The Glorious Quran

Word-for-Word Translation to facilitate learning of Quranic Arabic

Volume - 1
Juz 1 - 10

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

PREFACE

Praise be to Allah, the Lord of the Worlds, Who has said in His Noble Book,

"(This is) a blessed Book which We have revealed to you, that they may ponder over its Verses and those of understanding would be reminded." [Al-Quran 38:29];

"Then do they not ponder upon the Quran, or are there locks upon their hearts.” [Al-Quran 47:24].

"And to recite the Quran, and whoever is guided is only guided for (the benefit of) his own soul." [Al-Quran 27:92].

And may peace and blessings of Allah be upon the Prophet, Muhammad (SAWS), who said: “The best among you is he who learns the Quran and then teaches it (to others).” [Bukhari].

Obligations of the Quran on every Muslim

Based on the Quran and Hadith, it can be said that every Muslim has the following obligations towards the Quran

- To believe in the Quran;
- To read it and recite it daily;
- To understand its commandments;
- To act upon its teachings; and
- To convey its teachings to others

It is obvious that most of these obligations cannot be fully discharged unless the understanding of the Quran is acquired! When those who were given the book of Allah could no longer prove themselves to be its worthy bearers, they were described as donkeys laden with books. Allah (SWT) says,

"The likeness of those who were entrusted with the Taurat then they did not bore it (i.e., failed in the obligations), is like the donkey who carries volumes (of books but understands nothing from them).” [Al-Quran 62:5].
On the Day of Judgment our beloved Prophet (SAWS) will say:

وَقَالَ الرَّسُولُ ﷺ إِنَّكُم مَّنَاثِرًا وَهَلَى القُرآنُ مَهْجُورًا

“And the Messenger will say, ‘O my Lord! Indeed, my people treated this Quran as a forsaken thing.’”
[Al-Quran 25:30].

Most of us devote a precious part of our lives to build our careers. We study a number of books, most of them in detail, in our schools, colleges, and universities. All these hardships are made to achieve the worldly gains. Do we devote at least a small percentage of our lifetime to the study of the Quran, which contains true guidance for achieving the success in this life and in the eternal life hereafter?

We want newspaper as soon as we get up in the morning and we read books and magazines of our fancy. It is indeed very sad that we have plenty of time at our disposal for everything except for studying the Quran.

Only if we could regularly recite the Quran with understanding, it would not only strengthen our faith but revolutionize our true relationship with Allah.

**Importance of Understanding the Quran via the Arabic Text**

The Quran is revealed in Arabic. It is neither prose nor poetry but a unique combination of both. It is simply inimitable and untranslatable. However, in spite of the limitations of translation, a sincere reader of the Quran will not be deprived of guidance. The message of the Quran is so powerful that it will have its due effect on the reader even if one reads the ‘translation’ only. But to feel the real charm of its originality by one's heart, mind, and reason, and ultimately by the soul, one should understand the Quran via the Arabic text.

We are linked with the Quran through one or all of the following sources: one's own recitation, listening to it in individual/congregational prayers, and audio and video channels. However, it is essential that we understand the full message of our Creator.

**Easy to learn**

It may be emphasized here that there are around 80,000 words in the Quran but the actual words are only around 2000!!! This could also be termed as one of the many miracles of the Quran. Accordingly, if a reader decides to learn only 10 new words everyday, he can understand the basic message of the Quran within a period of seven months! So it is indeed very easy to understand the Quran, provided one is willing to learn it.

وَلَكَنِّي سَمِعْتُ كَذَٰلِكَ الْقُرآنَ فَهَلَّ مِنْ مَدْزَكَرٍ

“And We have certainly made the Quran easy to understand and remember, so is there any who will remember (or receive admonition)?” [Al-Quran 54:17, 22, 32, 40].

See the video of a student of Al-Muminah School, Mumbai, India, titled “Even children can learn the Quran word-for-word” at http://www.youtube.com/watch?v=UL7gYBb1CBe
This present work may not be termed as an addition to the existing translations, but an attempt to equip the reader to understand the revelation directly from the text; thus it will Insha-Allah be a very useful tool for those who are willing to study the Quran and try to understand it. A beginner can bear in mind the meanings of each Arabic word provided right below it. Since many words are repeated in the Quran, the student will find for himself that within a few months of regular study, he is indeed able to understand the Quran through the text itself.

It may also be pointed out that a beginner does not have to, in the start itself, be worried about learning extensive grammar or how to speak the Arabic language. In fact, one has to develop vocabulary before learning grammar for the following reasons:

- A child first learns words and then starts linking them together. We speak our mother tongue fluently without ever learning the grammatical rules. That is to say, we learn it by repeatedly listening to the words.
- Learning extensive grammar before improving vocabulary is like putting the cart before the horse. Or it is like learning different styles of swimming by moving hands in the air inside a swimming pool without water. One has to fill the swimming pool with water (i.e., increase vocabulary) and then learn to swim (i.e., to connect the words with grammatical rules).

Importance of daily recitation

“Indeed, those who recite the Book of Allah, and establish prayer, and spend out of what We have provided them secretly and openly, they hope for a transaction (profit) that will never perish.” [Al-Quran 35:29].

We should therefore make it binding upon ourselves, among others, to recite the Quran everyday along with an effort to understand it via the Arabic text. If we recite one Ju’z (para) everyday, we can complete the Quran once every month. This will not only strengthen our faith but also revolutionize our relationship with Allah.

Some features of this work:

Even though there are many translations of the meanings of the Quran, they do not help the reader in linking the Arabic words to their meanings. The only purpose of this word-for-word translation is to facilitate learning the language of the Quran. Even though a few word-for-word translations exist but the format of the present work is different from them.

- The meaning of each word is given right below it.
- The translation provided in the left column is kept close to the Arabic and not literal. The objective of the whole exercise is to enable the reader understand directly from Arabic.
- Last, but not the least, the layout is such that it can also be used for regular recitation enabling constant revision.
Also, please note:

- The square brackets [ ] is placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. For example, look at [the] below:

```
4 | (of) [the] Judgment. | (of the) Day | (The) Master
```

- Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. For example, look at (is) below:

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(is) the Book. | That | 1 Alif Laam Meem
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In translating the words, every effort is made to choose the English word from the existing authentic Quran translations. Among others, we have benefited from the translations of Saheeh International, Abdullah Yusuf Ali, Pickthall, Shakir, Muhammad Mohar Ali, Muhammad Asad, Muhammad Taqi-ud-din Al-Hilali and Muhammad Muhsin Khan extensively. The compilers will be grateful to those who can spare some time and communicate the errors, if any, to them. Insha-Allah, they will be corrected in future editions of this work.

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Surah Al-Fatiha

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

2. All praises and thanks be to Allah, the Lord of the universe.

3. The Most Merciful, the Most Gracious.


5. Alone we worship, and Alone we ask for help.

6. Guide us to the straight path.

7. The path of those on whom You have bestowed Your Favors, not the path of those who earned Your wrath, and not of those who go astray.
In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem

2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.

3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.

4. And those who believe in what is revealed to you (O Muhammad SAWS!), and what was revealed before you, and in the Hereafter they firmly believe.

5. Those are on Guidance from their Lord, and it is those who are the successful ones.
6. Indeed, those who disbelieve, it is same to them whether you warn them or do not warn them, they will not believe.

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

8. And among the people there are some who say, “We believe in Allah and in the Last Day,” but they are not believers (at all). They seek to deceive Allah and those who believe, but they do not deceive except themselves and they do not realize it.

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

10. And when it is said to them, “Do not spread corruption on the earth,” they say, “We are only reformers.” Indeed, they themselves are the ones who spread corruption, and they do not realize it.

11. And when it is said to them, “Believe as the people have believed,” they say, “Should we believe as the fools have believed?” Indeed, they themselves are the fools, but they do not know.

12. 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 are only mocking.”

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand (still). And if Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has power over everything.

21. O mankind! Worship your Lord, the One Who created you and those before you,
so that you may become righteous.

22. (He) Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAWS), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful. But if you do not do (it), and never will you do, then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

24. And give good news to those who believe and do righteous deeds that for them will be Gardens under 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 they will be given things in resemblance, and they will have therein purified spouses, and they will abide therein forever.

25. Indeed, Allah is not ashamed to set forth an example even of a mosquito
26. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

27. How can you disbelieve in Allah? When you were dead (lifeless), and He gave you life. Then He will cause you to die, then (again) He will bring you (back) to life, and then to Him you will be returned.

28. He is the One Who created for you all that is in the earth. Moreover, He turned to the heaven and fashioned them seven heavens. And He is the All-Knower of everything.

29. And when your Lord said to the angels, “Indeed, I am going to place a vicegerent on the earth.” They said, “Will You place therein one who will spread corruption and shed blood, while we glorify You with Your praises

30. Or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, “What did Allah intend by such an example?” He lets go astray many by it and guides many by it. And He does not let go astray by it except the defiantly disobedient.
and sanctify You?” He said, “Indeed, I know that which you do not know.”

31. And He taught Adam all the names. Then He displayed them to the angels and said, “Inform Me the names of these, if you are truthful.”

32. They said, “Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who are the All-Knowing, the All-Wise.”

33. 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 of the heavens and the earth, and I know what you reveal and what you conceal.”

34. And when We said to the angels, “Prostrate to Adam,” they prostrated except Iblees. He refused and was arrogant and became of the disbelievers.

35. And We said, “O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers.”

36. Then Shaitaan made them slip out of it and got them out from that
in which they were. And We said, “Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period.”

37. Then Adam received some words from his Lord, and He turned towards him (in mercy). Indeed, it is He Who is Oft-returning (to mercy), the Most Merciful.

38. We said, “Go down from it, all of you. And when there comes to you Guidance from Me, then whoever follows My Guidance, they will have no fear, nor will they grieve.

39. And those who disbelieve and deny Our Signs, they are the companions of the Fire; they will abide in it forever.”

40. O Children of Israel! Remember favor which I bestowed upon you, and fulfill My Covenant (upon you), I will fulfill your covenant (from Me), and fear Me and Me alone.

41. 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 Me and Me Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give zakah and bow down with those who bow down.

44. Do you order
people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

46. (They are those) who believe that they will meet their Lord and that they will return to Him.

47. O Children of Israel! Remember My Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting live your women. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you
so that you may be grateful.

53. And (recall) when We gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, “O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator.” Then He accepted your repentance. Indeed, He is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, “O Musa! We will never believe you until we see Allah manifestly,” so the thunderbolt seized you while you were looking on.

56. Then We revived you after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down to you manna and quails. Eat from the good things, which We have provided you. And they did not wrong Us, but they were doing wrong to themselves.

58. And when We said, “Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, ‘Repentance,’ We will forgive your sins for you. And We will increase
58. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

59. And when Musa asked for water for his people, We said, “Strike the stone with your staff.” Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. “Eat and drink from the provision of Allah, and do not act wickedly on the earth spreading corruption.”

60. And when you said, “O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions.” He said, “Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed for you is what you have asked for.” And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah.
and kill the Prophets without any right. That was because they disobeyed and they were transgressing.

61. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

62. And when We took your covenant, and We raised above you the mount (saying), “Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous.”

63. Then you turned away after that. So if not for the Grace of Allah upon you and His Mercy, surely you would have been among the losers.

64. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, “Be apes, despised.”

65. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

66. And when Musa said to his people, “Indeed, Allah commands you to slaughter a cow,” they said, “Do you take us in ridicule?” He said,
67. They said, “Pray to your Lord to make clear to us what it is.” He (Musa) said, “He says, ‘It is a cow neither old nor young, but of middle age,’ so do what you are commanded.”

68. They said, “Pray to your Lord to make clear to us its color.” He (Musa) said, “He says, ‘It is a yellow cow, bright in color, pleasing to those who see it.’”

69. They said, “Pray to your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed, if Allah wills, we will surely be guided.”

70. He said, “He says, ‘it is a cow neither trained to plough the earth nor water the field; sound, with no blemish on it.’” They said, “Now you have come with the truth.” So they slaughtered it, though they were near to not doing it.

71. And (recall) when you killed a man and disputed concerning it, but Allah brought forth that which you were concealing.

72. So We said, “Strike him with a part of it.” Thus Allah revives the dead,
and shows you His Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down because of fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they will believe you while indeed a party of them (who used to) hear the words of Allah, then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, “We have believed.” But when they are alone with one another, they say, “Do you tell them what Allah has revealed to you so that they might use it in argument against you before your Lord? Then do you not understand?”

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people
Surah 2: The cow (v. 79-83)

79. So woe to those who write the book with their own hands, then say, “This is from Allah,” to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, “Never will the Fire touch us except for a few days.” Say, “Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?”

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), “Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer...
and give the zakah.” Then you turned away, except a few of you, and you were refusing.

84. And when We took your covenant, “Do not shed your (i.e., each other’s) blood or evict yourselves (one another) from your homes.” Then you ratified while you were witnessing.

85. Then you are those (same ones) who kill one another and evict a party of you from their homes, support one another against them in sin and transgression. And if they come to you as captives, you ransom them; while their eviction (itself) was forbidden to you. So do you believe in part of the Book and disbelieve in another part? Then what should be the recompense for those who do so among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the most severe punishment? And Allah is not unaware of what you do.

86. 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 helped.

87. And indeed We gave Musa the Book and We followed him up with (a succession of)
[and] Messengers. And We
gave Isa, the son of
Maryam, clear signs
and supported him with
the Holy Spirit. Is it not
so, that whenever there
came to you a Messenger
with what you
yourselves did not
desire, you acted
arrogantly? So a party
(of Messengers) you
denied and another party
you killed.

88. And they said, “Our
hearts are wrapped.”
Nay, Allah has cursed
them for their disbelief;
so little is that which they
believe.

89. And when there came
to them a Book (Qur’an)
from Allah confirming
what was with them,
though before that they
used to pray for victory
over disbelievers - then
when there came to
them that which
they recognized, they
disbelieved in it. So the
curse of Allah is on the
disbelievers.

Evil is that for
which they have sold
themselves, that they
disbelieved in what
Allah has revealed,
grudging that Allah
sends down of Grace
upon whom He wills
from among His
servants. So they have
drawn on themselves
wrath upon wrath. And
for the disbelievers is a
humiliating punishment.

90. 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

Surah 2: The cow (v. 88-91)
the truth confirming that which is with them. Say, “Then why did you kill the Prophets of Allah before, if you were believers?”

92. And indeed Moses came to you with clear signs, then you took the calf after him, and you were wrongdoers.

93. And when We took your covenant, and We raised above you the mount, “Hold firmly what We gave you, and listen.” They said, “We heard and we disobeyed.” And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, “Evil is that which your faith orders you, if you are believers.”

94. Say, “If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful.”

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah knows the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves
that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from the punishment. And Allah is All-Seer of what they do.

97. Say, “Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Quran) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers.”

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching
people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, “We are only a trial, so do not disbelieve (by practicing magic).” And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah’s permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say ‘Raina,’ but say ‘Unzurna’ and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

Surah 2: The cow (v. 103-105)
whom He wills. And Allah is the Possessor of Great Bounty.

106. Whatever We abrogate of a sign or cause it to be forgotten, We bring a better one or similar to it. Do you not know that Allah has power over everything?

107. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you do not have, besides Allah, any protector or any helper.

108. Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

109. Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings His Command. Indeed, Allah has power over everything.

110. And establish prayer and give zakah. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.
111. And they say, “None will enter Paradise except one who is a Jew or a Christian.” That is their wishful thinking. Say, “Bring your proof if you are truthful.”

112. Yes, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, “The Christians have nothing (true to stand) upon.” And the Christians say, “The Jews have nothing (true to stand) upon,” although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masajid and strive for their destruction? (As for) those, it is not for them that they enter (i.e., masajid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.
And they say, “Allah has taken a son.” Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

The Originator of the heavens and the earth! When He decrees a matter, He only says to it, “Be,” and it becomes.

Those who do not know say, “Why does Allah not speak to us or a sign come to us?” Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

Indeed, We have sent you (O Muhammad SAWS!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

And the Jews and the Christians will never be pleased with you until you follow their religion. Say, “Indeed, the Guidance of Allah is the (only) Guidance.” And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

Those to whom We have given the Book, recite it as it should be recited. They believe in it. And whoever disbelieves in it - it is those who
are the losers.

122. O Children of Israel! Remember My Favor which I bestowed upon you and I preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, He said, “Indeed I will make you a leader for mankind.” He (Ibrahim) said, “And of my offspring?” He said, “My Covenant does not include the wrongdoers.”

125. And (remember) when We made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, “Take the standing place of Ibrahim as a place of prayer.” And We made a covenant with Ibrahim and Ismail, (saying), “Purify My House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate.”

126. And when Ibrahim said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day,” He said,
And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination.

126. And when Ibrahim was raising the foundations of the House (i.e., Kabah) together with Ismail, (they prayed), “Our Lord! Accept (this service) from us. Indeed, You Alone are the All-Hearing, the All-Knowing.

127. Our Lord! Make us submissive (i.e., Muslim) to You and from our offspring a community submissive to You. And show us our ways of worship and turn to us (in Mercy). Indeed, You Alone are the Most Merciful.

128. Our Lord! Raise up in their midst a Messenger, who will recite to them Your Verses and teach them the Book and wisdom and purify them. Indeed, You Alone are the All-Mighty, the All-Wise.

129. And who will turn away from the religion of Ibrahim except the one who fools himself? And indeed We chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

130. When his Lord said to him, “Submit (yourself),” he said, “I have submitted myself to the Lord of the worlds.”

131. And Ibrahim enjoined upon his sons and so did Yaqub (saying), “O my sons! Indeed, Allah has chosen...
for you the (true) religion, so do not die except while you are submissive (to Him).”

133. Or were you witnesses when death came to Yaqub, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your forefathers, Ibrahim and Ismail and Ishaq - One God. And we are submissive to Him.”

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, “Be Jews or Christians, then you will be guided.” Say, “Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah.”

136. Say, “We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims).”

137. So if they believe in the like of what you believe,
then indeed, they are (rightly) guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

137. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring? And we are worshippers.

138. Say, “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.”

139. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?” Say, “Are you better knowing or is Allah?” And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?” Say, “Are you better knowing or is Allah?” And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.
142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. He guides whom He wills to the straight path."

And thus have We made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And We appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

143. Indeed, We see the turning of your face (O Muhammad SAWS!), towards the heaven. Surely We will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

Surah 2: The cow (v. 142-144)  Part - 2
unaware of what they do.

145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other’s direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.

146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.

147. The Truth is from your Lord, so do not be among the doubters.

148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.

149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150. And from wherever you start forth (for prayer) turn your face in the direction...
of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear Me, so that I may complete My favor upon you, perhaps you may be guided.

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Those whom are blessings from their Lord and Mercy. And they are the guided ones. Indeed, the Safa and the Marwah are symbols of Allah. So whoever performs Hajj or Umrah, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing.

Indeed, those who conceal what We revealed of the clear proofs, and the Guidance, after what We made clear to the people in the Book - they are cursed by Allah and cursed by those who curse.

Except those who repent and reform themselves and openly declare, then those, I will accept repentance, and I am the Acceptor of Repentance, the Most Merciful.

Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

(They will) abide forever in it. Will not be lightened for them, nor will they be reprieved.

And your God 162 will be reprieved. They and not the punishment for them will return.”

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the Safa and the Marwah are symbols of Allah. So whoever performs Hajj or Umrah, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing.

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161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except Him, the Most Gracious, the Most Merciful.
164. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, “If only we had (one more chance) to return (to the world), we would disown them as they have disowned us.” Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

Surah 2: The cow (v. 164-167)
O mankind! Eat from whatever is on the earth—lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

And when it is said to them, “Follow what Allah has revealed,” they said, “Nay, we will follow what we found our forefathers following.” Even though their forefathers understood nothing, nor were they guided?

And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries—deaf, dumb, and blind, they do not understand.

O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

Only He has forbidden dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.
174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfils the covenant when he makes it; and he who is patient in suffering, hardship,
and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.
182. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

183. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

184. Ramadhaan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhaan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

185. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

186. My servants ask you And when 185 (be) grateful. so that you may (of the supplicant) (to the invocation) I respond near. then indeed I am about Me.

Surah 2: The cow (v. 183-186)
when he calls Me. So let them respond to Me and believe in Me, so that they may be led aright.

186. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so He turned towards you and He forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear His verses for the people, so that they may become righteous.

187. They ask you about the new moons. Say, “They are indicators of periods for people and for Hajj (pilgrimage).” And it is not
righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is Oft-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.
And fear Allah and know that Allah is with those who fear Him.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haraam (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor...
quarrelling during Hajj.

And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, “Our Lord! Give us in this world.” They will have no share in the Hereafter.

201. And there are some who say, “Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire.”

202. Those will have a share of what they have earned, and Allah is swift
203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto Him you will be gathered.

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

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, “Fear Allah,” his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to His servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after
210. Are they waiting for Allah to reveal Himself to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many Signs We have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom He wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by His permission, guided those who believed to the truth concerning that over which
they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, “When will Allah’s help come?” Unquestionably, Allah’s help is near.

215. They ask you what they should spend. Say, “Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever you do of good, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike 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 do not know.

217. They ask you about fighting in the sacred months. Say, “Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haraam...
and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.” They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

They ask you about intoxicants and the games of chance. Say, “In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.” And they ask you about what they should spend. Say, “Whatever you can spare.” Thus Allah makes clear the Verses to you, so that you may ponder,

Concerning this world and the Hereafter. They ask you concerning the orphans. Say, “Setting right their affairs for them is best. And if you associate with them, then they are your brothers.”
And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise.”

And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by permission. And makes clear Verses for people so that they may take heed.

And they ask you about menstruation. Say, “It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you.” Indeed, Allah loves those who turn in repentance and those who purify themselves.

Your wives are a tilth for you so come to your tilth when you wish, and send forth (good deeds) for yourselves.
And be conscious of Allah and know that you will meet Him. And give glad tidings to the believers.

224. And do not make Allah’s name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but He takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

227. And the divorced women shall wait concerning themselves for three (monthly) 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 are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them...
229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not
retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for whoever wishes to complete the suckling. And upon the father is their (mother’s and child’s) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father’s) heirs is (a duty) like that. Then if they both desire weaning through
And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

And those who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

And those who

(233) (is) All-Seer.

you do of what Allah that and know

what you give in a fair manner.

And fear Allah

and know that Allah is All-Seer of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women...
whom you have not
touched nor specified
for them an obligation
(Mahr). And make
provision for them - the
wealthy according to his
means and the poor
according to his means -
in a fair manner, a duty
upon the good-doers.

237. And if you divorce
them before you have
touched them while
already you have
specified for them an
obligation (dower), then
give half of what you
have specified, unless
they (the women) forgo
it or the one in whose
hand is the marriage
knot forgoes it. And if
you forgo, it is nearer
to righteousness. And
do not forget the
graciousness among
you. Indeed, Allah is
All-Seer of what you do.

238. Guard strictly
the prayers, and (especially)
the middle prayer, and
stand up before Allah
devoutly obedient.

239. And if you fear,
then pray on foot or
while riding. But when you are
secure, then remember
Allah, as He has taught
that which you did not
know.

240. And those who die
among you and leave
their wives behind,
should make a will for
their wives - provision
for a year without

Surah 2: The cow (v. 237-240)
driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear His Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, “Die;” then He restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

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

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that He multiplies it for him manifolds? And Allah withholds and grants abundance, and to Him you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, “Appoint for us a king so that we may fight in the way of Allah?” He (the Prophet) said, “Would
you perhaps refrain from fighting if it was prescribed upon you?”
They said, “Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?” So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

247. And their Prophet said to them, “Indeed Allah has appointed for you Talut as king.” They said, “How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?” He (the Prophet) said, “Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing.”

248. And their Prophet said to them,
“Indeed, a sign of his kingship is that the ark will come to you in tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers.”

248 Then when Talut set out with the forces, he said, “Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it then indeed, he is from me except whom (of the family of Musa and Harun) takes in the hollow of his hand.” Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, “We have no strength today against Jalut.”

249
and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

So they defeated them by the permission of Allah and killed Dawood Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

251. These are the Verses of Allah. We recite to you in truth. And indeed, you are surely of the Messengers.

Surah 2: The cow (v. 250-252)
253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

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

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what
lies behind them. And they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth and the guarding of both of them does not tire Him. And He is the Most High, the Most Great.

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

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

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, “My Lord is the One Who - grants life and causes death.” He said, “I too give life and cause death.” Ibrahim said, “Indeed, Allah brings up the sun
from the east, so you bring it up from the west.” So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.

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

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

261. Those who spend their wealth in the way of Allah then not they follow up what they have spent from their Lord and they will have no fear nor will they grieve.

262. 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.

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

And (the) example 264 [the] disbelieving, the people guide (does) not And Allah

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

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.

O you who believe! Spend from the good things, which you have earned and whatever We bought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.
268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

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

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.

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

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.

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

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

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

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

Surah 2: The cow (v. 274-276)
277. Indeed, those who believe and do good deeds and establish the prayer and give the zakah, they will have their reward from their Lord, and they will have no fear nor will they grieve.

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

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

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

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

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

And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts...
another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

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

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

285. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). “Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who
were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. You are our protector, so help us against the disbelieving people.

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

1. **Alif Laam Meem.**

2. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists.

3. He revealed to you the Book in truth which confirms that which was before it and He revealed the Taurat and the Injeel, Before this, as guidance for mankind. And He revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.

4. Before this, as guidance for mankind. And He revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.

5. Indeed, nothing is hidden from Allah in the earth and in the heaven.

6. He is the One Who shapes you in the wombs as He wills. There is no god except Him, the All-Mighty, the All-Wise.
7. He is the One Who revealed to you the Book, in it are Verses which are absolutely clear - they are the foundation of the Book and others are allegorical. Then as for those in whose hearts is perversity - they follow what is allegorical from the Book, seeking discord and seeking its interpretation. And none except Allah knows its (true) interpretation. And those who are firm in knowledge say, “We believe in it. All (of it) is from our Lord.” And not will take heed except men of understanding.

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

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

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

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

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

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

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

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

16. The patient,
the truthful, the obedient, those who spend (in Allah’s way), and those who seek forgiveness before dawn.

18. Allah bears witness that there is no god except Him, and (so do) the Angels and those of knowledge - standing in justice. There is no god except Him, the All-Mighty, the All-Wise.

19. Indeed, the religion in the sight of Allah is Islam. And those who were given the Book did not differ except after knowledge had come to them - out of envy among them. And whoever disbelieves in the Verses of Allah, then indeed, Allah is swift in (taking) account.

20. Then if they argue with you, say, “I have submitted myself to Allah and (so have) those who follow me.” And say to those who were given the Book and the unlettered people, “Have you submitted yourselves?” Then if they submit, then surely they are guided. But if they turn back then on you is only to convey (the Message). And Allah is All-Seer of (His) slaves.

21. Indeed, those who disbelieve in the Signs of Allah and kill the Prophets without right, and kill those who order justice among
21. People - give them tidings of a painful punishment. Those are the ones whose deeds have become worthless in this world and in the Hereafter. And for them there will be no helpers.

22. Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah that it should arbitrate between them; then a party of them turns away and they are averse. That is because they say, "Never will the Fire touch us except for (a few) numbered days." And they were deceived in their religion by what they were inventing.

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

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

25. You cause the night to enter the day and You cause the day to enter the night.
the night, and You bring forth the living from the dead, and You bring forth the dead from the living. And You give provision to whom You will without measure.

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

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

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

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

32. Say, “Obey Allah and His Messenger.” Then if they turn away then indeed, Allah does not love the disbelievers.
33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran over the worlds.

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

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

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

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

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

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

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

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

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

44. That is from the news of the unseen which We reveal to you.
And you were not with them when they cast their pens as to which of them should take charge of Maryam; nor were you with them when they were disputing.

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

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

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

47. And He will teach him the Book, and wisdom, and the Taurat, and the Injeel. And (make him) a Messenger to the Children of Israel, (saying), 'Indeed, I have come to you with a sign from your Lord - that I design for you from clay (that which is) like the form of a bird, then I breath into it and it becomes a bird by the permission of Allah. And I cure the blind.
and the leper, and give life to the dead by the permission of Allah. Indeed, I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers.

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

51. Indeed, Allah is my Lord and your Lord, so worship Him alone. This is the straight path."

52. But when Isa perceived disbelief from them, he said, “Who will be my helpers (in the cause) of Allah.” The disciples said, “We will be the helpers (in the cause) of Allah, we believe in Allah and bear witness that we are Muslims. Our Lord, we believe in what You revealed and we follow the Messenger, then write us among the witnesses.”

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

54. When Allah said, “O Isa! Indeed, I will take you and raise you towards Myself, and purify you from those who disbelieve and I will make those who follow you superior
to those who disbelieve on the Day of Resurrection. Then to Me is your return and I will judge between you concerning that about which you used to differ.

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

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

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

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

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

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

62. Indeed, this is the true narration.
And there is no god except Allah. And indeed, Allah is the All-Mighty, the All-Wise.

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

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

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

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

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

68. Indeed, the most worthy people to claim relationship to Ibrahim are those who follow him and this Prophet (Muhammad SAW) and those who believe. And Allah is the Guardian
A group of the People of the Book wish to lead you astray, and not they lead astray except themselves and they do not perceive.

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

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

And a group of the People of the Book said, “Believe in that which was revealed to the believers at the beginning of the day and reject it at its end, perhaps they may return. And do not believe except those who follow your religion.” Say, “Indeed the true guidance is the Guidance of Allah - lest is given to one like of what was given to you or they may argue with you near your Lord.” Say, “Indeed, the Bounty is in the Hand of Allah - He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing.

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

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

77. Indeed, those who exchange the Covenant of Allah and their oaths for a little price will have no share in the Hereafter, nor will Allah speak to them, nor will they be purified; and for them is a painful punishment.

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

79. It is not for any human to whom Allah has given the Book, and wisdom and Prophethood to say to the people, “Be my worshippers” and the Prophethood, and the wisdom, the Book, Allah gives him that
“Be besides Allah,” but (on the contrary) he would say, “Be worshippers of the Lord because you have been teaching the book and you have been studying it.”

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

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

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

83. Do they seek other than the religion of Allah?
While to Him have submitted whatever is in the heavens and the earth willingly or unwillingly, and to Him they will be returned.

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

84. And whoever seeks other than Islam as religion then never will be accepted from him, and he, in the Hereafter, will be among the losers.

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

Surah 3: The family of Imran (v. 84-86)
86. Those - their recompense is that on them is the curse of Allah and the Angels and the people, all together. They will abide therein forever. The punishment will not be lightened for them, nor will they be reprieved.

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

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

89. Indeed, those who disbelieve and die while they are disbelievers, then never will be accepted from any one of them even if any one of them offered all the gold on earth as ransom it will not be accepted from him. For them is a painful punishment and they will have no helpers.

90. Those - their recompense is that on them is the curse of Allah and the Angels and the people, all together.
92. Never will you attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it.

93. All food was lawful for the Children of Israel except what Israel made unlawful to himself before the Taurat was revealed. Say, “So bring the Taurat and recite it, if you are truthful.”

94. Then whoever fabricates about Allah a lie after that - then those are the wrongdoers.

95. Say, “Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of those who associated others with Allah.

96. Indeed, the First House set up for mankind is at Bakkah (i.e., Makkah) - blessed and a guidance for the worlds.

97. In it are clear signs, standing place of Ibrahim, and whoever enters it is safe. And pilgrimage to the House is a duty that mankind owes to Allah for those who are able to find the means. And whoever disbelieves, then indeed, Allah is free from the need of the universe.

while Allah is a Witness over what you do?’”

99. Say, “O People of the Book! Why do you hinder those who believe from the way of Allah, seeking to make it (seem) crooked, while you are witnesses (to the truth)? And Allah is not unaware of what you do.

100. O you who believe! If you obey a group from those who were given the Book they will turn you back, after your belief, to disbelievers.

101. And how could you disbelieve while it is you to whom the Verses of Allah are being recited and among you is His Messenger? And whoever holds firmly to Allah then surely, he is guided to a straight path.

102. O you who believe! Fear Allah as He has the right to be feared and do not die except as Muslims.
then He saved you from it. Thus Allah makes clear for you His Verses so that you may be guided.

104. And let there be among you a (group) of people inviting to the good, enjoining what is right and forbidding what is wrong, and those are the successful.

105. And do not be like those who became divided and differed after the clear proofs came to them. And they will have a great punishment.

106. On the Day (some) faces will turn white and some faces will turn black. As for those whose faces will turn black (it will be said to them), “Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.”

107. But as for those whose faces will turn white, they will be in the Mercy of Allah and they will abide in it forever.

108. These are the Verses of Allah. We recite them to you in truth. And Allah does not want any injustice to the worlds.

109. And to Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah all matters will be returned.

110. You are the best of people
raised for mankind - enjoining what is right and forbidding what is wrong and believing in Allah. And if the People of the Book had believed, it would have been better for them. Among them are believers but most of them are defiantly disobedient.

110. They will never be able to harm you except a (trifling) hurt. And if they fight you, they will turn their backs (i.e., retreat), then they will not be helped.

111. They have been struck by humiliation wherever they are found except for a rope (covenant) from Allah and a rope (treaty) from the people. And they incurred the wrath of Allah and struck on them poverty. That is because they used to disbelieve in the Verses of Allah and they killed the Prophets without right. That is because they disobeyed and transgressed.

112. They are not the same; among the People of the Book is a community standing and reciting the Verses of Allah in the hours of night and they prostrate.

113. They believe in Allah and the Last Day
114. And whatever good they do, they will never be denied its reward. And Allah is All-Knowing of the God-fearing.

115. Indeed, those who disbelieve - never will their wealth and their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein forever.

116. The example of what they spend in this life of the world is like that of a wind containing frost, which strikes the harvest of people who have wronged themselves and destroys it. And Allah has not wronged them, but they wronged themselves.

117. O you who believe! Do not take as intimates other than yourselves (i.e., believers), for they will not spare you any ruin. They wish to distress you. Indeed, hatred has become apparent from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the Verses, if
118. Lo! You are those who love them, but they do not love you and you believe in the Book - all of it. And when they meet you, they say, "We believe." And when they are alone they bite their finger tips at you in rage. Say, "Die in your rage. Indeed, Allah is All-Knowing of what is in the breasts."

119. If any good touches you, it grieves them; and if any misfortune strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah of what they do is All-Encompassing.

120. And when you left your household early morning to post the believers to take positions for the battle - and Allah is All-Hearing, All-Knowing.

121. When two parties among you were about to lose courage, but Allah was their protector. And in Allah the believers should put their trust.

122. And Allah had already helped you in Badr when you were weak. So fear Allah, so that you may be grateful.

123. When you said to the believers, "Is it not enough for you that your Lord helped you"
with three thousand Angels sent down?

125. Yes, if you are patient and fear Allah and they (enemy) come upon you suddenly, your Lord will reinforce you with five thousand Angels having marks.

126. And Allah made it not except as good news for you and to reassure your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

127. That He may cut off a part from those who disbelieved or suppress them so that they turn back disappointed.

128. Not for you is the decision whether He turns to them or punishes them, for indeed, they are wrongdoers.

129. And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He wills and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

130. O you who believe! Do not consume usury doubled and multiplied.

131. And fear the Fire which is prepared for the disbelievers.

132. And obey Allah and the Messenger so that you may
receive mercy.

133. And hasten towards forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the pious.

134. Those who spend in ease and hardship and those who restrain their anger and pardon people - and Allah loves the good-doers.

135. And those when they do immorality or wrong themselves, they remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? And they do not persist knowingly in what they have done.

136. Those - their reward is forgiveness from their Lord and Gardens beneath which rivers flow, wherein they will abide forever. An excellent reward for the (righteous) workers.

137. Similar situations have passed before you, so travel in the earth and see how was the end of those who denied.

138. This is a declaration for the people and guidance and admonition for the God-fearing.

139. And do not weaken and do not grieve.
and you will be superior, if you are believers.

140. If a wound has touched you, then certainly a similar wound has touched the people. And these days (of varying fortunes), We alternate among the people so that Allah makes evident those who believe and take from among you martyrs. And Allah does not love the wrongdoers.

141. And so that Allah may purify those who believe and destroy the disbelievers.

142. Or do you think that you will enter Paradise while Allah has not yet made evident among you who strove hard (in His way) and made evident those who are steadfast.

143. And certainly you used to wish for death before you met it, then indeed, you have seen it while you were looking on.

144. Muhammad (SAWS) is not but a Messenger, certainly many Messengers have passed away before him. So if he died or is slain, will you turn back on your heels? And whoever turns back on his heels not the least harm will he do to Allah, and Allah will reward those who are grateful.

145. And it is not
for a soul to die except by the permission of Allah at a decree determined. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward those who are grateful.

146. And how many a Prophet fought; with him fought many religious scholars. But they never lost heart for what befell them in the way of Allah, nor did they weaken or give in. And Allah loves those who are patient.

147. And their words were not except that they said, “Our Lord, forgive our sins and our excesses in our affairs and make firm our feet and give us victory over the disbelieving people.” So Allah gave them the reward in this world and good reward in the Hereafter. And Allah loves the good-doers.

148. O you who believe! If you obey those who disbelieve, they will turn you back on your heels, then you will turn back as losers.

149. O you who believe! If you obey those who disbelieve, they will turn you back on your heels, then you will turn back as losers.

150. Nay, Allah is your Protector and He is best
151. We will cast terror in the hearts of those who disbelieve because they associated partners with Allah for which He had not sent down any authority. And their refuge will be the Fire and wretched is the abode of the wrongdoers.

152. And certainly Allah fulfilled His promise to you when you were killing them by His permission until you lost courage and fell into dispute concerning the order and disobeyed after He had shown you what you love. Among you are some who desire this world and among you are some who desire the Hereafter. Then He diverted you from them so that He may test you. And surely He has forgiven you. And Allah is the Possessor of Bounty for the believers.

153. (Remember) when you were running uphill without casting a glance at anyone while the Messenger was calling you from behind. So He repaid you with distress upon distress so that you would not grieve for that which had escaped you or that which had befallen you.
And Allah is All-Aware of what you do.

154. Then He sent down on you, after the distress, security - slumber overcoming a group of you, while another group worried about themselves, thinking about Allah other than the truth - the thought of ignorance, saying, "Is there anything for us in this matter." Say, "Indeed all the matter belongs to Allah." They hide in themselves what they do not reveal to you. They say, "If there was anything for us in this matter we would not have been killed here." Say, "Even if you had been in your houses, those on whom death was decreed would surely gone forth to their places of death. And that Allah might test what is in your breasts and purge what is in your hearts. And Allah is All-Aware of what is in the breasts.

155. Indeed, those who turned back among you on the day when the two hosts met - Shaitaan made them slip for what they had earned.
And surely Allah forgave them and indeed, Allah is Oft-Forgiving, All-Forbearing.

156. O you who believe! Do not be like those who disbelieved and said about their brothers when they traveled in the earth or they went out fighting, “If they had been with us, they would not have died nor been killed.” So Allah makes that a regret in their hearts. And it is Allah who gives life and causes death and Allah is All-Seer of what you do.

157. And if you are killed in the way of Allah or die — certainly forgiveness and Mercy from Allah are better than what they accumulate.

158. And if you die or are killed, to Allah you will be gathered.

159. Because of Mercy from Allah you dealt gently with them. And if you had been rude and harsh at heart, surely they would have dispersed from around you. Then pardon them and ask forgiveness for them, and consult them in the matters. Then when you have decided, then put your trust in Allah. Indeed, Allah...
loves those who put their trust in Him.

160. If Allah helps you, then none can overcome you; and if He forsakes you, who is there who can help you after Him? And on Allah let the believers put their trust.

161. And not is for any Prophet that he defrauds. And whoever defrauds will bring whatever he had defrauded on the Day of Resurrection. Then every soul will be repaid in full what it earned and they will not be wronged.

162. So is the one who pursues the pleasure of Allah like the one who draws upon himself the wrath of Allah, and his abode is hell, a wretched destination?

163. They are in varying degrees in the sight of Allah, and Allah is All-Seer of what they do.

164. Certainly Allah bestowed His Favor upon the believers when He raised among them a Messenger from themselves, reciting to them His Verses and teaching them the Book and wisdom, although they had been in clear error before.
165. Or when disaster struck you, surely you had struck them with twice of it, you said, “From where is this?” Say, “It is from yourselves.” Indeed, Allah is on everything All-Powerful.

166. And what struck you on the day the two hosts met was by the permission of Allah that He might make evident the believers and that He might make evident those who are hypocrites. And it was said to them, “Come, fight in the way of Allah or defend.” They said, “If we knew fighting, certainly we would have followed you.” That day they were nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah is Most Knowing of what they conceal.

167. Those who said about their brothers while they sat, “If they had obeyed us they would not have been killed.” Say, “Then avert death from yourselves if you are truthful.” And do not think of those who are killed in the way of Allah as dead. Nay! They are alive;
169. They are given provision of what Allah bestowed on them of His Bounty, and they receive good tidings about those who have not yet joined them but are left behind - they will have no fear, nor will they grieve.

170. They receive good tidings of Favor from Allah and Bounty and that Allah does not let go waste the reward of the believers.

171. Those who responded to Allah and the Messenger after what befell them - for those who did good among them and feared Allah is a great reward.

172. Those to whom the people said, “Indeed, the people have gathered against you, so fear them.” But it only increased their faith and they said, “Sufficient for us is Allah and is the best Disposer of affairs.”

173. So they returned with Favor from Allah and Bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the Possessor of great Bounty.

174. It is only Shaitaan who frightens you of his allies. So do not fear them, but fear Me, if you are believers.

175. And do not be grieved by those who
hasten in disbelief. Indeed, they will never harm Allah in anything. Allah intends that He will not give them any portion in the Hereafter, and for them is a great punishment.

177. Indeed, those who purchase disbelief (in exchange) for faith - never will they harm Allah in anything, and for them is a painful punishment.

178. And let not think those who disbelieve that Our respite to them is good for them. We only give respite to them so that they may increase in sins, and for them is a humiliating punishment.

179. Allah does not leave the believers in the state you are until He separates the evil from the good. Nor does Allah inform you about the unseen, but Allah chooses from His Messengers whom He wills. So believe in Allah and His Messengers, and if you believe and fear Him, then for you is a great reward.

180. And do not think about those who (greedily) withhold what Allah has given them of His Bounty that it is good for them. Nay, it is bad for them. Their necks will be encircled by what they withheld
on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is All-Aware of what you do.

181. Certainly, Allah has heard the saying of those who said, “Indeed, Allah is poor and we are rich.” We will record what they said and their killing the Prophets without right, and We will say, “Taste the punishment of the Burning Fire.”

182. That is because of what your hands have sent forth and Allah is not unjust to His slaves.

183. Those who said, “Indeed, Allah has taken a promise that we should not believe in a Messenger until he brings to us a sacrifice that is consumed by fire.” Say, “Surely came to you Messengers before me with clear Signs and what you speak. So why did you kill them, if you are truthful?”

184. Then if they reject you, then certainly many Messengers were rejected before you, who came with clear Signs and Scriptures and the Enlightening Book.

185. Every soul will taste death, and you will be paid your reward in full only
on the Day of Resurrection. Then whoever is drawn away from the Fire and admitted to Paradise, then surely he is successful. And the life of this world is nothing but enjoyment of delusion.

186. You will certainly be tested in your wealth and yourselves. And you will certainly hear hurtful things from those who were given the Book before you and from those who associate partners with Allah. But if you are patient and fear Allah - indeed, that is of the matters of determination.

187. And when Allah took a Covenant from those who were given the Book (saying), “You certainly make it clear to mankind and do not conceal it.” Then they threw it behind their backs and exchanged it for a little price. And wretched is what they purchased.

188. Do not think that those who rejoice in what they have brought and they love to be praised for what they have not done - so do not think that they will escape from the punishment; and for them is a painful punishment.
And to Allah belongs the dominion of the heavens and the earth, and Allah has power over everything.

Indeed, in the creation of the heavens and the earth and the alternation of the night and day are surely Signs for men of understanding.

Those who remember Allah standing and sitting and on their sides and they reflect on the creation of the heavens and the earth (saying), “Our Lord, have not You created this in vain. Glory be to You; so save us from the punishment of the Fire.

Our Lord, indeed whom You admit to the Fire, then surely You have disgraced him, and for the wrongdoers there are no helpers.

Our Lord, indeed we heard a caller calling to faith (saying), ‘Believe in your Lord,’ so we have believed. Our Lord, so forgive for us our sins and remove from us our evil deeds, and cause us to die with the righteous.

Our Lord grant us what You promised us through Your Messengers and do not disgrace us on the Day of Resurrection. Indeed, You never
break (Your) promise.”

195. Then their Lord responded to them, “Indeed, I will not let go waste the deeds of the doer among you, whether male or female; you are of one another. So those who emigrated and were driven out from their homes and were harmed in My way and fought and were killed – surely I will remove from them their evil deeds, and surely I will admit them to Gardens beneath which rivers flow as a reward from Allah. And with Allah is the best reward.”

196. Be not deceived by the movement of those who disbelieved in the land.

197. A little enjoyment, then their abode is hell - a wretched resting place.

198. But those who fear their Lord, for them will be Gardens beneath which rivers flow, they will abide in it forever - a hospitality from Allah. And that which is with Allah is best for the righteous.

199. And indeed, among the People of the Book are those who believe in Allah and what has been revealed to you and what was revealed to them, humbly submissive to Allah. They do not exchange
199. O you who believe! Be steadfast and patient and constant and fear Allah so that you may be successful.

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

O mankind! Fear your Lord the One Who created you from a single soul and created from it its mate and dispersed from them many men and women. And fear Allah through Whom you claim (your mutual rights) and (revere) the wombs (that bore you). Indeed, Allah is Ever-Watchful over you.

And give to the orphans their wealth and do not exchange the bad for the good, and do not consume their wealth with your wealth. Indeed, it is a great sin.

And if you fear that not you will be able to do justice with the orphans, then marry what seems suitable to you from the women - two, three, or four. But if you fear that you will not be just, then marry one or what your right hands possess.
That is more appropriate so that you may not oppress.

4. And give the women their dower graciously. But if they remit to you anything on their own accord then consume it in satisfaction and ease.

5. And do not give the foolish (weak-minded) your wealth, which Allah made a means of support for you, but provide for them with it and clothe them and speak to them words of kindness.

6. And test the orphans until they reach the age of marriage, then if you perceive sound judgement in them, then deliver to them their wealth. And do not consume it extravagantly and hastily (fearing) that they will grow up. And whoever is rich should refrain and whoever is poor, then let him consume what is reasonable. Then when you deliver their wealth to them, then take witnesses. And Allah is sufficient as a Reckoner.

7. For the men is a portion of what is left by parents and the near relatives, and for the women is a portion of what is left by parents and near relatives whether little or much - an obligatory portion.

8. And when
the relatives and orphans and poor are present at the time of division, then provide them out of it and speak to them words of kindness.

9. And let those have the same fear as they would have for their own, if they had left behind weak offspring. So let them fear Allah and speak appropriate words.

10. Indeed, those who consume the wealth of orphans wrongfully, they are only consuming fire in their bellies. And they will be burned in a Blazing Fire.

11. Allah instructs you concerning your children - for the male a portion equal to that of two females. But if there are (only) daughters, two or more, then for them two thirds of what he left. And if there is only one, then for her is half. And for his parents, to each one of them is a sixth of what is left, if he has a child. But if he does not have a child and his parents (alone) inherit from him, then for his mother is one third. And if he has brothers and sisters, then for his mother is a sixth after (fulfilling) any will he has made or (payment of)
any debt. Your parents or your children - you do not know which of them are nearer to you in benefit. An obligation from Allah. Indeed, Allah is All-Knowing, All-Wise.

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave, after (fulfilling) any will they have made and (payment) of any debt. And for them (women) is a fourth of what you leave, if you have no child. But if you leave a child, then for the child is an eighth of what you leave after (fulfilling) any will you have made and (payment) of any debt. And if a man or woman whose wealth is to be inherited has no parent or child but has a brother or sister, then for each one of them is a sixth. But if they are more than two, then they share a third after (fulfilling) any will that may have been made.
and (payment) of any debt without being harmful. An ordinance from Allah. And Allah is All-Hearing, All-Forbearing.

13. These are the limits of Allah, and whoever obeys Allah and His Messenger, He will admit him into Gardens underneath which rivers flow, he will abide in it forever. And that is a great success.

14. And whoever disobeys Allah and His Messenger and transgresses the limits of Allah, He will admit him into the Fire, he will abide in it forever. And for him is a humiliating punishment.

15. And those who commit immorality from your women, then bring against them four witnesses from among you. And if they testify, then confine them in their houses until death takes them or Allah ordains for them (some other) way.

16. And the two among you who commit it (immorality), then punish both of them. But if they repent and correct themselves, then turn away from both of them. Indeed, Allah is Oft-Forgiving, Most Merciful.

17. The repentance accepted by Allah is only for those who do
17. The evil in ignorance, then they repent soon after. It is those to whom Allah will turn in forgiveness and Allah is All-Knowing, All-Wise.

18. The repentance is not accepted from those who (continue to) do evil deeds until when death approaches one of them, he says, “Indeed, I repent now,” nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

19. O you who believe! It is not lawful for you to inherit women by force. And do not constraint them so that you may take a part of what you have given them unless they commit an open immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah has placed much good in it.

20. And if you intend replacing one wife with another and you have given one of them a heap of gold, then do not take away anything from it.
Would you take it by slander and as a manifest sin?

21. And how could you take it while you have gone in unto each other, and they have taken a strong covenant from you?

22. And do not marry those women whom your fathers married, except what has already passed. Indeed, it was an immorality and a hateful (deed) and an evil way.

23. Forbidden to you are your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, daughters of brothers, daughters of sisters, your foster mothers, your foster sisters, mothers of your wives and your step daughters who are under your guardianship (born) of your wives you have had relations with, but if you have not had relations with them, then there is no sin on you. And (also forbidden) are wives of your sons who are from your loins, and that you take (in marriage) two sisters simultaneously, except what has already passed. Indeed, Allah is Oft-Forgiving, Most Merciful.
24. And also (prohibited are) those women who are already married except whom you rightfully possess (through wedlock). (This is) the decree of Allah upon you. And lawful to you are (all) beyond these, (provided) that you seek them (in marriage) with your wealth desiring chastity and not lust. So for whatever you benefit from them, give them their bridal due as an obligation. And there is no sin on you concerning what you mutually agree beyond the obligation. Indeed, Allah is All-Knowing, All-Wise.

25. And whoever among you is not able to marry free chaste believing women, then (marry) from those whom your right hands possess of believing slave girls. And Allah knows all about your faith. You (believers) are of one another. So marry them with the permission of their family and give them their bridal due in a fair manner, they being chaste, not committing immorality or taking secret lovers. Then if after marriage they commit adultery, then their punishment is half of that which is prescribed for free chaste women. This is for him among you who fears committing sin, but to be patient...
is better for you. And Allah is Oft-Forgiving, Most Merciful.

26. Allah wishes to make clear to you and to guide you to the ways of those who were before you and to accept your repentance. And Allah is All-Knowing, All-Wise.

27. Allah wishes to accept your repentance, but those who follow their passions wish that you deviate (into) a great deviation.

28. Allah wishes to lighten for you (your difficulties); and mankind was created weak.

29. O you who believe! Do not consume one another’s wealth unjustly; instead do business with mutual consent. And do not kill yourselves. Indeed, Allah is Most Merciful to you.

30. And whoever does that in aggression and injustice, then soon We will cast him into a Fire. And that is easy for Allah.

31. If you avoid major sins, which you are forbidden, We will remove from you your evil deeds and We will admit you to a noble entrance.

32. And do not covet for that by which Allah has made some of you exceed others. For men is a share of what they have earned.
and for women is a share of what they have earned. And ask Allah of His Bounty. Indeed, Allah is All-Knower of everything.

32. And for all, We have made heirs to what is left by their parents and relatives. And as to those whom your right hands pledged, give them their share. Indeed, Allah is a Witness over everything.

33. And if you fear a dissension between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed, Allah is Most High, Most Great.

34. Men are protectors and maintainers of women because Allah has bestowed some of them over others and because they spend from their wealth. So the righteous women are obedient, guarding in the husbands absence what Allah orders them to guard. And those from whom you fear ill-conduct, then advise them, forsake them in bed, and set forth (the impending separation) to them. Then if they obey you, then seek no means against them. Indeed, Allah is Most High, Most Great.

35. And if you fear a breach between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed, Allah will cause reconciliation reconciliation,
And (do) not worship Allah and do not associate anything with Him, and do good to parents, relatives, orphans, needy, the neighbor who is near, the neighbor who is farther away, the companion by your side, the traveler and those whom your right hands possess. Indeed, Allah does not love those who are proud and boastful.

Those who are stingy and enjoin upon (other) people stinginess and hide what Allah has given them of His Bounty - and We have prepared for the disbelievers a humiliating punishment.

And those who spend their wealth to be seen by people and do not believe in Allah and the Last Day. And whoever has Shaitaan as a companion, then evil is he as a companion.

And what (harm would come) upon them if they believed in Allah and the Last Day and spent from what Allah has provided them? And Allah is All-Knower about them.

Indeed, Allah does not wrong (even as much as) an atom’s weight. And if there is a good (deed) He doubles it
and gives from Himself a great reward.

41. So how (will it be) when We bring from every nation a witness and We bring you as a witness against these people.

42. And on that Day those who disbelieved and disobeyed the Messenger will wish that the earth was leveled with them. But they will not (be able to) hide any statement from Allah.

43. O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying or (when you are) impure, except (when you are) passing through a way, until you have bathed. And if you are ill or on a journey or one of you comes from the toilet or you have touched women and you do not find water, then do tayammum with clean earth and wipe over your faces and your hands. Indeed, Allah is Oft-Pardoning, Oft-Forgiving.

44. Did you not see those who were given a portion of the Book, purchasing error and wishing that you stray from the (straight) way?

45. And Allah knows better about your enemies and sufficient is Allah as a Protector, and sufficient is Allah as a Helper.

46. Among
the Jews are those who distort the words from their places and they say, “We hear and we disobey” and “Hear as one who does not hear” and “Raina,” twisting their tongues and defaming the religion. And if they had said, “We hear and we obey” and “Hear and look at us,” surely it would have been better and more suitable for them. But Allah cursed them for their disbelief, so they do not believe, except a few.

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before We efface the faces and turn them on their backs or curse them as We cursed the Sabbath-breakers. And the command of Allah is (always) executed.

48. Indeed, Allah does not forgive that partners be associated with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has fabricated a tremendous sin.

49. Do you not see those who claim purity for themselves? Nay, Allah purifies whom He wills, and they will not be wronged (even as much as) a hair on a date-seed.

50. See how
they invent a lie about Allah, and sufficient is that as a manifest sin.

51. Do you not see those who were given a portion of the Book? They believe in superstition and false deities, and they say about the disbelievers “These are better guided to the way than the believers.”

52. Those are the ones whom Allah has cursed, and whoever Allah curses - you will never find any helper for him.

53. Or have they a share in the Kingdom? Then they would not give the people (even as much as the) speck on a date seed.

54. Or are they jealous of the people for what Allah has given them from His Bounty? But surely We gave the family of Ibrahim the Book and wisdom and gave them a great kingdom.

55. Then of them are some who believed in him and of them are some who turned away from him. And sufficient is Hell as a Blazing Fire.

56. Indeed, those who disbelieve in Our Signs, soon We will burn them in a Fire. Every time their skins are roasted, We will replace their skins with another skin, so that they may taste the punishment. Indeed, Allah is
57. And those who believe and do good deeds We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. For them therein are purified spouses, and We will admit them in the thick shade.

58. Indeed, Allah orders you to render trusts to their owners, and when you judge between people to judge with justice. Excellent is what Allah advises you with. Indeed, Allah is All-Hearing, All-Seeing.

59. O you who believe! Obey Allah and obey the Messenger and those having authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best and more suitable for (final) determination.

60. Do you not see those who claim that they believe in what is revealed to you and what was revealed before you? They wish to go for judgment to false deities, while they were ordered to reject it. And Shaitaan wishes to mislead them far astray.

61. And when it is said to them, “Come to
to what Allah has revealed and to the Messenger,” you see the hypocrites turning away from you in aversion.

62. So how would it be when disaster befalls them because of what their hands had sent forth? Then they come to you swearing by Allah saying, “We intended nothing but good and reconciliation.”

63. Those are the ones about whom Allah knows what is in their hearts, so turn away from them and admonish them and speak to them penetrating words.

64. And We did not send any Messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you and asked Allah’s forgiveness and the Messenger had asked forgiveness for them, surely they would have found Allah Oft-Forgiving, Most-Merciful.

65. But no, by your Lord, they will not believe until they make you judge about whatever arises between them and then do not find within themselves any discomfort about what you have decided and submit in (full) submission.

66. And if We had decreed on them, “Kill yourselves” or “Leave your homes,” they would have not done it except a few
of them. But if they had done what they were advised, surely it would have been better for them and more strengthening (for their faith).

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

68. And We would have guided them to the straight way.

69. And whoever obeys Allah and the Messenger, then they will be with those on whom Allah has bestowed His Favor - the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

70. That is the Bounty of Allah, and Allah is sufficient (as) All-Knower.

71. O you who believe! Take your precautions and advance in groups or advance all together.

72. And indeed, among you is he who lags behind, and if disaster befalls you, he says, "Verily, Allah has favored me in that I was not present with them." And if bounty comes to you from Allah, he says, "Verily, Allah has favored me in that I was not present with them."

73. And if bounty comes to you from Allah, he would surely say, as if there had not been any affection between you and him, "Oh! I wish I had been with them then I would have attained a great success."

74. So let those fight in
the way of Allah who sell the life of this world for the Hereafter. And whoever fights in the way of Allah and is killed or achieves victory We will grant him a great reward.

75. And what is (the matter) with you that you do not fight in the way of Allah, and (for) the ones who are weak among men and women and children who say, “Our Lord, take us out of this town whose people are oppressors and appoint for us from Yourself a protector and a helper.

76. Those who believe, they fight in the way of Allah; and those who disbelieve, they fight in the way of the false deities. So fight against the friends of Shaitaan. Indeed, the strategy of Shaitaan is weak.

77. Have you not seen those who were told, “Restrain your hands and establish prayer and give zakah?” Then when fighting was ordained on them, then a group of them feared people as they fear Allah or with more intense fear. And they said, “Our Lord why have You ordained upon us fighting? If only You postponed (it) for us for
Wherever you may be, death will overtake you even if you are in lofty towers. And if any good comes to them, they say, “This is from Allah.” And if any evil befalls them, they say, “This is from you.” Say, “All is from Allah.” So what is (wrong) with these people that they do not seem to understand any statement.

Whatever good comes to you is from Allah, and whatever evil befalls you is from yourself. And We have sent you for the people as a Messenger, and Allah is sufficient as a Witness.

He who obeys the Messenger then surely he has obeyed Allah, and whoever turns away, then We have not sent you as a guardian over them.

And they say, “We pledge obedience.” Then when they leave you, a group of them plan by night other than what you say. But Allah records what they plan by night. So turn away from them.
and put your trust in Allah. And Allah is sufficient as a Trustee.

82. Then do they not ponder on the Quran? If it had been from other than Allah, surely they would have found much contradiction in it.

83. And when there comes to them a matter of security or fear, they spread it. But if they had referred it to the Messenger and to those having authority among them, surely those who can draw correct conclusion from it would have known about it. And if not for the Bounty of Allah upon you and His Mercy, surely you would have followed Shaitaan except for a few.

84. So fight in the way of Allah; you are not responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is Greater in Might and Stronger in punishment.

85. Whoever intercedes for a good cause will have for himself a share of it; and whoever intercedes for an evil cause will have a portion of it. And Allah is on everything a Keeper.

86. And when you are greeted with a greeting, greet
with a better greeting or (at least) return it (in a like manner). Indeed, Allah is over everything, an Accountant.

87. Allah - there is no god except Him, surely He will gather you on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

88. So what is (the matter) with you (that you have) become two parties concerning the hypocrites? And Allah cast them back for what they earned. Do you wish to guide those whom Allah has let go astray? And whoever Allah lets go astray - never will you find for him a way (of guidance).

89. They wish if you disbelieve as they disbelieved so that you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn back, seize them and kill them wherever you find them. And do not take from among them any ally or helper.

90. Except those who join a group between whom and you there is a treaty or those who come to you with hearts restraining them from fighting you or fighting their people. And if Allah had willed, surely He would have given them power over you.
and they would have fought you. So if they withdraw from you and do not fight against you and offer you peace, then Allah has not made for you a way against them.

91. You will find others who wish to obtain security from you and (to) obtain security from their people. Every time they are returned to the temptation, they plunge into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And those - We have made for you against them a clear authority.

92. It is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then he should free a believing slave and blood money should be paid to his family except that they remit it as charity. But if he was from a people hostile to you and he was a believer, then freeing of a believing slave. And if he was from a people with whom you have a treaty - then the blood money should be paid to his family and a believing slave should be freed. And whoever does not find (one or cannot afford to buy one) - then he should fast
for two months consecutively, (seeking) repentance from Allah. And Allah is All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, then his reward is Hell, abiding in it forever; and Allah’s wrath will fall on him and He has cursed him and has prepared for him a great punishment.

94. O you who believe! When you go forth in the way of Allah, investigate, and do not say to the one who offers you the (greetings of) peace, “You are not a believer,” seeking the transitory gains of this worldly life; for with Allah are abundant booties. Like that you were before; then Allah conferred favor upon you; so investigate. Indeed, Allah is All-Aware of what you do.

95. Not equal are those among the believers who sit (at home) - except those who are disabled - and those who strive in the way of Allah with their wealth and their lives. And Allah has preferred in rank those who strive with their wealth and their lives to those who sit (at home). And to all Allah has promised the best. And Allah has preferred those who strive over
those who sit (at home) with a great reward,

96. Ranks from Him and forgiveness and mercy. And Allah is Oft-Forgiving, Most Merciful.

97. Indeed, those whom the Angels take (in death) while they were wronging themselves -they (the Angels) will say, “In what (condition) were you?” They will say, “We were oppressed in the earth.” They (the Angels) will say, “Was not the earth of Allah spacious (enough) for you to emigrate therein?” Then those will have their abode in Hell - and evil it is as a destination.

98. Except the oppressed among the men and women and children who cannot devise a plan nor are they directed to a way.

99. Then for those, may be, Allah will pardon them, and Allah is Oft-Pardoning, Oft-Forgiving.

100. And whoever emigrates in the way of Allah will find on the earth many places of refuge and abundance. And whoever leaves from his home as an emigrant to Allah and His Messenger and then death overtakes him then certainly his reward has become incumbent on Allah. And Allah is Oft-Forgiving, Most Merciful.

101. And when you travel in the earth,
there is no blame upon you that you shorten the prayer, if you fear that those who disbelieve may harm you. Indeed, the disbelievers are your open enemies.

102. And when you are among them and you lead them in prayer, then let a group of them stand with you and let them take their arms. Then when they have prostrated, let them be behind you and let another group come (forward), which has not (yet) prayed and let them pray with you, taking their precautions and their arms. Those who disbelieve wish that you neglect your arms and your baggage, so that they can assault you in a single attack. But there is no blame upon you, if you are troubled by rain or are sick, for laying down your arms, but take your precautions. Indeed, Allah has prepared a humiliating punishment for the disbelievers.

103. Then when you have finished the prayer, then remember Allah standing, sitting, and (lying) on your sides. But when you are secure, then re-establish the (regular) prayer.
Indeed, prayer is prescribed for the believers at fixed times.

104. And do not be weak in pursuing the people (enemy). If you are suffering, then indeed they are also suffering like you are suffering, and you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise.

105. Indeed, We have revealed to you the Book with the truth so that you may judge between the people with what Allah has shown you. And do not be a pleader for the deceitful.

106. And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

107. And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.

108. They seek to hide from the people but they cannot hide from Allah and He is with them when they plot by night in words that He does not approve. And Allah encompasses what they do.

109. Here you are - those who argue on their behalf in the life of this world - but who will argue with Allah for them on the Day of Resurrection or who...
And whoever does evil or wrongs his soul and then seeks forgiveness of Allah he will find Allah Oft-Forgiving, Most Merciful.

And whoever earns sin only earns it against himself. And Allah is All-Knowing, All-Wise.

And whoever earns a fault or a sin and then blames it on an innocent (person), then surely he has burdened himself with a slander and a manifest sin.

And if it was not for the Grace of Allah upon you and His Mercy - surely (had) resolved a group of them to mislead you. But not they mislead except themselves, and not they will harm you in anything. And Allah has sent down to you the Book and [the] Wisdom and taught you what you did not know. And Allah’s Grace upon you is great.

There is no good in most of their secret talk except he who orders charity or kindness or conciliation between people. And whoever does that seeking the pleasure of Allah then soon We will give him a great reward.

And whoever opposes the Messenger after guidance has become clear will be their defender.
to him and follows other than the way of the believers - We will turn him to what he has turned to and We will burn him in Hell; and it is an evil destination.

116. Indeed, Allah does not forgive that you associate partners with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has lost the way, straying far away.

117. They invoke besides Him none but female (deities), and they (actually) invoke none but the rebellious Shaitaan.

118. Allah cursed him and he (Shaitaan) said, “I will surely take from your slaves an appointed portion.

119. And I will surely mislead them and I will surely arouse (sinful) desires in them, and I will surely order them so they will surely cut off the ears of the cattle and I will surely order them so they will surely change the creation of Allah.” And whoever takes Shaitaan as a friend besides Allah, then surely he has suffered a manifest loss.

120. He promises them and arouses (sinful) desires in them. And Shaitaan does not promise them except deception.

121. Those will have their abode
And those who believe and do righteous deeds, We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. A Promise of Allah in truth, and who is truer than Allah in statement?

Neither your desire nor the desire of the People of the Book (can prevail). Whoever does evil will be recompensed for it, and he will not find besides Allah any protector or any helper.

And whoever does righteous deeds, whether male or female and is a believer - those will enter Paradise and will not be wronged, even as much as the speck on a date-seed.

And who is better in religion than he who submits his face to Allah and he is a good-doer and follows the religion of Ibrahim - the upright? And Allah took Ibrahim as a friend.

And for Allah belongs whatever is in the heavens and whatever is on the earth. And Allah encompasses everything.

And they seek your ruling concerning women. Say, “Allah gives you the ruling...”
about them and what has been recited to you in the Book concerning the orphan girls to whom you do not give what is ordained for them and you desire to marry them, and (concerning) the weak among children and to deal justly with orphans. And whatever good you do, then indeed, Allah is All-Knowing of it.

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<th>Verse</th>
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<td>127</td>
<td>And if a woman fears ill-conduct or desertion from her husband, then there is no sin upon them that they make terms of peace between themselves and reconciliation is best. And if you do good and fear Allah, then indeed, Allah is All-Aware of what you do.</td>
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<tr>
<td>128</td>
<td>And never will you be able to deal justly between the women even if you desire, but do not incline completely (towards one) and leave another hanging. And if you reconcile and fear Allah - then indeed, Allah is Oft-Forgiving, Most Merciful.</td>
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<td>129</td>
<td>And if they separate, Allah will enrich each of them from His abundance. And Allah is All-Encompassing,</td>
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All-Wise.

131. To Allah belongs whatever is in the heavens and whatever is on the earth. And surely We have instructed those who were given the Book before you and yourselves to fear Allah. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is Free of need and Praiseworthy.

132. To Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Disposer of affairs.

133. If He wills, He can eliminate you O people, and bring others (in your place). And Allah is over that All-Powerful.

134. Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing, All-Seeing.

135. O you who believe! Be custodians of justice as witnesses to Allah, even if it is against yourselves or your parents or relatives whether rich or poor, for Allah is nearer to both of them. So do not follow the desires, lest you deviate (from doing justice). And if you distort (your testimony) or refrain (from giving it), then indeed, Allah is All-Aware of what you do.
O you who believe! Believe in Allah and His Messenger, and the Book, which He revealed upon His Messenger and the Book which He revealed before. And whoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then surely he has lost the way, straying far away.

Indeed, those who believed, then disbelieved, then believed, then (again) disbelieved, and then increased in disbelief - Allah will not forgive them, nor will He guide them to the (right) way.

Give tidings to the hypocrites that for them is a painful punishment -

Those who take the disbelievers as allies instead of the believers. Do they seek honor with them? But indeed, all honor belongs to Allah.

And surely He has revealed to you in the Book that when you hear the Verses

Surah 4: The women (v. 136-140)
of Allah being rejected and ridiculed, then do not sit with them until they engage in some other conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.

141. Those (hypocrites) are waiting for you; then if you gain a victory from Allah, they say, “Were we not with you?” But if the disbelievers have a success, they say, “Did we not gain the advantage over you and we protected you from the believers?” And Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way.

142. Indeed, the hypocrites seek to deceive Allah and it is He Who deceives them. And when they stand for prayer, they stand lazily, showing off
to people and they do not remember Allah except a little.

143. Wavering between them, neither to these (i.e., the believers) nor to those (i.e., the disbelievers). And whoever Allah lets go astray - then never will you find a way for him.

144. O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to give Allah clear evidence against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find any helper for them except those who repent, correct themselves and hold fast to Allah, and are sincere in their religion for Allah, then those will be with the believers. And soon Allah will give the believers a great reward.

146. Except those who repent, correct themselves and hold fast to Allah, and are sincere in their religion for Allah, then those will be with the believers. And soon Allah will give the believers a great reward.

147. What would Allah do by punishing you if you are grateful and you believe? And Allah is All-Appreciative, All-Knowing.