

**ENGLISH TRANSLATION  
OF  
THE HOLY QUR'AN**

**WITH  
ARABIC TEXT  
AND  
TRANSLITERATION**

**PART III**

**Compiled by  
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The grandchildren of  
AL-HAJJ MOHAMMED ISAHAQ  
(known as M.I. Dookhie)

&

HAJIN BAITOL NISSA

And the children of

Mr. Mohammad Aise (known as Cecil Dookhie)  
Mr. Mohammad Abdul Ahad (known as Earnest Dookhie)  
Mr. Mohammad Shamshudin (known as Eddie Dookhie)  
Mrs. S.B. Khan: Zinatun Nissa (known as Beauty)

**MR S, B, KHAN**

#### DEDICATE

this Third Para of the Holy Qur'an  
to their Evergreen and loving memory.  
May Allah grant them eternal peace in His Kingdom

"My Lord, have mercy on them as they brought  
me up (when I was) little" (*The Qur'an* 17:24).

253. Til-kar ru-su-lu faq-dal-naa ba'-da-hum 'a-laa ba'd, min-hum man kal-la-mal laa-hu wa ra-fa-'a ba'-da-hum da-ra-jaat, wa aa-tay-naa 'ee-sab-na mar-ya-mal bay-yi-naa-ti wa ay-yad-naa-hu bi-roo-hil qu-dus, wa law shaa-al laa-hu maq-ta-ta-lal la-zee-na mim ba'-dihim mim ba'-di maa jaa-at-hu-mul bay-yi-naa-tu wa laa-ki-nikh/ta-la-foo fa-min-hum man aa-ma-na wa min-hum man ka-far, wa law shaa-al laa-hu maq-ta-ta-loo, wa laa-kin-nal laa-ha yaf-'a-lu maa yu-reed.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَ وَإِنَّهُ بِرُوحِ الْقُدُسِ ط وَكُوِّشَاءُ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اِخْتَلَفُوا فِيهِمْ مِّنْ أَمْنٍ وَ مِنْهُمْ مَّنْ كَفَرَ ط وَكُوِّشَاءُ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يَرِيدُ ﴿٢٥٣﴾

254. yaa-ay-yu-hal la-zee-na aa-ma-noo an-fi-qoo mim-maa ra-zaq-naa-kum min qab-li an-y ya'-ti-ya yaw-mul laa bay-'un fee-hi wa laa khul-la-tun-w wa laa sha-faa-'ah, wal-kaa-fi-roo-na humuz zaa-li-moon.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خِلَّةٌ وَلَا شَفَاعَةٌ وَاللَّفْرُوقُ هُمْ الظَّالِمُونَ ﴿٢٥٤﴾

255. Al-laa-hu laa i-laa-ha il-laa hu-wa, al-hay-yul qay-yoom, laa ta'-khu-zu-hoo si-na-tun-w wa laa nawm, la-hoo maa fis-sa-maa-waa-ti wa maa fil-ard, man zal la-zee yash-fa-'u 'in-da-hoo il-laa bi-iz-nih, ya'-la-mu maa bay-na ay-deehim wa maa khal-fa-hum, wa laa yu-hee-too-na bi-shay-im min 'il-mi-hee il-laa bi-maa shaa-a', wa-si-'a kur-see-yu-hus sa-maa-waa-ti wal-ard, wa laa ya-oo-du-hoo hif-zu-hu-maa, wa hu-wal 'a-liy-yul 'a-zeem.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

### SECTION 33 : Fighting in the Cause of Truth

<sup>253</sup> We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And We gave clear arguments to Jesus, son of Mary, and strengthened him with the Holy Spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had pleased they would not have fought one with another, but Allah does what He intends. <sup>254</sup> O you who believe, spend out of what We have given you before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers — they are wrongdoers. <sup>255</sup> Allah — there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great.

256. Laa ik-raa-ha fid deen, qad ta-bay-yanar rush-du mi-nal ghayy, fa-man-y yakfur bit-ṭaa-ghoo-ti wa yu'-mim bil-laa-hi fa-qa-dis/tam-sa-ka bil-'ur-wa-til wuṣ-qaa, lan fi-ṣaa-ma la-haa, wal-laa-hu sa-mee-'un 'a-leem.

لَا إِكْرَاهَ فِي الدِّينِ لَقَدْ تَبَيَّنَ الرُّشْدُ مِنَ  
الْعُرْيِ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْقِصَامَ  
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Al-laa-hu wa-li-yul la-zee-na aa-ma-noo yukh-ri-ju-hum mi-naz zu-lu-maa-ti i-lan noor, wal-la-zee-na ka-fa-roo aw-li-yaa-u-hu-muṭ taa-ghoo-tu yukh-ri-joo-na-hum mi-nan noo-ri i-laz zu-lu-maat, u-laa-i-ka aṣ-ḥaa-bun naar, hum fee-haa khaa-li-doon.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ  
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. A-lam ta-ra i-lal la-zee ḥaa-j-ja ib-raa-hee-ma fee rab-bi-hee an aa-taa-hul laa-hul mul-ka, iz qaa-la ib-raa-hee-mu rab-bi-yal la-zee yuh-yee wa yu-mee-tu, qaa-la a-naa uḥ-yee wa u-meet, qaa-la ib-raa-hee-mu fa-in-nal laa-ha ya'-tee bish-sham-si mi-nal mash-ri-qi fa'-ti bi-haa mi-nal magh-ri-bi fa-bu-hital la-zee ka-far, wal-laa-hu laa yah-dil qaw-maz zaa-li-meen.

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَبُوا بِزُجُجِهِمْ فِي رَبِّهِمْ أَن  
قَالَ اللَّهُ الْمَلِكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي  
يُعْبُدُ وَيُبَيِّتُ أَفَأَنَا أُمِّي وَأُؤْمِنُ قَالَ  
إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالنَّمْرِ مِنَ الْمَشْرِقِ  
فَأَتَتْ بِهَا مِنْ الْمَغْرِبِ فَمِثَّتِ الَّذِي كَفَرَتْ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

<sup>256</sup> There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing. <sup>257</sup> Allah is the Friend of those who believe — He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide. <sup>258</sup> Hast thou not thought of him who disputed with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, My Lord is He Who gives life and causes to die, he said: I give life and cause death. Abraham said: Surely Allah causes the sun to rise from the East, so do thou make it rise from the West. Thus he who disbelieved was confounded. And Allah guides not the unjust people.

259. Aw kal-la-zee mar-ra 'a-laa qar-ya-tin-w wa hi-ya khaa-wi-ya-tun 'a-laa 'u-roo-shi-haa, qaa-la an-naa yuh-yee haa-zi-hil laa-hu ba'-da maw-ti-haa, fa-a-maa-ta-hul laa-hu mi-a-ta 'aa-min sum-ma ba-'a-sa-hoo, qaa-la kam la-biṣ-ta, qaa-la la-biṣ-tu yaw-man aw ba'-da yawm, qaa-la bal la-biṣ-ta mi-a-ta 'aa-min fan-zur i-laa ta-'aa-mi-ka wa sha-rah-bi-ka lam ya-ta-san-nah, wan-zur i-laa hi-maa-ri-ka wa li-naj-'a-la-ka aa-ya-tal lin-naa-si wan-zur i-lal 'i-zaa-mi kay-fa nun-shi-zu-haa sum-ma nak-soo-haa lah-maa, fa-lam-maa ta-bay-ya-na la-hoo, qaa-la a'-la-mu an-nal laa-ha 'a-laa kul-li shay-in qa-deer.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى جِوَارِكَ وَلِنَجْعَكَ آيَةً لِلْعَالَمِينَ وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. Wa iz qaa-la ib-raa-hee-mu rab-bi a-ri-nee kay-fa tuḥ-yil maw-taa, qaa-la a-wa lam tu'-min, qaa-la ba-laa wa-laa kil li-yaṭ-ma-in-na qal-bee, qaa-la fa-khuz ar-ba-'a-tam mi-naṭ tay-ri fa-ṣur-hun-na i-lay-ka sum-maj/'al 'a-laa kul-li ja-ba-lim min-hun-na juz-'an sum-mad/'u-hun-na ya'-tee-na-ka sa'-yaa, wa'-lam an-nal laa-ha 'a-zee-zun ḥa-keem.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَرَأَيْتَ إِنْ قَالَ بَلَىٰ وَلَكِنْ لَيْسَ لِي قَلْبٌ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

<sup>259</sup> Or like him who passed by a town, and it had fallen in upon its roofs. He said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him. He said : How long hast thou tarried? He said: I have tarried a day, or part of a day. He said : Nay, thou hast tarried a hundred years; but look at thy food and drink — years have not passed over it! And look at thy ass! And that We may make thee a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became clear to him, he said : I know that Allah is Possessor of power over all things. <sup>260</sup> And when Abraham said, My Lord, show me how Thou givest life to the dead, He said : Dost thou not believe? He said : Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise.

261. ma-ṣa-lul la-zee-na yun-fi-qoo-na am-waa-la-hum fee sa-bee-lil laa-hi ka-ma-ṣa-li ḥab-ba-tin am-ba-tat sab-'a sa-naa-bi-la fee kul-li sum-bu-la-tim mi-a-tu ḥab-bah, wal-laa-hu yu-ḍaa-'i-fu li-man-y ya-shaa', wal-laa-hu waa-si-'un 'a-leem.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَمْعًا سَابِلًا فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣١﴾

262. Al-la-zee-na yun-fi-qoo-na am-waa-la-hum fee sa-bee-lil laa-hi gum-ma laa yut-bi-'oo-na maa an-fa-qoo man-nan-w wa laa a-zaa, la-hum aj-ru-hum 'in-da rab-bi-him wa-laa khaw-fun 'a-lay-him wa laa-him yaḥ-za-noon.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾

263. Qaw-lum ma'-roo-fun-w wa magh-fira-tun khay-rum min ṣa-da-qa-tin-y yat-ba-'u-haa a-zaa, wal-laa-hu gha-nee-yun ḥa-leem.

قَوْلٌ مَّعْرُوفٌ وَمَعْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٣٣﴾

264. yaa-ay-yu-hal la-zee-na aa-ma-noo laa tub-ṭi-loo sa-da-qaa-ti-kum bil-man-ni wal a-zaa, kal-la-zee yun-fi-qu maa-la-hoo ri-aa-an naa-si wa laa yu'-mi-nu bil-laa-hi wal-yaw-mil aa-khir, fa-ma-ṣa-lu-hoo ka-ma-ṣa-li ṣaf-waa-nin 'a-lay-hi tu-raa-bun fa-a-ṣaa-ba-hoo waa-bi-lun fa-ta-ra-ka-hoo ṣal-daa, laa yaq-di-roo-na 'a-laa shay-im mim-maa ka-sa-boo, wal-laa-hu laa yah-dil qaw-mal kaa-fi-reen.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٤﴾

### SECTION 36 : Spending Money in the Cause of Truth

<sup>261</sup> The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing. <sup>262</sup> Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve. <sup>263</sup> A kind word with forgiveness is better than charity followed by injury. And Allah is Self-sufficient, Forbearing. <sup>264</sup> O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Last Day. So His parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare! They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people.

265. Wa ma-ṣa-lul la-zee-na yun-fi-qoo-na  
 am-waa-la-hu-mub/ti-ghaa-a mar-ḍaa-  
 til laa-hi wa taṣ-bee-tam min an-fu-  
 si-him ka-ma-ṣa-li jan-na-tim bi-rab-wa-  
 tin a-ṣaa-ba-haa waa-bi-lun fa-aa-tat u-  
 ku-la-haa ḍi'-fay-ni, fa-il lam yu-ṣib-  
 haa waa-bi-lun fa-ṭal-lun, wal-laa-hu bi-  
 maa ta'-ma-loo-na ba-ṣeer.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ  
 مَرْضَاتِ اللَّهِ وَتَشْبِهُتَ مَنْ أَنْفُسِهِمْ كَمَثَلِ  
 جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُومًا  
 ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ  
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. A-ya-wad-du a-ḥa-du-kum an ta-koo-  
 na la-hoo jan-na-tum min na-khee-lin-  
 w wa a'-naa-bin taj-ree min tah-ti-hal  
 an-haar, la-hoo fee-haa min kul-liṣ ṣa-  
 ma-raat, wa a-ṣaa-ba-hul ki-ba-ru wa  
 la-hoo zur-ree-ya-tun du-a'-faa-u', fa-  
 a-saa-ba-haa i'-saa-run fee-hi naa-run  
 faḥ-ta-ra-qat, ka-zaa-li-ka yu-bay-yi-nul  
 laa-hu la-ku-mul aa-yaa-ti la-'al-la-kum  
 ta-ta-fak-ka-roon.

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ  
 نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا  
 الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ  
 أَصَابَهُ الْكِبَرُ وَكَهْ ذُرِّيَّتُهُ ضِعْفًا فَأَصَابَهَا  
 إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ  
 يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. Yaa-ay-yu-hal la-zee-na aa-ma-noo an-  
 fi-qoo min ṭay-yi-baa-ti maa ka-sab-  
 tum wa mim-maa akh-raj-naa la-kum  
 mi-nal ar-ḍi, wa laa ta-yam-ma-mul kha-  
 bee-ṣa min-'hu tun-fi-qoo-na wa las-  
 tum bi-aa-khi-zee-hi il-laa an tugh-mi-  
 ḍoo feeh, wa'-la-moo an-nal laa-ha gha-  
 nee-yun ḥa-meed.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ  
 مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ  
 الْأَرْضِ وَلَا تَيَمَسُوا الْخَبِيثَاتِ مِنْهُ  
 تُنْفِقُونَ وَلَكِنَّكُمْ بِأَخْذِ يَدَيْهِ إِلَّا أَنْ  
 تُعْضُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَزِيزٌ حَسِيدٌ ﴿٢٦٧﴾

<sup>265</sup> And the parable of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold; but if heavy rain falls not on it, light rain (suffices). And Allah is Seer of what you do. <sup>266</sup> Does one of you like to have a garden of palms and vines with streams flowing in it — he has therein all kinds of fruits — and old age has overtaken him and he has weak offspring; when (lo!) a whirlwind with fire in it smites it so it becomes blasted. Thus Allah makes the messages clear to you that you may reflect.

### SECTION 37 : Spending in the Cause of Truth

<sup>267</sup> O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that Allah is Self-sufficient, Praiseworthy.

268. Ash-shay-ṭaa-nu ya-'i-du-ku-mul faq-ra wa ya'-mu-ru-kum bil-fah-shaa-i, wal-laa-hu ya-'i-du-kum magh-fi-ra-tam-min-hu wa faḍ-laa, wal-laa-hu waa-si-'un 'a-leem.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً وَمِنهُ  
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. Yu-'til ḥik-ma-ta man-y ya-shaa-u, wa man-y yu'-tal ḥik-ma-ta fa-qad oo-ti-ya khay-ran ka-see-raa, wa maa yaz-zak-ka-ru il-laa u-lul al-baab.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ  
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا  
يَذَكَّرُهُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

270. Wa maa an-faq-tum min na-fa-qa-tin aw na-zar-tum min naz-rin fa-in-nal laa-ha ya-'la-mu-hoo, wa maa liz-zaa-li-mee-na min an-ṣaar.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ  
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ  
مِنْ أَنْصَابٍ ﴿٢٧٠﴾

271. In tub-duṣ ṣa-da-qaa-ti fa-ni-'im-maa hi-ya, wa in tukh-foo-haa wa tu'-toohal fu-qa-raa-a' fa-hu-wa khay-rul la-kum, wa yu-kaf-fi-ru 'an-kum min say-yi-aa-ti-kum, wal-laa-hu bi-maa ta'-ma-loo-na kha-beer.

إِنْ تُبَدُّوا الصَّدَقَاتِ فَيَعْتَمِدْهَا هِيَ وَإِنْ  
تُخْفُواهَا أَوْ تَوَوَّأْتُمْهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ  
لَكُمْ وَيَكْفُرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. Lay-sa 'a-lay-ka hu-daa-hum wa laa-kin-nal laa-ha yah-dee man-y ya-shaa', wa maa tun-fi-qoo min khay-rin fa-li-an-fu-si-kum, wa maa tun-fi-qoo-na il-lab/ti-ghaa-a waj-hil laah, wa maa tun-fi-qoo min khay-rin-y yu-waf-fa i-lay-kum wa an-tum laa tuz-la-moon.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي  
مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْسَفُ  
وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا  
تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ  
لَا تُظْلَمُونَ ﴿٢٧٢﴾

268 The devil threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance. And Allah is Ample-giving, Knowing; 269 He grants wisdom to whom He pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding.

270 And whatever alms you give or (whatever) vow you vow, Allah surely knows it. And the wrong-doers shall have no helpers. 271 If you manifest charity, how excellent it is! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds; and Allah is Aware of what you do. 272 Their guidance is not thy duty, but Allah guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged.



273. Lil-fu-qa-raa-il la-zee-na uḥ-si-roo fee sa-bee-lil laa-hi laa yas-ta-tee-'oo-na dar-ban fil ar-di, yah-sa-bu-hu-mul jaa-hi-lu agh-ni-yaa-a mi-nat ta-'af-fuf, ta'-ri-fu-hum bi-see-maa-hum, laa yas-a-loo-nan naa-sa il-haa-faa, wa maa tun-fi-qoo min khay-rin, fa-in-nal laa-ha bi-hee 'a-leem.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَظْهِرُونَ صَرْبًا فِي الْأَرْضِ يُحَسِّسُهُمْ ۖ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ ۖ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

274. Al-la-zee-na yun-fi-qoo-na am-waa-la-hum bil-lay-li wan-na-haa-ri sir-ran-wa wa 'a-laa-ni-ya-tan fa-la-hum aj-ru-hum 'in-da rab-bi-him, wa laa khaw-fun 'a-lay-him wa laa hum yah-za-noon.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

275. Al-la-zee-na ya'-ku-loo-nar ri-baa laa ya-qoo-moo-na il-laa ka-maa ya-qoo-mul la-zee ya-ta-khab-ba-tu-hush shay-taa-nu mi-nal mass, zaa-li-ka bi-an-na-hum qaa-loo in-na-mal bay-'u miḡ-lur ri-baa, wa a-hal-lal laa-hul bay-'a wa ḥar-ra-mar ri-baa, fa-man jaa-a-hoo maw-'i-za-tum mir rab-bi-hee fan-ta-haa fa-la-hoo maa sa-laf, wa am-ru-hoo i-lal laah, wa man 'aa-da fa-u-laa-i-ka as-haa-bun naar, hum fee-haa khaa-li-doon.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ط ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ط مَن جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقِهَا ط مَا سَلَفَ ط وَأْمُرْهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Yam-ḥa-qul laa-hur ri-baa wa yur-biḡ sa-da-qaat, wal-laa-hu laa yu-hib-bu kul-la kaf-faa-rin a-ḡeem.

يَسْحَقُ اللَّهُ الرِّبَا وَرُبِّي الصَّدَقَاتِ ط وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

273 (Charity) is for the poor who are confined in the way of Allah, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging). Thou canst recognize them by their mark — they beg not of men importunately. And whatever good thing you spend, surely Allah is Knower of it.

### SECTION 38 : Usury Prohibited

274 Those who spend their wealth by night and day, privately and publicly, their reward is with their Lord; and they have no fear, nor shall they grieve. 275 Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it) — these are the companions of the Fire : therein they will abide. 276 Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner.

277. In-nal la-zee-na 'aa-ma-noo wa 'a-mi-luṣ ṣaa-li-ḥaa-ti wa a-qaa-muṣ ṣa-laa-ta wa aa-ta-wuz za-kaa-ta la-hum aj-ru-hum 'in-da rab-bi-him, wa laa khaw-fun 'a-lay-him wa laa hum yaḥ-za-noon.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ  
 أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ  
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
 هُمْ يَحْزَنُونَ ﴿٣٧﴾

278. Yaa-ay-yu-hal la-zee-na aa-ma-nut ta-qul laa-ha wa za-roo maa ba-qi-ya mi-nar ri-baa in kun-tum mu'-mi-neen.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا  
 بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٣٨﴾

279. Fa-il lam taf-'a-loo faz-noo bi-ḥar-bim mi-nal laa-hi wa ra-soo-li-hee, wa in tub-tum fa-la-kum ra-oo-su am-waa-li-kum laa taz-li-moo-na wa laa tuz-la-moon.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ  
 وَرَسُولِهِ وَإِن تُبْتِمْ فَلَكُمْ رُءُوسُ  
 أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٣٩﴾

280. Wa in kaa-na zoo 'us-ra-tin fa-na-zi-ra-tun i-laa may-sa-rah, wa an ta-sad-da-qoo khay-rul la-kum in kun-tum ta'-la-moon.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ  
 وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤٠﴾

281. wat-ta-qoo yaw-man tur-ja-'oo-na fee-hi i-lal laah, gum-ma tu-waf-faa kul-lu naf-sim maa ka-sa-bat wa hum laa yuz-la-moon.

وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ  
 تُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٤١﴾

282. yaa-ay-yu-hal la-zee-na aa-ma-noo i-zaa ta-daa-yan-tum bi-day-nin i-laa a-ja-lim mu-sam-man fak-tu-booh, wal-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ  
 إِلَىٰ آجَلٍ مَّسْئُومٍ فَكُتِبَ عَلَيْكُمُ

<sup>277</sup> Those who believe and do good deeds and keep up prayer and pay the poor-rate — their reward is with their Lord; and they have no fear, nor shall they grieve. <sup>278</sup> O you who believe, keep your duty to Allah and relinquish what remains (due) from usury, if you are believers. <sup>279</sup> But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital. Wrong not, and you shall not be wronged. <sup>280</sup> And if (the debtor) is in straitness, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if you only knew. <sup>281</sup> And guard yourselves against a day in which you will be returned to Allah. Then every soul will be paid in full what it has earned, and they will not be wronged.

### SECTION 39 : Contracts and Evidence

<sup>282</sup> O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate,

yak-tub bay-na-kum kaa-ti-bum bil- 'adl, wa laa yaa-ba kaa-ti-bun an-y yak-tu-ba ka-maa 'al-la-ma-hul laa-hu fal-yak-tub, wal-yum-li-lil la-zee 'a-lay-hil haq-qu wal-yat-ta-qil laa-ha rab-ba-hoo wa laa yab-khas min-hu shay-aa, fa-in kaa-nal la-zee 'a-lay-hil haq-qu sa-fee-han aw qa-'ee-fan aw laa yas-ta-tee-'u an-y yu-mil-la hu-wa fal-yum-lil wa-lee-yu-hoo bil-'adl, was-tash-hi-doo sha-hee-day-ni mir ri-jaa-li-kum fa-il lam ya-koo-naa ra-ju-lay-ni fa-ra-ju-lun-w wam-ra-a-taa-ni mim-man tar-daw-na mi-nash shu-ha-daa-i an ta-dil-la ih-daa-hu-maa fa-tu-zak-ki-ra ih-daa-hu-mal ukh-raa, wa laa yaa-bash shu-ha-daa-u i-zaa maa du-'oo, wa laa tas-a-moo an tak-tu-boo-hu sa-ghee-ran aw ka-bee-ran i-laa a-ja-lih, zaa-li-kum aq-sa-tu 'in-dal laa-hi wa aq-wa-mu lish sha-haa-da-ti wa ad-naa al-laa tar-taa-boo il-laa an ta-koo-na ti-jaa-ra-tan haa-di-ra-tan tu-dee-roo-na-haa bay-na-kum fa-lay-sa 'a-lay-kum ju-naa-hun al-laa tak-tu-boo-haa, wa ash-hi-doo i-zaa ta-baa-ya-'tum wa laa yu-qaar-ra kaa-ti-bun-w wa laa sha-heed, wa in taf-'a-loo fa-in-na-hoo fu-soo-qum bi-kum, wat-ta-qul laah, wa yu-'al-li-mu-ku-mul laah, wal-laa-hu bi-kul-li shay-in 'a-leem.

بَيِّنْكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْشَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَقَلُّوا فَإِنِّي فَسُوقٌ بِكُمْ وَالْقَوْلُ لِلَّهِ وَيَلْبِسْكُمْ اللَّهُ وَاللَّهُ بَصِيرٌ شَيْءٌ عَلَيْهِ ۝

and he should observe his duty to Allah, his Lord, and not diminish any thing from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And keep your duty to Allah. And Allah teaches you. And Allah is Knower of all things.

283. wa in kun-tum 'a-laa sa-fa-rin-w wa lam ta-ji-doo kaa-ti-ban fa-ri-haa-num maq-boo-dah, fa-in a-mi-na ba'-du-kum ba'-dan fal-yu-ad-dil la-zi'/tu-mi-na a-maa-na-ta-hoo wal-yat-ta-qil laa-ha rab-ba-hoo, wa laa tak-tu-mush sha-haa-dah, wa man-y yak-tum-haa fa-in-na-hoo aa-si-mun qal-buh, wal-laa-hu bi-maa ta'-ma-loo-na 'a-leem.

وَأَنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِيَّمًا قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

284. Lil-laa-hi maa fis sa-maa-waa-ti wa maa fil arḍ, wa in tub-doo maa fee an-fu-si-kum aw tukh-foo-hu yu-haa-sib-kum bi-hil laah, fa-yagh-fi-ru li-man-y ya-shaa-u wa yu-'az-zi-bu man-y ya-shaa', wal-laa-hu 'a-laa kul-li shay-in qa-deer.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْا بِمَا سَبَّحْتُمْ بِهِ اللّٰهُ فَيَعْلَمُ لِمَنْ يَّشَاءُ وَيَعْدِبُ مَنْ يَّشَاءُ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾

285. Aa-ma-nar ra-soo-lu bi-maa un-zi-la i-lay-hi mir rab-bi-hi wal-mu'-mi-noon, kul-lun aa-ma-na bil-laa-hi wa ma-laa-i-ka-ti-hee wa ku-tu-bi-hee wa ru-su-lih, laa nu-far-ri-qu bay-na a-ḥa-dim mir ru-su-lih, wa qaa-loo sa-mi'-naa wa a-ṭa'-naa, ghuf-raa-na-ka rab-ba-naa wa i-lay-kal ma-ṣeer.

اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ تَدَارٰٓءُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ تَدَارٰٓءُ اَسْبَعَتْ وَاَطَعْنَا نَدْعُوْكَ رَبَّنَا وَارْتَبٰٓءُ الْاٰمِنِيْنَ ﴿٢٨٥﴾

283 And if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trusts another, then he who is trusted should deliver his trust, and let him keep his duty to Allah, his Lord. And conceal not testimony. And whoever conceals it, his heart is surely sinful. And Allah is Knower of what you do.

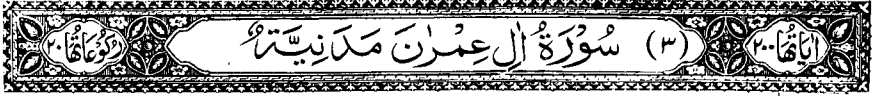
#### SECTION 40: Muslims shall be made Victorious

284 To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you manifest what is in your minds or hide it, Allah will call you to account according to it. So He forgives whom He pleases and chastises whom He pleases. And Allah is Possessor of power over all things. 285 The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say : We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.

286. Laa yu-kal-li-ful laa-hu naf-san il-laa  
 wus-‘a-haa, la-haa maa ka-sa-bat wa  
 ‘a-lay-haa mak/ta-sa-bat, rab-ba-naa laa  
 tu-aa-khiz-naa in na-see-naa aw akh-  
 ta’-naa, rab-ba-naa wa laa tah-mil ‘a-  
 lay-naa is-ran ka-maa ha-mal-ta-hoo ‘a-  
 lal la-zee-na min qab-li-naa, rab-ba-  
 naa wa laa tu-ham-mil-naa maa laa taa-  
 qa-ta la-naa bih, wa ‘-fu ‘an-naa, wagh-  
 fir-la-naa, war-ham-naa, an-ta maw-laa-  
 naa fan-şur-naa ‘a-lal qaw-mil kaa-fi-  
 reen.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا  
 مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا  
 تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا  
 وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ  
 عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
 مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا قِصَّةً  
 وَاعْفُرْ لَنَا قِصَّةً وَارْحَمْنَا إِنَّكَ أَنْتَ  
 مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

<sup>286</sup> Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people.



## CHAPTER 3

### *Āl-‘Imrān*: THE FAMILY OF AMRAN

(Revealed at Madinah: 20 sections; 199 verses)

The name of this chapter is taken from the mention of *‘Imrān* in v. 32. *‘Imran* is the same as Amran, the father of Moses and Aaron. It is an appropriate title as the chapter deals with the departure of prophethood from the Mosaic dispensation.

The chapter opens with a statement relating to the Divine origin of the Holy Qur’an as well as the Torah and the Gospel. It then gives a rule of interpretation, neglect of which has led to numerous errors in religious beliefs. This rule of interpretation, which must be borne in mind in interpreting all Divine books, is that every allegorical statement must be interpreted in such a manner that it may not contradict any of the clear principles laid down by Divine revelation. As the Christian religion is based really on the wrong interpretation of certain allegorical statements, the rule is appropriately laid down as a preliminary to a discussion of the Christian religion.

The preliminary remarks of the first section are followed in the second by an assertion of the Unity of Allah, which is laid down as the clear basis of all religions, and its ultimate triumph is predicted. The third section refers to the departure from the house of Israel of the spiritual kingdom which was now being granted to another people; and the last chosen members of the Israelite race are mentioned in the fourth. Among these is Jesus, various misconceptions regarding whom necessitate rather a lengthy discussion in the two sections that follow. The seventh section continues the controversy with the Jews and the Christians, while the eighth deals with their machinations to discredit Islam. The ninth speaks of the testimony of previous Books and prophets to the truth of Islam, while the tenth mentions the overwhelming testimony afforded by the Ka‘bah, the new spiritual centre of the world. This is followed by an exhortation in the following section to the Muslims to remain united if they would achieve triumph, and in view of the coming conflicts they are told in the next to have guarded relations with the Jews, who, while outwardly friendly, were inwardly hostile to the Muslims. The incidents of the battle of Uhud, the causes of the misfortune experienced in it, and

how triumph can be obtained are the points discussed from section thirteen to the eighteenth. The nineteenth speaks of the carpings of the People of the Book, while the twentieth deals with the ultimate triumph of the faithful.

The importance of the connection of this with the preceding chapter may be judged from the fact that, taken together, they are termed *zahrāwān* (meaning *the two bright and shining ones*). The two, in fact, may be treated as a single chapter, as each supplements and explains the other. The 2nd chapter opens with a controversy with the Jews, and deals at length with their contentions, referring only briefly to the Christians. The 3rd chapter opens with a controversy with the Christians, and deals at length with their contentions, referring only briefly to the Jews. Again, the second chapter deals particularly with the necessity of fighting against an enemy who was bent upon the extirpation of Islam, while the third deals with the events of one of the battles which the enemy waged with a view to wipe out Islam by destroying its stronghold in Madinah.

The whole of this chapter was revealed at Madinah and it is generally supposed to be the second or the third in order in the Madinah revelation (*Itiqān*). The latter portion, from sec. 13 almost to the end, distinctly relates the incidents of the battle of Uhud, and therefore the third year of the Hijrah may be fixed as the date of its revelation. The first portion, especially that dealing with the birth and ministry of Jesus, is said by some to have been revealed on the occasion of the visit of a deputation of Najrān Christians which took place in the tenth year of the Hijrah, but there is no evidence for it. The whole chapter belongs to the third year of the Hijrah, with the possible exception of v.60 which speaks of *Mubāhalah*, and may have been revealed on the occasion of the visit of the Najrān deputation.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A-lif, laam, meem.

الْمَعْرُوفِ

2. Al-laa-hu laa i-laa-ha il-laa hu-wal ḥay-yul qay-yoom.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

3. Naz-za-la 'a-lay-kal ki-taa-ba bil-ḥaq-qi mu-sad-di-qal li-maa bay-na ya-day-hi wa an-za-lat taw-raa-ta wal-in-jeel-min qab-lu hu-dal lin-naa-si wa an-za-lal fur-qaan, in-nal la-zee-na ka-faroo bi-aa-yaa-til laa-hi la-hum 'a-zaa-bun sha-deed, wal laa-hu 'a-zee-zun zun-ti-qaam.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۗ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝

4. In-nal laa-ha laa yakh-faa 'a-lay-hi shay un fil ar-ḍi wa laa fis sa-maa'.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ

5. Hu-wal la-zee yu-ṣaw-wi-ru-kum fil ar-ḥaa-mi kay-fa ya-shaa, laa i-laa-ha il-laa hu-wal 'a-zee-zul ḥa-keem.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

6. Hu-wal la-zee an-za-la 'a-lay-kal ki-taa-ba min-hu aa-yaa-tum muḥ-ka-maa-tun hun-na um-mul ki-taa-bi wa u-kharu mu-ta-shaa-bi-haata, fa-am-mal la-zee-na fee qu-loo-bi-him zay-ghun fa-yat-ta-bi-'oo-na maa ta-shaa-ba-ha min-hub/

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ طَبَّاقًا الَّذِينَ فِي قُلُوبِهِمْ رُغَبٌ فِيتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

SECTION 1 : Rule of Interpretation

In the name of Allah, the Beneficent, the Merciful.  
<sup>1</sup> I, Allah, am the best Knower. <sup>2</sup> Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist. <sup>3</sup> He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel aforetime, a guidance for the people, and He sent the Discrimination. Those who disbelieve in the messages of Allah — for them is a severe chastisement. And Allah is Mighty, the Lord of retribution. <sup>4</sup> Surely nothing in the earth or in the heavens is hidden from Allah. <sup>5</sup> He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise. <sup>6</sup> He it is Who has revealed the Book to thee; some of its verses are decisive — they are the basis of the Book — and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its



ti-ghaa-al fit-na-ti wab-ti-ghaa-a' ta'-wee-lih, wa maa ya '-la-mu ta'-wee-la-hoo il-lal laah, war-raa-si-khoo-na fil 'il-mi ya-qoo-loo-na aa-man-naa bi-hee, kul-lum min 'in-di rab-bi-naa, wa maa yaz-zak-ka-ru il-laa u-lul al-baab.

وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ⑦

7. Rab-ba-naa laa tu-zigh qu-loo-ba-naa ba'-da iz ha-day-ta-naa wa hab la-naa mil la-dun-ka rah-mah, in-na-ka an-tal wah-haab.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ⑧

8. Rab-ba-naa in-na-ka jaa-mi-'un naa-si li-yaw-mil laa ray-ba feeh, in-nal laa-ha laa yukh-li-ful mee-'aad.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْعِيعَادَ ⑨

9. In-nal la-zee-na ka-fa-roo lan tugh-ni-ya 'an-hum am-waa-lu-hum wa laa aw-laa-du-hum mi-nal laa-hi shay-aa', wa u-laa-i-ka hum wa-qoo-dun naar.

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ⑩

10. ka-da'-bi aa-li fir-'aw-na wal-la-zee-na min qab-li-him, kaz-za-boo bi-aa-yaa-ti-naa, fa-a-kha-za-hu-mullaa-hu bi-zu-noo-bi-him, wal-laa-hu sha-dee-dul 'i-qaab.

كَذَابٍ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ⑪

11. Qul lil-la-zee-na ka-fa-roo sa-tugh-la-boo-na wa tuh-sha-roo-na i-laa ja-han-nam, wa bi'-sal mi-haad.

قُلْ لِلَّذِينَ كَفَرُوا سَعْتَبُونَ وَنَحْسَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَّسُ الْيَهَادُ ⑫

interpretation save Allah, and those firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding.

<sup>7</sup>Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver. <sup>8</sup> Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allah will not fail in (His) promise.

## SECTION 2 : Unity the Basis of all Religions

<sup>9</sup>Those who disbelieve, neither wealth nor their children will avail them aught against Allah. And they will be fuel for fire — <sup>10</sup> As was the case of the people of Pharaoh, and those before them! They rejected Our messages, so Allah destroyed them on account of their sins. And Allah is Severe in requiting (evil). <sup>11</sup> Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

12. Qad kaa-na la-kum aa-ya-tun fee fi-a'-tay-nil ta-qa-taa, fi-a'-tun tu-qaa-ti-lu fee sa-bee-lil laa-hi wa ukh-raa kaa-fi-ra-tun-y ya-raw-na-hum miṣ-lay-him ra'-yal 'ayn, wal-laa-hu yu-ay-yidu bi-nas-ri-hee man-y ya-shaa', in-na fee zaa-li-ka la-'ib-ra-tal li-u-lil ab-saar.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا  
فِئَةٌ تَقَاتَلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى  
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ  
وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ ۗ إِنَّ  
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝١٢

13. Zuy-yi-na lin-naa-si ḥub-bush sha-ha-waa-ti mi-nan ni-saa-i wal-ba-nee-na wal-qa-naa-tee-ril mu-qan-ta-ra-ti min-naz za-ha-bi wal-fiḍ-ḍa-ti wal-khay-lil mu-saw-wa-ma-ti wal-an-'aa-mi wal-ḥars, zaa-li-ka ma-taa-'ul ḥa-yaa-tid dun-yaa, wal-laa-hu 'in-da-hoo ḥus-nul ma-aab.

مُرَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ  
الذَّهَبِ وَالْوَيْصَةِ وَالْحَمَلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ  
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاثِرِ ۝١٣

14. Qul a-u-nab-bi-u-kum bi-khay-rim min zaa-li-kum, lil-la-zee-nat ta-qaw 'in-da rab-bi-him jan-naa-tin taj-ree min tah-ti-hal an-haa-ru khaa-li-dee-na fee-haa wa az-waa-jum mu-tah-ha-ra-tun-w wa riḍ-waa-num mi-nal laah, wal-laa-hu ba-ṣeer-rum bil-'i-baad.

قُلْ أُوذِيكُمْ بِخَيْرٍ ۗ مَنْ ذِكُّ الَّذِينَ  
اتَّقَوْا عِنْدَ رَبِّهِمْ جُنَّتْ تَجْوَرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَأَزْوَاجٌ مُطَهَّرَةٌ وَ  
رِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ يُبْصِرُ بِالْعِبَادِ ۝١٤

15. al-la-zee-na ya-qoo-loo-na rab-ba-naa in-na-naa aa-man-naa fagh-fir-la-naa zu-noo-ba-naa wa-qi-naa 'a-zaa-ban naar.

الَّذِينَ يَفْعَلُونَ رَبَّنَا إِنَّنا مَنَّا قَانِعُونَ لَنَا  
ذُنُوبَنَا وَنَنَا عَذَابَ النَّارِ ۝١٥

16. Aṣ-ṣaa-bi-ree-na waṣ-ṣaa-di-qee-na wal-qaa-ni-tee-na wal-mun-fi-qee-na wal-mus-tagh-fi-ree-na bil-as-ḥaar.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَ  
الْمُسْتَقِيمِينَ ۗ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝١٦

<sup>12</sup> Indeed there was a sign for you in the two hosts (which) met together in encounter — one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes. <sup>13</sup> Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah — with Him is the good goal (of life). <sup>14</sup> Say : Shall I tell you of what is better than these? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah's goodly pleasure. And Allah is Seer of the servants. <sup>15</sup> Those who say : Our Lord, we believe, so forgive our sins and save us from the chastisement of the fire. <sup>16</sup> The patient and the truthful, and the obedient, and those who spend and those who ask Divine protection in the morning times.

17. sha-hi-dal laa-hu an-na-hoo laa i-laa-ha il-laa hu-wa, wal ma-laa-i-ka-tu wa u-lul 'il-mi qaa-i-mam bil-qist, laa i-laa-ha il-laa hu-wal 'a-zee-zul ha-keem.

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾

18. In-nad dee-na 'in-dal laa-hil is-laam, wa makh-ta-la-fal la-zee-na oo-tul ki-taa-ba il-laa mim ba-'di maa jaa-a-hu-mul 'il-mu bagh-yam bay-na-hum, wa man-y yak-fur bi-aa-yaa-til laa-hi fa-in-nal laa-ha sa-ree-'ul hi-saab.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٨﴾

19. fa-in haaj-joo-ka fa-qul as-lam-tu waj-hi-ya lil-laa-hi wa ma-nit ta-ba-'a-ni, wa qul lil-la-zee-na oo-tul ki-taa-ba wal-um-mee-yee-na a'-as-lam-tum, fa-in as-la-moo fa-qa-dih/ta-daw, wa in ta-wal-law fa-in-na-maa 'a-lay-kal ba-laagh, wal-laa-hu ba-see-rum bil-'i-baad.

فَإِن حَاجَّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ مِنَ الشَّعْبِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِن أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٩﴾

20. in-nal la-zee-na yak-fu-roo-na bi-aa-yaa-til laa-hi wa yaq-tu-loo-nan na-bee-yee-na bi-ghay-ri haq-qin, wa yaq-tu-loo-nal la-zee-na ya'-mu-roo-na bil-qis-ti mi-nan naa-si, fa-bash-shir-him bi-'a-zaa-bin a-leem.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ لَاقْتَبَسُوا مِنْهُمْ بَعْدَآءِ كَيْدٍ ﴿٢٠﴾

<sup>17</sup> Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining justice. There is no god but He, the Mighty, the Wise. <sup>18</sup> Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah — Allah indeed is Quick at reckoning. <sup>19</sup> But if they dispute with thee, say : I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the unlearned (people): Do you submit yourselves? If they submit, then indeed they follow the right way; and if they turn back, thy duty is only to deliver the message. And Allah is Seer of the servants.

### SECTION 3 : The Kingdom is granted to another People

<sup>20</sup> Those who disbelieve in the messages of Allah and would slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

21. u-laa-i-kal la-zee-na ha-bi-tat a'-maa-lu-hum fid dun-yaa wal-aa-khi-ra-ti, wa maa la-hum min naa-si-reen.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢١﴾

22. a-lam ta-ra i-lal la-zee-na oo-too na-see-bam mi-nal ki-taa-bi yud-'aw-na i-laa ki-taa-bil laa-hi li-yah-ku-ma bay-na-hum gum-ma ya-ta-wal-laa fa-ree-qum min-hum wa hum mu'-ri-doon.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ  
يُدْعُونَ إِلَى الْكِتَابِ لِئَحْكَمَ بَيْنَهُمْ ثُمَّ  
يَتَوَلَّى قَٰرِئِينَ مِنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

23. zaa-li-ka bi-an-na-hum, qaa-loo lan ta-mas-sa-nan naa-ru il-laa ay-yaa-mam ma'-doo-daat, wa ghar-ra-hum fee deeni-him maa kaa-noo yaf-ta-roon.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا  
أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ  
مَا كَانُوا يَفْعَلُونَ ﴿٢٣﴾

24. fa-kay-fa i-zaa ja-ma'-naa-hum li-yawmil laa ray-ba feeh, wa wuf-fi-yat kul-lu naf-sim maa ka-sa-bat wa hum laa yuz-la-moon

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ  
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٢٤﴾

25. Qu-lil laa-hum-ma maa-li-kal mul-ki tu'-til mul-ka man ta-shaa-u wa tan-zi-'ul mul-ka mim-man ta-shaa-u' wa tu-'iz-zu man ta-shaa-u, wa tu-zil-lu man ta-sha-u, bi-ya-di-kal khayr, in-na-ka a-laa kul-li shay-in qa-deer.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ  
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ  
الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥﴾

26. too-li-jul lay-la fin na-haa-ri wa too-li-jun na-haa-ra fil-layl, wa tukh-ri-jul hay-ya mi-nal may-yi-ti wa tukh-ri-jul may-yi-ta mi-nal hayy, wa tar-zu-qu man ta-shaa-u bi-ghay-ri hi-saab.

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي  
الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْمِزُ مَنْ تَشَاءُ  
بِغَيْرِ حِسَابٍ ﴿٢٦﴾

<sup>21</sup> Those are they whose works will be of no avail in this world and the Hereafter, and they will have no helpers. <sup>22</sup> Hast thou not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may decide between them, then a party of them turn back and they withdraw. <sup>23</sup> This is because they say : The Fire shall not touch us but for a few days; and that which they forge deceives them regarding their religion. <sup>24</sup> Then how will it be when We gather them together on a day about which there is no doubt. And every soul shall be fully paid what it has earned, and they shall not be wronged? <sup>25</sup> Say : O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. In Thine hand is the good. Surely, Thou art Possessor of power over all things. <sup>26</sup> Thou makest the night to pass into the day and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou pleasest without measure.

27. Laa yat-ta-khi-zil mu'-mi-noo-nal kaa-fi-ree-na aw-li-yaa-a min doo-nil mu'-mi-nee-na, wa man-y yaf-'al zaa-li-ka fa-lay-sa mi-nal laa-hi fee shay-in il-laa an tat-ta-qoo min-hum tu-qaat, wa yu-haz-zi-ru-ku-mul laa-hu naf-sah, wa i-lal laa-hil ma-şeer.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا وَيَحْذَرُكُمْ اللَّهُ تُقَاتًا وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٧﴾

28. Qul in tukh-foo maa fee su-doo-ri-kum aw tub-doo-hu ya'-lam-hul laah, wa ya'-la-mu maa fis-sa-maa-waa-ti wa maa fil-ard, wal-laa-hu 'a-laa kul-li shay-in qa-deer.

قُلْ إِنْ تَحْفَظُوا مَا فِي صُدُورِكُمْ أَوْ تَبْلُغُوا بِهَا عِلْمَ اللَّهِ وَيُعَلِّمُوا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ طَوَّافًا عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨﴾

29. yaw-ma ta-ji-du kul-lu naf-sim maa 'a-mi-lat min khay-rim muh-dar, wa maa 'a-mi-lat min soo-in, ta-wad-du law ana bay-na-haa wa bay-na-hoo a-madam ba-'ee-daa, wa yu-haz-zi-ru-ku-mul laa-hu naf-sah, wal-laa-hu ra-oo-fum bil-'i-baad.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُضْرًّا شَوْهَا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ كَوْ أَنَّ بَيْنَهَا وَبَيْنَهَا أَمَدًا بَعِيدًا وَيَحْذَرُ اللَّهُ تَقَاتًا وَاللَّهُ سَرِيعٌ بِالْعِبَادِ ﴿٢٩﴾

30. Qul in kun-tum tu-hib-boo-nal laa-ha fat-ta-bi-'oo-nee yuh-bib-ku-mul laa-hu wa yagh-fir-la-kum zu-noo-ba-kum, wal-laa-hu gha-foo-rur ra-ḥeem.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٠﴾

31. Qul a-ṭee-'ul laa-ha war-ra-soo-la, fa-in ta-wal-law fa-in-nal laa-ha laa yu-hib-bul kaa-fi-reen.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ كُنتُمْ كُفْرًا فَلَا إِلَهَ إِلَّا اللَّهُ لَا يَحِبُّ الْكُفْرَانَ ﴿٣١﴾

27 Let not the believers take the disbelievers for friends rather than believers. And whoever does this has no connection with Allah — except that you guard yourselves against them, guarding carefully. And Allah cautions you against His retribution. And to Allah is the eventual coming. 28 Say: Whether you hide what is in your hearts or manifest it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth. And Allah is Possessor of power over all things. 29 On the day when every soul will find present that which it has done of good; and that which it has done of evil — it will wish that between it and that (evil) there were a long distance. And Allah cautions you against His retribution. And Allah is Compassionate to the servants.

#### SECTION 4 : Last Members of a Chosen Race

30 Say : If you love Allah, follow me : Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful. 31 Say : Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.

32. in-nal laa-ḥaṣṭa-faa aa-da-ma wa noo-ḥan-w wa aa-la ib-raa-hee-ma wa aa-la 'im-raa-na 'a-lal 'aa-la-meen.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ  
وَأَلَّ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٢﴾

33. zur-ree-ya-tam ba'-du-haa mim ba'd, wal-laa-hu sa-mee-'un 'a-leem.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٣﴾

34. iz qaa-la-tim/ra-a-tu 'im-raa-na rab-bi in-nee na-zar-tu la-ka maa fee bat-nee mu-ḥar-ra-ran fa-ta-qab-bal min-nee, in-na-ka an-tas sa-mee-'ul 'a-leem.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ  
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ  
أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. fa-lam-maa wa-da -'at-haa qaa-lat rab-bi in-nee wa-da'-tu-haa un-gaa, wal-laa-hu a'-la-mu bi-maa wa-da-'at, wa lay-saz za-ka-ru kal-un-gaa, wa in-nee sam-may-tu-haa mar-ya-ma wa in-nee u-'ee-zu-haa bi-ka wa zur-ree-ya-ta-haa mi-nash shay-ṭaa-nir ra-jeem.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا  
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَكِنَّ  
الذَّكَرَ كَأَلْأُنْثَىٰ وَإِنِّي سَوَّيْتُهَا مَرِيَمَ  
وَأِنِّي أُعِيدُهَا بِنِكَ وَذُرِّيَّاتِهَا مِنْ  
الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

36. fa-ta-qab-ba-la-haa rab-bu-haa bi-qa-boo-lin ḥa-sa-nin-w wa am-ba-ta-haa na-baa-tan ḥa-sa-naa, wa kaf-fa-la-haa za-ka-ree-yaa, kul-la-maa da-kha-la 'a-lay-haa za-ka-ree-yal miḥ-raab, wa-ja-da 'in-da-haa riz-qaa, qaa-la yaa-mar-ya-mu an-naa la-ki haa-zaa, qaa-lat hu-wa min 'in-dil laah, in-nal laa-ha yar-zu-qu man-y ya-shaa-u bi-ghay-ri hi-saab.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا  
نَبَاتًا حَسَنًا وَكَلَّمَهَا وَكَرَّمَهَا وَكَانَ كَلِمَاتُهَا  
عَلَيْهَا زَكْرِيَّا الْيَحْرَابَ وَوَجَدَ عِنْدَهَا رِزْقًا  
قَالَ يَمْرُؤُا أَيُّ لَكَ هَذَا ط كَأَلْتِ هُوَ  
مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ  
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٦﴾

<sup>32</sup> Truly Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations, <sup>33</sup> Offspring, one of the other. And Allah is Hearing, Knowing. <sup>34</sup> When a woman of Amran said : My Lord, I vow to Thee what is in my womb, to be devoted (to Thy service), so accept (it) from me; surely Thou, only Thou, art the Hearing, the Knowing. <sup>35</sup> So when she brought it forth, she said: My Lord, I have brought it forth a female and Allah knew best what she brought forth — and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil. <sup>36</sup> So her Lord accepted her with a goodly acceptance and made her grow up a goodly growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary, whence comes this to thee? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

37. hu-naa-li-ka da-'aa za-ka-ree-yaa rab-ba-hoo, qaa-la rab-bi hab lee mil la-dun-ka zur-ree-ya-tan tay-yi-bah, in-na-ka sa-mee-'ud du-'aa.

هَذَاكَ دَعَا ذَكَرْنَا رَبَّنَا قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٧﴾

38. fa-naa-dat-hul ma-laa-i-ka-tu wa hu-wa qaa-i-mun-y yu-şal-lee fil-mih-raa-bi, an-nal laa-ha yu-bašh-şhi-ru-ka bi-yah-yaa mu-şad-di-qam bi-ka-li-ma-tim mi-nal laa-hi wa say-yi-dan-w wa ha-şoo-ran-w wa na-bee-yam mi-naş şaa-li-heen.

فَتَادَعَتْهُ الْمَلَكَةَ وَهُوَ قَائِمٌ يُصَلِّي فِي الْبَيْتِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْتَابٍ مُصَدِّقًا لِكَلِمَةٍ مِنْ اللَّهِ وَسَيِّدًا أَحْسَبُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٨﴾

39. Qaa-la rab-bi an-naa ya-koo-nu lee ghu-laa-mun-w wa qad ba-la-gha-ni-yal ki-ba-ru wam/ra-a-tee 'aa-qir, qaa-la ka-zaa-li-kal laa-hu yaf-'a-lu maa ya-şhaa'.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَارِقَةٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٩﴾

40. qaa-la rab-bij/'al lee aa-yah, qaa-la aa-ya-tu-ka al-laa tu-kal-li-man naa-sa şa-laa-şaa-ta ay-yaa-min il-laa ram-zaa, waz-kur ra-ba-ka ka-şee-ran-w wa sab-bih bil-'a-şhiy-yi wal-ib-kaar.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرَ مَا تَرَبَّكَ كَثِيرًا وَسَبِّحْ بِالنَّعْتِ وَالْإِبْكَارِ ﴿٤٠﴾

41. Wa iz qaa-la-til ma-laa-i-ka-tu yaa-mar-ya-mu in-nal laa-haş/ta-faa-ki wa şah-ha-ra-ki waş-şta-faa-ki 'a-laa ni-saa-il 'aa-la-meen.

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤١﴾

42. yaa-mar-ya-muq/nu-tee li-rab-bi-ki was-ju-dee war-ka-'ee ma-'ar raa-ki-'een.

يَمْرُؤُا أَفْتَنِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٢﴾

<sup>37</sup> There did Zacharias pray to his Lord. He said: My Lord, grant me from Thee goodly offspring; surely Thou are the Hearer of prayer. <sup>38</sup> So the angels called to him as he stood praying in the sanctuary: Allah gives thee the good news of John, verifying a word from Allah, and honourable and chaste and a prophet from among the good ones. <sup>39</sup> He said : My Lord, how can I have a son when old age has already come upon me, and my wife is barren? He said: Even thus does Allah do what He pleases. <sup>40</sup> He said: My Lord, appoint a sign for me. Said He : Thy sign is that thou speak not to men for three days except by signs. And remember thy Lord much and glorify (Him) in the evening and early morning.

SECTION 5 : Birth of Jesus and His Ministry

<sup>41</sup> And when the angels said : O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world. <sup>42</sup> O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow.

43. zaa-li-ka min am-baa-il ghay-bi noo-  
 hee-hi i-layk, wa maa kun-ta la-day-  
 him iz yul-qoo-na aq-laa-ma-hum ay-  
 yu-hum yak-fu-lu mar-ya-ma, wa maa  
 kun-ta la-day-him iz yak-h-ta-ṣi-moon.

ذَٰلِكَ مِنْ أَمْرٍ غَيْبٍ نُوحِيهِ إِلَيْكَ وَ  
 مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ  
 أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ  
 لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٣﴾

44. iz qaa-la-til ma-laa-i-ka-tu yaa-mar-ya-  
 mu in-nal laa-ha yu-bash-shi-ru-ki bi-  
 ka-li-ma-tim min-hus/mu-hul ma-see-  
 hu 'ee-sab/nu mar-ya-ma wa-jee-han  
 fid-dun-yaa wal-aa-khi-ra-ti wa mi-nal  
 mu-qar-ra-been.

إِذْ قَالَتِ الْمَلِكَةُ يَمْرُومُ إِنَّ اللَّهَ  
 يُبَشِّرُكِ بَكَلِمَةٍ مِنْهُ فَاسْمِعِي الَّتِي  
 عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا  
 وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٤﴾

45. Wa yu-kal-li-mun naa-sa fil-mah-di wa  
 kah-lan-w wa mi-naṣ ṣaa-li-heen.

وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا  
 وَمِنَ الصَّالِحِينَ ﴿٤٥﴾

46. qaa-lat rab-bi an-naa ya-koo-nu lee  
 wa-la-dun-w wa lam yam-sas-nee ba-  
 shar, qaa-la ka-zaa-li-kil laa-hu yak-h-  
 lu-qu maa ya-shaa', i-zaa qa-daa am-  
 ran fa-in-na-maa ya-qoo-lu la-hoo kun  
 fa-ya-koon.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَكَذَٰلِكَ  
 يَمْسَسُنِي بَشَرٌ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ  
 مَا يَشَاءُ إِذَا أَقَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ  
 لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾

47. wa yu-'al-li-mu-hul ki-taa-ba wal-hik-  
 ma-ta wat-taw-raa-ta wal-in-jeel.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
 وَالْإِنْجِيلَ ﴿٤٧﴾

48. wa ra-soo-lan i-laa ba-nee is-raa-eel,  
 an-nee qad ji'-tu-kum bi-aa-ya-tim mir  
 rab-bi-kum, an-nee akh-lu-qu la-kum  
 mi-naṭ ṭee-ni ka-hay-a-tiṭ ṭay-ri fa-an-  
 fu-khu fee-hi fa-ya-koo-nu ṭay-ram bi-

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ  
 جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ وَأَنِّي مُخَوِّدٌ  
 لَكُمْ مِنَ الطَّيْرِ فَانفُخُوا فِيهِ

<sup>43</sup> This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their pens (to decide) which of them should have Mary in his charge, and thou wast not with them when they contended one with another. <sup>44</sup> When the angels said : O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah), <sup>45</sup> and he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones. <sup>46</sup> She said: My Lord, how can I have a son and man has not yet touched me? He said : Even so; Allah creates what He pleases. When He decrees a matter, He only says to it, Be, and it is. <sup>47</sup> And He will teach him the Book and the Wisdom and the Torah and the Gospel : <sup>48</sup> And (make him) a messenger to the Children of Israel (saying) : I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah's



iz-nil laah, wa ub-ri-ul ak-ma-ha wal-ab-ra-ṣa wa uḥ-yil maw-taa bi-iz-nil laah, wa u-nab-bi-u-kum bi-maa ta'-ku-loo-na wa maa tad-da-khi-roo-na fee bu-yoo-ti-kum, in-na fee zaa-li-ka la-aa-ya-tal la-kum in kun-tum mu'-mi-neen.

فَيَكُونُ طَبِيرًا بِإِذْنِ اللَّهِ وَأُبْرِيءُ الْأَكْمَةَ  
وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ  
أَتَّبِعُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي  
بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾

49. wa mu-ṣad-di-qal li-maa bay-na ya-day-ya mi-nat taw-raa-ti wa li-u-ḥil-la la-kum ba'-ḍal la-zee ḥur-ri-ma 'a-lay-kum wa ji' -tu-kum bi-aa-ya-tim mir rab-bi-kum, fat-ta-qul laa-ha wa a-ṭee-'oon.

وَمَصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا  
اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

50. in-nal laa-ha rab-bee wa rab-bu-kum fa'-bu-doo-hu, haa-zaa ṣi-raa-ṭum mus-ta-qeem.

إِنَّ اللَّهَ سَرِيٌّ وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا  
صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

51. fa-lam-maa a-ḥas-sa 'ee-saa min-hu-mul kuf-ra qaa-la man an-ṣaa-ree i-lal laah, qaa-lal ḥa-waa-ree-yoo-na naḥ-nu an-ṣaa-rul laah, aa-man-naa bil-laa-hi, wash-had bi-an-naa mus-li-moon.

فَلَمَّا أَحَسَّ عَيْسَى مِنْهُمْ الْكُفْرَ قَالَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ  
نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ  
بِآثِمًا مُسْلِمُونَ ﴿٥٢﴾

52. rab-ba-naa aa-man-naa bi-maa an-zal-ta wat-ta-ba'-nar ra-soo-la fak-tub-naa ma-'ash shaa-hi-deen.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ  
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

53. wa ma-ka-roo wa ma-ka-ral laah, wal-laa-hu khay-rul maa-ki-reen.

﴿٥٤﴾ وَ مَكْرُوهًا وَ مَكْرَ اللَّهِ وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴿٥٥﴾

permission, and I heal the blind and the leprous, and bring the dead to life with Allah's permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers. <sup>49</sup> And (I am) a verifier of that which is before me of the Torah, and I allow you part of that which was forbidden to you; and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me. <sup>50</sup> Surely Allah is my Lord and your Lord, so serve Him. This is the right path. <sup>51</sup> But when Jesus perceived disbelief on their part, he said: Who will be my helpers in Allah's way? The disciples said: We are Allah's helpers: we believe in Allah, and bear thou witness that we are submitting ones. <sup>52</sup> Our Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness. <sup>53</sup> And (the Jews) planned and Allah (also) planned. And Allah is the best of planners.

54. iz qaa-lal laa-hu yaa-'ee-saa in-nee mu-ta-waf-fee-ka wa raa-fi-'u-ka i-lay-ya wa mu-ṭah-hi-ru-ka mi-nal la-zee-na ka-fa-roo wa jaa-'i-lul la-zee-nat ta-ba-'oo-ka faw-qal la-zee-na ka-fa-roo i-laa yaw-mil qi-yaa-mah, ṣum-ma i-lay-ya mar-ji-'u-kum fa-aḥ-ku-mu bay-na-kum fee-maa kun-tum fee-hi takh-ta-li-foon.

إِذْ قَالَ اللَّهُ لِعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَ  
رَافِعَكَ إِلَيَّ وَ مُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا  
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ  
كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأَحْكُمُ بَيْنَكُمْ فِيمَا لَكُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٤﴾

55. fa-am-mal la-zee-na ka-fa-roo fa-u-'az-zi-bu-hum 'a-zaa-ban sha-dee-dan fid-dun-yaa wal-aa-khi-rah, wa maa la-hum min naa-ṣi-reen.

فَأَمَّا الَّذِينَ كَفَرُوا فَاَعَدَّ لَهُمْ عَذَابًا  
شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ  
مِنْ نَاصِرِينَ ﴿٥٥﴾

56. wa am-mal la-zee-na aa-ma-noo wa 'a-mi-luṣṣaa-li-ḥaa-ti fa-yu-waf-fee-him u-joo-ra-hum, wal-laa-hu laa yu-ḥib-buz zaa-li-meen.

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِيَوْمِهِمْ أَجْرُهُمْ وَأَلَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٥٦﴾

57. zaa-li-ka nat-loo-hu 'a-lay-ka mi-nal aa-yaa-ti waz-zik-ril ḥa-keem.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ  
الْحَكِيمِ ﴿٥٧﴾

58. in-na ma-ṣa-la 'ee-saa 'in-dal-laa-hi ka-ma-ṣa-li aa-dam, kha-la-qa-hoo min tu-raa-bin ṣum-ma qaa-la la-hoo kun fa-ya-koon.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ  
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ  
فَيَكُونُ ﴿٥٨﴾

59. al-ḥaq-qu mir rab-bi-ka fa-laa ta-kum mi-nal mum-ta-reen.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَّ مِنَ الْمُمْتَرِينَ ﴿٥٩﴾

## SECTION 6 : Jesus cleared of False Charges

<sup>54</sup> When Allah said : O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is you return, so I shall decide between you concerning that wherein you differ. <sup>55</sup> Then as to those who disbelieve, I shall chastise them with severe chastisement in this world and the Hereafter, and they will have no helpers. <sup>56</sup> And as to those who believe and do good deeds, He will pay them fully their rewards. And Allah loves not the unjust. <sup>57</sup> This we recite to thee of the messages and the Reminder full of wisdom. <sup>58</sup> The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was. <sup>59</sup> (This is) the truth from thy Lord, so be not of the disputers.

60. fa-man haaj-ja-ka fee-hi mim ba'-di  
maa jaa-a-ka mi-nal 'il-mi fa-qul ta-  
'aa-law nad-'u ab-naa-a-naa wa ab-naa-  
a-kum wa ni-saa-a-naa wa ni-saa-a-kum  
wa an-fu-sa-naa wa an-fu-sa-kum, gum-  
ma nab-ta-hil fa-naj-'al la'-na-tal laa-  
hi 'a-lal kaa-zi-been.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ  
مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا  
وَآبَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا  
وَأَنْفُسَكُمْ فَتَنْبَهِلُ فَنَجْعَلُ لَعْنَتَ  
اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦٠﴾

61. in-na haa-zaa la-hu-wal qa-sa-sul haq-  
qu, wa maa min i-laa-hin il-lal laah,  
wa in-nal laa-ha la-hu-wal 'a-zee-zul  
ha-keem.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلٰهٍ  
إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

62. fa-in ta-wal-law fa-in-nal laa-ha 'a-lee-  
mum bil-muf-si-deen.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُصِيبِينَ ﴿٦٢﴾

63. qul yaa-ah-lal ki-taa-bi ta-'aa-law i-  
laa ka-li-ma-tin sa-waa-im bay-na-naa  
wa bay-na-kum al-laa na'-bu-da il-lal  
laa-ha wa laa nush-ri-ka bi-hee shay-  
an-w wa laa yat-ta-khi-za ba'-du-naa  
ba'-dan ar-baa-bam min doo-nil laah,  
fa-in ta-wal-law fa-qoo-lush/ha-doo bi-  
an-naa mus-li-moon.

قُلْ يَا هَلْ الْكِتٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ  
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ  
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا  
بِآيَاتِنَا مُسْلِمُونَ ﴿٦٣﴾

64. yaa-ah-lal ki-taa-bi li-ma tu-haaj-joo-  
na fee ib-raa-hee-ma wa maa un-zi-  
la-tit taw-raa-tu wal-in-jee-lu il-laa mim  
ba'-di-hee, a-fa-laa ta'-qi-loon.

يَا هَلْ الْكِتٰبِ لِمَ تُحَاجُّونَ فِي رَبِّهِمْ  
وَمَا أَنْزَلْتُمُ التَّوْرَةَ وَ الْإِنْجِيلَ إِلَّا مِنْ  
بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٤﴾

<sup>60</sup> Whoever then disputes with thee in this matter after the knowledge that has come to thee, say : Come ! Let us call our sons and your sons and our women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars. <sup>61</sup> Surely this is the true account, and there is no god but Allah. And Allah! He surely is the Mighty, the Wise. <sup>62</sup> But if they turn away, then surely Allah knows the mischief-makers.

## SECTION 7 : Controversy with Jews and Christians

<sup>63</sup> Say : O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say : Bear witness, we are Muslims. <sup>64</sup> O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?

65. haa-an-tum haa-u-laa-i haa-jaj-tum fee-maa la-kum bi-hee 'il-mun fa-li-ma tu-haj-joo-na fee-maa lay-sa la-kum bi-hee 'ilm, wal-laa-hu ya'-la-mu wa an-tum laa ta'-la-moon.

هَأَنْتُمْ هَؤُلَاءِ حَاجِبُونَ فِيمَا كُمْ بِهِ عِلْمٌ  
فَلِمَ تَحَاجُونَ فِيمَا كَيْسَ كُمْ بِهِ عِلْمٌ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٥﴾

66. maa kaa-na ib-raa-hee-mu ya-hoo-dee-yan-w wa laa nas-raa-nee-yan-w wa laa-kin kaa-na ha-nee-fam mus-li-maa, wa maa kaa-na mi-nal mush-ri-keen.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
لَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ  
مِنَ الْمُشْرِكِينَ ﴿٦٦﴾

67. in-na aw-lan naa-si bi-ib-raa-hee-ma lal-la-zee-nat ta-ba-'oo-hu wa haa-zan na-bee-yu wal la-zee-na aa-ma-noo, wal-laa-hu wa-lee-yul mu'-mi-neen.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ كَفَرُوا  
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ  
وَالْحَقُّ الْمُبِينُ ﴿٦٧﴾

68. wad-dat ʔaa-i-fa-tum min ah-lil ki-taa-bi law yu-ḡil-loo-na-kum, wa maa yu-ḡil-loo-na il-laa an-fu-sa-hum wa maa yash-'u-roon.

وَدَّتْ كَلْفَةَ مِنْ أَهْلِ الْكِتَابِ لَوْ  
يَضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَشْعُرُونَ ﴿٦٨﴾

69. yaa-ah-lal ki-taa-bi li-ma tak-fu-roo-na bi-aa-yaa-til laa-hi wa an-tum tash-ha-doon.

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ  
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٦٩﴾

70. yaa-ah-lal ki-taa-bi li-ma tal-bi-soo-nal haq-qa bil-baa-ti-li wa tak-tu-moo-nal haq-qa wa an-tum ta'-la-moon.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ  
وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٠﴾

<sup>65</sup> Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you know not. <sup>66</sup> Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists. <sup>67</sup> The nearest of people to Abraham are surely those who follow him and this Prophet and those who believe. And Allah is the Friend of the believers. <sup>68</sup> A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not. <sup>69</sup> O People of the Book, why do you disbelieve in the messages of Allah while you witness (their truth)? <sup>70</sup> O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know?

71. wa qaa-lat ṭaa-i-fa-tum min ah-lil ki-taa-bi aa-mi-noo bil-la-zee un-zi-laa 'a-lal la-zee-na aa-ma-noo waj-han na-haa-ri wak-fu-roo aa-khi-ra-hoo la-'al-la-hum yar-ji-'oon.

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا  
بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَحِ  
الْقَهَّارِ وَالْقُرْآنَ الْآخِرَةَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧١﴾

72. wa laa tu'-mi-noo il-laa li-man ta-bi-'a dee-na-kum, qul in-nal hu-daa hu-dal laah, an-y yu'-taa a-ḥa-dum miṣ-la maa oo-tee-tum aw yu-ḥaaj-joo-kum 'in-da rab-bi-kum, qul in-nal faḍ-la bi-ya-dil laah, yu'-tee-hi man-y ya-shaa, wal-laa-hu waa-si-'un 'a-leem.

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ  
الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدًا وَمَثَلُ  
مَا أُوتِيْتُمْ أَوْ يُحَاجُّكُمْ عِنْدَ رَبِّكُمْ قُلْ  
إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٢﴾

73. yakh-taṣ-ṣu bi-rah-ma-ti-hee man-y ya-shaa', wal-laa-hu zul-faḍ-lil 'a-zeem.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٣﴾

74. wa min ah-lil ki-taa-bi man in ta'-man-hu bi-qin-ṭaa-rin-y yu-ad-di-hee i-layk, wa min-hum man in ta'-man-hu bi-dee-naa-ril laa yu-ad-di-hee i-lay-ka il-laa maa dum-ta 'a-lay-hi qaa-i-maa, zaa-li-ka bi-an-na-hum qaa-loo lay-sa 'a-lay-naa fil um-mee-yee-na sa-beel, wa ya-qoo-loo-na 'a-lal laa-hil ka-zi-ba wa hum ya-'la-moon.

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنَّ تَأْمَنَهُ  
يَقْتَضِي إِيْؤَادَهُ إِلَيْكَ وَمِنْهُمْ مَّنْ إِنَّ  
تَأْمَنَهُ يَدْبُرُ بَيْنَكَ إِلَّا مَا  
دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا  
لَيْسَ عَلَيْنَا فِي الْأُمُورِ سَبِيلٌ وَيَقُولُونَ  
عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٤﴾

75. ba-laa man aw-faa bi-'ah-di-hee, wat-ta-qaa fa-in-nal laa-ha yu-hib-bul mut-ta-qeen.

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ ﴿٧٥﴾

#### SECTION 8 : Machinations to discredit Islam

71 And a party of the People of the Book say : Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back. 72 And believe not but in him who follows your religion. Say : True guidance — Allah's guidance — is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say : Grace is surely in Allah's hand. He gives it to whom He pleases. And Allah is Ample-giving, Knowing. 73 He specially chooses for His mercy whom He pleases. And Allah is the Lord of mighty grace. 74 And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a *dinar* would not pay it back to thee, unless thou kept on demanding it. This is because they say there is no blame on us in the matter of the unlearned people and they forge a lie against Allah while they know. 75 Yea, whoever fulfils his promise and keeps his duty — then Allah surely loves the dutiful.

76. in-nal la-zee-na yash-ta-roo-na bi-'ah-dil laa-hi wa ay-maa-ni-him sa-ma-nan qa-lee-lan u-laa-i-ka laa kha-laa-qa la-hum fil aa-khi-ra-ti wa laa yu-kal-li-mu-hu-mul laa-hu wa laa yan-zu-ru i-lay-him yaw-mal qi-yaa-ma-ti wa laa yu-zak-kee-him, wa la-hum 'a-zaa-bun a-leem.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٦﴾

77. wa in-na min-hum la-fa-ree-qan-y yal-woo-na al-si-na-ta-hum bil-ki-taa-bi li-tah-sa-boo-hu mi-nal ki-taa-bi wa maa hu-wa mi-nal ki-taa-bi, wa ya-qoo-loo-na hu-wa min 'in-dil laah, wa maa hu-wa min 'in-dil laah, wa ya-qoo-loo-na 'a-lal laa-hil ka-zi-ba wa hum ya'-la-moon.

وَأَنَّ مِنْهُمْ لَفِرِيقًا يُثَلِّفُونَ الْآسِنَةَ بِهَا كَتَبَ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكِبْرَ وَهُمْ يَعْلَمُونَ ﴿٥٧﴾

78. maa kaa-na li-ba-sha-rin an-y yu'-ti-ya-hul laa-hul ki-taa-ba wal-huk-ma wan-nu-buw-wa-ta sum-ma ya-qoo-la lin-naa-si koo-noo 'i-baa-dal lee min doonil laa-hi wa laa-kin koo-noo rab-baa-nee-yee-na bi-maa kun-tum tu-'al-limoo-nal ki-taa-ba wa bi-maa kun-tum tad-ru-soon.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُكَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٥٨﴾

79. wa laa ya'-mu-ra-kum an tat-ta-khi-zul ma-laa-i-ka-ta wan-na-bee-yee-na ar-baa-baa, a-ya'-mu-ru-kum bil-kuf-ri ba'-da iz an-tum mus-li-moon.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٥٩﴾

<sup>76</sup> Those who take a small price for the covenant of Allah and their own oaths — they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement. <sup>77</sup> And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know. <sup>78</sup> It is not meet for a mortal that Allah should give him the Book and the judgement and the prophethood, then he should say to men: Be my servants besides Allah's; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it); <sup>79</sup> Nor would he enjoin you to take the angels and the prophets for lords. Would he enjoin you to disbelieve after you submit?

80. wa iz a-kha-zal laa-hu mee-gaa-qan na-bee-yee-na la-maa aa-tay-tu-kum min ki-taa-bin-w wa hik-ma-tin gum-ma jaa-a-kum ra-soo-lum mu-ṣad-di-qul li-maa ma-'a-kum la-tu'-mi-nun-na bi-hee wa la-tan-ṣu-run-nah, qaa-laa a-aq-rar-tum wa a-khaz-tum 'a-laa zaa-li-kum iṣ-ree, qaa-loo aq-rar-naa, qaa-la fash-ha-doo wa a-naa ma-'a-kum mi-nash shaa-hi-deen.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ كَفَرُوا  
أَتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ  
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ ط قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ  
عَلَىٰ ذُلِّكُمْ أَصْرِي ط قَالُوا أَقْرَرْنَا ط قَالَ  
فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٠﴾

81. fa-man ta-wal-laa ba-'da zaa-li-ka fa-u-laa-i-ka hu-mul faa-si-qoon.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨١﴾

82. a-fa-ghay-ra dee-nil laa-hi yab-ghoo-na wa la-hoo as-la-ma man fis sa-maa-waa-ti wal-ar-ḍi taw-'an-w wa kar-han-w wa i-lay-hi yur-ja-'oon.

أَغْيَرِ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ط ط ط  
كَرُّهَا وَاللَّيْلِ يَرْجِعُونَ ﴿٨٢﴾

83. qul aa-man-naa bil-laa-hi wa maa un-zi-la 'a-lay-naa wa maa un-zi-la 'a-laa ib-raa-hee-ma wa is-maa-'ee-la wa is-haa-qa wa ya'-qoo-ba wal-as-baa-ti wa maa oo-ti-ya moo-saa wa 'ee-saa wan-na-bee-yoo-na mir rab-bi-him, laa nu-far-ri-qu bay-na a-ha-dim min-hum wa nah-nu la-hoo mus-li-moon.

قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَ  
مَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ  
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ  
مُوسَىٰ وَعِيسَىٰ وَالَّذِينَ مِنْ بَيْنِهِمْ  
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ دُونَ  
آخَرٍ مُسْلِمُونَ ﴿٨٣﴾

84. wa man-y yab-ta-ghi ghay-ral is-laa-mi dee-nan fa-lan-y yuq-ba-la min-hu, wa hu-wa fil aa-khi-ra-ti mi-nal khaa-si-reen.

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ  
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ ﴿٨٤﴾

#### SECTION 9 : Covenant of the Prophets

<sup>80</sup> And when Allah made a covenant through the prophets : Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept my compact in this (matter)? They said: We do affirm. He said : Then bear witness, and I (too) am of the bearers of witness with you. <sup>81</sup> Whoever then turns back after this, these are the transgressors. <sup>82</sup> Seek they then other than Allah's religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned. <sup>83</sup> Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit. <sup>84</sup> And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.

85. kay-fa yah-dil laa-hu qaw-man ka-fa-roo ba'-da ee-maa-ni-him wa sha-hi-doo an-nar ra-soo-la haq-qun-w wa jaa-a-hu-mul bay-yi-naat, wal-laa-hu laa yah-dil qaw-maz zaa-li-meen.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ  
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ  
وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿٨٥﴾

86. u-laa-i-ka ja-zaa-u-hum an-na 'a-lay-him la'-na-tal laa-hi wal ma-laa-i-ka-ti wan-naa-si aj-ma-'een.

أُولَئِكَ جَزَاءُ هُمُ الَّذِينَ عَلَيْهِمْ لَعْنَةُ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٦﴾

87. khaa-li-dee-na fee-haa, laa yu-khaf-fa-fu 'an-hu-mul 'a-zaa-bu wa laa hum yun-za-roon.

خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ  
وَلَا هُمْ يُنظَرُونَ ﴿٨٧﴾

88. il-lal la-zee-na taa-boo mim ba'-di zaa-li-ka wa aṣ-la-hoo, fa-in-nal laa-ha gha-foo-rur ra-ḥeem.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ  
أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٨﴾

89. in-nal la-zee-na ka-fa-roo ba'-da ee-maa-ni-him ḡum-maz/daa-doo kuf-ral lan tuq-ba-la taw-ba-tu-hum, wa u-laa-i-ka hu-muḍ ḍaal-loon.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ  
ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ  
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٨٩﴾

90. in-nal la-zee-na ka-fa-roo wa maa-too wa hum kuf-faa-run fa-lan-y yuq-ba-la min a-ḥa-di-him mil-ul ar-ḍi za-ha-ban-w wa la-wif-ta-daa bih, u-laa-i-ka la-hum 'a-zaa-bun a-lee-mun-w wa maa-la-hum min naa-ṣi-reen.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ  
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ  
ذَهَبًا وَكَوْا مُتَّخِذِي بَيْتِ أُولَئِكَ لَهُمْ  
عَذَابٌ أَلِيمٌ وَمَنْ أَهْمُهُمْ مِنْ لُصُورِينَ ﴿٩٠﴾

<sup>85</sup> How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allah guides not the unjust people. <sup>86</sup> As for these, their reward is that on them is the curse of Allah and the angels and of men, all together — <sup>87</sup> abiding therein. Their chastisement shall not be lightened, nor shall they be respited — <sup>88</sup> except those who repent after that and amend, for surely Allah is Forgiving, Merciful. <sup>89</sup> Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray. <sup>90</sup> Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.



## **A MUSLIM'S PRAYER**

Allah, Our Lord! Hidden and manifest, Creator Supreme and Fashioner Superb! Thine is the world we know and Thine the worlds we know not. Thy mercy envelops creation and Thy light dispels gloom. Burden us not with what we cannot bear and forgive us when we err.

Let us not squander Thy bounty and lose hope in Thy loving beneficence. Unto Thee we flee and cry in anguish. Hold us close when our feet fail and lead us with the righteous to victory. Why should we grieve and fear when Thou art near and why should we complain against Thy decrees when we know not what Thou hast prepared for us? Ignorant as we are we know not the joy that may lie hidden in sorrow and the sorrow that may lurk in joy.

We pray for those who have gone before us and beseech Thy forgiveness for our parents, in whose loving care we grew. Informed with wisdom let us grow in knowledge that comes of Thee. Suffer us not to envy the pleasures that others have and to languish in grief at the loss of what we have. Guard us against pride and lust and make us not vain and hypocritical. Let not passion make us wild and let not power blind us to the transient state of all that life offers.

Blessed is he who has surrendered his all unto Thee and who has won his peace in Thy pleasure. May our tears in constant remembrance of Thee sustain the heart and bring deliverance! Bless us with the fullness of life on earth and when the time comes make us return unto Thee united in the fellowship of Thy loving ones. Lord! Grant us above all, we pray, the vision of Thy countenance that Thou hast promised for those who are Thine.

## **The *Qunut* Prayer**

O Allah! we beseech Thee for help, and seek Thy protection and believe in Thee, and trust in Thee and we laud Thee in the best manner, and are thankful to Thee and are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee.

O Allah! Thee do we serve and to Thee do we pray and prostrate ourselves, and to Thee do we betake ourselves and to obey Thee we are quick, and Thy mercy do we hope for and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

## ***Ayat al-Kursi* Prayer**

Allah – there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great." (2:255)

## **PART III**

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