

## Surah 3. Al-i'Imran (The Family of Imran)

(١)

1 . *Alif Laam Meem.*

(٢)

2 . **Allah**, there is no god but He, *Hayy-yul Qaiyyum* (The Living, The Self Subsisting)

(٣)

3 . He has revealed to you The Book with truth, verifying that which is before it, and He revealed the *Taurat* (the Law) and the *Injeel* (Gospel), a guidance for the people.

(٤)

4 . Surely they who disbelieve in the guidance of **Allah** they shall have a severe punishment; and **Allah** is *Azeez* (The Mighty), of retribution.

(٥)

5 . From **Allah**, surely nothing is hidden from Him in the earth or in the heaven.

(٦)

6 . He it is Who shapes you in the wombs as He likes; there is no god but He, *Azeez-zul Hakeem* (The Mighty, The Wise)

(٧)

7 . He it is Who has revealed The Book to you; some of its verses are decisive, they are the basis of The Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except **Allah**, and those who are firmly rooted in knowledge say: "We believe in it, it is all from our '*Rabb*'"; and none do mind except those having understanding.

(٨)

8 . Our '*Rabb*'! make not our hearts to deviate after You have guided us aright, and grant us from Only Your mercy; surely You are the most liberal *Wahhaab* (The Bestower)

(٩)

9 . Our '*Rabb*'! surely You are the Gatherer of men on a day about which there is no doubt; surely *Allah* will not fail (His) promise.

(١٠)

10 . Those who disbelieve, surely neither their wealth nor their children shall avail them in the least against *Allah*, and these it is who are the fuel of the fire.

(١١)

11 . Like the striving of the people of *Firon* (Pharaoh) and those before them; they rejected Our communications, so *Allah* destroyed them on account of their faults; and *Allah* is severe in requiting (evil).

(١٢)

12 : Say to those who disbelieve: "You shall be vanquished, and driven together to *Jahannam* (Hell); and evil is the resting-place".

(١٣)

13 . 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 unbelieving, whom they saw twice as many as themselves with the sight of the eye and *Allah* strengthens with His aid whom He pleases; most surely there is a lesson in that for those who have sight.

(١٤)

14 . The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; that is the provision of the life of this world; and *Allah* is He with Whom is the good goal.

(١٥)

15 . Say: "Shall I tell you what is better than these?" For those who guard (against evil) are gardens with their '*Rabb*', beneath which rivers flow, to abide in them, and pure mates and *Allah*'s pleasure; and *Allah* sees the servants.

(١٦)

16 . Those who say: "Our '*Rabb*'! surely we believe, therefore forgive

us our faults and save us from the punishment of the fire”.

(۱۷)

17 . The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

(۱۸)

18 . **Allah** bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, **Azeez-zun Hakeem** (The Mighty, The Wise)

(۱۹)

19 . Surely the (true) religion with **Allah** is Islam, and those to whom The Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of **Allah** then surely **Allah** is quick in reckoning.

(۲۰)

20 . But if they dispute with you, say: “I have submitted myself entirely to **Allah** and every one who follows me”; and say to those who have been given The Book and the unlearned people: “Do you submit yourselves?” So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and **Allah** sees the servants.

(۲۱)

21 . Surely those who disbelieve in the communications of **Allah** and slay the *Nabis* (the prophets) unjustly and slay those among men who enjoin justice, announce to them a painful punishment.

(۲۲)

22 . Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.

(۲۳)

23 . Have you not considered those who are given a portion of The Book? They are invited to The Book of **Allah** that it might decide between them, then a part of them turn back and they withdraw.

(۲۴)

24 . That is because they say: “The fire shall not touch us but for a few days”; and what they have forged deceives them in the matter of their religion.

(۲۵)

25 . Then how will it be when We shall 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 dealt with unjustly?

(۲۶)

26 . Say: “*Lillah-humma* (O Allah), *Malik-al Mulki* (The Sovereign of the Kingdom!) You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exaltest whom You please and abase whom You please in Your hand is the good; surety, You have power over all things”.

(۲۷)

27 . “You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whom You please without measure”.

(۲۸)

28 . Let not the believers take the unbelievers for friends rather than believers; and whoever does that, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

(۲۹)

29 . 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 has power over all things”.

(۳۰)

30 . On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is *Rauf* (The Kind) to the servants.

(۳۱)

31 . Say: “If you love Allah, then follow me, Allah will love you and forgive you your faults”, and Allah is *Ghafoor-rur Raheem* (The Forgiving, The Merciful)

(۳۲)

32 . Say: “Obey Allah and the *Rasool* (apostle)”; but if they turn back, then surely Allah does not love the unbelievers.

(۳۳)

33 . Surely Allah chose *Aadam* (Adam) and *Nuh* (Noah) and the descendants of *Ibraheem* (Abraham) and the descendants of *Imran* above the nations.

(۳۴)

34 . Offspring one of the other; and Allah is *Samee-Un Aleem* (The Hearer, The Knower).

(۳۵)

35 . When a woman of *Imran* said: “My *Rabb*! surely I vow to Only You what is in my womb, to be devoted (to Your service); accept therefore from me, surely You are *Samee-ul Aleem* (The Hearer, The Knower)”.

(٣٦)

36 . So when she brought forth, she said: “My ‘*Rabb*! Surely 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 her *Marium* (Mary), and I commend her and her offspring into Your protection from the accursed *Shaitan* (Satan)”.

(٣٧)

37 . So her ‘*Rabb*’ accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of *Zakariya* (Zachariah); whenever *Zakariya* (Zachariah) entered the sanctuary to (see) her, he found with her food. He said: “*Ya Marium* (O Mary)! From where does this come from?” She said: “It is from *Allah*. Surely *Allah* gives to whom He pleases without measure”.

(٣٨)

38 . There did *Zakariya* (Zachariah) pray to his ‘*Rabb*’; he said: “My ‘*Rabb*! grant me from Only Your good offspring; surely You are *Samee-u* (the Hearer) of prayer”.

(٣٩)

39 . Then the angels called to him as he stood praying in the sanctuary: “That *Allah* gives you the good news of *Yahya* (John) verifying a Word from *Allah*, and honourable and chaste and a *Nabi* (prophet) from among the good ones”.

(٤٠)

40 . He said: “My ‘*Rabb*! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren?” He said: “even thus *Allah* does what He pleases”.

(٤١)

41. He said: “My ‘*Rabb*! appoint a sign for me”. Said He: “Your sign is that you should not speak to men for three days except by signs; and remember your ‘*Rabb*’ much and glorify Him in the evening and the morning”.

(٤٢)

42. And when the angels said: “*Ya Marium* (O Mary)! surely **Allah** has chosen you and purified you and chosen you above the women of the world”.

(٤٣)

43. “*Ya Marium* (Mary)! keep to obedience to your ‘*Rabb*’ and humble yourself, and bow down with those who bow.”

(٤٤)

44. That is of the announcements relating to the *Ghaib* (unseen) which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have *Marium* (Mary) in his charge, and you were not with them when they contended one with another.

(٤٥)

45. When the angels said: “*Ya Marium* (O Mary), surely **Allah** gives you good news with a Word from Him (of one) whose name is the Messiah, *Isa* (*Jesus*) son of *Marium* (Mary), worthy of regard in this world and the hereafter and of those who are made near (to **Allah**)”.

(٤٦)

46. “And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones”.

(٤٧)

47. She said: “My ‘*Rabb*! when shall there be a son (born) to me, and man has not touched me?” He said: “Even so, **Allah** creates what He pleases; when He has decreed a matter, He only says to it, *Kun* (Be), and it is”.

(٤٨)

48. And He will teach him The Book and the wisdom and the *Taurat* (Law) and the *Injeel* (Gospel).

(٤٩)

49. And (make him) a *Rasool* (an apostle) to the children of Israel: “That I have come to you with a sign from your ‘*Rabb*’, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with *Allah*'s 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; most surely there is a sign in that for you, if you are believers”.

(٥٠)

50. “And a verifier of that which is before me of the *Taurat* (Law) and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your ‘*Rabb*’ therefore be careful of (your duty to) *Allah* and obey me”.

(٥١)

51 . “Surely *Allah* is my ‘*Rabb*’ and your ‘*Rabb*’, therefore serve Him; this is the right path”.

(٥٢)

52 . But when *Isa* (*Jesus*) perceived unbelief on their part, he said Who will be my helpers in *Allah*'s way? The disciples said: We are helpers (in the way) of *Allah*: We believe in *Allah* and bear witness that we are submitting ones.

(٥٣)

53 . “Our ‘*Rabb*’! we believe in what You have revealed and we follow the *Rasool* (apostle), so write us down with those who bear witness”.

(٥٤)

54 . And they planned and *Allah* planned, and *Allah* is the best of planners.

(٥٥)

55 . And when *Allah* said: “*Ya Isa (O Jesus)*, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to *Qiyamat* (the day of resurrection); then to Me shall be your return, so I will decide between you concerning that in which you differed”.

(٥٦)

56 . “Then as to those who disbelieve, I will punish them with severe punishment in this world and the hereafter, and they shall have no helpers”.

(٥٧)

57 . And as to those who believe and do good deeds, He will pay them fully their rewards; and **Allah** does not love the unjust.

(٥٨)

58 . That We recite to you of the communications and the wise reminder.

(٥٩)

59 . Surely the likeness of *Isa* (*Jesus*) is with **Allah** as the likeness of *Aadam* (*Adam*); He created him from dust, then said to him, “*Kun* (Be)”, and it is.

(٦٠)

60 . (This is) the truth from your ‘*Rabb*’, so be not of the disputers.

(٦١)

61 . But whoever disputes with you in this matter after what has come to you of knowledge, then say: “Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of **Allah** on the liars”.

(٦٢)

62 . Most surely this is the true explanation, and there is no god but **Allah**; and most surely **Allah** He is *Azeez-zul Hakeem* (The Mighty, The Wise)

(٦٣)

63 . But if they turn back, then surely **Allah** knows the mischief-makers.

(٦٤)

64 . Say: “*Ya AhhLal Khitab* (O followers of The Book)! come to an equitable proposition between us and you that we shall not serve any but **Allah** and we shall not associate anything with Him, and (that) some of us shall not take others for ‘*Rabb*’s besides **Allah**”; but if they turn back, then say: “Bear witness that we are Muslims.

(٦٥)

65 . *Ya AhhLal Khitab* (O followers of The Book)! why do you dispute about *Ibraheem* (*Abraham*), when the *Taurat* (Law) and the *Injeel* (Gospel) were not revealed till after him; do you not then understand?

(٦٦)

66 . 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 do not know.

(٦٧)

67 . *Ibraheem* (*Abraham*) was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

(٦٨)

68 . Most surely the nearest of people to *Ibraheem* (*Abraham*) are those who followed him and this *Nabi* (Prophet) and those who believe and **Allah** is the guardian of the believers.

(٦٩)

69 . A party of the followers of The Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

(٧٠)

70 . *Ya AhhLal Khitab* (O followers of The Book)! Why do you disbelieve in the communications of **Allah** while you witness?

(٧١)

71 . *Ya AhhLal Khitab* (O followers of The Book)! Why do you confound the truth with the falsehood and hide the truth while you know?

(٧٢)

72 . And a party of the followers of The Book say: "A vow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion".

(٧٣)

73 . “And do not believe but in him who follows your religion”. Say: “Surely the guidance is the guidance of **Allah**; that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your ‘*Rabb*’”. Say: “Surely grace is in the hand of **Allah**, He gives it to whom He pleases; and **Allah** is *Waasi-un Aleem* (The All Embracing, The Knower)”.

(٧٤)

74 . He specially chooses for His mercy whom He pleases; and **Allah** is full mighty grace.

(٧٥)

75 . And among the followers of The Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; that is because they say: “There is not upon us in the matter of the unlearned people any way (to reproach)”; and they tell a lie against **Allah** while they know.

(٧٦)

76 . Yes, whoever fulfills his promise and guards (against evil); then surely **Allah** loves those who guard (against evil).

(٧٧)

77 . Those who take a small price for the covenant of **Allah** and their own oaths; surely they shall have no portion in the hereafter, and **Allah** will not speak to them, nor will He look upon them on *Qiyamat* (the day of resurrection) nor will He purify them, and they shall have a painful punishment.

(٧٨)

78 . Most surely there is a party amongst those who distort The Book with their tongue that you may consider it to be (a part) of The Book, and they say, “It is from **Allah**”, while it is not from **Allah**, and they tell a lie against **Allah** whilst they know.

(٧٩)

79 . It is not, for a mortal that **Allah** should give him The Book and the wisdom and prophethood, then he should say to men: “Be my servants rather than **Allahs**”; but rather (he would say): “Be worshippers of the ‘**Rabb**’ because of your teaching The Book and your reading (it yourselves)”.

(٨٠)

80 . And neither would he enjoin you that you should take the angels and the *Nabis* (the prophets) for ‘**Rabb**’s; what! would he enjoin you with unbelief after you are Muslims?

(٨١)

81 . And when **Allah** made a covenant through the *Nabis* (the prophets): “Certainly what I have given you of The Book and wisdom; then a *Rasool* (an apostle) comes to you verifying that which is with you, you must believe in him, and you must 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”.

(٨٢)

82 . “Whoever therefore turns back after that, these are the transgressors”.

(٨٣)

83 . Is it then other than **Allah**'s religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

(٨٤)

84 . Say: “We believe in **Allah** and what has been revealed to us, and what was revealed to *Ibraheem* (*Abraham*) and *Ismaeel* (*Ismail*) and *Isaaq* (*Isaac*) and *Yaqoub* (*Jacob*) and the tribes, and what was given to *Musa* (*Moses*) and *Isa* (*Jesus*) and to the *Nabis* (the prophets) from their ‘**Rabb**’; we do not make any distinction between any of them, and to Him do we submit”.

(٨٥)

85 . And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

(٨٦)

86 . How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the *Rasool* (apostle) was true and clear arguments had come to them; and Allah does not guide the unjust people.

(٨٧)

87 . These, their reward is that upon them is the curse of Allah and the angels and of men, all together.

(٨٨)

88. Abiding in it; their punishment shall not be lightened nor shall they be respited.

(٨٩)

89 . Except those who repent after that and amend, then surely Allah is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(٩٠)

90 . Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

(٩١)

91 . Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful punishment, and they shall have no helpers.

(٩٢)

92 . By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

(٩٣)

93 . All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the *Taurat* (Law) was revealed. Say: "Bring then the *Taurat* (Law) and read it, if you are truthful".

(٩٤)

94 . Then whoever fabricates a lie against **Allah** after that, these are the unjust.

(٩٥)

95 . Say: “**Allah** has spoken the truth, therefore follow the religion of *Ibraheem* (*Abraham*), the upright one; and he was not one of the polytheists”.

(٩٦)

96. Most surely the first house appointed for men is the one at *Bakka*, blessed and a guidance for the nations.

(٩٧)

97. In it are clear signs, the standing place of *Ibraheem* (*Abraham*), and whoever enters it shall be secure, and *Hajj* (pilgrimage) to the House is incumbent upon men for the sake of **Allah**, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely **Allah** is *Ghane* (The Self Sufficient), above any need of the worlds.

(٩٨)

98. Say: “*Ya AhhLal Khitab* (O followers of The Book)! why do you disbelieve in the communications of **Allah**? And **Allah** is a witness of what you do”.

(٩٩)

99. Say: “*Ya AhhLal Khitab* (O followers of The Book)! why do you hinder him who believes from the way of **Allah**? You seek (to make) it crooked, while you are witness, and **Allah** is not heedless of what you do”.

(١٠٠)

100. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! if you obey a party from among those who have been given The Book, they will turn you back as unbelievers after you have believed.

(١٠١)

101. But how can you disbelieve while it is you to whom the communications of **Allah** are recited, and among you is His *Rasool* (apostle)? And whoever holds fast to **Allah**, he indeed is guided to the right path.

(١٠٢)

102. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! be careful of (your duty to) **Allah** with the care which is due to Him, and do not die unless you are Muslims.

(١٠٣)

103. And hold fast by the covenant of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He united your hearts so by His Favour you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus Allah does make clear to you His communications that you may follow the right way.

(١٠٤)

104. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

(١٠٥)

105. And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous punishment.

(١٠٦)

106. On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: "Did you disbelieve after your believing? Taste therefore the punishment because you disbelieved".

(١٠٧)

107. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

(١٠٨)

108. These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

(١٠٩)

109. And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

(١١٠)

110. You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in **Allah**; and if the followers of The Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

(۱۱۱)

111. They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.

(۱۱۲)

112. Abasement is made to cleave to them wherever they are found, except under a covenant with **Allah** and a covenant with men, and they have become deserving of wrath from **Allah**, and humiliation is made to cleave to them; that is because they disbelieved in the communications of **Allah** and slew the *Nabis* (the prophets) unjustly; this is because they disobeyed and exceeded the limits.

(۱۱۳)

113. They are not all alike; of the followers of The Book there is an upright party; they recite **Allah's** communications in the night time and they adore (Him).

(۱۱۴)

114. They believe in **Allah** and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in having to good deeds, and those are among the good.

(۱۱۵)

115. And whatever good they do, they shall not be denied it, and **Allah** knows those who ward off evil.

(۱۱۶)

116. Those who disbelieve, surely neither their wealth nor their children shall avail them in the least against **Allah**; and these are the inmates of the fire; therein they shall abide.

(۱۱۷)

117. The likeness of what they spend in the life of this world is as the likeness of wind in which is intensely cold that smites the seed produce of a people who have done injustice to their souls and destroys it; and **Allah** is not unjust to them, but they are unjust to themselves.

(۱۱۸)

118. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

(۱۱۹)

119. Lo! you are they who will love them while they do not love you, and you believe in The Book, the whole of it; and when they meet you they say: "We believe", and when they are alone, they bite the ends of their fingers in rage against you. Say: "Die in your rage; surely **Allah** knows what is in the breasts".

(۱۲۰)

120. If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely **Allah** comprehends what they do.

(۱۲۱)

121. And when you did go forth early in the morning from your family to lodge the believers in encampments for war and **Allah** is *Samee-un Aleem* (The Hearer, The Knower).

(۱۲۲)

122. When two parties from among you had determined that they should show cowardice, and **Allah** was the guardian of them both, and in **Allah** should the believers trust.

(۱۲۳)

123. And **Allah** did certainly assist you at *Badr* when you were weak; be careful of (your duty to) **Allah** then, that you may give thanks.

(۱۲۴)

124. When you said to the believers: "Does it not suffice you that your '*Rabb*' should assist you with three thousand of the angels sent down?"

(۱۲۵)

125. Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your '*Rabb*' will assist you with five thousand of the havoc-making angels.

(۱۲۶)

126. And **Allah** did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from **Allah**, *Azeez-zil Hakeem* (The Mighty, The Wise)

(۱۲۷)

127. That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

(۱۲۸)

128. You have no concern in the affair whether He turns to them (mercifully) or punishes them, for surely they are unjust.

(۱۲۹)

129. And whatever is in the heavens and whatever is in the earth is **Allah's**; He forgives whom He pleases and punishes whom He pleases; and **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(۱۳۰)

130. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not devour usury, making it double and redouble, and be careful of (your duty to) **Allah**, that you may be successful.

(۱۳۱)

131. And guard yourselves against the fire which has been prepared for the unbelievers.

(۱۳۲)

132. And obey **Allah** and the *Rasool* (apostle), that you may be shown mercy.

(۱۳۳)

133. And have forgiveness from your '*Rabb*'; and *Jannat* (a Garden), the extensiveness of which is (as) the heavens and the earth, it is prepared for those who ward off evil.

(۱۳۴)

134. Those who spend in ease as well as in straitness, and those who restrain anger and pardon men; and Allah loves the doers of good.

(۱۳۵)

135. And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

(۱۳۶)

136. These, their reward is forgiveness from their 'Rabb', and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers.

(۱۳۷)

137. Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

(۱۳۸)

138. This is a clear statement for men, and a guidance and an admonition to those who ward off evil.

(۱۳۹)

139. And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

(۱۴۰)

140. If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

(۱۴۱)

141. And that Allah may purge those who believe and deprive the unbelievers of blessings.

(۱۴۲)

142. Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and known the patient.

(١٤٣)

143. And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

(١٤٤)

144. And Muhammad is no more than a Rasool (an apostle); the Rasools (apostles) have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.

(١٤٥)

145. And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

(١٤٦)

146. And how many a Nabi (prophet) has fought with whom were many worshippers of the 'Rabb'; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

(١٤٧)

147. And their saying was no other than that they said: "Our 'Rabb! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people".

(١٤٨)

148. So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good.

(١٤٩)

149. Ya Ayohal-Lazeena Amanoo (O you who believe)! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

(١٥٠)

150. No! Allah is your Patron and He is the best of the helpers.

(١٥١)

151. We will cast terror into the hearts of those who disbelieve, because they set up with **Allah** that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

(١٥٢)

152. And certainly **Allah** made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and **Allah** is Gracious to the believers.

(١٥٣)

153. When you ran off precipitately and did not wait for anyone, and the *Rasool* (apostle) was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and **Allah** is aware of what you do.

(١٥٤)

154. Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about **Allah** thoughts of ignorance quite unjustly, saying: "We have no hand in the affair". Say: "Surely the affair is wholly (in the hands) of **Allah**". They conceal within their souls what they would not reveal to you. They say: "Had we any hand in the affair, we would not have been slain here". Say: "Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that **Allah** might test what was in your breasts and that He might purge what was in your hearts; and **Allah** knows what is in the breasts".

(١٥٥)

155. Those of you who turned back on the day when the two armies met, only the *Shaitan* (Satan) sought to cause them to make a slip on account of some deeds they had done, and certainly **Allah** has pardoned them; surely **Allah** is *Ghafoor-run Haleem* (The Forgiving, The Forbearing)

(١٥٦)

156. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: "Had they been with us, they would not have died and they would not have been slain"; so **Allah** makes that to be an intense regret in their hearts; and **Allah** gives life and causes death and **Allah** sees what you do.

(١٥٧)

157. And if you are slain in the way of **Allah** or you die, certainly forgiveness from **Allah** and mercy is better than what they amass.

(١٥٨)

158. And if indeed you die or you are slain, certainly to **Allah** shall you be gathered together.

(١٥٩)

159. So it is due to mercy from **Allah** that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in **Allah**; surely **Allah** loves those who trust.

(١٦٠)

160. If **Allah** assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on **Allah** should the believers rely.

(١٦١)

161. And it is not attributable to a *Nabi* (prophet) that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on *Qiyamat* (the day of resurrection); then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

(۱۶۲)

162. Is then he who follows the pleasure of **Allah** like him who has made himself deserving of displeasure from **Allah**, and his abode is hell; and it is an evil destination.

(۱۶۳)

163. There are (varying) grades with **Allah**, and **Allah** sees what they do.

(۱۶۴)

164. Certainly **Allah** conferred a benefit upon the believers when He raised among them a *Rasool* (an apostle) from among themselves, reciting to them His communications and purifying them, and teaching them The Book and the wisdom, although before that they were surely in manifest error.

(۱۶۵)

165. What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: "What is this?", Say: "It is from yourselves"; surely **Allah** has power over all things.

(۱۶۶)

166. And what befell you on the day when the two armies met was with **Allah's** knowledge, and that He might know the believers.

(۱۶۷)

167. And that He might know the hypocrites; and it was said to them: "Come, fight in **Allah's** way, or defend yourselves". They said: "If we knew fighting, we would certainly have followed you". They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and **Allah** best knows what they conceal.

(۱۶۸)

168. Those who said of their brethren whilst they (themselves) held back: "Had they obeyed us, they would not have been killed". Say: "Then avert death from yourselves if you speak the truth".

(۱۶۹)

169. And reckon not those who are killed in **Allah's** way as dead; No, they are alive (and) are provided sustenance from their '*Rabb*';

(۱۷۰)

170. Rejoicing in what **Allah** has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

(۱۷۱)

171. They rejoice on account of Favour from **Allah** and (His) grace, and that **Allah** will not waste the reward of the believers.

(۱۷۲)

172. Those who responded (at hud) to the call of **Allah** and the *Rasool* (apostle) after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

(۱۷۳)

173. Those to whom the people said: "Surely men have gathered against you, therefore fear them", but this increased their faith, and they said: "**Allah** is sufficient for us and most excellent is the Protector".

(۱۷۴)

174. So they returned with Favour from **Allah** and (His) grace, no evil touched them and they followed the pleasure of **Allah**; and **Allah** is the '*Rabb*' of mighty grace.

(۱۷۵)

175. It is only the *Shaitan* (Satan) that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

(۱۷۶)

176. And let not those grieve you who fall into unbelief haveily; surely they can do no harm to **Allah** at all; **Allah** intends that He should not give them any portion in the hereafter, and they shall have a grievous punishment.

(۱۷۷)

177. Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful punishment.

(۱۷۸)

178. And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful punishment.

(۱۷۹)

179. On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His *Rasools* (apostles) whom He pleases; therefore believe in Allah and His *Rasools* (apostles); and if you believe and guard (against evil), then you shall have a great reward.

(۱۸۰)

180. And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; No, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on *Qiyamat* (the day of resurrection); and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

(۱۸۱)

181. Allah has certainly heard the saying of those who said: "Surely Allah is poor and we are rich". I will record what they say, and their killing the *Nabis* (the prophets) unjustly, and I will say: "Taste the punishment of burning".

(۱۸۲)

182. That is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

(۱۸۳)

183. Those who said: "Surely **Allah** has enjoined us that we should not believe in any *Rasool* (apostle) until he brings us an offering which the fire consumes". Say: "Indeed, there came to you *Rasools* (apostles) before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?"

(۱۸۴)

184. But if they reject you, so indeed were rejected before you *Rasools* (apostles) who came with clear arguments and scriptures and the illuminating book.

(۱۸۵)

185. Every soul shall taste of death, and you shall only be paid fully your reward on *Qiyamat* (the day of resurrection); then whoever is removed far away from the fire and is made to enter the *Jannat* (garden) he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

(۱۸۶)

186. You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given The Book before you and from those who are polytheists, much annoying talk; and if you are patient and guard (against evil), surely that is one of the affairs (which should be) determined upon.

(۱۸۷)

187. And when **Allah** made a covenant with those who were given The Book: "You shall certainly make it known to men and you shall not hide it"; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

(۱۸۸)

188. Do not think those who rejoice for what they have done and love that they should be praised for what they have not done; so do by no means think them to be safe from the punishment, and they shall have a painful punishment.

(۱۸۹)

189. And **Allah's** is the kingdom of the heavens and the earth, and **Allah** has power over all things.

(۱۹۰)

190. Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

(۱۹۱)

191. Those who remember **Allah** standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: "Our '**Rabb**'! You have not created this in vain! Glory be to Only You; save us then from the punishment of the fire":

(۱۹۲)

192. "Our '**Rabb**'! surely who ever You make to enter the fire, him You have indeed brought to disgrace, and there shall be no helpers for the unjust":

(۱۹۳)

193. "Our '**Rabb**'! surely we have heard a preacher calling to the faith, saying: Believe in your '**Rabb**', so we did believe; Our '**Rabb**'! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous".

(۱۹۴)

194. "Our '**Rabb**'! and grant us what You have promised us by Your *Rasool/s* (apostles); and disgrace us not on *Qiyamat* (the day of resurrection); surely You do not fail to perform the promise".

(۱۹۵)

195. So their '**Rabb**' accepted their prayer: "That I will not waste the work of a worker among you, whether male or female, the one of you being from the other"; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter *Jannat* (gardens) beneath which rivers flow; a reward from **Allah**, and with **Allah** is yet better reward.

(۱۹۶)

196. Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

(۱۹۷)

197. A brief enjoyment! then their abode is hell, and evil is the resting-place.

(١٩٨)

198. But as to those who are careful of (their duty to) their '*Rabb*', they shall have *Jannat* (gardens) beneath which rivers flow, abiding in them; an entertainment from *Allah*, and that which is with *Allah* is best for the righteous.

(١٩٩)

199. And most surely of the followers of The Book there are those who believe in *Allah* and in that which has been revealed to you and in that which has been revealed to them, being lowly before *Allah*; they do not take a small price for the communications of *Allah*; these it is that have their reward with their '*Rabb*'; surely *Allah* is quick in reckoning.

(٢٠٠)

200. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be patient and excel in patience and remain steadfast, and be careful of (your duty to) *Allah*, that you may be successful.