

تُلَكَ الرُّسُلُ					
فَضَلَّنَا بَعْضُهُمْ عَلَى بَعْضٍ					
others.	over	some of them	We (have) preferred	These (are) the Messengers	
some of them	and He raised	Allah spoke,	(were those with) whom	Among them	
دَرَجَتٌ وَاتَّيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَ					
the clear proofs	(of) Maryam,	son	Isa,	And We gave	(in) degrees.
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him	
مَا أُقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا					
[what]	after	(came) after them,	those who	(would have) not fought each other	
(are some) who	[so] of them	they differed,	[And] but	the clear proofs.	came to them
Allah (had) willed	And if	denied.	(are some) who	and of them	believed
مَا أُقْتَلُوا وَلَكِنَ اللَّهُ يَعْلَمُ مَا يُرِيدُ					
He intends.	what	does	Allah	[and] but	they (would have) not fought each other,
عَلَيْهَا الَّذِينَ أَمْوَأُوا أَنْفُقُوا مِمَّا سَرَّأْنَا لَهُمْ					
We (have) provided you,	of what	Spend	believe[d]!	who	O you
					253
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْيَعُ فِيهِ وَلَا خَلَةٌ					
friendship	and no	in it	bargaining	no	a Day
					comes
					that
					before
وَلَا شَفَاعَةٌ وَالْكُفَّارُ هُمْ الظَّالِمُونَ					
Allah -	254	(are) the wrongdoers.	they	And the deniers -	intercession.
					and no
لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُومُ					
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except	God
					(there is) no
تَأْخِرَةٌ سَنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي					
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not	slumber
					overtakes Him
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يُشَفِّعُ					
can intercede	(is) the one who	Who	the earth.	(is) in	and what(ever)
					the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا					
and what	(is) before them	what	He knows	by His permission?	except with Him

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth and the guarding of both of them does not tire Him. And He is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the **One Who** - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

وَلَا	يُحِيطُونَ	بِشَّئِيرٍ مِّنْ عِلْمِهِ	إِلَّا	خَلَفُهُمْ دُجْجًا
except	His Knowledge	of	anything	they encompass And not (is) behind them.
وَلَا	شَاءَ وَسَعَ كُرْسِيَّةُ السَّمَاوَاتِ وَالْأَرْضَ	وَلَا	بِمَا	يُودُّهُمْ
And not	and the earth.	(to) the heavens	His Throne	Extends He willed. [of] what
وَلَا	عَظِيمٌ	الْعَالِيُّ وَهُوَ حَفَظُهُمَا	وَلَا	يُودُّهُمْ
the Most Great.	(is) the Most High,	And He	(the) guarding of both of them.	tires Him
وَلَا	أَكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ	وَلَا	رَسُولُهُ	يُودُّهُمْ
has become distinct	Surely	the religion.	in compulsion	(There is) no 255
وَلَا	يَكْفُرُ بِالْأَطْغَوْتِ	وَلَا	الْمُؤْمِنُ مِنَ الْغَيْرِ	وَلَا
in false deities	disbelieves	Then whoever	the wrong.	from the right (path)
وَلَا	فَقَدْ أَسْتَمَسَكَ بِالْعُرْوَةِ الْوُثْقَى	وَلَا	يُؤْمِنُ بِاللهِ	وَلَا
[the] firm,	the handhold -	he grasped	then surely	in Allah,
وَلَا	لَهَا طَرِيقٌ	وَلَا	لَهُ أَنْفَصَامٌ	وَلَا
Allah	256	All-Knowing.	(is) All-Hearing,	And Allah [for it]. (which will) not break
وَلَا	مِنْ مَنْ يُخْرِجُهُمْ أَمْنًا	وَلَا	الَّذِينَ	وَلَا
from	He brings them out	believe[d].	(of) those who	(is the) Protecting Guardian
وَلَا	أَوْلَيْهِمْ كَفَرُوا	وَلَا	إِلَى التُّورَةِ وَالْإِنْجِيلِ	وَلَا
their guardians	disbelieve(d)	And those who	[the] light.	towards [the] darkness
وَلَا	مِنْ النُّورِ إِلَى الظُّلْمَةِ	وَلَا	يُخْرِجُهُمْ	وَلَا
[the] darkness.	towards	the light	from	they bring them out (are) the evil ones,
وَلَا	خَلِدُونَ فِيهَا هُمْ أَصْحَابُ النَّارِ	وَلَا	أُولَئِكَ	وَلَا
will abide forever.	in it	they	(of) the Fire,	(are the) companions Those
وَلَا	أَبْرَاهِيمَ حَاجَ إِلَيْهِ الَّذِي	وَلَا	أَلَمْ تَرَ	وَلَا
concerning	(with) Ibrahim	argued	the one who	[towards] you see Did not
وَلَا	رَأَيْتَهُمْ إِذْ قَالَ إِبْرَاهِيمَ إِذْ أَتَهُ اللَّهُ الْمُلْكَ	وَلَا	أَنْ	وَلَا
"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him because his Lord,
وَلَا	أَحْيَ يُحْيِي وَبَيْتُ لَهُمْ قَالَ أَنَا أَحْيِ	وَلَا	الَّذِي	وَلَا
give life	"I	He said,	and causes death."	grants life (is) the One Who
وَلَا	يَأْتِي بِالشَّمْسِ قَالَ إِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِي	وَلَا	وَأَمِيتُ	وَلَا
the sun	brings up	Allah	"[Then] indeed	Ibrahim.

فَبِهِتَ					
So became dumbfounded	the west."	from	it	so you bring	the east, from
the people	guide	(does) not	and Allah	disbelieved,	the one who
a township,	by	passed	like the one who	Or	258 (who are) [the] wrongdoers.
(will) bring to life	"How	He said,	its roofs.	on	(had) overturned and it
مِائَةً	لَهُنَّا	فَأَمَاهَ اللَّهُ	فَأَمَاهَ اللَّهُ	فَأَمَاهَ اللَّهُ	فَأَمَاهَ اللَّهُ
(for) a hundred	Then Allah caused him to die	its death?"	after	Allah	this (town)
عَامِرٌ	ثُمَّ	بَعْشَطٍ	قَالَ	كُمْ	لَبِشَتْ
He said,	(have) you remained?"	"How long	He said,	He raised him.	then year(s),
لَبِشَتْ	يَوْمًا	أَوْ بَعْضٍ	يَوْمًا	قَالَ	بُلْ
you (have) remained	"Nay,	He said,	(of) a day."	a part	or (for) a day
مِائَةً	عَامِرٌ	فَانْظُرْ	إِلَى	طَعَامَكَ	وَشَرَابِكَ
(they did) not	and your drink,	your food	at	Then look	year(s).
بَلْ	لَهُنَّا	وَلَنْجَعَلَكَ	إِلَى	حِمَارَكَ	وَلَنْجَعَلَكَ
a sign	and We will make you	your donkey,	at	and look	change with time,
لَهُنَّا	وَانْظُرْ	إِلَى	الْعِظَامِ	كَيْفَ	نُشَرُّهَا
We raise them,	how	the bones	at	And look	for the people.
ثُمَّ	نَجْسُوهَا	لَحْمًا	فَلَمَّا	تَبَيَّنَ	لَهُ لَا
he said,	to him,	became clear	Then when	(with) flesh."	We cover them
وَادِ	أَعْلَمُ	أَنَّ اللَّهَ عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	وَادِ
And when	259	All-Powerful."	thing	every	(is) on
إِبْرَاهِيمُ	رَبِّ	أَسْمَاني	كَيْفَ	تُحْيِ	الْمَوْتِ
(to) the dead."	You give life	how	show me	"My Lord	Ibrahim,
قَالَ	أَوْلَمْ	تُؤْمِنُ	قَالَ	بَلِ	وَلَكِنْ لَيَضَمِّنَ قَدِيرٌ
my heart."	to satisfy	[and] but	"Yes	He said,	you believed?"
ثُمَّ	فَخُذْ	أَرْبَاعَةً	مِنَ الطَّيْرِ	فَصُرْهُنَّ	إِلَيْكَ
then	towards you,	and incline them	the birds	of	four

from the east, so you bring it up from the west." So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, "How will Allah bring this (town) to life after its death?" Then Allah caused him to die for one hundred years and then revived him. He asked, "How long have you remained?" He said, "I remained for a day or part of a day." He said, "Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh." Then when it became clear to him, he said, "I know that Allah has power over everything."

260. And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

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

^{٢٥} 261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

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

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

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اجْعَلْ	عَلَى	كُلِّ	جَبَلٍ	مِنْهُنَّ	جُزًّا	شَمَّ	ادْعُهُنَّ
call them,	then	a portion of them;	hill	each	on	put	
يَاٰتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ		
All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you	
مَثُلُّ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي	سَبِيلٍ	ع	٢٦٠
(the) way	in	their wealth	spend	(of) those who	Example		260
اللَّهُ كَشَلَ حَبَّةً	أَنْبَتَ	سَبْعَ	سَنَابِلَ	فِي	كُلِّ		
each	in	ears,	seven	which grows	a grain	(is) like	(of) Allah,
وَسُبْلَةً مَائَةً حَبَّةً	وَاللَّهُ يُصِيفُ	لِمَنْ	يَشَاءُ	وَاللَّهُ			
And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred	ear
وَاسِعٌ عَلِيمٌ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي			
in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,	
سَبِيلِ اللَّهِ شَمَّ لَا	يُنْبِعُونَ	مَا	أَنْفَقُوا				
they spend	what	they follow	not	then	(of) Allah	(the) way	
وَلَا أَذْلِي لَهُمْ أَجْرُهُمْ	عِنْدَ	سَارِبِهِمْ	مَّا				
their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity	
وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَنُونَ							
262	will grieve.	they	and not	on them	fear	and (there will be) no	
قَوْلٌ مَعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِنْ صَدَقَةٍ				
a charity	than	(are) better	and (seeking) forgiveness	kind	A word		
يَبْعَثُهَا أَذْلِي	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ	٢٦٣	يَا إِيَّاهَا		
O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]	
الَّذِينَ أَمْسَوْا لَا	نُبْطَلُوا	صَدَقَتُكُمْ	بِالْمِنْ				
with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who		
وَالَّذِي كَالَّذِي	يُنْفِقُ	مَالَهُ	رِءَاعَةَ	النَّاسِ			
(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,		
وَلَا يُؤْمِنْ بِاللَّهِ وَالْيَوْمَ الْآخِرُ	فَشَلَ	كَشَلٌ					
(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not	
صَفْوَانٌ عَلَيْهِ تُرَابٌ	فَاصَابَهُ	وَابِلٌ	فَتَرَكَهُ				
then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock		

كَسَبُوا	مِمَّا	شَيْءًا	عَلَى	يَقْدِرُونَ	لَا	صَدِّدًا
they (have) earned.	of what	anything	on	they have control	Not	bare.
وَمَثُلٌ	الْكُفَّارُ	الْقَوْمُ	يَهْدِي	لَا	وَاللهُ	۲۶۴
And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ	مَرْضَاتٍ	أَمْوَالُهُمْ	أَبْتَغَاهُمْ	يُفِقُّونَ	اللَّهُ	۲۶۵
(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَشْبِيَّتًا	أَصَابَاهَا	جَنَّةً	بِرْبُوَةً	مِنْ	كَشْلٍ	أَنْفُسِهِمْ
fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَبِلٌ	يُصِبُّهَا	ضَعْفَيْنِ	فَإِنْ	أُكَلَّهَا	فَاتَّ	لَمْ
fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَبِلٌ	بَصِيرٌ	يَعْمَلُونَ	بِهَا	لَهُمْ	فَكَلٌ	۲۶۶
265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيَوْدٌ	تَخْيِيلٌ	لَهُمْ	لَهُ	جَنَّةً	أَحَدُكُمْ	أَنْ تَكُونَ
date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٌ	فِيهَا	الْأَنْهَرُ	لَهُ	فِيهَا	تَجْرِي	مِنْ
of	in it	for him	the rivers,	underneath it	[from]	flowing
كُلٌّ	ذُرَيْدَةً	الثَّرَاثُ	وَأَصَابَهُ	الْكَبِيرُ	وَلَهُ	فَاصَابَهُ
children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
صَعْفَاءُ	كُلِّ	كُلِّ	فَاصَابَهُ	فِيهِ	نَارٍ	فَاحْتَرَقَ
Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ	تَسْتَكْرُونَ	۲۶۷	عَلَيْكُمْ
266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ	مَا	كَسَبْتُمْ	أَنْفَقُوا	مِنْ	طَبِيتَ	أَعْصَمُوا
you have earned	that	(the) good things	from	Spend	believe[d]!	O you
وَمِمَّا	وَلَا	لَكُمْ	أَخْرَجْنَا	لَكُمْ	مِنَ الْأَرْضِ	تَبَيَّمُوا
aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْحَيْثُ	إِلَّا	أَنْ	مِنْهُ	تُسْقِفُونَ	وَلَسْتُمْ	بِاَخْذِيْهِ
[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْصِمُوا	عَنِّي	فِيهِ	وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِّي	حَمِيدٌ
Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

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

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

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

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

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

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And He will remove your evil deeds. And Allah is All-Aware of what you do.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

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

الشیطان يعذكم الفقر ویامرکم بالفحشاء						٢٦٨
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267	
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah	
(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing,	
he is granted	then certainly	[the] wisdom,	is granted	and whoever	He wills,	
٢٦٩	those of understanding.	except	remembers	And none	abundant.	good
وَمَا أَنفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذْرَتُمْ مِنْ نَذْرٍ						
vow(s),	of	you vow	or	(your) expenditures	(out) of	you spend
فَإِنَّ اللَّهَ يَعْلَمُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ						
270	helpers.	any	for the wrongdoers	and not	knows it,	Allah then indeed,
إِنْ تُبُدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ وَإِنْ تُخْفُوهَا وَنُؤْنِثُوهَا						
and give it	you keep it secret	But if	it (is).	then good	the charities	you disclose If
الْفُقَرَاءُ قَهْوَ حَيْرَ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ						
[of]	from you	And He will remove	for you.	(is) better	then it	(to) the poor,
٢٧١	(is) All-Aware.	you do	with what	And Allah	your evil deeds.	
لَيْسَ عَلَيْكَ هُدُّهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ						
whom	guides	Allah	[and] but	(is) their guidance	on you	Not
وَمَا تُشْأَطُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسٌ كُمْ وَمَا						
and not	then it is for yourself,	good	of	you spend	And whatever	He wills.
تُسْقِفُونَ إِلَّا ابْتِغَاءَ وَجْهَ اللَّهِ وَمَا تُسْقِفُونَ مِنْ						
of	you spend	And whatever	(the) face of Allah.	seeking	except	you spend
٢٧٢	be wronged.	(will) not	and you	to you	will be repaid in full	good,
خَيْرٍ يُوفَ إِلَيْكُمْ وَآتَتْمُ لَا تُظْلِمُونَ						
not	(of) Allah,	(the) way	in	are wrapped up	those who	For the poor,

يَحْسِبُهُمْ	فِي الْأَرْضِ	صَرْبًا	يَسْتَطِعُونَ
Think (about) them,	the earth.	in	(to) move about
الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	مَنْ
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,
تَعْرِفُهُمْ	لَا يَسْأَلُونَ	الْحَافِظُ	بِسَيِّهِمْ
you recognize them	They (do) not ask	by their mark.	the people
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	وَمَنْ	وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
And whatever you spend of good, indeed Allah knows it.	you spend	of	is) All-Knower.
عَلَيْهِمْ سَرَّا	أَمْوَالَهُمْ بِأَيْلِيلٍ وَالنَّهَارِ سِرَّا	أَلَّذِينَ يُفْقِدُونَ أَمْوَالَهُمْ بِأَيْلِيلٍ وَالنَّهَارِ سِرَّا	أَلَّذِينَ يُفْقِدُونَ أَمْوَالَهُمْ بِأَيْلِيلٍ وَالنَّهَارِ سِرَّا
and openly, secretly	spend	Those who	273
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ	أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ	فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ	فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ
fear and no	with	then for them	and openly,
عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ	يَحْزُنُونَ	أَلَّذِينَ يَحْزُنُونَ	أَلَّذِينَ يَحْزُنُونَ
on them and not	they	will grieve.	Those who consume
الرِّبَا لَا يَقُومُنَّ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَطَّهُ	إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَطَّهُ	يَحْزُنُونَ	274
not [the] usury	they can stand	they	consume
الشَّيْطَنُ مِنَ الْمُسْكِنِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّهَا الْبَيْعُ	ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّهَا الْبَيْعُ	ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّهَا الْبَيْعُ	ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّهَا الْبَيْعُ
the Shaitaan with	That (his) touch.	the Shaiteaan	the Day of Resurrection
مُثُلُ الرِّبَا وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ	وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ	وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ	except like the standing
but (has) forbidden	[the] trade	While Allah has permitted	of a person whom
الرِّبَا فِي الْأَيَّامِ	فِي الْأَيَّامِ	[the] usury."	Shaitaan has confounded
His Lord from	(the) admonition	comes to him	by his touch. That is
فَإِنْتَ هُنَّ فَلَهُ مَا سَلَفَ وَأَمْرَهُ إِلَى اللَّهِ	فَلَهُ مَا سَلَفَ وَأَمْرَهُ إِلَى اللَّهِ	فَلَهُ مَا سَلَفَ وَأَمْرَهُ إِلَى اللَّهِ	because they say, "Trade
Allah, (is) with and his case	(has) passed,	what then for him	is only like usury." While
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا	أَصْحَابُ النَّارِ هُمْ فِيهَا	and he refrained,	Allah has permitted
in it	(of) the Fire,	then those repeated	trade but has forbidden
وَلِلَّهِ الْحِلْدُونَ	يَسْتَحْقِقُ اللَّهُ الرِّبَا	and whoever	usury. Then whoever
and (gives) increase	the usury	will abide forever.	after receiving the
الصَّدَقَاتُ وَاللَّهُ لَا يُحِبُ كُلَّ كُفَّارٍ أَتَيْهُمْ	لَا يُحِبُ كُلَّ كُفَّارٍ أَتَيْهُمْ	will abide forever.	admonition from His
275			Lord refrains from it,
276	sinner.	ungrateful	then whatever has passed,
	every	love	his case is with Allah.
	(does) not	(for) the charities.	And those who repeat -
			they are the companions
			of the Fire; they will
			abide in it forever.

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

٢٧٤

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

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275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

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