

*Sūrah al-Fātiḥah*<sup>1</sup>

## سُورَةُ الْفَاتِحَةِ

1. In the name of Allāh,<sup>2</sup> the Entirely Merciful, the Especially Merciful.<sup>3</sup>
2. [All] praise is [due] to Allāh, Lord<sup>4</sup> of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.<sup>5</sup>
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

<sup>1</sup> *Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

<sup>2</sup> Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

<sup>3</sup> *Ar-Rahmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*rahmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

*Rahmān* is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Rahmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

*Rahmān* also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. In addition, *Rahmān* is adjectival, referring to an attribute of Allāh and is part of His essence. *Raḥeem* is verbal, indicating what He does: i.e., bestowing and implementing mercy.

<sup>4</sup> When referring to Allāh, the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: owner, master, ruler, controller, sustainer, provider, guardian and caretaker.

<sup>5</sup> i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

**Sūrah al-Baqarah<sup>6</sup>****Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْبَقَرَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**1. Alif, Lām, Meem.<sup>7</sup>

الْم

2. This is the Book about which there is no doubt, a guidance for those conscious of Allāh<sup>8</sup> –ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ ﴿١﴾3. Who believe in the unseen, establish prayer,<sup>9</sup> and spend out of what We<sup>10</sup> have provided for them,الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾

4. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ  
مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

5. Those are upon [right] guidance from their Lord, and it is those who are the successful.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٤﴾6. Indeed, those who disbelieve<sup>11</sup> – it is all the same for them whether you warn them or do not warn them – they will not believe.إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ  
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥﴾7. Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.<sup>12</sup> And for them is a great punishment.خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ  
أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٦﴾

<sup>6</sup>Al-Baqarah: The Cow. The name is taken from the story in verses 67-73.

<sup>7</sup>These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine sūrahs in the Qur'ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

<sup>8</sup>Literally, "those who have taqwā," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

<sup>9</sup>At its proper times and according to its specified conditions.

<sup>10</sup>It is to be noted that the reference of Allāh (subḥānahu wa ta'ālā) to Himself as "We" in many Qur'ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

<sup>11</sup>Literally, "cover" or "conceal" (faith or truth).

<sup>12</sup>A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

8. And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.
- وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَاۡلَيْتُمْ  
اَلْآخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ﴿٨﴾
9. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.
- يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ ءَامَنُوْا وَمَا  
يُخٰدِعُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٩﴾
10. In their hearts is disease, so Allāh has increased their disease;<sup>13</sup> and for them is a painful punishment because they [habitually] used to lie.
- فِي قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ  
عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١٠﴾
11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."
- وَإِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ قَالُوْا  
اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿١١﴾
12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.
- اَلَا اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَا  
يَشْعُرُوْنَ ﴿١٢﴾
13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.
- وَإِذَا قِيْلَ لَهُمْ ءَامِنُوْا كَمَا ءَامَنَ النَّاسُ  
قَالُوْا اَنْزُوْاۤ اِنَّا نَسْفَهَاۗءُۤ اَلَا اِنَّهُمْ  
هُمُ السّفَهَاۗءُ وَلٰكِنْ لَا يَعْلَمُوْنَ ﴿١٣﴾
14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."
- وَإِذَا لَقُوا الَّذِيْنَ ءَامَنُوْا قَالُوْا ءَامَنَّا وَإِذَا  
خَلَوْاۤ اِلَىٰ شَيْطٰنِيْهِمْ قَالُوْا اِنَّا مَعَكُمْ اِنَّمَا  
نَحْنُ مُسْتَهْزِءُوْنَ ﴿١٤﴾
15. [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.
- اللّٰهُ يَسْتَهْزِئُۢ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيٰنِهِمْ  
يَعْمَهُوْنَ ﴿١٥﴾

<sup>13</sup>The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ  
فَمَا رِيحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

﴿١٦﴾

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see.

مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا  
أُضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ  
وَتَرَكَهُمْ فِي ظُلُمَةٍ لَا يُبْصِرُونَ

﴿١٧﴾

18. Deaf, dumb and blind – so they will not return [to the right path].

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

﴿١٨﴾

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing<sup>14</sup> of the disbelievers.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ  
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي  
ءَاذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ  
مُحِيطٌ بِالْكَافِرِينَ

﴿١٩﴾

20. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things competent.

يَكَادُ الْبَرْقُ تَخْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ  
لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ  
شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ  
إِنِّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿٢٠﴾

21. O mankind, worship your Lord, who created you and those before

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

<sup>14</sup> Allāh states in the Qur'ān that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (*subhānahu wa ta'ālā*) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)

you, that you may become righteous –

وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾

22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٢﴾

23. And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

24. But if you do not – and you will never be able to – then fear the Fire, whose fuel is people and stones, prepared for the disbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿١٤﴾

25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ فِي جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِمْ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿١٥﴾

26. Indeed, Allāh is not timid to present an example – that of a mosquito or what is smaller<sup>15</sup>

﴿١٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا

<sup>15</sup>Literally, "above it," i.e., greater in smallness.

than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allāh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

27. Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those who are the losers.
28. How can you disbelieve in Allāh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.
29. It is He who created for you all of that which is on the earth. Then He directed Himself<sup>16</sup> to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.
30. And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."<sup>17</sup> They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٧﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ أَخْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

<sup>16</sup>See footnote to 2:19.

<sup>17</sup>Khalīfah: successor, or generations of man, one following another.

perfection?"<sup>18</sup> He [Allāh] said, "Indeed, I know that which you do not know."

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

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing,<sup>19</sup> the Wise."<sup>20</sup>

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

33. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ ۚ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.<sup>21</sup> He refused and was arrogant and became of the disbelievers.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

<sup>18</sup>An additional meaning is "...and we purify ourselves for You."

<sup>19</sup>Whose eternal and absolute knowledge encompasses the truth and essence of all things, seen or unseen, present or absent, neither preceded by ignorance nor followed by forgetfulness.

<sup>20</sup>Whose wisdom includes precise and perfect knowledge of all realities and outcomes, according to which He decrees and causes various circumstances and occurrences.

<sup>21</sup>The proper name of Satan, who was not an angel but from the *jinn*, as stated in 18:50. Done in obedience to Allāh, this prostration was one of respect, not worship.

36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

37. Then Adam received from his Lord [some] words,<sup>22</sup> and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance,<sup>23</sup> the Merciful.

فَقَلَّمَ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

40. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَارَهِمُونَ ﴿٤٠﴾

41. And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do

وَأٰمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي

<sup>22</sup> Allāh taught Adam words of repentance that would be acceptable to Him.

<sup>23</sup> Literally, He who perpetually returns, i.e., reminding and enabling His servant to repent from sins and then forgiving him. Thus, He is also the constant motivator of the repentance He accepts.

not exchange My signs for a small price, and fear [only] Me.

ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿١٠﴾

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

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿١١﴾

43. And establish prayer and give zakāh<sup>24</sup> and bow with those who bow [in worship and obedience].

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿١٢﴾

44. Do you order righteousness of the people and forget<sup>25</sup> yourselves while you recite the Scripture? Then will you not reason?

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ ﴿١٣﴾

45. And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh]

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٤﴾

46. Who are certain that they will meet their Lord and that they will return to Him.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿١٥﴾

47. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds [i.e., peoples].

يَنبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

48. And fear a Day when no soul will suffice for another soul<sup>26</sup> at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿١٧﴾

49. And [recall] when We saved you [i.e., your forefathers] from the people of Pharaoh, who afflicted

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدْنَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ

<sup>24</sup>An annual expenditure for the benefit of the Islāmic community (see 9:60) required of those Muslims who have excess wealth. Prayer and zakāh are among the pillars of Islām.

<sup>25</sup>Make exceptions of.

<sup>26</sup>i.e., fulfill what is due from it.

you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١١﴾

50. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

52. Then We forgave you after that so perhaps you would be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And [recall] when We gave Moses the Scripture and criterion<sup>27</sup> that perhaps you would be guided.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَاقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

55. And [recall] when you said, "O Moses, we will never believe you until we see Allāh outright"; so

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنُ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْغَةُ وَأَنْتُمْ

<sup>27</sup> Differentiating between truth and falsehood. "The Scripture and criterion" refers to the Torah.

the thunderbolt took you while you were looking on.

تَنْظُرُونَ ﴿٥٦﴾

56. Then We revived you after your death that perhaps you would be grateful.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿٥٧﴾

57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not – but they were [only] wronging themselves.

وَطَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ  
الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ ﴿٥٨﴾

58. And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly<sup>28</sup> and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا  
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَأَدْخُلُوا الْبَابَ  
سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٩﴾

59. But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا  
مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٠﴾

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place. "Eat and drink from the provision of Allāh, and

﴿٦١﴾ وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا  
أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ  
أَنْثَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ  
مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا  
تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٢﴾

<sup>28</sup>In gratitude to Allāh and admission of sin.

do not commit abuse on the earth, spreading corruption."

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allāh [upon them]. That was because they [repeatedly] disbelieved in the signs of Allāh and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

62. Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad (ﷺ)] – those [among them] who believed in Allāh and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.<sup>29</sup>

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ أَحْبَبُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّبِيَّةَ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

<sup>29</sup> After the coming of Prophet Muḥammad (ﷺ) no religion other than Islām is acceptable to Allāh, as stated in 3:85.

given you with determination and remember what is in it that perhaps you may become righteous."

64. Then you turned away after that. And if not for the favor of Allāh upon you and His mercy, you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allāh.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And [recall] when Moses said to his people, "Indeed, Allāh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allāh from being among the ignorant."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allāh] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

قَالُوا آدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.'"

قَالُوا آدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لَوْنُهَا تَسْرُ النَّظِيرِينَ ﴿٦٩﴾

70. They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us.

قَالُوا آدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ

And indeed we, if Allāh wills, will be guided."

لَمْهْتَدُونَ ﴿٦٧﴾

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا آلَتَنَ جِئْتَ بِالْحَقِّ فَذَنَّبُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٦٨﴾

72. And [recall] when you slew a man and disputed<sup>30</sup> over it, but Allāh was to bring out that which you were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٦٩﴾

73. So We said, "Strike him [i.e., the slain man] with part of it."<sup>31</sup> Thus does Allāh bring the dead to life, and He shows you His signs that you might reason.

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٠﴾

74. Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh. And Allāh is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً وَإِن مِّن الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِن مِّنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِن مِّنْهَا لَمَا يَهْبِطُ مِن خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧١﴾

75. Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allāh and then distort it [i.e., the Torah] after they had understood it while they were knowing?

﴿٧٢﴾ أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ خَرَّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٣﴾

<sup>30</sup>i.e., exchanged accusations and denials.

<sup>31</sup>i.e., the cow. Thereupon, Allāh restored life to the man, who informed them of his murderer.

76. And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allāh has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. But do they not know that Allāh knows what they conceal and what they declare?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And among them are unlettered ones who do not know the Scripture except [indulgence in] wishful thinking, but they are only assuming.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانًى وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. So woe<sup>32</sup> to those who write the "scripture" with their own hands, then say, "This is from Allāh," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتُحَدِّثُونَ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدُهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

<sup>32</sup>i.e., death and destruction.

82. But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ اُولَٰئِكَ  
اَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ  
إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ  
حُسْنًا ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ  
مُعْرِضُونَ ﴿٨٣﴾

84. And [recall] when We took your covenant, [saying], "Do not shed your [i.e., each other's] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ  
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ  
أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

85. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ  
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ  
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن  
يَأْتَوْكُمْ أَسْرَىٰ تُمْسِكُوهُمْ وَهُوَ مُحْرَّمٌ  
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتَوَمِّنُونَ بِبَعْضِ  
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ  
مَن يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي  
الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ  
أَشَدِّ الْعَذَابِ ۚ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا  
بِالْآخِرَةِ ۖ فَلَا تُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنصَرُونَ ﴿٨٦﴾

87. And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ  
بَعْدِهِ ۖ بِالرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ  
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا  
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ  
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا  
تَقْتُلُونَ ﴿٨٧﴾

88. And they said, "Our hearts are wrapped."<sup>33</sup> But, [in fact], Allāh has cursed them for their disbelief, so little is it that they believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

89. And when there came to them a Book [i.e., the Qur'an] from Allāh confirming that which was with them – although before they used to pray for victory against those who disbelieved – but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allāh will be upon the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ  
لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ  
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

90. How wretched is that for which they sold themselves – that they would disbelieve in what Allāh has revealed through [their]

بَيْسًا ۖ مَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَرْزِلَ اللَّهُ مِنْ فَضْلِهِ ۚ

<sup>33</sup>Covered or sealed against reception of Allāh's word.

outrage that Allāh would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ  
عَلَىٰ غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ



91. And when it is said to them, "Believe in what Allāh has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allāh before, if you are [indeed] believers?"

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنزَلَ اللَّهُ قَالُوا  
نُؤْمِنُ بِمَا أُنزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا  
وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ  
فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٩١﴾

92. And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

۞ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ  
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ ﴿٩٢﴾

93. And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ  
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمِعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا  
فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا  
يَأْمُرُكُمْ بِهِ ءِيمَانُكُمْ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٩٣﴾

94. Say, [O Muḥammad], "If the home of the Hereafter with Allāh is for you alone and not the [other] people, then wish for death, if you should be truthful."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ  
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

95. But never will they wish for it, ever, because of what their hands

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ

have put forth. And Allāh is Knowing of the wrongdoers.

عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And you will surely find them the most greedy of people for life – [even] more than those who associate others with Allāh. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allāh is Seeing of what they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ  
يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ  
مِّنَ الْعَذَابِ أَنَّ يُعْمَرَ ۖ وَاللَّهُ بَصِيرٌ  
بِمَا يَعْمَلُونَ ﴿٩٦﴾

97. Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought it [i.e., the Qur'ān] down upon your heart, [O Muḥammad], by permission of Allāh, confirming that which was before it and as guidance and good tidings for the believers."

قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ  
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا  
بَيَّنَّ يَدِيهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael – then indeed, Allāh is an enemy to the disbelievers.

مَن كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
لِّلْكَافِرِينَ ﴿٩٨﴾

99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ  
بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

100. Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ  
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when a messenger from Allāh came to them confirming that which was with them, a party

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ  
لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا

of those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained].

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." <sup>34</sup> And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

103. And if they had believed and feared Allāh, then the reward from Allāh would have been [far] better, if they only knew.
104. O you who have believed, say not [to Allāh's Messenger], "Rā'inā"

الَّذِينَ كَفَرُوا كَتَبَ اللَّهُ وِرَاءَهُمْ ظُهُورَهُمْ كَانَتْهُمْ  
لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى  
مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ  
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ  
هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
حَتَّى يَقُولَا إِنَّمَا خُنَّ فِتْنَةٌ فَلَا تَكْفُرْ ۚ  
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ  
الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ  
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ  
مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ  
اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا

<sup>34</sup>They warn people against the misuse of what they have learned.

but say, "Un<sup>th</sup>urnā"<sup>35</sup> and listen. And for the disbelievers is a painful punishment.

وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ  
عَذَابٌ أَلِيمٌ ﴿١٥﴾

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَلَا الَّذِينَ كَفَرُوا أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ  
مِنْ رَبِّكُمْ وَاللَّهُ تَخْتَصُّ بِرَحْمَتِهِ مَنْ  
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٦﴾

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allāh is over all things competent?

﴿١٧﴾ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ  
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿١٧﴾

107. Do you not know that to Allāh belongs the dominion of the heavens and the earth and [that] you have not besides Allāh any protector or any helper?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٨﴾

108. Or do you intend to ask<sup>36</sup> your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا  
سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ  
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٩﴾

109. Many of the People of the Scripture wish they could turn you back to disbelief after you

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ  
يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا

<sup>35</sup> The word "rā'inā" in Arabic literally means "consider us," i.e., give us time to hear you and listen to us. The Jews used to use the same word with the meaning of an insult. Therefore, the believers were ordered to avoid this expression and use instead the word "un<sup>th</sup>urnā," i.e., "wait for us [so that we may understand]."

<sup>36</sup> i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (ﷺ).

have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allāh delivers His command. Indeed, Allāh is over all things competent.

مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ  
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And establish prayer and give zakāh, and whatever good you put forward for yourselves – you will find it with Allāh. Indeed Allāh, of what you do, is Seeing.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا  
تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ  
إِنِ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا  
أَوْ نَصْرَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا  
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ  
أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
هُمْ يَحْزَنُونَ ﴿١١٢﴾

113. The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allāh will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ  
وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ  
وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا  
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

114. And who are more unjust than those who prevent the name of

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ

Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

فِيهَا أَسْمُهُمْ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا  
كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ  
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ  
عَظِيمٌ ﴿١١٤﴾

115. And to Allāh belongs the east and the west. So wherever you [might] turn, there is the face<sup>37</sup> of Allāh. Indeed, Allāh is all-Encompassing and Knowing.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ  
وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

116. They say, "Allāh has taken a son." Exalted is He!<sup>38</sup> Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,

وَقَالُوا أَخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ لَهُ مَا  
فِي السَّمَوَاتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾

117. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

118. Those who do not know say, "Why does Allāh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ  
تَأْتِينَا آيَةٌ ۚ كَذَٰلِكَ قَالَ الَّذِينَ مِن  
قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ تَشَبَّهَتْ قُلُوبُهُمْ ۚ قَدْ  
بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

119. Indeed, We have sent you, [O Muḥammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَلَا  
تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

120. And never will the Jews and the Christians approve of you until

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصْرَىٰ

<sup>37</sup>See footnote to 2:19.

<sup>38</sup>Subḥānahu means "far exalted is He above all they falsely attribute to Him."

you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.

حَتَّىٰ تَتَّبِعَ مَلَأْتَهُمْ ۖ قُلْ إِنَّ هُدَى اللَّهِ هُوَ  
الْهُدَىٰ ۚ وَلَئِنَّ آتِيعَتَ أَهْوَاءِهِمْ بَعْدَ الَّذِي  
جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ  
وَلَا نَصِيرٍ ﴿١٠٠﴾

121. Those to whom We have given the Book recite it with its true recital.<sup>39</sup> They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ ۖ وَأُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ  
بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١١﴾

122. O Children of Israel, remember  
My favor which I have bestowed  
upon you and that I preferred you  
over the worlds.

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنَا فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٠٧﴾

123. And fear a Day when no soul will suffice for another soul<sup>40</sup> at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

وَاتَّقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٠٠﴾

124. And [mention, O Muḥammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers."

﴿وَإِذْ أَتَىٰ آلَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

125. And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا  
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّٰٓي وَعَهْدَنَا

<sup>39</sup>i.e., applying its teachings to their lives.

<sup>40</sup> See footnote to 2:48.

[O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform tawāf<sup>41</sup> and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ  
السُّجُودِ ﴿١٢٥﴾

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allāh and the Last Day." [Allāh] said, "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا  
ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ  
مِنْهُمْ بِٱللَّهِ ٱلْيَوْمِ ٱلْءَاخِرِ قَالَ وَمَنْ كَفَرَ  
فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ  
ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾

127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing,<sup>42</sup> the Knowing."<sup>43</sup>

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ  
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ  
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً  
مُّسْلِمَةً لَّكَ وَٱرْزُقْنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا  
ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom

رَبَّنَا وَٱرْسِلْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو  
عَلَيْهِمْ ءَايَتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَآبَ وَٱلْحِكْمَةَ

<sup>41</sup>A form of worship particular to the Ka'bah consisting of going around it in circuits.

<sup>42</sup>Who hears every sound, distinguishes every voice, understands every word, and accepts and responds to supplications.

<sup>43</sup>Refer to footnote in 2:32.

and purify them. Indeed, You are the Exalted in Might,<sup>44</sup> the Wise."

وُزِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤٤﴾

130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٤٥﴾

131. When his Lord said to him, "Submit," he said, "I have submitted [in Islām]<sup>45</sup> to the Lord of the worlds."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿٤٦﴾

132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَسَى إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿٤٧﴾

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God.<sup>46</sup> And we are Muslims [in submission] to Him."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٨﴾

134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٤٩﴾

<sup>44</sup>Honored for absolute power associated with wisdom and justice.

<sup>45</sup>The meaning of the word "Islām" is "submission to the will of Allāh." This is the way of life ordained by Allāh and taught by all of the prophets from Adam to Muḥammad (ﷺ). A Muslim is one who submits himself to Allāh.

<sup>46</sup>Allāh (*subḥānahu wa ta'ālā*) alone.

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."<sup>47</sup>

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا  
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿١٣٥﴾

136. Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāt]<sup>48</sup> and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ  
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا  
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ وَكُنْ لَهُمْ مُسْلِمُونَ ﴿١٣٦﴾

137. So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ  
أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ  
فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ  
﴿١٣٧﴾

138. [And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him."

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً  
وَكُنْ لَهُ عِبَادُونَ ﴿١٣٨﴾

139. Say, [O Muḥammad], "Do you argue with us about Allāh while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ  
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَكُنْ لَهُ  
مُخْلِصُونَ ﴿١٣٩﴾

<sup>47</sup>Those who associate others with Allāh in worship.

<sup>48</sup>The twelve tribes of Israel descended from Jacob.

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allāh?" And who is more unjust than one who conceals a testimony<sup>49</sup> he has from Allāh? And Allāh is not unaware of what you do.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۖ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

بَلْ أَتَتْهُمُ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

142. The foolish among the people will say, "What has turned them away from their qiblah,<sup>50</sup> which they used to face?"<sup>51</sup> Say, "To Allāh belongs the east and the west. He guides whom He wills to a straight path."

۞ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيَهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.<sup>52</sup> And indeed, it is difficult except

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ

<sup>49</sup>Statements in previous scriptures attesting to the nature of Allāh's religion (Islām) and the coming of Prophet Muhammad (ﷺ).

<sup>50</sup>The direction faced in prayer.

<sup>51</sup>Prior to the command (in verse 144) that the Prophet (ﷺ) and his followers turn toward the Ka'bah in Makkah for prayer, they had been facing Jerusalem to the north. The implications of this change are mentioned in succeeding verses.

<sup>52</sup>i.e., refuse.