



## Noble Qur'an (English Translation)

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The **Noble Qur'an**, known as the **Hilali-Khan** translation, is a translation of the Qur'an by Dr. Muhammad Muhsin Khan, and Dr. Muhammad Taqi-ud-Din al-Hilali. This English translation was sponsored by the Saudi government. It is assumed that this is the most popular and "Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This venture utilizes mainstream classical sources of commentaries namely, Tabari, Qurtubi and Ibn Kathir.

### Surah Ma'ida

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

O you who believe! Fulfill (your) obligations.

أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ

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

غَيْرِ مَحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

game (also) being unlawful when you assume Ihram for Hajj or Umrah (pilgrimage).

إِنَّ اللَّهَ يَجْعَلُ مَا يُرِيدُ

Verily, Allah commands that which He wills.

2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

O you who believe!

- Violate not the sanctity of the Symbols of Allah,

- nor of the Sacred Month,
- nor of the animals brought for sacrifice,
- nor the garlanded people or animals, etc. (Marked by the garlands on their necks made from the outer part of the tree stems (of Makkah) for their security),

وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا

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

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

But when you finish the Ihram (of Hajj or Umrah), you may hunt,

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوا عَنْ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا

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

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

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

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

but do not help one another in sin and transgression.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear Allah. Verily, Allah is Severe in punishment.

3.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَّمُ وَالْحُمُ الْخِنْزِيرِ

Forbidden to you (for food) are:

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

وَمَا أَهْلَ لِعَبْرِ اللَّهِ بِهِ

- and the meat of that which has been slaughtered as a sacrifice for others than Allah,

وَالْمُنْخِنِقَةُ وَالْمَوْقُودَةُ وَالْمُنْتَرِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ

- or has been slaughtered for idols, etc.,
- or on which Allah's Name has not been mentioned while slaughtering,
- and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns –
- and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death)

وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ

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

ذَلِكُمْ فِسْقٌ

(all) that is Fisqun (disobedience of Allah and sin).

الْيَوْمَ يَنْسَى الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

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

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

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

فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft Forgiving, Most Merciful.

4.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ

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

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

Say: "Lawful unto you are AtTayyibat (all kind of Halal (lawfulgood) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)). And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah;

فَكُلُوا مِمَّا أُمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ

so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Verily, Allah is Swift in reckoning."

5.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

Made lawful to you this day are AtTayyibat (all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.)).

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلٌ لَكُمْ وَطَعَامُكُمْ حَلَّلٌ لَهُمْ

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

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ

(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends.

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith (i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and AlQadar (Divine Preordainments)), then fruitless is his work, and in the Hereafter he will be among the losers.

6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

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

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ  
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.

7.

وَإِذْ كَرَّرْنَا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقْنَاكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

And remember Allah's Favour upon you and His Covenant with which He bound you when you said: "We hear and we obey."

## وَاتَّقُوا اللَّهَ

And fear Allah.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, Allah is All-Knower of the secrets of (your) breasts.

8.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

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

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا

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

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ

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

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Verily, Allah is Well Acquainted with what you do.

9.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

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

10.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

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

11.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who believe!

اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you.

وَاتَّقُوا اللَّهَ

So fear Allah.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in Allah let believers put their trust.

12.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

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

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

And Allah said: "I am with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي

وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend to Allah a good loan.

لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

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

فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

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

13.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

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

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

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

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ

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

فَاعْفُ عَنْهُمْ وَاصْفَحْ

But forgive them, and overlook (their misdeeds).

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Verily, Allah loves AlMuhsinoon (gooddoers – see V.2:112).

14.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.

فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

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

وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

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

15.

يَا أَهْلَ الْكِتَابِ

O people of the Scripture (Jews and Christians)!

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Indeed, there has come to you from Allah a light (Prophet Muhammad SAW ) and a plain Book (this Quran).

16.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

Wherewith Allah guides all those who seek His Good Pleasure to ways of peace,

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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

17.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

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

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا

إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا

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

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

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

يَخْلُقُ مَا يَشَاءُ

He creates what He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah is Able to do all things.

18.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ<sup>ج</sup>

And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones."

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ<sup>ط</sup>

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

بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ<sup>ج</sup>

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

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ<sup>ج</sup>

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

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ<sup>ط</sup>

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

19.

يَا أَهْلَ الْكِتَابِ

O people of the Scripture (Jews and Christians)!

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ<sup>ط</sup>

Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner."

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>ط</sup>

But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things.

20.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

And (remember) when Moosa (Moses) said to his people: "O my people! Remember the Favour of Allah to you,

إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ

when He made Prophets among you, made you kings, and gave you what He had not given to any other among the Alameen (mankind and jinns, in the past)."

21.

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"O my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers."

22.

قَالُوا يَا مُوسَى

They said: "O Moosa (Moses)!

إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

23.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ

Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yoosha (Joshua) and Kalab (Galeb)) said: "Assault them through the gate,

فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ

for when you are in, victory will be yours,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

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

24.

قَالُوا يَا مُوسَى إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا

They said: "O Moosa (Moses)! We shall never enter it as long as they are there.

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

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

25.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

He (Moosa (Moses)) said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqoon (rebellious and disobedient to Allah)!"

26.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ

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

فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

So be not sorrowful over the people who are the Fasiqoon (rebellious and disobedient to Allah)."

27.

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam (Habil (Abel) and Qabil (Cain)) in truth;

إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

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

قَالَ لَأَقْتُلَنَّكَ

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

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

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

28.

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ<sup>ط</sup>

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

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

for I fear Allah; the Lord of the Alameen (mankind, jinns, and all that exists)."

29.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ<sup>ج</sup>

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

وَذَلِكَ جَزَاءُ الظَّالِمِينَ

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

30.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

So the Nafs (self) of the other (latter one) encouraged him and made fair seeming to him the murder of his brother;

فَأَصْبَحَ مِنَ الخَاسِرِينَ

he murdered him and became one of the losers.

31.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثِي سَوْءَةَ أَخِيهِ<sup>ج</sup>

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

قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِثِي سَوْءَةَ أَخِي<sup>ط</sup>

He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?"

فَأَصْبَحَ مِنَ النَّادِمِينَ

Then he became one of those who regretted.

32.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ

Because of that We ordained for the Children of Israel that

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

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

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

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

وَلَقَدْ جَاءَهُمْ رَسُولنا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

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

33.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that

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

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

ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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

34.

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

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft Forgiving, Most Merciful.

35.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

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

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

36.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ

لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them,

وَهُمْ عَذَابٌ أَلِيمٌ

and theirs would be a painful torment.

37.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَهُمْ عَذَابٌ مُقِيمٌ

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.

38.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً مِمَّا كَسَبَا نَكَالًا مِنَ اللَّهِ

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

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And Allah is All-Powerful, All Wise.

39.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

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

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Verily, Allah is Oft Forgiving, Most Merciful.

40.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

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

يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ

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

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah is Able to do all things.

41.

يَا أَيُّهَا الرَّسُولُ

O Messenger (Muhammad SAW)!

لَا يَجْرُزُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith.

وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ

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

يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ

They change the words from their places;

يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذْهُ وَإِنْ لَمْ تُؤْتَوْكَ فَاحْذَرُوا

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

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا<sup>ج</sup>

And whomsoever Allah wants to put in AlFitnah (error, because of his rejecting the Faith), you can do nothing for him against Allah.

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ<sup>ج</sup>

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

لَهُمْ فِي الدُّنْيَا خِزْيٌ<sup>ط</sup> وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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

42.

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ<sup>ج</sup>

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

فَإِنْ جَاءوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ<sup>ط</sup>

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

وَإِنْ تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا<sup>ط</sup>

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

وَإِنْ حَكَمْتَ فَاحْكُم بِالْقِسْطِ<sup>ج</sup>

And if you judge, judge with justice between them.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Verily, Allah loves those who act justly.

43.

وَكَيفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ الَّتِي فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ<sup>ج</sup>

But how do they come to you for decision while they have the Taurat (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away.

وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

For they are no (really) believers.

44.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ<sup>ج</sup>

Verily, We did send down the Taurat (Torah) (to Moosa (Moses)), therein was guidance and light,

يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَابُ

بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ<sup>ج</sup>

by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Taurat (Torah) after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto.

فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا<sup>ج</sup>

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

وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafiroun.

45.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا

And We ordained therein for them:

أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ

- "Life for life,
- eye for eye,

وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ

- nose for nose
- ear for ear,

وَالسِّنِّ بِالسِّنِّ وَالْجُرُوحِ قِصَاصٌ<sup>ج</sup>

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

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ<sup>ج</sup>

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

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

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

46.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ<sup>ط</sup>

And in their footsteps, We sent Iesa (Jesus), son of Maryam (Mary) confirming the Taurat (Torah) that had come before him,

وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqoon (the pious - see V.2:2).

47.

وَلِيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ<sup>ج</sup>

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein.

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqoon (the rebellious i.e. disobedient (of a lesser degree) to Allah).

48.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ<sup>ط</sup>

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

فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ<sup>ج</sup>

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

لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَا<sup>ج</sup>

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

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ<sup>ج</sup>

If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

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

49.

وَأَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

And so judge (you O Muhammad SAW) between them by what Allah has revealed

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ<sup>ط</sup>

and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you.

فَإِنْ تَوَلَّوْا فَاَعْلَمُ أَنَّ اللَّهَ يُصِيبُهُمْ بِبَعْضِ ذُنُوبِهِمْ<sup>ط</sup>

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

وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

And truly, most of men are Fasiqoon (rebellious and disobedient to Allah).

50.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ<sup>ج</sup>

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

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

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

51.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ<sup>ا</sup>

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

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ<sup>ج</sup>

they are but Auliya to one another.

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ<sup>ط</sup>

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

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

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

52.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ<sup>ج</sup>

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us."

فَعَسَىٰ اللَّهُ أَنْ يَأْتِي بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبُكُمْ عَلَىٰ مَا أَسْرُوْا فِي أَنفُسِهِمْ نَادِمِينَ

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

53.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ<sup>ج</sup> أَنَّهُمْ لَمَعَكُمْ

And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?"

حَبِطَتْ أَعْمَاهُمْ فَأَصْبَحُوا خَاسِرِينَ

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

54.

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

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him;

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ<sup>ج</sup>

humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ<sup>ج</sup>

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

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And Allah is All Sufficient for His creatures needs, All Knower.

55.

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

Verily, your Walee (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer).

56.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

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

57.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافَّةَ أَوْلِيَاءَ<sup>ج</sup>

O you who believe!

Take not for Auliya (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers;

وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

and fear Allah if you indeed are true believers.

58.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوًا وَلَعِبًا<sup>ج</sup>

And when you proclaim the call for As-Salat (call for the prayer (Adhan)), they take it (but) as a mockery and fun;

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

that is because they are a people who understand not.

59.

قُلْ يَا أَهْلَ الْكِتَابِ

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

هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ

Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqoon (rebellious and disobedient (to Allah))?"

60.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ<sup>ج</sup>

Say (O Muhammad SAW to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah:

ج  
مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ

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

أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ

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

61.

ج  
وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ

When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.

وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ

And Allah knows all what they were hiding.

62.

ج  
وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ

And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things (as bribes and Riba (usury), etc.).

لِبئس ما كانوا يعملون

Evil indeed is that which they have been doing.

63.

ج  
لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ

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

لِبئس ما كانوا يصنعون

Evil indeed is that which they have been performing.

## وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)."

عُلِّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاؤُا مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.

وَلِيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا

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

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبُغْضَاءِ إِلَى يَوْمِ الْقِيَامَةِ

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

كُلَّمَا أُوقِدُوا نَارَ الْوَحْرِ أُطْفَأَهَا اللَّهُ

Every time they kindled the fire of war, Allah extinguished it;

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

and they (ever) strive to make mischief on earth.

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

And Allah does not like the Mufsidoon (mischiefmakers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ

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

66.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ<sup>ج</sup>

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

مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ<sup>ط</sup>

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

67.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ<sup>ط</sup>

O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord.

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ<sup>ج</sup>

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

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ<sup>ط</sup>

Allah will protect you from mankind.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ<sup>ط</sup>

Verily, Allah guides not the people who disbelieve.

68.

قُلْ يَا أَهْلَ الْكِتَابِ

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

لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ<sup>ط</sup>

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

وَلِيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا<sup>ط</sup>

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

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

So be not sorrowful over the people who disbelieve.

69.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى

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

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

70.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَمْرَسْنَا إِلَيْهِمْ رُسُلًا<sup>ط</sup>

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

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ

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

71.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُّوا

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

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ<sup>ج</sup>

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

## وَاللَّهُ بِصِدْقِهِمْ أَعْمَلُونَ

And Allah is the All Seer of what they do.

72.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ<sup>ط</sup>

Surely, they have disbelieved who say: "Allah is the Messiah (Iesa (Jesus)), son of Maryam (Mary)."

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ<sup>ط</sup>

But the Messiah (Iesa (Jesus)) said: "O Children of Israel! Worship Allah, my Lord and your Lord."

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ<sup>ط</sup>

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

## وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

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

73.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ<sup>ج</sup>

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)."

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَاحِدٌ<sup>ج</sup>

But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah).

وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

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

74.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ<sup>ج</sup>

Will they not repent to Allah and ask His Forgiveness?

وَاللَّهُ غَفُورٌ رَحِيمٌ

For Allah is Oft Forgiving, Most Merciful.

75.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

The Messiah (Iesa (Jesus)), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him.

وَأُمُّهُ صِدِّيقَةٌ

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

كَانَا يَأْكُلَانِ الطَّعَامَ<sup>ط</sup>

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

انظُرْ كَيْفَ بُدِّينَ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ

Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).

76.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا<sup>ج</sup>

Say (O Muhammad SAW to mankind): "How do you worship besides Allah something which has no power either to harm or to benefit you?"

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

But it is Allah Who is the All Hearer, All Knower."

77.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth,

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

78.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood (David) and Iesa (Jesus), son of Maryam (Mary).

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

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

79.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

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

لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Vile indeed was what they used to do.

80.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

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

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ

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

81. وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

And had they believed in Allah, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya (protectors and helpers), but many of them are the Fasiqoon (rebellious, disobedient to Allah).

82. لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا<sup>ط</sup>

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

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى<sup>ج</sup>

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

ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

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

83. وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ<sup>ط</sup>

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

يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

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

84. وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ

"And why should we not believe in Allah and in that which has come to us of the truth (Islamic Monotheism)?"

وَنُطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

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

85.

فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا اجَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا<sup>ج</sup>

So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever.

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

Such is the reward of gooddoers.

86.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

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

87.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا<sup>ج</sup>

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

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Verily, Allah does not like the transgressors.

88.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا<sup>ج</sup>

And eat of the things which Allah has provided for you, lawful and good,

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

and fear Allah in Whom you believe.

89.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ<sup>ط</sup>

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

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ<sup>ص</sup>

for its expiation (a deliberate oath)

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

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ<sup>ج</sup>

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

ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ<sup>ج</sup>

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

وَاحْفَظُوا أَيْمَانَكُمْ<sup>ج</sup>

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

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

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

90.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AIAnsab, and AIAzlam (arrows for seeking luck or decision) are an abomination of Shaitans (Satan) handiwork.

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

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

91.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ  
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer).

فَهَلْ أَنْتُمْ مُنْتَهُونَ

So, will you not then abstain?

92.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا

And obey Allah and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or AIAnsab, or AIAzlam, etc.) and fear Allah.

فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

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

93.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds,

إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا

and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection).

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And Allah loves the gooddoers.

## يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who believe!

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

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

فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ

O you who believe! Kill not game while you are in a state of Ihram for Hajj or Umrah (pilgrimage),

وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ

ذَوَا عَدْلٍ مِنْكُم هَدِيًّا بِالْبَالِغِ الْكَعْبَةِ

and whosoever of you kills it intentionally, the penalty is an offering, brought to the Kabah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you;

أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكِ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ

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

عَفَا اللَّهُ عَمَّا سَلَفَ

Allah has forgiven what is past,

وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.

96.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ<sup>ط</sup>

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

وَحُرْمَةٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرَمًا<sup>ط</sup>

but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or Umrah).

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And fear Allah to Whom you shall be gathered back.

97.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ<sup>ج</sup>

Allah has made the Kabah, the Sacred House, an asylum of security and Hajj and Umrah (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security),

ذَلِكَ لَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All Knower of each and everything.

98.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Know that Allah is Severe in punishment and that Allah is Oft Forgiving, Most Merciful.

99.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ<sup>ط</sup>

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

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

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

100.

قُلْ لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَبِيثِ<sup>ج</sup>

Say (O Muhammad SAW): "Not equal are AlKhabeeth (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and AtTaiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabeeth (evil) may please you."

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

So fear Allah much ((abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)), O men of understanding in order that you may be successful.

101.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوَأٌكُمْ

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

وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّلَ لَكُمْ

But if you ask about them while the Quran is being revealed, they will be made plain to you.

عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ<sup>ط</sup>

Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

102.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

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

103.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ<sup>ل</sup>

Allah has not instituted things like Baheerah (a shecamel whose milk was spared for the idols and nobody was allowed to milk it)

or a Saibah (a she camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it),

or a Waseelah (a she camel set free for idols because it has given birth to a she camel at its first delivery and then again gives birth to a she camel at its second delivery)

or a Ham (a stallion camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period).

وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ<sup>ط</sup>

But those who disbelieve invent lies against Allah,

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

and most of them have no understanding.

104.

وَإِذْ أُنزِلَ لَهُمُ تَعَالَىٰ إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا احْسِبْنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا<sup>ج</sup>

And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following,"

أُولَٰئِكَ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

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

105.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ<sup>ط</sup>

O you who believe! Take care of your ownelves, (do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)).

لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ<sup>ج</sup>

If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

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

## يَا أَيُّهَا الَّذِينَ آمَنُوا

شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ

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

أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ

if you are travelling through the land and the calamity of death befalls you.

تَحْبِسُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ

Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying):

إِنْ امْرَأَتُنَّ لَنْ نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّآ إِذًا لَمِنَ الْآثِمِينَ

"We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allah, for then indeed we should be of the sinful."

فَإِنْ عُرِّرَ عَلَىٰ أَهْمَا اسْتَحَقَّ إِثْمًا

فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولِيَانِ

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

فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ

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

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ

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

وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ<sup>ط</sup>

And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqoon (the rebellious and disobedient).

109.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ<sup>ط</sup>

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?"

قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ<sup>ط</sup>

They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."

110.

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

(Remember) when Allah will say (on the Day of Resurrection). "O Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother

إِذْ أَيْدَيْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا<sup>ط</sup>

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

وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ<sup>ط</sup>

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

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي<sup>ط</sup>

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

وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي<sup>ط</sup>

and you healed those born blind, and the lepers by My Permission,

وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي<sup>ط</sup>

and when you brought forth the dead by My Permission;

وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: This is nothing but evident magic. "

111.

وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And when I (Allah) put in the hearts of Al-Hawareeeen (the disciples) (of Iesa (Jesus)) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112.

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ<sup>ط</sup>

(Remember) when Al-Hawareeeoon (the disciples) said: "O Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?"

قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

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

113.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا

وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114.

قَالَ عِيسَى ابْنُ مَرْيَمَ

Iesa (Jesus), son of Maryam (Mary), said:

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ <sup>ط</sup>

"O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You;

وَاِرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

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

115.

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ <sup>ط</sup>

Allah said: "I am going to send it down unto you,

فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَأُعَذِّبَهُ أَحَدًا مِنَ الْعَالَمِينَ

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

116.

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيْهِ الْهَيْتَيْنِ مِنْ دُونِ اللَّهِ <sup>ط</sup>

And (remember) when Allah will say (on the Day of Resurrection): "O Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: Worship me and my mother as two gods besides Allah? "

قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ <sup>ج</sup>

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

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ <sup>ج</sup>

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

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ <sup>ج</sup>

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

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

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

117.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ<sup>ج</sup>

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

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ<sup>ج</sup>

And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

and You are a Witness to all things.

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

118.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ<sup>ط</sup>

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the AllMighty, the All Wise."

119.

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ<sup>ج</sup>

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

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا<sup>ج</sup>

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

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ<sup>ج</sup>

Allah is pleased with them and they with Him.

ذَلِكَ الْقَوْزُ الْعَظِيمُ

That is the great success (Paradise).

لِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ<sup>ج</sup>

To Allah belongs the dominion of the heavens and the earth and all that is therein,

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

and He is Able to do all things.

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