

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

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَن مَّنَّ اللَّهُ ۚ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا مَا أَقْتَلْنَا مِنَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اٰخْتَلَفُوْا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمْ وَلَكِنْ ءَللّٰهُ يَفْعَلُ مَا يُرِيدُ ۚ ﴾					
others.	over	some of them	We (have) preferred	These (are) the Messengers	
some of them	and	He raised	Allah spoke,	(were those to) who(m)	Among them
the clear proofs	(of) Maryam,	son	Isa,	And We gave	(in) degrees.
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him	
[what]	after	(came) after them,	those who	(would have) not fought each other	
(are) some who	[so] of them	they differed,	[And] but	clear proofs.	came to them
Allah (had) willed	And if	denied.	(are) some who	and of them believed	
He intends.	what	does	Allah	[and] but	they (would have) not fought each other,
We (have) provided you,	of what	Spend	believe[d]!	who	O you
friendship	and no	in it	bargaining	no	a Day comes
[that]	before				
Allah -	254	(are) the wrongdoers.	they	And the deniers -	intercession. and no
Not	the Sustainer of all that exists.	the Ever-Living,	Him ,	except	God (there is) no
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not	slumber overtakes Him
intercedes	(is) that who	Who	the earth.	(is) in	and what(ever) the heavens
and what	(is) before them	what	He knows	by His permission.	except with Him

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

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

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

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

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

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

خَلْفَهُمْ ^ط وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ ^ط إِلَّا	except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِمَا شَاءَ ^ط وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ^ط وَلَا	And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what
يُؤَدُّهُ ^ط حِفْظُهُمَا ^ط وَهُوَ الْعَلِيُّ الْعَظِيمُ	the Most Great.	(is) the Most High.	And He	the guarding of (both of) them.	tires Him		
لَا إِكْرَاهَ فِي الدِّينِ ^ط قَدْ تَبَيَّنَ	became distinct	Surely	the religion.	in	compulsion	(There is) no	255
الرُّشْدُ مِنَ الْغَيِّ ^ط فَمَنْ يَكْفُرْ بِالطَّاغُوتِ	in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)	
وَيُؤْمِنُ بِاللَّهِ ^ط فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى	[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes	
لَا انْفِصَامَ لَهَا ^ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ^ط اللَّهُ	Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break
وَلِيُّ ^ط الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ	from	He brings them out	believe[d].	of those who	(is) the Protecting Guardian		
الظُّلُمَاتِ إِلَى النُّورِ ^ط وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ	their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness	
الطَّاغُوتِ يُخْرِجُونَهُمْ مِّنَ النُّورِ ^ط إِلَى الظُّلُمَاتِ ^ط	[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones.	
أُولَئِكَ أَصْحَابُ النَّارِ ^ط هُمْ فِيهَا خَالِدُونَ	will abide forever.	in it	they	(of) the Fire,	(are) the companions	Those	
أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي	concerning	(with) Ibrahim	argued	the one who	[towards] you see	Did not	257
رَبِّهِ ^ط أَنْ ءَاتَهُ اللَّهُ الْمُلْكَ ^ط إِذْ قَالَ إِبْرَاهِيمُ رَبِّي	"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,
الَّذِي يُحْيِي وَيُمِيتُ ^ط قَالَ أَنَا أَحْيِي	give life	"I	He said,	and causes death."	grants life	(is) the One Who	
وَأُمِيتُ ^ط قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ	the sun	brings up	Allah	"[Then] indeed	Ibrahim,	Said	and cause death."

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

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

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

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

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

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

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

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

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

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

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ وَمِثْلُ	And the example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	of those who	
وَتَثْبِيثًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَبُلُ فَنَائَتْ أَكْلِهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَبُلُ فَطَلٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّودٌ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it	[from]	flowing
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ	children	and [for him] (his)	[the] old age	and falls on him	of [the] fruits,	all (kinds)	
ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ	you have earned	that	the good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا	aim at	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it	the bad
تُعْمَضُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

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

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ	to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267
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وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ	And Allah	and bounty.	from Him	forgiveness	promises you	while Allah
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وَأَسِعٌ عَلَيْهِمُ	(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing.
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يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ	he is granted	then certainly	[the] wisdom,	(is) granted	and whoever	He wills,
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269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except the people of understanding.

خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ	269	the people of understanding.	except	remembers	And none	abundant.	good
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270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ	vow(s),	of	you vow	or	(your) expenditures	(out) of	you spend	And whatever
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فَاتَّكَلَّ اللَّهُ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ	270	helpers.	any	for the wrongdoers	and not	knows it,	Allah	then indeed,
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271. If you disclose your charity, it is well. But if you keep it secret and give it to the poor, then it is better for you. And He will remove (some) of your misdeeds. And Allah is All-Aware of what you do.

إِنْ تَبَدُّوا أَلصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا	and give it	you keep it secret	But if it (is).	then well	the charities	you disclose	If
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الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ	[of]	from you	And He will remove	for you.	(is) better	then it	(to) the poor,
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سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.
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272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend- it will be repaid to you in full and you will not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ	whom	guides	Allah	[and] but	(is) their guidance	on you	Not
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يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا	and not	then it is for yourself,	good	of	you spend	And whatever	He wills.
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تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ	of	you spend	And whatever	(the) face of Allah.	seeking	except	you spend
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خَيْرٍ يُؤْتَى إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ	272	be wronged.	(will) not	and you	to you	will be repaid in full	good,
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273. (Charity is) for the poor who are wrapped up in the way of Allah,

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا	not	of Allah,	the way	in	are wrapped up	those who	For the poor,
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they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

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

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

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

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