

**A PRAGMATICS ANALYSIS OF DEIXIS IN SURAH  
AL-BAQARAH TRANSLATED BY ABDULLAH YUSUF ALI**

**THESIS**

**This thesis is submitted to fulfill  
the requirement for 'Sarjana' degree  
in English Study Program**



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Assalamu`alaikum wr.wb

Setelah mengadakan pemeriksaan dan perbaikan maka kami berpendapat bahwa skripsi saudara **IRAH KHOIRIYAH AZZAHRA** yang berjudul "**A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated By Abdullah Yusuf Ali**". Sudah dapat di ajukan dalam siding munaqosah.

Demikian permohonan ini kami ajukan, terima kasih.

Wa`alaikumsalam wr.wb

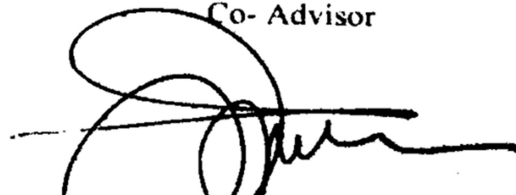
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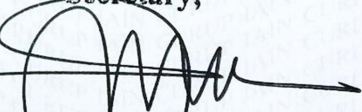
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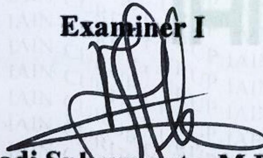
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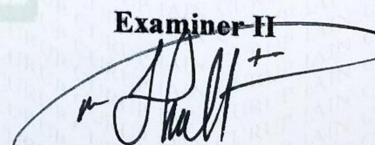
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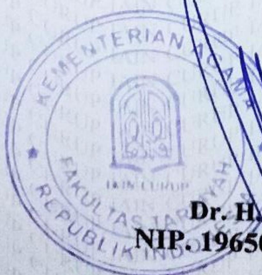
  
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## ABSTRACT

### **IRAH KHOIRIYAH AZZAHRA. 2019: “A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali”**

#### **Advisors :**

- **Leffi noviyenti, M.Pd**
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This is a descriptive qualitative research that explores about non-person deixis words in surah Al-Baqarah translated by Abdullah Yusuf Ali, which concern in context reference meaning of pragmatics analysis. The data of this research was taken from 222 verses that consist of non-person deixis. The technique of collecting data is document analysis that uses pragmatics analysis approach. The technique of analyzing data is by managing, reading the script, classifying the data, describing, and interpreting. Then checklist for instrument was built of Levinson's theory. The result of this research presents that 1) there are four types of non-person deixis used in surah Al-Baqarah translated by Abdullah Yusuf Ali namely place deixis, time deixis, social deixis, and discourse deixis. 2) There are 452 references of non-person deixis used in surah Al-Baqarah translated by Abdullah Yusuf Ali (the detail in chapter IV of this research). 3) There are context reference meaning in every deictic word in surah Al-Baqarah translated by Abdullah Yusuf Ali that analyzed. So that the readers should have deep understanding about the representation of pragmatics especially the non-person deixis to analyze the context reference meaning in Al-Qur'an English translation.

**Keywords:** *Pragmatics, Deixis, Al-Qur'an English Translation*

## DECLARATION OF OWNERSHIP

The writer sign below:

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State the thesis under the title “**A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated By Abdullah Yusuf Ali**”, is origin and never proposed to get scholarship in IAIN Curup. So, never do in other university.

This statement is truly, if the next day there is a mistake, the writer ready to g punishment or the other criticism from IAIN suitable the regulation.

Curup, July 2019

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## MOTTO AND DEDICATION

**“Push yourself, because no one else is going to do it for you”**

**“He is with you, wherever you may be; and Allah is seeing your deeds” (Al-Hadid: 4)**

**“Do the best you can until you know better. Then when you know better, do better.” -Maya Angelou**

***I dedicate this thesis to my truly hero and heroine in this life. My beloved father “M.Cartu” who is a super Dad in my whole live, and no one change him. This is one of the other things to prove that I am not just a little girl, because I want you proud of me. My lovely mother “Patimah” never forget to pray for me and touch my heart in everything. I realize that I can’t pay for those all. Then for IRFAMILY that is my brothers and my sisters, my nephews and my nieces.***

All beautiful girls of “CII” I love you so much Beka, Rindy, Sari and Ceu Ina. Thank you for all supports, and I believe that our struggles in different place will bring us the same happiness to be friends until jannah.

For all friends in “Halaqah Cinta” Mbak Tati, Veny, Umi, Eka, Ayu, Mesika, Bunga, Mbak Neni and Irna who lead me how to through this life better.

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Last but not least, this thesis I dedicate for my Alma mater and my future.

And for those who never give up in struggling.

## PREFACE

Praise be to Allah SWT that the writer has finally finished writing her thesis entitled “**A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali**”

This thesis is submitted as a part of a completion for undergraduate degree of strata 1 (S1) in English Study Program of The State Institute of Islamic Studies (IAIN) Curup. The writer realizes that this thesis is far from being perfect, thus, she really appreciates any suggestions and criticism for the betterment of the thesis.

Last but not least, the writer hopes that this thesis will be useful to those who are interested in the same field of the research.

Curup, Juli 2019  
The Writer,



**Irah Khoiriyah Azzahra**  
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I would like to express my sincere gratitude to the advisors Leffi Noviyenty, M.Pd as the main advisor and Sarwo Eddy, S.Pd.I., M.Pd as the co-advisor who have patiently supervised me in conducting the research. Their commitment has encouraged me in writing this thesis. My great thanks to Mr M. Azizullah Ilyas, S.ST., M.A as the informant of this research.

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Curup, Juli 2019  
The Writer,



**Irah Khoiriyah Azzahr:**  
**NIM. 15551020**

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# CHAPTER I

## INTRODUCTION

### A. Background of the Research

According to Levinson, pragmatics study is about the relation between language and context which the relations are relevant to the meaning and the structure of language<sup>1</sup>. The people know about meaning of the speaker utterance rather than meaning of a word or phrase that is used themselves from the speaker view and interpretation about the meaning of a person in a particular context and the influence of context to the statement from contextual point of view. There are many words that have different meaning, concept and reference. Some words have clear semantically meaning but no specific meaning pragmatically because the reference is not constant. For examples, some pronouns like *that, this, those, these*, or temporal terms such as *now, yesterday* or phrases cannot be defined the reference clearly.

Because there is some interpretation by the listeners or readers, it needs to be aware what the speaker means exactly. For understanding the meaning pragmatically, Yule divided the coverage of pragmatics into five elements those are presupposition, implicature, entailment, speech act, and deixis<sup>2</sup>. Therefore, deixis appears for this kind of problem. They are used to locate actions in a time

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<sup>1</sup> Levinson, *Pragmatics*, (New York: Cambridge University Press, 1983), p. 9

<sup>2</sup> George Yule, *Pragmatics*, (New York: Oxford University Press, 1996) p. 129

frame relative to the present. Deixis is a word which its referent always moves depending on the time and space of uttering the word. It is also stated that deixis is a part of pragmatics that has connection with certain word or sentence that changes because of the context. The meaning of words in utterance or written text can be known from its context.

The change of context in a sentence is often caused by the change of situation including personal, time and place.<sup>3</sup> The term deixis applies to the use of expressions in which the meaning can be traced directly to features of the act of utterance; when and where it takes place, and who is involved as speaker and as addresser. Deixis concerns the ways in which language encode features of the context of utterance or speech event, and thus also concerns ways in the interpretation of utterances on the analysis of that context on utterance.

Levinson states that deixis is the single obvious way in which the relationship between language and context is reflected in the structure of themselves. Levinson divided deixis theory into five types: person deixis, time deixis, place deixis, discourse deixis, and social deixis<sup>4</sup>. Person deixis are expression which refers to the speaker or the addressee of an utterance. Person deixis is commonly expressed by pronouns, possessive affixes of nouns, and agreement affixes of verb.

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<sup>3</sup> Levinson, p.9

<sup>4</sup> Levinson, p. 54



Time deixis is reference to time relative to a temporal reference point. Commonly, this point is about the moment of the utterance. For example *now*, *then*, *yesterday*, *today*, and *tomorrow*. Place deixis is an expression which refers to the spatial location of the speaker and addressee of an utterance for example *this*, *that*, *here* and *there*. Social deixis is reference to the social characteristics of the participants or referents in a speech event. For example *your honor*, *Lord*, *Mr. President*, *your highness* and *etc.* The last is Discourse deixis that is reference to a portion of a discourse relative to the speaker's current "*location*" in the discourse. The categories can be used to analyze holy Qur'an, and deixis is chosen because deixis is used to point thing in order to make clear what it means, and to avoid misunderstanding.

Deixis found not only in daily life, but also in a movie script, novel, and the others textual such as Al-Qur'an. Al-Qur'an is word of Allah, which He revealed to Muhammad in wording and meaning and has been preserved in the mushafs. Al-Qur'an is Holy Scripture for Moslem which has important roles for them. Al-Qur'an is the communication between God and His believers. Every person who reads the holy Qur'an should understand because Allah has made it easier to be learned.

However, based on the writer pre-observation it might appear to the reader or the hearer some misunderstanding of the deixis. Occasionally, when reading Al-Qur'an, the readers can find some confusing meaning of the words. As the

explanation before, the readers can understand about the meaning easier if the readers know about the context. It was be found the difficulty of interpreting what is uttering or to what the utterance is uttered, especially in the Al-Qur'an.

In this research, researcher choose to analyze the deixis of surah Al-Baqarah because the content of surah Al-Baqarah covers the whole explanation in Al-Quran briefly and the prophet Muhammad (S.A.W) highlighted many of its benefits in general and some of its specific benefits. Yusuf Qardhawi said that Al-quran is a divine book originally as a guide to all muslim and revealed to the Prophet Muhammad. Further, Qardhawi explained that Al-Qur'an is the holy book that contains various teachings, including the *Iman* as a guide to know and trust the essentials of Allah<sup>5</sup>.

Furthermore, people should know about the importance of the context meaning in Al-Qur'an. Al-Quran speaks the truth and people can enhance their knowledge about meaning as well as in English is linguistics by understanding the words of Allah in English translation especially about pragmatics. Fromklin et al said that language without meaning is meaningless<sup>6</sup>. Meaning includes not only the meaning of the words, but also the meaning of what covers the words that has its own meaning by analyzing pragmatically. The meaning is also found in

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<sup>5</sup> Yusuf Qardhawi, *Bagaimana Berinteraksi Dengan Al-Qur'an*, (Jakarta Timur: Pustaka Kautsar,2008),p. 3.

<sup>6</sup> Fromklin, Victor, Rodman and Robert, *An Introduction to Language*, (London: Holt Rinehart and Winston:1990), p. 165.

language of the translation of Al Quran. Not only language in general but also every word that appears in Al Quran has own meaning.

The reseacher should conduct the research on surah Al-Baqarah. Surah Al-Baqarah is the second surah in Al-Qur'an after surah Al-Fatihah. Surah Al-Baqarah was revealed in Medina on different occasions, except verse 281, which was revealed during the prophet farewell pilgrimage in Mina. The number of words in this surah is 6156 and letters is 26256. This surah is about types of people, Allah's power, warning from Allah to the children of Israel, ka'bah and kiblat for muslim, law in islam, the prophets, and wealth and the law. Surah Al-Baqarah also called as *Fustatul-Qur'an* or top of Al-Qur'an because it contains some laws which are not mentioned in another Surah<sup>7</sup>. In addition, Al-Baqarah consists of many deixis that need to be analyzed. It is about 452 non-person deixis words had been found in surah Al-Baqarah. Because Surah Al-Baqarah is the longest surah in Al-Qur'an, so the writer assumes that it consists of possibility appearance of deixis words than the other long surah in Al-Qur'an. The deixis word is always point to the reference that is needed to be known the context meaning. In addition, some meaning of Al-Qur'an is context dependent that the reference can be only known by seeing the context of utterances.

In this research, the writer reveals the translation of Al-Quran which is translated by Abdullah Yusuf Ali as the field of the research. There are some facts

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<sup>7</sup> Fitri Rahmadani, "An Analysis of Quranic word "Laa" in Surah Al-Baqarah Translated by Abdullah Yusuf Ali". Skripsi. Fak. Tarbiyah STAIN Curup, Curup, 2016. P. 25

that show why Yusuf Ali's work is not doubted by the people. Firstly, Abdullah Yusuf Ali is a famous Al-Qur'an translator who transfers the meaning of Al-Qur'an into English. Secondly, Al-Qur'an is the holy book that each sentence is not needed the right grammatical sentence and no similarities with the other books. Thirdly, Abdullah Yusuf Ali is an intellectual muslim. King Fahd Abdul Aziz stated that Abdullah Yusuf Ali was consequently chosen for its distinguishing characteristics, such a highly elegant style, a choice of words close to the meaning of the original text, accompanied by scholarly notes and commentaries. He is also an Arabic linguist that also master at English. It can be concluded that the product is accurate, acceptable and readable. Finally, the reasons about his translation that is not criticized by experts or people are important of the research. Thus, the writer is interested to analyze Abdullah Yusuf Ali's work, especially which is about the non person deixis used in Al-Qur'an, in the English translation one.

The writer presents that by doing this research it was found the type of non person deixis that point the reference in the English translation used in surah Al-Baqarah to describe the context meaning. This research is very important to be done, because Al-Qur'an has a complex meaning that must be learned deeply if someone is interested in learning the context meaning. On the other hand, the writer realizes that to comprehend the meaning in English translation, especially for the people who are not in the field of learning about Al-Qur'an, it is needed a

simple way of knowing the meaning of the surah in Al-Qur'an. This research provides the way for the reader to know simply the meaning of surah Al-Baqarah by using pragmatics deixis as the word in pointing via language. Beside that, this is very applicable field, because deixis word can be used in teaching and learning of education. The teacher or lecturer can take examples of deixis from Al-Qur'an. They also can used deixis to explain simply in English subject since in pragmatics found some term of deixis types. As a teacher, this research very usefull for the writer. This research enrich teacher knowledge also the teacher can apply it in teaching of pragmatics. The writer use English translation because this is an English Tadris Study program, so the writer needs the field where English is used such as in the English translation of holy Al-Qur'an. The other reason is because nowadays Al-Qur'an is used not only in Arabic but also for international that need an international language for the Islam people in the whole world. The next is the writer uses the English translation of holy Al-Qur'an translated by Abdullah Yusuf Ali because it is suitable to be studied in this institution especially IAIN Curup as an Islamic college that put Al-Qur'an as the center of the law.

The related researches that were conducted are three researches. The first is about deixis that was focused on person deixis in describing the referent. The second is about discourse that described the references by using the anaphoric. The last is about discourse of reference function of words. The writer took this research about non-person deixis that contains of place dixis, time deixis, social

deixis, and discourse deixis because the related researches above were conducted. So, the writer took this research to represent about non-person deixis that never be taken by other researcher.

Based on the description above, the writer is interested to conduct a research by the title "*A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali*".

## **B. Research Questions**

Based on the background above, the writer formulates the problem statement as follows:

1. What are the types of non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali?
2. What are the reference meanings expressed by non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali?

## **C. Objective of the Research**

In carrying this research, the writer formulates the objectives of the research as follows:

1. To classify the types of non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali.
2. To describe the reference meanings expressed by non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali.

#### **D. Delimitation of the Research**

In this research, researcher focused on analyzing the non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali.

#### **E. Definition of the Key Terms**

The following discussion would provide the description on the key terms of the research. The explanation would cover three areas; lexical, theoretical and contextual aspects.

##### **1. Pragmatics**

Pragmatics is solving problems in a sensible and practical way to produce results; concerned with actual circumstances rather than general theories.<sup>8</sup> Pragmatics is the study of the relationship between language and context, which is basis in understanding the meaning of language.<sup>9</sup> From the definition above, the writer concludes that pragmatics is the study about meaning conveyed by the speaker or writer and interpreted by listener or reader. In this research, pragmatics analysis is an analysis the meaning of deixis conveyed by the original Al Qur'an and what is the interpretation of those Al Qur'an interpreted by the reader.

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336 <sup>8</sup> Hornby. *Oxford Advance Learner's Divtionary*. 1995. Oxford University Press China. P.

<sup>9</sup> Levinson, P. 3

## 2. Deixis

Deixis from lexical meaning is a technical term (from Greek) for of most things is uttered with utterances. It means 'pointing' is called deictic expression.<sup>10</sup> Deixis is the way in which languages encode-feature of the context and thus concerns ways in which the interpretation of utterance depends on the analysis of that context utterance. In this research, deixis mean 'pointing' about what is uttering and to what the utterance is uttered on English Translation of Al Qur'an translated by Abdullah Yusuf Ali.

## 3. Surah Al-Baqarah

Surah Al Baqarah is the largest surah in Al-Qur'an (includes 286 verses) which covers approximately 2/5 overall *juz* or section in Al-Quran and also the longest verse (verse *din / tadayun / mudayanah*) with 286 verse also included in this surah. This surah told more about faith, believers, the obligation of muslim, and also pray of muslim. Because of the beneficial in this surah, the writer wanted to analyze the context that is really important for muslim to know.

## 4. English Translation of Holy Qur'an by Yusuf Ali

English translation of holy Qur'an is the Qur'an which have been translated from Arabic to English. In this research, the writer analyzed the English translation of holy Qur'an by the famous translator which known as Abdullah Yusuf Ali.

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<sup>10</sup> Yule, P. 10



## **F. Significant of the Research**

The writer hopes that this research have some significant; theoretically and practically.

### 1. Theoretically

- a. The result of the study enriches students' knowledge about deixis.
- b. The result of this research gives more information to the reader about non person deixis used in surah Al-Baqarah translated by Abdullah Yusuf Ali.
- c. The result of this research gives students the different point of view of deixis in Al-Quran.

### 2. Practically

- a. The result of this research gives more information to the next writers who want to discuss similar related study.
- b. The result of this research enriches linguistics study especially extralinguistics field, pragmatics analysis.
- c. The result of this research for English Study Program is to enrich a library research for our department especially in Al-Qur'an that is related to the study of deixis.

## **G. Organization of the Research**

The explanation of this research is organized into five chapters, which chapter 1 is introduction that consists of background of research, research questions, objective of the research, delimitation of the research, definition of the

key terms, significant of the research, and organization of the research. Chapter II represents the literature review that consists of theories about theory of translation, pragmatics, non person deixis, Quranic word, English translation, Surah Al-Baqarah, and review of related research. Chapter III is about research methodology consists of kind of the research, context of the research, technique for collecting data, research instrument and technique of analyzing data. Chapter IV consists of finding and discussion provide the result of research that was found by the writer during the research in from data. The last is chapter V about conclusion and suggestion consist of conclusion of the research and some suggestions for students, lecturer, and the whole muslim.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### A. Review of The Related Theory

The present discussion will elaborate the theory that becomes the basic for this study.

##### 1. The Notion of Pragmatics

Pragmatics is the study of the relationship between language and the context, which is a basis in understanding the meaning of language. Refers to this statement, pragmatics is the study of the aspect of the relationship between language and context that are relevant to the writing grammar. It is dealing with language use and the relationship between language form and language uses. Kreidler states that pragmatics is another branch of linguistics that is concerned with meaning<sup>11</sup>. The focus of pragmatics analysis is on the meaning of words or sentence.

In addition, Yule states that pragmatics is the study about the relationship between linguistics form and the use of linguistic term. So, pragmatics is an approach used to explore the way of listener to inference an utterance that utters by the speaker in order to arrive at an interpretation of the

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<sup>11</sup> Kreidler, *Introducing to English Semantic*, (Routledge: London, 1998), p. 18.

speaker's intended meaning<sup>12</sup>. According to Yule, the coverage of pragmatics includes presupposition, implicature, entailment, speech act, and deixis<sup>13</sup>. Further, the theory of deixis is a part of pragmatics and a part of what have been called linguistics performance.

## 2. The Notion of Deixis

Hatch states that the word deixis is derived from the Greek “deicticos” means to show” or to indicates. Deictic (noun of deixis) is used to devote to those elements in language that referred directly to the situation. According to Evelyn Hatch, deictic terms are used to refer to ourselves to others and object in our environment<sup>14</sup>. They are used to locate actions in a time frame relative to the present. Deictic terms show social relationship, the social location and individuals in relation to others. They are also used to locate parts of text in relation to other parts. Karl Bühler states that deictic words are words with a reference point that is speaker-or writer-dependent and is determined by the speaker's or writer's position in space and time<sup>15</sup>.

It is sometimes claimed that certain locative expressions can be used either deictically or non-deictically. An example is the following:

- a. Mary lives in the house opposite the church.
- b. Mary lives in the house opposite.

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<sup>12</sup> George Yule, *Pragmatics*, (New York: Oxford University Press, 1996) p. 5.

<sup>13</sup> Yule, p. 129

<sup>14</sup> Evelyn, p. 210.

<sup>15</sup> Jan Rankema, *Introduction to Discourse Studies*, (John Benjamins Publishing Company Philadelphia,PA: USA, 2004), p. 121.

The claim is that *opposite* is used non-deictically in (a), but deictically in (b) where it is interpreted as “the house opposite the speaker”.<sup>16</sup> It describes a deictic words must be inferred contextually, if it is not made explicit there is no need to invoke deixis in such cases. A slightly more complex involves expressions like *in front of*. Many objects have ‘canonical’ front and back such as people, buildings, vehicles, and so on. If an object has a canonical front and back, then *in front of X* is ambiguous, and means either “at the canonical front of X” or “situated somewhere on an imaginary line between X and the speaker”. The former is claimed to be deictic. Other objects do not have a canonical front and back such as a tree, a dustbin, a lamppost. If an object does not have a canonical front and back, the expression *in front of X* is claimed to mean generally “situated somewhere on an imaginary line between X and the speaker”. The former is claimed to be non-deictic.<sup>17</sup>

Based on the definitions above, the writer concludes that deixis refers to word in which it is referred or its pointing is always moving or changing depends on the speaker, place, and time of utterance. Moreover, the meaning is still relevant with the context.

### 3. Kinds of Deixis

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<sup>16</sup> Alan Cruse, *Meaning in Language*, (New York: Oxford University Press, 2000) p. 325

<sup>17</sup> Alan Cruse, p.325

Levinson identified five major types of deictic markers: person deixis, place deixis, time deixis, discourse deixis, and social deixis<sup>18</sup>.

a. Person deixis

Person deixis is a word that has functions as personal pronoun. Person deixis related with personal pronoun, if its reference which is used appropriate with the context is being used. Person deixis are expression which refers to the speaker or the addressee of an utterance. Person deixis is commonly expressed by pronouns, possessive affixes of nouns, agreement affixes of verb. Person deixis clearly operates on a basic three division, exemplified by the pronouns for first person, second person, and third person<sup>19</sup>:

1. First person deixis contains of singular pronouns (*me, myself, my, mine*) and plural pronouns (*i, we, us, ourselves, our, ours, am*).
2. Second person deixis contains of *you, yourself, yourselves, your* and *yours*.
3. Third person deixis contains of *He, She, They* and suffix *-s*.

Levinson states:

“Personal deixis concerns the encoding of the role of participant in the speech event in which the utterance in question is delivering. The category of personal divided into three: the category first person is the grammaticalization of the speaker’s reference himself,

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<sup>18</sup> Alan Cruse, p. 62.

<sup>19</sup> Yule, p.10

second person the encoding of the speaker's reference to one or more addressees. Third persons encode of reference to person and entities that are neither speakers nor addressees of the utterance in question".

Personal deixis is deictic reference to the participant role of reference, such as: the speaker the addressee, and referent that are neither speaker nor addressee.

b. Place deixis

According to Levinson, place deixis concerns the encoding of spatial locations relative to the location of the participants in the speech. Place deixis concerns the specification of location relative to anchorage points in the speech event. The most importance of locational specification in general can be gauged from the fact that there seem to be two basic ways of referring to object by describing or naming on the one hand, and by locating them on the other. Place deixis can be seen from the use of demonstrative pronouns such as; '*this*' and '*that*', and also can be seen from demonstrative adverbs of place such as; '*here*' and '*there*'. The spatial location is relative to speaker's location. It can be *proximal* (close to the speaker) or *distal* (away from the speaker). The forms '*these*' and '*those*' are plural forms of '*this*' and '*that*' that have the same concept. Meanwhile, Givon states that verb '*go*' and '*come*' is also categorized as place deixis. Verb '*come*' as movement close to the location of speaker

and verb ‘go’ as movement away to the location of speaker<sup>20</sup>. Based on the definitions above, place deixis can be reflected as the words refer to the location of speech events, and deal with the distance either proximal or distal of speaker’s location.

c. Time deixis

According to Levinson, time deixis refers to the time which relative to the time of speaking or an utterance spoken<sup>21</sup>. It is important to distinguish the moment of utterance (or inscription) or *coding time* (CD) from the moment of reception or *receiving time* (RT). As noted, in the canonical situation of utterance with the assumption of the unmarked deictic center, RT can be assumed to be identical CD.<sup>22</sup> In English for example the use of “*now vs then*”, “*yesterday*”, “*today*” and “*tomorrow*”. Here, the word morning, afternoon and night cannot be categorized as time lexeme. It is caused by the planet position in the earth toward with the position of sun that effects every country has the different morning, afternoon and night. Time lexeme can be deixis if the speaker is a standard of utterance such as ‘*then*’.

This is to know distal expression ‘*then*’ is standard and can be used both past and future, for example:

- 1) Last Saturday nights? I was at home with a friend *then*.

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<sup>20</sup> Bambang Kaswanti, p. 4.

<sup>21</sup> Levinson, p. 217.

<sup>22</sup> Lyons, p. 685



2) After 7 p.m. on Saturday? OK, I'll meet you there *then*.

To interpret this expression, the time of the utterance should be known. If it does not happen such in the example above, the speaker or even hearer will not know if it is a short or a long utterance ahead.

Example:

- 1) I will be back in an hour.
- 2) Free beer tomorrow.

Verb tense indicates a type of temporal deixis in English, example:

- 1) I live in Santa Maria. (*present*)
- 2) I lived in Cruz Alta. (*past*)

Present tense considered the *proximal* form and past tense is *distal* form. Something that place in the past or that extremely unlike from the speakers's current situation is marked with the distal. From the definition above, time deixis is adverbial of time that its reference always changes or moves where it refers to the time of speaking.

#### d. Social deixis

Social deixis is use to code social distinctions that are relative to the participant role in social relationship between speaker and addressee or speaker and some reference<sup>23</sup>.

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<sup>23</sup> Levinson, p. 63.

While, Fillmore in Levinson states that deixis is concern with the aspect of sentence, reflect, establish or determined by certain realities of the social situation on which the speech act occur<sup>24</sup>. Further, Hatch states that social deixis is code to know social relationship between speaker and addressee or audience<sup>25</sup>. The categories are honorifics, title of address, vocative and pronoun. She also states that there are two tend of social deixis.

- 1) Absolute deictic are forms uniformly attached to a social role (e.g. “Your Honor” or “Mr. President”). Absolute deictic may involve more than just little title.
- 2) Relational deictic term after absolute term is to locate person in relation to the speaker rather than their roles in society as a whole. In English, relational deictic may be lexical term (e.g. my husband, cousin, and teacher), pronoun (you and her) or particles.

e. Discourse deixis

A word can be said as discourse deixis if that word refers to certain part of that text. According to Levinson discourse deixis use of expression with some utterance to refer to some portion of the discourse that contains

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<sup>24</sup> Levinson, p. 89.

<sup>25</sup> Hatch, p. 220.

the utterance (including the use of the utterance itself)<sup>26</sup>. It is where reference is being made to the current discourse. Example:

- 1) That is a rhinoceros.
- 2) Spell *it* for me.

*It* refers not to the referent, the beast itself, but to the word rhinoceros. Here, it is not doing duty for a use of rhinoceros but rather for a mention of it. It is an example of token reflexivity discourse deixis, in which a word in utterance refers to the utterance itself. The words of discourse deixis must contain an explicit performative sentence of gesture or symbolic which draws the attention of the addressee to the referent in the situation of utterance. It is different with person deixis that just need a personal pronoun to point the reference to know the position as the first person, second person, or third person, and the deixis of discourse is also different with the anaphoric for discourse. The differences are the anaphoric just need the antecedent in the preceding context which determines the reference of anaphoric pronouns, while the discourse deixis needs the gestural or symbolic of words to point the reference<sup>27</sup>. The use of discourse deixis is also referring to certain text that contains the utterance as a signal and its relation to surrounding text. The implications of discourse in language were described by Fairclough argues

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<sup>26</sup> Levinson, p. 85.

<sup>27</sup> Lyons, p.661

that language as a social practice has three implications, namely: (1) discourse cannot be separated from society, (2) discourse is a social process, and (3) discourse processes according to conditioned state in society<sup>28</sup>.

Robert de Beaugrande has formulated seven criteria for textuality, that is, criteria that a sequence of sentences must meet in order to qualify as a discourse<sup>29</sup>.

1) *Cohesion* is the connection that results when the interpretation of a textual element is dependent on another element in the text. Consider the following example.

- a. The *store* no longer *sold porcelain figurines*. *It* used to, the man behind the counter said, but they didn't sell very well. Since the business had switched to *plastic*, sales were doing a lot better.

That interpretation of “*It*” in (a) is dependent on that of “*store*” just as “*they*” is dependent on that “*porcelain figurines*”. The meaning of “*used to*” is dependent on “*sold porcelain figurines*”. The word “*plastic*” can only be completely interpreted in relation to “(porcelain) *figurines*”. Cohesion refers to the connection that exists between elements in the text.

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<sup>28</sup> Sakut Anshori & Sumarlam, *Critical Discourse Analysis of Online Media News about the Potential of Conflict of Presidential Election 2019*, (Advances in Social Science, Education and Humanities Research, volume 280), (Atlantis Press:2019) p. 318

<sup>29</sup> Jan Renkema, p.49

- 2) *Coherence* is the connection that is brought about by something outside the text. This “something” is usually knowledge which a listener or reader is assumed to have.
- 3) *Intentionality* means that writers and speakers must have the conscious intention of achieving specific goals with their message, for instance, conveying information or arguing an opinion. When no intention is assigned, the word sequence becomes the equivalent of a page of random words unlike the penmanship practice of elementary school pupils.
- 4) *Acceptability* requires that a sequence of sentences be acceptable to the intended audience in order to qualify as a text. Consider the claim “This book is mine. Don’t you my name is in it?” This example has a somewhat skewed internal logic and is therefore unacceptable to many people.
- 5) *Informativeness* is necessary in discourse. A discourse must contain new information. If a reader knows everything contained in a discourse, then it does not qualify. Likewise, if a reader does not understand what is in a discourse, it also does not qualify as a discourse.
- 6) *Situationality* is essential to textuality. So, it is important to consider the situation in which the discourse has been produced and dealt with.

7) *Intertextuality* means that a sequence of sentences is related by form or meaning to other sequence of sentences. This chapter is discourse because it is related to the other chapter of this book. And this book is a discourse because it is a member of the group of textbooks. An example of intertextuality where the two sequences are related by meaning is a news bulletin on a topic that has previously been dealt with in a news program.

Not all criteria are considered equally important. In discourse studies most attention has been paid to the first criteria of *cohesion* and *coherence*, sometimes taken together as *connectivity*. Cohesion is usually defined as connectivity that is literally detectable by synonyms and pronominal. Coherence is the connectivity that can be inferred from the discourse by the reader or listener<sup>30</sup>.

#### 4. Reference

The philosophical problem of ‘referring’ brings serious consequences not only for the theory in linguistics, but also for the using of the language because reference is not least a *pragmatic* problem. The language is used to refer to person and things, directly and indirectly. In the case of direct reference such as a conversation, it can be led by using the name of person or things to be pointed; it can be known who ‘James’ is, everybody know who is

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<sup>30</sup> Jan Renkema, p. 51

talking about and so on. But when the reference is made indirectly, as someone who use 'he' to point another person without mentioning the name will probably ended by miscommunication each other. A correct form of reference is needed to establish who a purpose of reference in the topic is.

As a German psychologist-philosopher of language, Karl Bühler, expressed:

“Everybody can say *I*, and whoever says it, points to another object than everybody else; one needs as proper names as there are speakers, in order to map (in the same way as in the case of the nouns) the intersubjective ambiguity of this one word into the unambiguous reference of linguistic symbols.”<sup>31</sup>

According to Bühler, ‘unambiguous reference’ is what the logics demand of language. In the same spirit, some of the latter in all sincerity proposed that the words should be abolished with ‘unclear reference’ as ‘I’ or ‘you’, because there is no way of checking whether they correspond to something ‘out there’ as a proper noun.

Proper noun is the prime example of linguistics expression with ‘proper’ reference. For example, names name person, institutions, objects, whose reference is clear. The classic general proper name such as mentioning Jane Austen, referred to either by the expression or any work as author such as ‘Novelist of *Pride and Prejudice*’. Similarity, one can refer to Christopher Columbus as either ‘He as Discoverer of America in US’. Reference item in

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<sup>31</sup> Jacob L Mey, *Pragmatics: an introduction*, (Blackwell Publishing: UK, 2004), p. 52

English include pronouns (e.g. *he, she, it, him, they*, etc.), demonstrative (*this, that, these, those*), the article *the*, and items like *such a*. a complete list of reference items is given in Halliday and Hasan book.

However, some nouns do not tell us how to refer to a particular thing that indicates what to look for and where. It is called *Indexical* expressions. *Indexical* expressions are a particular kind of referential expression which includes a *reference* to the particular context in which that sense is put to work. They depend for their reference on the persons who use them. It is concluded this expression as ‘pointers’, telling us where to look for the particular item that is referred to. Therefore, all pointing expressions have to be related to the uttering person, particular place and at a particular time involves that is linguistic categories as person, place and time. This origin is base line of proper pragmatic meaning in referential context: who is ‘I’ that is speaking, where does ‘he’ or ‘she’ speak from, at what point of time?

## 5. Quran English Translation

Hanafi states that Quran is a set of Allah’s commandments which are conveyed by Gabriel to Muhammad as the guideline for people in the universe<sup>32</sup>. From those definitions, the researcher concludes that Quran is Allah’s vision which is received by Muhammad and used for people’s ways of life to reach the happiness in the world and the great beyond. So, Quran

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<sup>32</sup> Hanafi, *Intisari Pengetahuan Agama Islam Lengkap*, (Jakarta : Bintang Indonesia, 2009), p.



English translation is a collection of Allah's commandments which are written in English. In this research, the researcher uses the Quran English translation written by Abdullah Yusuf Ali. Based on Kaplan and Wierzbicka, they accentuate that the encountered phenomena as regards the use of language in both spoken and written discourses are always relatively interwoven<sup>33</sup>.

## 6. Surah Al-Baqarah

Surah Al-Baqarah (البقرة "The Cow") is the longest surah in Al-Quran. Surah Al-Baqarah includes a Madani surah and in accordance with the order of its collection and arrangement in the manuscripts included as the second surah. The terms of the order revelation, Surah Al-Baqarah is 87<sup>th</sup> surah that were taken down and the first surah of the Madani. Surah Al-Baqarah is the largest surah in Al-Qur'an (includes 286 verses) which covers approximately 2/5 overall *juz* or section in Al-Quran and also the longest verse (verse *din / tadayun / mudayanah*) in which there are 286 verse also included in this surah. The number of words in this surah is 6156 and letters is 26256. This surah provides the seven crucial things for muslims and covers the whole content of Al Quran. That is about types of people, Allah's power, warning from Allah to the children of Israil, ka'bah and kiblata for muslim, law in islam, the prophets, and wealth and the law.

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<sup>33</sup> Ruly Morganna. *Indonesian EFL Teacher's Ideologies of Lingua Culture*. *ENGLISH FRANCA: Academic Journal of English Language and Education*, 3(01), 15-40. (2019), p.20

Because of the beneficial in this surah, the researcher wanted to analyze the contextual meaning of Al-Quran translation that is really important for muslim to know. In this research, the researcher uses surah Al-Baqarah translated by Abdullah Yusuf Ali as surah that told more about faith, believers, the obligation of muslim, and pray of muslim.

## **B. Review of the Related Research**

Review of related research is a review of the previous researches that were currently suitable with this research. There are some researches have been done by other researchers before. In this part, the writer used three related researches which had been conducted. First, a research entitled “A Pragmatics Analysis Of Deixis Used In English Translation Of Bukhory Hadith” by Emi Wijayanti. She classified the types of personal deixis to describe the referent of personal deixis, and to classify the functions of personal deixis that is used in English Translation of Bukhari Hadith. Then, in describing the referent of personal deixis, she employed reported speech theory by Hurford and Brendan<sup>34</sup>.

The second research is entitled “Discourse Analysis of Reference for Allah and Muhammad Word Used in Al-Quran and Hadits English Translation Of *Shalat* Topics” by Mashita Arianie. She analyzed the reference for Allah and Muhammad word used in Al-Qur’an and Hadits English Translation and the type of references for Allah and Muhammad word that translator uses in Al-Qur’an

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<sup>34</sup> Wijayanti, Emi “A Pragmatics Analysis Of Deixis Used In English Translation Of Bukhory Hadith”, Skripsi. Fak. Tarbiyah STAIN Curup, Curup, 2011

and Hadits English Translation. Then, the data were analyzed based on the type of reference based on Michael McCharty's theory<sup>35</sup>.

The third research is "Discourse Analysis of the *Nikmat* Word in the Verse *Fabiayyi Aalaa Irabbikumaa Tukadzibaan*" of the Chapter in Surah Ar-Rahman" by Nur Hafiza. The problem of her research were what are the words used to represent *nikmat* word in "Fabiayyi aalaa irabbikumaa tukadzibaan", why does the *nikmat* word in "Fabiayyi aalaa irabbikumaa tukadzibaan" is represented in different words and what function of "Fabiayyi aalaa irabbikumaa tukadzibaan" sentence used in surah Ar-Rahman. Then, the data were analyzed based on the type of reference based on Siti Annijat Maimunnah's theory<sup>36</sup>.

By looking into the previous researches, the writer took this research about non-person deixis that contains of place deixis, time deixis, social deixis, and discourse deixis. This research is different from the previous above because the first is this research focused on non-person deixis from Levinson's theory while the previous research from Yule's theory about person deixis. The second, it can be seen that the object of this research was Al-Quran English Translation from Abdullah Yusuf Ali's work. The last the writer conducted in this research to represent about non-person deixis that never be taken by other researcher.

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<sup>35</sup> Mashita Ariani, "Discourse Analysis Of Reference For Allah And Muhammad Word Used In Al-Quran And Hadits English Translation Of Shalat Topics". Skripsi. Fak. Tarbiyah STAIN Curup, Curup, 2013

<sup>36</sup> Nur Hafiza, "Discourse Analysis of the *Nikmat* Word in the verse "*Fabiayyi aalaa irabbikumaa tukadzibaan*" of the Chapter in Surah Ar-Rahman". Skripsi. Fak. Tarbiyah STAIN Curup, Curup, 2015

## CHAPTER III

### RESEARCH METHODOLOGY

This chapter explores about the research design. It clarifies kind of research, context of the research, technique of collecting data, research instrument, and technique of analyzing data.

#### A. Kind of Research

The kind of this research is descriptive which is presented in qualitative way and the field of language research is in linguistic field. The writer uses qualitative design because the data collected in the research were description. The writer would analyze the non-person deixis and find the meaning of context related to the sentence.

The term descriptive comes from “to describe”. It means describing something like condition, circumstance, situation and activity. Arikunto states “Descriptive research purposes to collect information about an indication is real condition tendency when the research done”<sup>1</sup>. The writer tried to understand and explore about non person in deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali. This is a descriptive style because the analyzing of data is described verbally. This research is presented in qualitative way. Bogdan and Taylor defined

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<sup>37</sup> Suharsimi, Arikunto, *Prosedur penelitian suatu pendekatan praktek*, (Jakarta, Rhineka Cipta: 2010), p. 3.

qualitative research is one of research procedures and result descriptive data in the form of words or utterances<sup>38</sup>.

This research is a deixis analysis. Deixis is a part of pragmatics that has connection with certain word or sentence that changes because of the context. The change of context in sentence is often caused by the change of situation including personal, time and place<sup>39</sup>. This research focused on non person deixis that is used in surah Al-Baqarah translated by Abdullah Yusuf Ali. Hence, the writer analyzed the place deixis, temporal deixis, social deixis and discourse deixis in surah Al-Baqarah that appears.

## **B. Object of the Research**

The object of this research is which the source of the data is English translation Al-Qur'an translated by Abdullah Yusuf Ali in surah Al-Baqarah. Surah Al-Baqarah is the largest surah in Al-Qur'an (includes 286 verses) which covers approximately 2/5 overall *juz* or section in Al-Qur'an and also the longest verse (verse *din / tadayun / mudayanah*) in which there are 286 verse also included in this surah. The number of words in this surah is 6156 and letters is 26256. This surah provides the crucial thing for muslims and covers the whole content of Al Quran.

Because of the beneficial in this surah, the writer wanted to analyze the contextual meaning of Al-Qur'an translation that is really important for muslim to

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<sup>38</sup> Robert. C. Bogdan, *Qualitative Research For Education ;An Interaction To Theory And Method*, (Toronto : Toronto, 1982) p.21-22.

<sup>39</sup> Levinson, p. 9.

know. In this research, the writer uses surah Al-Baqarah translated by Abdullah Yusuf Ali as surah that told more about faith, believers, the obligation of muslim, and pray of muslim. The writer chose this surah because surah Al-Baqarah is a representative of other surah and the longest surah in Al Quran that contains 286 verses. Al-Baqarah consists of many deixis that need to be analyzed. There are 445 non-person deixis words have been found in surah Al-Baqarah. Analyzing this surah will found the meaning of non-person deixis used.

### C. Informant of the Research

In this research, the writer needs informant in order to get the valid data to check the accuracy of the corpus to make deep comprehension about the pragmatics analysis of deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali. To check the accuracy of data from researcher to informant, researcher will use interview. Interview is an important way for a researcher to check the accuracy of data and to verify or refute the impression he or she gained through observation.<sup>4</sup> In this research, the writer used semi-structured interview. Semi-structured interview is free to talk about she or he deems important with little directional influence from the writer.<sup>5</sup> In this research, to do this interview to the informant, he will be given several questions and cross-check the interpretation of deixis analysis in surah Al-Baqarah translated by Abdullah Yusuf Ali and to

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<sup>40</sup> Jack R.F. and Norman E. Wallen, *How to Design and Evaluate Research in Education*, (New York : Mc Graw-Hill, 1932), p. 447.

<sup>41</sup> Catherine Dowson, *Practical Research Method*, (Creswell: Wiltshire, 2002), p. 28.

reinforced the data that was collected by researcher. Besides interview, the writer used field notes.

According to Gay, field notes are the observer's record of what he or she has seen, heard, experienced, and thought about during an observation session.<sup>6</sup> They contain descriptive and reflective aspects. Field notes are your main way of recording data. These might be practical details about events, times, dates and places. In this research, it would be used when the writer do the pre observation and observation.

The position of the informant in this research is as an additional observer. He will crosscheck the corpus about the deixis in the Quran English translation in surah al-Baqarah. The writer will choose him because this informant has some characteristics such as follow:

- a. Master in Al-Qur'an and Hadith
- b. Master in Arabic language
- c. Master in English language

The informant is 34 years old.

His education :

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<sup>42</sup> Gay, L. Rumbel, *Educational research: Competencies for analysis and application (8th ed.)*, (New York: Prentice Hall, 2001), p. 213.

1. 2002 - 2003 : S1 Ekonomi Islam in Institut Studi Islam Darusalam (ISID) Ponorogo, and then continue study Arabic Literature (Sastra Arab) in Institut Agama Islam Negeri (IAIN) Raden Fatah Palembang (2004 — 2009)
2. 2011-2013 : S2 Arabic Literature in Aligarh Muslim University (AMU) U.P. India

Teaching experience :

1. Sabilul Hasanah Boarding School, Mainan, 2007
2. Al — Firdaus Boarding School, Mata Merah, 2008
3. DLB Fak. Adab IAIN Raden Fatah Palembang, 2013
4. Islamic Boarding School “*Ar-Rahmah*” Curup 2015
5. *Dosen Kontrak* in IAIN Curup, 2014

Published Books

1. Reza Pahlevi dan M. Azizzullah Ilyas. *Toward Easy Learning*, Rafah Press. Palembang 2010
2. M. Azizzullah Ilyas dan Reza Pahlevi. *Keluarga Syurga*, Rafah Press. Palembang 2010

Published Journal :

Menulis Bebas Kembali Ke Fitrah, Jurnal Alindo PPI (Perhimpunan Pelajar Indonesia) India Komisariat Aligarh Edisi 2011.

#### **D. Technique for Collecting Data**



In this research, researcher is a key instrument. Furthermore, the writer used other technique for collecting the data. There is document analysis. Document analysis is documents that are interpreted by the writer to give voice and meaning around an assessment topic.<sup>7</sup> The document analysis of this research is Al-Qur'an. It means that non person of deixis in the Quran are the document of this research. The writer collected the data by doing the grand observation on the scripts of the translation of Quran Surah Al-Baqarah by Abdullah Yusuf Ali to find the corpus of data. Grand observation here means the writer read every verse in surah Al-Baqarah in Al-Qur'an, and then read the Indonesian by using Mushaf Al-Qur'an and Terjemahannya by *Departemen Agama RI* and English Translation by Abdullah Yusuf Ali.

In this research, to do this interview to the additional researchers, they would be given several questions and cross-check about the interpretation of deixis in Surah Al-Baqarah translated by Abdullah Yusuf Ali.

### **E. Research Instrument**

To analyze the use of non person deixis and find the reference in surah Al-Baqarah translated by Abdullah Yusuf Ali as Creswell stated that the instrument of choice in naturalistic inquiry is the human.<sup>44</sup> To support the data, the writer used

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<sup>43</sup> Jack R.F. and Norman E.Wallen , p. 445.

<sup>44</sup> Creswell, *Qualitative Inquiry and Research Design Choosing among Five Approach*, 2<sup>nd</sup> edition, (Sage Publication, California : 2007), p. 38.

<sup>45</sup> Evelyn, p.62

checklist to find the complete data of deixis use in surah Al Baqarah translated by Abdullah Yusuf Ali.

Checklist is a list of subject, factors, strategies and names which are wanted to search. The purpose was to make systematic note. This instrument allowed the writer to get the valid data in other field because the factors that would be searched have been written in checklist. The writer just wrote check (√) in each subject she wanted to observe.

The writer makes a checklist about deixis from Stephen C. Levinson's theory. The checklist consist the utterance, form of deixis, technique of deixis analysis, the deictic reference, and the reason about deictic reference and sum of the deixis used.

The function of raw table is ease to identify of utterance included in place, time, social or discourse deixis by looking the indicators. After the writer completed the raw table, it would get the deictic reference for assuming the contextual meaning of non-person deixis used.

**The Corpus of Data Collected of Surah Al-Baqarah Translated By Abdullah Yusuf Ali**

| Utterance | Form of Deixis | Technique of non-person deixis analysis |      |        |           | Deictic Reference | Reason |
|-----------|----------------|---|------|--------|-----------|-------------------|--------|
|           |                | Indicators                              |      |        |           |                   |        |
|           |                | Place                                   | Time | Social | Discourse |                   |        |
|           |                |   |      |        |           |                   |        |
|           |                |   |      |        |           |                   |        |

In these above table, the writer accumulates the raw table by giving checklist and it will answer the research question. The next table is to provide the deictic words finding in every theme in surah Al-Baqarah translated by Abdullah Yusuf Ali.

### **E. Technique for Analyzing Data**

Data analysis is the process of systematically searching and arranging the interview or other materials that accumulate to increase the understanding of them and enable to present what you have discovered to other.<sup>46</sup> The analysis of this study is using deixis analysis technique. After collecting the data, the writer continue to analyze those data. Deixis analysis is used to identify the references of non-person deixis word in Al-Qur'an English translation by Abdullah Yusuf Ali.

After all process perfectly over, the data of this research was analyzed by using some steps as the following procedures according to Gay<sup>47</sup>; analyzing of the crosscheck result in Arabic language of Al-Qur'an, next continued to crosscheck in English. If it has finished the data will be analyzed based on the type of deixis based on Stephen Levinson's theory. In applying the data, the writer use descriptive qualitative analysis method as follows:

#### **1. Data Managing**

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<sup>46</sup> Robert. C. Bogdan, , p 145

<sup>47</sup> Eka Apriani, *Utilizing Preservice English Teachers Strategies and Classroom Management at Junior High School in Rejang Lebong Regency. ENGLISH FRANCA: Academic Journal of English Language and Education*, 1(2), 149-194, 2017, p. 172

The writer manages all data to check and make sure the data was complete from Al-Qur'an Translation in surah Al-Baqarah.

## 2. Reading the Script

The writer got all the deixis in surah Al-Baqarah in Al-Qur'an English translation. Then it was continued by reading the script as stated by Hadi that reading is one of skills in English to make readers get information from what they read, and information from a text, it needs a thinking process in order to be able to reach the comprehension<sup>48</sup>.

## 3. Describing

After the writer read and classify the phenomenon of the data from English Translation of Al-Qur'an English Translation by Yusuf Ali, the writer describes the data that has collected.

## 4. Classifying the data

After the data is gained from the informant about the references of non-person, the writer analyzed the transcription document, read and classify the phenomenon. It would be helping the writer in the research, for example:

- a. Facilitate to identify the research problem: The writer is easier to find all the deixis and identify the reference.

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<sup>48</sup> Hadi Suhermanto, *The Effect of Fix Up Strategy in Enhancing Students' Reading Comprehension in IAIN Curup*. *ENGLISH FRANCA: Academic Journal of English Language and Education*, 3 (01), 1-14, (2019). p. 3

- b. Help the writer arrange the categorization and sub categorization: After the writer find out all the deixis of the reference in pragmatics analysis that consist of person deixis, place deixis, time deixis, social deixis, and discourse deixis.

## 5. Interpreting

The last step is interpreting the writer interpreted about the non-person deixis analysis of reference in Surah Al-Baqarah of Al-Qur'an English Translation by Yusuf Ali.

## CHAPTER IV

### RESEARCH FINDING AND DISCUSSION

In this chapter, the writer describes the result and discussion of the research. The core of this chapter is answering the research questions based on that have been written in the chapter I. The writer analyzed the translation of surah Al-Baqarah by Abdullah Yusuf Ali from English version by using the deixis analysis from the theory based on Levinson. This chapter will be presented about the types of non-person deixis which have been found. It is done to make sure that the result of the analysis about non-person deixis and contextual meaning is same with the result of informant's crosscheck.

#### **A. Finding**

##### **1. Types of Non-Person Deixis found in Surah Al-Baqarah Translated By Abdullah Yusuf Ali**

After collecting the data, the writer found from the 286 verses in surah Al-Baqarah, there are 222 verses consists of deixis and there are 64 verses are none of deixis found. The deixis words consist of the types of non-person deixis in surah Al-Baqarah were classified based on the types of deixis from Levinson. This study finds that place deixis, time deixis, social deixis and discourse deixis occur in surah Al-Baqarah. From the data, the writer found there are 452 non person deixis from 222 verses that found it consists of 121

data (26,77%) of place deixis, 91 data (20,13%) of time deixis, 129 data (28,54%) of social deixis and 111 data (24,56%) of discourse deixis. The detail explanation will be presented in the following.

Table 1.

The Frequency of Non-Person Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali

| No           | Type of Non-Person Deixis | Frequency  | Percentage  |
|--------------|---------------------------|------------|-------------|
| 1.           | Place Deixis              | 121        | 26,77%      |
| 2.           | Time Deixis               | 91         | 20,13%      |
| 3.           | Social Deixis             | 129        | 28,54%      |
| 4.           | Discourse Deixis          | 111        | 24,56%      |
| <b>Total</b> |                           | <b>452</b> | <b>100%</b> |

**a. Place Deixis**

The place deixis is the deixis that concerns the specification of location relative to anchorage points in the utterance. Here the writer shows the finding of place deixis word in Al-Qur'an English Translation of surah Al-Baqarah by Abdullah Yusuf Ali to refer the object by describing or naming and locating via deictic word. There are 121 place deixis found from 451 non person deixis that is analyzed from 221 verses in surah Al-Baqarah that the words are presented in the table. The words below that are included in the table as the place deixis used in surah Al-Baqarah.

Table 2.  
The Finding of Place Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali

| No | Theme of surah  | Place Deictic Words |                   |  |
|----|---|---------------------|-------------------|--|
|    |   | Distal Term         | Proximal Term     | Projected Term or Specific Location      |
| 1. | Types of people for Al-Qur'an (verse 1-20)                  | -                   | This, These       | -  |
| 2. | Allah's Power (verse 21-39)                                 | There               | This, These, Here | Come, Bring                              |
| 3. | Warning from Allah to the children of Israel (verse 40-141) | There, That, Those  | This, These       | Bring, Take, Up, Go, Above, Come, Behind |
| 4. | Ka'bah and Kiblat for Muslim (verse 142-214)                | That, There         | This              | Bring, Take, Where, Come                 |
| 5. | Law in Islam (verse 215-252)                                | That                | This, These       | Take, Behind, Come                       |
| 6. | The Prophets and Allah's Power (verse 253-260)              | Those, There        | -                 | Above, Behind, Bring, Take               |
| 7. | Wealth and the law (verse 261-286)                          | That                | -                 | Take                                     |

### b. Time Deixis

According to Levinson, time deixis refers to the time which related to the time of speaking or an utterance spoken. The writer found there are 91 time deixis from 451 non person deixis in 221 verses from surah Al-Baqarah. The finding of time deixis word in Al-Qur'an English Translation of surah Al-Baqarah by Abdullah Yusuf Ali is presented in the table below. The time deixis consists of the words that are showed in the table below.



Table 3.  
The Finding of Time Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali

| No | Theme of surah  | Time Deictic Words   |
|----|---|--|
| 1. | Types of people for Al-Qur'an (verse 1-20)                  | Before, The Last Day, Every time   |
| 2. | Allah's Power (verse 21-39)                                 | Before, Then, Time to time, Every time, After  |
| 3. | Warning from Allah to the children of Israel (verse 40-141) | A Day, Nights, Then, After, Last Day, Now, A Thousand Years, Every time, The Day of Judgement, Before, Soon, The Day |
| 4. | Ka'bah and Kiblat for Muslim (verse 142-214)                | Then, After, The Day, The Last Day, Before, Later, The Night, Dawn   |
| 5. | Law in Islam (verse 215-252)                                | The Last Day, Last Day, After, Before  |
| 6. | The Prophets and Allah's Power (verse 253-260)              | The Day, Before, After, Then   |
| 7. | Wealth and the law (verse 261-286)                          | Last Day, The Day, Then, Before  |

### c. Social Deixis

Social deixis is used to code the social distinctions that are relative to the participant and concerns with the aspects of sentence, reflect, establish or determined by certain realities of the social situation on which the utterance occurs. The writer presents the data of social deixis that is used in Al-Qur'an English Translation of surah Al-Baqarah by Abdullah Yusuf Ali in the table. The writer found there are 129 social deixis from 452 non person deixis in 222 verses in surah Al-Baqarah that consists of the deictic words below.

Table 4

The Finding of Social Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali

| No | Theme of surah  | Social Deictic Words   |
|----|---|--|
| 1. | Types of people for Al-Qur'an (verse 1-20)                  | Lord   |
| 2. | Allah's Power (verse 21-39)                                 | Guardian-Lord, Lord, Oft-Returning, Most Merciful  |
| 3. | Warning from Allah to the children of Israel (verse 40-141) | Lord, Your Maker, Oft-Returning, Most Merciful, All Pervading, All Knowing, Glory, My Lord, The All Hearing, The All Knowing   |
| 4. | Ka'bah and Kiblat for Muslim (verse 142-214)                | Lord, Recogniseth, Knoweth, Oft-Returning, Most Merciful, Most Gracious, Oft-Forgiving   |
| 5. | Law in Islam (verse 215-252)                                | Knoweth It Well, Knoweth, Oft-Forgiving, Most Merciful, One Who Heareth, Knoweth All Things, Most Forbearing, Heareth, Exalted in Power, Wise, Knows, Sees Well, Well Acquainted, Full Knowledge, Careth, Lord |
| 6. | The Prophets and Allah's Power (verse 253-260)              | The Living, The Self-Subsisting, Eternal, Most High, The Supreme, Heareth, Knoweth, Lord, Mighty, Wise   |
| 7. | Wealth and the law (verse 261-286)                          | Careth, Knoweth, Lord, Free All Wants, Most Forbearing, Seeth Well, Worthy of All Praise, Careth for All, Knoweth All Things, Well Acquainted, Knoweth It Well, Hath Power Over All Things                     |

#### d. Discourse Deixis

A word can be said as discourse deixis if that word refers to certain part of the text. The writer found there are 111 discourse deixis from 451 non person deixis in 221 verses of surah Al-Baqarah translated by Abdullah Yusuf Ali. The finding data of discourse deixis word in Al-Qur'an English Translation of surah Al-Baqarah by Abdullah Yusuf Ali are presented in the table above.

Table 5.  
The Finding of Discourse Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali

| No | Theme of surah  | Discourse Deictic Words |
|----|---|-------------------------|
| 1. | Types of people for Al-Qur'an (verse 1-20)                  | Those, These, That      |
| 2. | Allah's Power (verse 21-39)                                 | Those                   |
| 3. | Warning from Allah to the children of Israel (verse 40-141) | Those, That, This       |
| 4. | Ka'bah and Kiblat for Muslim (verse 142-214)                | Those, That             |
| 5. | Law in Islam (verse 215-252)                                | Those, That             |
| 6. | The Prophets and Allah's Power (verse 253-260)              | Those                   |
| 7. | Wealth and the law (verse 261-286)                          | Those, That             |

## 2. Reference Meanings of Non-Person Deixis Found in Surah Al-Baqarah

### Translated By Abdullah Yusuf Ali

The writer found that some kinds of deictic words found in surah Al-Baqarah translated by Abdullah Yusuf Ali is consists of the words that has some general meaning in every verse. Some verses that talk about the topic will refer to the same reference meaning. But, if the topic is different, mostly the reference meaning is depended on the utterance in the verse. Here are the general meaning of deictic words in surah Al-Baqarah translated by Abdullah Yusuf Ali.

Table 6.  
The General Meaning of The Reference of Non-Person Deixis in Surah Al-Baqarah  
Translated by Abdullah Yusuf Ali

| No | The Deictic Word | Type of non-person deixis |             |               |                  | General Meaning  |
|----|------------------|---------------------------|-------------|---------------|------------------|--|
|    |                  | Place Deixis              | Time Deixis | Social Deixis | Discourse Deixis |  |
| 1. | That             | ✓                         | -           | -             | ✓                | <ul style="list-style-type: none"> <li>The meaning of that in the surah mostly refers to the people</li> <li>The meaning of that could be depended on the situation in the utterance that point to a specific thing</li> </ul> |
| 2. | This             | ✓                         | -           | -             | -                | This mostly means the singular thing that is pointed in the utterance that the thing is kind of proximal term or close from the speaker  |
| 3. | These            | ✓                         | -           | -             | -                | This mostly means the plural things that pointed in the utterance that the things are kind of proximal term or close from the speaker  |
| 4. | Those            | -                         | -           | -             | ✓                | The meaning of that in the surah mostly refers to the people   |
| 6. | Here             | ✓                         | -           | -             | -                | The meaning of here mostly point to the specific   |

|     |                                     |   |   |   |   |  |
|-----|-------------------------------------|---|---|---|---|--|
|     |                                     |   |   |   |   | close place depend on the utterance  |
| 7.  | There                               | ✓ | - | - | - | The meaning of here mostly point to the specific far place depend on the utterance                       |
| 8.  | Come/Go/Bring/Take /Behind/Up/Above | ✓ | - | - | - | The meaning of these deictic words are depended on the utterance in the verse                            |
| 9.  | Before                              | - | ✓ | - | - | Before mostly means all of the past that has been happened that Allah knows even the people did not know |
| 10. | After                               | - | ✓ | - | - | After mostly the future that will happen that Allah knows, and the people did not                        |
| 11. | Then                                | - | ✓ | - | - | Then mostly means the time what will happen next if the people do something                              |
| 12. | The Last Day                        | - | ✓ | - | - | The last day means the judgement day when the earth has been broken                                      |
| 13. | Lord                                | - | - | ✓ | - | Lord means Allah   |
| 14. | Now                                 | - | ✓ | - | - | Now mostly means the current time of the utterance that depends on the situation in the verse            |
| 15. | Later                               | - | ✓ | - | - | Later mostly means the time  |

|     |      |   |   |   |   |                                    |
|-----|------|---|---|---|---|------------------------------------|
|     |      |   |   |   |   | that will come                     |
| 16. | Soon | - | ✓ | - | - | Soon means the time that will come |

## B. Discussion

The data that have been analyzed by the writer are processed and presented on the table in the findings. In this part, the writer provides the description of reference meaning of non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali below to answer the research question.

### 1. Types of Non-Person Deixis in Surah Al-Baqarah Translated By Abdullah Yusuf Ali

#### a. Place deixis

Place deixis or spatial deixis word indicates location in space relative to the speaker. From the seven themes in surah Al-Baqarah translated by Abdullah Yusuf Ali, the writer found and classified the place deixis in the table in finding. It can be seen from the table above that there are three terms of place deixis occur in this surah those are distal term, proximal term, and projected term or specific location.

The first theme is about the types of people for Al-Qur'an. There are two proximal terms are used in this theme. The use of proximal terms in this theme is represented by use of deictic expression "*This and These*" such as in the verse QS. 2: (2) "***This*** is the Book; in it is guidance sure, without doubt, to those who fear Allah;".

The second theme is about Allah's power. Place or spatial deixis that occurs in this surah is complete and followed by three terms of place deixis. The writer found six deictic words that include by one distal term, three proximal terms, and two words as projected terms. The use of distal terms in this theme is represented by use of deictic word "*There*", next the words that indicate proximal term are showed by deictic expression "*This, These, and Here*". The last is projected term represented by "*Come and Bring*". The example is from the verse *QS. 2: (22)* "*Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth **there** with Fruits for your sustenance...*"

The third theme is about the warning from Allah to the children of Israel. Place deixis that occurs in this surah are complete and followed by three terms of place deixis. The writer found three words that include place deixis and followed by three words of distal terms, two words as proximal terms, and seven words as projected terms. The use of distal term in this theme is represented the deictic words "*There, That, and Those*". The next is the words indicate proximal term is showed by deictic expression "*This and These*". The last is projected term represented by use of deictic word "*Bring, Take, Go, and Come*" and the specific location by use of deictic words "*Up, Above, and Behind*". For example is the verse *QS. 2: (45)* "*...It is indeed hard, except to those who **bring** a lowly spirit,-*"

The fourth is Ka'bah and Kiblat for muslim. Place deixis that occur in this theme is complete and followed by three terms of place deixis. The writer found seven deictic words that include place deixis and followed by two as distal term, one word as proximal term, and four words as projected term and also specific location. The use of distal term in this theme is represented by "*That and There*". The next is proximal term with one deictic word that is "*This*". The last is projected term represented by use of deictic words "*Bring, Take, and Come*" and a specific location represented by use of deictic words "*Where*". The example is from the verse *QS. 2: (180)* "... **this** is due from the Allah-fearing."

The fifth is the theme about law in Islam. Place deixis that occurs in this theme is complete and followed by three terms of place deixis. The writer found seven deictic words that include place deixis and followed by one word as distal term, two words as proximal term, and four words as projected term. The use of distal term in this theme is represented by use of deictic word "*That*". The next words are indicated proximal term that showed by deictic expression "*This and These*". The last is projected term represented by deictic words "*Take and Come*" and specific location represented by use of deictic word "*Behind*". The example of the verses that consist of this kind of deixis is *QS. 2: (220)* "[*Their bearings*] on **this** life and the Hereafter..."



The sixth theme is about the Prophets and Allah's power. Place deixis that occurs in this theme is followed by two terms of place deixis. The writer found six deictic words that include place deixis and followed by two words as distal term and four words as projected term and specific location. The use of distal term in this theme is represented by use of deictic words "*Those and There*". The last is projected term represented by deictic words "*Bring and Take*" and specific location represented by use of deictic word "*Above and Behind*". The example is from the verse *QS. 2: (260)* "*...Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."*

The last theme is about wealth and the law. Place deixis that occurs in this theme is followed by two terms of place deixis. The writer found two deictic words those include place deixis and followed by a word as distal term and a word as projected term. The use of distal term in this theme is represented by use of deictic words "*That*". The last is projected term represented by deictic word "*Take*". For example is the verse *QS. 2: (271)* "*If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach those [really] in need, that is best for you: ...*"

#### **b. Time deixis**

Time deixis indicates the timing of an event relative to the time of speaking (Cruse, 2006: 179; 2006: 321). From seven theme of this surah, the writer found and classified the time deixis. From the table in finding, it can be seen that time deixis occurs in this Quran translation. The first theme is the types of people for Al-Qur'an. The writer found that there are three deictic expressions in this theme. This theme uses deictic words "*Before, The Last Day, and Every time*". Here are the example in the verse *QS. 2: (8)* "*Of the people there are some who say: "We believe in Allah and **the Last Day**;" but they do not [really] believe."*

The second theme is Allah's power. The writer found that there are five deictic expressions in this theme. This theme uses deictic words "*Before, Then, Time to time, Every time, and After*". The example is from the verse *QS. 2: (22)* "*...**then** set not up rivals unto Allah when ye know [the truth]."*

The third theme is warning from Allah to the children of Israel. In this theme, the writer found that there are twelve time deixis in this theme. The deictic words are including "*A Day, Nights, Then, After, Last Day, Now, A Thousand Years, Every time, The Day of Judgement, Before, Soon, dan The Day*". This verse is the example of time deixis that is in *QS. 2: (126)* "*...but will **soon** drive them to the torment of Fire,- an evil destination [indeed]!"*

The fourth theme is Ka'bah and Kiblat for muslim. The writer found that there are eight deictic expressions in this theme. This theme uses deictic words "*Then, After, The Day, The Last Day, Before, Later, The Night, and Dawn*". Here is the example of time deixis in the verse *QS. 2: (209)* "*If ye backslide **after** the clear [Signs] have come to you...*"

The fifth theme is law in Islam. In this theme, the writer found that there are four deictic words including in this theme. This theme uses deictic words "*The Last Day, Last Day, After, and Before*". The example of time deixis is in *QS. 2: (238)* "*Guard strictly your [habit of] prayers, especially the Middle Prayer; and stand **before** Allah in a devout [frame of mind].*"

The sixth theme is the Prophets and Allah's power. In this theme, the writer found that there are four time deixis in this theme. The deictic words are including "*The Day, Before, After, and Then*". Time deixis can be found such as from the example in *QS. 2: (259)* "*Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it [ever] to life, **after** [this] its death?"*

The last theme is wealth and the law. The writer found that there are four deictic expressions in this theme. This theme uses deictic words "*Last Day, The Day, Then, and Before*". Here is the example of time deixis that is in *QS. 2: (281)* "*And fear the Day when ye shall be brought back to Allah.*

*Then shall every soul be paid what it earned, and none shall be dealt with unjustly.”*

**c. Social deixis**

Social deixis is to indicate the position of the referent on the scales of social status and intimacy relative to the speaker (Cruse, 2006: 166). From seven theme of surah Al-Baqarah translated by Abdullah Yusuf ali, the writer found and classified the theme which show that the social deixis occur. From the table in finding, all the theme of surah Al-Baqarah uses social deixis. The use of social deixis can be seen of the using “*Lord*” in the theme types of people for Al-Qur’an. The next theme is Allah’s power. In this theme, social deixis occurs in four deictic words that are “*Guardian-Lord, Lord, Oft-Returning, and Most Merciful*”. Then in the theme warning from Allah to the children of Israel, there are ten deictic words those are “*Lord, Your Maker, Oft-Returning, Most Merciful, All Pervading, All Knowing, Glory, My Lord, The All Hearing, and The All Knowing*”.

Moreover, social deixis also can be found in the theme Ka’bah and Kiblat for muslim. There are seven words which the deictic words are “*Lord, Recogniseth, Knoweth, Oft-Returning, Most Merciful, Most Gracious, and Oft-Forgiving*”. The next is social deixis in the theme that is law in Islam. The writer found fifteen words in this theme. The deictic words are including “*Knoweth It Well, Knoweth, Oft-Forgiving, Most*

*Merciful, One Who Heareth, Knoweth All Things, Most Forbearing, Heareth, Exalted in Power, Wise, Knows, Sees Well, Well Acquainted, Full Knowledge, Careth, and Lord”.*

Then in the theme Prophets and Allah’s power is found ten deictic words. The deictic words are “*The Living, The Self-Subsisting, Eternal, Most High, The Supreme, Heareth, Knoweth, Lord, Mighty, and Wise*”. The last theme is wealth and the law. In this theme, the writer found twelve words as social deixis that are “*Careth, Knoweth, Lord, Free All Wants, Most Forbearing, Seeth Well, Worthy of All Praise, Careth for All, Knoweth All Things, Well Acquainted, Knoweth It Well, and Hath Power Over All Things*”. The example of using social deixis is from the verse *QS. 2: (263) Kind words and the covering of faults are better than charity followed by injury. Allah is **free of all wants**, and He is **Most-Forbearing**.*

Based on the explanation above, the writer concludes that social deixis is mostly used in surah Al-Baqarah Translated by Abdullah Yusuf Ali. The use of social deixis indicates social status and intimacy relative to the people in the relation to Allah.

#### **d. Discourse deixis**

Discourse deixis refers to such matters as the use of “*This*” pointing of future discourse elements. The use of discourse deixis is also referring to certain text that contains the utterance as a signal and its relation to

surrounding text. From the table in finding, it can be found that all the theme in surah Al-Baqarah translated by Abdullah Yusuf Ali use discourse deixis. The use of discourse deixis can be seen from the first theme that is types of people for Al-Qur'an. In this theme, the writer found there are three deictic words are used those are "*Those, These, and That*". The second theme is Allah's power that is found one discourse deixis that is "*Those*". The third theme is warning from Allah to the children of Israel. In this theme, the writer found three words of discourse deixis. The deictic is represented by the words "*Those, That, and This*". The fourth, discourse deixis also occurs in the theme Ka'bah and Kiblat for muslim. In this theme, the writer found two deictic words are represented by words "*Those and That*". The fifth theme is law in Islam which uses two words of discourse deixis those are "*Those and That*". The sixth theme is Prophets and Allah's power which is found a word "*Those*" as discourse deixis. The last is the theme wealth and the law that is found two words of discourse deixis those are "*Those and That*". The example of using discourse such as in the verse QS. 2: (230) "*So if a husband divorces his wife [irrevocably], He cannot, after that...*"

## **2. Reference Meanings of Non-Person Deixis in Surah Al-Baqarah Translated By Abdullah Yusuf Ali**

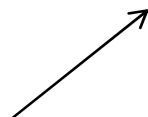
In this part, the writer shows the reference meaning of deixis types that are used in every theme in surah Al-Baqarah translated by Abdullah Yusuf Ali. The core purpose of this part is to answer the second question which has been presented in chapter I. Related to the problem statement of this research the writer consults the theory from Levinson. According to Levinson, there are five kinds of deixis and four of five deixis are non-person deixis those are place deixis, time deixis, social deixis, and discourse deixis. The writer also found this kind of non-person deixis in surah Al-Baqarah translated by Abdullah Yusuf Ali.

#### a. Place Deixis

*QS. 2: (38) We said: "Get ye down all from **here**; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.*

*"...dwell thou and thy wife in the **Garden**..."*

"Get ye down all from **here**..."



To assume the meaning of this reference *here* in QS 2 : (38), we must comprehend the meaning of the location well. The deictic word is *here* that there is an antecedent in the previous verse. The previous verse state that [O Adam! dwell thou and thy wife in the Garden... (QS 2: 35)]. So, the deictic word *here* can be confirmed by looking back in the text. The deictic word *here* in this verse is about the place where Adam and his wife

lived before they were moved to the earth. This utterance is easy to analyze, because the word is used to point *Garden* that is found in the previous verse. The technique that we use is called place deixis. It means that, to assume the reference we need to describe or named the location or locate the word to the place.

#### b. Time Deixis

*QS. 2: (56) "Then We raised you up **after** your death: Ye had the chance to be grateful."*

To assume the reference meaning of the deictic word *after* in this verse, we must comprehend the deixis well. This deictic word is the moment of utterance called *coding time* (CD) that we found from the *receiving time* (RT). The coding time of *after* is the word that we comprehend after reading Al-Qur'an. The moment when the utterance was sent is that what we call receiving time. This word shows the time when the moment of death will be happened to the people. Then Allah brought the people be alive again. Furthermore, the people must be grateful to Allah. From the pointing word of this verse, we found that the technique of time deixis can be used to assume the meaning of reference in the utterance.

#### c. Social Deixis

QS. 2: (129) "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."



From the verse above, we found two words that refer to Allah:

"***Our Lord!*** send amongst them a Messenger of their own..."

...For Thou art ***the Exalted in Might, the Wise***"



These words are easier to analyze. It is the direct sentence, so we can find the reference from the same verse that pointing the meaning. If we analyze the verse, we will assume that the words ***the Exalted in Might, and the Wise*** are refers to Lord that is Allah. Those are because the meaning of the characteristic are intended to Allah. All the deictic words reflect to Allah as the reference that found from the realities of the utterance in this verse. The realities describe that there is no the thing that has the higher social than Allah. So, to assume the meaning reference of these deictic words we can use the technique social deixis to find the social characteristic.

#### d. Discourse Deixis

QS. 2: (230) So if a husband divorces his wife [irrevocably], He cannot, after that, remarry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

We found the discourse deixis in this verse as a signal its relation to surrounding the utterance:

“So if a husband divorces his wife [irrevocably], He cannot, after *that*...”



To assume the reference meaning of this deictic word *that* we must comprehend the utterance well, so we will find that the word is referred to the word *divorces* in the same verse. This word contains of discourse in the utterance itself. Furthermore, the deictic word *that* means the divorcement of a husband and his wife that described in the verse. The technique that we use is called discourse deixis. It means that we can use discourse deixis to assume the reference meaning of utterance.

The use of *that* here as discourse deixis is always referring to certain text that contains the utterance as a signal and its relation to surrounding text. The certain text as a signal is the verse itself, and the meaning can be inferred from the context of reference.

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter consists of two sections which are conclusion and suggestion. The conclusion is obtained based on the analysis of the research questions that are stated in chapter one. Then, the writer gives the suggestion to provide information for academic readers especially the next researchers who want to conduct in the similar study or continue to analyze this study.

#### A. Conclusion

After analyzing the data, the writer has made final conclusion to explain about deixis. There are four types of non-person deixis analyzed in surah Al-Baqarah translated by Abdullah Yusuf Ali those are Place Deixis, Time Deixis, Social Deixis, and Discourse Deixis. Place deixis occurs almost in every verse of this surah, especially to point some location or situation from the surah. For time deixis, it occurs in the verse to point to a time of event relative to the time of utterance. Social deixis usually is used for mentioning the polite name of Allah in glorifying. It occurs almost in all last verses. The last type is discourse deixis. Discourse deixis is found in quarter of the surah Al-Baqarah.

Firstly the writer found the frequency of non-person deixis in this translation that there are 452 data of non-person deixis found in surah Al-Baqarah translated by Adullah Yusuf Ali which contain deixis based on Levinson's category. From the data, the writer found 121 data (26,77%) of place deixis, 91

data (20,13%) of time deixis, 129 data (28,54%) of social deixis and 111 data (24,56%) of discourse deixis of discourse deixis. Secondly, the writer found that some data has the same reference such as *Lord* that always be referred to Allah, and the others have different reference such as *Those* mostly referred to the people but in the different setting and different meaning.

Most of place deixis in this surah means to know how the distance and where the location when the utterance was uttered. It is referred by the use of distance terms which are distal term "*There, That*", proximal term "*This, Here*", projected term and specific location such as "*Go, Bring, Take, Come*". The net is the time deixis which is used in this surah refers to the information about when the moment was happen. In this Al-Qur'an translation, the time deixis is represented by such of pure time deictic words and specific time such as "*Now, Before, After*" and also the verb tense that indicates the timing of an utterance such as "*Will, Placed*". Then most of social deictic words which are used in every verse refer to Allah as the God and the Prophets such as Adam and Muhammad. It means to show the social scale between the people and the God and also including the relation social deixis. The last type is discourse deixis which uses deictic words "*This, That, Those, These*". It refers to certain discourse that contains the utterance in the surah as a signal and the relation to surrounding verse.

In this research, place deixis, time deixis, social deixis, and discourse deixis are non-person deixis types in the surah in this Al-Qur'an Translated by

Abdullah Yusuf Ali. The writer found that the frequency of deixis used is close one another. The writer concluded that the deixis is useful to describe the function of place, time, demonstrative, lexical feature which is connecting the utterance with relation of space and time. In answering the research questions, the writer concluded that deixis meaning can be analyzed pragmatically to know how the substantively meaning and how the effects of the use deixis for the whole verses. Surah translation analysis is multi interpretative depending on the hearer or the reader of this translation, because no all the context of the meaning is referred to one specific setting and people. Hence, the deixis in this surah is really useful to catch the reference meaning that include who, where and when the utterance is uttered.

## **B. Suggestion**

After conducting this research, the writer would like to give some suggestions especially for the students of English Tadris Study Program. Deixis is important field to learn in order to know the purpose and the meaning of references of utterances. By knowing the types of non-person deixis which are place deixis, time deixis, social deixis and discourse deixis, it can help the hearer or the reader understanding what the utterance means.

For other researchers who want to analyze in the same field, the first thing that they have to do is deeply reading and understanding the translation of surah. It is important to carefully understand the meaning of the translation because

different people have the different interpretation about the meaning. Additionally, the writer suggests for being carefully on the references of the deixis used in the Al-Qur'an translation.

This research may be imperfect, but it will be useful if people are eager to use as a reference or prior research. By using this research, the next researcher can understand about the interpretation of deixis. For instance, the next researcher can focus examining one of deixis types by using different object. It is also challenging if the next researcher can connect the theory of deixis with the other studies. For example, it can be connected to translation because the deixis usage in other languages may be different based on the language system. Besides the deixis, the next researchers can also conduct the same surah but different field such as speech act or another field.

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## Appendix I

### Surah Al-Baqarah Translated by Abdullah Yusuf Ali

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم (١)

1. Alif Lâm Mîm

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

2. This is the Book; in it is guidance sure, without doubt, to those who fear Allah;

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

4. And who believe in the Revelation sent to thee, and sent before thy time, and [in their hearts] have the assurance of the Hereafter.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٥)

5. They are on [true] guidance, from their Lord, and it is these who will prosper.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦)

6. As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)

7. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ (٨)

8. Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not [really] believe.

يُخْلِدُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٩)

9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (١٠)

10. In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they [incur], because they are false [to themselves].

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

11. When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ (١٢)

12. Of a surety, they are the ones who make mischief, but they realise [it] not.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ (١٣)

13. When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

وَإِذَا لُفُوا بِالَّذِينَ ءَامَنُوا قَالُوا ءَامِنًا وَإِذَا خَلَوْا إِلَىٰ شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ (١٤)

14. When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We [were] only jesting."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (١٦)

16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧)

17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ (١٨)

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

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْلِحَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩)

19. Or [another similitude] is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

يَكَادُ الْبَرْقُ يَحْطِفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

20. The lightning all but snatches away their sight; every time the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if

Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.

يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

21. O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (٢٢)

22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know [the truth].

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣)

23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers [If there are any] besides Allah, if your [doubts] are true.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

24. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.

وَيَشِيرُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِمُتَسَلِّبِهَا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure [and holy]; and they abide therein [for ever].

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦)

26. Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path],-

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (٢٧)

27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss [only] to themselves.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

28. How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

29. It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?" He said: "I know what ye know not."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١)

31. And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

32. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

33. He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"



وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)

34. And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥)

35. We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as [where and when] ye will; but approach not this tree, or ye run into harm and transgression."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦)

36. Then did Satan make them slip from the [garden], and get them out of the state [of felicity] in which they had been. We said: "Get ye down, all [ye people], with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨)

38. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

39. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

يٰۤاَيُّهَا اِسْرَائِيْلُ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِيَّيَّ فَارَّ هُبُون (٤٠)

40. O Children of Israel! call to mind the [special] favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

وَءَامِنُوا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوْا اَوَّلُ كٰفِرٍ بِهٖ وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا وَاِيَّيَّ فَاتَّقُوْنَ (٤١)

41. And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ (٤٢)

42. And cover not Truth with falsehood, nor conceal the Truth when ye know [what it is].

وَاقِيْمُوا الصَّلٰوةَ وَاَتُوا الزَّكٰوةَ وَاَرْكَعُوْا مَعَ الرَّاكِعِيْنَ ﴿٤٣﴾

43. And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down [in worship].

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ اَفَلَا تَعْقِلُوْنَ (٤٤)

44. Do ye enjoin right conduct on the people, and forget [To practise it] yourselves, and yet ye study the Scripture? Will ye not understand?

وَاسْتَعِيْبُوْا بِالصَّبْرِ وَالصَّلٰوةِ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ (٤٥)

45. Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧)

47. Children of Israel! call to mind the [special] favour which I bestowed upon you, and that I preferred you to all other [for My Message].

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (٤٨)

48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped [from outside].

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ (٤٩)

49. And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (٥٠)

50. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

وَإِذْ وَأَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعَجَلِ مِّنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (٥١)

51. And remember We appointed forty nights for Moses, and in his absence ye took the calf [for worship], and ye did grievous wrong.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

52. Even then We did forgive you; there was a chance for you to be grateful.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

53. And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنِّي كُنْتُ مِنْكُمْ لَمَنِ ظَلَمْتُ أَنْفُسَكُمْ إِنِّي حَرِّضْتُكُمْ عَلَىٰ بَرِّكُمْ فَانظُرُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٥٤)

54. And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn [in repentance] to your Maker, and slay yourselves [the wrong-doers]; that will be better for you in the sight of your Maker." Then He turned towards you [in forgiveness]: For He is OftReturning, Most Merciful.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَئِن نُّؤْمِنُ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْنَاكُم مِّنْ الصَّاعِقَةِ وَأَنْتُمْ تَنْظُرُونَ (٥٥)

55. And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)

56. Then We raised you up after your death: Ye had the chance to be grateful.

وَوَهَبْنَا لَكُمْ أَلْغَمًا وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٥٧)

57. And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" [But they rebelled]; to us they did no harm, but they harmed their own souls.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ  
وَسَنُرِيدُ الْمُحْسِنِينَ (٥٨)

58. And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good."

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

59. But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly.

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِئًا فَفَدَّ عِلْمَ كُلِّ نَاسٍ مَّشْرَبِهِمْ  
كُلُوا وَأَشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (٦٠)

60. And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the [face of the] earth.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاجِدْ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا  
وَعَدْسِهَا وَبَصْلِهَا قَالَ أَسْتَجِيبُ لَ الَّذِينَ يَدْعُونَ أَلَّذِي هُوَ أَذْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ

الذَّلَّةُ وَالْمَسْكَنَةُ وَيَأْخُذُ بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٦١)

61. And remember ye said: "O Moses! we cannot endure one kind of food [always]; so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

62. Those who believe [in the Qur'an], and those who follow the Jewish [scriptures], and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣)

63. And remember We took your covenant and We raised above you [The towering height] of Mount [Sinai] : [Saying]: "Hold firmly to what We have given you and bring [ever] to remembrance what is therein: Perchance ye may fear Allah."

ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (٦٤)

64. But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥)

65. And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُنْتَهِينَ (٦٦)

66. So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

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

67. And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant [fool]!"

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانُ بَيْنَ ذَلِكَ فافعلوا ما تؤمرون

(٦٨)

68. They said: "Beseech on our behalf Thy Lord to make plain to us what [heifer] it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ (٦٩)

69. They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ (٧٠)

70. They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا آلَيْنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ (٧١)

71. He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ (٧٢)

72. Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

فَلَمَّا أَضْرَبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)

73. So We said: "Strike the [body] with a piece of the [heifer]." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْفِكُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

74. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (٧٥)



75. Can ye [o ye men of Faith] entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

وَإِذَا لَفُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (٧٦)

76. Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand [their aim]?

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

77. Know they not that Allah knoweth what they conceal and what they reveal?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨)

78. And there are among them illiterates, who know not the Book, but [see therein their own] desires, and they do nothing but conjecture.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَ شَيْءٌ بِهٖ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (٧٩)

79. Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً فَلِئَّا تَذَكَّرْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ (٨٠)

80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهَا حَاطَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١)

81. Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide [For ever].

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٨٢)

82. But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide [For ever].

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (٨٣)

83. And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now].

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشَاهِدُونَ (٨٤)

84. And remember We took your covenant [to this effect]: Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَطَاهَرُونَ عَلَيْهِم بِالْإِيمَةِ وَالْعَدْوَانِ وَإِن يَأْتُواكُمْ  
 أُسْرَىٰ تَقْتُلُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْئُومُونَ بِبَعْضِ الْكُتَابِ وَتَكْفُرُونَ بِبَعْضِ مَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ  
 مِنكُمْ إِلَّا جِزَىٰ فِي الْحَيَاةِ الدُّنْيَا وَبِیَوْمِ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)

85. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist [Their enemies] against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (٨٦)

86. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا  
 جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (٨٧)

87. We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (٨٨)

88. They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it they believe  
 وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
 كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩)

89. And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they [should] have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

بِسْمَا اسْتَرْوَأَ بِهِ أَنْفُسُهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قِبَاءً وَ  
 بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٩٠)

90. Miserable is the price for which they have sold their souls, in that they deny [the revelation] which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ  
 فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾

91. When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ (٩٢)

92. There came to you Moses with clear [Signs]; yet ye worshipped the calf [Even] after that, and ye did behave wrongfully.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ (٩٣)

93. And remember We took your covenant and We raised above you [the towering height] of Mount [Sinai]: [Saying]: "Hold firmly to what We have given you, and hearken [to the Law]": They said:" We hear, and we disobey:" And they had to drink into their hearts [of the taint] of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ (٩٤)

94. Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٩٥)

95. But they will never seek for death, on account of the [sins] which their hands have sent on before them. and Allah is well-acquainted with the wrongdoers.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزَةٍ مِنَ الْعَذَابِ أَن يُعْمَرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)

96. Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a 7 thousand years: But the grant of such life will not save him from [due] punishment. For Allah sees well all that they do.

فَلَمَّ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ (٩٧)

97. Say: Whoever is an enemy to Gabriel-for he brings down the [revelation] to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨)

98. Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (٩٩)

99. We have sent down to thee Manifest Signs [ayat]; and none reject them but those who are perverse.

أَوْ كَلَّمَا عَلَيْهِمْ عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (١٠٠)

100. Is it not [the case] that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (١٠١)

101. And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if [it had been something] they did not know!

وَأَتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا

مَا يُفَرِّقُونَ بَيْنَ الْمَرَّةِ وَرَوْجَةٍ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لِمَنْ أُشْرِكْ لَهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١٠٢)

102. They followed what the evil ones gave out [falsely] against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone [Such things] without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of [magic] would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ (١٠٣)

103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (١٠٤)

104. O ye of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To those without Faith is a grievous punishment.

مَا يَرُدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (١٠٥) ﴿٥﴾

105. It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (١٠٧)

107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ وَمَن يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٠٨)

108. Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَرُوا

وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٠٩)

109. Quite a number of the People of the Book wish they could Turn you [people] back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.



وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ (١١١)

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their [vain] desires. Say: "Produce your proof if ye are truthful."

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

112. Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

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

113. The Jews say: "The Christians have naught [to stand] upon; and the Christians say: "The Jews have naught [To stand] upon." Yet they [Profess to] study the [same] Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الْأَخْرَةِ عَذَابٌ عَظِيمٌ (١١٤)

114. And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is [in fact] to ruin them? It was

not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (١١٥)

115. To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ مَبْلُغٌ لَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُ قٰنِثُوْنَ (١١٦)

116. They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ (١١٧)

117. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ نَاتِيْنَا ؕ اٰيَةٌ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوْبُهُمْ فَاذَّبْنَا الْاٰلِيْتِ لِقَوْمٍ يُّرَفِقُوْنَ (١١٨)

118. Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith [in their hearts].

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ (١١٩)

119. Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (١٢٠)

120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the [only] Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ (١٢١)

121. Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

يَبْنَیٰٓ اِسْرَآءِیْلَ اذْكُرُوْا نِعْمَتِی الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَنْیٰ فَضَّلْتُكُمْ عَلَی الْعٰلَمِیْنَ (١٢٢)

122. O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others [for My Message].

وَاتَّقُوا یَوْمًا لَا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَیْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ یُنصَرُونَ ﴿١٢٣﴾

123. Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped [from outside].

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قُلْ إِنَّی جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَتْ وَمِنْ ذُرِّيَّتِی قُلْ لَا یَنَالُ عَهْدِی الظَّالِمِیْنَ (١٢٤)

124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded:

"And also [Imams] from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانْتَخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَوَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

125. Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves [therein in prayer].

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَّارْزُقْ أَهْلَهُ مِن التَّمْرَاتِ مَن ءَامَنَ مِنْهُمْ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ؕ قَالَ وَمَن كَفَرَ فَأُمِّدْهُ فَلَإِنَّ لِي لَأُضْطِرَّهُۥ إِلَىٰ عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ (١٢٦)

126. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "[Yea], and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination [indeed]!"

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ ٱلسَّمِيعُ ٱلْعَلِيمُ (١٢٧)

127. And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our Lord! Accept [this service] from us: For Thou art the AllHearing, the All-knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ ٱلرَّحِيمُ (١٢٨)

128. "Our Lord! make of us Muslims, bowing to Thy [Will], and of our progeny a people Muslim, bowing to Thy [will]; and show us our place for the celebration of [due] rites; and turn unto us [in Mercy]; for Thou art the Oft-Returning, Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

وَمَنْ يَرِغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مِنْ سَفَاةٍ نَّفْسِهِ ۖ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)

131. Behold! his Lord said to him: "Bow [thy will to Me]:" He said: "I bow [my will] to the Lord and Cherisher of the Universe."

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَلْبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٣٢)

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ

وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَاجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣)

133. Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one [True] Allah: To Him we bow [in Islam]."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

134. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

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

135. They say: "Become Jews or Christians if ye would be guided [To salvation]." Say thou: "Nay! [I would rather] the Religion of Abraham the True, and he joined not gods with Allah."

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

136. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to [all] prophets from their Lord: We make no difference between one and another of them: And we bow to Allah [in Islam]."

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣٧)

137. So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (١٣٨)

138. [Our religion is] the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

قُلْ أَنَحْنُ جُنُودُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَالنَّاسُ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (١٣٩)

139. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere [in our faith] in Him?

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ إِنَّمَا أَعْلَمُ أَمَّ اللَّهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٠)

140. Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

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

141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ اللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٤٢)

142. The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ (١٤٣)

143. Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels [From the Faith]. Indeed it was [A change] momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفُولٍ عَمَّا يَعْمَلُونَ (١٤٤)

144. We see the turning of thy face [for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

وَلَيْنِ أَتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ (١٤٥)

145. Even if thou wert to bring to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will



they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their [vain] desires,-then wert thou Indeed [clearly] in the wrong.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦)

146. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧)

147. The Truth is from thy Lord; so be not at all in doubt.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّبٌ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

148. To each is a goal to which Allah turns him; then strive together [as in a race] Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ (١٤٩)

149. From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ

عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تُنِمَّ عَلَيْنِي وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

150. So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent

on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May [consent to] be guided;

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (١٥١)

151. A similar [favour have ye already received] in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ (١٥٢)

152. Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

153. O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ (١٥٤)

154. And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive [it] not.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥)

155. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits [of your toil], but give glad tidings to those who patiently persevere,

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦)

156. Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

157. They are those on whom [Descend] blessings from Allah, and Mercy, and they are the ones that receive guidance.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

158. Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾

159. Those who conceal the clear [Signs] We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

160. Except those who repent and make amends and openly declare [the Truth]: To them I turn; for I am Oft-returning, Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

161. Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ (١٦٢)

162. They will abide therein: Their penalty will not be lightened, nor will respite be their [lot].

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

163. And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (١٦٤)

164. Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- [Here] indeed are Signs for a people that are wise.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (١٦٥)

165. Yet there are men who take [for worship] others besides Allah, as equal [with Allah]: They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (١٦٦)

166. Then would those who are followed clear themselves of those who follow [them] : They would see the penalty, and all relations between them would be cut off.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (١٦٧)

167. And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them [The fruits of] their deeds as [nothing but] regrets. Nor will there be a way for them out of the Fire.

يَلْبِغِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (١٦٨)

168. O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (١٦٩)

169. For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُوْكَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (١٧٠)

170. When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?

وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ (١٧١)

171. The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

172. O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن أَضْطَرَّ بِغَيْرِ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٧٣)

173. He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتَرُونَ بِهِ نَعْمًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٤)

174. Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not

address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْوَرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (١٧٥)

175. They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness [They show] for the Fire!

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

176. [Their doom is] because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far [from the purpose].

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَجِينَ النَّاسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

177. It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain [or suffering] and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ ۗ وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ ۙ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ أَعَدَّىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨)

178. O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

وَلَكُمْ فِي الْقِصَاصِ حَيْرَةٌ يَأُولَى الْأَرْبَابِ لِعَلَّكُمْ تَتَّقُونَ (١٧٩)

179. In the Law of Equality there is [saving of] Life to you, o ye men of understanding; that ye may restrain yourselves.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ (١٨٠)

180. It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٨١)

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows [All things].

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٨٢)



182. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between [The parties concerned], there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣)

183. O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may [learn] self-restraint,-

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ مَّسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤)

184. [Fasting] for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number [Should be made up] from days later. For those who can do it [With hardship], is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

185. Ramadhan is the [month] in which was sent down the Qur'an, as a guide to mankind, also clear [Signs] for guidance and judgment [Between right and wrong]. So every one of you who is present [at his home] during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period [Should be made up] by days later. Allah intends every facility for you; He does not want to put to

difficulties. [He wants you] to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)

186. When My servants ask thee concerning Me, I am indeed close [to them]: I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

أَجَلٌ لَّكُمْ لَيْلَةٌ الصِّيَامِ الرَّفْتُ إِلَى نِسَابِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits [set by] Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكْمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

﴿ ١٨٨ ﴾

188. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى  
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩)

189. They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفْتَلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (١٩٠)

190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١)

191. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

فَإِنْ أَنْتَبَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٩٢)

192. But if they cease, Allah is Oft-forgiving, Most Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَبَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

193. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنْ عَدَىٰ عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا عَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٩٤)

194. The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١٩٥)

195. And spend of your substance in the cause of Allah, and make not your own hands contribute to [your] destruction; but do good; for Allah loveth those who do good.

وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا بِرُءُوسِكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ  
مِنْكُمْ مَّرِيضًا أَوْ بِهٍ أَدَىٰ مِنْ رَأْسِهِ ففِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ  
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٩٦)

196. And complete the Hajj or 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [Necessitating shaving], [He should] in

compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ  
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (١٩٧)

197. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, [be sure] Allah knoweth it. And take a provision [With you] for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ  
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (١٩٨)

198. It is no crime in you if ye seek of the bounty of your Lord [during pilgrimage]. Then when ye pour down from [Mount] Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

ثُمَّ أفيضوا من حيث أفاض الناس واستغفروا لله إن الله غفورٌ رحيمٌ (١٩٩)

199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ (٢٠٠)

200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us [Thy bounties] in this world!" but they will have no portion in the Hereafter.

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (٢٠١)

201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

202. To these will be allotted what they have earned; and Allah is quick in account.

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُ عَلَيْهِ لَمِنَ التَّغَىٰ وَآتَقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (٢٠٣)

203. Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (٢٠٤)

204. There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (٢٠٥)

205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ (٢٠٦)

206. When it is said to him, "Fear Allah", He is led by arrogance to [more] crime. Enough for him is Hell;-An evil bed indeed [To lie on]!

وَمِنَ النَّاسِ مَن يَتَّبِعِ اللَّهَ تَعَالَى وَاللَّهُ وَكَفَى بِالْعِبَادِ (٢٠٧)

207. And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٢٠٨)

208. O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٠٩)

209. If ye backslide after the clear [Signs] have come to you, then know that Allah is Exalted in Power, Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٢١٠)

210. Will they wait until Allah comes to them in canopies of clouds, with angels [in His train] and the question is [thus] settled? but to Allah do all questions go back [for decision].

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِّنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءتَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢١١)

211. Ask the Children of Israel how many clear [Signs] We have sent them. But if any one, after Allah's favour has come to him, substitutes [something else], Allah is strict in punishment.

رُئِيَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ  
بِغَيْرِ حِسَابٍ (٢١٢)

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَّ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا  
فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ  
الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣)

213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْبِهِينَ أَلْبَاسًا وَالضَّرَّاءَ وَرُزُلًا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (٢١٤)

214. Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and



adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" Ah! Verily, the help of Allah is [always] near!

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْبَنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢١٥)

215. They ask thee what they should spend [In charity]. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢١٦)

216. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِاللَّهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْقِتَالُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ قَبِئَتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢١٧)

217. They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave [offence]; but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease

fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

﴿٢١٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

218. Those who believed and those who suffered exile and fought [and strove and struggled] in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

219. They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. [Their bearings] on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا تُعْجِبْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا يُعْجِبْكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ  
ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٢١)

221. Do not marry unbelieving women [idolaters], until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do [but] beckon you to the Fire. But Allah beckons by His Grace to the Garden [of bliss] and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

وَيَسْأَلُونَكَ عَنِ الْمَجِضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا الْبِيسَاءِ فِي الْمَجِضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ  
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (٢٢٢)

222. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْثُونَ وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣)

223. Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye

are to meet Him [in the Hereafter], and give [these] good tidings to those who believe.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٢٤)

224. And make not Allah's [name] an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ (٢٢٥)

225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.

لِّلَّذِينَ يُؤُولُونَ مِنْ نِسَابِهِمْ تَبْرُؤُا أَرْبَعَةَ أَشْهُرٍ حَتَّىٰ إِذَا فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٢٢٦)

226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٢٧)

227. But if their intention is firm for divorce, Allah heareth and knoweth all things.

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ (٢٢٨)

228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights

similar to the rights against them, according to what is equitable; but men have a degree [of advantage] over them. And Allah is Exalted in Power, Wise.

أَلْطَّلُقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِتِلْكَ حُدُودِ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٢٢٩)

229. A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, [Men], to take back any of your gifts [from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye [judges] do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong [Themselves as well as others].

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (٢٣٠)

230. So if a husband divorces his wife [irrevocably], He cannot, after that, remarry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ بِعَظْمِ بَيْتٍ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٣١)

231. When ye divorce women, and they fulfil the term of their [Iddat], either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يَوْمَئِذٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَ آزَكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. When ye divorce women, and they fulfil the term of their [Iddat], do not prevent them from marrying their [former] husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is [the course Making for] most virtue and purity amongst you and Allah knows, and ye know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِيَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٣)

233. The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay [the mother] what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٣٤)

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (٢٣٥)

235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till

the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقْرِبُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (٢٣٦)

236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them [A suitable gift], the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَفْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلنَّفْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٧)

237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower [Is due to them], unless they remit it or [the man's half] is remitted by him in whose hands is the marriage tie; and the remission [of the man's half] is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَفُومُوا لِلَّهِ قَانِتِينَ (٢٣٨)

238. Guard strictly your [habit of] prayers, especially the Middle Prayer; and stand before Allah in a devout [frame of mind].

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ (٢٣٩)



239. If ye fear [an enemy], pray on foot, or riding, [as may be most convenient], but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not [before].

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٢٤٠)

240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave [The residence], there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

وَالْمُطَلَّاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (٢٤١)

241. For divorced women Maintenance [should be provided] on a reasonable [scale]. This is a duty on the righteous.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

242. Thus doth Allah Make clear His Signs to you: In order that ye may understand.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٢٤٣)

243. Didst thou not Turn by vision to those who abandoned their homes, though they were thousands [In number], for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٤٤)

244. Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (٢٤٥)

245. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth [you] Want or plenty, and to Him shall be your return.

أَلَمْ تَرَ إِلَى الَّذِينَ جَاءُوا مُوسَىٰ بِآيَاتِنَا وَلَقُوا آلَ مَدْيَانَ فَاجْتَنَبُوا الْقِتَالَ وَاللَّهُ بِمَا كَانُوا يَفْعَلُونَ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٢٤٦)

246. Hast thou not Turned thy vision to the Chiefs of the Children of Israel after [the time of] Moses? they said to a prophet [That was] among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)

247. Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to

exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ (٢٤٨)

248. And [further] their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with [an assurance] therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلَّفُوا بِاللَّهِ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

249. When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْكَافِرِينَ (٢٥٠)

250. When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (٢٥١)

251. By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever [else] He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

تِلْكَ آيَاتُ اللَّهِ نُنزِّلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

252. These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣)

253. Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees [of honour]; to Jesus the son of Mary We gave clear [Signs], and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear [Signs] had come to them, but they [chose] to wrangle, some believing and others rejecting.

If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُسًا مِمَّا رَزَقْنَاكُمْ مِمَّا قَبْلَ أَنْ يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ  
(٢٥٤)

254. O ye who believe! Spend out of [the bounties] We have provided for you, before the Day comes when no bargaining [Will avail], nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

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

255. Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what [appeareth to His creatures as] before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme [in glory].

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

256. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein [For ever].

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهٖ أَنْ ءَاتَهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبرَاهِيمُ رَبِّىَ الَّذِى يُحِىِّ وَيُمِيتُ قَالَ أَنَا أُحِىِّ وَأُمِيتُ قَالَ إِبرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ (٢٥٨)

258. Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who [in arrogance] rejected faith. Nor doth Allah Give guidance to a people unjust.

أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىٰ يُحِىُّ هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِنتُ قَالَ لَبِنتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِنتُ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهٗ وَانظُرْ إِلَىٰ

جَمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَنَنْظُرُ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٥٩)

259. Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it [ever] to life, after [this] its death?" but Allah caused him to die for a hundred years, then raised him up [again]. He said: "How long didst thou tarry [thus]?" He said: [Perhaps] a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ تُؤْمِنُونَ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْتَلِيَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

260. When Abraham said: "Show me, Lord, how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبًّا وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١)

261. The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدْنَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

262. Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَدْنَىٰ ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

263. Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

264. O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it [Just] a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.



وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ آتِبَعَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثَرَهَا  
ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٦٥)

265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ  
الْكَبِيرُ وَهُوَ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦)

266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you [His] Signs; that ye may consider.

يَلَّايِهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ  
وَأَلْسِنَتُمْ بِإِخْذِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَعَلَّمُوا أَنَّ اللَّهَ عَنِ حَمِيدٍ (٢٦٧)

267. O ye who believe! Give of the good things which ye have [honourably] earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَّغْرَةً مِّنْهُ وَقَضَاهُ وَاللَّهُ وَسَّعٌ عَلِيمٌ (٢٦٨)

268. The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٢٦٩)

269. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٧٠)

270. And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١) ﴿٥﴾

271. If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach those [really] in need, that is best for you: It will remove from you some of your [stains of] evil. And Allah is well acquainted with what ye do.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٢٧٢)

272. It is not required of thee [O Messenger], to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَعْيَاءَ مِنَ الضَّعْفِ تُعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِخْفًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢٧٣)

273. [Charity is] for those in need, who, in Allah's cause are restricted [from travel], and cannot move about in the land, seeking [For trade or work]: the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their [Unfailing] mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٤)

274. Those who [in charity] spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧٥)

275. Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah [to judge]; but those who repeat [The offence] are companions of the Fire: They will abide therein [for ever].

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦)

276. Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٧)

277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (٢٧٨)

278. O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ (٢٧٩)

279. If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (٢٨٠)

280. If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢٨١)

281. And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ  
 كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ  
 سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا  
 رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشُّهَدَاءُ إِذَا  
 مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا  
 أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا  
 شَهِيدٌ وَإِنْ تَفَلَّوْا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ ﴿٥﴾

282. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on [For evidence]. Disdain not to reduce to writing [your contract] for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract;

and let neither scribe nor witness suffer harm. If ye do [such harm], it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, let the trustee [faithfully] discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْفُرُوا الشَّهَادَةَ وَمَنْ يَكْفُرْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨٣)

283. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, Let the trustee [Faithfully] discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٨٤)

284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ  
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥)

285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one [of them] believeth in Allah, His angels, His books, and His messengers. "We make no distinction [they say] between one and another of His messengers." And they say: "We hear, and we obey: [We seek] Thy forgiveness, our Lord, and to Thee is the end of all journeys."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. [Pray:] "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.

## Appendix II

### The Corpus of Data Collected of Surah Al-Baqarah Translated By Abdullah Yusuf Ali

| Utterance  | Form of Deixis | Technique of non-person deixis analysis |      |        |           | Deictic Reference | Reason  |
|--|----------------|---|------|--------|-----------|-------------------|---|
|  |                | Indicators                              |      |        |           |                   |   |
|  |                | Place                                   | Time | Social | Discourse |                   |   |
| QS. 2 : (1) Alif Lâm Mîm   | -              | -                                       | -    | -      | -         | -                 | -   |
| QS. 2: (2) <i>This</i> is the Book; in it is guidance sure, without doubt, to <i>those</i> who fear Allah;   | This           | ✓                                       |      |        |           | ✓                 | This refers to the book (a singular proximal term)  |
|  | Those          |   |      |        | ✓         | ✓                 | Those refers to the people who fear Allah   |
| QS. 2: (3) Who believe in <i>the Unseen</i> , are steadfast in prayer, and spend out of what We have provided for them;                                | The Unseen     |   |      | ✓      |           | ✓                 | The Unseen refers to Allah (another name of Allah)  |
| QS. 2: (4) And who believe in the Revelation sent to thee, and sent <i>before</i> thy time, and [in their hearts] have the assurance of the Hereafter. | Before         |   | ✓    |        |           | ✓                 | Before refers to temporal deixis expressions to show the time of the revelation before Al-Qur'an. |
| QS. 2: (5) They are on [true] guidance, from their <i>Lord</i> , and it is <i>these</i> who will prosper.  | Lord           |   |      | ✓      |           | ✓                 | Lord refers to Allah as a polite pronoun of Allah   |
|  | These          |   |      |        | ✓         | ✓                 | These refers to the prosperous people   |
| QS. 2: (6) As to <i>those</i> who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.              | Those          |   |      |        | ✓         | ✓                 | Those refers to the people that disbelieve in Allah   |
| QS. 2: (7) Allah hath set a seal on their hearts and on their  | -              | -                                       | -    | -      | -         | -                 | -   |



|   |              |   |   |   |   |   |  |
|---|--------------|---|---|---|---|---|--|
| hearing, and on their eyes is a veil; great is the penalty they [incur].  |              |   |   |   |   |   |  |
| QS. 2: (8) Of the people there are some who say: "We believe in Allah and <i>the last day</i> ;" but they do not [really] believe.  | The last day |   | ✓ |   |   | ✓ | The last day refers to the temporal time of what the people believe as the faith |
| QS. 2: (9) Fain would they deceive Allah and <i>those</i> who believe, but they only deceive themselves, and realise [it] not!  | Those        |   |   |   | ✓ | ✓ | Those refers to the people who believe in Allah                                  |
| QS. 2: (10) In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they [incur], because they are false [to themselves].                  | -            | - | - | - | - | - | -  |
| QS. 2: (11) When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"   | -            | - | - | - | - | - | -  |
| QS. 2: (12) Of a surety, they are <i>the ones</i> who make mischief, but they realise [it] not.   | The Ones     | - | - | - | ✓ | ✓ | The ones refers to the people who make mischief                                  |
| QS. 2: (13) When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know. | -            | - | - | - | - | - | -  |

|  |       |   |  |   |   |   |  |
|--|-------|---|--|---|---|---|--|
| QS. 2: (14) When they meet <i>those</i> who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We [were] only jesting."       | Those |   |  |   | ✓ | ✓ | Those refers to the people who believe in Allah                        |
| QS. 2: (15) Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].   | -     | - |  | - | - | - | -  |
| QS. 2: (16) <i>These</i> are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,  | These | ✓ |  |   |   | ✓ | These refers to the people that never believe in the guidance of Allah |
| QS. 2: (17) Their similitude is <i>that</i> of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see. | That  |   |  |   | ✓ | ✓ | That refers to the people who lost the guidance                        |
| QS. 2: (18) Deaf, dumb, and blind, they will not return [to the path].   | -     | - |  | - | - | - | -  |
| QS. 2: (19) Or [another similitude] is <i>that</i> of a rain-laden cloud from the sky: In it are zones of darkness, and  | That  |   |  |   | ✓ | ✓ | That refers to the people who lost the guidance                        |

|   |               |   |   |   |   |   |   |
|---|---------------|---|---|---|---|---|---|
| thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!   |               |   |   |   |   |   |   |
| QS. 2: (20) The lightning all but snatches away their sight; <i>every time</i> the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things. | Every time    |   | ✓ |   |   | ✓ | Every time refers to the temporal time of lightning in the disbelieve sight |
| QS. 2: (21) O ye people! Adore your <i>Guardian-Lord</i> , who created you and <i>those</i> who came <i>before</i> you, that ye may have the chance to learn righteousness;   | Guardian-Lord |   |   | ✓ |   | ✓ | Guardian-Lord refers to Allah as the creator of people                      |
|   | Those         |   |   |   | ✓ | ✓ | Those refers to the people who came before                                  |
|   | Before        |   | ✓ |   |   | ✓ | Before refers to the the time when the people were created by Allah         |
| QS. 2: (22) Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth <i>there</i> with  | There         | ✓ |   |   |   | ✓ | There as location expression to refer the earth as the place of the people  |
|   | Then          |   | ✓ |   |   | ✓ | Then refers to the  |

|  |              |   |   |  |   |   |   |
|--|--------------|---|---|--|---|---|---|
| Fruits for your sustenance; <i>then</i> set not up rivals unto Allah when ye know [the truth].   |              |   |   |  |   |   | temporal time what people should not do   |
| QS. 2: (23) And if ye are in doubt as to what We have revealed from <i>time to time</i> to Our servant, <i>then</i> produce a Sura like thereunto; and call your witnesses or helpers [If there are any] besides Allah, if your [doubts] are true.   | Time to time |   | ✓ |  |   | ✓ | Time to time refers to the time in revealing Al-Qur'an  |
|  | Then         |   | ✓ |  |   | ✓ | Then refers to the temporal time what people cannot do  |
| QS. 2: (24) But if ye cannot- and of a surety ye cannot- <i>then</i> fear the Fire whose fuel is men and stones,- which is prepared for <i>those</i> who reject Faith.   | Then         |   | ✓ |  |   | ✓ | Then refers to the temporal time what people should fear of   |
|  | Those        |   |   |  | ✓ | ✓ | Those refers to the people who reject faith   |
| QS. 2: (25) But give glad tidings to <i>those</i> who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. <i>Every time</i> they are fed with fruits therefrom, they say: "Why, <i>this</i> is what we were fed with <i>before</i> ," for they are given things in similitude; and they have therein companions pure [and holy]; and they abide therein [forever]. | Those        |   |   |  | ✓ |   | Those refers to the people who has faith  |
|  | Every time   |   | ✓ |  |   | ✓ | Every time refers to the time when the people will get if they have faith   |
|  | This         | ✓ |   |  |   | ✓ | This as the proximal form of gestural place deixis that refers to the fruits that the people were fed in Gardens. |
|  | Before       |   | ✓ |  |   | ✓ | Before refers to the past of the people who were  |

|  |       |   |  |   |   |   |   |
|--|-------|---|--|---|---|---|---|
|  |       |   |  |   |   |   | fed by fruits   |
| QS. 2: (26) Allah disdains not to use the similitude of things, lowest as well as highest. <b>Those</b> who believe know that it is truth from their <b>Lord</b> ; but <b>those</b> who reject Faith say: "What means Allah by <b>this</b> similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except <b>those</b> who forsake [the path],- | Those |   |  |   | ✓ | ✓ | Those refers to the people who believe in Allah   |
|  | Lord  |   |  | ✓ |   | ✓ | Lord refers to Allah as a polite pronoun of Allah   |
|  | Those |   |  |   | ✓ | ✓ | Those refers to the people who reject the faith   |
|  | This  | ✓ |  |   |   | ✓ | This as the symbolic place deixis that refers to the condition when the people reject the faith of the guidance |
|  | Those |   |  |   | ✓ | ✓ | Those refers to the people who reject the guidance of Allah and leave the right path                            |
| QS. 2: (27) <b>Those</b> who break Allah's Covenant <b>after</b> it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: <b>These</b> cause loss [only] to themselves.   | Those |   |  |   | ✓ | ✓ | Those refers to the people who break the covenant   |
|  | After |   |  | ✓ |   | ✓ | After refers to the time when the covenant was ratified   |
|  | These | ✓ |  |   |   | ✓ | These refers to the people who break the covenant and will be the loser   |
| QS. 2: (28) How can ye reject  | Then  |   |  | ✓ |   | ✓ | Then refers to the time   |

|   |       |   |   |   |  |   |  |
|---|-------|---|---|---|--|---|--|
| the faith in Allah?- seeing that ye were without life, and He gave you life; <b>then</b> will He cause you to die, and will again <b>bring</b> you to life; and again to Him will ye return.  | Bring | ✓ |   |   |  | ✓ | after the lifetime<br>Bring refers to the life condition after the death                   |
| QS. 2: (29) It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.  | -     | - | - | - |  | - | -  |
| QS. 2: (30) Behold, thy <b>Lord</b> said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?" He said: "I know what ye know not." | Lord  |   |   | ✓ |  | ✓ | Lord refers to Allah   |
| QS. 2: (31) And He taught Adam the names of all things; <b>then</b> He placed them <b>before</b> the angels, and said: "Tell me the names of <b>these</b> if ye are right."   | Then  |   | ✓ |   |  | ✓ | Then refers to the temporal time when Allah asked the Angels about the names of the things |

|   |        |   |   |   |   |   |   |
|---|--------|---|---|---|---|---|---|
|   | Before |   | ✓ |   |   | ✓ | Before refers to the time when Allah taught Adam  |
|   | These  | ✓ |   |   |   | ✓ | These refers to the names of all things that Allah taught to Adam                           |
| QS. 2: (32) They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."  | -      | - | - | - | - | - | -   |
| QS. 2: (33) He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that i know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" | -      |   | - | - | - | - | -   |
| QS. 2: (34) And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of <i>those</i> who reject Faith.                                 | Those  |   |   |   | ✓ | ✓ | Those refers to the people who was haughty and reject faith                                 |
| QS. 2: (35) We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as   | This   | ✓ |   |   |   | ✓ | This as a demonstrative adjective of proximal term that refers to a harm tree in the Garden |

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| [where and when] ye will; but approach not <i>this</i> tree, or ye run into harm and transgression."   |               |   |   |   |  |   |   |
| QS. 2: (36) <i>Then</i> did Satan make them slip from the [garden], and get them out of the state [of felicity] in which they had been. We said: "Get ye down, all [ye people], with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time." | Then          |   | ✓ |   |  | ✓ | Then refers to the temporal time when Adam and his wife broke the rule because of Satan                           |
| QS. 2: (37) <i>Then</i> learnt Adam from his <i>Lord</i> words of inspiration, and his <i>Lord</i> Turned towards him; for He is <i>Oft-returning, Most merciful</i> .   | Then          |   | ✓ |   |  | ✓ | Then refers to temporal time to show the time when Adam learnt from everything from Allah after move to the earth |
|  | Lord          |   |   | ✓ |  | ✓ | Lord refers to Allah  |
|  | Oft-returning |   |   | ✓ |  | ✓ | Oft-returning refers to Allah   |
|  | Most merciful |   |   | ✓ |  | ✓ | Most merciful refers to Allah   |
| QS. 2: (38) We said: "Get ye down all from <i>here</i> ; and if, as is sure, <i>there comes</i> to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they   | Here          | ✓ |   |   |  | ✓ | Here refers to the Garden where Adam lived in   |
|  | There         | ✓ |   |   |  | ✓ | There refers to the specific location of Adam in the earth  |



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| grieve.  | Comes | ✓ |   |   |   | ✓ | Comes refers the guidance for Adam after he moved to the earth |
| QS. 2: (39) "But <i>those</i> who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."   | Those |   |   |   | ✓ | ✓ | Those refers to the people who reject the faith                |
| QS. 2: (40) O Children of Israel! call to mind the [special] favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.              | -     | - | - | - | - | - | -  |
| QS. 2: (41) And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. | -     | - | - | - | - | - | -  |
| QS. 2: (42) And cover not Truth with falsehood, nor conceal the Truth when ye know [what it is].   | -     | - | - | - | - | - | -  |
| QS. 2: (43) And be steadfast in prayer; practise regular charity; and bow down your heads with <i>those</i> who bow down [in worship].   | Those |   |   |   | ✓ | ✓ | Those refers to the people who practice what Allah commanded   |

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| QS. 2: (44) Do ye enjoin right conduct on the people, and forget [To practise it] yourselves, and yet ye study the Scripture? Will ye not understand?  | -     | - |   | - | - | - | -  |
| QS. 2: (45) Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed hard, except to <i>those</i> who <i>bring</i> a lowly spirit,-   | Those |   |   |   | ✓ | ✓ | Those refers to the people who have a deeply faith |
|  | Bring | ✓ |   |   |   | ✓ | Bring refers to a deeply faith of the people       |
| QS. 2: (46) Who bear in mind the certainty that they are to meet their <i>Lord</i> , and that they are to return to Him.   | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah                               |
| QS. 2: (47) Children of Israel! call to mind the [special] favour which I bestowed upon you, and that i preferred you to all other [for My Message].   | -     | - |   | - | - | - | -  |
| QS. 2: (48) Then guard yourselves against <i>a day</i> when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be <i>taken</i> from her, nor shall anyone be helped [from outside]. | A day |   | ✓ |   |   | ✓ | A day refers to the judgement day                  |
| QS. 2: (49) And remember, We   | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah                               |

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| delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your <b>Lord</b> . |        |   |   |   |   |   |   |
| QS. 2: (50) And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.  | -      | - | - | - | - | - | -   |
| QS. 2: (51) And remember We appointed forty <b>nights</b> for Moses, and in his absence ye <b>took</b> the calf [for worship], and ye did grievous wrong.                                     | Nights |   | ✓ |   |   | ✓ | Nights refers to the temporal time when Moses must leave the children of Israil |
|   | Took   | ✓ |   |   |   | ✓ | Took refers to what the children of Israil do of pray for                       |
| QS. 2: (52) Even <b>then</b> We did forgive you; there was a chance for you to be grateful.   | Then   |   | ✓ |   |   | ✓ | Then refers to the temporal time when Allah forgave the children of Israil      |
| QS. 2: (53) And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.   | -      | - |   | - | - | - | -   |
| QS. 2: (54) And remember  | Your   |   |   | ✓ |   | ✓ | Your Maker refers to  |

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| Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn [in repentance] to <i>your Maker</i> , and slay yourselves [the wrong-doers]; <i>that</i> will be better for you in the sight of <i>your Maker</i> ." <i>Then</i> He turned towards you [in forgiveness]: For He is <i>Oft-returning, Most merciful</i> . | Maker         |   |   |   |   |   | Allah   |
|  | That          |   |   |   | ✓ | ✓ | That as the demonstrative adjective that refers to the repentance of the children of israil               |
|  | Your Maker    |   |   | ✓ |   | ✓ | Your Maker refers to Allah  |
|  | Then          |   | ✓ |   |   | ✓ | Then refers to the temporal time that happened to the children of Israil if they slay themselves to Allah |
|  | Oft-returning |   |   | ✓ |   | ✓ | Oft-returning refers to Allah   |
|  | Most merciful |   |   | ✓ |   | ✓ | Most merciful refers to Allah   |
| QS. 2: (55) And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lightning even as ye looked on.  | -             | - | - | - | - | - | -   |
| QS. 2: (56) <i>Then</i> We raised you <i>up after</i> your death: Ye had the chance to be grateful.  | Then          |   | ✓ |   |   | ✓ | Then refers to the time when Allah raised the people of the death   |
|  | Up            | ✓ |   |   |   | ✓ | Up refers to the people who is raised by Allah after the death  |

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|   | After | ✓ |   |   |   | ✓ | After refers to the lifetime of the people after the death     |
| QS. 2: (57) And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" [But they rebelled]; to us they did no harm, but they harmed their own souls.                 | -     | - | - | - | - | - | -  |
| QS. 2: (58) And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good." | -     | - | - | - | - | - | -  |
| QS. 2: (59) But the transgressors changed the word from <i>that</i> which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly.  | That  |   |   |   | ✓ | ✓ | That refers to transgressors that Allah sent to the people who |
| QS. 2: (60) And remember Moses prayed for water for his people; We said: "Strike the  | Then  |   | ✓ |   |   | ✓ | Then refers to the time after Moses struck the rock            |

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| rock with thy staff." <i>Then</i> gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the [face of the] earth.   |       |   |  |   |   |   |   |
| QS. 2: (61) And remember ye said: "O Moses! we cannot endure one kind of food [always]; so beseech thy <i>Lord</i> for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? <i>Go</i> ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. <i>This</i> because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. <i>This</i> because they rebelled and went on transgressing. | Lord  |   |  | ✓ |   | ✓ | Lord refers to Allah  |
|   | Go    | ✓ |  |   |   | ✓ | Go refers to the town   |
|   | This  |   |  |   | ✓ | ✓ | This refers to the wrath from Allah   |
|   | This  |   |  |   | ✓ | ✓ | This refers to the people who rejecting the signs of Allah and slaying His Messengers |
| QS. 2: (62) <i>Those</i> who believe  | Those |   |  |   | ✓ | ✓ | Those refers to the   |

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| [in the Qur'an], and <b>those</b> who follow the Jewish [scriptures], and the Christians and the Sabians,- any who believe in Allah and <b>the last day</b> , and work righteousness, shall have their reward with their <b>Lord</b> ; on them shall be no fear, nor shall they grieve. |          |   |   |   |   |   | muslim people  |
|   | Those    |   |   |   | ✓ | ✓ | Those refers to the jewish and christian people                          |
|   | Last day |   | ✓ |   |   | ✓ | Last day refers to the judgement after qiyamah                           |
|   | Lord     |   |   | ✓ |   | ✓ | Lord refers to Allah   |
| QS. 2: (63) And remember We <b>took</b> your covenant and We raised <b>above</b> you [The towering height] of Mount [Sinai] : [Saying]: "Hold firmly to what We have given you and <b>bring</b> [ever] to remembrance what is therein: Perchance ye may fear Allah."                    | Took     | ✓ |   |   |   | ✓ | Took refers to the covenant  |
|   | Above    | ✓ |   |   |   | ✓ | Above refers to the mount  |
|   | Bring    | ✓ |   |   |   | ✓ | Bring refers to what Allah have given to the people                      |
| QS. 2: (64) But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.  | -        | - | - | - | - | - | -  |
| QS. 2: (65) And well ye knew <b>those</b> amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."  | Those    |   |   |   | ✓ | ✓ | Those refers to the people who transgressed in the matter of the sabbath |
| QS. 2: (66) So We made it an  | Those    |   |   |   | ✓ | ✓ | Those refers to the  |

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| example to their own time and to their posterity, and a lesson to <i>those</i> who fear Allah.  |      |   |   |   |   |   | people who fear Allah   |
| QS. 2: (67) And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant [fool]!"                                  | -    | - | - | - | - | - | -   |
| QS. 2: (68) They said: "Beseech on our behalf Thy <i>Lord</i> to make plain to us what [heifer] it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. <i>Now</i> do what ye are commanded!" | Lord |   |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | Now  |   | ✓ |   |   | ✓ | Now refers to the time when the people must do what are commended |
| QS. 2: (69) They said: "Beseech on our behalf Thy <i>Lord</i> to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"  | Lord |   |   | ✓ |   | ✓ | Lord refers to Allah  |
| QS. 2: (70) They said: "Beseech on our behalf Thy <i>Lord</i> to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah   | Lord |   |   | ✓ |   | ✓ | Lord refers to Allah  |



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| wills."   |       |   |   |   |   |   |  |
| QS. 2: (71) He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: " <b>Now</b> hast thou brought the truth." <b>Then</b> they offered her in sacrifice, but not with good-will.                                  | Now   |   | ✓ |   |   | ✓ | Now refers to the time when the children of Israil brought the truth   |
|   | Then  |   | ✓ |   |   | ✓ | Then refers to the time after the children of Israil brought the truth |
| QS. 2: (72) Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to <b>bring</b> forth what ye did hide.  | Bring | ✓ |   |   |   | ✓ | Bring refers to the thing that the people hide                         |
| QS. 2: (73) So We said: "Strike the [body] with a piece of the [heifer]." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.  | -     | - | - | - | - | - | -  |
| QS. 2: (74) Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks <b>there</b> are some from which rivers gush forth; others <b>there</b> are which when split asunder send forth water; and others which sink for fear of | There | ✓ |   |   |   | ✓ | There refers to the rocks  |
|   | There | ✓ |   |   |   | ✓ | There refers to the rocks  |

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| Allah. And Allah is not unmindful of what ye do.   |       |   |   |   |   |   |  |
| QS. 2: (75) Can ye [o ye men of Faith] entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly <i>after</i> they understood it.   | After |   | ✓ |   |   | ✓ | After refers to the time when the people perverted |
| QS. 2: (76) Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your <i>Lord?</i> "- Do ye not understand [their aim]? | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah                               |
| QS. 2: (77) Know they not that Allah knoweth what they conceal and what they reveal?   | -     | - | - | - | - | - | -  |
| QS. 2: (78) And <i>there</i> are among them illiterates, who know not the Book, but [see therein their own] desires, and they do nothing but conjecture.   | There | ✓ |   |   |   | ✓ | There refers to the people who are illiterates     |
| QS. 2: (79) <i>Then</i> woe to <i>those</i> who write the Book with their  | Then  |   | ✓ |   |   | ✓ | Then refers to the time when the people write      |

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| own hands, and <i>then</i> say: " <i>This</i> is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.                               |       |   |   |   |   |   | the Book by their hands  |
|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who rite the Book   |
|   | Then  |   | ✓ |   |   | ✓ | Then refers to the time when then people said that the Book is not from them, but it is from Allah |
|   | This  | ✓ |   |   |   | ✓ | This refers to the demonstrative to point the Book that have been written by the people            |
| QS. 2: (80) And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?" | -     | - | - | - | - | - | -  |
| QS. 2: (81) Nay, <i>those</i> who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide [Forever].  | Those |   |   |   | ✓ | ✓ | Those refers to the people who seek gain in evil   |
| QS. 2: (82) But <i>those</i> who have faith and work righteousness, they are companions of the Garden: Therein shall they   | Those |   |   |   | ✓ | ✓ | Those refers to the people who have faith  |

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| abide [For ever].   |       |   |   |  |   |   |  |
| QS. 2: (83) And remember We <b>took</b> a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness your parents and kindred, and orphans and <b>those</b> in need; speak fair to the people; be steadfast in prayer; and practise regular charity. <b>Then</b> did ye turn back, except a few among you, and ye backslide [even now]. | Took  | ✓ |   |  |   | ✓ | Took refers to a covenant from the children of Israel                      |
|   | Those |   |   |  | ✓ | ✓ | Those refers to the people who need helps                                  |
|   | Then  |   | ✓ |  |   | ✓ | Then refers to the time when the people turn back                          |
| QS. 2: (84) And remember We <b>took</b> your covenant [to this effect]: Shed no blood amongst you, nor turn out your own people from your homes: and <b>this</b> ye solemnly ratified, and to <b>this</b> ye can bear witness.  | Took  | ✓ |   |  |   | ✓ | Took refers to the covenant  |
|   | This  |   |   |  | ✓ | ✓ | This as a demonstrative that refers to the effect of the covenant          |
|   | This  |   |   |  | ✓ | ✓ | This refers to the witness   |
| QS. 2: (85) <b>After</b> this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist [Their enemies] against them, in guilt and rancour; and if they <b>come</b> to you as captives, ye ransom them, though it was  | After |   | ✓ |  |   | ✓ | After refers to the time when the people have been ratified of the witness |
|   | Come  | ✓ |   |  |   | ✓ | Come refers to the children of Israel                                      |
|   | Then  |   | ✓ |  |   | ✓ | Then refers to the time when the people who                                |

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| not lawful for you to banish them. <b>Then</b> is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for <b>those</b> among you who behave like <b>this</b> but disgrace in <b>this</b> life?- and on <b>the day</b> of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do. |         |   |  |   |   |   | only believe in a part of the Book  |
|  | Those   |   |  |   | ✓ |   | Those refers to the people who only believe in a part of the Book                     |
|  | This    | ✓ |  |   |   | ✓ | This as the demonstrative refers to the people who only believe in a part of the Book |
|  | This    | ✓ |  |   |   | ✓ | This as the demonstrative refers to the life  |
|  | The day |   |  | ✓ |   | ✓ | The day refers to the judgement day   |
| QS. 2: (86) <b>These</b> are the people who buy the life of <b>this</b> world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.  | These   | ✓ |  |   |   | ✓ | These refers to the people who prefer the world to Hereafter                          |
|  | This    | ✓ |  |   |   | ✓ | This refers to the world  |
| QS. 2: (87) We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it <b>that</b> whenever <b>there</b> comes to you a messenger with what ye yourselves desire not, ye are   | That    |   |  |   | ✓ | ✓ | That refers to the people who puffed up with pride                                    |
|  | There   | ✓ |  |   |   | ✓ | There refers to the place where a messenger was sent                                  |

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| puffed up with pride?- Some ye called impostors, and others ye slay!  |       |   |   |   |   |   |   |
| QS. 2: (88) They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.  | -     | - | - | - | - | - | -   |
| QS. 2: (89) And when <i>there</i> comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against <i>those</i> without Faith,- when <i>there comes</i> to them that which they [should] have recognised, they refuse to believe in it but the curse of Allah is on <i>those</i> without Faith. | There | ✓ |   |   |   | ✓ | There refers to the place where a Book was come |
|   | Those | ✓ |   |   |   | ✓ | Those refers to the people who reject faith     |
|   | There | ✓ |   |   |   | ✓ | There refers to the place of the book was sent  |
|   | Comes | ✓ |   |   |   | ✓ | Comes refers to the place where book was sent   |
|   | Those | ✓ |   |   |   | ✓ | Those refers to the people who reject the faith |
| QS. 2: (90) Miserable is the price for which they have sold their souls, in <i>that</i> they deny [the revelation] which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He   | That  |   |   |   | ✓ | ✓ | That refers to the people who sold their souls  |
|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who reject faith     |

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| pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of <i>those</i> who reject Faith.  |       |   |   |  |  |   |  |
| QS. 2: (91) When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why <i>then</i> have ye slain the prophets of Allah in times gone by, if ye did indeed believe?" | Then  |   | ✓ |  |  | ✓ | Then refers to the time when the people slain the prophet        |
| QS. 2: (92) <i>There</i> came to you Moses with clear [Signs]; yet ye worshipped the calf [Even] after <i>that</i> , and ye did behave wrongfully.   | There | ✓ |   |  |  | ✓ | There refers to the place where Moses was sent                   |
|  | That  | ✓ |   |  |  | ✓ | That refers to the condition when the people worshipped the calf |
| QS. 2: (93) And remember We <i>took</i> your covenant and We raised <i>above</i> you [the towering height] of Mount [Sinai]: [Saying]: "Hold firmly to what We have given you, and hearken [to the Law]": They   | Took  | ✓ |   |  |  | ✓ | Took refers to the covenant                                      |
|  | Above | ✓ |   |  |  | ✓ | Above refers to the Mount  |

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| said:" We hear, and we disobey:" And they had to drink into their hearts [of the taint] of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"  |                  |   |   |  |  |   |   |
| QS. 2: (94) Say: "If the last Home, with Allah, be for you specially, and not for anyone else, <i>then</i> seek ye for death, if ye are sincere."   | Then             |   | ✓ |  |  | ✓ | Then refers to the time when a special person that is sincere is better to seek for death |
| QS. 2: (95) But they will never seek for death, on account of the [sins] which their hands have sent on <i>before</i> them. and Allah is well-acquainted with the wrongdoers.   | Before           |   | ✓ |  |  | ✓ | Before refers to the time of the sins   |
| QS. 2: (96) Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of <i>a thousand years</i> : But the grant of such life will not save him from [due] punishment. For Allah sees well all that they do. | A thousand years |   | ✓ |  |  | ✓ | A thousand years refers to the wish of the people   |
| QS. 2: (97) Say: Whoever is an enemy to Gabriel-for he <i>brings</i>  | Brings           | ✓ |   |  |  | ✓ | Brings refers to the revelation   |



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| down the [revelation] to thy heart by Allah's will, a confirmation of what went <b>before</b> , and guidance and glad tidings for those who believe,-   | Before     |   | ✓ |  |   | ✓ | Before refers to the time of the previous Book in the past   |
| QS. 2: (98) Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to <b>those</b> who reject Faith.  | Those      |   |   |  | ✓ | ✓ | Those refers to the people who reject the faith  |
| QS. 2: (99) We have sent down to thee Manifest Signs [ayat]; and none reject them but <b>those</b> who are perverse.  | Those      |   |   |  | ✓ | ✓ | Those refers to the people who perverse Allah  |
| QS. 2: (100) Is it not [the case] <b>that every time</b> they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.  | That       | ✓ |   |  |   | ✓ | That refers to the people who make covenant  |
|   | Every time |   | ✓ |  |   | ✓ | Every time refers to the time the people repeated what they do after making covenant                           |
| QS. 2: (101) And when <b>there</b> came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah <b>behind</b> their backs, as if [it had been something] they did not know! | There      | ✓ |   |  |   | ✓ | There refers to the place where the messenger came   |
|   | Behind     | ✓ |   |  |   | ✓ | Behind refers to the symbolic deictic that the people left the guidance of Allah in the Book to the wrong path |

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| <p>QS. 2: (102) They followed what the evil ones gave out [falsely] against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of <i>these</i> taught anyone [Such things] without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of [magic] would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!</p> | These | ✓ |   |  |  | ✓ | These refers to the angels Harut and Marut |
| <p>QS. 2: (103) If they had kept their Faith and guarded themselves from evil, far better had been the reward from their</p>  | Lord  |   | ✓ |  |  | ✓ | Lord refers to Allah                       |

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| <i>Lord</i> , if they but knew!  |       |   |   |   |   |   |   |
| QS. 2: (104) O ye of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To <i>those</i> without Faith is a grievous punishment.  | Those |   |   |   | ✓ | ✓ | Those refers to the people who reject faith |
| QS. 2: (105) It is never the wish of <i>those</i> without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your <i>Lord</i> . But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding. | Those |   |   |   | ✓ | ✓ | Those refers to the people who reject faith |
|  | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah                        |
| QS. 2: 106) None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?  | -     | - | - | - | - | - | -   |
| QS. 2: (107) Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.  | -     | - | - | - | - | - | -   |
| QS. 2: (108) Would ye question   | -     | - | - | - | - | - | -   |

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| your Messenger as Moses was questioned of old? But whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.  |        |   |   |   |   |   |   |
| QS. 2: (109) Quite a number of the People of the Book wish they could Turn you [people] back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things. | -      | - | - | - | - | - | -   |
| QS. 2: (110) And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls <i>before</i> you, ye shall find it with Allah: for Allah sees Well all that ye do.   | Before |   | ✓ |   |   | ✓ | Before refers to the time when the people do good with Allah                    |
| QS. 2: (111) And they say: "None shall enter Paradise unless he be a Jew or a Christian." <i>Those</i> are their [vain] desires. Say: "Produce your proof if ye are truthful."   | Those  | ✓ |   |   |   | ✓ | Those refers to the desires of Jew and Christian who want to enter the Paradise |
| QS. 2: (112) Nay,-whoever  | Lord   |   |   | ✓ |   | ✓ | Lord refers to Allah  |

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| submits His whole self to Allah and is a doer of good,- He will get his reward with his <b>Lord</b> ; on such shall be no fear, nor shall they grieve.   |                     |   |   |  |   |   |   |
| QS. 2: (113) The Jews say: "The Christians have naught [to stand] upon; and the Christians say: "The Jews have naught [To stand] upon." Yet they [Profess to] study the [same] Book. Like unto their word is what <b>those</b> say who know not; but Allah will judge between them in their quarrel on <b>the day of Judgment</b> .  | Those               |   |   |  | ✓ | ✓ | Those refers to the people who talking about what they do not know    |
|  | The day of Judgment |   | ✓ |  |   | ✓ | The day of Judgment Refers to the Qiyamah where the people are judged |
| QS. 2: (114) And who is more unjust than he who forbids <b>that</b> in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is [in fact] to ruin them? It was not fitting <b>that</b> such should themselves enter them except in fear. For them there is nothing but disgrace in <b>this</b> world, and in the world to come, an exceeding torment. | That                | ✓ |   |  |   | ✓ | That refers to the worship  |
|  | That                | ✓ |   |  |   | ✓ | That refers to the place of worship                                   |
|  | This                | ✓ |   |  |   | ✓ | This as the demonstrative refers to the world                         |
| QS. 2: (115) To Allah belong the east and the West:  | There               | ✓ |   |  |   | ✓ | There refers to the place where the presence of                       |

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| Whithersoever ye turn, <i>there</i> is the presence of Allah. For Allah is <i>all-Pervading, all-Knowing</i> .  |               |   |   |   |   |   | Allah is   |
|   | All-Pervading |   |   | ✓ |   | ✓ | All-Pervading refers to Allah  |
|   | All-Knowing   |   |   | ✓ |   | ✓ | All-Knowing refers to Allah  |
| QS. 2: (116) They say: "Allah hath begotten a son" : <i>Glory</i> be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.  | Glory         |   |   | ✓ |   | ✓ | Glory refers to Allah  |
| QS. 2: (117) To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.  | -             | - | - | - | - | - | -  |
| QS. 2: (118) Say <i>those</i> without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people <i>before</i> them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith [in their hearts]. | Those         |   |   |   | ✓ | ✓ | Those refers to the people who don't have any knowledge                      |
|   | Before        |   | ✓ |   |   | ✓ | Before refers to the time when the words were said to the people in the past |
| QS. 2: (119) Verily We have sent thee in truth as a bearer of   | -             | - | - | - | - | - | -  |

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| glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.   |       |   |   |   |   |   |   |
| QS. 2: (120) Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,- that is the [only] Guidance." Wert thou to follow their desires <i>after</i> the knowledge which hath reached thee, <i>then</i> wouldst thou find neither Protector nor helper against Allah. | After |   | ✓ |   |   | ✓ | After refers to the time when the knowledge has come                      |
|  | Then  |   | ✓ |   |   | ✓ | Then refers to the time what will happen if you follow Jews or Christians |
| QS. 2: (121) <i>Those</i> to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: <i>Those</i> who reject faith therein,- the loss is their own.   | Those |   |   |   | ✓ | ✓ | Those refer to the people whom have sent the Book                         |
|  | Those |   |   |   | ✓ | ✓ | Those refers to the people who reject faith                               |
| QS. 2: (122) O Children of Israel! call to mind the special favour which I bestowed upon you, and that i_preferred you to all others [for My Message].   | -     | - | - | - | - | - | -   |
| QS. 2: (123) <i>Then</i> guard yourselves against <i>a-Day</i> when one soul shall not avail another,  | Then  |   | ✓ |   |   | ✓ | Then refers to the time when the people must guard themselves             |

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| nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped [from outside].  | A day   |   | ✓ |   |   | ✓ | A day refers to the Qiyamah  |
| QS. 2: (124) And remember that Abraham was tried by his <b>Lord</b> with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also [Imams] from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."   | Lord    |   |   | ✓ |   | ✓ | Lord refers to Allah   |
| QS. 2: (125) Remember We made the House a place of assembly for men and a place of safety; and <b>take</b> ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for <b>those</b> who compass it round, or use it as a retreat, or bow, or prostrate themselves [therein in prayer]. | Take    | ✓ |   |   |   | ✓ | Take refers to the place where is used for prayer  |
|   | Those   |   |   |   | ✓ | ✓ | Those refers the people who compass the station of Abraham round, or as a retreat, or bow, or prostrate themselves |
| QS. 2: (126) And remember Abraham said: "My <b>Lord</b> , make  | My Lord |   |   | ✓ |   | ✓ | My Lord refers to Allah  |
|   | This    | ✓ |   |   |   | ✓ | This refers to the city  |



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| <i>this</i> a City of Peace, and feed its people with fruits,-such of them as believe in Allah and <i>the last day</i> ." He said: "[Yea], and such as reject Faith,-for a while will I grant them their pleasure, but will <i>soon</i> drive them to the torment of Fire,- an evil destination [indeed]!" |                      |  |   |   |  |   | where Abraham was in  |
|  | Last day             |  | ✓ |   |  | ✓ | Last day refers to the time when the earth will be broken       |
|  | Soon                 |  | ✓ |   |  | ✓ | Soon refers to the temporal time when they will get the torment |
| QS. 2: (127) And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our <i>Lord!</i> Accept [this service] from us: For Thou art the All-Hearing, the All-knowing.  | Lord                 |  |   | ✓ |  | ✓ | Lord refers to Allah  |
| QS. 2: (128) "Our <i>Lord!</i> make of us Muslims, bowing to Thy [Will], and of our progeny a people Muslim, bowing to Thy [will]; and show us our place for the celebration of [due] rites; and turn unto us [in Mercy]; for Thou art the <i>Oft-returning, Most merciful</i> .                           | Lord                 |  |   | ✓ |  | ✓ | Lord refers to Allah  |
|  | The Oft-returning    |  |   | ✓ |  | ✓ | The Oft-returning refers to Allah                               |
|  | Most merciful        |  |   | ✓ |  | ✓ | Most merciful refers to Allah                                   |
| QS. 2: (129) "Our <i>Lord!</i> send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct   | Lord                 |  |   | ✓ |  | ✓ | Lord refers to Allah  |
|  | The Exalted in Might |  |   | ✓ |  | ✓ | The Exalted in Might refers to Allah                            |

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| them in scripture and wisdom, and sanctify them: For Thou art the <i>Exalted in Might</i> , the <i>Wise</i> ."  | The Wise |   |   | ✓ |  | ✓ | The Wise refers to Allah                               |
| QS. 2: (130) And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in <i>this</i> world: And he will be in the Hereafter in the ranks of the Righteous. | This     | ✓ |   |   |  | ✓ | This refers to the world                               |
| QS. 2: (131) Behold! his <i>Lord</i> said to him: "Bow [thy will to Me]:" He said: "I bow [my will] to the Lord and Cherisher of the Universe."   | Lord     |   |   | ✓ |  | ✓ | Lord refers to Allah                                   |
| QS. 2: (132) And <i>this</i> was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."                                  | This     | ✓ |   |   |  | ✓ | This refers to the legacy that Abraham left            |
| QS. 2: (133) Were ye witnesses when death appeared <i>before</i> Jacob? Behold, he said to his sons: "What will ye worship <i>after</i> me?" They said: "We shall worship Thy god and the god of                            | Before   |   | ✓ |   |  | ✓ | Before refers to the time when the death came to Jacob |
|   | After    |   | ✓ |   |  | ✓ | After refers to the time when Jacob was death          |

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| thy fathers, of Abraham, Isma'il and Isaac,- the one [True] Allah: To Him we bow [in Islam]."  |                 |   |   |   |   |   |  |
| QS. 2: (134) <i>That</i> was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!  | That            | ✓ |   |   |   | ✓ | That refers to the people that pass away |
| QS. 2: (135) They say: "Become Jews or Christians if ye would be guided [To salvation]."Say thou: "Nay! [I would rather] the Religion of Abraham the True, and he joined not gods with Allah."   | -               | - | - | - | - | - | -  |
| QS. 2: (136) Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to [all] prophets from their <i>Lord</i> : We make no difference between one and another of them: And we bow to Allah [in Islam]." | Lord            |   |   | ✓ |   | ✓ | Lord refers to Allah                     |
| QS. 2: (137) So if they believe as ye believe, they are indeed on  | The All-Hearing |   |   | ✓ |   | ✓ | The All-Hearing refers to Allah          |

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| the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the <i>All-Hearing</i> , the <i>All-Knowing</i> .  | The All-Knowing |   |   | ✓ |   | ✓ | The All-Knowing refers to Allah                                 |
| QS. 2: (138) [Our religion is] the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.  | -               | - | - | - | - | - | -   |
| QS. 2: (139) Say: Will ye dispute with us about Allah, seeing that he is our Lord and your <i>Lord</i> ; that we are responsible for our doings and ye for yours; and that we are sincere [in our faith] in Him?   | Lord            |   |   | ✓ |   | ✓ | Lord refers to Allah  |
| QS. 2: (140) Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than <i>those</i> who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do! | Those           | ✓ |   |   |   | ✓ | Those refers to the people who conceal the testimony from Allah |
| QS. 2: (141) <i>That</i> was a people that hath passed away. They shall reap the fruit of what they  | That            | ✓ |   |   |   | ✓ | That refers to the people that pass away                        |

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| did, and ye of what ye do! Of their merits there is no question in your case:   |       |   |   |   |   |   |   |
| QS. 2: (142) The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.   | -     | - | - | - | - | - | -   |
| QS. 2: (143) Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test <i>those</i> who followed the Messenger from <i>those</i> who would turn on their heels [From the Faith]. Indeed it was [A change] momentous, except to <i>those</i> guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most merciful. | Those |   |   |   | ✓ | ✓ | Those refers to the people who followed the messenger       |
|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who did not follow the messenger |
|   | Those |   |   |   | ✓ | ✓ | Those refers to who are guided by Allah                     |
| QS. 2: (144) We see the turning   | Then  |   | ✓ |   |   | ✓ | Then refers to the time                                     |

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| of thy face [for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn <i>then</i> Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in <i>that</i> direction. The people of the Book know well that <i>that</i> is the truth from their <i>Lord</i> . Nor is Allah unmindful of what they do.                |       |   |  |   |  |   | when the people must follow the direction                         |
|  | That  | ✓ |  |   |  | ✓ | That refers to the direction                                      |
|  | That  | ✓ |  |   |  | ✓ | That refers to the people whom gave the Book                      |
|  | Lord  |   |  | ✓ |  | ✓ | Lord refers to Allah  |
| QS. 2: (145) Even if thou wert to <i>bring</i> to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou <i>after</i> the knowledge hath reached thee, Wert to follow their [vain] desires, <i>-then</i> wert thou Indeed [clearly] in the wrong. | Bring | ✓ |  |   |  | ✓ | Bring refers to the verse from the Book                           |
|  | After |   |  | ✓ |  | ✓ | After refers to the time when the knowledge had came              |
|  | Then  |   |  | ✓ |  | ✓ | Then refers to the time when the people actually in the wrong way |
| QS. 2: (146) The people of the Book know <i>this</i> as they know their own sons; but some of them conceal the truth which they themselves know.   | This  | ✓ |  |   |  | ✓ | This refers to Muhammad   |
| QS. 2: (147) The Truth is from   | Lord  |   |  | ✓ |  | ✓ | Lord refers to Allah  |

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| thy <b>Lord</b> ; so be not at all in doubt.   |       |   |   |   |   |   |  |
| QS. 2: (148) To each is a goal to which Allah turns him; <b>then</b> strive together [as in a race] Towards all that is good. Wheresoever ye are, Allah will <b>bring</b> you Together. For Allah Hath power over all things.  | Then  |   | ✓ |   |   | ✓ | Then refers to the time when the people must strive in good  |
|  | Bring | ✓ |   |   |   | ✓ | Bring refers to the place where the people will be collected |
| QS. 2: (149) From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the <b>Lord</b> . And Allah is not unmindful of what ye do.   | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah   |
| QS. 2: (150) So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except <b>those</b> of them that are bent on wickedness; so fear them not, but fear Me; and that i_may complete My favours on you, and ye May [consent to] be | Those |   |   |   | ✓ | ✓ | Those refers to the people who are bent on wickedness        |

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| guided;  |       |   |   |  |   |   |   |
| QS. 2: (151) A similar [favour have ye already received] in <i>that</i> we have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new <i>knowledge</i> . | That  | ✓ |   |  |   | ✓ | That refers to the place where the Messenger was sent             |
| QS. 2: (152) <i>Then</i> do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.  | Then  |   | ✓ |  |   | ✓ | Then refers to the time when the people must remember about Allah |
| QS. 2: (153) O ye who believe! seek help with patient perseverance and prayer; for Allah is with <i>those</i> who patiently persevere.   | Those |   |   |  | ✓ | ✓ | Those refers to the people who patiently preserve                 |
| QS. 2: (154) And say not of <i>those</i> who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive [it] not.  | Those |   |   |  | ✓ | ✓ | Those refers to the people who slain in the way of Allah          |
| QS. 2: (155) Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits [of your toil], but give glad tidings  | Those |   |   |  | ✓ | ✓ | Those refers to the people who patiently preserve                 |



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| to <i>those</i> who patiently persevere,   |             |   |   |   |   |   |   |
| QS. 2: (156) Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-   | -           | - | - | - | - | - | -   |
| QS. 2: (157) They are <i>those</i> on whom [Descend] blessings from Allah, and Mercy, and they are the ones that receive guidance.   | Those       |   |   |   | ✓ | ✓ | Those refers to the people whom descend blessing from Allah       |
| QS. 2: (158) Behold! Safa and Marwa are among the Symbols of Allah. So if <i>those</i> who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who <i>recogniseth</i> and <i>knoweth</i> . | Those       |   |   |   | ✓ | ✓ | Those refers to the people who visit the House                    |
|  | Recogniseth |   |   | ✓ |   | ✓ | Recogniseth refers to Allah                                       |
|  | Knoweth     |   |   | ✓ |   | ✓ | Knoweth refers to Allah   |
| QS. 2: (159) <i>Those</i> who conceal the clear [Signs] We have sent down, and the Guidance, <i>after</i> We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of <i>those</i> entitled to curse,-  | Those       |   |   |   | ✓ | ✓ | Those refers to the people who conceal the clear signs from Allah |
|  | After       |   |   |   | ✓ | ✓ | After refers to the time when Allah have made the signs clear     |
|  | Those       |   |   |   | ✓ | ✓ | Those refers to the people whom was cursed                        |

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| QS. 2: (160) Except <i>those</i> who repent and make amends and openly declare [the Truth]: To them I turn; for I am <i>Oft-returning, Most merciful</i> .   | Those         |   |   |   | ✓ | ✓ | Those refers to the people who repent and make amends and openly declare the truth |
|  | Oft-returning |   |   |   | ✓ | ✓ | Oft-returning refers to Allah  |
|  | Most merciful |   |   |   | ✓ | ✓ | Most merciful refers to Allah  |
| QS. 2: (161) <i>Those</i> who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;   | Those         |   |   |   | ✓ | ✓ | Those refers to the people who reject faith  |
| QS. 2: (162) They will abide therein: Their penalty will not be lightened, nor will respite be their [lot].  | -             | - | - | - | - | - | -  |
| QS. 2: (163) And your Allah is One Allah: There is no god but He, <i>Most Gracious, Most merciful</i> .  | Most Gracious |   |   | ✓ |   | ✓ | Most Gracious refers to Allah  |
|  | Most merciful |   |   | ✓ |   | ✓ | Most merciful refers to Allah  |
| QS. 2: (164) Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life | -             | - | - | - | - | - | -  |

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| which He gives therewith to an earth <b>that</b> is dead; in the beasts of all kinds <b>that</b> he scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- [Here] indeed are Signs for a people that are wise.  |       |   |   |  |   |   |  |
| QS. 2: (165) Yet there are men who take [for worship] others besides Allah, as equal [with Allah]: They love them as they should love Allah. But <b>those</b> of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty. | Take  | ✓ |   |  |   | ✓ | Take refers to the place where the people not pray to Allah but pray to another                          |
|  | Those |   |   |  | ✓ | ✓ | Those refers to the people who have faith  |
| QS. 2: (166) <b>Then</b> would <b>those</b> who are followed clear themselves of <b>those</b> who follow [them] : They would see the penalty, and all relations between them would be cut off.   | Then  |   | ✓ |  |   | ✓ | Then refers to the time when the people who are followed clear themselves from who follow the right path |
|  | Those |   |   |  | ✓ | ✓ | Those refers to the people who follow the right path   |

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|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who not following the right path                |
| QS. 2: (167) And <i>those</i> who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them [The fruits of] their deeds as [nothing but] regrets. Nor will <i>there</i> be a way for them out of the Fire. | Those |   |   |   | ✓ | ✓ | Those refers to the people who followed the right path                     |
|   | There | ✓ |   |   |   | ✓ | There refers to the place where the people not finding the way out of fire |
| QS. 2: (168) O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.  | -     | - | - | - | - | - | -  |
| QS. 2: (169) For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.   | -     | - | - | - | - | - | -  |
| QS. 2: (170) When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of   | -     | - | - | - | - | - | -  |

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| wisdom and guidance?   |               |   |   |   |   |   |  |
| QS. 2: (171) The parable of <i>those</i> who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.   | Those         |   |   |   | ✓ | ✓ | Those refers to the people who reject faith                |
| QS. 2: (172) O ye who believe! Eat of the good things that we have provided for you, and be grateful to Allah, if it is Him ye worship.  | -             | - | - | - | - | - | -  |
| QS. 2: (173) He hath only forbidden you dead meat, and blood, and the flesh of swine, and <i>that</i> on which any other name hath been invoked besides <i>that</i> of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is <i>Oft-forgiving Most merciful</i> . | That          | ✓ |   |   |   | ✓ | That refers to the forbidden food                          |
|  | That          | ✓ |   |   |   | ✓ | That refers to the other name besides Allah                |
|  | Oft-forgiving |   |   | ✓ |   | ✓ | Oft-forgiving refers to Allah                              |
|  | Most merciful |   |   | ✓ |   | ✓ | Most merciful refers to Allah                              |
| QS. 2: (174) <i>Those</i> who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire;  | Those         |   |   |   | ✓ | ✓ | Those refers to the people who conceal Allah's revelations |
|  | The day       |   | ✓ |   |   | ✓ | The day refers to the time when the earth will             |

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| Allah will not address them on <i>the day</i> of Resurrection. Nor purify them: Grievous will be their penalty.  |              |   |   |   |   |   | be broken   |
| QS. 2: (175) They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness [They show] for the Fire!   | -            | - | - | - | - | - | -   |
| QS. 2: (176) [Their doom is] because Allah sent down the Book in truth but <i>those</i> who seek causes of dispute in the Book are in a schism Far [from the purpose].   | Those        |   |   |   |   |   | Those refers to the people who seek causes of dispute in the Book |
| QS. 2: (177) It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and <i>the last day</i> , and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for <i>those</i> who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular | The last day |   | ✓ |   |   | ✓ | The last day refers to the time when the earth will be broken     |
|  | Those        |   |   |   | ✓ | ✓ | Those refers to the people who ask                                |

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| charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain [or suffering] and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.  |      |   |   |   |   |   |   |
| QS. 2: (178) O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, <b>then</b> grant any reasonable demand, and compensate him with handsome gratitude, <b>this</b> is a concession and a Mercy from your <b>Lord</b> . After <b>this</b> whoever exceeds the limits shall be in grave penalty. | Then |   | ✓ |   |   | ✓ | Then refers to the time when the people grant any reasonable demand |
|   | This | ✓ |   |   |   | ✓ | This refers to the concession and a Mercy                           |
|   | Lord |   |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | This | ✓ |   |   |   | ✓ | This refers to whoever exceeds the limits                           |
| QS. 2: (179) In the Law of Equality there is [saving of] Life to you, o ye men of understanding; that ye may restrain yourselves.   | -    | - | - | - | - | - | -   |
| QS. 2: (180) It is prescribed, when death approaches any of you, if he leave any goods that   | This | ✓ |   |   |   | ✓ | This refers to the due from Allah                                   |

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| he make a bequest to parents and next of kin, according to reasonable usage; <b>this</b> is due from the Allah-fearing.   |               |  |   |   |   |   |  |
| QS. 2: (181) If anyone changes the bequest <b>after</b> hearing it, the guilt shall be on <b>those</b> who make the change. For Allah hears and knows [All things].   | After         |  | ✓ |   |   | ✓ | After refers to the time when change the bequest                   |
|   | Those         |  |   |   | ✓ | ✓ | Those refers to the people who make the change                     |
| QS. 2: (182) But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between [The parties concerned], there is no wrong in him: For Allah is <b>Oft-forgiving, Most merciful</b> . | Oft-forgiving |  |   | ✓ |   | ✓ | Oft-forgiving refers to Allah                                      |
|   | Most merciful |  |   | ✓ |   | ✓ | Most merciful refers to Allah                                      |
| QS. 2: (183) O ye who believe! Fasting is prescribed to you as it was prescribed to <b>those before</b> you, that ye may [learn] self-restraint,-   | Those         |  |   |   | ✓ | ✓ | Those refers to the people who was prescribed to fast              |
|   | Before        |  | ✓ |   |   | ✓ | Before refers to the people who was prescribed to fast in the past |
| QS. 2: (184) [Fasting] for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number [Should be made up] from days later. For  | Those         |  |   |   | ✓ | ✓ | Those refers to the people who cannot do fasting                   |
|   | That          |  |   |   | ✓ | ✓ | That refers to the indigent people                                 |



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| <p><i>those</i> who can do it [With hardship], is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you <i>that</i> ye fast, if ye only knew.</p>   |       |   |   |   |   |   |  |
| <p>QS. 2: (185) Ramadhan is the [month] in which was sent down the Qur'an, as a guide to mankind, also clear [Signs] for guidance and judgment [Between right and wrong]. So every one of you who is present</p>   | That  | ✓ |   |   |   | ✓ | That refers to the month where the people must fast  |
| <p>[at his home] during <i>that</i> month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period [Should be made up] by days <i>later</i>. Allah intends every facility for you; He does not want to put to difficulties. [He wants you] to complete the prescribed period, and to glorify Him in <i>that</i> he has guided you; and perchance ye shall be grateful.</p> | Later |   | ✓ |   |   | ✓ | Later refers to the days after the prescribed period |
| <p>QS. 2: (186) When My servants ask thee concerning Me, I am indeed close [to them]: I listen</p>   | That  | ✓ |   |   |   | ✓ |  |
| <p>QS. 2: (186) When My servants ask thee concerning Me, I am indeed close [to them]: I listen</p>   | -     | - | - | - | - | - | -  |

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| to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.  |           |   |   |   |   |   |   |
| QS. 2: (187) Permitted to you, on <b>the night</b> of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of <b>dawn</b> appear to you distinct from its black thread; <b>then</b> complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. <b>Those</b> are Limits [set by] Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint. | The Night |   | ✓ |   |   | ✓ | The night refers to the time when the people must not fast                    |
|   | Dawn      |   | ✓ |   |   | ✓ | Dawn refers to the time when the people start fasting in the day              |
|   | Then      |   | ✓ |   |   | ✓ | Then refers to the time when the people must complete the fast till the night |
|   | Those     | ✓ |   |   |   | ✓ | Those refers to the limits from Allah   |
| QS. 2: (188) And do not eat up  | -         | - | - | - | - | - | -   |

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| your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.  |       |   |   |   |   |   |  |
| QS. 2: (189) They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper. | -     | - | - | - | - | - | -  |
| QS. 2: (190) Fight in the cause of Allah <i>those</i> who fight you, but do not transgress limits; for Allah loveth not transgressors.  | Those |   |   |   | ✓ | ✓ | Those refers to the people who fight not in the right path                   |
| QS. 2: (191) And slay them wherever ye catch them, and turn them out from <i>where</i> they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if   | Where | ✓ |   |   |   | ✓ | Where refers to the place of the people who fight not in right way are found |
|   | Those | ✓ |   |   |   | ✓ | Those refers to the people who suppress faith                                |

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| they fight you, slay them. Such is the reward of <i>those</i> who suppress faith.   |               |   |  |   |   |   |  |
| QS. 2: (192) But if they cease, Allah is <i>Oft-forgiving, Most merciful</i> .  | Oft-forgiving |   |  | ✓ |   | ✓ | Oft-forgiving refers to Allah                      |
|   | Most-Merciful |   |  | ✓ |   | ✓ | Most merciful refers to Allah                      |
| QS. 2: (193) And fight them on until there is no more Tumult or oppression, and <i>there</i> prevail justice and faith in Allah; but if they cease, Let there be no hostility except to <i>those</i> who practise oppression.   | There         | ✓ |  |   |   | ✓ | There refers to the place where no tumult anymore  |
|   | Those         |   |  |   | ✓ | ✓ | Those refers to the people who practice oppression |
| QS. 2: (194) The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with <i>those</i> who restrain themselves. | Those         |   |  |   | ✓ | ✓ | Those refers to the people who restrain themselves |
| QS. 2: (195) And spend of your substance in the cause of Allah, and make not your own hands contribute to [your] destruction;   | Those         |   |  |   | ✓ | ✓ | Those refers to the people who do good             |

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| but do good; for Allah loveth <i>those</i> who do good.  |       |   |  |  |   |   |  |
| QS. 2: (196) And complete the Hajj or 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [Necessitating shaving], [He should] in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. <i>This</i> is for <i>those</i> whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is strict in | This  | ✓ |  |  |   | ✓ | This refers to the days when the people must fast during the hajj      |
|  | Those |   |  |  | ✓ | ✓ | Those refers to the people whose household is not in the Sacred Mosque |

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| punishment.  |               |   |   |   |  |   |   |
| QS. 2: (197) For Hajj are the months well known. If anyone undertakes <i>that</i> duty therein, Let <i>there</i> be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, [be sure] Allah knoweth it. And <i>take</i> a provision [With you] for the journey, but the best of provisions is right conduct. So fear Me, o ye that are <i>wise</i> . | That          | ✓ |   |   |  | ✓ | That refers to the duty in the month of hajj                        |
|  | There         | ✓ |   |   |  | ✓ | There refers to the place where is hajj                             |
|  | Take          | ✓ |   |   |  | ✓ | Take refers to the where is the journey of hajj                     |
| QS. 2: (198) It is no crime in you if ye seek of the bounty of your <i>Lord</i> [during pilgrimage]. <i>Then</i> when ye pour down from [Mount] Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before <i>this</i> , ye went astray.   | Lord          |   |   | ✓ |  | ✓ | Lord refers to Allah  |
|  | Then          |   | ✓ |   |  | ✓ | Then refers to the time when the people pour down from Arafat       |
|  | This          | ✓ |   |   |  | ✓ | This refers to the place where the people go to the Sacred Monument |
| QS. 2: (199) <i>Then</i> pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is <i>Oft-forgiving, Most merciful</i> .   | Then          |   | ✓ |   |  | ✓ | Then refers to the time when the people left the Arafat             |
|  | Oft-forgiving |   |   | ✓ |  | ✓ | Oft-forgiving refers to Allah                                       |
|  | Most          |   |   | ✓ |  | ✓ | Most merciful refers to   |

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|  | merciful |   |  |   |  |   | Allah   |
| QS. 2: (200) So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our <b>Lord!</b> Give us [Thy bounties] in <b>this</b> world!" but they will have no portion in the Hereafter. | This     | ✓ |  |   |  | ✓ | This refers to the world                                    |
|  | Lord     |   |  | ✓ |  | ✓ | Lord refers to Allah  |
| QS. 2: (201) And there are men who say: "Our <b>Lord!</b> Give us good in <b>this</b> world and good in the Hereafter, and defend us from the torment of the Fire!"  | Lord     |   |  | ✓ |  | ✓ | Lord refers to Allah  |
|  | This     | ✓ |  |   |  | ✓ | This refers to the world                                    |
| QS. 2: (202) To <b>these</b> will be allotted what they have earned; and Allah is quick in account.  | These    | ✓ |  |   |  | ✓ | These refers to the people who earn from what they had done |
| QS. 2: (203) Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. <b>Then</b> fear Allah, and know that ye will surely be gathered unto Him.                     | Then     |   |  | ✓ |  | ✓ | Then refers to the time when the people must fear Allah     |

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| QS. 2: (204) There is the type of man whose speech about <i>this</i> world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. | This  | ✓ |   |   |   | ✓ | This refers to the world |
| QS. 2: (205) When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.  | -     | - | - | - | - | - | -                        |
| QS. 2: (206) When it is said to him, "Fear Allah", He is led by arrogance to [more] crime. Enough for him is Hell;-An evil bed indeed [To lie on]!  | -     | - | - | - | - | - | -                        |
| QS. 2: (207) And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees.  | -     | - | - | - | - | - | -                        |
| QS. 2: (208) O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.   | -     | - | - | - | - | - | -                        |
| QS. 2: (209) If ye backslide  | After |   | ✓ |   |   | ✓ | After refers to the time |



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| <i>after</i> the clear [Signs] have <i>come</i> to you, <i>then</i> know that Allah is <i>Exalted in power</i> , <i>Wise</i> .  |                  |   |   |   |  |   | when the clear signs have been come                                   |
|   | Then             |   | ✓ | ✓ |  | ✓ | Then refers to the time when the people have known Allah's power      |
|   | Exalted in power |   |   | ✓ |  | ✓ | Exalted in power refers to Allah                                      |
|   | Wise             |   |   |   |  | ✓ | Wise refers to Allah  |
| QS. 2: (210) Will they wait until Allah <i>comes</i> to them in canopies of clouds, with angels [in His train] and the question is [thus] settled? but to Allah do all questions go back [for decision].                | Comes            | ✓ |   |   |  | ✓ | Comes refers to the place where Allah will come in canopies of clouds |
| QS. 2: (211) Ask the Children of Israel how many clear [Signs] We have sent them. But if any one, <i>after</i> Allah's favour has come to him, substitutes [something else], Allah is strict in punishment.             | After            |   | ✓ |   |  | ✓ | After refers to the time when Allah's favour has come                 |
| QS. 2: (212) The life of <i>this</i> world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the day of Resurrection; for Allah bestows His abundance | This             | ✓ |   |   |  | ✓ | This refers to the world  |

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| without measure on whom He will.  |        |  |   |  |   |   |   |
| QS. 2: (213) Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, <i>after</i> the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight. | After  |  | ✓ |  |   | ✓ | After refers to the time when the clear sign has come |
| QS. 2: (214) Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to <i>those</i> who passed away <i>before</i> you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and <i>those</i> of faith who were with him cried: "When [will come] the  | Those  |  |   |  | ✓ | ✓ | Those refers to the people who pass away              |
|   | Before |  | ✓ |  |   | ✓ | Before refers to the time when the people pass away   |
|   | Those  |  |   |  | ✓ | ✓ | Those refers to the people who have faith             |

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| help of Allah?" Ah! Verily, the help of Allah is [always] near!  |                 |   |  |   |  |   |                                 |
| QS. 2: (215) They ask thee what they should spend [In charity]. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, - Allah <b>knoweth</b> it well.  | Knoweth it well |   |  | ✓ |  | ✓ | Knoweth it Well refers to Allah |
| QS. 2: (216) Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah <b>knoweth</b> , and ye know not.   | Knoweth         |   |  | ✓ |  | ✓ | Knoweth refers to Allah         |
| QS. 2: (217) They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave [offence]; but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease | This            | ✓ |  |   |  | ✓ | This refers to the life         |

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| <p>fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in <i>this</i> life and in the Hereafter; they will be companions of the Fire and will abide therein.</p>                                       |               |   |   |   |   |   |  |
| <p>QS. 2: (218) <i>Those</i> who believed and <i>those</i> who suffered exile and fought [and strove and struggled] in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is <i>Oft-forgiving, Most merciful.</i></p>   | Those         |   |   |   | ✓ | ✓ | Those refers to the people who believe in path of Allah        |
|  | Those         |   |   |   | ✓ | ✓ | Those refers to the people who suffered exile in path of Allah |
|  | Oft-forgiving |   |   | ✓ |   | ✓ | Oft-forgiving refers to Allah                                  |
|  | Most merciful |   |   | ✓ |   | ✓ | Most merciful refers to Allah                                  |
| <p>QS. 2: (219) They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-</p> | -             | - | - | - | - | - | -  |

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| <p>QS. 2: (220) [Their bearings] on <i>this</i> life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in power, Wise."</p>   | This | ✓ |   |   |   | ✓ |   |
| <p>QS. 2: (221) Do not marry unbelieving women [idolaters], until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do [but] beckon you to the Fire. But Allah beckons by His Grace to the Garden [of bliss] and forgiveness, and makes His</p> | -    | - | - | - | - | - | - |

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| Signs clear to mankind: That they may celebrate His praise.   |                    |  |  |   |   |   |  |
| QS. 2: (222) They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves <i>those</i> who turn to Him constantly and He loves <i>those</i> who keep themselves pure and clean. | Those              |  |  |   | ✓ | ✓ | Those refers to the people who turn back to Allah            |
|   | Those              |  |  |   | ✓ | ✓ | Those refers to th people who keep themselves pure and clean |
| QS. 2: (223) Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him [in the <i>Hereafter</i> ], and give [these] good tidings to <i>those</i> who believe.  | Those              |  |  |   | ✓ | ✓ | Those refers to the people who believe                       |
| QS. 2: (224) And make not Allah's [name] an excuse in your oaths against doing good, or acting rightly, or making   | One who Heareth    |  |  | ✓ |   | ✓ | One Who heareth refers to Allah                              |
|   | Knoweth all things |  |  | ✓ |   | ✓ | Knoweth All Things refers to Allah                           |

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| peace between persons; for Allah is One Who <i>heareth</i> and <i>knoweth</i> all things.   |                    |   |   |   |   |   |   |
| QS. 2: (225) Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is <i>Oft-forgiving</i> , <i>Most forbearing</i> .                        | Oft-forgiving      |   |   | ✓ |   | ✓ | Oft-forgiving refers to Allah   |
|   | Most forbearing    |   |   | ✓ |   | ✓ | Most forbearing refers to Allah                                       |
| QS. 2: (226) For <i>those</i> who <i>take</i> an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is <i>Oft-forgiving</i> , <i>Most merciful</i> . | Those              |   |   |   | ✓ | ✓ | Those refers to the people who take an oath for abstention            |
|   | Take               | ✓ |   |   |   | ✓ | Take refers to the place where the people abstention from their wives |
|   | Oft-forgiving      |   |   | ✓ |   | ✓ | Oft-forgiving refers to Allah   |
|   | Most merciful      |   |   | ✓ |   | ✓ | Most merciful refers to Allah   |
| QS. 2: (227) But if their intention is firm for divorce, Allah <i>heareth</i> and <i>knoweth</i> all things.  | Heareth            |   |   | ✓ |   | ✓ | Heareth refers to Allah   |
|   | Knoweth all things |   |   | ✓ |   | ✓ | Knoweth refers to Allah   |
| QS. 2: (228) Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath   | The last day       |   | ✓ |   |   | ✓ | The last day refers to the day when the earth will be broken          |
|   | Take               | ✓ |   |   |   | ✓ | Take refers to the place where the husbands                           |

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| <p>created in their wombs, if they have faith in Allah and <i>the last day</i>. And their husbands have the better right to <i>take</i> them back in <i>that</i> period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree [of advantage] over them. And Allah is <i>Exalted in power, Wise</i>.</p>  |                  |   |  |   |  | back to the wives |  |
|  | That             | ✓ |  |   |  | ✓                 | That refers to the period                    |
|  | Exalted in power |   |  | ✓ |  | ✓                 | Exalted in power refers to Allah             |
|  | Wise             |   |  | ✓ |  | ✓                 | Wise refers to Allah                         |
| <p>QS. 2: (229) A divorce is only permissible twice: after <i>that</i>, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, [Men], to take back any of your gifts [from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye [judges] do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. <i>These</i> are the limits</p> | That             | ✓ |  |   |  | ✓                 | That refers to the divorcement               |
|  | These            | ✓ |  |   |  | ✓                 | These refers to the limits ordained by Allah |



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| ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong [Themselves as well as others].  |       |  |  |  |   |   |  |
| QS. 2: (230) So if a husband divorces his wife [irrevocably], He cannot, after <i>that</i> , remarry her until after she has married another husband and He has divorced her. In <i>that</i> case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to <i>those</i> who understand. | That  |  |  |  | ✓ | ✓ | That refers to the divorcement                   |
|   | That  |  |  |  | ✓ | ✓ | That refers to the re-unite                      |
|   | Those |  |  |  | ✓ | ✓ | Those refers to the people who understand        |
| QS. 2: (231) When ye divorce women, and they fulfil the term of their ['Iddat], either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if any one does <i>that</i> ; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's   | That  |  |  |  | ✓ | ✓ | That refers to the husband who injured the wives |

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| favours on you, and the fact that he sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.   |           |   |   |   |  |   |   |
| QS. 2: (232) When ye divorce women, and they fulfil the term of their ['Iddat], do not prevent them from marrying their [former] husbands, if they mutually agree on equitable terms. <b>This</b> instruction is for all amongst you, who believe in Allah and <b>the last day</b> . <b>That</b> is [the course Making for] most virtue and purity amongst you and Allah <b>knows</b> , and ye know not. | This      | ✓ |   |   |  | ✓ | This refers to the instruction of marriage                    |
|  | Last day  |   | ✓ |   |  | ✓ | Last day refers to the day when the earth will be broken      |
|  | That      | ✓ |   |   |  | ✓ | That refers to the instruction of marriage                    |
|  | Knows     |   |   | ✓ |  | ✓ | Knows refers to Allah   |
| QS. 2: (233) The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on   | After     |   | ✓ |   |  | ✓ | After refers to the time when they have made the consultation |
|  | Sees Well |   |   | ✓ |  | ✓ | Sees Well refers to Allah                                     |

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| account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and <i>after</i> due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay [the mother] what ye offered, on equitable terms. But fear Allah and know that Allah <i>sees well</i> what ye do. |                 |   |  |   |  |   |  |
| QS. 2: (234) If any of you die and leave widows <i>behind</i> , they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is <i>well acquainted</i> with what ye do.   | Behind          | ✓ |  |   |  | ✓ | Behind refers to the place where the wives was left by the husbands who died |
|   | Well Acquainted |   |  | ✓ |  | ✓ | Well Acquainted refers to Allah  |
| QS. 2: (235) There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye   | Knoweth         |   |  | ✓ |  | ✓ | Knoweth refers to Allah  |
|   | Oft-forgiving   |   |  | ✓ |  | ✓ | Oft-forgiving refers to Allah  |
|   | Most            |   |  | ✓ |  | ✓ | Most forbearing refers   |

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| cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is <b><i>Oft-forgiving, Most forbearing.</i></b>             | forbearin<br>g |  |   |  |   |   | to Allah  |
| QS. 2: (236) There is no blame on you if ye divorce women <b><i>before</i></b> consummation or the fixation of their dower; but bestow on them [A suitable gift], the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from <b><i>those</i></b> who wish to do the right thing. | Before         |  | ✓ |  |   | ✓ | Before refers to the doer that has not been fixed by the husband          |
|   | Those          |  |   |  | ✓ | ✓ | Those refers to the people who wish to do the right thing                 |
| QS. 2: (237) And if ye divorce them <b><i>before</i></b> consummation, but <b><i>after</i></b> the fixation of a dower for them, <b><i>then</i></b> the half of the dower [Is due to them], unless they remit it or [the man's half] is remitted by him in whose hands is the marriage tie; and the                                       | Before         |  | ✓ |  |   | ✓ | Before refers to the time when the divorcement comes without consummation |
|   | After          |  | ✓ |  |   | ✓ | Then refers to the time that the fixation of the divorcement was made     |
|   | Then           |  | ✓ |  |   | ✓ | Then refers to the time   |

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| remission [of the man's half] is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah <i>sees well</i> all that ye do.   |                  |   |   |   |   |   | when the fixation has been made  |
|  | Sees Well        |   |   | ✓ |   | ✓ | Sees Well refers to Allah  |
| QS. 2: (238) Guard strictly your [habit of] prayers, especially the Middle Prayer; and stand <i>before</i> Allah in a devout [frame of mind].  | Before           |   | ✓ |   |   | ✓ | Before refers to when the people must have a devout in order to pray for Allah |
| QS. 2: (239) If ye fear [an enemy], pray on foot, or riding, [as may be most convenient], but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not [before].  | -                | - | - | - | - | - | -  |
| QS. 2: (240) <i>Those</i> of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave [The residence], there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is <i>Exalted in power, Wise</i> . | Those            |   |   |   | ✓ | ✓ | Those refers to the husbands who die and leave the widows                      |
|  | Exalted in power |   |   | ✓ |   | ✓ | Exalted in power refers to Allah   |
|  | Wise             |   |   | ✓ |   | ✓ | Wise refers to Allah   |
| QS. 2: (241) For divorced women Maintenance [should be   | This             | ✓ |   |   |   | ✓ | This refers to the duty on the righteous                                       |

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| provided] on a reasonable [scale]. <b>This</b> is a duty on the righteous.   |         |   |   |   |   |   |  |
| QS. 2: (242) Thus doth Allah Make clear His Signs to you: In order that ye may understand.   | -       | - | - | - | - | - | -  |
| QS. 2: (243) Didst thou not Turn by vision to <b>those</b> who abandoned their homes, though they were thousands [In number], for fear of death? Allah said to them: "Die": <b>Then</b> He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful. | Those   |   |   |   | ✓ | ✓ | Those refers to the people who abandoned their homes                   |
|  | Then    |   | ✓ |   |   | ✓ | Then refers to the time when Allah restored the people who die to life |
| QS. 2: (244) <b>Then</b> fight in the cause of Allah, and know that Allah <b>Heareth</b> and <b>knoweth</b> all things.  | Then    |   | ✓ |   |   | ✓ | Then refers to time when the fight in the cause of Allah is happened   |
|  | Heareth |   |   | ✓ |   | ✓ | Heareth refers to Allah  |
|  | Knoweth |   |   | ✓ |   | ✓ | Knoweth refers to Allah  |
| QS. 2: (245) Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth [you] Want or plenty, and to Him shall be your return.   | -       | - | - | - | - | - | -  |

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| <p>QS. 2: (246) Hast thou not Turned thy vision to the Chiefs of the Children of Israel after [the time of] Moses? they said to a prophet [<i>That</i> was] among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has <i>full knowledge</i> of <i>those</i> who do wrong.</p> | Full Knowledge |  |  | ✓ |   | ✓ | Fill Knowledge refers to Allah          |
|  | Those          |  |  |   | ✓ | ✓ | Those refers to the people who do wrong |
| <p>QS. 2: (247) Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah</p>  | Careth         |  |  | ✓ |   | ✓ | Careth refers to Allah                  |
|  | Knoweth        |  |  | ✓ |   | ✓ | Knoweth refers to Allah                 |

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| <p>hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah <i>careth</i> for all, and He <i>knoweth</i> all things."</p>   |       |   |  |   |   |   |   |
| <p>QS. 2: (248) And [further] their Prophet said to them: "A Sign of his authority is that there shall <i>come</i> to you the Ark of the covenant, with [an assurance] therein of security from your <i>Lord</i>, and the relics left by the family of Moses and the family of Aaron, carried by angels. In <i>this</i> is a symbol for you if ye indeed have faith."</p> | Come  | ✓ |  |   |   | ✓ | Come refers to the place where the Ark of the covenant was sent         |
|   | Lord  |   |  | ✓ |   | ✓ | Lord refers to Allah  |
|   | This  | ✓ |  |   |   |   | ✓   |
| <p>QS. 2: (249) When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only <i>those</i> who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with</p>                | Those |   |  |   | ✓ | ✓ | Those refers to the people who do not taste the water                   |
|   | This  | ✓ |  |   |   | ✓ | This refers to the day when the people fight with Goliath               |
|   | Those |   |  |   | ✓ | ✓ | Those refers to the people who were convinced that they must meet Allah |



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| him,- they said: " <b>This</b> day We cannot cope with Goliath and his forces." but <b>those</b> who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."                                       |       |   |   |   |   |   |  |
| QS. 2: (250) When they advanced to meet Goliath and his forces, they prayed: "Our <b>Lord!</b> Pour out constancy on us and make our steps firm: Help us against <b>those</b> that reject faith."  | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah                         |
|  | Those |   |   |   |   | ✓ | Those refers to the people that reject faith |
| QS. 2: (251) By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever [else] He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds. | -     | - | - | - | - | - | -  |
| QS. 2: (252) <b>These</b> are the Signs of Allah: we rehearse  | These | ✓ |   |   |   | ✓ | These refers to the signs of Allah           |

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| them to thee in truth: verily Thou art one of the messengers.  |         |   |   |   |   |   |  |
| QS. 2: (253) <b>Those</b> messengers We endowed with gifts, some <b>above</b> others: To one of them Allah spoke; others He raised to degrees [of honour]; to Jesus the son of Mary We gave clear [Signs], and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear [Signs] had come to them, but they [chose] to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan. | Those   | ✓ |   |   |   | ✓ | Those refers to the messengers who were endowed with gifts |
|  | Above   | ✓ |   |   |   | ✓ | Above refers to the symbol of the gifts of the messengers  |
| QS. 2: (254) O ye who believe! Spend out of [the bounties] We have provided for you, before <b>the day</b> comes when no bargaining [Will avail], nor friendship nor intercession. <b>Those</b> who reject Faith they are the wrong-doers.   | The day |   | ✓ |   |   | ✓ | The day refers to the time when the earth will be broken   |
|  | Those   |   |   |   | ✓ | ✓ | Those refers to the people who reject faith                |
| QS. 2: (255) Allah! There is no  | The     |   |   | ✓ |   | ✓ | The Living refers to                                       |

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| <p>god but He,-<i>the Living, the Self-subsisting, Eternal.</i> No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is <i>there</i> can intercede in His presence except as He permitteth? He knoweth what [appeareth to His creatures as] <i>before</i> or <i>after</i> or <i>behind</i> them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the <i>Most High, the Supreme</i> [in glory]</p> | living   |       |   |   |  |   | Allah   |
|   | The Self-Subsisting  |       |   | ✓ |  | ✓ | The Self-Subsisting refers to Allah                                       |
|   | Eternal  |       |   | ✓ |  | ✓ | Eternal refers to Allah   |
|   | There  | ✓     |   |   |  | ✓ | There refers to the place where nobody intercede in presence except Allah |
|   | Before   | ✓     |   |   |  | ✓ | Before refers to the past that has been happened that Allah knows         |
|   | After  | ✓     |   |   |  | ✓ | After refers to the future that will happen that Allah knows              |
|   | Behind   | ✓     |   |   |  | ✓ | Behind refers to the place where something will happen that Allah knows   |
|   | Most High  |       |   | ✓ |  | ✓ | Most High refers to Allah   |
|   | The Supreme  |       |   | ✓ |  | ✓ | The Supreme refers to Allah   |
|   | <p>QS. 2: (256) Let <i>there</i> be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah</p> | There | ✓ |   |  |   | ✓   |
| Heareth   |  |       |   | ✓ |  | ✓ | Heareth refers to Allah   |
| Knoweth   |  |       |   | ✓ |  | ✓ | Knoweth refers to Allah   |

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| <i>heareth</i> and <i>knoweth</i> all things.  |       |   |  |   |   |   |  |
| QS. 2: (257) Allah is the Protector of <i>those</i> who have faith: from the depths of darkness He will lead them forth into light. Of <i>those</i> who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein [For ever].  | Those |   |  |   | ✓ | ✓ | Those refers to the people who have faith  |
|  | Those |   |  |   | ✓ | ✓ | Those refers o the people who reject faith |
| QS. 2: (258) Hast thou not Turned thy vision to one who disputed with Abraham About his <i>Lord</i> , because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who [in arrogance] rejected faith. Nor doth Allah Give guidance to a people unjust. | Lord  |   |  | ✓ |   | ✓ | Lord refers to Allah                       |
| QS. 2: (259) Or [take] the   | Bring | ✓ |  |   |   | ✓ | Bring refers to the                        |

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| similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah <b>bring</b> it [ever] to life, <b>after</b> [this] its death?" but Allah caused him to die for a hundred years, <b>then</b> raised him up [again]. He said: "How long didst thou tarry [thus]?" He said: [Perhaps] a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that we may make of thee a sign unto the people, Look further at the bones, how We <b>bring</b> them together and clothe them with flesh." When <b>this</b> was shown clearly to him, he said: "I know that Allah <b>hath power over all things</b> ." |                            |   |   |   |  | hamlet that be life again by Allah |  |
|  | After                      |   | ✓ |   |  | ✓                                  | After refers to the time when the hamlet be life again         |
|  | Then                       |   | ✓ |   |  | ✓                                  | Then refers to   |
|  | Bring                      | ✓ |   |   |  | ✓                                  | Bring refers to the bones                                      |
|  | This                       | ✓ |   |   |  | ✓                                  | This refers to the signs of Allah                              |
|  | Hath Power over All Things |   |   | ✓ |  | ✓                                  | Hath Power over All Things refers to Allah                     |
| QS. 2: (260) When Abraham said: "Show me, <b>Lord</b> , how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, " <b>Take</b> four  | Lord                       |   |   | ✓ |  | ✓                                  | Lord refers to Allah   |
|  | Take                       | ✓ |   |   |  | ✓                                  | Take refers to the place where the birds are                   |
|  | Then                       |   | ✓ |   |  | ✓                                  | Then refers to the time when the bodies of birds have been cut |

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| birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, <b>then</b> call them back. They will come swiftly to you. Know that Allah is <b>Mighty, Wise.</b> "   | Mighty            |  |  | ✓ |   | ✓ | Mighty refers to Allah   |
|  | Wise              |  |  | ✓ |   | ✓ | Wise refers to Allah   |
| QS. 2: (261) The parable of <b>those</b> who spend their substance in the way of Allah is <b>that</b> of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah <b>careth</b> for all and He <b>knoweth</b> all things. | Those             |  |  |   | ✓ | ✓ | These refers to the people who spend their substance in the way of Allah   |
|  | That              |  |  |   | ✓ | ✓ | That refers to a grain of corn   |
|  | Careth            |  |  | ✓ |   | ✓ | Careth refers to Allah   |
|  | Knoweth           |  |  | ✓ |   | ✓ | Knoweth refers to Allah  |
| QS. 2: (262) <b>Those</b> who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their <b>Lord</b> : on them shall be no fear, nor shall they grieve.   | Those             |  |  |   | ✓ | ✓ | Those refers to the people who spend their substance in the cause of Allah |
|  | Lord              |  |  | ✓ |   | ✓ | Lord refers to Allah   |
| QS. 2: (263) Kind words and the covering of faults are better than charity followed by injury. Allah is <b>free of all wants</b> , and He is <b>Most-Forbearing</b> .  | Free of all wants |  |  | ✓ |   | ✓ | Free of All Wants refers to Allah  |
|  | Most-Forbearing   |  |  | ✓ |   | ✓ | Most-Forbearing refers to Allah  |
| QS. 2: (264) O ye who believe!   | Those             |  |  |   | ✓ | ✓ | Those refers to the  |

|   |            |   |   |   |   |   |   |
|---|------------|---|---|---|---|---|---|
| cancel not your charity by reminders of your generosity or by injury,- like <i>those</i> who spend their substance to be seen of men, but believe neither in Allah nor in <i>the last day</i> . They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it [Just] a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not <i>those</i> who reject faith. |            |   |   |   |   |   | people who spend their substance to be seen of men  |
|   | Last day   |   |   | ✓ |   | ✓ | Last day refers to the time when the earth will be broken   |
|   | Those      |   |   |   | ✓ | ✓ | Those refers to the people who reject faith   |
| QS. 2: (265) And the likeness of <i>those</i> who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah <i>seeth well</i> whatever ye do.   | Those      |   |   |   | ✓ | ✓ | Those refers to the people who spend their substance in seeking to please Allah and strengthen their soul |
|   | Seeth well |   |   | ✓ |   | ✓ | Seeth Well refers to Allah  |
| QS. 2: (266) Does any of you wish that he should have a garden with date-palms and vines and streams flowing  | -          | - | - | - | - | - | -   |

|   |                      |  |  |   |  |   |                                      |
|---|----------------------|--|--|---|--|---|--------------------------------------|
| underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you [His] Signs; that ye may consider.   |                      |  |  |   |  |   |                                      |
| QS. 2: (267) O ye who believe! Give of the good things which ye have [honourably] earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is <b>Free of all wants</b> , and <b>worthy of all praise</b> . | Free of all wants    |  |  | ✓ |  | ✓ | Free of All Wants refers to Allah    |
|   | Worthy of all praise |  |  | ✓ |  | ✓ | Worthy of All Praise refers to Allah |
| QS. 2: (268) The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah <b>careth</b> for all and He   | Careth for all       |  |  | ✓ |  | ✓ | Careth for All refers to Allah       |
|   | Knoweth all things   |  |  | ✓ |  | ✓ | Knoweth All Things refers to Allah   |



|  |                 |   |   |   |   |   |   |
|--|-----------------|---|---|---|---|---|---|
| <i>knoweth</i> all things.   |                 |   |   |   |   |   |   |
| QS. 2: (269) He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.  | -               | - | - | - | - | - | -   |
| QS. 2: (270) And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.  | -               | - | - | - | - | - | -   |
| QS. 2: (271) If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach <i>those</i> [really] in need, <i>that</i> is best for you: It will remove from you some of your [stains of] evil. And Allah is <i>well acquainted</i> with what ye do. | Those           |   |   |   | ✓ | ✓ | Those refers to the people who are in need  |
|  | That            | ✓ |   |   |   | ✓ | That refers to the best in disclose charity |
|  | Well acquainted |   |   | ✓ |   | ✓ | Well Acquainted refers to Allah             |
| QS. 2: (272) It is not required of thee [O Messenger], to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever                               | -               | - | - | - | - | - | -   |

|   |                 |   |  |   |   |   |   |
|---|-----------------|---|--|---|---|---|---|
| good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.   |                 |   |  |   |   |   |   |
| QS. 2: (273) [Charity is] for <i>those</i> in need, who, in Allah's cause are restricted [from travel], and cannot move about in the land, seeking [For trade or work]: the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their [Unfailing] mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah <i>knoweth</i> it well. | Those           |   |  |   | ✓ | ✓ | Those refers to the people who are in need                            |
|   | Knoweth it Well |   |  | ✓ |   | ✓ | Knoweth It Well refers to Allah                                       |
| QS. 2: (274) <i>Those</i> who [in charity] spend of their goods by night and by day, in secret and in public, have their reward with their <i>Lord</i> : on them shall be no fear, nor shall they grieve.   | Those           |   |  |   | ✓ | ✓ | Those refers to the people who spend their goods in charity           |
|   | Lord            |   |  | ✓ |   | ✓ | Lord refers to Allah  |
| QS. 2: (275) <i>Those</i> who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. <i>That</i> is because they say: "Trade is like usury," but  | Those           |   |  |   |   | ✓ | Those refers to the people who devour usury                           |
|   | That            | ✓ |  |   |   | ✓ | That refers to the cause of the people whom the evil one by his touch |

|   |       |   |   |   |   |   |   |
|---|-------|---|---|---|---|---|---|
| Allah hath permitted trade and forbidden usury. <b>Those</b> who after receiving direction from their <b>Lord</b> , desist, shall be pardoned for the past; their case is for Allah [to judge]; but <b>those</b> who repeat [The offence] are companions of the Fire: They will abide therein [for ever]. |       |   |   |   |   |   | Hath driven to madness  |
|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who shall be pardoned for the past           |
|   | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | Those |   |   |   | ✓ | ✓ | Those refers to the people who repeat the offence                       |
| QS. 2: (276) Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.  | -     | - | - | - | - | - | -   |
| QS. 2: (277) <b>Those</b> who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their <b>Lord</b> : on them shall be no fear, nor shall they grieve.   | Those |   |   |   | ✓ | ✓ | Those refers to the people who believe                                  |
|   | Lord  |   |   | ✓ |   | ✓ | Lord refers to Allah  |
| QS. 2: (278) O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.   | -     | - | - | - | - | - | -   |
| QS. 2: (279) If ye do it not, <b>Take</b> notice of war from Allah and His Messenger: But if ye turn back, ye shall have your   | Take  | ✓ |   |   |   | ✓ | Take refers to the place where the people must notice of war from Allah |

|  |         |   |   |   |   |   |  |                         |
|--|---------|---|---|---|---|---|--|-------------------------|
| capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.  |         |   |   |   |   |   |  |                         |
| QS. 2: (280) If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, <b>that</b> is best for you if ye only knew.   | That    | ✓ |   |   |   | ✓ | That refers to the charity   |                         |
| QS. 2: (281) And fear <b>the day</b> when ye shall be brought back to Allah. <b>Then</b> shall every soul be paid what it earned, and none shall be dealt with unjustly.   | The day |   | ✓ |   |   | ✓ | The day refers to the time when the earth will be broken                                   |                         |
|  | Then    |   | ✓ |   |   | ✓ | Then refers to the time when the soul will be paid by it earned                            |                         |
| QS. 2: (282) O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His <b>Lord</b> Allah, and not diminish aught of what he owes. If they party liable is mentally | Lord    |   |   | ✓ |   | ✓ | Lord refers to Allah   |                         |
|  | Then    |   | ✓ |   |   | ✓ | Then refers to the time when the time when a me and two women whom are chose for witnesses |                         |
|  | There   | ✓ |   |   |   | ✓ | There refers to the blame  |                         |
|  | Take    | ✓ |   |   |   | ✓ | Take refers to the witness where it was made   |                         |
|  | Lord    |   |   |   | ✓ |   | ✓  | Lord refers to Allah    |
|  | Knoweth |   |   |   | ✓ |   | ✓  | Knoweth refers to Allah |

|  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|
| <p>deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on [For evidence]. Disdain not to reduce to writing [your contract] for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, <i>there</i> is no blame on you if ye reduce it not to writing. But <i>take</i> witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do [such harm], it would be wickedness in you. So fear Allah; For it is Good that</p> |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|

|   |                     |  |  |   |   |   |  |
|---|---------------------|--|--|---|---|---|--|
| <p>teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, let the trustee [faithfully] discharge his trust, and let him Fear his <b>Lord</b> conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah <b>knoweth</b> all that ye do.</p> |                     |  |  |   |   |   |  |
| <p>QS. 2: (283) If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, Let the trustee [Faithfully] discharge His trust, and let him fear his <b>Lord</b>. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah <b>Knoweth</b> all that ye do.</p>   | Lord                |  |  | ✓ |   | ✓ | Lord refers to Allah                       |
|   | Knoweth             |  |  | ✓ |   | ✓ | Knoweth refers to Allah                    |
| <p>QS. 2: (284) To Allah belongeth all that is in the heavens and on earth. Whether ye show what is</p>   | Hath Power over all |  |  |   | ✓ | ✓ | Hath Power over All Things refers to Allah |

|   |        |  |   |   |   |   |   |
|---|--------|--|---|---|---|---|---|
| in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah <i><b>hath power over all things.</b></i>  | things |  |   |   |   |   |   |
| QS. 2: (285) The Messenger believeth in what hath been revealed to him from his <i><b>Lord</b></i> , as do the men of faith. Each one [of them] believeth in Allah, His angels, His books, and His messengers. "We make no distinction [they say] between one and another of His messengers." And they say: "We hear, and we obey: [We seek] Thy forgiveness, our <i><b>Lord</b></i> , and to Thee is the end of all journeys." | Lord   |  |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | Lord   |  |   | ✓ |   | ✓ | Lord refers to Allah  |
| QS. 2: (286) On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. [Pray:] "Our <i><b>Lord!</b></i> Condemn us not if we forget or fall into error; our <i><b>Lord!</b></i> Lay not on us a burden Like that which Thou didst lay  | Lord   |  |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | Lord   |  |   | ✓ |   | ✓ | Lord refers to Allah  |
|   | Those  |  |   |   | ✓ | ✓ | Those refers to the people who lay a burden in the past                     |
|   | Before |  | ✓ |   |   | ✓ | Before refers to the time when the burden is laid by the people in the past |
|   | Lord   |  |   |   | ✓ |   | ✓   |

|  |            |           |            |            |            |  |  |
|--|------------|-----------|------------|------------|------------|--|--|
| <p>on <i>those before</i> us; Our <i>Lord!</i><br/> Lay not on us a burden greater<br/> than we have strength to bear.<br/> Blot out our sins, and grant us<br/> forgiveness. Have mercy on us.<br/> Thou art our Protector; Help us<br/> against those who stand against<br/> faith."</p> |            |           |            |            |            |  |  |
| <b>Total</b>   | <b>121</b> | <b>91</b> | <b>129</b> | <b>111</b> | <b>452</b> |  |  |



### *Appendix III*

#### **BIOGRAPHY OF ABDULLAH YUSUF ALI**

Abdullah Yusuf Ali is best known to English speaking Muslims as the man who produced a translation and commentary of the noble *Quran*. Although he is a man of great intellect and wide interest, his personal and public lives do not leave a very favorable impression, as this biography so eloquently shows.

Among numerous English translators, Marmaduke Pickthall and Abdullah Yusuf Ali are the most widely known and used in the world. Yusuf Ali started work on his translation in 1934 and completed it some four years later. Tens of publishers have reprinted his translation, some even taking the liberty of changing it without acknowledging that changes have been made. Why these changes were necessary has not been explained either. Some, like the Saudis, have reprinted the translation with their own imprints as if it was commissioned by king Fahd in person. Such lack of honesty even with so noble book as the *Quran* is a reflection of the pathetic state of those who have imposed themselves on the *Ummah*.

How Yusuf Ali would have viewed such liberty with his work is not difficult to imagine. It is, however, true to say, as MA Sherif so ably shows in this well-researched and well-documented biography, that the translation of the *Quran* was not the only project that he undertook. In fact, for Yusuf Ali, this did not appear to be the most important task in his life.

A peculiar product of the era of British raj, Yusuf Ali was a pukka sahib par excellence. For him loyalty to the crown was of paramount importance. Religion was a personal matter. It should, therefore, come as no surprise to learn that he married an English woman in a church in England. That the woman should prove unfaithful despite giving birth to four of his children, perhaps best epitomises the relationship between the empire and India.

Sherif traces Yusuf Ali's life from childhood which criss-crossed the lives of other eminent personalities that loomed so large on the Indian scene later: Muhammad Ali Jinnah, Ameer Ali, Muhammad Iqbal, Muhammad Ali Jauhar, Fazl-e-Husein, Sikandar Hayat Khan etc. Of these, he found much in common with the last two. Both these men and their families were the recipients of British largesse and therefore, inimical to the interests of the Muslims in India. They represented the interests of the landed aristocracy which had been rewarded for its services to the raj. This parasitical class is still active in the affairs of Pakistan, reducing it to penury.

Yusuf Ali was also much inspired by Sayyid Ahmad Khan. He tried to emulate him, at least in so far as loyalty to the empire was concerned, to the fullest. Sherif reveals that from childhood, Yusuf Ali was obsessed with titles. His father, Yusuf Ali Allahbuksh, a Bohra from Surat in Gujrat, had abandoned the traditional occupation of the Bohras business and gone instead into the police force. On retirement, he was given the title of Khan Bahadur.

True to form, the young Yusuf Ali incorporated this honorary title given to his father into his own name. The British seemed to be charitable, at least to those who pledged unquestioning loyalty to them, to allow such an indiscretion to pass. This could not have been an oversight, as Sherif notes. Yusuf Ali used the name Abdullah Ibn Khan Bahadur Yusuf Ali while applying to register at Cambridge university, the Lincoln Inn in London as well as when applying for the Indian Civil Service. The Indian Office administrator responsible for processing ICS applications deemed the double-barelled surname in order and Abdullah Ibn Khan Bahadur Yusuf Ali came about'.

He penchant for titles notwithstanding, it was his obsessive loyalty to the crown that set him apart from many of his contemporaries. While he got along well with Iqbal (in fact, it was Iqbal who tolerated his intense loyalty to the crown and offered him the post of principal of Islamia College Lahore at the exorbitant salary of Rs 1300 per month at the time), their views were diametrically opposite.

Iqbal saw Islam as a global religion and the Muslims of India as a distinct community who could get nothing either from the British or the Hindus. For Yusuf Ali religion was a matter for personal salvation. The 'Indian nation' in which both Hindus and Muslims lived amicably, pledging loyalty to the crown, was how he viewed things in life. Just as well that Yusuf Ali was proved so thoroughly wrong.

His education at the best British institutions, admission to the bar as well as selection in the ICS all reinforced his loyalty to Britain. He was an unabashed spokesman and ambassador for the crown all his life. Yet the wily British used him and then discarded him. Yusuf Ali ultimately saw failure both in his personal as well as public life.

His first wife proved unfaithful and let him for another man. Yusuf Ali could not see that infidelity was and remains an acceptable way of life in the west. His children too, abandoned resented him. He was too engrossed in public life currying the favours of the raj to pay much attention to the family. Despite his intense loyalty to British, they were glad to see his back when he wanted to retire from the ICS.

His greatest disappointment came when he found that the British had reneged on their pledge to the Arabs in Palestine. He suffered their insult and arrogance willingly, something the likes of Jinnah and Iqbal would never have put up with. Why a man of such keen intellect would put up with the Britons' condescension is hard to understand. One can only surmise that his total devotion to everything British blinded him to the reality of life.

Equally shocking is the contrast in his public and private life. He was known to charm public gath'ngs. His reputation was not confined to India or Britain alone. It quickly crossed the Atlantic and he found himself in Canada in the autumn/winter of 1938 after his translation was published both in UK and US.

He officially opened the first mosque in Canada in Edmonton in December 1938. It was Yusuf Ali who named Al-Rashid Mosque, perhaps after his son. He left very favorable impression with all that he came in contact with yet his private life was a total failure. He was a loner in private life. The face of public charm appeared to be an attempt to hide the deeper failure at the personal level.

When he died in London on December 10, 1953, he was a pathetic wreck. Disoriented and confused, he was found by the police lying outside the steps of a house. Taken to hospital, he died unsung and unmourned. He was buried Brookwood Cemetery in Surrey.

That man of such intellect and promise should end up in so sad a state is tragic indeed. Muslims owe a debt of gratitude to Sherif for bringing the truth, some of it quite unpalatable, about the life of a man who is known to the Muslims only as the translator of the *Quran*. The translation is no mean achievement but it is clear that despite his efforts, ultimately Yusuf Ali had learned nothing from *Al-Quran* itself. That is the greatest tragedy of his life. Sherif's book offers useful insight into life in British India at the turn of the century. Muslims would do well study it carefully and draw appropriate lesson from it.

## Biography of Writer



Irah Khoiriyah Azzahra was born in Arga Jaya, Mukomuko, on 24<sup>th</sup> July 1997. She is daughter from Apa M.Cartu and Ibu Patimah. She was graduated from SDN 07 Air Rami in 2009. Then, in 2009 till 2012 she continued to SMPN 05 Mukomuko. The last, before She graduated from IAIN Curup, She was garduated from SMAN 01 Putri Hijau in 2015. This thesis is her lovely work and she is glad to finish it. There are many experiences that she faced during her struggle. However, strong effort brought her to the bright future that had waited her in the front. So, she expresses thanks for *tarbiyah* which has accompanied her to the right path. She is also thankful for all her lecturers who can't be mention one by one for patiently lecturing her in IAIN Curup. Finally, she is so grateful to Allah for everything whether it is sadness or happiness. She goes through every chapter on her life sincerely.



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**N A M A** : **Irah Khoiriyah Azzahra**

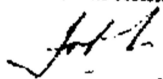
**N I M** : **15551020**

**JUDUL SKRIPSI** : **A Pragmatics Analysis Of Deixis In Surah Al-Baqarah Translated By Abdullah Yusuf Ali.**

- Kedua** : Proses bimbingan dilakukan sebanyak 8 kali pembimbing I dan 8 kali pembimbing II dibuktikan dengan kartu bimbingan skripsi ;
- Ketiga** : Pembimbing I bertugas membimbing dan mengarahkan hal-hal yang berkaitan dengan substansi dan konten skripsi. Untuk pembimbing II bertugas dan mengarahkan dalam penggunaan bahasa dan metodologi penulisan ;
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- Kepala Perpustakaan IAIN;
- Mahasiswa yang bersangkutan;
- Arup/Fakultas Tarbiyah

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Nama : Irah Khoiriyah Azzahra  
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Program Studi : Tadris Bahasa Inggris

Menerangkan bahwa yang bertanda tangan dibawah ini:

Nama : M. AZIZULLAH Ilyas  
Jabatan : DOSEN IAIN BENGKULU  
Pekerjaan : -

Telah menjadi informan dalam rangka penyusunan skripsi yang berjudul "A Pragmatics Analysis of Deixis in Surah Al-Baqarah Translated by Abdullah Yusuf Ali"

Demikian surat keterangan ini dibuat dengan sebenar-benarnya untuk dipergunakan sebagaimana mestinya.

Curup, Juli 2019  
Mengetahui,



M. AZIZULLAH Ilyas  
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 FAKULTAS/JURUSAN : Tarbiyah / TPA  
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 JUDUL SKRIPSI : A Pragmatic Analysis of Diksi in  
Surah Al-Baqarah Translated by  
Abdullah Yusuf Ali

- Kartu konsultasi ini harap dibawa pada setiap konsultasi dengan pembimbing I atau pembimbing 2;
- Diunjuk-lan kepada mahasiswa yang menulis skripsi untuk berkonsultasi sebanyak mungkin 2 (dua) kali, dan konsultasi pembimbing 2 minimal 5 (lima) kali dibuktikan dengan kolom yang di vertikalkan;
- Agar ada waktu cukup untuk perbaikan skripsi sebelum diujikan di harapkan agar konsultasi terakhir dengan pembimbing dilakukan paling lambat sebelum ujian akhir ipxi.



### KARTU KONSULTASI PEMBIMBING SKRIPSI

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Kami berpendapat bahwa skripsi ini sudah dapat diajukan untuk ujian skripsi IAIN C. urup

Pembimbing I : [Signature]  
 Pembimbing II : [Signature]  
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 NIP. 196706102



| No | Parasit    | Notul yang ditandatangani            | Parasit<br>Praktikum B | Parasit<br>Praktikum |
|----|------------|--------------------------------------|------------------------|----------------------|
| 1  | 1/20/2019  | Konstitusi biologi                   | <del>1</del>           | <del>1</del>         |
| 1  | 1/20/2019  | biologi Chapter I                    | <del>2</del>           | <del>2</del>         |
| 1  | 1/20/2019  | biologi Chapter II                   | <del>3</del>           | <del>3</del>         |
| 1  | 1/20/2019  | biologi Chapter III                  | <del>4</del>           | <del>4</del>         |
| 1  | 1/20/2019  | Konstitusi biologi                   | <del>5</del>           | <del>5</del>         |
| 1  | 1/20/2019  | Konstitusi Chapter IV                | <del>6</del>           | <del>6</del>         |
| 1  | 1/20/2019  | biologi Praktikum and<br>Pemeriksaan | <del>7</del>           | <del>7</del>         |
| 1  | 12/20/2019 | All Thesis                           | <del>8</del>           | <del>8</del>         |



| No | Parasit   | Notul yang ditandatangani | Parasit<br>Praktikum I | Parasit<br>Praktikum |
|----|-----------|---------------------------|------------------------|----------------------|
| 1  | 1/20/2019 | Chapter I                 | <del>1</del>           | <del>1</del>         |
| 1  | 1/20/2019 | Chapter II                | <del>2</del>           | <del>2</del>         |
| 1  | 1/20/2019 | Chapter III               | <del>3</del>           | <del>3</del>         |
| 1  | 1/20/2019 | Chapter IV                | <del>4</del>           | <del>4</del>         |
| 1  | 1/20/2019 | Chapter V                 | <del>5</del>           | <del>5</del>         |
| 1  | 1/20/2019 | All Thesis                | <del>6</del>           | <del>6</del>         |