

سُورَةُ الْبَقَرَةِ

Surah 2 — Al-Baqara (The Cow) · Medinan · 286 Ayahs · Translation: English

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alif, Lam, Meem.

2

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah -

3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

4

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

5

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those are upon [right] guidance from their Lord, and it is those who are the successful.

6

إِنَّ الَّذِينَ كَفَرُوا ۚ سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

7

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۖ

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

8

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

9

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا ۖ وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

10

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.

11

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا ۖ فِي الْأَرْضِ قَالُوا ۖ إِنَّمَا نَحْنُ مُصْلِحُونَ

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

12

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Unquestionably, it is they who are the corrupters, but they perceive [it] not.

13

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا ۖ كَمَا ءَامَنَ النَّاسُ قَالُوا ۚ أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۚ أَلَا
 إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

14

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا ۚ قَالُوا ۚ ءَامَنَّا وَإِذَا خَلَوْا ۚ إِلَىٰ شَيَاطِينِهِمْ قَالُوا ۚ إِنَّا
 مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

15

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

[But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

16

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا ۚ الضَّلَالَةَ بِالْهُدَىٰ فَمَا رِيحَتِ تَجْرِتُهُمْ وَمَا كَانُوا ۚ مُهْتَدِينَ

Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

17

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ۚ ذَهَبَ اللَّهُ بِنُورِهِمْ
 وَتَرَكَهُمْ فِي ظُلُمٍ ۚ لَّا يَبْصِرُونَ

Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

18

صُمٌّ ۚ بُكْمٌ عُمَىٰ ۚ فَهُمْ لَّا يَرْجِعُونَ

Deaf, dumb and blind - so they will not return [to the right path].

19

أَوْ كَصَيِّبٍ ۚ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ ۖ وَرَعْدٌ ۖ وَبَرْقٌ ۚ يَجْعَلُونَ أَصْبَعَهُمْ فِي
ءَاذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ ۚ بِالْكَافِرِينَ

Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

20

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۚ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا ۚ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ
قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ۚ

The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

21

يَا أَيُّهَا النَّاسُ اعْبُدُوا ۚ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O mankind, worship your Lord, who created you and those before you, that you may become righteous -

22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فُرُشًا ۚ وَالسَّمَاءَ بِنَاءً ۚ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ۚ فَأَخْرَجَ
بِهِ ۚ مِنَ الثَّمَرَاتِ رِزْقًا ۚ لَّكُمْ ۚ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا ۚ وَأَنْتُمْ تَعْلَمُونَ

[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۖ وَادْعُوا ۚ
شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

فَإِنْ لَّمْ تَفْعَلُوا ۖ وَلَنْ تَفْعَلُوا ۖ فَاتَّقُوا ۚ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۚ
أُعِدَّتْ لِلْكَافِرِينَ

But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ ۚ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۖ قَالُوا ۚ هَٰذَا الَّذِي رُزِقْنَا مِنْ
قَبْلُ ۚ وَأُتُوا بِهِ ۚ مُتَشَبِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۚ وَهُمْ فِيهَا خَالِدُونَ

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

﴿۱﴾ إِنَّ اللَّهَ لَا يَسْتَحْيٰ ﴿۲﴾ أَنْ يَضْرِبَ مَثَلًا ﴿۳﴾ مَا بَعُوضَةً ﴿۴﴾ فَمَا فَوْقَهَا ﴿۵﴾ فَأَمَّا الَّذِينَ
ءَامَنُوا ﴿۶﴾ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ﴿۷﴾ وَأَمَّا الَّذِينَ كَفَرُوا ﴿۸﴾ فَيَقُولُونَ مَاذَا أَرَادَ
اللَّهُ بِهَذَا مَثَلًا ﴿۹﴾ ا ﴿۱۰﴾ يُضِلُّ بِهِ ﴿۱۱﴾ كَثِيرًا ﴿۱۲﴾ ا وَيَهْدِي بِهِ ﴿۱۳﴾ كَثِيرًا ﴿۱۴﴾ ا وَمَا يُضِلُّ بِهِ ﴿۱۵﴾ إِلَّا
الْفَاسِقِينَ

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ ﴿۱﴾ بَعْدِ مِيثَاقِهِ ﴿۲﴾ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ ﴿۳﴾ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ ﴿۴﴾ أَوْ لَكُمْ هُمْ الْخَاسِرُونَ

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوتًا ﴿۱﴾ فَأَحْيَاكُمْ ﴿۲﴾ ثُمَّ يَمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ
تُرْجَعُونَ

How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ﴿۱﴾ ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ ﴿۲﴾ ا وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۳﴾

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا ۖ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَأِكَةِ فَقَالَ أَنْ ۖ بُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

قَالُوا ۖ سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

قَالَ يَا آدَمُ أَنْ ۖ بِئُهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْ ۖ بِأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِءَادَمَ فَسَجَدُوا ۖ إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ ۚ وَمَتَّعٌ إِلَىٰ حِينٍ ۚ

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ ۖ كَلِمَاتٍ ۖ فَتَابَ عَلَيْهِ ۚ إِنَّهُ ۙ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى ۖ فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

وَالَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا ۖ بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

يٰۤاَيُّهَا اِسْرَءِيْلَ اذْكُرُوْا ۖ نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا۟ بِعَهْدِيۡ اَوْفٍ بِعَهْدِكُمْ وَاِيَّیۡ فَارْهَبُوْا

O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

وَعَامِنُوْا ۖ بِمَاۤ اَنْزَلْتُ مُصَدِّقًاۙ لِّمَاۤ مَعَكُمْ وَلَا تَكُوْنُوْاۙ اَوَّلَ كٰفِرٍۭ ۙ بِهِۦ ۙ وَلَا تَشْتَرُوْاۙ بِآيٰتِيۡ ثَمَنًاۙ قَلِيْلًاۙ وَاِيَّیۡ فَاتَّقُوْنَ

And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

وَلَا تَلْبِسُوْاۙ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْاۙ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ

And do not mix the truth with falsehood or conceal the truth while you know [it].

وَاَقِيْمُوْاۙ الصَّلٰوةَ وَاَتُوْاۙ الزَّكٰوةَ وَاَرْكَعُوْاۙ مَعَ الرُّكَّعِيْنَ

And establish prayer and give zakah and bow with those who bow [in worship and obedience].

ۙ اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۙ اَفَلَا تَعْقِلُوْنَ

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

45

وَأَسْتَعِينُوا ۚ بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]

46

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Who are certain that they will meet their Lord and that they will return to Him.

47

يٰۤاَيُّهَا اِسْرَءِیْلَ اذْكُرُوا ۚ نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیۤ اَفْضَلْتُكُمْ عَلٰی الْعٰلَمِیْنَ

O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.

48

وَاتَّقُوا ۚ یَوْمًا لَا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَيْئًا ۚ وَلَا یُقْبَلُ مِنْهَا شَفَعَةٌ ۚ وَلَا یُؤْخَذُ مِنْهَا عَدْلٌ ۚ وَلَا هُمْ یُنصَرُونَ

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

49

وَإِذْ نَجَّيْنٰكُمْ مِّنْ ءَالِ فِرْعَوْنَ یَسُومُونَكُمْ سُوءَ الْعَذَابِ یُذَبِّحُونَ أَبْنَاءَكُمْ وَیَسْتَحْیُونَ نِسَاءَكُمْ ۚ وَفِیۤ ذٰلِكُمْ بَلَاءٌ ۚ مِّنْ رَبِّكُمْ عَظِیْمٌ ۚ

And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

50

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنٰكُمْ وَأَغْرَقْنَا ءَالِ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

51

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ۖ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنۢ بَعْدِهِ ۚ وَأَنْتُمْ ظَالِمُونَ

And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

52

ثُمَّ عَفَوْنَا عَنْكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ

Then We forgave you after that so perhaps you would be grateful.

53

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا ۚ إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا ۚ أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ ۖ هُوَ التَّوَّابُ الرَّحِيمُ

And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

55

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً ۚ فَآخَذَتْكُمْ الصُّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.

56

ثُمَّ بَعَثْنَاكَ مِنۢ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ

Then We revived you after your death that perhaps you would be grateful.

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى ۚ كُلُوا ۚ مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.

وَإِذْ قُلْنَا ادْخُلُوا ۚ هَذِهِ الْقَرْيَةُ فَكُلُوا ۚ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا ۚ وَادْخُلُوا الْبَابَ سُجَّدًا ۚ وَقُولُوا ۚ حِطَّةٌ ۚ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

فَبَدَّلَ الَّذِينَ ظَلَمُوا ۚ قَوْلًا غَيْرَ الَّذِى قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا ۚ رِجْزًا ۚ مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

ۚ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ ۚ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۚ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۚ قَدْ عَلِمَ كُلُّ أُنَاسٍ ۚ مَّشْرِبَهُمْ ۚ كُلُوا ۚ وَاشْرَبُوا ۚ مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا ۚ فِى الْأَرْضِ مُفْسِدِينَ

And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ ۚ وَحِدٍ ۚ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْزِلُ ۖ بَتِ الْأَرْضُ مِنْ ۚ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۚ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ أَهْبِطُوا ۚ مِصْرَ ۚ فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۚ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ ۚ مِنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا ۚ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ ۚ نَ بَغَيْرِ الْحَقِّ ۚ ذَلِكَ بِمَا عَصَوْا ۚ وَكَانُوا ۚ يَعْتَدُونَ

And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

إِنَّ الَّذِينَ ءَامَنُوا ۚ وَالَّذِينَ هَادُوا ۚ وَالنَّصَارَىٰ وَالصَّبِيْنَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا ۖ فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا ۚ مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ ۚ وَادْكُرُوا ۚ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

ثُمَّ تَوَلَّيْتُمْ مِّنْ ءَۡفَۡٓءِۦ ذَٰلِكَ ۚ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ۖ لَكُنْتُمْ مِنَ ٱلْخَٰسِرِينَ

Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ ٱللَّذِينَ ٱعْتَدَوْا ۖ مِنْكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا ۖ قِرَدَةً خَٰسِيْنَ

And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

فَجَعَلْنَهَا نَكَلاً ۖ لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً ۖ لِّلْمُتَّقِينَ

And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذَبْحُوا ۖ بَقْرَةً ۖ قَالُوا ۖ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَن أَكُونَ مِنَ ٱلْجَٰهِلِينَ

And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

قَالُوا ۖ أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِىَ ۖ قَالَ إِنَّهُ ۖ يَقُولُ إِنَّهَا بَقْرَةٌ ۖ لَا فَٰرِضٌ ۖ وَلَا بَكْرٌ عَوَٰنٌ ۖ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا ۖ مَا تُؤْمَرُونَ

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

قَالُوا ۖ أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ۖ قَالَ إِنَّهُ ۖ يَقُولُ إِنَّهَا بَقْرَةٌ ۖ صَفْرَاءُ ۖ فَاقْعُ ۖ لَوْنُهَا تَسُرُّ ٱلنَّظِرِينَ

They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers.' "

قَالُوا ۖ أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَبَّهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ

They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

قَالَ إِنَّهُ ۖ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَا ذَلُولٌ ۖ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ ۖ لَا شَيْءَ فِيهَا ۖ قَالُوا ۖ أَلَّنْ جِئْتَ بِالْحَقِّ ۖ فَذَبَحُوهَا وَمَا كَادُوا ۖ يَفْعَلُونَ

He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

وَإِذْ قَتَلْتُمْ نَفْسًا ۖ فَادْرَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ ۖ مَا كُنْتُمْ تَكْتُمُونَ

And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا ۖ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ ءَايَاتِهِ ۖ لَعَلَّكُمْ تَعْقِلُونَ

So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ ۖ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۖ ۚ وَإِن مِّنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۖ ۚ وَإِن مِّنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۖ ۚ وَإِن مِّنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۖ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.

﴿ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا ﴾ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ ﴿ مِنْ ﴾ بَعْدَ مَا عَقِلُوهُ وَهُمْ يَعْلَمُونَ

Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا ﴿ قَالُوا ﴾ ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضٍ ﴿ قَالُوا ﴾ أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ﴿ عِنْدَ رَبِّكُمْ ﴿ أَفَلَا تَعْقِلُونَ

And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

But do they not know that Allah knows what they conceal and what they declare?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

فَوَيْلٌ ﴿ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا ﴿ بِهِ ﴿ ثَمَنًا ﴿ قَلِيلًا ﴿ فَوَيْلٌ ﴿ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ ﴿ لَهُمْ مِّمَّا يَكْسِبُونَ

So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

وَقَالُوا ۖ لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا ۖ فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ ۚ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ

But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۖ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيرِكُمْ ثُمَّ أَقَرَرْتُمْ
وَأَنْتُمْ تَشْهَدُونَ

And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا ۖ مِنْكُمْ مِنْ دِيرِهِمْ تَظْهَرُونَ عَلَيْهِمْ
بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا
خِزْيٌ ۚ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۚ وَمَا اللَّهُ بِغَفِلٍ
عَمَّا تَعْمَلُونَ

Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا ۚ الْحَيَاةَ الدُّنْيَا بِآلِ آخِرَةٍ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يَنْصَرُونَ

Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ ۚ بَعْدِهِ ۚ بِالرُّسُلِ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ ۚ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ
أَسْتَكْبَرْتُمْ فَفَرِيقًا ۚ كَذَّبْتُمْ وَفَرِيقًا ۚ تَقْتُلُونَ

And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

وَقَالُوا ۚ قُلُوبُنَا غُلْفٌ ۚ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا ۚ مَا يُؤْمِنُونَ

And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ ۚ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ ۚ لِمَا مَعَهُمْ وَكَانُوا ۚ مِنْ قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا ۚ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا ۚ كَفَرُوا ۚ بِهِ ۚ ۚ فَلَعْنَةُ اللَّهِ عَلَى
الْكَاذِبِينَ

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

بِئْسَمَا اشْتَرَوْا؟ بِهِ أَنْفُسُهُمْ أَنْ يَكْفُرُوا؟ بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ؟ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ؟ فَبَاءُوهُ بِغَضَبٍ عَلَى غَضَبٍ؟ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ؟

How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا؟ بِمَا أَنْزَلَ اللَّهُ قَالُوا؟ نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ؟ وَهُوَ الْحَقُّ مُصَدِّقٌ لِمَا مَعَهُمْ؟ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ؟

And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

؟ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ؟ وَأَنْتُمْ ظَالِمُونَ؟

And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا ۚ مَا آتَيْنُكُمْ بِقُوَّةٍ ۚ وَأَسْمَعُوا ۚ ۚ
 قَالُوا ۚ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا ۚ فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِسْمَا يَأْمُرُكُمْ
 بِهِ ۚ إِيْمُنْكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً ۚ مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا ۚ
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful."

وَلَنْ يَتَمَنَّوْهُ أَبَدًا ۚ بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ ۚ بِالظَّالِمِينَ

But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوَةٍ ۚ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ ۚ يَوَدُّ أَحَدُهُمْ لَوْ
 يُعَمَّرَ أَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحَّزِحِهِ ۚ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ ۚ بِمَا
 يَعْمَلُونَ

And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].

وَاتَّبَعُوا ۚ مَا تَتْلُوا ۚ الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۚ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ
 الشَّيَاطِينَ كَفَرُوا ۚ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُرُوتَ
 وَمُرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ ۚ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ
 مِنْهُمَا مَا يُفَرِّقُونَ بِهِ ۚ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ ۚ مِنْ أَحَدٍ إِلَّا
 بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا ۚ لَمَنِ اشْتَرَاهُ مَا لَهُ ۚ
 فِي آخِرَةِ مِنْ خَلْقٍ ۚ وَلَبِئْسَ مَا شَرَوْا ۚ بِهِ ۚ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا ۚ وَاتَّقَوْا ۚ لَمَثُوبَةٌ ۚ مِنْ عِنْدِ اللَّهِ خَيْرٌ ۚ لَوْ كَانُوا يَعْلَمُونَ

And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ لَا تَقُولُوا ۚ رُعِنَا وَقُولُوا ۚ أَنْظِرْنَا وَأَسْمِعُوا ۚ وَلِلْكَافِرِينَ
 عَذَابٌ أَلِيمٌ ۚ

O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.

مَا يَوَدُّ الَّذِينَ كَفَرُوا ۖ مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ ۖ
مِنْ رَبِّكُمْ ۚ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ ۚ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

ۚ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ ۚ مِنْهَا أَوْ مِثْلَهَا ۚ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ ۚ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ ۚ
وَلَا نَصِيرٍ

Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا ۚ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا ۚ مِّنْ عِندِ
 أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا ۚ وَاصْفَحُوا ۚ حَتَّىٰ يَأْتِيَ اللَّهُ
 بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

وَأَقِيمُوا ۚ الصَّلَاةَ وَءَاتُوا ۚ الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا ۚ لِأَنفُسِكُمْ مِّنْ خَيْرٍ ۚ تَجِدُوهُ
 عِندَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ

And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.

وَقَالُوا ۚ لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا ۚ
 بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ۚ

And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful."

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ ۚ لِلَّهِ وَهُوَ مُحْسِنٌ ۚ فَلَهُ ۚ أَجْرُهُ ۚ عِندَ رَبِّهِ ۚ وَلَا خَوْفٌ عَلَيْهِمْ
 وَلَا هُمْ يَحْزَنُونَ ۚ

Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ۖ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚ وَلَهُمْ فِي آٰلِ آٰخِرَةٍ عَذَابٌ عَظِيمٌ ۚ

And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا ۖ فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَسِعَ عِلْمُهُ ۚ

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

وَقَالُوا ۚ اتَّخَذَ اللَّهُ وَلَدًا ۚ ا ۚ سُبْحٰنَهُ ۚ ۚ بَلْ لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ كُلُّ ۚ لَهُ ۚ قٰنِتُونَ

They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,

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بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا ۖ فَإِنَّمَا يَقُولُ لَهُ ۚ كُنْ فَيَكُونُ

Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

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وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ تَشَبَّهَتْ قُلُوبُهُمْ ۚ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

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إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا ۖ وَنَذِيرًا ۚ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

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وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِيعَتَ أَهْوَاءِهِمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ ۚ وَلَا نَصِيرٍ

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

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الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ ۚ حَقَّ تِلَاوَتِهِ ۚ أُو۟لَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۚ فَأُو۟لَٰئِكَ هُمُ الْخَاسِرُونَ

Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

يٰۤاَيُّهَا اِسْرَءِيْلَ اذْكُرُوْا ۚ نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّیۡ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

وَاتَّقُوا ۚ یَوْمًا ۙ لَا تَجْزِی نَفْسٌ عَنْ نَّفْسٍ شَيْئًا ۚ وَلَا یُقْبَلُ مِنْهَا عَدْلٌ ۚ وَلَا تَنْفَعُهَا شَفَعَةُ ۚ وَلَا هُمْ یُنصَرُونَ

And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

ۚ وَاِذْ اَبْتَلٰۤی اِبْرٰهٖمَ ۚ رَبُّهُ ۚ بِكَلِمٰتٍ ۚ فَاَتَمَّهِنَّ ۚ قَالَ اِنِّیۡ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۚ ۚ قَالَ وَمِنْ ذُرِّیَّتِیۡ ۚ قَالَ لَا یَنَالُ عَهْدِی الظَّالِمِیْنَ

And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

وَاِذْ جَعَلْنَا الْبَیْتَ مَثَابَةً ۚ لِلنَّاسِ وَاٰمَنًا ۚ وَاتَّخِذُوا ۚ مِنْ مَّقَامِ اِبْرٰهٖمَ ۚ مَوْصِلًا ۚ ۚ وَعٰهَدْنَا اِلٰی اِبْرٰهٖمَ ۚ مَ وَاِِسْمٰعِیْلَ اَنْ طَهِّرَا بَیْتِیۡ لِلطَّآئِفِیْنَ وَالْعٰكِفِیْنَ وَالرُّكَّعِ السُّجُوْدِ

And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

وَإِذْ قَالَ إِبْرَاهِيمُ ﴿١﴾ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا ﴿٢﴾ وَارْزُقْ أَهْلَهُ ﴿٣﴾ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴿٤﴾ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ ﴿٥﴾ قَلِيلًا ﴿٦﴾ ثُمَّ أَضْطَرُّهُ ﴿٧﴾ إِلَىٰ عَذَابِ النَّارِ ﴿٨﴾ وَبِئْسَ الْمَصِيرُ

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ ﴿١﴾ أَلْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ﴿٢﴾ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً ﴿١﴾ مُسْلِمَةً ﴿٢﴾ لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ﴿٣﴾ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا ﴿١﴾ مِنْهُمْ يَتْلُو ﴿٢﴾ عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ﴿٣﴾ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

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وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ ۖ م إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ وَإِنَّهُ ۖ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

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إِذْ قَالَ لَهُ رَبُّهُ ۖ أَطِيعْ ۖ قَالَ أَتَسْلِمُ ۚ قَالَ أَتَسْلِمُ لِرَبِّ الْعَالَمِينَ

When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

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وَوَصَّىٰ بِهَا إِبْرَاهِيمُ ۖ مُ بَنِيهِ وَيَعْقُوبُ ۖ يَبْنِي ۖ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ ۖ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

133

أَمْ كُنْتُمْ شُهَدَاءَ ۖ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۖ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِي ۖ قَالُوا ۖ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ ۖ إِبْرَاهِيمَ ۖ م وَإِسْمَاعِيلَ وَإِسْحَاقَ ۖ إِلَٰهًا وَحِدًا ۖ وَنَحْنُ لَهُ ۖ مُسْلِمُونَ

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

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تِلْكَ أُمَّةٌ ۖ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا ۖ يَعْمَلُونَ

That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

وَقَالُوا ۖ كُونُوا ۖ هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ ۖ مَ حَنِيفًا ۚ ا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

قُولُوا ۚ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ ۖ مَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ ۚ مِنْهُمْ وَنَحْنُ لَهُ ۚ مُسْلِمُونَ

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

فَإِنْ ءَامَنُوا ۚ بِمِثْلِ مَا ءَامَنْتُمْ بِهِ ۚ فَقَدْ أَهْتَدُوا ۚ ۚ وَإِنْ تَوَلَّوْا ۚ فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۚ ۚ وَنَحْنُ لَهُ ۚ عِبَادُونَ

[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ
مُخْلِصُونَ

Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ ۖ م وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا ۖ هُودًا أَوْ
نَصْرَى ۖ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۖ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْدَهُ ۖ مِنَ اللَّهِ ۖ
وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

تِلْكَ أُمَّةٌ ۖ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا ۖ
يَعْمَلُونَ

That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

ۖ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا ۖ عَلَيْهَا ۖ قُلْ لِلَّهِ
الْمَشْرِقُ وَالْمَغْرِبُ ۖ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ ۖ مُسْتَقِيمٍ ۖ

The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً ۖ وَسَطًا ۖ لِّتَكُونُوا ۚ شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ ا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ ۚ رَّحِيمٌ ۚ

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً ۚ تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا ۚ وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا ۚ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا ۚ الْكِتَابَ بِكُلِّ آيَةٍ ۚ مَا تَبِعُوا ۚ قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ ۚ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ ۚ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذًا ۚ لَّمِنَ الظَّالِمِينَ

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

146

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُۥ ۖ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ

Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

147

الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

The truth is from your Lord, so never be among the doubters.

148

وَلِكُلٍّ ۖ وَجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا ۖ الْخَيْرَاتِ ۖ أَيْنَ مَا تَكُونُوا ۖ يَأْتِ بِكُمْ اللَّهُ
جَمِيعًا ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ

For each [religious following] is a direction toward which it faces. So race to [all that is] good.

Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

149

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ ۖ لَلْحَقُّ مِنْ
رَبِّكَ ۖ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا ۖ
وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا ۚ مِنْهُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا ۖ مِّنْكُمْ يَتْلُوا ۖ عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا ۖ تَعْلَمُونَ

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا ۖ لِي وَلَا تَكْفُرُونَ

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

153

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ اسْتَعِينُوا ۖ بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

154

وَلَا تَقُولُوا ۖ لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ ءَمُوتٌ ۚ بَلْ ءَحْيَاءٌ ۚ وَلَكِن لَّا تَشْعُرُونَ

And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ ۖ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ ۖ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ
وَيَشِيرُ الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

156

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا ۖ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

157

أُو۟لَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ ۖ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰئِكَ هُمُ الْمُهْتَدُونَ

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

158

ۚ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرٌ ۚ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

159

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي
الْكِتَابِ ۚ أُو۟لَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,

160

إِلَّا الَّذِينَ تَابُوا ۖ وَأَصْلَحُوا ۖ وَبَيَّنُّوا ۖ فَأُو۟لَٓئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ
الرَّحِيمُ

Except for those who repent and correct themselves and make evident [what they concealed]. Those
- I will accept their repentance, and I am the Accepting of repentance, the Merciful.

161

إِنَّ الَّذِينَ كَفَرُوا ۖ وَمَاتُوا ۖ وَهُمْ كُفَّارٌ أُو۟لَٓئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ

Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of
Allah and of the angels and the people, all together,

162

خُلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

163

وَالْهُكُمُ لِلَّهِ ۖ وَحْدَهُ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the
Especially Merciful.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ ۖ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ ۖ لِّقَوْمٍ ۖ يَعْقِلُونَ

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا ۖ يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا ۚ لِلَّهِ ۖ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا ۖ إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا ۖ مِنَ الَّذِينَ اتَّبَعُوا ۖ وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],

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وَقَالَ الَّذِينَ اتَّبَعُوا ۖ لَوْ أَنَّنَا كَرَّرَ ۖ فَنَتَّبِرَ مِنْهُمْ كَمَا تَبَرَّءُوا ۖ مِنَّا ۖ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخُرْجِينَ مِنَ النَّارِ

Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.

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يَا أَيُّهَا النَّاسُ كُلُوا ۖ مِمَّا فِي الْأَرْضِ حَلَّالًا طَيِّبًا ۖ وَلَا تَتَّبِعُوا ۖ خُطُوتَ الشَّيْطَانِ ۖ إِنَّهُ ۖ لَكُمْ عَدُوٌّ مُبِينٌ

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

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إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا ۖ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

He only orders you to evil and immorality and to say about Allah what you do not know.

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وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا ۖ مَا أَنزَلَ اللَّهُ قَالُوا ۖ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا ۖ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا ۖ وَلَا يَهْتَدُونَ

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

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وَمَثَلُ الَّذِينَ كَفَرُوا ۖ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً ۖ وَنِدَاءً ۖ صُمٌّ ۖ بُكْمٌ عُمْى ۖ فَهُمْ لَا يَعْقِلُونَ

The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ كُلُوا ۚ مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا ۚ لِلَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ ۚ لِغَيْرِ اللَّهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ ۚ وَلَا عَادٍ ۚ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ ۚ رَحِيمٌ

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ۚ ثَمَنًا قَلِيلًا ۚ أَوْ لِيُكَلِّمَهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا ۚ الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا ۚ فِي الْكِتَابِ لَفِي شِقَاقٍ ۚ
بَعِيدٍ ۚ

That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

ۚ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا ۚ وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّ ۚ نَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ۚ ذَوَى
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَءَاتَى الزَّكَاةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۚ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ ۚ مِنْ أَخِيهِ شَيْءٌ ۚ فَاتَّبَاعُ ۚ بِالْمَعْرُوفِ وَأَدَاءٌ
إِلَيْهِ بِإِحْسَنٍ ۚ ۚ ذَلِكَ تَخْفِيفٌ ۚ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۚ ۚ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ ۚ
عَذَابٌ أَلِيمٌ ۚ

O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ ۚ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.

فَمَنْ بَدَّلَهُ ۚ بَعْدَ مَا سَمِعَهُ ۚ فَإِنَّمَا إِثْمُهُ ۚ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ

Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

فَمَنْ خَافَ مِنْ مُوصٍ ۚ جَنَفًا أَوْ إِثْمًا ۚ فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ

But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

أَيَّامًا مَّعْدُودَتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ ۖ فَعِدَّةٌ ۖ مِنْ أَيَّامٍ
 أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ ۖ فِدْيَةٌ ۖ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا ۖ فَهُوَ
 خَيْرٌ ۚ لَهُ ۚ وَأَنْ تَصُومُوا ۖ خَيْرٌ ۚ لَكُمْ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ ۖ مِنَ الْهُدَى
 وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ ۖ
 فَعِدَّةٌ ۖ مِنْ أَيَّامٍ أُخَرَ ۚ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا ۖ الْعِدَّةَ
 وَلِتُكَبِّرُوا ۖ اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ
 فَلْيَسْتَجِيبُوا ۖ لِي وَلْيُؤْمِنُوا ۖ بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ ۚ لَهُنَّ ۚ
 عِلْمُ اللَّهِ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَشِّرُوهُنَّ
 وَابْتَغُوا ۚ مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا ۚ وَاشْرَبُوا ۚ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
 مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُمُوا ۚ الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَشِّرُوهُنَّ
 وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ ءَايَتِهِ ۚ
 لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

وَلَا تَأْكُلُوا ۚ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا ۚ بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا ۚ فَرِيقًا ۚ مِّنْ
 أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا ۚ
 الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ۚ وَاتُّوا ۚ الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا ۚ
 اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

وَقَاتِلُوا ۚ فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا ۚ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ
 الْقَتْلِ ۚ وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ ۚ فَإِنْ قَتَلُوكُمْ
 فَأَقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكُفْرِينَ

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

فَإِنْ أَنْتَهَوْا ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۚ

And if they cease, then indeed, Allah is Forgiving and Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ ۚ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ أَنْتَهَوْا ۚ فَلَا عُدُونِ إِلَّا عَلَى
 الظَّالِمِينَ

Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۚ فَمَنْ أَعْتَدَى عَلَيْكُمْ
فَاعْتَدُوا ۚ عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا ۚ أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ

[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.

وَأَنْفِقُوا ۚ فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

وَأَتِمُّوا ۚ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا ۚ رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ ۚ أَذًى ۚ مِنْ رَأْسِهِ ۚ فَفِدْيَةٌ ۚ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ ۚ كَامِلَةٌ ۚ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ ۚ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا ۚ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

الْحَجُّ أَشْهُرٌ ۚ مَعْلُومَةٌ ۚ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا ۚ مِنْ خَيْرٍ ۚ يَعْلَمُهُ اللَّهُ ۚ ۚ وَتَزَوَّدُوا ۚ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

﴿۱﴾ وَاذْكُرُوا ۚ اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ ﴿۲﴾ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ﴿۳﴾ وَآتَقُوا ۚ اللَّهَ وَاعْلَمُوا ۚ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ ﴿۱﴾ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ ﴿۲﴾ وَهُوَ أَلَدُّ الْخِصَامِ

And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ﴿۱﴾ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ﴿۱﴾ فَحَسْبُهُ ﴿۲﴾ جَهَنَّمُ ﴿۳﴾ وَلَبِئْسَ الْمِهَادُ

And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴿۱﴾ وَاللَّهُ رَءُوفٌ ﴿۲﴾ بِالْعِبَادِ

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ ادْخُلُوا ۖ فِي السِّلْمِ كَآفَّةً ۖ وَلَا تَتَّبِعُوا ۖ خُطُوَاتِ الشَّيْطَانِ ۖ إِنَّهُ ۖ لَكُمْ عَدُوٌّ مُّبِينٌ ۖ

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

فَإِنْ زَلَلْتُمْ مِّنْ ۖ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا ۖ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ ۖ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُم مِّنْ ءَايَةٍ ۖ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ ۖ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty.

زِينِ لِلَّذِينَ كَفَرُوا ۖ الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا ۖ وَالَّذِينَ اتَّقَوْا ۖ فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۖ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۖ

Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account.

كَانَ النَّاسُ أُمَّةً ۖ وَحِدَةً ۚ فَبَعَثَ اللَّهُ النَّبِيَّ ۖ نَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا ۚ فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ
أُوتُوهُ مِنْ ۖ بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا ۚ بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا ۖ لِمَا
اختلفوا ۖ فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۖ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ۖ الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا ۖ مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمْ
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا ۖ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا ۖ مَعَهُ ۖ مَتَى نَصْرُ
اللَّهِ ۖ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۖ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ ۖ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا ۖ مِنْ خَيْرٍ ۖ فَإِنَّ اللَّهَ بِهِ ۖ عَلِيمٌ ۖ

They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا ۚ شَيْئًا ۖ وَهُوَ خَيْرٌ لَّكُمْ ۚ
لَكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا ۚ شَيْئًا ۖ وَهُوَ شَرٌّ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ ۚ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَن
سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ ۚ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ ۚ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ
أَسْتَطَعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ ۚ فَيَمُتْ وَهُوَ كَافِرٌ ۚ فَأُولَٰئِكَ لَبِئْسَ مَا
أَعْمَلُوا ۚ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.

إِنَّ الَّذِينَ ءَامَنُوا ۚ وَالَّذِينَ هَاجَرُوا ۚ وَجَاهَدُوا ۚ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ ۖ كَبِيرٌ ۖ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۖ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ ۖ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۖ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۖ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۖ وَلَا أَمَةٌ ۖ مُؤْمِنَةٌ خَيْرٌ ۖ مِّنْ مُّشْرِكَةٍ ۖ وَلَوْ أَعْجَبَتْكُمْ ۖ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۖ وَلَعَبْدٌ ۖ مُّؤْمِنٌ خَيْرٌ ۖ مِّنْ مُّشْرِكٍ ۖ وَلَوْ أَعْجَبَكُمْ ۖ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو ۖ إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ ۖ آيَاتِهِ ۖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۖ فَاعْتَزِلُوا ۖ النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۖ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

نِسَاؤُكُمْ حَرْثٌ ۖ لَّكُمْ فَاِتُّوا ۖ حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا ۖ لِأَنفُسِكُمْ ۖ وَاتَّقُوا ۖ اللَّهَ ۖ وَأَعْلَمُوا ۖ أَنَّكُمْ مُلْقَوُهُ ۖ وَبَشِّرِ الْمُؤْمِنِينَ

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

وَلَا تَجْعَلُوا ۖ اللَّهَ عُرْضَةً ۖ لِأَيْمَانِكُمْ أَن تَبَرُّوا ۖ وَتَتَّقُوا ۖ وَتُصْلِحُوا ۖ بَيْنَ النَّاسِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۖ

And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ۖ

Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And if they decide on divorce - then indeed, Allah is Hearing and Knowing.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

الطَّلَقُ مَرَّتَانٍ ۚ فَإِمْسَاكٌ ۚ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ ۚ بِإِحْسَنٍ ۚ وَلَا يَحِلُّ لَكُمُ أَنْ
تَأْخُذُوا ۚ مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا
يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُو۟لَٰئِكَ هُمُ الظَّالِمُونَ

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ ۚ مِنْ ۚ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُونَ

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا ۚ لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا ءَايَتِ اللَّهِ هُزُوًا ۚ وَأَذْكُرُوا ۚ نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا ۚ أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرْضَوْنَ ۚ بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعَظُ بِهِ ۚ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.

۞ وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۞ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۞
 وَعَلَى الْمَوْلُودِ لَهُ ۞ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۞ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۞ لَا
 تُضَارَّ وَلَدَةٌ ۞ بِوَلَدِهَا وَلَا مَوْلُودٌ ۞ لَهُ ۞ بِوَلَدِهِ ۞ ۞ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۞ فَإِنْ
 أَرَادَا فِصَالًا عَنْ تَرَاضٍ ۞ مِنْهُمَا وَتَشَاوُرٍ ۞ فَلَا جُنَاحَ عَلَيْهِمَا ۞ وَإِنْ أَرَدْتُمْ أَنْ
 تَسْتَرْضِعُوهُمَا ۞ أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۞ وَاتَّقُوا ۞
 اللَّهَ وَاعْلَمُوا ۞ أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۞

Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۞ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ ۞
 وَعَشْرًا ۞ ۞ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ
 بِالْمَعْرُوفِ ۞ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۞

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ[؟] مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ[؟] عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاْعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا[؟] قَوْلًا[؟] مَعْرُوفًا[؟] وَلَا تَعْزِمُوا[؟] عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَبُ أَجَلَهُ[؟] وَأَعْلَمُوا[؟] أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ[؟] وَأَعْلَمُوا[؟] أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ[؟]

There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا[؟] لَهُنَّ فَرِيضَةٌ[؟] وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ[؟] وَعَلَى الْمُقْتِرِ قَدَرُهُ[؟] مَتَّعًا[؟] بِالْمَعْرُوفِ[؟] حَقًّا عَلَى الْمُحْسِنِينَ

There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً[؟] فَانْصِفُوا مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا[؟] الَّذِي بِيَدِهِ[؟] عُقْدَةُ النِّكَاحِ[؟] وَأَنْ تَعْفُوا[؟] أَقْرَبُ لِلتَّقْوَى[؟] وَلَا تَنْسُوا[؟] الْفَضْلَ بَيْنَكُمْ[؟] إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

حَفِظُوا ۚ عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا ۚ لِلَّهِ قَانِتِينَ

Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۚ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا ۚ اللَّهُ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا ۚ تَعْلَمُونَ

And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۚ وَصِيَّةً ۚ لِأَزْوَاجِهِمْ مَّتَّعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۚ

And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.

وَالْمُطَلَّقَاتِ مَتَّعٌ ۚ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَتِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ

Thus does Allah make clear to you His verses that you might use reason.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا ﴾ مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ﴿ ثُمَّ أَحْيَاهُمْ ﴾ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا ﴿ أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

And fight in the cause of Allah and know that Allah is Hearing and Knowing.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا ﴿ فَيُضَاعِفَهُ ﴿ لَهُ ﴿ أَضْعَافًا كَثِيرَةً ﴿ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ ﴿ وَإِلَيْهِ تُرْجَعُونَ

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

﴿ أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ ﴿ بَعْدَ مُوسَى إِذْ قَالُوا ﴿ لِنَبِيِّ ﴿ لَهُمْ أَبْعَثْ لَنَا مَلِكًا ﴿ نُقَاتِلْ فِي سَبِيلِ اللَّهِ ﴿ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ﴿ قَالُوا ﴿ وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ﴿ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا ﴿ إِلَّا قَلِيلًا ﴿ مِنْهُمْ ﴿ وَاللَّهُ عَلِيمٌ ﴿ بِالظَّالِمِينَ

Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۖ ا قَالُوا ۖ أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً ۖ مِّنَ الْمَالِ ۖ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً ۖ فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ ۖ مَن يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۖ

And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ ۖ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً ۖ لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ

And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ ۖ مِنِّي إِلَّا مَنْ أَغْتَرَفَ غُرْفَةً ۖ بِيَدِهِ ۖ ۖ فَشَرِبُوا ۖ مِنْهُ إِلَّا قَلِيلًا ۖ مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ ۖ هُوَ وَالَّذِينَ ءَامَنُوا ۖ مَعَهُ ۖ قَالُوا ۖ لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۖ ۖ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلقُوا ۖ اللَّهُ كَمْ مِّن فِتْنَةٍ ۖ قَلِيلَةٌ غَلَبَتْ فِئَةً ۖ كَثِيرَةً ۖ بِإِذْنِ اللَّهِ ۖ وَاللَّهُ مَعَ الصَّابِرِينَ

And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."

وَلَمَّا بَرَزُوا ۖ لِجَالُوتَ وَجُنُودِهِ ۖ قَالُوا ۖ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا ۖ وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ ۖ دُجَالُوتَ ۖ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ ۖ مِمَّا يَشَاءُ ۖ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۖ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.

ۚ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ ۚ وَرَفَعَ بَعْضَهُمْ
 دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ
 مَا أَقْتَتَلَ الَّذِينَ مِن ۚ بَعْدِهِمْ مِّن ۚ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا ۚ فَمِنْهُمْ
 مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا ۚ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ أَنْفِقُوا ۚ مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ ۚ لَا بَيْعٌ فِيهِ وَلَا
 خُلَّةٌ ۚ وَلَا شَفْعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

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

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۚ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا ۚ أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُوْلَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ^١ مَ فِي رَبِّهِ^٢ أَنِ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ^٣ مُ رَبِّي
الَّذِي يُحْيِي^٤ وَيُمِيتُ قَالَ أَنَا^٥ أَحْيِي^٦ وَأُمِيتُ^٧ قَالَ إِبْرَاهِيمُ^٨ مُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ^٩ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ^١ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي^٢ هَذِهِ اللَّهُ بَعْدَ
مَوْتِهَا^٣ فَأَمَاتَهُ اللَّهُ مِائَةً^٤ عَامٍ^٥ ثُمَّ بَعَثَهُ^٦ قَالَ كَمْ لَبِثْتَ^٧ قَالَ لَبِثْتُ يَوْمًا أَوْ
بَعْضَ يَوْمٍ^٨ قَالَ بَلْ لَبِثْتَ مِائَةً^٩ عَامٍ^{١٠} فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ^{١١}
وَأَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً^{١٢} لِلنَّاسِ^{١٣} وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا^{١٤} فَلَمَّا تَبَيَّنَ لَهُ^{١٥} قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ^{١٦} قَدِيرٌ^{١٧}

Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

وَإِذْ قَالَ إِبْرَاهِيمُ ﴿٢٦٠﴾ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ ﴿٢٦١﴾ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ ﴿٢٦٢﴾ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ۖ ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ ﴿٢٦٣﴾ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٤﴾

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنفَثَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُوءِ بُلَةٍ ﴿٢٦٥﴾ مَا أَتَتْ حَبَّةٌ مِّنْهُ إِلَّا ثَلَاثَةُ حَبَّاتٍ ۗ ﴿٢٦٦﴾ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۖ وَاللَّهُ وَسِعَ عَلِيمٌ

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا ﴿٢٦٧﴾ مَنَّا وَلَا أَذًى ۖ ﴿٢٦٨﴾ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

﴿٢٦٩﴾ قَوْلٌ مَّعْرُوفٌ ﴿٢٧٠﴾ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى ۖ ﴿٢٧١﴾ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٧٢﴾

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

يَأْيُهَا الَّذِينَ ءَامَنُوا ۚ لَا تُبْطِلُوا ۚ صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ ۚ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ فَمَثَلُهُ ۚ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ ۚ
فَأَصَابَهُ ۚ وَابِلٌ ۚ فَتَرَكَهُ ۚ صَلْدًا ۚ ا ۚ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ ۚ مِّمَّا كَسَبُوا ۚ ۚ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا ۚ ا ۚ مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ ۚ
بِرَبْوَةٍ أَصَابَهَا وَابِلٌ ۚ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ ۚ فَطَلٌّ ۚ ۚ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ

And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

أَيُّودُ أَحَدُكُمْ أَن تَكُونَ لَهُ ۚ جَنَّةٌ ۚ مِّن نَّخِيلٍ ۚ وَأَعْنَابٍ ۚ تَجْرِىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُ ۚ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ۚ ذُرِّيَّةٌ ۚ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ ۚ
فِيهِ نَارٌ ۚ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ أَنْفِقُوا ۚ مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ
الْأَرْضِ ۚ وَلَا تَيَمَّمُوا ۚ الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا ۚ
فِيهِ ۚ وَاعْلَمُوا ۚ أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۚ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً ۚ مِنْهُ وَفَضْلًا ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۚ

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

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا ۚ كَثِيرًا ۚ وَمَا
يَذَّكَّرُ إِلَّا أُولُو ۚ الْأَلْبَابِ

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ ۚ فَإِنَّ اللَّهَ يَعْلَمُهَا ۚ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ

And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.

إِنْ تُبْدُوا ۖ الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ

If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَمَا تُنْفِقُوا ۖ مِنْ خَيْرٍ ۖ فَلَا تُنْفِسُكُمْ ۖ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا ۖ مِنْ خَيْرٍ ۖ يُوفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.

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

[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا ۖ وَعَلَانِيَةً ۚ فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا ۚ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ ۚ فَمَنْ جَاءَهُ ۚ مَوْعِظَةٌ ۚ مِنْ رَبِّهِ ۚ فَانْتَهَىٰ فَلَهُ ۚ مَا سَلَفَ وَأَمْرُهُ ۚ إِلَىٰ اللَّهِ ۚ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.

إِنَّ الَّذِينَ ءَامَنُوا ۚ وَعَمِلُوا ۚ الصَّالِحَاتِ ۚ وَأَقَامُوا ۚ الصَّلَاةَ ۚ وَءَاتَوْا ۚ الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ اتَّقُوا ۚ اللَّهَ وَذَرُوا ۚ مَا بَقِيَ مِنَ الرِّبَا ۚ إِن كُنْتُمْ مُؤْمِنِينَ

O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

فَإِنْ لَّمْ تَفْعَلُوا ۖ فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.

وَإِنْ كَانَ ذُو عُسْرَةٍ ۖ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

وَاتَّقُوا يَوْمًا ۖ تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ ۖ مَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ

And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ
 بَيْنَكُمْ كَاتِبٌ ۚ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ
 وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي
 عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ ۚ بِالْعَدْلِ ۚ
 وَأَسْتَشْهِدُوا ۚ شَهِيدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ ۚ وَأَمْرَأَتَانِ
 مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ
 الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمُوا ۚ أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ۚ
 ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً
 حَاضِرَةً ۚ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا ۚ إِذَا
 تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ ۚ وَلَا شَهِيدٌ ۚ ۚ وَإِنْ تَفَعَّلُوا ۚ فَإِنَّهُ ۚ فَسُوقٌ ۚ بِكُمْ ۚ
 وَاتَّقُوا ۚ اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ ۖ وَلَمْ تَجِدُوا كَاتِبًا ۖ فَرِهْنَ ۚ مَقْبُوضَةً ۚ فَإِنْ أَثِمَ بَعْضُكُم بَعْضًا ۖ فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۚ

And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.

لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا ۚ سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا كَمَا حَمَلْتَهُ ۗ عَلَى
الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ ۚ وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."