from whom you fear confrontation, admonish them and leave them alone in their sleeping places and strike them (by word or action) then if they obey you, do not seek a way against them, Allah is certainly High, Great.

35. And if you are afraid of a split between the (husband and wife) then appoint a judge from his people and a judge from her people, if they intend reconciliation, Allah will effect reconciliation between them, Allah is certainly Knowing, Informed.

36. And serve Allah and do not associate anything with Him as a partner, and be good to parents and to the relatives and the orphans and the needy and the neighbor who is related and the neighbor who is strange (not related) and the companion by your side and the wayfarer and (slaves) whom your right hands possess; Allah certainly does not like him who is proud, boastful,

37. those who hoard (their wealth being miserly) and enjoin (other) people (also) to hoard, and hide that which Allah has given them of His grace, and We have prepared a disgraceful punishment for the infidels;

38. and those who spend their wealth for showing (their generosity) to people and do not believe in Allah and in the period hereafter. And one for whom the devil becomes a comrade, then (he has) an evil comrade.

39. And what (loss would have been there) on them had they believed in Allah and the period hereafter and spent from that which Allah had provided for them, when Allah is knowing about them?

40. Allah certainly does not do injustice (amounting even) to the weight of a particle, and if there is a good (deed) He multiplies it and gives from Himself a great reward.

41. Then how will it be when We will bring from every community a witness and We will bring you as a witness over these?

42. On that day, those who had not believed and disobeyed the messenger would like that the earth were leveled with them, and they will not be able to hide from Allah (any) happening (event). (R 6)

43. O you who believe ! do not go near worship (salat) when you are intoxicated (not conscious) until you know what you say, nor when you have not taken a bath after sexual intercourse (or passing out of semen during sleep etc) until you have bathed, except when you are traveling on a road, and if you are sick or on a journey or one of you comes from the toilet or you have touched women, then (under the above circumstances if) you do not find water then take clean dust and wipe your faces and your hands, Allah is certainly Pardoning, Protectively Forgiving.

44. Did you not consider those who were given a portion of the book? They purchase error and intend that you should go astray from the way.

45. And Allah knows best your enemies and Allah is sufficient as a Guardian and Allah is sufficient as a Helper.

46. Of those who are Jews, they alter the words from their places and say, "We heard and we disobey, and hear, you may not be made to hear," and "Listen to us," distorting (the word) with their tongues (when it means, he is a fool) and taunting (at) the religion (Islam), and had they

said, "We hear and we obey," and "Hear and look at us." it would have been better for them and more upright, but Allah has cursed them because of their infidelity so they do not believe, except a few (of them).

47. O you who have been given the book ! believe in (the Quran), which We have sent down, confirming that which is with you (Torah, Bible etc.), before We destroy faces then turn them on their backs or curse them as We had cursed the Sabbath breakers, and Allah's command is executed.

48. Allah certainly does not forgive associating of partners with Him (polytheism), and He protectively forgives (any sin) other than that, to whom He wills; and one who associates partners with Allah (a polytheist), he indeed fabricates a great sin.

49. Did you not consider those who attribute purity to them selves? No, Allah purifies whom He wills and they are not dealt with unjustly even to the extend of the hair on a date stone,

50. see how they fabricate falsehood about Allah, and that itself is sufficient as a clear sin (to prove that they are not pure). (R 7)

51. Did you not consider those who were given a portion from the book? They believe in idols and false deities and say about those who do not believe, "These (infidels) are better guided on the (right) way than those who believe."

52. Those are the persons whom Allah has cursed and he whom Allah curses, you will never find for him a helper.

53. Or have they a share in the kingdom? Then in that case they would not have given (to other) people, even a speck on a date stone.

54. Or are they jealous of the people on account of that which Allah has given them from His

grace? Then We indeed gave to the family (progeny) of Ibrahim, the book and the wisdom, and We gave them a great kingdom.

55. So among them were (some) who believed in it and among them were (others) who turned away from it, and hell is sufficient for (their) burning.

56. Those who do not believe in Our signs, We will certainly make them enter the fire, as their skins are thoroughly burned, We will change them for other (new) skins that they may taste the punishment, Allah is certainly Mighty, Wise. (P 4, ¼)

57. And those who believe and do righteous works We will make them enter the gardens beneath which rivers flow, they will stay therein for ever, for them there will be clean mates therein and We will make them enter a shady shade.

58. Allah certainly commands you that you should return the trusts (deposited by people), to their owners, and when you judge between people then you should judge with justice. That with which Allah admonishes you is certainly excellent, Allah is certainly Hearing, Seeing.

59. O you who believe ! obey Allah and obey the messenger and those who are in authority among you. And if you have a dispute in anything, then refer it to Allah * and the messenger # if you are believers in Allah and the period hereafter. That is the best (practice) and (the result of such practice is) the best result. (R 8) * & # Consult the Quran and Hadis for taking the right decision.

60. Did you not consider those who claim that they believe in that which is sent down to you and that which was sent down before you? They intend to call one another to the false deities \$ for the judgment (of their disputes), though they were commanded to reject them, and the devil intends to mislead them far astray. \$ Authorities other than Allah.

61. And when it is said to them, "Come to what Allah has sent down and to the messenger (for judgment)," you see the hypocrites turn away from you, ignoring.

62. Then how will it be when the disaster will befall them on account of that which their hands have sent forth, then they will come to you swearing by Allah, "We did not intend anything except good and conciliation."

63. Those are the persons (about whom) Allah knows that which is there in their hearts, so keep away from them, but admonish them and speak to them in words (which would) reach their souls.

64. And We did not send any messenger but to be obeyed by Allah's permission. And when they were unjust to themselves, had they come to you and asked for protective forgiveness of Allah and had the messenger (also) asked for protective forgiveness for them, they would have found Allah, Acceptor of repentance, Merciful.

65. But no, by your Fosterer ! they will not (be considered to have) believed, until they make you a judge for that which is in dispute among them, then find no objection in their souls (minds) regarding that which you have decided and accept it submissively.

66. And had We prescribed for them that, "Kill yourselves or go out from your houses," they would not have done it except a few of them, and had they done that which they are admonished with, it would have been better for them and (it would have) established (them) more firmly,

67. and then We would have given them from Ourselves, a great reward,

68. and We would have guided them to the straight path.

69. And whoever obeys Allah and the messenger, then such (people) will be with those whom Allah has favoured, from among the prophets and the truthful and the witnesses (martyrs) and the righteous and those are (members of) a beautiful company.

70. That is the grace of Allah and Allah is sufficient as a Knower. (R 9)

71. O you who believe ! take your precautions, then go forth in detachments or go forth all together.

72. And certainly among you is he who would definitely stay behind, and if a disaster befalls you he would say, "Allah has favoured me that I was not present with them."

73. And if (something) graceful befalls you from Allah, he would definitely say, as if there had been no love (acquaintance) between you and him, "Oh ! I wish I had been with them, then I (too) would have achieved a great achievement."

74. Therefore let those fight in the way of Allah who sell this world's life for the (life) of the hereafter; and whoever fights in the way of Allah, then whether he is slain or is victorious We will give him a great reward (for his effort).

75. And what is (the reason) you have that you do not fight in the way of Allah and (for) the weak among the men and the women and the children who say (pray), "Our Fosterer ! bring us out of this town whose people are unjust and appoint a guardian for us from Yourself and appoint a helper for us from Yourself?"

76. Those who believe, fight in the way of Allah and those who do not believe, fight in the way of false deities (evil); so fight the friends of the devil, the plot of the devil is certainly weak. (R 10)

77. Did you not consider those to whom it was said, "With hold your hands and establish worship (salat) and give charity (zakat)?" But when fighting was prescribed for them, a party of them feared human beings as they ought to have feared Allah or with a stronger fear, and said, "Our Fosterer ! why did you prescribe fighting on us, why did you not postpone it for us till a nearby term?" Say, "The provision of this world is little and the hereafter is better for one who guards (against evil) and you will not be dealt with unjustly even to the extent of the hair on a date stone."

78. Wherever you be, death will catch you up, even if you are in towers raised high. And if good

befalls them they say, "This is from Allah," and if evil befalls them they say, "This is from you," say, "Everything is from Allah." So what is (wrong) with these people that they do not (even) intend to understand a happening (or a statement)?

79. Whatever befalls you (Muhammed) of good then it is from Allah and whatever befalls you of evil, then it is from yourself. And We have sent you to mankind as a messenger and Allah is sufficient as a Witness.

80. Whoever obeys the messenger, then he indeed obeys Allah, and (if any) one turns away, then We have not sent you as a protector over them.

81. And they say, "Obedience." but when they go out from your presence, a party from among them spend the night in (things) other than what you ask (them to do), and Allah records that which they spend the night in, so keep away from them and trust in Allah and Allah is sufficient as a Trustee.

82. Do they not reflect on the Quran, that had it been from someone other than Allah, they would have found many a contradiction in it.

83. And when there comes to them any (rumour of an) affair, of peace or fear, they spread it, but had they referred it to the messenger or to those in authority among them, then those among them who could investigate it would have known it (and found out the truth of the affair); and had the grace of Allah and His mercy not been on you, you (all) would have followed the devil, except a few.

84. So fight in the way of Allah, you are not made responsible for anyone except yourself, but rouse the believers, it may be that Allah will restrain the might of those who do not believe, and Allah is the Strongest in might and the Strongest in giving exemplary punishment.

85. One who, while helping others in, (himself) joins a good (cause), for him is a share in it, and one who, while helping others in, (himself) joins evil, on him is the responsibility of it, and Allah is

the Controller over everything.

86. And when you are greeted with a greeting, then greet (back in a manner) better than that or return it (with equal courtesy), Allah is certainly One who takes account of everything. (P 4, 1/2)

87. Allah, there is no god except Him, He will definitely gather (all of) you together on the day of resurrection, there is no doubt in it. And who is more truthful in statement than Allah. (R 11)

88. Then what is (the matter) with you that you have become two parties regarding the hypocrites when Allah has returned them (to hypocrisy) because of that which they earned? Do you intend to guide him whom Allah has left in error? And whomsoever Allah leaves in error, then for him you will never (be able to) find a way.

89. The (hypocrites) like (that) you too should not believe as they do not believe, then you all would become equal. There fore do not take friends from among them till they migrate in the way of Allah, but if they turn back then catch them and kill them wherever you find them and do not take a friend or a helper from among them,

90. except those, who get closely associated to people, between whom and you is a treaty or who come to you (with) their hearts stopping them from fighting you or fighting their own people. And had Allah willed He could have given them authority over you then they would have fought you. Therefore if they withdraw from you and do not fight with you and offer you peace, then Allah has not given to you a way against them (to fight).

91. You will find others who intend that they should be at peace with you and at peace with their own people, (but) whenever they are turned back to the temptation they fall into it, so if they do not withdraw from you and (do not) offer you peace nor hold back their hands, then catch them and kill them wherever you find them, and those are the persons against whom We have given you clear authority (for such action). (R 12)

92. And it does not befit a believer to kill (another) believer except by mistake. And whoever kills

a believer (even) by mistake, he should set free a believing slave and pay the blood money to the people (of the slain), except that (the people of the slain do not take the money and) leave it as charity. And if the slain was from a people who are at enmity with you but he was a believer then he (the murderer) should set free a believing slave; the slain was from a people between whom and you is a treaty, then the blood-money should be paid to his (slain's) people and (in addition, the murderer) should set free a believing slave, and one who cannot find (the means) should in that case, fast for two successive months. A penance from Allah and Allah is Knowing, Wise.

93. And whoever kills a believer intentionally, then his reward is hell, he will stay therein, and Allah is angry with him and has created him and has prepared for him a great punishment.

94. O you who believe ! when you go striking in the way of Allah, carefully investigate and do not say to one who offers you peace, (or salutation), "You are not a believer," seeking apparent good of the life of this world (by way of taking away his belongings as booty of war), because with Allah is abundant gain (better than the booty of war). Earlier, you too were like that but Allah bestowed His favour on you, so carefully investigate. Allah is certainly informed about what you do.

95. Those believers who sit (at home) without receiving any injury are not equal to those who strive in the way of Allah with their wealth and their persons. Allah has been more gracious to those who strive with their wealth and their persons by (giving them a higher) rank over those who sit (at home), and to each Allah has promised good but Allah has been more gracious to those who strive, by giving them a greater reward compared to those who sit (at home),

96. ranks from Him and protective forgiveness and mercy and Allah is Protectively Forgiving, Merciful. (R 13)

97. Certainly, (when) the angels will cause to die those who were unjust to themselves, they will ask, "In what (state) were you?" They will reply, "We were weak in the earth." (The angels) will say, "Was not the earth of Allah spacious so that you could have migrated therein?" Then their

settling place will be hell and it will be an evil destination,

98. except the weak among the men and the women and the children who neither have (any) means in their power nor (anyone) to guide them to the way (for migration).

99. So those, it may be that Allah will pardon them and Allah is Pardoning, Protectively Forgiving.

100. And whoever migrates in the way of Allah, he will find numerous places of refuge in the earth and abundance (in livelihood). And whoever goes forth from his house as a migrant to Allah and His messenger then death catches him, his reward has then become incumbent on Allah and Allah is Protectively Forgiving, Merciful. (R 14)

101. And when you go striking in the earth, then there is no sin on you if you shorten (something) from the worship (salat), if you fear that those who do not believe will persecute you. The infidels are certainly your n enemies.

102. And when you are among them and establish worship (salat) for them then let (only) one party from among them stand with you (for worship) and let the (other party) take their weapons; then when they have prostrated (and finished offering worship) let the (first party) take their positions behind you, and let the other party who did not worship (in the first batch) come (and) then let them worship with you and let the (first party) take their precaution and their weapons. Those who do not believe, wish that you should be careless of your weapons and your provision, so that they (could) attack you with a single (sudden and united) attack. And there is no sin on you if you lay down your weapons when you are annoyed due to rain or if you are sick, but take your precaution. Allah has certainly prepared a disgraceful punishment for the infidels.

103. Then when you have finished the worship (salat) remember Allah standing and sitting and (lying down) on your sides. Then when you are in safety, establish (regular) worship. Worship (salat) is certainly prescribed for the believers at fixed timings.

104. And do not be weak hearted in the pursuit of the (enemy's) people, if you are in pain then they too are in pain as you are in pain, and you hope from Allah that which they do not hope for, and Allah is Knowing, Wise. (R 15)

105. We have sent down to you the book containing the truth so that you may judge between people through that which Allah has shown to you. And do not be a disputer for those who betray the trust (put in them),

106. and seek protective forgiveness from Allah, Allah is certainly Protectively Forgiving, Merciful.

107. And do not plead on behalf of those who betray their own selves, Allah certainly does not like one who betrays the trust (put in him), sinful.

108. They hide themselves from human beings but cannot hide themselves from Allah, and He is with them when they spend the night (in discussing) in words which do not please Him, and Allah encompasses what they do.

109. Ah ! you are the persons who plead on their behalf in the life of this world, but who will plead on their behalf before Allah, on the day of resurrection, or who will act as a trustee for them?

110. And whoever does evil or is unjust to his own self, then seeks protective forgiveness from Allah, he will find Allah Protectively Forgiving, Merciful.

111. And whoever earns (commits) a sin, he earns it only against his own self and Allah is Knowing, Wise.

112. And whoever earns (commits) a mistake or a sin, then throws (the blame) on one who is innocent of it, then he has burdened himself (with the fault of ascribing) a false charge and a clear sin. (R 16)

113. And had Allah's grace and mercy not been on you, a party from among them had designed to mislead you. But they do not mislead anyone except themselves and they will not harm you in the least. And Allah has sent down to you the book and the wisdom and He has taught you that which you did not know and the grace of Allah on you is great. (P 4, 3/4)

114. In most of their secret talks there is no good except (in his) who enjoins charity or recognised (good) or reconciliation between people, and whoever does that seeking the pleasure of Allah, We will give him a great reward.

115. And whoever opposes the messenger after the guidance having been made clear to him and he follows the way other than that of the believers, We will turn him to that which he (himself) has turned to, and We will make him enter hell and that is an evil destination. (R 17)

116. Allah certainly does not forgive associating of partners with Him and He protectively forgives (any sin) other than that, to whom He wills; and one who associates partners with Allah has indeed erred, going far astray.

117. They do not pray to (anyone) besides Him except to female (names) and they do not pray to (anyone) except to the devil a rebel,

118. whom Allah has cursed and (who had) said, "I will definitely take an appointed portion from Your servants,

119. and I will definitely mislead them and I will definitely excite vain desires in them and I will definitely command them so they will slit the ears of cattle and I will definitely command them, so they will definitely alter Allah's creation." And whoever takes the devil as a friend besides Allah, then he indeed has incurred a loss, a manifest loss (it is).

120. He (the devil) promises them and excites vain desires in them, and the devil does not promise them (anything) but deception.

121. Their settling place is hell and they will not find from it (any way of) escape.

122. And those who believe and do righteous works, We will make them enter gardens beneath which rivers flow, to stay therein for ever. Allah's promise is true and who is more truthful (in his) word than Allah.

123. It will not be in accordance with your vain desires nor in accordance with the vain desires of the owners of the book, whoever does evil, he will be requited with it, and he will not find for himself anyone besides Allah, (as) a guardian or a helper.

124. And whoever does deeds of righteousness, whether male or female and he/she is a believer, then those will enter the garden and they will not be dealt with unjustly to the extent of a speck on a date-stone.

125. And who is better in religion than he who submits his person (attention) to Allah and he is (also) a doer of good and follows the religion (dictated by) Ibrahim, the upright? And Allah had taken Ibrahim as a friend.

126. And whatever is in the skies and whatever is in the earth is Allah's and Allah is the Encompasser of everything. (R 18)

127. And they ask you about the women, say: Allah instructs you about them through that which is read to you from the book concerning the orphans among the women whom you do not give that which was prescribed for them nor do you desire to marry them, and the weak among the children, and that you stand with justice for the orphans; and whatever good you do, then Allah is certainly a Knower of it.

128. And if a wife fears confrontation or desertion from her husband, there is no sin on them both if they reconcile between themselves (with a suitable) reconciliation, and reconciliation is better. And selfishness has been made to be present in the souls, and if you do good and guard (against

evil), then Allah is certainly informed of what you do.

129. And you will never be able to deal with equality between women (your wives) even if you excessively desire it, but do not be disinclined (from anyone of them) with total disinclination so as to leave her as if suspended; and if you act righteously and guard (against evil) then Allah is certainly Protectively Forgiving, Merciful.

130. And if they (wife and husband) separate, Allah will make each of them self-sufficient (by giving) from His Omnipresent amplex, and Allah is Omnipresent (Ample-giving), Wise.

131. And whatever is in the skies and whatever is in the earth is Allah's. And We had directed those who were given the book before you and (We direct) you (too) that you should fear Allah, but if you become infidels then whatever is in the skies and whatever is in the earth is certainly Allah's and Allah is Independent, Praised.

132. And whatever is in the skies and whatever is in the earth is Allah's, and Allah is sufficient as a Trustee.

133. If He wills, He can make you pass away, O mankind ! and bring others(in your place), and Allah has power over that.

134. Whoever intends (to receive) the reward (in) this world, then with Allah is the reward of this world and the hereafter, and Allah is Hearing, Seeing. (R 19)

135. O you who believe! be establishers of justice, bearers of witness for (the sake of) Allah even if it be against yourselves or parents or relatives, whether he be rich or poor, because Allah will turn to both of them (for taking account of their deeds). So do not follow your desire while you execute justice and if you distort or keep away (from doing justice) then Allah is certainly informed of what you do.

136. O you who (claim to) believe ! believe in Allah and His messenger and the book which He has sent down to His messenger and the book which He had sent down earlier. And one who does not believe in Allah and His angels and His books and His messengers and the period hereafter, then he has indeed erred, going far astray.

137. Those who believe then do not believe, then believe then do not believe, then increase in infidelity, certainly Allah will neither forgive them, nor will He guide them to (the right) way.

138. Convey the news to the hypocrites that for them there is a painful punishment.

139. Those who take the infidels as friends besides the believers, do they seek might (power) from them? Then total might (power) is certainly Allah's.

140. And He has sent down (instructions) for you through the book, that when you hear the signs of Allah being rejected and mocked at, then do not sit with them till they get involved in some issue other than that, otherwise you (too) will become like them. Allah will certainly gather all the hypocrites and the infidels in hell.

141. (There are) those who wait for you, so if you get a victory from Allah, they say, "Were we not with you?" And if the share (of victory) is for the infidels, they say (to the infidels), "Did we not have mastery over you and protect you from the believers?" So Allah will judge between you on the day of resurrection. And Allah will not give the infidels a way (of dominance) over the believers. (R 20)

142. The hypocrites certainly (presume to) deceive Allah but He deceives them. And when they stand up for worship (salat), they stand up as if loaded with a burden, (just) to show to human beings and they do not remember Allah save a little,

143. wavering between this (belief) and that (infidelity) neither belonging to these nor to those, and whom Allah leaves to go astray, then you will not find for him a way.

144. O you who believe ! do not take the infidels as friends besides the believers. Do you intend to give to Allah a clear authoritative (proof of disobeying Him), against yourselves?

145. The hypocrites will certainly be in the lowest depth of fire and you will not find for them a helper,

146. except those who repent and amend and hold fast to Allah and make their religion exclusively for Allah, then those are with the believers and Allah will give the believers a great reward.

147. What will Allah do (gain) by punishing you if you gratefully (acknowledge Him) and believe? And Allah is One Who acknowledges, Knowing. (P 5)

148. Allah does not like manifest evil in speech, except (from) one to whom injustice was done, and Allah is Hearing, Knowing.

149. If you expose good or hide it, or pardon evil, then Allah (too) is certainly Pardoning, Powerful.

150. Those who do not believe in Allah and His messengers and intend to make a distinction between Allah and His messengers and say, "We believe in some and we do not believe in others," and intend to adopt a way in between that,

151. those are the persons who are real infidels. And We have certainly prepared a disgraceful punishment for the infidels.

152. And those who believe in Allah and His messengers and do not make a distinction between any of them, those will be given their rewards, and Allah is Protectively Forgiving, Merciful. (R 21)

153. The owners of the book demand from you that you should bring down a book on them, from

the sky. They had demanded of Musa (something) greater than that, they said, "Show us Allah openly." Therefore due to their injustice, the thunder-bolt took (hold of) them. Then they took the calf (for worship), after clear signs had come to them, but We pardoned(even) that and We gave Musa clear authority.

154. And We raised the Mount Toor above them for their pledge and We said to them, "Enter the gate prostrating," and We (further) said to them, "Do not exceed the limits in (the matter of) the Sabbath," and thus We took from them a firm pledge.

155. (We punished them) due to their breaking their pledge and their not believing in the signs of Allah and their killing the prophets without having the right to do so and their saying, "Our hearts are coverings," No, Allah has set a seal upon them due to their infidelity, therefore they do not believe except a few (of them).

156. And (We punished them) due to their infidelity, and due to the great false charge on Maryam in their speech,

157. and (due to) their saying, "We killed Messiah, Isa the son of Maryam, messenger of Allah." And they did not kill him nor did they crucify him, but for them, he (the one crucified) was made to resemble (Isa), and those who differ in it are certainly in a doubt about it. They do not have any knowledge of it, they follow nothing but conjecture and they certainly did not kill him.

158. No ! Allah raised him towards Himself and Allah is Mighty, Wise.

159. And there is not a single person from among the owners of the book but he will definitely believe in him before his death, and on the day of resurrection he will be a witness on them.

160. Because of the injustice of the Jews, We made unlawful on them the good (things of their liking) which were lawful for them (earlier) and because of their turning away many (people) from the way of Allah,

161. and their taking usury when they were indeed forbidden from it, and their wrongfully swallowing the wealth of people. And We have prepared for the infidels among them, a painful punishment.

162. But those of them who are sound in knowledge and the believers believe in that which has been sent down to you and that which was sent down before you, and those who establish worship (salat) and give the charity (zakat) and the believers in Allah and the period hereafter, We will give (all of) them a great reward. (R 22)

163. We communicated to you as We communicated to Nuh and the prophets after him; and We communicated to Ibrahim, and Ismael and Ishaq and Yaqub and the tribes and Isa and Iyub and Yunus and Harun and Sulaiman and We gave Dawood a scripture (Zabur),

164. and messengers about whom We did mention to you earlier and messengers about whom We did not mention to you, and Allah spoke to Musa speaking (to him directly),

165. messengers, conveyers of good news and warners, that there should not be any plea for mankind against Allah (of not having been informed of the right path) after (receiving the message of) the messengers, and Allah is Mighty, Wise.

166. But Allah bears witness regarding that which He sent down to you, (that) He sent it down with His knowledge and the angels (too) bear witness and Allah is sufficient as a Witness.

167. Those who do not believe and turn away (people) from the way of Allah, have certainly erred, going far astray.

168. Allah will certainly not forgive those who do not believe and are unjust, nor will He guide them to (any) road,

169. except the road of hell, they will stay in it for ever and that is easy for Allah.

170. O mankind ! the messenger has come to you with the truth from your Fosterer, therefore believe (in him, that will be) better for you, and if you do not believe then (know that) whatever is in the skies and the earth, is certainly Allah's, and Allah is Knowing, Wise.

171. O owners of the book ! do not commit excesses in your religion, and do not say about Allah (anything) other than the truth. The Messiah, Isa the son of Maryam, was only a messenger of Allah and His word which He communicated to Maryam and a spirit from Him, so believe in Allah and His messengers and do not say, "Three," it will be better for you (if) you stop (saying it). Allah is only One God (and not one of the three as Christians claim). It is far from His Glory that He should have a son for Himself. Whatever is in the skies and whatever is in the earth is His and Allah is sufficient as a Trustee. (R 23)

172. The Messiah does not disdain to be a servant of Allah nor the angels who are near (Allah). And whoever disdains His service and considers himself great, He will gather all of them towards Himself.

173. Then as for those who believe and do righteous works, He will give them their rewards in full and will increase for them (the reward by giving more) from His grace. And as for those who disdain and consider themselves great, He will punish them with a painful punishment, and they will not find for themselves any guardian or helper besides Allah.

174. O mankind ! proof from your Fosterer has come to you and We have sent down to you a clear light.

175. So as for those who believe in Allah and hold fast to Him, He will make them enter into mercy from Him and grace, and He will guide them towards Him on the straight path.

176. They ask you for a legal decision, say, "Allah gives you a decision concerning the person who has neither parents nor children: If a man dies (and) he has no child, but has a sister, she shall have half of what he leaves, and he shall be her heir if she has no child; but if there be two (sisters) they shall have two thirds of what he leaves, and if there are brothers and sisters, then for the male is a share equal to two females. Allah makes (things) clear for you so that you should not commit a mistake, and Allah is the Knower of everything." (R 24)

5. THE TABLE (Al – Maida)

In the name of Allah, the Beneficent, the Merciful.

1. O you who believe ! fulfill your obligations. Lawful for you are herbivorous cattle except those read to you. Hunting is unlawful for you while you are in the pilgrim's dress. Allah certainly orders that which He intends.

2. O you who believe ! do not violate the sanctity of the symbols of Allah nor the sacred month nor the offerings nor the victims with garlands nor those resorting to the Sacred House seeking the grace and pleasure of their Fosterer. And when you have removed your pilgrim dress (and are free from the obligations of the pilgrimage) then (you may) hunt. And do not let the hatred of a people who turned you away from the Sacred Mosque (earlier), incite you to exceed the limits. And help one another in righteousness and guarding (against evil) but do not help one another in sin and transgression and fear Allah, Allah is certainly severe in requiting (evil). (P 5, ¼)

3. Forbidden to you as food { 1 } are :- that which dies of itself and blood and flesh of swine and that on which any other name than that of Allah has been invoked and that killed by strangling and that beaten to death and that killed by a fall and that killed by being smitten by a horn and that which wild beasts have eaten except that you purify it (by properly slaughtering it in Islamic manner, while it is still alive) and that which is sacrificed on stones (before and for idols) and that you seek division with arrows (is also forbidden), that is transgression. "This day, those who do

not believe have lost hope, (due to the success) of your religion, therefore do not fear them but fear Me. This day I have perfected your religion for you and completed My favour on you and I have chosen 'Al Islam' as the religion for you *." But (if) anyone is compelled by hunger (to eat something for that which is forbidden) without inclining towards sin, then Allah is Protectively Forgiving, Merciful. * This statement is considered to be the last revelation.

4. They ask you what is lawful for them, say, "Lawful to you are good things and that which you have taught your trained hunting animals (to catch for you), teaching them from that which Allah has taught you, so eat from that which they catch for you and mention the name of Allah on it, and fear Allah, Allah is certainly Quick at (settling) the account.

5. This day, lawful to you are good things, and the food of those who have been given the book is lawful for you and your food is lawful for them, and the chaste from the believing women and the chaste from those who have been given the book before you (are lawful to you for marriage), when you give them their dowries, being chaste, not fornicators, and not for taking them as girl friends; and one who rejects belief, then indeed this deeds are fruitless and in the hereafter he will be among he losers." (R 1)

6. O you who believe ! when you rise up for worship (salat), then wash your faces and your hands upto the elbows and wipe your heads and (wash) your feet upto the ankles and if you have not taken a bath after sexual intercourse (or passing out of semen during sleep etc.) then clean (your whole body by taking bath). And if you are on a journey or one of you comes from the toilet or you have touched women, then, (under the above circumstances) if you do not find water, or if you are sick, then take clean dust and wipe your faces and your hands with it. Allah does not intend to put any difficulty on you, but He intends to clean you that He may complete His favour on you so that you may be grateful.

7. And remember the favour of Allah on you and your pledge with which He has bound you, when you said, "We hear and we obey," and fear Allah, Allah is certainly the Knower of that which is in the bosoms.

8. O you who believe! be establishers of witnesses with justice for (the sake of) Allah. And do not let the hatred of a people incite you not to act justly. Do justice, that is nearer to guarding (against evil), and fear Allah, Allah is certainly informed of what you do.

9. Allah has promised for those who believe and do righteous works, protective forgiveness and a great reward.

10. And those who do not believe and deny Our signs, those are the inhabitants of hell.

11. O you who believe ! remember the favour of Allah on you, when people planned to stretch their hands towards you but He held back their hands from you, and fear Allah, and let the believers put their trust in Allah. (R 2)

12. And Allah had indeed taken a pledge from the children of Israel. And We had raised among them twelve chieftains and Allah had said, "I am with you if you establish worship (salat) and give charity (zakat) and believe in My messengers and assist them and loan to Allah a good loan, (then) I will definitely remove from you (the effect of) your evils and I will definitely make you enter the gardens beneath which rivers flow, so whoever among you does not believe after this, he has indeed gone astray (from the) balanced way."

13. So because of their breaking their pledge, We cursed them and made their hearts hard. They alter the words from their (proper) places (in the book) and forget a part of that which they were reminded with, and you will not cease to discover betrayal of trust on their part except (from) a few of them, so pardon them and overlook, Allah certainly loves the doers of good.

14. And from those who say, "We are Christians," We had taken a pledge from them (too), but they forgot a part of that which they were reminded with, therefore We excited enmity and hatred among them till the day of resurrection, and Allah will inform them about that which they did.

15. O owners of the book ! Our messenger has come to you making clear to you much of that

which you used to hide from the book and passing over (or exempting) much. There has indeed come to you a light and a clear book from Allah.

16. Allah guides through it, him who follows His pleasure, to the ways of peace, and brings them out from darkness into light by His order and He guides them to the straight path.

17. They have indeed not believed who say, "Allah is certainly the Messiah, the son of Maryam." Say, "Then who has power against Allah in anything, if He intends to destroy the Messiah, the son of Maryam and his mother and whoever is on the earth, all together?" And the kingdom of the skies and the earth and (all) that is between them is Allah's. He creates that which He wills and Allah has power over everything.

18. The Jews and the Christians say, "We are sons of Allah and His loved ones." Say, "Then why does He punish you for your sins? No ! you are but human beings from among those whom He created. He protectively forgives whom He wills and He punishes whom He wills. And the kingdom of the skies and the earth and (all) that is between them is Allah's and towards Him is the (final) destination."

19. O owners of the book ! Our messenger has come to you (for) making (things) clear to you, after an interval (in the coming) of messengers, lest you say, "There did not come to us a conveyer of good news or a warner." So there has come to you a conveyer of good news and a warner, and Allah has power over everything. (R 3)

20. And when Musa said to his people, "O my people ! remember the favour of Allah upon you when He appointed among you prophets and He made you kings and gave you that which He did not give to anyone (else) in the worlds.

21. O my people ! enter the holy land which Allah has prescribed for you and do not turn on your backs, (and if you do so) then you will turn back as losers."

22. They said, "O Musa ! there are people therein who are exceedingly strong, and we will not

enter it till they go out from it, but if they go out from it then we will enter."

23. Two men, from among those who feared (Allah) and whom Allah had favoured, said, "Enter upon them through the gate, so when you enter it then you will be victorious, and put your trust in Allah if you are believers."

24. They said, "O Musa ! we will never enter it while they are in it, so you and your Fosterer go and fight, we will certainly sit here."

25. He said, "My Fosterer ! I do not have control except on myself and my brother, so effect separation between us and the transgressing people."

26. He said, "So the (land) will be forbidden to them for forty years, they will wander in the earth, so do not grieve for the transgressing people." (R 4)

27. And recite to them the true story of the two sons of Adam, when they both offered an offering, but it was accepted from one of them and was not accepted from the other (who) said, "I will definitely kill you." (The other) said, "Allah accepts only from those who guard (against evil),

(P 5 ½)

28. if you stretch your hand towards me to kill me I will not stretch my hand towards you to kill you, I fear Allah the Fosterer of the worlds.

29. I intend that you should bear my sin as well as your own sin so that you should be among the inhabitants of hell and that is the reward of the unjust."

30. So his soul willed for him, the murder of his brother, he thus killed him and thereby became one of the losers.

31. Then Allah sent a crow scratching the earth to show him how to hide his brother's dead body. He said, "Sorrowful is my state, was I unable to be equal even to this crow so as to hide the dead

body of my brother?" He thus became one of those who regret.

32. For that reason, We prescribed for the children of Israel that whoever kills anyone without (it being a killing of the murderer of) someone, or due to corruption in the earth, then it will be as if he killed all human beings; and whoever saves a life then it will be as if he saved the lives of all human beings. And Our messengers had come to them with clear proofs, then even after that many of them are committers of excesses in the earth.

33. The only reward of those who wage a war against Allah and His messenger and strive in the earth (to cause) corruption (in it), is that they should be murdered or crucified or their hands and feet should be cut off from opposite sides or they should be sent on exile from the land. That is their disgrace in the world, and in the hereafter there is a great punishment for them,

34. except those who repent before you overpower them*, so know that Allah is Protectively Forgiving, Merciful. (R 5) * Catch them for punishment

35. O you who believe ! fear Allah and seek the means of approach to Him and strive in His way so as to be successful.

36. As for those who do not believe, even if all that is in the earth were theirs and the like of it with it*, to give as ransom for the punishment on the day of resurrection, it will certainly not be accepted from them and for them there will be a painful punishment. * Double

37. They will intend to come out of the fire but they will not be able to come out of it and for them there will be a lasting punishment.

38. And the male thief and the female thief, cut off their hands, a reward for that which they earned, an exemplary punishment from Allah, and Allah is Mighty, Wise.

39. But whoever repents after his injustice and amends, then Allah will turn to him (mercifully), Allah is certainly Protectively Forgiving, Merciful.

40. Do you not know that Allah's is the kingdom of the skies and the earth, He punishes whom He wills and He protectively forgives whom He wills, and Allah has power over everything?

41. O messenger ! do not let those persons grieve you, who rush towards infidelity from among those who say with their mouths, "We believe," but their hearts do not believe and from those who are Jews, listeners of falsehood, listeners on behalf of other people who have not come to you, they alter the words after (knowing) their proper places, saying, "If you are given this then take it and if you are not given this then be cautious." And for him, whose trial Allah intends, you will never have any power for him against Allah, those are the persons for whom Allah does not intend to clean their hearts. For them there is disgrace in the world and there is a great punishment for them in the hereafter.

42. Listeners of falsehood, eaters of the forbidden (things), so if they come to you then judge between them or keep away from them, and if you keep away from them, they can never harm you in any way, and if you judge, then judge between them with justice, Allah certainly loves those who are just.

43. And how do they make you a judge when they have the Torah with them, in which is the judgment of Allah? Then they will turn back even after that (i.e. after your judgment), and they are not with the believers. (R 6)

44. We had sent down the Torah, in it was guidance and light, the prophets who had submitted, had based their judgment on it for (judging) those who were Jews, (and so did) the rabbis and the priests, because they were required to guard the book (law) of Allah and they were witnesses over it. So do not fear human beings but fear Me and do not sell My signs for a small price, and whoever does not base his judgment on that which Allah has sent down (as Divine communication), then those are the infidels.

45. And We had prescribed for them therein that: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for the wounds

retaliation, but whoever forgoes it as charity (by not retaliating) then that (forgoing of his) will wipe off (the effect) of his (evil). And whoever does not judge by that which Allah has sent down, then those are the unjust.

46. And We caused Isa, the son of Maryam, to follow in their (the earlier prophets) footsteps, confirming that which was before him of the Torah and We gave him the Injeel, in it was guidance and light, and a confirmation of that which was before it of the Torah and a guidance and an admonition for those who guard (against evil).

47. And the owners of the Injeel should judge by that which Allah has sent down in it, and whoever does not judge by that which Allah has sent down, then those are the transgressors.

48. And We have sent down to you the book (Quran) containing the truth, a confirmation of what was before it of the book (Divine Law) and a guardian over it (earlier Divine Law), so judge between them by that which Allah has sent down and do not follow their desires (turning away) from the truth which has come to you. For everyone of you We have appointed a law and a way (to follow the law). And had Allah willed He would have made you a single community, but (He did not do so) to test you through that which He has given you, so compete in good deeds. Towards Allah is your return, of all (of you), then He will inform you about that in which you used to differ.

49. And (We repeat) that (you should) judge between them by that which Allah has sent down, and (that you should) not follow their desires, and be cautious of them lest they turn you away from part of that which Allah has sent down to you. Then if they turn back, then know that Allah intends to afflict them on account of some of their sins, and many of the human beings are certainly transgressors.

50. Then, do they seek the judgment of ignorance? And for a people who have certainty, who is better than Allah in judgment? (R 7)

51. O you who believe ! do not take the Jews and the Christians as friends, they are friends of

each other, and whoever among you turns to them (for friendship), then he is certainly of them, and Allah certainly does not guide unjust people.

52. So you see those in whose hearts is a disease, hastening towards them (for friendship) saying, "We fear lest a change of fortune should befall us." But perhaps Allah will bestow (you) with victory or (send some other) commandment from His presence, then they will become regretters over that which they had hidden in their souls (minds).

53. And those who believe will say, "Are these the persons who swore by Allah, being strong in their oaths, that they were with you?" Their deeds have become fruitless therefore they have become losers. (P 5 ¾)

54. O you who believe ! If anyone among you turns back from his religion (Islam), then Allah will bring a people whom He will love and they will love Him, humble towards the believers, mighty over the infidels, striving in the way of Allah and not fearing the blame of anyone who blames. That is the grace of Allah, He gives it to whom He wills, and Allah is Omnipresent (Ample giving), Knowing.

55. Your friends are only Allah and His messenger and those who believe, those who establish worship (salat) and give charity (zakat) and they bow down.

56. And whoever turns (for friendship) to Allah and His messenger and those who believe, then (the members of this) team of Allah, they are certainly the victors. (R 8)

57. O you who believe ! do not take as friends those who take your religion as mockery and sport, from among those who were given the book before you and the infidels; and fear Allah if you are believers.

58. And when you call for worship (salat), they take it as a mockery and sport, that is because they are a people who do not have sense.

59. Say, "O owners of the book ! do you hate us (for anything) else than that we believe in Allah and that which is sent down to us and that which was sent down before?" And that, "Most of you are transgressors."

60. Say, "Shall I inform you of (something) worse than that in reward from Allah? (The cases of: him) whom Allah cursed and with whom He was angry and (those) from among whom He made apes and swine, and who served false deities, those are worse in position and far away from the balanced way."

61. And when they come to you they say, "We believe," whereas they had entered with infidelity (in their hearts) and they indeed went out with it, and Allah knows best that which they hide.

62. And you see many of them hastening towards sin and transgression and eating the forbidden, evil is that which they do.

63. Why do the rabbis and the priests not forbid them from their sinful speech and their eating the forbidden. Evil is the work which they do.

64. The Jews say, "Allah's hand is tied up." Their hands be tied up and they be cursed because of what they say. No ! both His hands are spread out, He spends as He wills. And that which is sent down to you from your Fosterer will definitely increase rebellion and infidelity in many of them. And We have put enmity and hatred among them till the day of resurrection. Whenever they kindle a fire for war Allah extinguishes it and they strive for corruption in the earth and Allah does not like those who are corrupt.

65. And had the owners of the book believed and guarded (against evil), We would have wiped off from them (the effect of) their evils and We would have made them enter gardens of bliss.

66. And had they established the Torah and the Injeel and that which is sent down to them from their Fosterer, they would have eaten from above them and from beneath their feet. Among them is a community which is moderate but many of them, evil is that which they do. (R 9)

67. O messenger ! convey (the message) which is sent down to you from your Fosterer, and if you do not do it, then you have not conveyed His message. And Allah will protect you from mankind, Allah certainly does not guide a people who are infidels.

68. Say, "O owners of the book ! you are on nothing till you establish the Torah and the Injeel and that which is sent down to you from your Fosterer." And that which is sent down to you from your Fosterer will definitely increase rebellion and infidelity in many of them, therefore, do not grieve over a people who are infidels.

69. Those who believe and those who are Jews and the Sabaeans and the Christians, whoever believes in Allah and the period hereafter and does righteous work, then certainly, there will neither be any fear on them nor will they grieve.

70. We had indeed taken a pledge from the children of Israel and We had sent messengers to them. Whenever there came to them a messenger with that which their souls did not desire, some (of the messengers) they denied while others they killed.

71. And they thought that there will be no affliction, therefore they became blind and deaf, then Allah turned to them (mercifully) but again many of them became blind and deaf, and Allah is a Seer of what they do.

72. hey have indeed not believed who say, "Allah is certainly the Messiah, the son of Maryam." Whereas the Messiah had said, "O children of Israel ! serve Allah, my Fosterer and your Fosterer, whoever associates partners with Allah, then Allah has forbidden to him the garden and his settling place will be the fire, and there will be no helpers for the unjust."

73. They have indeed not believed who say, "Allah is certainly the third of the three," whereas there is no (other) god except the One God, and if they do not desist from what they say, a painful punishment will fall on those of them who do not believe.

74. Then why do they not turn to Allah (in repentance) and seek His protective forgiveness when Allah is Protectively Forgiving, Merciful?

75. The Messiah, the son of Maryam, was but a messenger, messengers have indeed passed before him, and his mother was a truthful woman, they both used to eat food, see how We make the signs clear for them, then see how they are turned away (from the truth).

76. Say, "Do you serve, besides Allah, something which has no power to harm or benefit you, while Allah is Hearing, Knowing?"

77. Say, "O owners of the book ! do not commit excesses in your religion without having the right to do so, and do not follow the desires of the people who went astray before (you) and led many (others) astray and went astray from the balanced way." (R 10)

78. Those who did not believe from among the children of Israel were cursed by the tongue of Dawood and Isa, the son of Maryam. That was because they disobeyed and they exceeded the limits.

79. They did not forbid one another from (things) not recognised (as good) which they used to do, evil was that which they used to do.

80. You see many of them turning (in friendship) towards those who do not believe, evil is that which their souls have sent forth for them, (because of) that Allah is displeased with them and they will stay in the punishment.

81. And had they believed in Allah and the prophet and that which is sent down to him, they would not have taken them as friends, but many among them are transgressors.

82. You will definitely find the strongest in enmity among human beings, to those who believe, (to be) the Jews and those who are polytheists; and you will definitely find the nearest in love to those who believe, (to be) those who say, "We are Christians," that is because, among them are

priests and monks and they do not consider themselves great. (P 6)

83. And when they hear that which is sent down to the messenger, you see their eyes overflowing with tears because of their recognition of the truth. They say, "Our Fosterer ! we believe, so write us down with those who bear witness.

84. And what (reason) do we have that we should not believe in Allah and in the truth that has come to us? And we hope that our Fosterer will make us enter with the righteous people."

85. So Allah rewarded them, for that which they said, (with) gardens beneath which rivers flow, they will stay therein, and that is the reward of the doers of good.

86. And those who do not believe and deny Our signs, they are the inhabitants of hell. (R 11)

87. O you who believe ! do not make unlawful, the good things which Allah has made lawful for you and do not exceed the limits, Allah certainly does not like those who exceed the limits.

88. And eat from lawful good things which Allah has provided for you, and fear Allah in Whom you are believers.

89. Allah will not catch you for that which is vain (unintentional) in your oaths, but He will catch you for the oaths with which you are earnestly tied up. Then for its expiation (so as to wipe off the ill effect of breaking such deliberate oaths you should) feed ten poor persons with the normal food with which you feed your own people or clothe them or set free a slave, but whoever does not find (the means to do any of the above three) then he should fast for three days. That is for the expiation of your oaths when you have sworn, but guard your oaths. Thus Allah makes clear to you His signs that you may be grateful.

90. O you who believe ! intoxicants and games of chance and stones (set up around Kaaba for sacrificing animals, idols) and divining arrows * are only an uncleanness from the devil's work, so avoid it that you may be successful { 2 } * Casting lots with arrows

91. The only intention of the devil is to cause enmity and hatred to befall among you through intoxicants and games of chance, and to turn you away from Allah's remembrance and worship (salat). Will you then desist?

92. And obey Allah and obey the messenger and be cautious, then if you turn away, know that (the duty incumbent) on Our messenger is only clear conveyance (of the message).

93. There is no sin on those who believe and do righteous works in what they ate (in ignorance), when they (later) restrained (themselves from prohibited food) and believed and did righteous works, then restrained (themselves from evil) and again believed, then restrained (themselves from evil) and did good works and Allah loves the doers of good. (R 12)

94. O you who believe ! Allah will definitely test you some what in respect of the game * which your hands and your spears can reach, that Allah may know (mark out) him who fears Him without having seen Him; so whoever exceeds the limits after that, then for him there is a painful punishment. * [Hunting animals](#)

95. O you who believe ! do not kill the game while you are in the pilgrim's dress, and whoever among you kills it intentionally, then the compensation (as fine for it) the like of what he killed of the cattle, decided by two just persons from among you, to be brought to Kaaba as an offering; or the expiation (of it) is the feeding of the poor or the equivalent of that is fasting, that he may taste the evil consequence of his affair (of disobedience). Allah has pardoned that which was done in the past but whoever returns (to it), Allah will inflict retribution on him, and Allah is Mighty, Inflicter of retribution.

96. Lawful to you is the game of the sea and its eating, a provision for you and for the travelers, and unlawful to you is the game of land as long as you are in the pilgrim's dress, and fear Allah towards Whom you will be gathered.

97. Allah has made the Kaaba, the Sacred House, an establishment for human beings, and (also)

the sacred month and the offerings and the victims with garlands, that is so, that you may know that Allah knows whatever is in the skies and whatever is in the earth and that Allah is the Knower of everything (Omniscient).

98. Know that Allah is severe in requiting (evil) and (also) that Allah is Protectively Forgiving, Merciful.

99. Nothing (is incumbent) on the messenger except the conveyance (of the message) and Allah knows that which you expose and that which you hide.

100. Say, "The bad and the good are not equal even though the abundance of bad may make you wonder, then fear Allah, O men of understanding ! that you may be successful." (R 13)

101. O you who believe ! do not ask about things which if made known to you, would trouble you, and if you ask about them while the Quran is being sent down (then) they will be made known to you, Allah pardoned you for this and Allah is Protectively Forgiving, Clement.

102. People before you indeed asked (questions), then became infidels due to it (probably by not following the answers given to them).

103. Allah has not appointed the making of Bahira (a slit-ear she camel), or a Saibah (a she camel let loose for free pasture), or a Wasilah (idol sacrifice for twin births in animals), or a Hami (stallion camel freed from work), but those who do not believe forge a lie against Allah and the majority of them does not understand.

104. And when it is said to them, "Come to that which Allah has sent down and to the messenger," they say, "That on which we found our fathers is enough for us." What ! even if their fathers had no knowledge of anything and were not guided?

105. O you who believe ! on you (is the responsibility of) yourselves. He who has gone astray cannot harm you when you are guided; you will all return to Allah, then He will inform you of

what you did.

106. O you who believe ! when death approaches one of you, let there be witnesses between you at the time of making bequest, two just men from among you or two others from other than you, if you are journeying in the earth and the calamity of death befalls you, then detain the two (witnesses) after the worship (salat), if you doubt (their honesty) then let them swear by Allah (saying), "We will not sell (the testimony) for (any) price, though there be a relative (involved in the benefit) and we will not hide the evidence of Allah, in that case we will be among the sinners."

107. But if it becomes known that both of the (witnesses) have been guilty of sin, then two others (nearest in relationship) should stand in their place from among those who have claim against the (earlier witnesses, that they were wrong), then swear by Allah, "Our testimony is truer than their testimony and we have not exceeded the limits, in which case we will be of those who are unjust."

108. (If this procedure is followed) it is more likely that they (first set of two witnesses) will come out with evidence as it really appears to be, or (else) they will fear that other oaths will be taken after their oaths; and fear Allah and listen, and Allah does not guide a people who are transgressors. (R 14)

109. The day Allah will gather the messengers then say, "What was the response you got?" They will say, "We have no knowledge, You are certainly the Great Knower of unseen things."

110. When Allah will say, "O Isa, the son of Maryam ! remember My favour on you and on your mother, when I strengthened you with the holy spirit you were made to speak to people in the cradle (childhood) and in old age, and when I taught you the book and the wisdom and the Torah and the Injeel, and when you proportioned from the clay a form like that of a bird by My permission then you breathed in it so it became a bird by My permission, and you healed the blind by birth and the leper by My permission, and when you brought out the dead by My permission, and when I withheld the children of Israel from (harming) you when you came to them with clear proofs, then those who did not believe from among them said: This is nothing but clear magic."

111. And when I communicated to the disciples that they should believe in Me and My messenger, they said, "We believe and you bear witness that we submit (as Muslims)."

112. When the disciples said, "O Isa, the son of Maryam ! is your Fosterer able to send down to us a table (set with food), from the sky?" He said, "Fear Allah if you are believers."

113. They said, "We intend to eat from it and satisfy our hearts and know that you have indeed told us the truth, and that we may be witnesses over that." (P 6 ¼)

114. Isa, the son of Maryam said, "O Allah ! our Fosterer, send down on us a table (set with food), from the sky, that it may be a feast for us, for the first of us and the last of us and a sign from You, and provide us (with sustenance) and You are the Best of the providers."

115. Allah said, "I will send it down to you, then whoever does not believe from among you, (even) after that, I will punish him with a punishment with which I will not punish anyone in the worlds."

(R 15)

116. And when Allah will say, "O Isa, the son of Maryam ! did you say to mankind: Take me and my mother as two gods, besides Allah?" He will say, "Glory be to You. It does not befit me that I should say something for which I have no right (to say). Had I said it then You would have indeed known it, You know that which is in my soul (mind/heart), whereas I do not know that which is in your Soul (Mind/Heart). You are certainly a Great Knower of the unseen things.

117. did not say to them anything except that which You commanded me to (say), that : Serve Allah my Fosterer and your Fosterer, and I was a witness over them as long as I was among them, then when You took me back, You were Vigilant over them and You are a Witness over everything.

118. If You punish them they are Your servants and if You protectively forgive them, then You

are certainly the Mighty, the Wise."

119. Allah will say, "This is a day when their truth will benefit the truthful, for them are gardens beneath which rivers flow, they will stay therein for ever," Allah will be pleased with them and they will be pleased with Him, that's the great achievement.

120. Allah's is the kingdom of the skies and the earth and that which is in them and He has power over everything. (R 16)

6. THE CATTLE (Al – An'am)

In the name of Allah, the Beneficent, the Merciful.

1. Praise is due only for Allah, Who created the skies and the earth and made the darkness and the light, (even) then those who do not believe equate others with their Fosterer.

2. He it is Who created you from clay then decreed a term and there is a term named with Him, (even) then you doubt.

3. And He is Allah in the skies and in the earth, He knows that which you hide and that which you manifest and He knows that which you earn.

4. And there did not come to them any sign from the signs of their Fosterer but they turned away from it.

5. Thus they denied the truth when it came to them, so the news of that which they mocked at, will come to them.

6. Did they not see, how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and on whom We had sent abundant rain (from) the sky and (thereby) made the rivers to flow beneath them? Then We destroyed them for

their sins and We raised after them another generation.

7. And had We sent down to you a writing on a page so that they could touch it with their hands (even then) those who did not believe would have said, "This is nothing but clear magic."

8. And they say ask "why has not an angel been sent down to him?" And had We sent down an angel, then the matter would have been decided (and) after that they would not have been allowed time (to amend).

9. And had We made an angel (Our messenger), We would have made him a man (so that he could be seen and heard delivering the message) and (thus) We would have (further) confused them (in a matter) in which they are already confused.

10. And messengers before you were mocked at, so, that which they mocked at, surrounded those who mocked from among them. (R 1)

11. Say, "Travel in the earth then see how the end of those who denied (the truth) was (brought about)."

12. Say, "Whose is (all) that is in the skies and the earth?" Say, "Allah's." He has prescribed mercy on Himself. He will definitely gather you on the day of resurrection, there is no doubt in it. Those who caused loss to themselves, they will not believe.

13. And His is that which dwells in the night and the day, and He is the Hearing, the Knowing.

14. Say, "Should I take (as) a guardian (someone) other than Allah, the Initiator of the creation of the skies and the earth, when He feeds(others) and is not fed (by others)?" Say, "I am commanded that I should be the first of those who submit, and you should not be of the polytheists."

15. Say, "I fear the punishment of the great day, if I disobey my Fosterer.

16. He from whom it is turned away on that day, (then Allah) has indeed shown (His) mercy to him, and that is a clear achievement."

17. And if Allah afflicts you with harm, then there is no one who can remove it but He, and if He gives you (something) good, then He has power over everything.

18. And He is Omnipotent (All Powerful) over His servants and He is the Wise, the Informed.

19. Say, "What thing is greater (as) witness?" Say, "Allah is Witness between me and you. And this Quran has been communicated to me, that with it, I should warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah?" Say, "I do not bear witness." Say, "He is only One God, and I am free from that which you associate as partners (with Allah)."

20. Those to whom We have given the book, recognise him as they recognise their sons. Those who caused loss to themselves, they do not believe (R 2)

21. And who is more unjust than he who fabricates a lie against Allah or denies His signs, the unjust will not be successful.

22. And one day We will gather them all together, then We will say to those who associated partners (with Us), "Where are those whom you claimed (that they were Our) partners?"

23. Then they will be tempted to do nothing but to say, "By Allah our Fosterer, we were not polytheists."

24. See how they will lie against themselves, and that which they had fabricated will go away from them.

25. And among them is he who seeks to hear you but We have put veils on their hearts lest they

understand and in their ears is heaviness, and (even) if they see every sign they will not believe in it, to the point that, when they come to you they will dispute with you. Those who do not believe say, "These are nothing but stories of the ancient."

26. And they forbid (others) from it and (they themselves) go far away from it and they do not destroy anyone except themselves but they do not perceive.

27. And if you could only see them when they would be made to stand before the fire, then they would say, "We wish, we were sent back, (then) we will not deny the signs of our Fosterer and we will be of the believers."

28. No, that which they used to hide earlier will become manifest to them; and (even) if they are sent back they will return to that which they are forbidden and they are liars.

29. And they say, "There is nothing except our life of this world and we will not be raised (again to life)."

30. And if you could only see them when they would be made to stand before their Fosterer, He will say, "Is this not real?" They will say, "Why not, by our Fosterer (it is real)." He will say, "Then taste the punishment because you used to reject (the truth)." (R 3)

31. They indeed have lost who deny their meeting with Allah, until when the hour of doom comes on them suddenly, (then) they say, "Alas ! our regrets on our neglecting it." And they will bear their burdens on their backs. Is not what they bear, an evil?

32. And the life of this world is nothing but sport and pastime, whereas the home of the hereafter is better for those who guard (against evil). Do you not then understand?

33. We indeed know that what they say grieves you, they do not deny you, but the unjust knowingly deny the signs of Allah.

34. And messengers before you were indeed denied but they were patient on being denied and on being annoyed, until Our help came to them. And there is none to change the words of Allah; and the news of the messengers has come to you.

35. And if their keeping away (from your message) is a great (disappointment) for you, then if you can, seek a tunnel in the earth or a ladder (to ascend) into the sky, then come to them with a sign (miracle, still they will not believe). And had Allah willed, He would have gathered all of them on guidance, so do not be of those who are ignorant. (P 6 ½)

36. Only those will respond, who listen. And the dead, Allah will raise them up, then to Him they will be returned.

37. And they say, "Why has not a sign (miracle) been sent down on him from his Fosterer?" Say, "Allah certainly has the power to send down a sign but the majority of them does not know."

38. And there is not an animal in the earth nor a bird that flies on its two wings but they are communities (species) like that of yours, We have not neglected anything in the book, then they will be gathered towards their Fosterer.

39. And those who deny Our signs are deaf and dumb in darkneses. Whom Allah wills, He sends him astray, and whom He wills, He puts him on the straight path.

40. Say, "Have you considered, if the punishment of Allah comes upon you or the hour of doom comes upon you, (then) will you pray (for help) to someone other than Allah, if you are truthful?"

41. No ! you will pray to Him alone, then He will remove that for which you prayed to Him, if He wills, and you will forget those whom you used to associate as partners (with Allah). (R 4)

42. And We had sent (messengers) to communities before you, then We afflicted them with distress and harm that they might humble themselves.

43. Then why did they not humble themselves, when distress from Us came to them? On the contrary, their hearts hardened and the devil made fair seeming to them, that which they did.

44. So when they forgot that with which they were admonished, We opened for them the gates of everything, until, while they were rejoicing in that which was given to them, We suddenly caught them, so then they were in utter despair.

45. So the root of the people who were unjust was cut off. And praise is due only for Allah, the Fosterer of the worlds.

46. Say, "Have you considered, if Allah were to take away your hearing and your sight and set a seal on your hearts, who is the god other than Allah who could bring them (back) to you?" See how We repeat the signs (for their understanding), even then they turn away.

47. Say, "Have you considered, if the punishment of Allah comes to you suddenly or openly, will anyone else be destroyed except the unjust people?"

48. And We do not send the messengers except as conveyers of good news and warners, so whoever believes and does righteous works, then there will neither be any fear on them nor will they grieve.

49. And those who deny Our signs, the punishment will afflict them because they used to transgress.

50. Say, "I do not say to you that with me are treasures of Allah nor that I know the unseen, and I do not say to you that I am an angel. I do not follow anything except that which is communicated to me." Say, "Are the blind and the seeing equal, then why do you not reflect?" (R 5)

51. And warn through the (Quran) those who fear that they will be gathered towards their Fosterer, there will be no guardian for them besides Him and there will be no mediator, that they may guard (themselves against evil).

52. And do not drive away those who pray to their Fosterer in the morning and the evening intending (to seek) His Attention, you are not accountable for them in anything and they are not accountable for you in anything, so that (by) your driving them away you become (one) of the unjust.

53. And thus do We test some of them through others, so that they say, "Are these the persons upon whom Allah has showered His favour from among us?" Is not Allah the Best Knower of those who are grateful?

54. And when those who believe in Our signs come to you, then say (to them), "Peace be on you, your Fosterer has prescribed mercy on Himself, so if anyone of you did evil in ignorance then repented after that and amended, then He is certainly Protectively Forgiving, Merciful."

55. And thus do We explain the signs that the way of the criminals may become clear. (R 6)

56. Say, "I am forbidden to serve, those whom you pray to, besides Allah," Say, "I will not follow your desires, (and in case I did) then indeed I would go astray and I would not be of those who are guided."

57. Say, "I am on a clear proof from my Fosterer, whereas you deny it. (The punishment) which you want to be hastened is not with me, the decision (to bring it about) is with none but Allah. He narrates the truth and He is the Best of judges."

58. Say, "Had (the punishment) which you want to be hastened been with me, then the affair between me and you would have been decided, and Allah knows best those who are unjust."

59. And with Him are the keys of the unseen, no one knows it but He. And He knows that which is in the land and the sea, and there does not fall a leaf but He knows it, nor a grain in the darkness of the earth, nor anything wet nor dry, but it is (recorded) in a clear record.

60. And He it is Who takes you back at night (by taking away your consciousness during your sleep) and He knows how you keep yourselves busy during the day, then He raises you up therein (day, by returning your consciousness) that you may fulfill the appointed term, then towards Him is your return, then He will inform you of that which you used to do. (R 7)

61. And He is Omnipotent (All Powerful) over His servants. And protectors are sent over you by Him (and they protect you), until when death comes to one of you, Our messengers take him back (cause him to die) and they do not neglect.

62. Then they are returned to Allah their Real Guardian. Beware ! His is the judgment, and He is the Swiftest in (settling) the account.

63. Say, "Who delivers you from the darkness (distresses) of the land and the sea (when) you pray to Him humbly and in secret, (saying): If He delivers us from this we will definitely be of those who are grateful?"

64. Say, "Allah delivers you from it and from every distress, then (even after that) you associate partners with Him."

65. Say, "He is able to let loose on you punishment from above you or from beneath your feet or put you under the banners of (rival) parties and (thereby) make some of you taste the violence of others (as in communal riots or wars)." See how We repeat the signs that they may understand.

66. And your people have denied it though it is the truth, say, "I am not a trustee over you."

67. For every news there is a (fixed) place/time, and you will come to know.

68. And when you see those who involve (themselves) in (vain talk) about Our signs then keep away from them until they involve (themselves) in some other issue, and if the devil causes you to forget, then do not sit with the unjust people after remembering it.

69. And those who guard (against evil) are not accountable for them in anything, but (this is only) a reminder that they may be careful.

70. And leave alone those who take their religion as sport and pastime and those whom the life of this world has deceived, but remind through it lest a soul be destroyed due to what it earned. There will be no guardian for it besides Allah and there will be no mediator and if it (tries to) compensate with every compensation it will not be accepted from it. Those are the persons who will be destroyed due to what they earned, there will be a drink of boiling water and a painful punishment for them because they did not believe. (R 8)

71. Say, "Shall we pray to (something), besides Allah, that neither profits us nor harms us, and shall we turn back on our heels, after Allah has guided us, like him whom the devils have made to wander in the earth in a confused (state), while his companions call him towards guidance, "Come to us?" Say, "Allah's guidance is certainly the guidance, and we are commanded that we should submit to the Fosterer of the worlds,

72. and to establish worship (salat) and to fear Him; and He it is to Whom you will be gathered."

73. And He it is Who created the skies and the earth in reality. And the day He says, "Be," so it is. His word is the truth and His will be the authority the day it will be blown into the trumpet (or structure of the universe) { 1 }. Knower of the unseen and the seen and He is the Wise, the Informed. (P 6 ¾)

74. And when Ibrahim said to his father Azar, "Do you take idols as gods? I certainly see you and your people in clear error."

75. And thus We showed to Ibrahim, the kingdom of the skies and the earth that he might be of those who have certainty.

76. So when the night covered him he saw a planet*. He said, "This is my Fosterer," but when it set, he said, "I do not love those who set." * Probably Venus

77. Then when he saw the moon rising, he said, "This is my Fosterer," then when it set, he said, "If my Fosterer does not guide me I will definitely be among the people who are astray."

78. Then when he saw the sun rising, he said, "This is my Fosterer, this is the greatest (of all I could see)," then when it set, he said, "O my people ! I am free from that which you associate as partners (with Allah).

79. I turn my attention towards Him Who initiated the creation of the skies and the earth, being upright, and I am not of the polytheists."

80. And (when) his people argued with him, he said, "Do you argue with me about Allah Who has guided me, and I do not fear that which you associate as partners with Him, unless my Fosterer wills something. My Fosterer's knowledge extends over everything, will you not then be mindful?

81. And how should I fear that which you associate as partners (with Allah) when you do not fear to associate partners with Allah for which He has not sent down any authority on you, so which of the two parties has more right for security, if you know?

82. Those who believe and do not cover their belief with injustice, those are the persons for whom there is security and they are (rightly) guided." (R 9)

83. And that was Our argument which We gave to Ibrahim against his people, We elevate the grades of whom We will. Your Fosterer is certainly Wise, Knowing.

84. And We granted him Ishaq and Yaqub, each did We guide, and earlier We had guided Nuh and from his descendants Dawood and Sulaiman and Iyub and Yusuf and Musa and Harun and thus do We reward those who do good,

85. and Zakariyya and Yahya and Isa and Ilyas, each one was of the righteous,

86. and Ismael and Elisha and Yunus and Lut and each one (of them) We preferred over (all

others in) the worlds,

87. and from among their forefathers and their descendants and their brothers, and We chose them and We guided them to the straight path.

88. That's the guidance of Allah, He guides thereby whom He wills of His servants, and if they associate partners (with Allah), all that they used to do would become fruitless for them.

89. Those were the persons to whom We gave the book (law) and the judgment and the prophet hood; but if these do not believe in it, then We have entrusted with it, a people who will not be infidels to it.

90. Those were the persons whom Allah guided, therefore follow (religion) according to their guidance. Say, "I do not ask you for any reward for it; it is nothing but a reminder for the worlds." (R 10)

91. And they did not estimate Allah with the estimation due to Him when they said, "Allah did not send down anything on man." Say, "Who (then) sent down the book with which Musa had come, (in which there was) light and guidance for mankind, of which you have made (written) pages, (part of) which you manifest while you hide much, and (through which) you were taught that which you did not know, you and your forefathers?" Say, "Allah," then leave them sporting in their involvement (of vain talk).

92. And this book (Quran too), We have sent down, (it is) blessed, confirming those (Divine books) which were before it, that you may warn the mother of cities(Mecca) and those around it; and those who believe in the hereafter believe in it and they are guardians of their worship (salat).

93. And who is more unjust than he who forges a lie against Allah or says, "Communication has come to me," when he has not been communicated with anything, and he who says, "I can (also) bring down the like of that which Allah has sent down." Could you but see when the unjust are engulfed in (the sufferings of) death and the angels stretch their hands (saying), "Bring out your

souls. (This) day you will be rewarded with a shameful punishment because you used to speak about Allah (something) other than the truth, and you used to consider yourselves great with regard to (the acceptance) of His signs."

94. And now you have come to Us alone as We had created you the first time, and you have left behind your backs (all) that We bestowed upon you, and We do not see with you your mediators (about) whom you claimed that they would be partners in your (affairs), (all the ties) between you have been cut off and that which you used to claim (as dependable) has gone away from you. (R 11)

95. (It is) certainly Allah Who splits the grain and the date-stone (seed). He brings out the living from the dead and He brings out the dead from the living. That is Allah, then how are you turned away (from the truth)?

96. Splitter of the day break, and He has made the night for rest and the sun and the moon for keeping an account (of time). That is the programme of the Mighty, the Knowing.

97. And He it is Who made for you the stars that you may guide yourselves by (using) them in the darkneses of the land and the sea. We have detailed the signs for a people who have knowledge.

98. And He it is Who has produced you from a single soul, then (appointed for you) a place/time for staying (life) and a place/time for departure (death). We have detailed the signs for a people who have understanding.

99. And He it is Who sends down water from the sky, then We bring out through it vegetation of every kind, then We bring out from it green (crop) from which We bring out grain piled up; and of the date palms, of the sheaths of it, come forth clusters of dates within reach; and gardens of grapes and olives and pomegranates, similar and dissimilar. Look at its fruit when they bear fruit and its ripening. In these there are certainly signs for a people who believe.

100. And they make the jinn partners of Allah, whereas He created them, and they falsely

attribute to Him sons and daughters without (having any) knowledge, glory be to Him and Highly Exalted is He above what they describe (about Him). (R 12)

101. Originator of the skies and the earth. How can He have a son when He has no consort? And He created everything and He is the Knower of everything.

102. That is Allah your Fosterer, there is no god except Him, Creator of everything, so serve Him, and He is the Trustee over everything.

103. Vision cannot comprehend Him, but He comprehends vision, and He is the Subtlety Informed.

104. Visual Proofs have come to you from your Fosterer, so whoever sees, then it is for (the good of) his own soul and whoever is blind then (the harm of it) is on him (alone), and I am not a protector over you.

105. And thus do We repeat the signs that they may say, "You have read," and that We may make it clear for a people who have knowledge.

106. Follow that which is communicated to you from your Fosterer, there is no god except Him and keep away from the polytheists.

107. And had Allah willed they would not have associated partners (with Him) and We have not made you a protector over them nor are you a trustee over them.

108. And do not abuse those whom they pray to, besides Allah, lest, exceeding the limits, they abuse (back) Allah unknowingly. Thus have We made fair seeming to every community, their deeds, then to their Fosterer will be their return and He will inform them of that which they used to do.

109. And they swear by Allah with their strong oaths, that if a sign comes to them they will

definitely believe in it. Say, "Signs are only with Allah." And what will make you realize that (even) when the (sign) comes, they will not believe.

110. And We will turn their hearts and their eyes since they did not believe in it the first time, and We will leave them blindly wandering on in their rebellion. (R 13, P 7)

111. And even if We had sent down angels to them, and the dead had spoken to them, and We had gathered for them every thing in front of them, (even then) they would not believe unless Allah wills it, and the majority of them is ignorant.

112. And thus We have made for every prophet an enemy, devils (from among the) human beings and the jinn, some (of them) communicating to others (through) decoratively deceptive language, and had your Fosterer willed they would not have done it, so leave alone, them and that which they forge,

113. so that the hearts of those who do not believe in the hereafter may incline to it, and that they may be pleased with it and that they may earn that which they are going to earn.

114. Shall I then seek (as) a judge (someone) other than Allah, when He it is Who has sent down the book (law) to you detailing (judgment)? And those to whom We gave the book know that it has been sent down from your Fosterer, (and it) contains the truth, so do not be of those who doubt (it).

115. And perfected is the word of your Fosterer in truth and justice. None can change His words and He is the Hearing, the Knowing.

116. And if you obey most of those who are in the earth, they will send you astray from the way of Allah, they follow nothing but conjecture and they do nothing but lie.

117. Your Fosterer certainly knows best, him who goes astray from His way, and He knows best those who are guided.

118. So eat of that on which Allah's name has been mentioned if you are believers in His signs.

119. And why should you not eat of that on which Allah's name has been mentioned when He has explained to you what He has made unlawful for you, except that you become helpless by necessity to (eat) it? And certainly there are many who, without having (any) knowledge, lead (people) astray (only on the basis) of their desires, and your Fosterer certainly knows best those who exceed the limits.

120. And forsake sin (whether) open or secret, those who earn sin will certainly be rewarded for that which they used to earn.

121. And do not eat from that on which Allah's name has not been mentioned and that is certainly transgression. And the devils certainly communicate to their friends that they should dispute with you, and if you obey them then you will certainly become polytheists. (R 14)

122. Is he who was dead, then We gave him life and made for him a light by which he walks among people, like him whose likeness is (like one) in darkneses from where there is no (way of) coming out? Thus, that which the infidels do, is made fair seeming to them.

123. And thus We have made in every city, (its) great ones its criminals that they may plan therein, and they do not plan but against their own souls but they do not perceive.

124. And when there comes to them a sign, they say, "We will never believe unless we are given the like of that which was given to the messengers of Allah (earlier). Allah knows best where He should place His message. Humiliation from Allah and severe punishment will befall those who are criminals, for that which they used to plan.

125. So, (for) whomsoever Allah intends that He should guide him, He opens his bosom for Islam, and (for) whomsoever He intends that He should leave him straying, He makes his bosom close and narrow as if he were ascending in the sky (when one gets suffocated due to lack of oxygen).

Thus Allah lays uncleanness on those who do not believe.

126. And this is the straight path of your Fosterer. We have detailed the signs for a people who are mindful.

127. For them there will be a home of peace with their Fosterer and He will be their Guardian because of that which they used to do.

128. And one day He will gather them all together, "O assembly of jinn ! you indeed sought many of the human beings." And their friends from among the human beings will say, "Our Fosterer ! some of us profited through others and we have reached our term which You termed for us." He will say, "The fire is your home, therein you will stay," except as Allah wills, your Fosterer is certainly Wise, Knowing.

129. And thus We make some of the unjust turn to others because of that which they used to earn.

(R 15)

130. "O assembly of jinn and human beings ! did there not come to you messengers from among you, narrating to you My signs and warning you of the meeting of this day of yours?" They will say, "We bear witness against ourselves." And the life of this world deceived them and they will bear witness against themselves that they used to be infidels.

131. That is because your Fosterer does not destroy (any) city unjustly while its people are unaware (of the message).

132. And for everyone are grades in accordance with that which they do and your Fosterer is not unaware of what they do.

133. And your Fosterer is Independent, Possessor of mercy, if He wills He can remove you and appoint whom He wills as successors after you, as He produced you from the descendants of other people.

134. That which you are promised will certainly come to pass and you cannot defeat (it).

135. Say, "O my people ! work on whatever lines you choose to, I too am working, but you will come to know for whom (of us) will the home (of the hereafter) be the (good) end, the unjust will certainly not be successful.

136. And they set aside a portion for Allah from that which He has produced of tilth (crop) and cattle and say, "This is for Allah," with their assertion. "And this is for our partners." But that which is for their partners does not reach Allah and that which is for Allah reaches their partners. Evil is (the way in) which they judge.

137. And thus their partners have made fair seeming to many of the polytheists the killing of their children, that they may destroy them and that they may cause confusion for them (in) their religion, and had Allah willed they would not have done it. So leave alone, them and that which they forge.

138. And they say, "These are the cattle and tilth forbidden, none shall eat them except whom we will." Thus they assert. And (there are) cattle whose backs are made unlawful and cattle over which they do not mention the name of Allah, forging (a lie) against Him. He will requite them because of that which they used to forge.

139. And they say, "That which is in the wombs of these cattle is exclusively for our males and it is unlawful for our wives, but if it is born dead, then they are partners in it. He will reward them for their description, He is certainly Wise, Knowing.

140. They who have killed their children foolishly without knowledge are at a loss and (those who) have made unlawful that which Allah has provided for them, forging (a lie) against Allah, they have gone astray and they are not guided. (R 16, P 7 ¼)

141. And He it is Who produced gardens raised on structures of pillars (like vine yards) and not

raised, and the date palms and the vegetation differing in the food (prepared from) them and the olive and the pomegranates similar and dissimilar. Eat of its fruit when it bears fruit and give the (charity) due thereof on the day of its harvest and do not be extravagant, He certainly does not like the extravagant.

142. And of the cattle some are for carrying burden and some for slaughter (food). Eat of that which Allah has provided for you and do not follow the footsteps of the devil, he is certainly your open enemy.

143. Eight pairs, two of sheep and two of goats, say, "Has He made unlawful the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful."

144. And two of camels and two of cows, say, "Has He made unlawful the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah directed you with this?" So who is more unjust than him who forges a lie against Allah to mislead human beings without knowledge? Allah certainly does not guide the unjust people." (R 17)

145. Say, "I do not find in that which is communicated to me, anything made unlawful for an eater to eat except that it be what has died of itself, or flowing blood, or flesh of swine, for that is certainly unclean; or exceeding the limits (by) invoking on the (food, the name of someone) other than Allah; but whoever is helplessly necessitated (to eat), neither desiring nor exceeding the limits, then your Fosterer is certainly Protectively Forgiving, Merciful.

146. And on those who were Jews We had made unlawful every animal having claws, and of oxen and sheep We had made unlawful to them the fat of both, except that which adhered to their backs or the intestines or that mixed with the bone. We rewarded them with that because of their rebellion and We are certainly the Truthful.

147. So if they deny you, then say, "Your Fosterer is the Possessor of omnipresent mercy, but His punishment will not be turned away from people who are criminals."

148. Those who associate partners (with Allah) will say, "Had Allah willed we would not have associated partners (with Allah) nor our forefathers nor we would have made anything unlawful (by ourselves)." Thus did those before them deny, till they tasted Our punishment. Say, "Do you have any knowledge, then bring it out for us, you follow nothing but conjecture and you do nothing but lie."

149. Say, "Then Allah's is the argument (that makes one) reach (the final conclusion); so had He willed He would have guided all of you."

150. Say, "Come, bring your witnesses who should bear witness that Allah has made this unlawful." But if they bear witness, you do not bear witness with them, and do not follow the desires of those who deny Our signs and those who do not believe in the hereafter and make (others) equal to their Fosterer. (R 18)

151. Say, "Come I will read to you that which your Fosterer has made unlawful for you: (It is unlawful) that you should associate any partner with Him. And (you) should be good to parents and you should not kill your children because of (the fear of) poverty, We provide for you and for them too, and (you) should not go near indecencies (both) those of them which are open and those which are secret and (you) should not kill a soul (anyone, the killing of) whom Allah has made unlawful except in the cause of justice. That He directs you with, that you may understand.

152. And you should not go near the wealth of the orphan, except in (a manner) that is best (having good intention), till the (orphan) reaches his (age of) maturity, and you should give back full measure and weight, with justice. We do not task a soul except to its capacity. And when you speak then (you) should be just, even if it be (against) a relative, and fulfill the agreement with Allah. That He directs you with, that you may be mindful.

153. And that, this is My path, straight, so follow it and do not follow other ways which will part you from His way. That He directs you with, that you may guard (against evil)."

154. Then We gave the book to Musa, complete for him who would do good, and an explanation of everything, and a guidance and mercy, that they may believe in the meeting with their Fosterer. (R 19)

155. And this is a blessed book which We have sent down, so follow it and guard (against evil) that you may be dealt with mercifully,

156. lest you should say, that, "The book was sent down only to two parties before us and we were unaware of what they read,"

157. or you should say, "Had the book been sent down to us we would have been better guided than them." So a clear proof has come to you from your Fosterer, with guidance and mercy. Then who is more unjust than he who denies the signs of Allah and turns away from them. We will reward, those who turn away from Our signs, with an evil punishment because they used to turn away.

158. Do they wait for anything else than that the angels should come to them or your Fosterer should come or some signs of your Fosterer should come. The day some signs of your Fosterer come, the believing of a soul (anyone, after seeing the signs on that day) will not profit him who neither believed earlier nor earned good through his belief. Say, "(All of you) wait, we too are certainly waiting."

159. Those who divide their religion and become sects, you have nothing to do with them in anything, their affair is only with Allah, later He will inform them of what they used to do.

160. Whoever comes with (one) good then (the reward) for him is ten (times) like it and whoever comes with (one) evil, he will be rewarded only with the like of it and they will not be dealt with unjustly.

161. Say, "My Fosterer has certainly guided me to the straight path (leading to) the established religion (consisting of) the religious dictates of Ibrahim the upright, and he was not of the

polytheists."

162. Say, "My worship (salat) and my sacrifice and my life and my death are for Allah, the Fosterer of the worlds,

163. He has no partner and this I am commanded, and I am the first of those who submit (as Muslims)."

164. Say, "Shall I seek a fosterer other than Allah, when He is the Fosterer of everything? And every soul earns only against itself, and no bearer of a burden will bear the burden of another, then to your Fosterer will be your return, and He will inform you of that in which you differed."

165. And He it is Who made you successors of the earth, and raised the grades of some of you above others that He may test you through that which He has given you. Your Fosterer is certainly Quick in requiting while He is (also) Protectively Forgiving, Merciful. (R 20, P 7 ½)

7. THE HEIGHTS (Al – A'raf)

In the name of Allah, the Beneficent, the Merciful.

1. Alif Laam Miim Saad.

2. (This Quran is) a book sent down to you, so that through it you may warn (people), so let there be no difficulty in your heart on account of it, and it is reminder for the believers.

3. Follow that which is sent down to you from your Fosterer and do not follow friends besides Him, little is it that you mind.

4. And how many a city We destroyed, so Our punishment came to it by night or while they slept in the afternoon.

5. And when Our punishment came to them, their cry was nothing except that they said, "We were certainly unjust."
6. So We will definitely question those to whom We sent (Our messengers) and We will definitely question the messengers.
7. Then We will definitely narrate to them with knowledge because We were never absent.
8. And the weighing on that day will be true (correct). Then as for him whose weight (of good deeds) will be heavy, then those will be the persons who will be successful.
9. And as for him whose weight (of good deeds) will be light, then those will be the persons who will cause loss to themselves because they used to be unjust to Our signs.
10. And We have established you in the earth and We have made therein (means) of your livelihood, (but) the gratitude which you express is little. (R 1)
11. And We indeed created you (mankind) then gave you a form, then We said to the angels, "Bow down to Adam," so they bowed down except Iblis, he was not of those who bowed down.
12. He (Allah) said, "What prevented you, that you did not bow down when I commanded you?" He (Iblis) said, "I am better than him, You created me from fire whereas You created him from clay."
13. He (Allah) said, "Then go down from it, because it does not befit you that you should consider yourself great in it, so get out, you are certainly of those who are degraded."
14. He (Iblis) said, "Give me time till they are raised (after death on the day of resurrection)."
15. He (Allah) said, "You are certainly of those who are given time."

16. He (Iblis) said, "Because You have removed me from the way, I will definitely sit waiting for them (human beings) on Your straight path,

17. then I will definitely come to them from before them and from behind them and from their right hand side and from their left hand side, and You will not find the majority of them grateful."

18. He (Allah) said, "Get out of it, disgraced, driven away, whoever of them follows you, I will definitely fill hell with all of you."

19. "And O Adam ! you and your wife dwell in the garden and eat from wherever you will, but do not go near this tree, for then you will be of the unjust."

20. But the devil whispered to them both, so as to make manifest to them that which was hidden from them of their shame, and said, "Your Fosterer has forbidden you this tree only (for the reason that after eating it), both of you will become angels or become immortals."

21. And he swore to them both, "I am certainly a sincere adviser to you."

22. Thus he caused them to fall through his deceit. So when they tasted of the tree their shame became manifest to them* and they both began to cover themselves with the leaves of the garden, and their Fosterer called out to them, "Did I not forbid you both (from going near) that tree and tell you both that the devil is certainly your open enemy?" *Probably earlier to this they too, like the animals, were not conscious of shame.

23. They said, "Our Fosterer ! we have been unjust to ourselves and if You do not protectively forgive us and have mercy on us we will definitely be of those who are at loss."

24. He (Allah) said, "Go down, some of you will be the enemies of others, and there is a place of stay and provision for you in the earth till a time."

25. He (Allah) said, "In it you will live and in it you will die and from it you will be brought out."

(R 2)

26. O children of Adam ! We have sent down to you clothing for hiding your shame and for good appearance, and clothing that guards (against evil), that is the best. That is of the signs of Allah that they may be mindful.

27. O children of Adam ! do not let the devil tempt you as (he tempted and) got your parents (Adam and Hawwa driven) out of the garden, pulling off from both of them their clothing to show them their shame; he sees you, he and his tribe, from a place where you cannot see them. We have certainly made the devils friends of those who do not believe.

28. And when they do anything indecent they say, "We found our fathers doing this and Allah has commanded us to do it." Say, "Allah certainly does not command anything that is indecent. Do you say about Allah that which you do not know?"

29. Say, "My Fosterer commands justice and (that you) set right your attention at every time/place of prostration (worship) and (then) pray to Him making religion exclusively for Him. You will return, in the manner in which He originated you.

30. A party has He guided while (another) party, error is due on them (because) they have taken the devils as their friends besides Allah and they think that they are (rightly) guided."

31. O children of Adam ! take (care of) your adornment (in dress) at every time/place of prostration (worship) and eat and drink and do not be extravagant, He certainly does not like those who are extravagant. (R 3)

32. Say, "Who has made unlawful the adornment and the good things from the provision of Allah which He has brought forth for His servants?" Say, "For those who believe, these are (the provisions) in the life of this world, (and they will be) exclusively (for them, on the) day of

resurrection." Thus do We detail Our signs for a people who know.

33. Say, "My Fosterer has made unlawful only the indecencies, those of them which are apparent and those which are secret, and sin, and rebellion without having the right to do so, and that you associate with Allah that for which He has not sent down any authority, and that you say about Allah that which you do not know."

34. And for every community there is a (fixed) term, so when (the end of) their term comes they will neither be able to postpone the time nor advance it.

35. O children of Adam ! whenever there come to you messengers from among you, narrating to you My signs, then whoever guards (against evil) and amends, then there will neither be any fear on them nor will they grieve.

36. And those who deny Our signs and (turn away) from them considering themselves great, those are the inhabitants of the fire, they will stay in it.

37. So who is more unjust than he who forges a lie against Allah or denies His signs? Those are the persons whose portion of (that which is written in) the book (as destiny) will reach them till Our messengers come to them to take them back (at the time of their death), (when) they will say, "Where are those whom you used to pray to, besides Allah?" They will say, "They have gone away from us," and they will bear witness against themselves that they were infidels.

38. He will say, "Enter the fire with the communities which have passed away before you, from among the jinn and human beings." Whenever a community enters, it will curse its sister, (earlier community) until they follow each other into it, all together. The later of them will say regarding the former of them, "Our Fosterer ! these led us astray, so give them double punishment of the fire." He (Allah) will say, "For everyone there is double (punishment) but you do not know."

39. And the former of them will say to the later of them, "So there is no preference for you over us, therefore taste the punishment for that which you used to earn." (R 4)

40. Those who deny Our signs and (turn away) from them considering themselves great, the gates of the sky will certainly not be opened for them and they will not enter the garden until the camel passes the eye of the needle, and thus do We reward the criminals.

41. For them there will be a bed * in hell and coverings from above them, and thus do We reward the unjust. * Habitation

42. And those who believe and do righteous works, We do not task a soul (anyone) but to its capacity, those are the inhabitants of the garden, they will stay in it.

43. And We will remove whatever of ill-feeling would be there in their hearts, rivers will flow beneath them and they will say, "Praise is due only for Allah, Who guided us to this and we would not have been guided had Allah not guided us. Messengers of our Fosterer indeed came to us with the truth." And it will be called out to them, that: "This is the garden, you have been made to inherit it because of that which you used to do." (P 7 ¾)

44. And the inhabitants of the garden will call out to the inhabitants of the fire (saying) that, "We have found that which our Fosterer promised us, to be true, so have you (too) found that which your Fosterer promised you, to be true?" They will say, "Yes." Then an announcer will announce among them that: "Curse of Allah is on the unjust,

45. who turn away (people) from the way of Allah and seek to make it crooked and they are rejecters of the hereafter."

46. And between them (there will be) a veil, and on the heights (from where one can recognise), there will be men who will recognise everyone by their marks and they will call out to the inhabitants of the garden (saying) that, "Peace be on you all." They would not have (yet) entered it though they would be in the hope (of entering it).

47. And when their eyes will turn towards the inhabitants of the fire, they will say, "Our Fosterer

! do not place us with the unjust people." (R 5)

48. And the inhabitants of the heights (from where one can recognise), will call out to the men whom they would recognise by their marks, saying, "Your collections (hoardings) and that in which you considered yourselves great, have not saved you (from the punishment)."

49. Are these the persons about whom you swore that Allah will not bestow them with His mercy? Enter the garden, there will neither be any fear on you nor will you grieve.

50. And the inhabitants of the fire will call out to the inhabitants of the garden (saying) that, "Pour out on us water or (something) of that which Allah has provided you." They will say, "Allah has certainly forbidden both (the things) for the infidels,

51. who took their religion as sport and pastime and the life of the world deceived them." So this day We will forget them as they forgot the meeting of this day of theirs, and because they used to knowingly reject Our signs.

52. And We have indeed bestowed them with a book which We have explained in detail on (the basis of) knowledge, a guide and a mercy for a people who believe.

53. Do they wait for anything else than the fulfillment (of the promise made in the book)? The day its fulfillment comes, those who had forgotten it earlier will say, "Messengers of our Fosterer had indeed come with the truth. So are there any mediators for us, that they may mediate for us or could we be sent back so that we may do something other than that which we used to do?" They have indeed caused loss to themselves and that which they used to forge has gone away from them. (R 6)

54. Your Fosterer is certainly Allah Who created the skies and the earth in six periods, then He set the balance on the throne (of the universe) { 1 }. He makes the night to cover the day, which (i.e. the day) seeks the (night) rapidly (in succession). And the sun and the moon and the stars are compelled to follow His command. Is not His the creation and he command? Blessed be Allah the

Fosterer of the worlds.

55. Pray to your Fosterer humbly and secretly, He certainly does not like those who exceed the limits.

56. And do not act corruptly in the land after it has been set right. And pray to Him in fear and hope. Allah's mercy is certainly near those who are doers of good.

57. And He it is Who sends the winds as bearers of good news before His mercy, until when they bring up a heavy cloud, (then) We drive it to a dead land, then We send down through it water, then We bring out through it fruits of every kind. Thus We bring out the dead. Perhaps you will be mindful.

58. And [from] the land which is good its vegetation comes out by the permission of its Fosterer and [from the land] which is bad nothing comes out except a little [vegetation]. Thus do We repeat the signs for a people who are grateful. (R 7)

59. We had sent Nuh to his people, so he said [to them], "O my people ! serve Allah, you have no god other than Him, I fear for you the punishment of the great day."

60. The leaders of his people said, "We certainly see you in clear error."

61. He said, "O my people ! there is no error in me but I am a messenger from the Fosterer of the worlds.

62. I convey to you the messages of my Fosterer and advise you, and I know from Allah that which you do not know.

63. What ! do you wonder that a reminder has come to you from your Fosterer through a man from among you, that he may warn you and that you may guard (against evil) and that you may be dealt with mercifully?"

64. But they denied him so We delivered him and those with him in the ship and We drowned those who denied Our signs, they were certainly a blind people. (R 8)

65. And to (the tribe of) Aad, (We had sent) their brother Hud. He said (to them), "O my people ! serve Allah, you have no god other than Him, will you not then guard (against evil)?"

66. The leaders of those who did not believe from among his people said, "We certainly see you in foolishness and we certainly think that you are of the liars."

67. He said, "O my people ! I am not in foolishness, but I am a messenger from the Fosterer of the worlds.

68. I convey to you the messages of my Fosterer and I am a trustworthy adviser to you.

69. What ! do you wonder that a reminder has come to you from your Fosterer through a man from among you that he may warn you? And remember when He made you successors after the people of Nuh and caused you to grow into an extensive creation (nation), so remember the bounties of Allah that you may be successful."

70. They said, "Have you come to us (to tell us) that we should worship Allah alone and leave off (worshipping) that which our forefathers worshipped? Then bring to us that with which you threaten us, if you are of the truthful.

71. He said, "Uncleanliness and anger from your Fosterer have already fallen on you. What ! do you dispute with me about names which you have named, you and your forefathers, for which Allah has not sent down any authority, then wait, I (too), with you, will be one of those who wait."

72. So We delivered him and those with him by mercy from Us and We cut off the roots of those who denied Our signs and were not believers. (R 9)

73. And to (the tribe of) Samood (We had sent) their brother Salih. He said (to them), "O my people! serve Allah, you have no god other than Him, clear proof has indeed come to you from your Fosterer, this is the she-camel of Allah, a sign for you, so leave her to pasture in Allah's earth and do not touch her to harm (her), otherwise a painful punishment will seize you.

74. And remember when He made you successors after Aad and settled you in the earth, you build palaces in its plains and carve out houses in the mountains, so remember the bounties of Allah and do not cause disturbance in the earth being corrupt."

75. The leaders of his people who considered themselves great, said to those who believed from among those who were considered weak, "Do you surely know that Salih is a messenger from his Fosterer?" They said, "Certainly, we are believers in that with which he has been sent."

76. Those who considered themselves great said, "We do not believe in that which you believe."

77. So they killed the she-camel and revolted against the commandment of their Fosterer and (then) they said, "O Salih ! bring on us what you threaten us with, if you are of the messengers (sent by Allah)."

78. So the earthquake took hold of them, thus they became motionless in their houses.

79. Then he (Salih) turned away from them and said, "O my people ! I had conveyed to you the message of my Fosterer and given you good advice but you do not love good advisers."

80. And (We had sent) Lut, when he said to his people, "What ! do you commit an indecency which no one in the worlds has committed before you?

81. You come to men with lust besides women. No ! you are an extravagant people."

82. And the answer of his people was nothing except that they said, "Send them out of your city, they are people who want to be clean."

83. So We delivered him and his followers except his wife, she was of those who stayed behind.

84. And We rained on them a rain, then see how the end of the criminals was (brought about).

(R 10)

85. And to Midian (We had sent) their brother Shuaib, he said, "O my people ! serve Allah, you have no god other than Him. Clear proof has come to you from your Fosterer so give back full measure and weight, and (with regard to) goods, do not give to people anything which is less than what is due to them, and do not cause corruption in the earth after it has been set right. That is the best for you if you are believers.

86. And do not sit on every road threatening and turning away from the way of Allah him who believes in Him, and seeking to make it crooked, and remember when you were few then He multiplied you, and see how the end of the corrupt was (brought about).

87. And if there is a party among you which believes in that which I am sent with and there is another party which does not believe, then be patient until Allah judges between us and He is the Best of judges." (P 8)

88. The leaders of those who considered themselves great among his people said, "We will definitely send you out from our city, O Shuaib, and (also) those who believe with you or else you should return to our religious dictates." He said, " Even though we dislike it?

89. We would forge a lie against Allah, if we return to your religious dictates after Allah has delivered us from it. And it is not for us to return to it unless Allah our Fosterer wills. Our Fosterer's knowledge extends over everything, we trust in Allah. Our Fosterer ! decide between us and our people with truth and You are the Best of judges."

90. And the leaders of those who did not believe from among his people said, "If you follow Shuaib then you will certainly be losers."

91. So the earthquake took hold of them, thus they became motionless in their houses.

92. Those who denied Shuaib became as though they had not lived therein, who denied Shuaib, they were the losers.

93. So he turned away from them and said, "O my people ! I had conveyed to you the messages of my Fosterer and given you good advice, then how should I feel sorry for a people who reject?"

(R 11)

94. And We did not send a (single) prophet to any city but We seized its people with distress and harm that they may humble themselves.

95. Then We changed the evil for good, until (the good became) surplus and they said, "(Such) harm and happiness did afflict our forefathers (too)," then We seized them suddenly while they did not perceive.

96. And had the people of the cities believed and guarded (against evil), We would have opened on them blessings from the sky and the earth, but they denied, so We seized them on account of what they used to earn.

97. Are the people of the cities then secure from the distress that could come from Us on them at night while they are asleep?

98. Or are the people of the cities secure from the distress that could come from Us on them in the day time while they are playing?

99. Are they then secure from Allah's pain? So no one feels secure from Allah's plan except the people who are losers. (R 12)

100. Is (history) not a (source of) guidance for those who inherit the earth after its (previous)

inhabitants (who were destroyed for their sins) that if We will, We can afflict them (too), for their sins, and set a seal on their hearts so that they would not be able to hear?

101. Those (are) the cities from whose histories We narrate to you, and their messengers had come to them with clear proofs, but they would not believe in that which they had denied earlier. Thus does Allah set a seal on the hearts of the infidels.

102. And We did not find in most of them (faithfulness) in(their) agreement and We found most of them to be transgressors.

103. Then after them, We sent Musa with Our signs to Firawn and his leaders, but they were unjust to them, so see how the end of the corrupt was (brought about).

104. And Musa said, "O Firawn ! I am a messenger from the Fosterer of the worlds.

105. (It is) incumbent upon (me) that I should not speak anything about Allah except the truth. I have come to you with clear proof from your Fosterer so send the children of Israel with me."

106. He (Firawn) said, "If you have come with a sign (from Allah) then bring it, if you are of the truthful."

107. So he (Musa) threw his staff, when it became a clear serpent,

108. and he drew forth his hand, when it became white for those who were seeing. (R 13)

109. The leaders of Firawn's people said, "This is certainly a learned magician,

110. he intends to drive you out of your land, so what do you advise?"

111. They said, "Keep him and his brother (waiting in) hope, meanwhile send collectors into the cities,

112. that they may come to you with every learned magician."

113. And the magicians came to Firawn, saying, "There should certainly be a reward for us if we are victors."

114. He said, "Yes, and you will be of those who are near (to me)."

115. They said, "O Musa ! will you throw (show your magic first) or shall we be the first to throw?"

116. He said, "You throw (first)." So when they threw, they cast a magic on the eyes of the people and sought to frighten them, and they came out with a great magic.

117. And We communicated to Musa that: "Throw your staff," so when it swallowed that which they had falsely devised,

118. the truth was established and what they did was falsified.

119. Thus they were defeated there and they returned degraded.

120. And the magicians were made to fall down prostrate,

121. saying, "We believe in the Fosterer of the worlds,

122. Fosterer of Musa and Harun."

123. Firawn said, "You believe in Him before I permit you? This is certainly a plan you have planned in the city so that you may drive out of it, its people, but you will know,

124. I will definitely have your hands and your feet cut off from opposite sides, then I will

definitely have you crucified all together."

125. They said, "We will anyhow return to our Fosterer,

126. and you do not take vengeance on us except (for the reason) that we believed in the signs of our Fosterer when they came to us. Our Fosterer ! pour out patience on us and take us back (make us die) as Muslims." (R 14)

127. And the leaders of the people of Firawn said, "Will you leave Musa and his people to cause corruption in the land and to leave you and your gods?" He said, "We will have their sons killed and leave their women alive, and we certainly have power over them."

128. Musa said to his people, "Seek the help of Allah and be patient, the earth is certainly Allah's, He makes it to be inherited by whomever He wills from among His servants, and the end is (good) for those who guard (against evil)."

129. They said, "We were harmed before you came to us and (even) after you came to us." He said, "It may be that your Fosterer will destroy your enemy and make you successors in the land, then see how you act." (R 15)

130. And We indeed seized Firawn's people with famine and reduction of fruits that they may be mindful.

131. So when good befell them, they said, "This is due to us," and when evil befell them, they ascribed it to the ill-luck of Musa and those with him. Beware ! their ill-luck is only with Allah, but the majority of them does not know.

132. And they said, "Whatever sign you may bring to us, to influence us with its magic, we will not believe in you."

133. So We sent on them the flood and the locusts and the lice and the frogs and the blood, signs

explaining in detail (the power of Allah), but they considered themselves great and they were a criminal people.

134. And whenever the penalty befell them they said, "O Musa ! pray for us to your Fosterer by virtue of His agreement with you, if you remove the penalty from us we will definitely believe in you and we will definitely send the children of Israel with you."

135. But whenever We removed the penalty from them for a term which they had to reach, then they broke (the promise).

136. So We inflicted retribution on them and drowned them in the flowing water (of the sea) because they denied Our signs and were heedless of them.

137. And We made those people who were considered to be weak, inherit the eastern parts of the land and the western parts thereof which We had blessed, and the good word of your Fosterer was fulfilled for the children of Israel because of their patience. And We destroyed that which Firawn and his people had built and that which they had erected. (P 8 ¼)

138. And We took the children of Israel across the sea. Then they came across a people who were devoted to their idols. They said, "O Musa ! make for us a god like the gods they have," he said, "You are certainly an ignorant people,

139. (as for) these, (the idol worship) in which they are (involved) will certainly be destroyed and that which they are doing is false."

140. He said, "Should I seek for you, a god other than Allah, when He has favoured you above the worlds?"

141. And (remember) when We delivered you from the people of Firawn who afflicted you with an evil punishment : they killed your sons and left alive your women, and in that there was a great trial (for you) from your Fosterer. (R 16)

142. And We appointed for Musa thirty nights and completed them with ten (more), so he completed forty nights (as) the time appointed by his Fosterer. And Musa said to his brother Harun, "Succeed me (to be in charge, in my absence), of my people, and set right (things) and do not follow the way of those who are corrupt."

143. And when Musa came at the time/place appointed by Us and his Fosterer spoke to him, he said, "My Fosterer ! show me (Yourself) that I may look at You." He said, "You cannot see Me, but look at the mountain, so if it stays in its place then you will (be able to) see Me." So when his Fosterer unveiled Himself to the mountain, He made it crumble to pieces and Musa fell down senseless. Then when he recovered he said, "Glory be to You ! I turn to You (for mercy) and I am the first of the believers."

144. He said, "O Musa !I have chosen you above mankind by (selecting you for delivering) My messages and by My speaking (to you), so take hold of that which I give you and be of those who are grateful."

145. And We prescribed for him in the tablets, admonition regarding everything and explanation of everything (saying), "So take hold of it with strength and command your people to take hold of it in the best (manner), I will show you the home of the transgressors.

146. I will turn away from My signs those who exhibit greatness in the earth without having the right to do so, and even if they see every sign they will not believe in it, and if they see the right way, they will not take it as (their) way, but if they see the way of error, they will take it as (their) way. That is because they denied Our signs and were heedless of them.

147. And those who deny Our signs and the meeting of the hereafter, their deeds are fruitless. Will they be rewarded for anything other than that which they used to do?" (R 17)

148. And the people of Musa, after he (had left), took (for worship) the (mere) body of a calf (which they had made) from their ornaments, the (calf) had a hollow sound. Did they not see that

it could neither speak to them nor guide them (to the right) way? They took it (for worship) and they were unjust.

149. And when they repented and saw that they had gone astray, they said, "If our Fosterer does not have mercy on us and protectively forgive us, we will definitely be of those who are losers."

150. And when Musa returned to his people, angry and grieved, he said, "Evil is that with which you succeeded me after me. Did you (wish to) hasten the command of your Fosterer?" And he put down the tablets and seized his brother by the head, dragging him towards himself. He said, "Son of my mother ! the people certainly considered me weak and almost killed me, so do not make the enemies rejoice over me and do not place me with the people who are unjust."

151. He said, "My Fosterer ! protectively forgive me and my brother and admit us into Your mercy and You are the Most Merciful of those who are merciful." (R 18)

152. Those who took the calf (for worship), anger from their Fosterer will certainly reach them and (also) disgrace in the life of this world. And thus do We reward those who invent lies.

153. And those who do evil works then repent after that and believe, your Fosterer, after that, is certainly Protectively Forgiving, Merciful.

154. And when the anger of Musa calmed down, he took up the tablets, and in its inscription there was guidance and mercy for those who were afraid of their Fosterer.

155. And Musa chose seventy men from his people for Our appointed time/place, then when the earthquake took hold of them, he said, "My Fosterer ! if You had willed You could have destroyed them before along with me. Will You destroy us for what the fools among us did? This is nothing but Your testing (us), through it You lead astray whom You will and You guide whom You will, You are our Guardian, therefore protectively forgive us and have mercy on us and You are the Best of those who protectively forgive.

156. And prescribe for us good in this world and in the hereafter, we certainly turn to You." He said, "I afflict with My punishment whom I will, whereas My mercy extends over everything, so I will prescribe it for those who guard (against evil) and give charity (zakat) and those who believe in Our signs,

157. Those who follow the messenger, the unlettered prophet about whom they find recorded in the Torah and the Injeel (which are) with them, (that) he will enjoin upon them that which is recognised (as good) and forbid them from that which is not recognised (as good) and make lawful for them the good things and make unlawful on them the bad things and remove from them their burden and the chains which were upon their (necks), then those who believe in him and honour him and help him and follow the light that is sent down with him, those are the successful persons." (R 19)

158. Say (Muhammed), "O mankind ! I am certainly a messenger of Allah to you all, Whose is the kingdom of the skies and the earth, there is no god but He, He brings to life and causes to die." So believe in Allah and His messenger, the unlettered prophet who believes in Allah and His words, and follow him so that you may be guided.

159. And among the people of Musa there is a community which guides with truth and thereby they do justice.

160. And We divided them into twelve tribal communities. And We communicated to Musa, when his people asked him for water, to strike the rock with his staff; thus twelve springs gushed out from it, (and) all people came to know their drinking place. And We made the clouds to give shade over them and sent down on them manna and quails (saying), "Eat of the good things which We have provided for you." And they did not do injustice to Us but they were unjust to their own souls.

161. And when it was said to them, "Dwell in the city and eat from wherever you will, and say: put down from us our heavy burdens, and enter the gate prostrating, We will protectively forgive you your mistakes, We will give more to the doers of good,"

162. then those who were unjust from among them changed the word to something other than that which was said to them, so We sent on them a punishment from the sky because they were unjust.

(R 20)

163. And ask them about the city which was facing the sea, when they transgressed in (the matter of) Sabbath, when the fish came to them visibly on the day of the Sabbath and the day they did not keep the Sabbath, it (fish) did not come to them. Thus did We test them because they transgressed.

(P 8 ½)

164. And when a community from among them said, "Why do you admonish a people whom Allah would destroy or whom He would punish with a severe punishment?" They said, "(We admonish them so that) we may be free from blame (when we go back) to your Fosterer, (that we did our duty), and that they may guard (against evil)."

165. So when they forgot that with which they were reminded, We delivered those who forbade evil, and caught in an evil punishment, those who were unjust because they transgressed.

166. So when they revolted against that which they were forbidden, We said to them, "Be apes, despised."

167. And (remember) when your Fosterer announced that towards the day of resurrection He will definitely raise against them one who would inflict them with an evil punishment, your Fosterer is certainly Quick in requiting and He is (also) Protectively Forgiving, Merciful.

168. And We divided them in the earth (into) communities, of them (some) are righteous and of them (some) are other than that. And We tested them with good and evil that they may return (to the right path).

169. Then successors who succeeded after them inherited the book, they accepted the apparent good of this low (life) and said, "We will be forgiven." And if a similar apparent good (again) comes to them they would accept it. Was not a pledge taken from them (through) the book, that they should not say anything about Allah except the truth? And they read that which is in the (book). And the home of the hereafter is better for those who guard (against evil). Will you not then understand?

170. And those who hold fast by the book and establish worship (salat), We will certainly not waste the reward of the righteous.

171. And when We shook the mountain above them as if it were a covering and they thought that it would certainly fall on them, "Take hold with strength that which We have given you and remember that which is in it that you may guard (against evil)." (R 21)

172. And when your Fosterer took out their descendants from the backs of the children of Adam* and made them bear witness against themselves (saying), "Am I not your Fosterer?" They said, "Why not, we bear witness." (We took this testimony from you) lest you should say on the day of resurrection, "We were unaware of this." * Were they in the form of some specific genes of faith?

173. Or you should say, "Our forefathers associated partners (with Allah) before (us) and we were only their descendants (following their traditions) after them, will You destroy us for what the followers of falsehood did?"

174. And thus do We explain the signs so that they may return.

175. Read to them the news of him whom We gave Our signs but he slipped off from it, so the devil followed him up and he became of those who are led astray.

176. And had We willed We could have elevated him through it, but he clung to the earth and followed his desire, so his likeness is the likeness of the dog, if you attack it, breathes heavily with its tongue out. Such is the likeness of the people who deny Our signs, so narrate the narration that

they may reflect.

177. Evil is the likeness of the people who denied Our signs and were (thus) unjust to themselves.

178. Whom Allah guides, then he it is who is guided, and whom He leaves astray, those are the persons at loss.

179. And We have made for the hell many of the jinn and mankind, they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear, they are like cattle, no, they are more astray, those are the heedless persons.

180. And Allah's are the best names, so pray to Him thereby and leave alone those who are perverted regarding His names, they will be rewarded for what they did.

181. And among those whom We created, there is a community which guides (in accordance) with the truth and does justice thereby. (R 22)

182. And those who deny Our signs, We will catch them gradually, from where, they will not know,

183. and I give them time, My plan is certainly strong.

184. Have they not reflected? Their companion is not under the influence of a jinn, he is but a clear warner.

185. Have they not looked into the kingdom of the skies and the earth and everything which Allah has created and (come to the conclusion) that it may be that (the end of) their term has come near, then in which statement after this will they believe?

186. One whom Allah leaves in error, then there is no guide for him and He leaves them blindly

wandering on in their rebellion.

187. They ask you about the hour (of doom), when will it be anchored? * Say, "The knowledge of it is only with my Fosterer, it will not be unveiled at its appointed time by anyone except Him. It will be heavy (probably having high gravity) in the skies and the earth, it will not come on you but of a sudden." They ask you as If you were in search of its knowledge. Say, "The knowledge of it is with Allah only but the majority of mankind does not know." * Befall

188. Say, "I have no power to benefit or harm myself, (I have nothing) except that which Allah wills; and had I known the un seen I would have had abundance of good and evil would not have (even) touched me. I am but a warner and a conveyer of good news to people who believe." (R 23)

189. He it is Who created you from a single soul and made from it, its mate, to dwell with her. So when he covers her she bears a light burden and moves about with it, then when it becomes heavy they both pray to Allah their Fosterer, "If You give us a good (child) we will definitely be of those who are grateful."

190. But when He gives them a good (child) they associate with Him partners in that which He gave them, but Allah is high above that which they associate (with Him).

191. Do they associate (such) partners (with Allah) who do not create anything while they themselves are created?

192. And they have no power to help them nor can they help themselves.

193. And if you invite them towards guidance, they do not follow you, it is the same to you whether you invite them or you be silent.

194. Those whom you pray to, besides Allah, are certainly servants like you, so pray to them then let them respond to you if you are truthful.

195. Have they feet with which they walk, or have they hands with which they hold or have they eyes with which they see or have they ears with which they hear? Say, "Call upon (those whom you consider as Allah's) partners then plan and give me no time to wait.

196. My Guardian is certainly Allah, Who has sent down the book and He befriends the righteous.

197. And those, whom you pray to, besides Him, have no power to help you nor can they help themselves."

198. And if you invite them towards guidance they do not hear and you see them looking towards you but they do not see.

199. Take to pardon and enjoin that which is recognised (as good) and turn away from the ignorant.

200. And if the devil instigates you with an instigation then seek the protection of Allah, He is certainly Hearing, Knowing.

201. When those who guard (against evil), are touched by circulating evil thoughts from the devil, they remember (Allah), then they certainly see (aright).

202. And their brothers * pull them into error (and) then they do not cease. * Probably the devils associated with human beings

203. And when you do not come to them with a sign, they say, "Why have you not chosen (invented) it?" Say, "I follow only that which is communicated to me from my Fosterer. This (Quran) is (a collection of) insights from your Fosterer and a guidance and a mercy for a people who believe."

204. And when the Quran is recited listen to it and be silent that you may be dealt with mercifully.

205. And remember your Fosterer within yourself (soul/mind) humbly and with fear, and in words not loud, in the morning and the evening and do not be of the heedless ones.

206. Those who are near your Fosterer, certainly do not consider themselves great to serve Him and they glorify Him and prostrate before Him. (R 24, P 8 ¾)

8. THE SPOILS OF WAR (Al – Anfal)

In the name of Allah, the Beneficent, the Merciful.

1. They ask you about the spoils of war, say, "The spoils of war are for Allah and the messenger." So fear Allah and set right matters between yourselves and obey Allah and His messenger if you are believers.

2. Believers are only those whose hearts (are filled with) fear when Allah is mentioned, and when His signs are read to them, it increases them (in) faith and they put their trust in their Fosterer,

3. who establish worship (salat) and spend from that which We have provided them,

4. those are the believers in truth, for them there are ranks with their Fosterer and protective forgiveness and an honoured provision.

5. And a party of the believers certainly disliked the manner in which your Fosterer made you to go out of your house in the (cause of) truth.

6. They disputed with you about the truth after it had been made clear, as if they were being driven towards death and they were seeing (it).

7. And (remember), when Allah promised you (to grant victory at Badr over) one of the two parties, (assuring) that it will be yours, then (at that time) you liked that the one without weapons should be yours while Allah intended to prove true the truth by His words and to cut off the root of the infidels,

8. that He might prove true the truth and falsify the falsehood though the criminals disliked.

9. When you sought help from your Fosterer, He responded to you (saying), "I will certainly help you with one thousand of the angels following one another."

10. And Allah did not make it (anything) but a good news, that your hearts might be at peace through it. And there is no help except (that) from Allah, Allah is certainly Mighty, Wise. (R 1)

11. When He covered you with drowsiness (to bestow on you) peace from Him, and He sent down on you water from the sky to clean you thereby and remove from you the weakening uneasiness (caused by) the devil and to strengthen your hearts and thereby make (your) feet firm,

12. at that time your Fosterer communicated to the angels, "I am with you, so make firm those who believe, I will cast terror into the hearts of those who do not believe, then strike above their necks and strike off every finger-tip from them."

13. That was because they opposed Allah and His messenger, and whoever opposes Allah and His messenger, then Allah is certainly severe in requiting.

14. That if for you, so taste it, and (know) that the punishment of the fire is for the infidels.

15. O you who believe ! when you meet those who do not believe, marching (against you) for war, then do not turn your backs to them,

16. and whoever turns his back on that day, unless (it be for) altering his position (as a strategy)

for the war or to withdraw (to join his) group, then he indeed becomes deserving of the anger of Allah and his settling place is hell and it is an evil destination.

17. So you did not kill them but Allah killed them, and you did not throw when you threw but Allah threw, so that He might test the believers with a good test from Him, Allah is certainly Hearing, Knowing.

18. That is for you, and (know) that Allah is the Weakener of the plan of the infidels.

19. If you wanted a decision then the decision has come to you, and if you desist then it will be better for you and if you return then We (too) will return, and your group will not save you from anything though it may (consist of) many (people), because Allah is with the believers. (R 2)

20. O you who believe ! obey Allah and His messenger and do not turn away from him while you are hearing (him).

21. And do not be like those who said, "We heard," but they do not listen.

22. The worst of animals in the sight of Allah are certainly the deaf, the dumb who do not have sense.

23. And had Allah known any good in them, He would have made them to hear and (even) if He had made them to hear they would have turned back and they would have been of those who keep away.

24. O you who believe ! respond to Allah and to the messenger when he invites you to that which gives you life, and know that Allah comes between man and his heart and that, He it is towards Whom you will be gathered.

25. And guard yourselves against an affliction which will not fall exclusively on those who are unjust among you, and know that Allah is severe in requiting.

26. And remember when you were few and were considered weak in the land, fearing that people might kidnap you, then He gave you refuge and strengthened you with His help and provided you with good things that you may be grateful.

27. O you who believe ! do not betray Allah and His messenger nor knowingly betray your trusts.

28. And know that your wealth and your children are for (your) trial, and that it is Allah with Whom there is a great reward. (R 3)

29. O you who believe ! if you fear Allah He will assign to you (the power of) distinction (between right and wrong) and will wipe off from you (the ill effects of) your evils and protectively forgive you, and Allah is the Possessor of great grace.

30. And when those who do not believe, plan against you that they might confine you or kill you or drive you away, while they plan (this) Allah too plans and Allah is the Best of planners.

31. And when Our signs are read to them they say, "We have heard, if we will, we (too) can speak (on topic) like this, these are nothing but stories of the ancient."

32. And (remember) when they said, "O Allah ! if this is the truth from You then rain on us stones from the sky or bring on us a painful punishment."

33. And Allah would not punish them while you were among them and Allah would not punish them while they ask for (His) protective forgiveness.

34. And what (reason) have they that Allah should not punish them, when they hinder (people) from (visiting) the Sacred Mosque though they are not its guardians? Its guardians are only those who guard (against evil), but the majority of them does not know.

35. And their worship near the house (Kaaba) is nothing but whistling and clapping of hands, so

taste the punishment because you did not believe.

36. Those who do not believe, certainly spend their wealth to hinder (people) from the way of Allah, so they will (continue to) spend it, then it will become (a cause of) regret for them, then they will be overcome and those who did not believe will be gathered towards hell,

37. that Allah may separate the bad ones from the good ones and put the bad ones one over the other, thus heaping them all together, so as to cast the [heap] into the hell, those are the persons at loss. (R 4)

38. Say to those who do not believe, if they desist then that which has passed will be protectively forgiven to them but if they repeat, then what happened to the ancient has already passed (as history and should serve as a warning).

39. And fight with them until there is no persecution and religion is (established) wholly for Allah, but if they desist then Allah is certainly a Seer of what they do,

40. but if they turn back then know that Allah is certainly your Guardian, Excellent is He (as) the Guardian and Excellent is He (as) the Helper. (P 9)

41. And know that whatever you take as spoils of war, a fifth of it is for Allah and the messenger and for those who are relatives and the orphans and the poor and the wayfarer, if you believe in Allah and that which We sent down on Our servant on the day of distinction, the day the two parties met (at Badr), and Allah has power over everything,

42. when you were on the nearer side (of the valley) and they were on the further side and the caravan was on your lower side, and if you had made a mutual appointment, you would have gone against the appointment, but (this arrangement was made) in order that Allah may accomplish an affair which was to be executed : that he who perished might perish (being involved) in a clear proof and he who survived might live (after having been involved) in a clear proof, and Allah is certainly One Who hears, knows.

43. And (remember) when Allah showed them less in your dream, and had He showed them numerous you would have become weak hearted and you would have disputed about the affair, but Allah kept you safe, He is certainly the Knower of that which is in the hearts,

44. and when He showed them to you less in your eyes when you met (them) and He made you to appear less in their eyes, in order that Allah may accomplish an affair which was to be executed and to Allah are (all) affairs returned. (R 5)

45. O you who believe ! when you meet a group (of enemies) then be firm and remember Allah much that you may be successful.

46. And obey Allah and His messenger and do not dispute lest you become weak hearted and your strength departs, and be patient, Allah is certainly with those who are patient.

47. And do not be like those who came out of their houses boastfully and to be seen by people and (who) turn away (people) from the way of Allah, and Allah is the Encompasser of what they do.

48. And when the devil made their deeds fair seeming to them and said, "No human being can overcome you this day and I am certainly your protector." But when the two groups came in sight of each other he turned upon his heels saying, " I am free of you, I see that which you do not see, I certainly fear Allah, and Allah is severe in requiting (evil)." (R 6)

49. When the hypocrites and those in whose hearts was a disease said, "Their religion has deceived them." And whoever trusts in Allah then (he will find that) Allah is certainly Mighty, Wise.

50. And if you could (only) see, when the angels take back (cause to die) those who do not believe, striking their faces and their backs and (saying), "Taste the punishment of burning.

51. That is because of what your hands have sent before, and (know) that Allah is not unjust to

the servants."

52. The manner of the people of Firawn and those before them was such that they had not believed in the signs of Allah so Allah caught them for their sins, Allah is certainly Strong, Severe in requiting (evil).

53. That is because Allah does not change the grace with which He has favoured a people until they change that which is in their souls and because Allah is Hearing, Knowing.

54. The manner of the people of Firawn and those before them was such that they had denied the signs of their Fosterer so We destroyed them for their sins and drowned the people of Firawn and they were all unjust.

55. With Allah, the worst of moving creatures are certainly those who do not believe, so they will not believe (in future too),

56. those of them with whom, whenever you make an agreement, then every time they break their agreement, and they do not guard (against evil).

57. Then if you dominate them in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful.

58. And if you fear betrayal from a people then throw back to them (their agreement) on equal terms, Allah certainly does not love those who betray. (R 7)

59. And do not let those who do not believe suppose that they will win, they certainly cannot defeat (Allah).

60. And be prepared for (fighting with) them, with whatever force you can muster, and with companies of horses (cavalry) to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) whom Allah knows. And anything of that which you

spend in the way of Allah, will be paid back to you in full and you will not be dealt with unjustly.

61. And if they incline to peace, then you (too) incline to it, and trust in Allah, He is certainly the Hearing, the Knowing.

62. And if they intend to deceive you, then Allah is certainly sufficient for you. He it is Who strengthened you with His help and with the believers,

63. and He put unity in their hearts. Had you spent all that is in the earth (even then) you would not have been able to put unity in their hearts, but Allah has put unity among them. He is certainly Mighty, Wise.

64. O prophet ! Allah is sufficient for you and those who follow you from among the believers. (R 8)

65. O prophet ! rouse the believers to fight, if there are twenty patient ones of you, they shall overcome two hundred and if there are a hundred of you, they shall overcome a thousand of those who do not believe because they are a people who do not understand.

66. For the present Allah has lightened for you (the responsibility) as He knows that there is weakness in you. So if there are a hundred patient ones of you they shall overcome two hundred and if there are a thousand of you, they shall overcome two thousand by the order of Allah and Allah is with those who are patient.

67. It does not befit a prophet that he should have prisoners (of war, his purpose is to fight) to the extent that he totally dominates in the land (so as to establish his religion). You intend (to have the) apparent good of the world while Allah intends (good for you in) the hereafter and Allah is Mighty, Wise.

68. Had an ordinance from Allah not gone forth earlier, a great punishment would have befallen you due to that which you took.

69. So eat of the lawful good things from that which you took as spoils of war and fear Allah, Allah is certainly Protectively Forgiving, Merciful. (R 9)

70. O prophet ! say to those of the prisoners (of war) in your hands (control), "If Allah knows (marks out) anything good in your hearts He will give you (something) better than that which was taken from you and He will protectively forgive you and Allah is Protectively Forgiving, Merciful."

71. But if they intend to betray you, then they had betrayed Allah earlier, so He has given (you) power over them and Allah is Knowing, Wise.

72. Those who believed and migrated and struggled in the way of Allah with their wealth and their persons, and those who gave shelter and helped (the immigrants), those are certainly guardians of each other. And those who believed but did not migrate, it is not for you to guard them from anything till they migrate, but if they seek help from you in (the matter of) religion then it is your duty to help them except against a people between whom and you there is a treaty, and Allah is a Seer of what you do.

73. And those who do not believe, they are guardians of each other, unless you (too) do this (that is, mutually guard and help each other) there will be persecution in the earth and great corruption.

74. And those who believed and migrated and struggled in the way of Allah, and those who gave shelter and helped (the immigrants), those persons are the real believers, for them there is protective forgiveness and an honourable provision.

75. And those who believed afterwards and migrated and struggled along with you, they (too) are of you, but those having relationships (of blood) are nearer to each other in the ordinance of Allah. Allah is certainly the Knower of everything. (R 10, P 9 ¼)

9. REPENTANCE (AL – TAWBA)

- 1. A declaration of immunity* from Allah and His messenger to those of the polytheists with whom you made an agreement. * Freedom from obligation**
- 2. So move about (unrestricted) in the land for (another) four months, and know that you cannot frustrate Allah, and Allah will certainly disgrace the infidels.**
- 3. And an announcement from Allah and His messenger to mankind on the day of the great pilgrimage that Allah and His messenger are free from obligation to the polytheists, so if you repent it will be better for you and if you turn back then know that you cannot frustrate Allah, and convey the news of a painful punishment to those who do not believe,**
- 4. except those of the polytheists with whom you made an agreement then they did not go back in anything (of the agreement) nor did they help anyone against you, so fulfill for them their agreement till the completion of their term. Allah certainly loves those who guard (against evil).**
- 5. Then when the sacred months pass off, then kill the polytheists wherever you find them and catch them and imprison them and sit for them at every place where you can watchfully wait (for them). But if they repent and establish worship (salat) and give charity (zakat) then leave their way free. Allah is certainly Protectively Forgiving, Merciful.**
- 6. And if anyone of the polytheists seeks your protection then give him protection to the extent that he hears the word of Allah, then make him reach his (place of) safety. That is because they are a people who do not know. (R 1)**
- 7. How can there be an agreement for the polytheists with Allah and with His messenger except those with whom you made an agreement near the Sacred Mosque? So as long as they are established (on the agreement) with regard to you, you (too) be established (on the agreement) with regard to them. Allah certainly loves those who guard (against evil).**

8. How (can there be an agreement)? If they have an upper hand on you, they neither have regard for ties of relationship nor (their) responsibility of (fulfilling) a pact. They please you with their mouths but their hearts refuse and most of them are transgressors.

9. They have sold the signs of Allah for a small price, so they turn away (people) from His way, certainly their (deeds) ! evil is that which they do.

10. In (the case of) a believer they neither have regard for ties of relationship nor (their) responsibility of a pact and those are the ones who exceed the limits.

11. So if they repent and establish worship (salat) and give charity (zakat) then they are your brothers in religion. Thus do We explain the signs in detail for a people who know.

12. And if they break their oaths after their agreement and taunt (you) in your religion then fight the leaders of infidelity that they may desist, because there is nothing (like a binding of) oaths for them.

13. Will you not fight a people who broke their oaths and planned to send out the messenger and they attacked you first? Do you fear them? Then Allah has more right that you should fear Him if you are believers.

14. Fight with them, Allah will punish them through your hands and disgrace them and help you against them and heal the bosoms (hearts) of the believing people,

15. and He will remove the anger of their hearts, and Allah turns (mercifully) to whom He wills and Allah is Knowing, Wise.

16. Did you suppose that you will be left alone, while Allah has not yet known (marked out) those of you who struggled (in His cause), and not taken any intimate friend besides Allah and His messenger and the believers? And Allah is informed of what you do (R 2)

17. It does not befit the polytheists that they should visit the mosques of Allah, being witnesses against themselves of (their) infidelity. Those are the persons whose deeds are fruitless and they will stay in the fire.

18. Only he shall visit the mosques of Allah who believes in Allah and the period hereafter and establishes worship (salat) and gives charity (zakat) and does not fear anyone except Allah, then it may be that such persons will be among those who are guided.

19. What ! do you make (one who) gives drink to pilgrims and maintains the Sacred Mosque, like one who believes in Allah and the period hereafter and struggles in the way of Allah? With Allah, they are not equal. And Allah does not guide the unjust people.

20. Those who believed and migrated and struggled in the way of Allah with their wealth and their persons, they are greater in grade in the sight of Allah and those are the persons who achieve (the goal).

21. Their Fosterer conveys to them the good news of mercy from Him and (His) pleasure and gardens, wherein will be lasting happiness for them,

22. they will stay therein for ever. Certainly there is a great reward with Allah.

23. O you who believe ! do not take your fathers and your brothers as your friends if they love infidelity instead of belief, and whoever of you takes them as a friend then those are the unjust persons.

24. Say, "If your fathers and your sons and your brothers and your mates and your family and friends and the wealth you have acquired and merchandise regarding which you fear that there will be no sale and the houses with which you are pleased, are dearer to you than Allah and His messenger and struggling in His way, then wait till Allah brings about His command and Allah does not guide the transgressing people." (R 3)

25. (It was) Allah (Who) had helped you in many battle fields. And on the day of (the battle of) Hunian { 1 } your number which made you feel exalted, did not help you in any way and the earth, inspite of its being spacious, became constrained on you, then you turned back retreating.

26. Then Allah sent down His tranquility upon His messenger and upon the believers, and sent down forces which you did not see and (thus) punished those who did not believe, and that is the reward of the infidels.

27. Then afterwards Allah turns (mercifully) to whom He wills and Allah is Protectively Forgiving, Mercifully.

28. O you who believe ! the polytheists are nothing but unclean, so they shall not come near the Sacred Mosque after this year of theirs, and if you fear poverty then Allah will enrich you out of His grace, if He wills, Allah is certainly Knowing, Wise.

29. Fight with those who do not believe in Allah and in the period hereafter nor do they make unlawful that which Allah and His messenger have made unlawful nor do they adopt as their religion, the religion of truth (Islam), from among those who were given the book, till they pay by hand the jizya * and they (accept that they) are in a subdued state. (R 4) * Tax taken from non-Muslims in an Islamic state for providing them full protection.

30. And the Jews say, "Uzair is the son of Allah," and the Christians say, "The Messiah is the son of Allah." That is their saying with their mouths, they imitate the saying of those who did not believe earlier, may Allah destroy them, how they are turned away (from the truth)!

31. They have taken their priests and monks as their fosterers besides Allah and (also) the Messiah, the son of Maryam; and they were not commanded (anything) except to serve one God. There is no god except Him, be He glorified above that which they associate as partners (with Him).

32. They intend to put out the light of Allah with their mouths, but Allah will not allow anything except that His light should be perfected, though the infidels dislike.

33. He it is who sent His messenger with guidance and the true religion (Islam) that He may make it prevail over all religions though the polytheists may dislike. (P 9½)

34. O you who believe ! many of the priests and the monks certainly swallow the wealth of people wrongfully and turn (them) away from the way of Allah; and those who hoard gold and silver and do not spend it in the way of Allah, convey to them the news of a painful punishment,

35. on the day it will be heated up in the fire of hell, then their foreheads and their sides and their backs will be branded with it. (It will be said to them), "This is what you hoarded for yourselves so taste (the punishment of) that which you hoarded."

36. The number of months with Allah is certainly twelve months (in a year) in the ordinance of Allah (since) the day He created the skies and the earth, of them four are sacred (during which fighting is prohibited). That is the established law, so do not be unjust to yourselves concerning them. And fight the polytheists all together as they fight with you all together and know that Allah is certainly with those who guard (against evil).

37. Postponement (of a sacred month) is only an increase in infidelity through which are misled those who do not believe; they make it lawful one year and unlawful (another) year, that they may make up the number of months which Allah has made unlawful (for fighting). Thus they make lawful what Allah has made unlawful. The evil of their deeds is made fair seeming to them and Allah does not guide a people who are infidels. (R 5)

38. O you who believe ! what is (the matter) with you, that when it is said to you to go out in the way of Allah (to Tabuk) { 2 }, you cling heavily to the earth. Are you more pleased with the life of this world compared to the hereafter? Then the provision of the life of this world compared to the hereafter is but little.

39. If you do not go forth He will punish you with a painful punishment and will bring in your place a people other than you, and you cannot harm Him in anyway as Allah has power over everything.

40. If you do not help him (Muhammed), then Allah helped him when those who did not believe sent him out (of Mecca, he being the) second of the two when they were both in the cave { 3 }, when he said to his companion (Abu Bakar), "Do not grieve, Allah is certainly with us." So Allah sent down His tranquility over him and strengthened him with forces which you did not see, and made lowest the word of those who did not believe; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

41. Go forth, lightly (armed) and heavily (armed) and struggle with your wealth and your persons in the way of Allah. That is the best for you if you know.

42. Had the gain been near and the journey easy, they would have followed you, but the distant journey was tiresome for them. And they will swear by Allah, "Had we been able to, we would have certainly gone forth with you." They destroy themselves and Allah knows that they are liars.

(R 6)

43. Allah pardon you ! why did you give them permission, until those who spoke the truth were manifest to you and you had (also) known the liars?

44. Those who believe in Allah and the period hereafter, they do not ask you for exemption from struggling with their wealth and their persons (in the cause of Allah) and Allah is the Knower of those who guard (against evil).

45. Only those ask for exemption (from fighting) who do not believe in Allah and the period hereafter and their hearts are in doubt, so they waver in their doubt.

46. And had they intended to go forth (for fighting) they would have made some preparation for it. But Allah did not like their going forth, so He held them back and it was said (to them), "Sit

with those who sit."

47. Had they gone forth with you they would not have increased for you anything but loss, and would have hurried to and fro among you seeking your affliction, and among you there are some who would have listened to them, and Allah is the Knower of those who are unjust.

48. They had sought your affliction earlier (too), and they had upset matters for you till the truth came and Allah's command prevailed, though they disliked.

49. And among them is he who says, "Permit me (to be away from fighting) and do not put me into affliction." Have they not fallen into the affliction? And hell certainly encompasses the infidels.

50. If good befalls you it grieves them and if any disaster befalls you, they say, "We had taken (precaution in) our affair before hand." And they turn away and rejoice.

51. Say, "Nothing can ever befall us except that which Allah has decreed for us, He is our Guardian. And in Allah let the believers put their trust."

52. Say, "Do you await for us, for anything other than one of the two good things (victory or martyrdom)? And we await for you that Allah should afflict you with punishment from Him or through our hands, so wait, we (too) are waiting with you."

53. Say, "Spend willingly or unwillingly, it will not be accepted from you, for you are certainly a transgressing people."

54. And nothing prevents their spendings being accepted from them except that they do not believe in Allah and in His messenger, and they come for worship (salat) while they are sluggish and they spend while they are unwilling.

55. So do not let their wealth and their children make you wonder, Allah wills only to punish

them through it in this world's life and (that) their souls should depart while they are infidels.

56. And they swear by Allah that they are with you while they are not with you, but they are people who are afraid,

57. if they could find a refuge or caves or a place to enter (and hide) they would have turned towards it running in haste.

58. And among them is he who blames you regarding the (distribution of) alms, so if they are given from it they are pleased and if they are not given from it then they are displeased.

59. And had they been pleased with that which Allah and His messenger gave them and said, "Allah is sufficient for us, Allah will give us out of His grace and His messenger (too), to Allah do we (turn as) seekers (of His grace)," (it would have been better for them). (R 7)

60. Alms are only for the poor and the needy and for those (officials who are) appointed for administering them and those whose hearts are to be reconciled and to free the captives and those in debt and (for spending) in the way of Allah and for the wayfarer, a duty imposed by Allah. And Allah is Knowing, Wise.

61. And among them are those who annoy the prophet and they say, "He is a hearer." Say, "A hearer of good for you, he believes in Allah and believes in (what) the believers (say) and (he is) a mercy for those among you who believe." And those who annoy the messenger of Allah, for them there is a painful punishment.

62. They swear to you by Allah (just) to please you, but Allah, with His messenger, has a greater right that they should please Him if they are believers. (P 9 ¾)

63. Do they not know that whoever opposes Allah and His messenger, then for him there is the fire of hell, he will stay in it? That is a great disgrace.

64. The hypocrites are afraid lest a chapter (of the Quran) be sent down about them informing them of that which is in their hearts. Say, "Mock ! Allah will certainly bring out that which you are afraid of."

65. And if you ask them they will definitely say, "We were only talking idly and sporting." Say, "Was it at Allah and His signs and His messenger that you were mocking?"

66. Do not make any excuse, you did reject after your belief. If We pardon a group from among you We will punish (the other) group because they were criminals. (R 8)

67. The hypocrite men and the hypocrite women, they resemble each other. They enjoin that which is not recognised (as good) and stop (people) from recognised good and withhold their hands. They have forgotten Allah so (Allah too) has forgotten them. The hypocrites, they certainly are the transgressors.

68. Allah has promised the hypocrite men and the hypocrite women and the infidels, fire of hell, they will stay therein, that is sufficient for them and Allah has cursed them and for them there is an eternal punishment.

69. Like those before you, they were mightier than you in strength and had more wealth and children. So they enjoyed their portion and you have enjoyed your portion like those who enjoyed their portion before you, and you indulged in idle talk as they indulged in idle talk. Those are the persons whose works have become fruitless in this world and in the hereafter and those are the persons who are at loss.

70. Has not the news of those before them come to them: the people of Nuh and Aad and Samood and the people of Ibrahim and the dwellers of Midian and the overthrown cities. Their messengers came to them with clear proofs, so it was not Allah Who was unjust to them but they were unjust to themselves.

71. And the believing men and the believing women are guardians of each other. They enjoin that

which is recognised (as good) and stop (people) from that which is not recognised (as good) and they establish worship (salat) and give charity (zakat) and obey Allah and His messenger. Allah will be merciful to those persons, Allah is certainly Mighty, Wise.

72. Allah has promised to the believing men and the believing women, gardens beneath which rivers flow, they will stay therein and (in) good houses in gardens of everlasting bliss, and the greatest (of all will be) pleasure from Allah, that is a great achievement. (R 9)

73. O prophet ! strive against the infidels and the hypocrites and be firm against them, and their settling place is hell and it is an evil destination.

74. They swear by Allah that they did not say (anything) and they did speak the word of infidelity, and they became infidels after their having accepted Islam, and they planned that which they could not attain, and they do not (take) revenge except (for the reason) that Allah and His messenger enriched them out of His grace, so if they repent it will be better for them and if they turn back, Allah will punish them with a painful punishment in this world and the hereafter, and they will neither have a guardian nor a helper for them in the (whole of the) earth.

75. And of them are those who made an agreement with Allah (saying), "If He gives us out of His grace we will definitely give alms and we will definitely be of those who are righteous."

76. But when He gave them out of His grace they hoarded it (being niggardly) and turned back and they withdrew (from the agreement).

77. Therefore, their consequence was, that He put hypocrisy in their hearts till the day they meet Him, because of their going against Allah in that which they had promised Him and because they lied.

78. Do they not know that Allah knows what they hide and their secret talks and (that) Allah is the Knower of the unseen?

79. Those who taunt such of the believers who give alms willingly and such who do not find (anything to give as alms) except (the fruit of) their striving, and consider the (believers) low among them, Allah will make them low among (the believers) and for them there is a painful punishment.

80. Whether you seek protective forgiveness for them or do not seek protective forgiveness for them, even if you seek protective forgiveness for them seventy times, Allah will not forgive them protectively. That is because they did not believe in Allah and His messenger and Allah does not guide the transgressing people. (R 10)

81. Those who were left behind were happy at their sitting (by staying off), after the messenger of Allah (had left), and they disliked to strive with their wealth and their persons in the way of Allah and said, "Do not go in the heat." Say, "The fire of hell is severer in heat," had they but understood.

82. So let them laugh a little and they will weep much (as) a reward for what they used to earn.

83. So if Allah brings you back to (any) group from among them and if they ask you for permission to go forth, then say, "You will not go forth with me for ever nor will you fight the enemy along with me, you were pleased with sitting (and staying off from fighting) the first time, so sit with those who remain behind."

84. And do not ever pray for anyone of them who dies nor stand by his grave. They had not believed in Allah and His messenger and had died while they were transgressors.

85. And do not let their wealth and their children make you wonder, Allah intends only to punish them with it in this world and that their souls should depart while they are Infidels.

86. And when a chapter (of the Quran) is sent down (ordering) that you believe in Allah and strive along with His messenger, those among them who are well-off, ask for your permission saying, "Leave us, so that we may remain with those who sit."

87. They are pleased that they will be with those who are left behind and there is a seal on their hearts, therefore they do not understand.

88. But the messenger and those who believe with him, they strive with their wealth and their persons, and those are the persons for whom there are good things and those are the persons who are successful.

89. Allah has prepared for them gardens beneath which rivers flow, they will stay therein, that is a great achievement. (R 11)

90. And those among the desert Arabs who came with an excuse in order that permission might be granted to them and those who lied to Allah and His messenger, sat (at home), a painful punishment will afflict those among them who did not believe.

91. There is no blame on the weak nor on the sick nor on those who do not find that which they are required to spend, when they are sincere to Allah and His messenger. There is no way (to blame) the doers of good and Allah is Protectively Forgiving, Merciful,

92. nor (is there any blame) on those, (to whom), when they came to you that you might (arrange) to carry them, you said, "I do not find that on which I could (arrange to) carry you." They went back with their eyes overflowing with tears due to grief that they did not find that which they were to spend.

93. The way (to blame) is only against those who ask for permission though they are rich. They are pleased that they will be with those who remain behind and Allah has set a seal on their hearts so they do not know. (P 10)

94. They will present their excuse to you when you return to them, say, "Present no excuse, we will not believe you, Allah has given us your news (by) informing us. And Allah and His messenger will see your work, then you will be brought back to the Knower of the unseen and the

seen then you will be informed by Him of that which you used to do."

95. They will swear to you by Allah when you return to them that you may keep away from them, so keep away from them, for they are unclean and their settling place is hell, a reward for that which they used to earn.

96. They will swear to you that you may be pleased with them, but (even) if you are pleased with them, Allah is certainly not pleased with the transgressing people.

97. The desert Arabs are stronger in infidelity and hypocrisy and more fitted for not knowing the limits which Allah has sent down to His messenger, and Allah is Knowing, Wise.

98. And of the desert Arabs are those who take that which they spend, as a fine, and wait for some evil turns of fortune to (fall on) you. May the evil turn of fortune be on them and Allah is Hearing, Knowing.

99. And of the desert Arabs is he who believes in Allah and the period hereafter and takes that which he spends as a means of nearness to Allah and for obtaining the prayers of the messenger. Beware ! that is certainly a means of nearness for them, Allah will make them enter into His mercy. Allah is certainly Protectively Forgiving, Merciful. (R 12)

100. And the foremost of the first of the immigrants (from Mecca) and the helpers (residing at Madina who gave shelter to the Muslim immigrants from Mecca) and those who followed them in (doing) good, Allah was pleased with them and they were pleased with Him. And He has prepared for them gardens beneath which rivers flow, they will stay therein forever, that is a great achievement.

101. And from among those around you of the desert Arabs, there are hypocrites and from among the people of Madina (also, there are those who) persist in hypocrisy, you do not know them, We know them. We will punish them twice, then they will be turned back to a great punishment.

102. And (there are) others who have acknowledged their sins, they have mixed a righteous deed with another which was bad. It may be that Allah will turn to them (mercifully), Allah is certainly Protectively Forgiving, Merciful.

103. Take alms from their wealth, through which you may clean them and purify them and pray for them, your prayer will certainly be (a source of) security for them and Allah is Hearing, Knowing.

104. Do they not know that Allah accepts repentance from His servants and accepts alms and that Allah is the Acceptor of repentance, the Merciful?

105. And say, "Act ! so Allah will see your action and His messenger and the believers (too), and you will be brought back to the Knower of the unseen and the seen, then you will be informed by Him of what you used to do."

106. And (there are) others who are made to wait for the command of Allah, whether He punishes them or turns to them (mercifully); and Allah is Knowing, Wise.

107. And there are those who chose the mosque to cause harm and for infidelity and to cause disunity among the believers and as a place where one who warred against Allah and His messenger earlier, could watchfully wait; and they will definitely swear, "We intend nothing but good," but Allah bears witness that they are liars.

108. Never stand in it. A mosque founded for guarding (against evil) from the very first day, is more deserving that you should stand in it. In it are men who love that they should be cleaned, and Allah loves those who are clean.

109. Then, is he who founded his building for guarding (himself) from (the punishment of) Allah and (for winning) His pleasure better or he who founded his building on the edge of a cracking hollowed bank, so that it crumbles down with him into the fire of hell? And Allah does not guide

the unjust people.

110. The building which they have built will never cease to be a (source of) restlessness in their hearts unless their hearts get cut into pieces, and Allah is Knowing, Wise. (R 13)

111. Allah has certainly purchased from the believers, their lives and their wealth (and in return) for that there is the garden for them, they fight in the way of Allah so that they kill and are killed. A promise made by Him in truth through the Torah and the Injeel and the Quran. And who (can) fulfill his agreement better than Allah? So rejoice in your trade which you have traded (with Allah) and that is a great achievement.

112. Those who repent, who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin that which is recognised (as good) and stop (people) from that which is not recognised (as good) and those who protect (themselves by remaining within) the limits (imposed by) Allah; so convey the good news to the believers (described above).

113. It is not (fit) for the prophet and those who believe that they should ask for the protective forgiveness for the polytheists even though they be relatives, after it has become clear to them that they are inhabitants of hell.

114. And Ibrahim's asking for protective forgiveness for his father was only because of a promise which he had promised to him. But when it became clear to him that his (father) was an enemy of Allah, he declared himself free from him. Ibrahim was certainly soft hearted, clement (kind).

115. And it is not (the practice) of Allah to mislead a people after He has guided them to the extent of His making clear to them that which they should guard (against). Allah is certainly the Knower of everything.

116. The kingdom of the skies and the earth is certainly Allah's. He brings to life and causes to die, and besides Allah there is neither a guardian nor a helper for you.

117. Allah has turned (mercifully) to the prophet and the immigrants (from Mecca) and the helpers (of these immigrants at Madina) who followed him during the period of hardship, after the hearts of a party from among them had almost deviated, then He turned to them (mercifully), to them He is certainly full of pity, Merciful,

118. and to the three who were left behind { 4 } (from going to the battle and whose condition became bad) to the extent that the earth, inspite of its spaciousness, became constrained on them and their souls (too) became constrained on them and they thought that there is no refuge from Allah except (in going) to Him. Then He turned to them (mercifully) that they may repent, Allah is certainly the Acceptor of repentance, the Merciful. (R 14)

119. O you who believe ! fear Allah and be with those who are truthful.

120. It did not befit the people of Madina and those around them of the desert Arabs to stay behind (refusing to go with) the messenger of Allah nor to prefer their own lives to his life. That is because there does not afflict them thirst or fatigue or hunger in the way of Allah nor do they tread a path which angers the infidels nor do they receive from their enemy whatever they receive, but a righteous deed is recorded for them thereof. Allah certainly does not waste the reward of the doers of good,

121. nor do they spend any spending, small or great nor do they cut across a valley, but it is recorded for them that Allah may reward them with (something) better than that which they used to do.

122. And it is not (proper) for the believers that they should go out all together (to fight), so why not a group go out from every party among them, so that (those who remain behind) could develop sound understanding in religion and (through this religious knowledge) warn their people when they return to them (from war) so that they (too) could be cautious. (R 15)

123. O you who believe ! fight those of the infidels who are near you and let them find firmness in you. And know that Allah is certainly with those who guard (against evil). (P 10 ¼)

124. And whenever a chapter (of the Quran) is sent down, then from among them is he who says, "Which of you has this (chapter of the Quran) increased in belief? "So, as for those who believe, it has (further) increased them in belief and they rejoice.

125. And as for those in whose hearts is a disease, it has (only) added uncleanness to their uncleanness and they die while they are infidels.

126. Do they not see that they are afflicted once or twice every year, even then, they neither repent nor are they mindful.

127. And whenever a chapter (of the Quran) is sent down, some of them look at others, (as if saying), "Does anyone see you?" Then they turn away. Allah has turned away their hearts because they are a people who do not understand.

128. There has come to you a messenger from among yourselves, grievous to him is your distress, (he is) excessively desirous for your (good) and full of pity and merciful to the believers.

129. So if they turn back, then say, "Allah is sufficient for me, there is no god but He, in Him have I put my trust and He is the Lord of the great throne (of the universe)." (R 16)

10. YUNUS

In the name of Allah, the Beneficent, the Merciful.

1. Alif Laam Raa. There are the signs of the book of wisdom.

2. Is it a wonder for mankind that We have communicated to a man from among them, that he should warn mankind and convey good news to those who believe, that for them is the true footing with their Fosterer? The infidels say, "This is certainly a clear magician."

3. Your Fosterer is certainly Allah Who created the skies and the earth in six periods, then He set

the balance on the throne (of the universe), directing the affair. No mediator (can recommend) without (obtaining) His permission. That is Allah your Fosterer, so serve Him. Will you not then mind?

4. To Him will be the return of all of you, the promise of Allah is true. He it is Who begins the creation, then gets it reproduced that He may reward with justice those who believe and do righteous works. And for those who do not believe, there will be a drink of hot water and a painful punishment, because they did not believe.

5. He it is Who has made the sun self luminous and the moon radiant (reflecting the sun light) and programmed for it stages that you may know the number of years and (keep) the account. Allah did not create that but in reality. He explains the signs in detail for a people who have knowledge.

6. In the alternation of the night and the day and (in) that which Allah has created in the skies and the earth, there are certainly signs for a people who guard (against evil).

7. Those who do not hope to meet Us and are pleased with the life of this world and are satisfied with it and those who are heedless of Our signs,

8. for such, their settling place is certainly the fire because of that which they used to earn.

9. Those who believe and do righteous works, their Fosterer will certainly guide them through their belief, (to) rivers flowing beneath them in gardens of bliss.

10. Their call therein will be, "You are glorified (above all) O Allah," and their greeting therein will be "Peace," and another call of theirs will be that, "Praise is due only for Allah, the Fosterer of the worlds." (R 1)

11. And if Allah were to hasten for mankind the evil, as they wish the hastening of good on them, then their term would have been brought to an end for them; so We leave those who do not hope

to meet Us, blindly wandering on in their rebellion.

12. And when harm afflicts man he prays to Us, lying on his side or sitting or standing but when We remove from him that which harmed him, he passes on as if he had not prayed to Us for the harm that had afflicted him. Thus, that which they do is made fair seeming to the extravagant.

13. And We indeed destroyed generations before you when they were unjust, and their messengers had come to them with clear proofs but they did not believe. Thus do We reward the criminal people.

14. Then We made you the successors in the earth after them, to see how you act.

15. And when Our clear communications are read to them, those who do not hope to meet Us say, "Bring a Quran other than this or change it." Say, "It is not for me to change it of my own accord, I follow nothing except that which is communicated to me, I certainly fear the punishment of the great day, if I disobey my Fosterer."

16. Say, "Had Allah willed, I would not have read the (Quran) to you, and He would not have made you understand it, I have indeed lived a life time among you before it (was revealed to me). Do you not then understand?"

17. Who then, is more unjust than he who forges a lie against Allah or denies His signs? The criminals will certainly not be successful.

18. And they serve besides Allah that which neither harms them nor profits them and say, "These are our mediators with Allah." Say, "Do you inform Allah of that which is in the skies and in the earth (which you presume that) He does not know?" Glory be to Him and Highly Exalted be He above all that they associate (with Him) as partners.

19. And mankind were but a single community, then they disagreed. And had a word not gone forth from your Fosterer, the matter in which they had disagreed among themselves would have

been settled (once for all).

20. And they say, “Why has not a sign been sent down on him from his Fosterer?” So tell (them), “(I do not know) the unrevealed (affairs, it) is only for Allah (to decide), so wait, I (too), with you, will be of those who wait.” (R 2)

21. And when We make mankind to taste mercy after the harm that had afflicted them, then they devise a plan against Our signs. Say, “Allah is Fastest at planning, Our messengers certainly record that which you all plan.”

22. He it is Who makes you travel in the land and the sea, till when you are in the ships, and they sail with them due to a pleasant breeze and they are happy with it, a violent wind comes to it and (with it) a wave comes to them from all sides and they think that they are encompassed therein, (then) they pray to Allah making religion exclusively for Him, “If You deliver us from this then we will definitely be of those who are grateful.”

23. But when He delivers them (from the storm), they rebel in the earth without having the right to do so. O mankind ! your rebellion is only against yourselves, a provision of the life of this world, then to Us will be your return, then We will inform you of that which you used to do.

24. The likeness of the life of this world is only like water which We send down from the sky, then with the (water) mixes up the vegetation of the earth, from which mankind and cattle eat, to the extent that the earth takes up its decoration and is adorned (with luxuriant vegetation); and (when) its owners think that they are all powerful over (getting full benefit out of) it, Our command comes (down on it) by night or by day and We make it a reaped (field of vegetation) as if it had not flourished yesterday. Thus do We explain the signs in detail for a people who reflect.

25. And Allah invites you to the home of peace and guides whom He wills to the straight path.

26. For those who do good is a good (reward) and more, neither darkness nor disgrace will cover their faces, those are the inhabitants of the garden, they will stay therein.

27. And those who earn evils, (their) reward (will be) similar to their evil and disgrace will cover them, there will be no protector for them (to protect them) from Allah, their faces will be as if they were covered with pieces of dark night, those are the inhabitants of the fire, they will stay therein.

28. And on the day when We will gather them all together, then say to those who associated partners (with Us), “(Stay in) your places ! you and your partners.” Then We will separate them one from the other and their (presumed) partners will say, “It was not us that you served (worshipped),

29. so Allah is sufficient as a witness between us and you that we were unaware of your serving (worshipping) us.”

30. There every soul will examine that which it had sent before, and they will be returned to Allah their Real Guardian, and that which they used to falsely fabricate will go away from them.
(R 3,
P 10 ½)

31. Say, “Who provides you from the skies and the earth or who is it that has power over the hearing and the sight and who brings forth the living from the dead and brings forth the dead from the living and who governs the affair (of the universe)?” They will immediately say, “Allah,” then say, “Will you not then guard?”

32. So, that is Allah your Real Fosterer. Then what is left after truth except error? How then are you turned away (from the truth)?

33. Thus the word of your Fosterer is proved true on those who exceed the limits that they will not believe.

34. Say, “Is there anyone among your (presumed) partners (of Allah) who begins the creation

then gets it reproduced?” Say, “Allah begins the creation then gets it reproduced, how then are you turned away (from the truth)?”

35. Say, “Is there anyone among your (presumed) partners (of Allah) who guides to the truth?” Say, “Allah guides to the truth.” Then has He, Who guides to the truth, greater right that He should be followed, or he who does not go aright unless he (himself) is guided? Then what is the matter with you? How do you judge?”

36. And most of them follow nothing but conjecture (and) conjecture is certainly of no use in anything compared to the truth, and Allah is certainly the Knower of that which they do.

37. And this Quran is not such that it could be invented by someone besides Allah, but it confirms that which is before it and it is a detailed explanation of the book (prescribed law) from the Fosterer of the worlds, in which there is nothing doubtful.

38. Or do they say, “He has invented it.” Say, “(If any human being can invent it) then bring one chapter like it and call whomever you can besides Allah, if you are truthful.”

39. No ! they deny it because of that (part of it) which they cannot grasp through their (existing) knowledge and (because) its interpretation has not yet come to them. Thus did those before them deny, then see how the end of the unjust was (brought about).

40. And of them is he who believes in it, and of them is he who does not believe in it and your Fosterer has the best knowledge of those who are corrupt. (R 4)

41. And if they deny you then say, “For me my deeds and for you your deeds; you are free from that which I do and I am free from that which you do.”

42. And of them are those who (pretend to) hear you. But can you make the deaf to hear when they are not (in a position to) understand?

43. And of them are those who look at you. But can you show the way to the blind when they are not (in a position to) see?

44. Allah is certainly not unjust to human beings in anything but human beings are unjust to themselves.

45. And the day on which He will gather them, it will be as if they did not stay (in the earth) except for a part of a day, they will recognise each other. Those who denied the meeting with Allah and were not guided, will be at a loss.

46. And whether We show you a part of that which We promise them or take you back (i.e. cause you to die before that), ultimately their return is to Us; then (even after you) Allah will be a Witness over that which they do.

47. And for every community there was a messenger, so when their messenger came to them (their affair was) decided between them with justice and they were not dealt with unjustly.

48. And they say, “When will this promise be fulfilled, if you are truthful.”

49. Say, “I do not have power (even to) harm or benefit myself (I have nothing) except that which Allah wills For every community there is a (fixed) term, when their term comes (to an end), then they can neither postpone it for (some) time nor advance it.”

50. Say, “Do you see, whether His punishment comes to you by night or by day, what is there of it, which the criminals wish to hasten?”

51. Then will you believe in it (only) when it has befallen? What ! now (you believe) and (earlier, not believing in it) you had wished for its hastening.”

52. Then it will be said to those who were unjust, “Taste the punishment that stays. Will you be rewarded for something other than that which you used to earn?”

53. And they ask you to inform them, “Is that true?” Say, “Yes! and by my Fosterer, it is certainly true and you cannot defeat (the truth).” (R 5)

54. And if every soul that was unjust had (all) that is in the earth, it would offer it as ransom, and they will hide the regrets when they see the punishment, and (the affair will be) decided between them with justice and they will not be dealt with unjustly.

55. Beware ! certainly all that is in the skies and the earth is Allah’s. Beware ! certainly the promise of Allah is true but the majority of them does not know.

56. He gives life and causes to die and to Him you will be returned.

57. O mankind ! there has come to you an admonition from your Fosterer and a healing for (the diseases) which are in the hearts and a guidance and a mercy for the believers.

58. Say, “In the grace of Allah and in His mercy, then in that, let them be happy, that is better than what they gather (hoard).”

59. Say, “Have you seen the provision which Allah has sent down for you? Then you make (something) of it unlawful and (something) lawful.” Say, “Has Allah permitted you (to make things lawful and unlawful) or do you forge (a lie) against Allah?”

60. And what do those who forge a lie against Allah guess (regarding) the day of resurrection? Allah is certainly Graceful to mankind but the majority of them is not grateful. (R 6)

61. And you are not (engaged) in any affair nor do you read about it from the Quran nor do you execute any work but We are Witnesses over you when you are engaged in it. And not (even) the weight of a particle in the earth or in the sky is hidden from your Fosterer and nothing less than that nor greater but it is (recorded) in a clear record.

62. Beware ! certainly (for) the friends of Allah, there will neither be any fear on them nor will they grieve.

63. Those who believe and guard (against evil),

64. for them is good news in the life of this world and in the hereafter, there is no change in the words of Allah, that is a great achievement.

65. And do not let their speech grieve you, certainly the might is totally Allah's, He is the Hearing, the Knowing.

66. Beware ! whoever is in the skies and whoever is in the earth is certainly Allah's, and what do they follow who pray to (their presumed) partners besides Allah? They follow nothing but conjecture, and they do nothing but lie.

67. He it is Who made the night for you that you may rest therein and the day for visibility, certainly there are signs therein for a people who listen.

68. They say, "Allah has taken a son," far it is from His Glory, He is Independent, His is whatever is in the skies and whatever is in the earth, you have no authority with you for this (statement of yours). Do you say about Allah that which you do not know?

69. Say, "Those who forge a lie against Allah will not be successful."

70. (They have made such activities the source of their) provision in this world, then to Us will be their return, then We will make them taste a severe punishment because they did not believe.

(R 7, P 10 ³/₄)

71. And read to them the news of Nuh when he said to his people, "O my people ! if my staying (with you) and my reminding through the signs of Allah is hard on you, then (as for me), I put my trust in Allah, now you make a collective decision in your affair along with your (presumed)

partners (of Allah) then do not let your affair be dubious to you, then have it executed against me and give me no time.

72. But if you turn back , then I have not asked you for any reward, my reward is with none but Allah and I have been commanded to be of those who submit (as Muslims).”

73. But they denied him so We saved him and those with him in the ship, and made them successors and drowned those who denied Our signs. See then, how the end of those who were warned was (brought about).

74. Then after him We raised messengers (who were sent) to their people, and they came to them with clear proofs but they were not ready to believe in that which they had denied earlier. Thus do We set a seal on the hearts of those who exceed the limits.

75. Then after them We raised Musa and Harun (and sent them) to Firawn and the leaders of his (community) with Our signs, but they considered themselves great and they were a criminal people.

76. So when the truth came to them from Us they said, “This is certainly clear magic.”

77. Musa said, “Do you speak (like this) about the truth when it has come to you? Is this magic? And magicians are not successful.”

78. They said, “Have both of you come to us to turn us away from that on which we found our fathers, and thereby become great in the earth? But we will not believe in you.”

79. And Firawn said, “Bring to me every learned magician.”

80. So when the magicians came, Musa said to them, “Put down that which you are to put down.”

81. So when they had put down (and exhibited their magic), Musa said, “What you have come with is magic, Allah will certainly falsify it, Allah certainly does not set right the work of those who are corrupt,

82. and Allah confirms the truth by His words though the criminals may dislike.” (R 8)

83. So none believed in Musa except the descendants of his people due to the fear of Firawn and their leaders, lest he should persecute them, and Firawn was certainly dominating in the earth and he was certainly of the extravagant.

84. And Musa said, “O my people ! if you believe in Allah then put your trust in Him, if you are those who submit(as Muslims).”

85. So they said, “We put our trust in Allah; our Fosterer ! do not make us an (item of) trial for the unjust people,

86. and deliver us through your mercy from a people who are infidels.”

87. And We communicated to Musa and his brother, “Settle your people in houses in Egypt and make your houses the Qibla (direction during worship) and establish worship (salat) and give good news to the believers.

88. And Musa said, “Our Fosterer ! You have given to Firawn and the leaders of his (community) adornment and wealth in the life of this world, our Fosterer ! that they may mislead people from Your way. Our Fosterer ! destroy their wealth and harden their hearts so that they do not believe till they see the painful punishment.”

89. He said, “The prayer of both of you is accepted, so be established (on your religion) and do not follow the way of those who do not have knowledge.”

90. And We made the children of Israel to cross the sea. Then Firawn and his army followed them in rebellion and transgression till when the drowning grasped him, he said, “I believe that

there is no god but He in Whom the children of Israel believe and I am of those who submit (as Muslims).”

91. What ! now ! and you had disobeyed earlier and you were of those who were corrupt.

92. So this day We will deliver you in (the form of) your body{ 1 }that you may be a sign for those who come after you, and certainly there are many of the human beings who are heedless of Our signs. (R 9)

93. And We indeed made the children of Israel settle down a real settling and We provided them with the good things, then they did not disagree till the knowledge came to them. Your Fosterer will certainly decide between them on the day of resurrection concerning that in which they used to disagree.

94. So if you are in a doubt regarding that which We have sent down to you then ask those who read the book (which was revealed) before you. The truth has indeed come to you from your Fosterer so do not be of those who doubt.

95. And do not be of those who deny the signs of Allah, then you (too) will be of those who are losers.

96. Those on whom the word of your Fosterer has proved true will certainly not believe,

97. even if every sign comes to them, till they see the painful punishment.

98. Then why was there not a single city which believed so that their belief would have profited them, except the people of Yunus? When they believed We removed from them the punishment of disgrace from the life of this world and We gave them provision till a time.

99. And had your Fosterer willed, those who are in the earth would have believed, all of them together. Will you then compel mankind till they become believers?

100. And it is not (possible) for any soul to believe except by the permission of Allah and He casts uncleanness on those who have no sense.

101. Say, “See (all) that is there in the skies and the earth.” But signs and warnings are of no use for a people who do not believe.

102. Then do they wait for anything other than the days similar to (the days of) those who passed away before them? Say, “Then wait, I am (also) with you from among those who wait.”

103. Then We save Our messengers and those who believe; like that, it is incumbent on Us to save the believers. (R 10)

104. Say, “O mankind ! if you are in doubt about my religion, then I do not serve those whom you serve besides Allah but I serve Allah who takes you back (causes you to die) and I have been commanded to be of the believers,”

105. and that, “Establish yourself for the upright religion (Islam) and do not be of the polytheists.

106. And do not pray to (something) besides Allah, which neither benefits you nor harms you, for if you do so, then you will certainly be of the unjust.

107. And if Allah afflicts you with harm, then there is none who can remove it but He, and if He intends good for you, then there is none who can keep back His grace, He grants it to whom He wills of His servants, and He is the Protectively Forgiving, the Merciful.”

108. Say, “O mankind ! the truth has come to you from your Fosterer, so whoever receives guidance, he receives guidance only for (the benefit of) his own soul, and whoever goes astray, then (the loss of his) going astray is only on him, and I am not a trustee over you.”

109. And follow that which is communicated to you and be patient till Allah judges and He is the Best of judges. (R 11)

11. HUD

In the name of Allah, the Beneficent, the Merciful.

1. Alif Laam Raa, (This is) a book, the communications of which are established (in wisdom, decisive), then explained in detail, from One Wise, Informed,

2. that you should not serve anyone but Allah, I am a warner from Him and a conveyer of good news,

3. and that you should ask for protective forgiveness from your Fosterer, then turn to Him (in repentance). He provides you with a good provision till an appointed term and bestows His grace on every possessor of grace. But if you turn back, then I fear for you the punishment of the great day.

4. To Allah is your return and He has power over everything.

5. Beware ! they cover up their bosoms doubly that they may hide from Him. Beware ! even when they cover themselves with their clothes, He knows that which they hide and that which they make public, He certainly knows the contents of their bosoms. (P 11)

6. And there is no moving creature in the earth but (the responsibility of) its provision is on Allah, and He knows its place/time of stay and its place/time of departure, everything is in a clear record.

7. And He it is Who created the skies and the earth in six periods when His throne was on water,* that He may test you as to which of you is best in action. And if you say, “You will be raised up after death,” those who do not believe will definitely say, “This is nothing but clear magic.” * Fluid

8. And if We postpone the punishment from them for a measured period of time, they will definitely say, “What stops it? Beware ! the day it will come on them, nothing will turn it away from them and that which they used to mock at will surround them. (R 1)

9. And if We make man taste mercy from Us then take it off from him, he certainly becomes despairing, ungrateful.

10. And if We make him taste happiness after the harm that afflicted him, he definitely says, “Evils have gone away from me,” and he is exultant, boastful,

11. except those who are patient and do righteous works; those are the persons for whom there is protective forgiveness and a great reward.

12. Then it may be that you will give up part of that which is communicated to you, and your bosom will become straitened by it, because they say, “Why has not a treasure been sent down on him or an angel come with him?” You are only a warner while Allah is the Trustee over everything.

13. Or they say, “He has forged it.” Say, “Then bring ten chapters like it, forged (if it is humanly possible) and call upon whom you can, besides Allah, (for helping you in forging it), if you are truthful.”

14. But if they do not respond to you, then know that it has been sent down by the knowledge of Allah and that there is no god but He. Then will you be those who submit (as Muslims)?

15. Whoever intends the life of this world and its adornment, We will pay them in full for their deeds in (this world) itself and they will not have anything reduced in it.

16. Those are the persons for whom there is nothing in the hereafter except the fire, and the work which they did in the (world) will be fruitless and that which they used to do will become vain.

17. Then will he, who is on a clear proof from his Fosterer and a witness from Him reads it to him, and before it (when) there is the book of Musa, (as) a guide and a mercy, (not believe in the Quran)? They will believe in it. And whoever does not believe in it from among the parties, then the fire is his promised place. So do not be in doubt about it, it is certainly the truth from your Fosterer but the majority of human beings does not believe.

18. And who is more unjust than he who forges a lie against Allah? Those will be presented before their Fosterer and the witnesses will say, “These are the persons who lied against their Fosterer.” Beware ! the curse of Allah is on the unjust.

19. Those who turn away (people) from the way of Allah and seek crookedness in it and they do not believe in the hereafter,

20. those cannot frustrate (Him) in the earth, and for them there will be no guardians besides Allah, the punishment will be doubled for them (because) they did not use their capacity of hearing and they did not see.

21. Those are the persons who have caused loss to their souls and that which they used to forge has gone away from them.

22. Assuredly, they will be the losers in the hereafter.

23. Those who believe and do righteous works and humble themselves before their Fosterer, those are certainly the inhabitants of the garden, they will stay therein.

24. The likeness of the two parties is as the blind and the deaf and the seeing and the hearing. Are they equal in likeness, will you not then mind? (R 2)

25. And We had sent Nuh to his people, (he said), “I am a clear warner for you

26. that you should not serve anyone except Allah, I fear for you the punishment of a painful

day.”

27. So the leaders of those who did not believe from among his people said, “We see that you are only a man like us and we do not see anyone following you except those who are the lowest among us, immature in judgment, and we do not see in you any excellence (in anything) over us. No ! we think you are liars.”

28. He said, “O my people ! you see, if I am on a clear proof from my Fosterer and mercy has come to me from His presence but it has been made obscure to you, shall we compel you to accept it while you dislike it?

29. And O my people ! I do not ask you for wealth (as a reward) for it, my reward is with none but Allah and I am not going to drive away those who believe, they will certainly meet their Fosterer, but I see that you are an ignorant people.

30. And O my people ! who will help me against Allah if I drive them away, will you not then mind?

31. And I do not say to you that with me are treasures of Allah, nor do I know the unseen, and I do not say to you that I am an angel and I do not say about those whom your eyes hold in low estimation that Allah will never grant them good, Allah knows best that which is there in their souls, then I will certainly be of those who are unjust.”

32. They said, “O Nuh, ! you have disputed with us and disputed too much with us, so bring upon us that which you threaten us with, if you are of the truthful.”

33. He said. “Only Allah can bring it upon you if He wills and you will not be able to frustrate (it).

34. And my advice will not profit you, if I intend to advise you while Allah intends to leave you in error, He is your Fosterer and towards Him you will be returned.”

35. Or do they say, “He has forged it.” Say, “If I have forged it then on me is my crime and I am free from the crimes which are committed by you.” (R 3)

36. And it was communicated to Nuh that, “None of your people will believe except those who have already believed, so do not grieve because of what they do.

37. And build the ship { 1 } before Our eyes and (according to) Our communication and do not speak to Me about those who are unjust, they will certainly be drowned.”

38. And he (became engaged in) building the ship. So every time the leaders of his people passed by him, they ridiculed him, he said, “If you ridicule us (now) then we (too) will certainly ridicule you as you ridicule,

39. then you will know, who it is on whom the punishment will come which will disgrace him, and on whom will the eternal punishment be let loose.”

40. (This dispute continued) until when Our commandment came and the water gushed forth from the (reservoir in the) valley (and) We said, “Load in the (ship) two from every pair and your people and whoever believes, except him against whom the word has already gone forth,” and a small number believed with him.

41. And he said, “Embark in it. In the name of Allah be its sailing and its anchoring, your Fosterer is certainly Protectively Forgiving, Merciful.”

42. And it sailed with them in waves like mountains and Nuh called out to his son while he was separate (from those in the ship), “O my son ! embark with us and do not be with the infidels.”

43. He said, “I will betake myself to a mountain, it will protect me from the water.” He said, “This day there is no protector (for anyone) against the commandment of Allah except for him on whom He has mercy,” and a wave came in between them so he was among those who were

drowned.

44. And it was said, “O earth ! swallow your water and O sky ! withhold (the rain).” And the water was absorbed (in the earth) and the affair was decided and the (ship) rested on (the mountain) Al Judi. And it was said, “Away with the unjust people.” (P 11 ¼)

45. And Nuh called out to his Fosterer and said, “My Fosterer ! my son is certainly from my people and your promise is certainly true and you are the Best Judge of (all) the judges.”

46. He said, “O Nuh ! he (your son) is certainly not from your people, his work is certainly other than righteous, so do not ask of Me that of which you have no knowledge, I admonish you lest you be of the ignorant.”

47. He said, “My Fosterer ! I seek Your protection lest I ask You that of which I have no knowledge, and if You do not protectively forgive me and have mercy on me I will be of the losers.”

48. It was said, “O Nuh ! go down (from the ship and the mountain) with peace from Us and blessings on you and on communities from him who is with you. And (there will be) communities whom We will give provision, then a painful punishment from Us will afflict them.”

49. That is from the news of the unseen which We communicate to you, before this you did not know it, you nor your people, so be patient, the (best) end is certainly for those who guard (against evil).

(R 4)

50. And to (the people of) Aad (We sent) their brother Hud (as a messenger), he said, “O my people ! serve Allah, there is no god for you other than Him, you are nothing but forgers.

51. O my people ! I do not ask you for a reward for it, my reward is with none but Him Who initiated my creation. Do you not then understand?

52. And, O my people ! ask protective forgiveness from your Fosterer, then turn to Him (in repentance), He will send (down from) the sky abundant rain on you and add strength to your strength, and do not turn back to be criminals.”

53. They said, “O Hud ! you have not come to us with a clear proof and we are not going to give up our gods on your word and we do not believe in you.

54. We say nothing but that some of our gods have attacked you with evil.” He said, “I call Allah to witness and you (too) bear witness, that I am certainly free from (worshipping) that which you associate as partners (with Allah),

55. instead of Him. So plot against me all together, then do not wait (to execute it),

56. I certainly put my trust in Allah, my Fosterer and your Fosterer. There is no moving creature but He holds it by its forelock. My Fosterer is certainly on the straight path.

57. So if you turn back, then I have conveyed to you that with which I was sent to you, and my Fosterer will make a people other than you to succeed you, and you cannot harm Him in anything; my Fosterer is certainly a Protector over everything.”

58. And when Our commandment came to pass, by Our mercy, We saved Hud and those who believed with him and We saved them from a hard punishment.

59. And that was (the community of) Aad, they denied the signs of their Fosterer and disobeyed His messengers and followed the command of every compelling opponent.

60. And a curse was made to follow them in this world and on the day of resurrection. Beware ! Aad did not believe in their Fosterer, so away with Aad the people of Hud. (R 5)

61. And to (the community of) Samood (We sent) their brother Salih, he said, “O my people !

serve Allah, there is no god for you other than Him. He produced you from the earth and made you dwell therein. So ask Him for protective forgiveness then turn to Him (in repentance), my Fosterer is certainly Near, Responsive.”

62. They said, “O Salih ! earlier to this, you were one among us, in whom our (high) hopes were placed. Do you forbid us to worship that which our fathers worshipped? And we are certainly in doubt causing restlessness, concerning that which you invite us to.”

63. He said, “O my people ! do you see, if I am on a clear proof from my Fosterer and there has come to me mercy from Him, then who will help me against Allah if I disobey Him? Then you will add nothing to me except loss.

64. And O my people ! this is the she camel of Allah, a sign for you, so leave her to pasture in the earth of Allah and do not afflict her with (any) harm (and if you do so), then a near punishment will seize you.”

65. But they slew her, so he said, “Enjoy yourselves in your houses for three days, that is a promise not to be belied.”

66. Then, when Our commandment came, by Our mercy, We saved Salih and those who believed with him, from the disgrace of that day. Certainly your Fosterer, He is the Strong, the Mighty.

67. And the loud cry seized those who were unjust, so that the morning found them prostrate in their houses,

68. as if they had never dwelt therein. Beware ! Samood did not believe in their Fosterer, so away with the Samood. (R 6)

69. And Our messengers came to Ibrahim with good news. They said, “Peace,” he said, “Peace,” then he did not delay in bringing a roasted calf.

70. Then when he saw their hands not extending towards it, he considered them strange and conceived a fear due to them. They said, “Do not fear, we have been sent to the people of Lut.”

71. And his wife (who was) standing, laughed when We gave her the good news of (a son) Ishaq and after Ishaq (of a grandson) Yaqub.

72. She said, “Sorrowful is my state, shall I have a child when I am an old woman and this my husband is an old man? This is certainly a wonderful thing.”

73. They said, “Do you wonder at the commandment of Allah? The mercy of Allah and His blessings be upon you O people of the house. He is certainly Praised, Glorious.”

74. So when the fear went away from Ibrahim and the good news came to him, he began to plead with Us for the people of Lut.

75. Ibrahim was certainly kind, tender-hearted, frequently turning (to Allah).

76. (It was said), “O Ibrahim keep away from this, the command of your Fosterer has (already) gone forth, and a punishment that cannot be turned back will certainly come upon them.”

77. And when Our messengers came to Lut he was grieved on account of them and straitened due to them, being unable (to protect them); and he said, “This is a distressful day,”

78. when his people came rushing towards him. And (he knew, that) earlier (too) they used to do evil things, (therefore) he said, “O my people ! these are my daughters, they are cleaner for you (if you marry them), so fear Allah and do not disgrace me with regard to my guests, is there not (even a single) right minded man among you?”

79. They said, “You already know that we do not have any real (interest) in your daughters and you certainly know that which we intend.”

80. He said, “I wish I had strength against you or could be take myself to a strong support.”
81. They (messengers) said, “O Lut ! we are messengers of your Fosterer, they cannot (even) approach towards you. So travel with your people during a part of the night, and do not let anyone of you turn back, except your wife, that which befalls them will certainly befall her. Certainly, their promised time is the morning. Is not the morn near?”
82. So when Our commandment came to pass, We made its high places (to become) its low places (turning them upside down, probably through an earthquake) and rained on them porous stones of baked clay (which probably erupted from an associated volcano and got deposited in the form of) layers,
83. having been marked from your Fosterer, and the (township of Lut) is not far from the unjust (people, who did not believe in the Quran). (R 7, P 11 ½)
84. And to the (people of) Midian (We sent) their brother Shuaib, he said, “O my people ! serve Allah, there is no god for you other than Him. And do not measure and weigh less than what is due. I see you in prosperity and I fear for you the punishment of the encompassing day.
85. And O my people ! give back full measure and weight, with justice and do not reduce those things that are due to people and do not cause disturbance in the earth, being corrupt.
86. That which Allah causes to remain (with you with honesty) is better for you if you are believers; and I am not a protector over you.”
87. They said, “O Shuaib ! does your worshipping (Allah) enjoin on you (the condition) that we should give up (worshipping) that which our fathers worshipped or that we should not do whatever we like (to do) with our wealth? You are certainly kind, one on the right way (therefore think it over).”
88. He said, “O my people ! do you see? If I am on a clear proof from my Fosterer and He has

promised me (with a) good provision from Himself, and that, disagreeing with you (on your wrong practices, if) I do not intend to go towards that from which I (myself) forbid you, (then am I wrong)? I do not intend anything but to reform to the extent of my capability, and (the success of) my conciliatory (effort, depends) on no one but Allah, in Him I trust and to Him I turn.

89. And O my people ! do not let (your) opposition to me make you commit a crime so that there may befall you the like of that which befell the people of Nuh or the people of Hud or the people of Salih, and the people of Lut are not far off from you.

90. And ask for protective forgiveness from your Fosterer then turn to Him (in repentance), my Fosterer is certainly Merciful, Loving.”

91. They said, “O Shuaib ! we do not understand much of that which you say and we certainly see you weak among us, and were it not for your family we would have stoned you and you are not mighty against us.”

92. He said, “O my people ! do you esteem my family more than Allah and you take Him (as something) cast behind your back? My Fosterer is certainly an Encompasser of all that you do.

93. And O my people ! work according to your ability, I (too) am working. You will come to know, on whom will come the punishment which will disgrace him, and who is the one who lies? And be vigilant I too am vigilant with you.”

94. And when Our commandment came, by Our mercy, We saved Shuaib and those who believed with him, and the loud cry seized those who did injustice, so the morning found them prostrate in their houses,

95. as if they did not dwell therein. So away with (the people of) Midian as were removed Samood.

(R 8)

96. And We had sent Musa with Our signs and clear authority

97. to Firawn and the leaders of his (community), but they followed the commandment of Firawn and the commandment of Firawn was not right.

98. He will lead his people on the day of resurrection so as to present them to the fire, and evil will be the place of presentation and those presented.

99. And a curse was made to follow them in this (world) and on the day of resurrection. Evil will be the gift which will be gifted.

100. That is from the news of the cities which We narrate to you, (some cities are still) standing while (others are) reaped (having been uprooted).

101. And We did not do injustice to them but they did injustice to themselves; and their (presumed) gods whom they prayed to, besides Allah, were of no use to them in anything when the commandment of your Fosterer came to pass, and they did not add to them anything other than ruin.

102. And like that your Fosterer seizes when He seizes the cities while they are unjust. His seizing is certainly severely painful.

103. In that there is certainly a sign for one who fears the punishment of the hereafter. That is the day on which mankind will be gathered and that is the day which will be witnessed.

104. And We do not delay it but till a term computed.

105. The day when it comes, no soul will be able to speak except by His permission. Then of them (some) will be wretched while others blessed.

106. As for those who are wretched, they will be in the fire, therein for them there will be sighing

and groaning,

107. they will stay in it so long as the skies and the earth endure, except as your Fosterer wills. Your Fosterer is certainly the Doer of what He intends.

108. And as for those who are blessed, they will be in the garden, they will stay in it so long as the skies and the earth endure, except as your Fosterer wills, a gift without break.

109. So do not be in doubt concerning that which they worship. They do not worship but in the manner in which their fathers worshipped earlier. And We will certainly pay them back in full their portion without reduction. (R 9)

110. And We certainly gave the book to Musa, but disagreement arose therein, and if a (decisive) word had not gone forth from your Fosterer, the matter would have been decided between them, and about it they are certainly in a doubt causing restlessness.

111. And your Fosterer will definitely pay back in full (the reward of) their deeds to all. He is certainly informed of that which they do.

112. So establish yourself as you are commanded, (you) and he who turns (to Allah) with you, and do not rebel. He is certainly a Seer of what you do.

113. And do not incline towards those who are unjust, lest the fire afflict you, and you have no guardians besides Allah, then you will not be helped.

114. And establish worship at the two ends of the day and in the early parts of the night. Good deeds certainly remove evil deeds. That is a reminder for those who are mindful.

115. And be patient, Allah certainly does not waste the reward of the doers of good.

116. So among the generations before you, why, persons retaining (religious understanding) did

not come (forward) to forbid (people) from being corrupt in the earth, except a small number of those whom We had saved from among them? And those who were unjust pursued that which was made for their enjoyment therein, and (thus) they became criminals.

117. And your Fosterer is not (such as) to destroy the cities unjustly while their people are righteous.

118. And had your Fosterer willed He would have made mankind a single community, and they will not cease to disagree (among themselves),

119. except those on whom your Fosterer has mercy and for that did He create them. And the word of your Fosterer will be fulfilled, “I will definitely fill hell with the jinn and mankind all together.”

120. And We narrate to you all the news from (the histories) of the messengers (just) to strengthen your heart there with, and through this there has come to you the truth and an admonition and a reminder for the believers.

121. And say to those who do not believe, “Work according to your ability, we too are working,

122. and wait, we too are waiting.”

123. And Allah’s is the unseen of the skies and the earth, and to Him is returned every affair. So serve Him, and put your trust in Him and your Fosterer is not unaware of that which you do. (R 10)