

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those with) whom	Among them
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ				
(are some) who	[so] of them	they differed,	[And] but	the clear proofs. came to them
أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are some) who	and of them believed
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes that before
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ٢٥٤				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ				
can intercede	(is) the one who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission? except with Him

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

خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا	except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا	And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what
يُودُهُ ۖ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ	the Most Great.	(is) the Most High,	And He	(the) guarding of both of them.	tires Him		
لَا اِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ	has become distinct	Surely	the religion.	in	compulsion	(There is) no	255
الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ	in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)	
وَيُؤْمِنُ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى	[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes	
لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيعٌ عَلِيمٌ ۝٢٥٦	Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break
وَالَّذِينَ اٰمَنُوا يُخْرِجُهُم مِّنْ	from	He brings them out	believe[d].	(of) those who	(is) the	Protecting Guardian	
الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَالَّذِينَ كَفَرُوْا اُولٰٓئِهِمْ	their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness	
الطَّاغُوتِ يُخْرِجُوْنَهُمْ مِّن النُّوْرِ اِلَى الظُّلُمٰتِ	[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones,	
اُولٰٓئِكَ اَصْحَابُ النَّارِ ۖ هُمْ فِيْهَا خٰلِدُوْنَ	will abide forever.	in it	they	(of) the Fire,	(are the) companions	Those	
۝٢٥٧ اَلَمْ تَرَ اِلَى الَّذِي حٰجَّ اِبْرٰهٖمَ فِي	concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not
رَبِّهٖ اَنْ اٰتٰهُ اللّٰهُ الْمُلْكُ ۚ اِذْ قَالَ اِبْرٰهٖمُ رَبِّىْ	"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,
الَّذِى يُحْيِ وَيُمِيتُ ۚ قَالَ اَنَا اُحْيِ	give life	"I	He said,	and causes death."	grants life	(is) the	One Who
وَامُيْتُ ۚ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يٰٓاْتِى بِالشَّمْسِ	the sun	brings up	Allah	"[Then] indeed	Ibrahim,	Said	and cause death."

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ	from the east, so you bring it up from the west.” So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ	the one who disbelieved, and Allah (does) not guide the people
الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ	(who are) [the] wrongdoers. Or 258 like the one who passed by a township,
وَهُيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى	(had) overturned and it on its roofs. He said, “How (will) bring to life
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةً	this (town) after Allah its death?” Then Allah caused him to die for one hundred
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ	year(s), then He said, He raised him. He asked, “How long have you remained?” He said, “I remained for a day or part of a day.”
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ	“Nay, He said, (of) a day.” a part or (for) a day “I remained
مِائَةً عَامٍ فَأَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ	year(s). one hundred (they did) not and your drink, your food at Then look
يَتَسَنَّهٖ وَأَنْظِرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً	change with time, 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.”
لِلنَّاسِ وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا	And look for the people. We raise them, how the bones at
ثُمَّ نَكْسُوهُمَا لَحْمًا فَلَئِمَّا تَبَيَّنَ لَهُ قَالَ	(with) flesh.” We cover them then he said, to him, became clear
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ	And when 259 All-Powerful.” thing every (is) on Allah that “I know
قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى	“My Lord Ibrahim, said (to) the dead.” You give life how show me
قَالَ أَوَلَمْ تَوْمُنْ قَالَ بَلَى وَلَكِن لِّيَطْمَئِنَّ قَلْبِي	“Yes He said, you believed?” “Have not He said, my heart.” to satisfy [and] but
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ	“Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

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)

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

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

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

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

264. O you who believe! Do not make your charities worthless by 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

اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ	call them,	then	a portion of them;	hill	each	on	put
يَأْتِيَنَّكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you
﴿٢٦٠﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ	(the) way	in	their wealth	spend	(of) those who	Example	260
اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ	each	in	ears,	seven	which grows	a grain	(is) like (of) Allah,
سُنبلةٍ مِّائَةً حَبَّةٍ وَاللَّهُ يُضِعُ لِمَنْ يَشَاءُ وَاللَّهُ	And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred ear
وَاسِعٌ عَلَيْهِمُ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي	in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا انْفَقَوْا	they spend	what	they follow	not	then	(of) Allah	(the) way
مِّنَّا وَلَا آذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ	their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾	262	will grieve.	they	and not	on them	fear	and (there will be) no
قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ	a charity	than	(are) better	and (seeking) forgiveness	kind	A word	
يَتَّبِعَهَا آذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَا أَيُّهَا	O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ	with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
وَالَّذِي كَالَّذِي يُفَقُّ مَالَهُ رِئَاءَ النَّاسِ	(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,	
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَشَلُّهُ كَمَثَلِ	(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ	then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock	

صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمِثْلُ	And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُفْسِدُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَثْبِيٓتًا مِّنْ أَنْفُسِهِمْ كَشَلِّ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَابِلٌ فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَابِلٌ فَطُلُٓطٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it	[from]	flowing
كُلِّ الشَّרَاطِئِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ	children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
ضُعْفَاءُ ۖ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّنْ طَبَّعَ مَا كَسَبْتُمْ	you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا	aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْضُوهَا فَبِئْسَ فِيهِ ۚ وَعَلِمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

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

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

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

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

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

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ	٢٦٧
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267

وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِّنْهُ	وَفَضْلًا	وَاللَّهُ
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah

وَإِسَاءٌ	عَلَيْكُمْ	يُؤْتِي	الْحِكْمَةَ	مَنْ	٢٦٨
(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing,

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.

يَشَاءُ	وَمَنْ	يُوتِ	الْحِكْمَةَ	فَقَدْ	أُوتِيَ
he is granted	then certainly	[the] wisdom,	is granted	and whoever	He wills,

خَيْرًا	كَثِيرًا	وَمَا	يَذْكُرُ	إِلَّا	أُولُوا الْأَلْبَابِ	٢٦٩
those of understanding.	except	remembers	And none	abundant.	good	

وَمَا	أَنْفَقْتُمْ	مِّنْ	تَّفَقَّةٍ	أَوْ	نَذَرْتُمْ	مِّنْ	نَّذْرٍ
vow(s),	of	you vow	or	(your) expenditures	(out) of	you spend	And whatever

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.

فَإِنَّ	اللَّهَ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ	٢٧٠
270	helpers.	any	for the wrongdoers	and not	knows it,	Allah	then indeed,

إِنْ	تَبَدُّوا	الصَّدَقَاتِ	فَنِعْمًا	هِيَ	وَإِنْ	تُخْفَوْهَا	وَتُؤْتَوْهَا
and give it	you keep it secret	But if	it (is).	then good	the charities	you disclose	If

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.

الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَّكُمْ	وَيُكَفِّرُ	عَنْكُمْ	مِّنْ	٢٧١
[of]	from you	And He will remove	for you.	(is) better	then it	(to) the poor,	

سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَبِيرٌ	٢٧٢
271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.

لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهَ	يَهْدِي	مَنْ	٢٧٣
whom	guides	Allah	[and] but	(is) their guidance	on you	Not	

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.

يَشَاءُ	وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَلِأَنْفُسِكُمْ	وَمَا	٢٧٤
and not	then it is for yourself,	good	of	you spend	And whatever	He wills.	

تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ	وَجْهِ اللَّهِ	وَمَا	تُنْفِقُوا	مِنْ	٢٧٥
of	you spend	And whatever	(the) face of Allah.	seeking	except	you spend	

خَيْرٌ	يُؤْفَ	إِلَيْكُمْ	وَأَنْتُمْ	لَا	تُظْلَمُونَ	٢٧٦
272	be wronged.	(will) not	and you	to you	will be repaid in full	good,

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

لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهِ	لَا	٢٧٧
not	(of) Allah,	(the) way	in	are wrapped up	those who	For the poor,	

يَسْتَطِيعُونَ	صَرَبًا	فِي	الْأَرْضِ	يَحْسِبُهُمْ
they are able	(to) move about	in	the earth.	Think (about) them,
الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	التَّعَفُّفِ	
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,	
تَعْرِفُهُمْ	بِسَيِّئِهِمْ	لَا يَسْأَلُونَ	النَّاسَ	إِحْفَافًا
you recognize them	by their mark.	They (do) not ask	the people	with importunity.
وَمَا	تُنْفِقُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ بِهِ	عَلِيمٌ
And whatever	you spend	of	good,	(is) All-Knower.
عَالَمِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	بِالْيَلِ	وَالنَّهَارِ سِرًّا
Those who	spend	their wealth	by night	and day
وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ
and openly,	then for them	(is) their reward	with	their Lord,
عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	الَّذِينَ يَأْكُلُونَ
on them	and not	they	will grieve.	Those who
الرِّبَا	لَا يَقُومُونَ	إِلَّا	كَمَا يَقُومُ	الَّذِي يَتَخَبَّطُهُ
[the] usury	not	they can stand	except	the one who,
الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا إِنَّمَا الْبَيْعُ
the Shaitaan	with	(his) touch.	That	(is) because they
مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ	الْبَيْعَ	وَحَرَّمَ
(is) like	[the] usury."	While Allah has permitted	[the] trade	but (has) forbidden
الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّنْ رَبِّهِ
[the] usury.	Then whoever -	comes to him	(the) admonition	from
فَانْتَهَى	فَلَهُ	مَا سَلَفَ	وَأَمْرُهُ	إِلَى اللَّهِ
and he refrained,	then for him	what	(has) passed,	and his case
وَمَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ هُمْ فِيهَا
and whoever	repeated	then those	(are the) companions	(of) the Fire,
خَالِدُونَ	يَبْحِثُ اللَّهُ	الرِّبَا	وَيُرِي	
will abide forever.	275	Allah destroys	the usury	and (gives) increase
الصَّدَقَاتِ	وَاللَّهُ	لَا يُحِبُّ	كُلَّ	كَفَّارٍ أَثِيمٍ
And Allah	(does) not	love	every	sinner.
276	And Allah	(for) the charities.		

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.

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274. 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.

٢٧٤

275. 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 from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

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