

Third Para

The third Para or Juz of the Quran is

Tilka 'r-Rusulu (تِلْكَ الرُّسُلُ)

which has two Surahs the first one is Surah Al-Baqarah 2 (Ayat 253-286) and second is Al-Imran 3 (Ayat 1-91) Total No. of Ayat in this para (125)

Highlights of Para 3 (Part three of) Holy Quran

*The main topics of **Surah Ale-Imran** are Tawhid, Prophethood and the truth of the Qur'an. As Surah al-Baqarah discussed the issues related to Bani Israel, Ale-Imran discusses some issues related to the Christian community and their religious positions. It also discusses the subjects of Hajj, Jihad, Zakat and Riba. It will end, like Surah al-Baqarah, with a profound Dua.*

Emphasis on charity. To Allah belongs everything. His Throne extends to heaven and earth. No compulsion in religion. Allah brings out people from darkness unto light. Allah's power over life and death, some examples: Prophet Ibrahim's dialogue with Nimrood, a man in the valley of dead, Prophet Ibrahim asks Allah how will He raise the dead to life. Allah's answer to Prophet Ibrahim. Allah blesses charity: some examples of how Allah blesses charity. Emphasis on charity: spend good things, give openly and secretly to the poor and needy.

Conclusion of Al Baqarah. Everything in the heaven and earth belong to Allah, the prayer of the believers. Allah is the Ever-Living, Self-Subsisting. He sent the Qur'an as He sent before the Tawrat and Injil for the guidance of people. True believers are those who accept every thing of the Book of Allah and try to understand it. Believers pray always for Allah's guidance for them.

Allah bears witness for His own Tawhid as well as the angels and the people of knowledge. The religion acceptable in the sight of Allah is Islam.

To love Allah one must follow the Prophet. Obedience to Allah and His Messenger are necessary for faith. Allah chose Adam, Noah, Family of Ibrahim and the Family of Imran to guide humanity through them. Many prophets and messengers of Allah came for this purpose.

Birth of Jesus and his true message. Jesus preached the message of Tawhid. His true followers are those who recognize Tawhid. Jesus' birth was miraculous, just as Adam's was miraculous. Some Christians argued with the Prophet. He asked them to come for an open Mubalah (invoking the curse of Allah upon the liar). Invitation to the People of the

Book to come to a common word of Tawhid and obedience to Allah.

Some People of the Book try to discredit Islam. Muslims are warned to be conscious of this challenge. Previous prophets and their scriptures confirm the truth of Islam.

This para is divided into two Surahs

Remaining part of Surah Baqarah and Start of Surah Al-e-Imran

There are three things mentioned in the remaining part of Surah Baqarah

Two major verses, Tales of two prophets and Charity and Usury

Two major verses:

One major verse is Ayat-ul-Kursi, which is the greatest in virtue. Allah's name is mentioned 70 times in this verse.

Second verse is Ayat Madina, who is the greatest in the quantity in which trade and debt is mentioned.

Story of two prophets:

One of the tales is of Hazrat Ibrahim (Peace be upon him) debating with Namrood and making a dua for revival of death.

Other tale is of Aziz (Peace be upon him) who was given life back after 100 years of death.

Charity and Usury:

Evidently, giving charity seems like your money will get lesser because you're giving money to someone else and the loan with interest - usury, will make it greater because you're taking an interest over the actual money but in reality it's the opposite. Allah desecrated usury and causes charitable deeds to prosper.

There are four things mentioned in the initial part of Surah Al-e-Imran

Relevance of Surah Baqarah, Four tales of Allah Subhan-a-talha divinity, Debate with christians, negotiation and compromise and The promise of past prophets

Relevance of Surah Baqarah:

Both Surahs have some relevance like explaining the truth of Quran and address to non-believers . In Surah Baqarah the address is mostly with jews while in Surah Al-e-Imran the address is mostly with Ansari.

Four Story of Allahs' divinity:

First tale is of Jang-e-Badr, where total of 313 muslims defeated an army of 1000 non-muslims. Second tale is of finding novel and uncommon fruits at Hazrat Maryams' place., Third is Hazrat Zikria (Peace be upon him) to be blessed with a child at an old age. And Fourth is Hazrat Esa (Peace be upon him) to be born without a father, start speaking at an early age and then to be raised alive to heaven.

Debate negotiation and compromise:

Debate with non-heathens in which we said to, "bring your family and we will bring ours to pray, from God and whoever is lying will face the wrath of God." They didn't agree upon it so we made a compromise for both parties to agree on which got accepted.

Promise of the past prophets:

It was made a covenant with the Prophets, when come the last prophet, you will obey his sayings and will believe in him and if he comes after you, your people have to believe in him.

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تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ^ط وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ^٢ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ^٣ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلِ
الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ^٤ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ

2:253 Of these messengers, We have exalted some above others. To some Allah spoke directly; others He raised to a lofty status. We gave Isa, the son of Mariam, clear signs and strengthened him with the Holy Spirit. Had Allah pleased, those who succeeded them would not have fought against one another after the clear signs had been given them. But they disagreed among themselves; some had faith, and others had none. Yet had Allah pleased, they would not have fought against one another. Allah does what He will.

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يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

2:254 O believers, spend a part of what we have given you before that day arrives when there shall be neither trading nor friendship nor intercession. Truly, it is the unbelievers who are the wrongdoers.

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

2:255 Allah: there is no god but Him, the Living, the Eternal One. Neither slumber nor sleep overtakes Him. His is what the heavens and the earth contain. Who can intercede with Him

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except by His permission? He knows all about the affairs of men at present and in the future. They can grasp only that part of His knowledge which He wills. His throne is as vast as the heavens and the earth, and the preservation of both does not weary Him. He is the Exalted, the Immense One.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

2:256 There shall be no compulsion in religion. True guidance is now distinct from error. He that renounces the idols and puts his faith in Allah shall grasp the firmest handle that will never break. Allah is Hearing, Knowing.

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اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى
الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ

2:257 Allah is the Supporter of the faithful. He leads them from darkness to the light. As for the unbelievers, their supporters are false gods, who lead them from light to darkness. They are the heirs of Hell and shall abide in it forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنِ اتَّاهُ اللَّهُ الْمَلِكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي
يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۚ قَالَ
إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ
فَأَتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۚ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

2:258 Have you not thought of him who argued with Ibrahim about his Lord because He had bestowed on him the

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Kingdom? Ibrahim said: 'My Lord is He who has power to give life and to cause death.' 'i, too,' replied the other, 'have power to give life and to caused death. "Allah brings up the sun from the east,' said Ibrahim. 'Bring it up yourself from the west.' The unbeliever was confounded. Allah does not guide the evil-doers.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ
مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ
لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ
لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً
لِّلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

2:259 Or of him, who, when passing by a ruined and desolate city, remarked: 'How can Allah give life to this city, now that it is dead?' Thereupon Allah caused him to die, and after a hundred

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years brought him back to life. "How long have you stayed away?" asked Allah. A day,' he replied, 'or part of a day. "No,' said Allah, 'Surely you have stayed away a hundred years. Yet look at your food and drink; they have not rotted. And look at your ass. We will make you a sign to mankind. And look at the bones (and see how we revive them and clothe them with flesh.' And when it had all become manifest to him, he said: 'I know now that Allah has power over all thing

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ
جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ

2:260 And when Ibrahim said: "Show me, Lord, how you raise the dead,' He replied: "Have you no faith?' 'Yes,' said Ibrahim, but I wish to reassure my heart.' "Take four birds,' said He, draw

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them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them. They will come swiftly to you. Know that Allah is Mighty and Wise.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ
مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

2:261 They that give their wealth for the cause of Allah are like a grain of corn which brings forth seven ears, each bearing a hundred grains. Allah gives abundance to whom He will; He is Munificent and All-knowing.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ
لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:262 Those that spend their wealth for the cause of Allah and do not follow their spending with taunts and insults shall

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be rewarded by their Lord; they shall have nothing to fear or to regret.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ
صَّدَقَةٍ يَتَّبِعُهَا أَذَى ۚ وَاللَّهُ غَنِيٌّ حَلِيمٌ

2:263 A kind word and forgiveness are better than charity followed by injury. Allah is Self-sufficient and Indulgent.

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

2:264 O believers, do not mar your almsgiving with taunts and mischief-making, like him who spends his wealth for the sake of ostentation and believes neither in Allah nor in the Last Day. Such a man is like a smooth rock covered with earth: a shower falls upon it and leaves it hard and bare. They

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shall gain nothing from their works.
Allah does not guide the unbelievers.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَنْثِيًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ
بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن
لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

2:265 But those that give away their wealth
from a desire to please Allah and
to reassure their own souls are like a
garden on a hill-side: if a shower falls
upon it, it yields up twice its normal
crop, and if no rain falls upon it, it is
watered by the dew. Allah takes
cognizance of all your actions

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أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

2:266 Would any one of you, being a man well-advanced in age with helpless children to support, wish to have a garden - a garden of palm-trees, vines and all manner of fruits, and watered by running streams-blasted and consumed by a fiery whirlwind? Thus Allah makes plain to you His revelations, so that you may give thought.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا
تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا
أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

2:267 O believers, spend of the wealth you have lawfully earned and of that which We have brought out of the earth for you; not worthless things which you

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yourselves would only reluctantly accept. Know that Allah is Self-sufficient and Glorious.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

2:268 Satan threatens you with poverty and orders you to commit what is indecent. But Allah promises you His forgiveness and His bounty. Allah is Munificent and All-knowing.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ

2:269 He gives wisdom to whom He will; and he that receives the gift of wisdom is rich indeed. Yet none except men of sense bear this in mind.

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وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ
اللَّهَ يَعْلَمُهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

2:270 Whatever you spend and whatever vows you make are known to Allah. The evil-doers shall have none to help them.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

2:271 To be charitable in public is good, but to give alms to the poor in private is better and will atone for some of yours sins. Allah has knowledge of all what you do.

SURAH 2:

"Al-Baqara"

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي
 مَن يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ ۚ وَمَا
 تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ
 خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

2:272 It is not for you to guide them. Allah gives guidance to whom He will. Whatever wealth you give shall rebound to your own advantage, provided that you give it for the love of Allah. And whatever wealth you give shall be paid back to you in full: you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا
 يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
 الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
 لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
 فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

2:273 (Charity) is for the poor who, being wholly preoccupied with fighting for the cause of Allah, cannot travel in the land (in quest of trading ventures). The ignorant take them for men of wealth on account of their being too proud to

SURAH 2:

"Al-Baqara"

beg). But you can recognize them by their look-they never importune men for alms. Whatever alms you give are known to Allah.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:274 Those that give alms by day and by night, in private and in public, shall be rewarded by their Lord. They have nothing to fear or to regret.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ
وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ
فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ
عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

2:275 Those who take usury shall rise up before Allah like men whom Satan has demented by his touch; for they claim that usury is like trading. But Allah has

SURAH 2:

"Al-Baqara"

permitted trading and forbidden usury. He that receives an admonition from his Lord and mends his ways may keep what he has already earned; his fate is in the hands of Allah. But he that pays no heed shall be among the people of the Fire and shall remain in it forever.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۚ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

2:276 Allah has laid His curse on usury and blessed almsgiving with increase. He bears no love for the ungrateful sinner.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:277 Those that have faith and do good works, attend to their prayers and pay the alms-tax, will be rewarded by their Lord and will have nothing to fear or to regret.

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

2:278 O believers, have fear of Allah and waive what is still due to you from usury,

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ
وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا
تُظْلَمُونَ وَلَا تَظْلَمُونَ

2:279 if your faith be true; or war shall be declared against you by Allah and His Apostle. If you repent, you may retain your principal, wronging none (with an increase) without being wronged (by suffering a loss).

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

2:280 If your debtor be in straits, grant him a delay until he can discharge his debt; but if you waive the sum as alms, it will be better for you, if you but knew it.

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"Al-Baqara"

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ
تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

2:281 Fear the day when you shall all return to Allah; when every soul shall be requited according to its deserts. None shall be wronged.

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"Al-Baqara"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ
مُّسَمًّى فَاصْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ
رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ
هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِّجَالِكُمْ ۖ فَإِنْ لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَاتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ
تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا
يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ
أَفْضَلُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا
تُرْتَابُوا ۖ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ
كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ
وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ

SURAH 2:**"Al-Baqara"**

2:282 O believers, when you contract a debt for a fixed period, put it in writing. Let a scribe write it down for you with fairness; no scribe should refuse to write as Allah has taught him. Therefore, let him write; and let the debtor dictate, fearing Allah, his Lord, and not diminishing the sum he owes. If the debtor be a feebleminded or ignorant person, or one who cannot dictate, let his guardian dictate for him in fairness. Call in two male witnesses from among you, but if two men cannot be found, then one man and two women whom you judge fit to act as witnesses; so that if either of them forget, the other will remember. Witnesses must not refuse to give evidence if called upon to do so. So do not fail to put your debts in writing, be they small or big, together with the date of payment. This is more just in the sight of Allah; it ensures accuracy in testifying and is the best way to remove all doubt. But if the transaction in hand be a bargain concluded on the spot, it is no offence for you if you do not commit it to writing. See that witnesses are present when you sell one another, and let no harm be done to either scribe or witness. If you harm them, you shall commit a transgression. Have fear of Allah. He

SURAH 2:

"Al-Baqara"

teaches you; He has knowledge of all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ
مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي
أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا
الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ

2:283 If you are travelling the road and a scribe cannot be found, then let pledges be taken. If anyone of you entrusts another with a pledge, let the trustee restore the pledge to its owner; and let him fear Allah, his Lord. You shall not withhold testimony. He that withholds it will have a sinful heart. Allah has knowledge of all your actions.

SURAH 2:

"Al-Baqara"

لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ
 وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يُحَاسِبْكُمْ
 بِهٖ ٱللّٰهُ ۖ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۚ
 وَٱللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

2:284 To Allah belongs all that the heavens and the earth contain. Whether you reveal your thoughts or hide them, Allah will bring you to account for them. He will forgive whom He will and punish whom He pleases; He has power over all things.

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ
 وَٱلْمُؤْمِنُوْنَ ۚ كُلُّ اٰمَنَ بِٱللّٰهِ وَمَلَائِكَتِهٖ وَكُتُبِهٖ
 وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۚ وَقَالُوْا
 سَمِعْنَا وَاَطَعْنَا ۚ غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ

2:285 The Apostle believes in what has been revealed to him by his Lord, and so do the faithful. They all believe in Allah and His angels, His books, and His apostles: We discriminate against none of His apostles. They say: "We hear and obey. Grant us your forgiveness, Lord; to You we shall all return.

SURAH 2:

"Al-Baqara"

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
 كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا
 إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
 اِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا
 وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
 وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ

2:286 Allah does not charge a soul with more than it can bear. It shall be requited for whatever good and whatever evil it has done. Lord, do not be angry with us if we forget or lapse into error. Lord, do not lay on us the burden you laid on those before us. Lord, do not charge us with more than we can bear. Pardon us, forgive us our sins, and have mercy upon us. You alone are our Protector. Give us victory over the unbelievers.'

SURAH 3:

"Al Imran"

*In the Name of Allah, the Compassionate,
the Merciful*

الم

3:1 **A**lif lam mim.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

3:2 Allah! There is no god but Him, the Living, the Ever-existent One.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

3:3 He has revealed to you the Book with the truth, confirming what preceded it; and He has already revealed the Torah and the Gospel

مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

3:4 for the guidance of men, and the distinction between right and wrong.

SURAH 3:

"Al Imran"

Those that deny Allah's revelations shall be sternly punished; Allah is Mighty and capable of punishment.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ

3:5 Nothing on earth or in heaven is hidden from Him.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

3:6 It is He who shapes you in your mothers' wombs as He pleases. There is no god but Him, the Mighty, the Wise.

SURAH 3:

"Al Imran"

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
 مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ق وَمَا يَعْلَمُ
 تَأْوِيلَهُ إِلَّا اللَّهُ ق وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
 آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ق وَمَا يَذَّكَّرُ إِلَّا أُولُو
 الْأَلْبَابِ

3:7 It is He who has revealed to you the Book. Some of its verses are precise in meaning – they are the foundation of the Book – and others allegorical. Those whose hearts are infected with disbelief follow the allegorical part, so as to create dissension and to interpret it. But no one knows its interpretation except Allah. Those who are well-grounded in knowledge say: 'We believe in it: it is all from our Lord. But only the wise take heed.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
 لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

3:8 Lord, do not cause our hearts to go astray after You have guided us. Grant

SURAH 3:

"Al Imran"

us Your own mercy; You are the
munificent Giver.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

3:9 Lord, You will surely gather all mankind
before You upon a day that will
indubitably come. Allah will not break
His promise.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ
الْقَائِمُونَ

3:10 Those who disbelieve, neither their
riches nor their children shall in the
least save them from Allah. They shall
become the fuel of Fire.

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كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ
شَدِيدُ الْعِقَابِ

3:11 Like them, Pharaoh's people and those before them denied Our revelations; therefore Allah smote them in their sinfulness. Allah is stern in retribution.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ
إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ

3:12 Say to the unbelievers: 'You shall be discomfited and driven into Hell - an evil resting - place!'

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ
تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَهُمْ رَأْيَ الْعَيْنِ ۖ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن
يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

3:13 Indeed, there was a sign for you in the two armies which met on the battlefield.' One was fighting for the

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cause of Allah, the other a host of unbelievers. The faithful saw with their very eyes that they were twice their own number. But Allah strengthens with His aid whom He will. Surely in that there was a lesson for the discerning.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ
مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

3:14 Men are tempted by the lure of women and offspring, of hoarded treasures of gold and silver, of splendid horses, cattle, and plantations. These are the comforts of this life, but far better is the return to Allah.

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قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ دَلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا
عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ
اللَّهِ ۗ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ

3:15 Say: "Shall I tell of better things than these, with which the righteous shall be rewarded by their Lord? Theirs shall be gardens watered by running streams, where they shall dwell forever: wives freed from impurity, and grace from Allah.' Allah is watching over His servants:

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

3:16 those who say: 'Lord, we believe in You: forgive us our sins and keep us from the torment of Fire';

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الصَّابِرِينَ وَالصَّادِقِينَ وَالْفَانِتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

3:17 who are steadfast, sincere, obedient, and charitable; and who implore forgiveness at break of day.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ

3:18 Allah bears witness that there is no god but Him, and so do the angels and men of learning. He is the Executor of Justice, the Only God, the Mighty, the Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا
اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

3:19 The only true faith in Allah's sight is Islam. Those to whom the Book was

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given disagreed among themselves only after knowledge had been given them out of envy among themselves. He that denies Allah's revelations should know that He is swift in reckoning.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
وَمَنْ اتَّبَعَنِي فَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ
وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا
وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ

3:20 If they argue with you, say: 'I have surrendered myself to Allah and so have those that follow me.' To those who have received the Book and to the ignorant, say: 'Will you surrender yourselves to Allah?' If they become Muslims, they shall be rightly guided; if they give no heed, then your only duty is to warn them. Allah is watching over all His servants.

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إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

3:21 Those that deny Allah's revelations and slay the prophets unjustly and kill the men who preach fair dealing - warn them of a woeful scourge.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ

3:22 Their works shall come to nothing in this world and in the next, and there shall be none to help them.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

3:23 Have you not considered those who have received a portion of the Book? When they are called on to accept the judgement of Allah's Book, some turn their backs and pay no heed.

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ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا
 أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا
 يَفْتَرُونَ

3:24 For they declare: 'The Fire will not touch us except for a certain number of days.' In their religion, they are deceived by their own lies.

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
 وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

3:25 What will they do when We gather them all together upon a day which is sure to come, when every soul will be given what it has earned with no injustice?

1. In the battle of Badr.

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قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ
تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ
وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

3:26 Say: 'Lord, Sovereign of all sovereignty. You bestow sovereignty on whom You will, and take it away from whom You please; You exalt whomever You will and abase whomever You please. In your hand lies all that is good; You have power over all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي
اللَّيْلِ ۚ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ۚ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ
حِسَابٍ

3:27 You cause the night to pass into the day, and the day into the night; You bring forth the living from the dead and the dead from the living. You give without stint to whom You will.'

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لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ ۖ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ
اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ الْمَصِيرُ

3:28 Let believers not make friends with infidels in preference to the faithful - he that does this has no connection with Allah unless you guard yourselves against them. Allah admonishes you to fear Him: for to Him you shall all return.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ
تُبْدُوهُ يَعْلَمُهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

3:29 Say: 'Whether you hide what is in your hearts or re-veal it, it is known to Allah. He knows all that the heavens and earth contain and has power over all things.

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يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ
مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ
أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ وَيُحَذِّرُكُمُ
اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

3:30 The day will surely come when each soul will be confronted with whatever good it has done. As for its evil deeds, it will wish they were a long way off. Allah admonishes you to fear Him. He is compassionate towards His servants.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ
غَفُورٌ رَحِيمٌ

3:31 Say: 'If you love Allah, follow me. Allah will love you and forgive your sins. Allah is Forgiving and Merciful.'

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قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا
فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

3:32 Say: "Obey Allah and the Apostle." If they give no head, then, truly, Allah does not love the unbelievers.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ
إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

3:33 Allah chose Adam and Nuh, Ibrahim's descendants and the descendants of Imran above all His creatures.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ

3:34 They were the offspring of one another. Allah is Hearing, Knowing.

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

3:35 (Remember when the wife of Imran said: 'Lord, I dedicate to your service that which is in my womb. Accept it from me. You alone hear all and know all.'

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ
كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

3:36 And when she was delivered of the child, she said: 'Lord, I have given birth to a daughter' - Allah well knew of what she was delivered: the male is not like the female 'and have called her Mariam. Protect her and all her descendants from Satan, the Accursed One.'

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فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا
 حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
 الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى
 لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ
 يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

3:37 Her Lord graciously accepted her. He made her grow a goodly child and entrusted her to the care of Zakariyya. Whenever Zakariyya visited her in the Shrine, he found that she had food with her. "Mariam," he said, 'where is this food from? 'It is from Allah,' she answered. "Allah gives without limit to whom He will.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ
 لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

3:38 Thereupon, Zakariyya prayed to his Lord, saying: "Lord, grant me upright descendants. You hear all prayers.'

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فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي
 الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا
 بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ
 الصَّالِحِينَ

3:39 And as he stood praying in the Shrine, the angels called out to him, saying: "Allah bids you rejoice in the birth of Yahya, who shall confirm the Word of Allah. He shall be princely and chaste, a prophet and a righteous man.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ
 بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ
 يَفْعَلُ مَا يَشَاءُ

3:40 Lord,' said Zakariyya, 'how shall I have a son when I am now overtaken by old age and my wife is barren?' "Such is the will of Allah,' He replied. 'He does what He pleases.

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قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَاءِ

3:41 'Lord,' said he, 'vouchsafe me a sign.'
'For three days and three nights,' He
replied, 'You shall not speak to any
man except by signs. Remember your
Lord always :give glory to Him morning
and evening.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ
اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ

3:42 And remember) when the angels said
to Mariam: Allah has chosen you. He
has made you pure and exalted you
above all women.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي
مَعَ الرَّاكِعِينَ

3:43 Mariam, be obedient to your Lord; bow
down and worship with the
worshippers.

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ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُ أَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

3:44 This is an account of what is hidden. We reveal it to you. You were not present when they cast their pens (to see) which of them should have charge of Mariam, nor were you present when they argued about her.

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ
مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ
الْمُقَرَّبِينَ

3:45 The angels said to Mariam: "Allah bids you rejoice in a Word from Him. His name is al-Masih, Isa the son of Mariam. He shall be noble in this world and in the next, and shall be favoured by Allah.

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وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

3:46 He shall speak to men in his cradle and in the prime of manhood, and shall lead a righteous life.'

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

3:47 "Lord,' she said, "how can I bear a child when no man has touched me?" He replied: "Such is the will of Allah. He creates whom he will. When He decrees a thing, He need only say: "Be," and it is.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

3:48 He will instruct him in the Book and in wisdom, in the Torah and in the Gospel,

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وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ
 مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ
 الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ
 وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ
 بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
 فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ
 مُّؤْمِنِينَ

3:49 and send him forth as an apostle to the Children of Israel. He will say: "I bring you a sign from your Lord. From clay, I will make for you the likeness of a bird. I shall breathe into it and, by Allah's leave, it shall become a living bird. By Allah's leave, I shall give sight to the blind man, heal the leper, and raise the dead to life. I shall tell you what to eat and what to store up in your houses. Surely that will be a sign for you, if you are believers.

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وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ
وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ
بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

3:50 I come to confirm the Torah that has already been revealed and to make lawful to you some of the things you are forbidden. I bring you a sign from your Lord: therefore, fear Him and obey me.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ

3:51 Allah is my God and your God: therefore, serve Him. That is the straight path."

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۚ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

3:52 When Isa observed their disbelief, he said: "Who will be my supporters in the cause of Allah?" The disciples replied: "We are the supporters of Allah. We

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believe in Him. Bear witness that we have surrendered ourselves to Him.

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

3:53 Lord, we believe in Your revelations and follow your Apostle. Count us among Your witnesses.'

وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ
الْمَاكِرِينَ

3:54 They (the jews) schemed, and Allah schemed. Allah is the supreme schemer.

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إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ
 رَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
 وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى
 يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ
 بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

3:55 He said: 'Isa, I am about to cause your term on earth to end and lift you up to Me. I shall take you away from those who disbelieve and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return, and I shall judge your disputes.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا
 فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

3:56 As for those who disbelieved, they shall be sternly punished in this world and in the world to come: there shall be none to help them.

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وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

3:57 As for those that have faith and do good works, they shall be given their reward in full. Allah does not love the evil-doers.'

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ

3:58 That (which) We recite to you is revelation and wise admonition.

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

3:59 Isa is like Adam in the sight of Allah. He created him (Adam) of dust and then said to him: "Be", and he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ

3:60 This is the truth from your Lord: therefore, do not doubt it.

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فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
 فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
 وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
 لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

3:61 To those that dispute with you concerning Isa after the knowledge you have received, say: 'Come, let us gather our sons and your sons, our wives and your wives, our people and your people. We will pray together and call down the curse of Allah on every liar.'

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ
 إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

3:62 This is the true account. There is no god but Allah. It is Allah who is the Mighty, the Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

3:63 If they give no heed to you, Allah knows the evil-doers.

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قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
 سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا
 نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
 مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
 مُسْلِمُونَ

3:64 Say: "People of the Book, let us come to an equitable agreement among us that we will worship none but Allah, that we will associate none with Him, and that we will not set up one another lords besides Him. If they refuse, say: 'Bear witness that we are Muslims.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
 إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ
 بَعْدِهِ أَفَلَا تَعْقِلُونَ

3:65 People of the Book, why do you argue about Ibrahim when both the Torah and the Gospel were not revealed till after him? Have you no sense?

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هَآ أَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلَمْ تُحَآجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

3:66 Indeed, you have argued about things of which you have some knowledge. Must you now argue about that of which you know nothing at all? Allah knows but you do not.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 Ibrahim was neither Jew nor Christian. He was an upright man, one who had surrendered himself to Allah. He was no polytheist.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

3:68 Surely the men who are nearest to Ibrahim are those who follow him; this

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Prophet, and the true believers. Allah is the guardian of the faithful.

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

3:69 Some of the People of the Book wish to mislead you; but they mislead none but themselves, though they may not perceive it.

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ

3:70 People of the Book! Why do you deny Allah's revelations when you know that they are true?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

3:71 People of the Book! Why do you confound the true with the false, and knowingly hide the truth?

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وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي
أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا
آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

3:72 Some of the People of the Book say to one another: "Believe in that which is revealed to the faithful in the morning and deny it in the evening, so that they may themselves abandon their faith.

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ
الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ
أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۖ قُلْ إِنَّ الْفَضْلَ بِيَدِ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ

3:73 Believe in none except those that follow your own religion. Say: "The only guidance is the guidance of Allah." (Do not believe that any one will get the like of that which you have been given. or that they will ever dispute with you in your Lord's presence. Say: 'Grace is in the hands of Allah: He bestows it on whom He will. He is Munificent and All-knowing.

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يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ

3:74 He is Merciful to whom He will. His grace is infinite.'

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَّهُ بِقِنطَارٍ
يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَّنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَلِكَ بِأَنَّهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى
اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

3:75 Among the People of the Book there are some who, if you trust them with a heap of gold, will return it to you intact; and there are others who, if you trust them with one dinar will not hand it back unless you demand it with importunity, for they say: 'We are not bound to keep faith with the non-Jewish Arabs. Thus, they deliberately say of Allah what is untrue.

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بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ

3:76 Indeed, those that keep faith and guard themselves against evil know that Allah loves the righteous.

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

3:77 Those that sell the covenant of Allah and their own oaths for a paltry price shall have no share in the world to come. Allah will neither speak to them, nor look at them, nor purify them on the Day of Resurrection. Theirs shall be a woeful punishment.

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وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُمْ
بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ
مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ

3:78 And there are some among them who twist their tongues when quoting the Book, so that you may think that what they say is from the Book, whereas it is not. They say: 'This is from Allah,' whereas it is not. Thus they knowingly ascribe a falsehood to Allah.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا
لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا
كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

3:79 No mortal to whom Allah has given the Book and whom He has endowed with judgement and prophethood would say to men: 'Worship me instead of Allah.' But rather: "Be devoted servants of Allah, for you have taught the Book and you have studied."

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

3:80 Nor would he enjoin you to serve the angels and the prophets as your gods; for would he enjoin you to be unbelievers after you have surrendered yourselves to Allah?

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ
لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ
فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

3:81 And remember) when Allah made His covenant with the Prophets, (He said): "Here are the Books and the wisdom which I have given you. An apostle will come forth to confirm them. Believe in him and help him. Will you affirm this and accept the burden I have laid on you in these terms? They replied: "We will affirm it." "Then bear witness," He said, 'and I will bear witness with you.

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فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ

3:82 He that hereafter rebels is a transgressor.'

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ
فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ

3:83 Are they seeking a religion other than Allah's, when every soul in heaven and earth has submitted to Him, willingly or by compulsion? To Him they shall all return.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا
أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ

3:84 Say: 'We believe in Allah and what is revealed to us: in that which was

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revealed to Ibrahim and Ismail, to Isa and Yaqub and the tribes; and in that which their Lord gave Musa and Isa and the prophets. We discriminate against none of them. To Him We have surrendered ourselves.'

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

3:85 He that chooses a religion other than Islam, it will not be accepted from him, and in the world to come he will be one of the lost.

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

3:86 How will Allah guide those who lapse into unbelief after embracing the faith and acknowledging the Apostle as true, and after receiving clear proofs? Allah does not guide the evil-doers.

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أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

3:87 Their reward shall be the curse of Allah, the angels, and all men:

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ

3:88 Under it they shall abide forever. Their punishment shall not be lightened, nor shall they be reprieved;

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

3:89 Except those who afterwards repent and mend their ways, for Allah is Forgiving and Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ اِزْدَادُوا
كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ

3:90 But those that disbelieve after accepting the true faith 3:90 and grow

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in unbelief, their repentance shall not be accepted. These are the truly erring ones.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ
يُغْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا وَلَوْ
افْتَدَى بِهِ^{قُلْ} أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
نَاصِرِينَ

3:91 As for those that disbelieve and die unbelievers, no ransom shall be accepted from them: although it be as much gold as would fill the entire earth. They shall be sternly punished, and none shall help them.

Historic Background

Surah Ali 'Imran

Ayahs 200 Revelation Place
Madinah

Name

This Surah takes its name from v.33. Al-i-Imran, like the names of many other surahs, is merely a name to distinguish it from other surahs and does not imply that the family of Imran has been discussed in it.

The Period of Revelation

This Surah consists of four discourses:

The first discourse (vv. 1-32) was probably revealed soon after the Battle of Badr.

The second discourse (vv. 33-63) was revealed in 9 A. H. on the occasion of the visit of the deputation from the Christians of Najran.

The third discourse (vv. 64-120) appears to have been revealed immediately after the first one.

The fourth discourse (vv. 121-200) was revealed after the Battle of Uhd.

Subject

Though these discourses were revealed at different periods and on different occasions, they are so inter-linked and so inter-connected with regard to their aim, object and central theme that they make together one continuous whole. This Surah has been especially addressed to two groups--the people of the Book (the Jews and the Christians) and the followers of Muhammad (may Allah bless him and grant him peace)).The message has been extended to the Jews and the Christians in continuation of the invitation in Al-Baqarah, in which they have been admonished for their erroneous beliefs and evil morals and advised to accept, as a remedy, the Truth of the Quran. They have been told here that Muhammad (Allah's peace be, upon him) taught the same right way of life that had been preached by their own Prophets; that it alone was the Right Way, the way of Allah; hence any deviation from it will be wrong even according to their own Scriptures.The second group, the Muslims, who had been declared to be the best Community in Al-Baqarah and appointed torch-bearers of the Truth and entrusted with the responsibility of reforming the world, have been given additional instructions in

continuation of those given in the preceding Surah. The Muslims have been warned to learn a lesson from the religious and moral degeneration of the former communities and to refrain from treading in their footsteps. Instructions have also been given about the reformatory work they had to perform. Besides this, they have been taught how to deal with the people of the Book and the hypocrites who were putting different kinds of hindrances in the way of Allah. Above all, they have been warned to guard against those weaknesses which had come to the surface in the Battle Uhd.

Background

The following is the background of the Surah: The Believers had met with all sorts of trials and hardships about which they had been forewarned in Al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic Movement. Signs of threatening storms had begun to appear on all sides and the Muslims were in a perpetual state of fear and anxiety. It looked as if the whole Arabian world around the tiny state of Al-Madinah - which was no more than a village state at that time

was bent upon blotting out its very existence. This state of war was also adversely affecting its economy, which had already been badly disturbed by the influx of the Muslim refugees from Makkah. Then there was the disturbing problem of the Jewish clans who lived in the suburbs of Al-Madinah. They were discarding the treaties of alliance they had made with after his migration from Makkah. So much so that on the occasion of the Battle of Badr, these people of the Book sympathized with the evil aims of the idolaters, in spite of the fact that their fundamental articles of the Faith - Oneness of Allah, Prophethood, Life-after-death -- were the same as those of the Muslims. After the Battle of Badr, they openly began to incite the Quraish and other Arab clans to wreak their vengeance on the Muslims. Thus those Jewish clans set aside their centuries-old friendly and neighborly relations with the people of Al-Madinah. At last when their mischievous actions and breaches of treaties became unbearable attacked the Bani-Qainu-qa'a, the most mischievous of all the other Jewish clans who had conspired with the hypocrites of Al-Madinah and the idolatrous Arab clans to encircle the Believers on all sides. The magnitude of the peril might be judged from the fact that even the life of himself was always in danger. Therefore his Companions

slept in their armors during that period and kept watch at night to guard against any sudden attack, and whenever happened to be out of sight even for a short while, they would at once set out in search of him. This incitement by the Jews added fuel to the fire which was burning in the hearts of the Quraish and they began to make preparations to avenge the defeat they had suffered at Badr. A year after this an army of 3,000 strong marched out of Makkah to invade Al-Madinah and a battle took place at the foot of Mount Uhd. Came out of Al-Madinah with one thousand men to meet the enemy. While they were marching to the battle-field, three hundred hypocrites deserted the army and returned to Al-Madinah, but there still remained a small band of hypocrites among the seven hundred who accompanied. They played their part and did their worst to create mischief and chaos in the ranks of the Believers during the Battle. This was the first clear indication of the fact that within the fold of the Muslim Community there was quite a large number of saboteurs

who were always ready to conspire with the external enemies to harm their own brethren. Though the devices of the hypocrites had played a great part in the set-back at Uhd, the weaknesses of the Muslims

themselves contributed no less to it. And it was but natural that the Muslims should show signs of moral weakness for they were a new community which had only recently been formed on a new ideology and had not as yet got a thorough moral training. Naturally in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed review of the Battle of Uhd was needed to warn the Muslims of their shortcomings and to issue instructions for their reform. It should also be noted that this review of the Battle is quite different from the reviews that are usually made by generals on similar occasions

Subject: Guidance

This Surah is the sequel to Al-Baqarah and the invitation therein is continued to the people of the Book. In Al-Baqarah the Jews were pointedly invited to accept the Guidance and in this Surah the Christians have particularly been admonished to give up their erroneous beliefs and accept the Guidance of the Quran.

At the same time, the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations and spread the Divine Guidance.

Topics and their Interconnection:

In these introductory verses, the fundamental truths about Allah, Revelation and Life-after-death have been reiterated to serve as fitting preliminaries, leading to the main topics discussed in the Surah. **1 - 32** This discourse is particularly addressed to the Christians and invites them to accept Islam. It clears Jesus and his mother not only from the stigma maliciously set upon them by the Jews, but also refutes the erroneous Christian creed of the Divinity of Jesus which had been formulated because of his miraculous birth. For this purpose the instances of John the Baptist to a barren woman and an extremely aged man, and that of Adam without father or mother have been cited to show that there is nothing in the birth of Jesus without a father to entitle him to Divinity. **33 - 65**. In these verses the people of the Book, the Jews, have been invited to give up their sinister ways and accept the divine Guidance. At the same time the Muslims have been warned to be on their guard against their malicious intentions, erroneous ways and absurd objections.

66 - 101 The Muslims have been instructed to learn lessons from the history of the people of the Book and also to guard themselves against their machinations, and to prepare and train themselves to establish virtue and

eradicate evil. **102 - 120** In this portion, a review of the Battle of Uhd has been made to teach and reassure the Muslims that the machinations of their enemies could do them no harm, if they would practice restraint and fortitude and have fear of Allah. It has been pointed out that the set-back they had suffered was due to the lack of some moral qualities and the existence of some evils. As the main cause of the defeat was the greed of the archers guarding the pass, the taking of interest has been prohibited to eradicate part of this evil (greed). **121 - 175** The main theme of the verses **109 - 120** has been resumed to reassure and encourage the Muslims against the dangerous plots of their enemies. **175 - 189** This is the conclusion of the Surah and is not directly connected with the verses immediately preceding it but with the theme of the Surah as a whole. **190 - 200**