

Surat Al-Baqarah

**AL-AMIR ENGLISH TRANSLATION
OF THE MEANINGS OF THE NOBLE QURAN**

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Surat Al-Bakara

1. A, L, M (Alif-Lam-Meem) [Three distinct Arabic letters, the true meaning of which is known only to Allah. They may indicate that the Quran is composed of Arabic letters, the same letters spoken by the Arabs, and thus Allah challenged them, and continues to challenge anyone who doubts the Quran, to produce a book like it.]
2. In this Book (the Quran) there is no doubt; it is a guidance for the righteous (who guard themselves from Allah's punishment by upholding His commands).
3. Those who believe in the unseen, establish the prayers, and spend (in charity) from that which We have provided them.
4. Those who believe in what was revealed to you (O Muḥāmmad), and in what was revealed before you (from Divine Books), and who possess unwavering faith in the Hereafter.
5. It is they who are upon guidance from their Lord, and it is they who are truly the successful ones.
6. As for those who disbelieve (out of arrogance and injustice), whether you warn them or do not warn them, it is the same for them, they will not believe.
7. Allah has set a seal upon their hearts and upon their hearing, and over their eyes is a covering (due to their arrogance). And for them is a great punishment.
8. And among the people are those (the hypocrites) who say, "We believe in Allah and in the Last Day," while in truth they do not believe.
9. They think that they can deceive Allah and those who believe, but they deceive none except themselves, though they do not perceive it.
10. In their hearts is a disease (of doubt and hypocrisy), and so Allah increases their disease. And for them is a painful punishment because of the lies they used to tell.

11. And when it is said to them, “Do not spread corruption (evil, disbelief and sins) on the earth,” they respond, “Indeed, we are only reformers (those who set things right and do good).”

12. Truly, it is they who are the corrupters, but they do not perceive it.

13. And when it is said to them, “Believe as the people (the companions of Muḥāmmad) have believed,” they say, “Shall we believe as the foolish have believed?” Truly, it is they who are the foolish, but they do not know.

14. And when they meet those who believe, they say, “We believe (as well).” But when they go back to their devils (disbelieving leaders) in private, they say, “Indeed, we are with you; we were only mocking (the Muslims).”

15. Allah mocks them (in recompense for their mockery, by granting them the worldly rights of the Muslims while punishing them in the Hereafter), and He leaves them (delaying their punishment) to wander blindly in their transgression, so that they remain in confusion.

16. They are the ones who have exchanged guidance for misguidance; so their transaction brought no profit, nor were they rightly guided.

17. Their example is like that of one who kindled a fire (for light, with a group around him); but when it illuminated all that was around him, Allah took away their light and left them in darkneses, so they do not see.

18. Deaf, dumb, and blind (to the truth); and they will not return (to the right path).

19. Or (their example) is like that of a rainstorm from the sky, within which are darkneses, thunder, and lightning. They put their fingers into their ears against the thunderclaps, in fear of death. But Allah encompasses the disbelievers (and they will never escape Him).

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein; but when darkness covers them, they stand still. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is Powerful over all things.

21. O mankind! Worship your Lord who created you and those before you, so that you may become righteous and guard yourselves (from His punishment by upholding His commands).

22. He is the One who made the earth like a spread-out carpet (so that you may settle upon it), and the sky a well-constructed canopy (for you). And He sent down water from the sky, by which He brought forth fruits as provision for you. So do not associate partners with Allah in worship, while you know (that there is no deity worthy of worship except Him).

23. And if you are in doubt about what We have revealed to Our servant (Muḥāmmad), then produce a chapter like it, and call upon your witnesses and supporters other than Allah, if you are truthful.

24. But if you do not — and you will never be able to — then guard yourselves (by obeying Allah) against the Fire whose fuel is people and stones (idols or brimstone), which has been prepared for the disbelievers.

25. And give glad tidings (O Prophet) to those who believe and do righteous deeds that they will have gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees). Whenever they are provided with a fruit from it, they will say, “This is what we were provided with before (in worldly life).” And it will be given to them in likeness (in form, but different in taste). And they will have pure spouses therein, and they will abide therein forever.

26. Indeed, Allah is not ashamed to present an example — even of a mosquito or anything above it. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, “What did Allah mean by this example?” Through it, He leads many astray and guides many. But He does not lead astray through it except the defiantly disobedient.

27. Those who break the covenant which Allah commanded them to uphold (i.e., not to associate partners with Him in worship) after it has been confirmed (through the messengers), who sever what Allah has commanded to be joined (such as family ties), and who spread corruption on the earth. Indeed, they are the losers.

28. How can you disbelieve in Allah, while you were dead (lifeless and nothing before your birth) and He gave you life? Then He will cause you to die, then bring you back to life (on the Day of Judgment), and then to Him you will be returned.

29. He is the One who created for you all that is on the earth, then proceeded with the creation of the heaven and fashioned it into seven heavens (layers). And He is All-Knowing of everything.

30. (Mention, O Prophet) when your Lord said to the angels: “Indeed, I will place on earth human beings who will succeed one another (and will be successors to the jinn on the earth).” They said (asking to understand the wisdom behind it): “Will You place upon it those who will spread corruption and shed blood, while we glorify You with praise and sanctify You?” He said: “Indeed, I know what you do not know.”

31. And He taught Adam the names of all things. Then He presented them to the angels and said: “Tell Me the names of these, if what you say is true (that you are more honored and better than him).”

32. They said: “Glory be to You! We have no knowledge except what You have taught us. Indeed, You are Al-‘Alīm (the All-Knowing), Al-Hakīm (the All-Wise).”

33. (Allah) said: “O Adam, inform them of their names.” And when he had informed them of their names, (Allah) said: “Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?”

34. (Mention, O Prophet) when We said to the angels: “Prostrate yourselves before Adam (as a gesture of respect and honor, not worship).” So they all prostrated, except for Iblīs (Satan, who was of the jinn), he refused and acted arrogantly, and thus became one of the disbelievers.

35. We said: “O Adam, dwell, you and your wife, in Paradise, and eat freely in ease and pleasure from wherever you will. But do not both of you approach this tree, lest you be among the wrongdoers.”

36. But Satan (whispered to them and) caused them to fall into sin because of it (the tree from which they ate), and thus brought them out of the state (of bliss) in which they had been. And We said: “Descend, (all of you), as enemies to one another (Satan to mankind and vice versa). And on earth you will have a dwelling place and enjoyment of its provisions for a time.”

37. Then Adam received words from his Lord (to say in repentance - *Sūrat al-Aʿrāf* 7:23 “*Our Lord, we have wronged ourselves. And if You do not forgive us and have mercy upon us, we will surely be among the losers.*”), and He accepted his repentance. Indeed, He is At-Tawwāb (the Acceptor of repentance), Ar-Raḥīm (the Most Merciful).

38. We said: “Descend all of you from it (Paradise). Then, when guidance comes to you from Me (through My messengers), those who follow My guidance — there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

39. But those who disbelieve and belie Our signs — they will be the inhabitants of the Fire, wherein they will abide forever.”

40. O Children of Israel (Jacob), remember My favor which I bestowed upon you, and fulfill your covenant with Me (fulfilling My commandments), so I fulfill My covenant with you (entering you into Paradise). And fear only Me.

41. And believe in this (Quran) which I have sent down, fulfilling and confirming what is with you (regarding the coming and descriptions of Muḥāmmad — as mentioned in the original Torah and the Injeel — the original Gospel of Jesus), and do not be the first to disbelieve in it. And do not exchange (and distort) My verses for a small price (of power or wealth). And guard yourselves from Me (and My wrath, by obeying My commands).

42. And do not mix the truth (which I revealed to the messengers) with falsehood (which you have invented), nor conceal the truth (about the coming of Muḥāmmad mentioned in your Scriptures) while you know it.

43. And (enter into Islam), establish the prayer, give the Zakāh (the annual obligatory charity), and bow down (in prayer and submit to Allah) along with those (Muslims) who bow down (to Him in prayer).

44. Do you enjoin upon the people righteousness (and faith), while you forget to apply it to yourselves — even though you recite the Book (the Torah which commands you to follow the religion of Allah and His messengers)? Will you not then reflect?

45. And seek help through patience (performing acts of worship and abstaining from sins) and through prayer. And truly, it (i.e., maintaining the prayer) is heavy — except for those who are humbly submissive (to Allah).

46. Those who are certain that they will meet their Lord, and that to Him they will return.

47. O Children of Israel (Jacob)! Remember My favor which I bestowed upon you, and that I preferred you over the other people (of your time in the past, by sending to you many prophets and divine revelations — the Torah, the Zabūr, and the Injeel).

48. And guard yourselves (by obeying My commands) against a Day (of Judgment) when no soul shall benefit another in anything (nor fulfill anything on its behalf), nor will intercession be accepted on its behalf (if it was disbelieving), nor will any compensation be taken from it (in order to avoid punishment), nor will they be helped.

49. And (remember) when We saved you from the people of Pharaoh, who afflicted you with a terrible torment — slaughtering your sons and letting your (daughters and) women live (as slaves). And in that (i.e., that We saved you from them) there was a great favour (and trial) from your Lord (to see whether you would be grateful after that).

50. And (remember) when We parted the sea for you (after Moses struck it with his staff), and We saved you and drowned the people of Pharaoh while you were watching.

51. And (remember) when We appointed for Moses forty nights (so that he would call upon Us on the mountain, and that We would speak to

him and reveal the Torah to him at the end of them), but in his absence, you took the calf for worship — and you were wrongdoers.

52. Then, after that (and after your repentance), We forgave you, so that you might be grateful.

53. And (remember) when We gave Moses the Book and the Criterion (i.e., the Torah that distinguishes between right and wrong), so that you might be rightly guided.

54. And (remember) when Moses said to his people: “O my people! You have truly wronged yourselves by taking the calf for worship. So turn in repentance to your Creator, and kill yourselves (i.e., let the innocent among you kill the wrongdoers among you). That is better for you in the sight of your Creator (than entering the Hellfire).” Then He accepted your repentance. Indeed, He is At-Tawwāb (the Acceptor of Repentance), Ar-Raḥīm (the Most Merciful).

55. And (remember) when you said: “O Moses! We will not believe you (that what you are telling us is the word of Allah) until we see Allah openly.” Thus, the destructive punishment seized you (a thunderbolt or fire from the sky) while you were looking on.

56. Then We brought you back to life after your death, so that you might be grateful.

57. And (remember Our favor upon you when you were lost in the land), and We shaded you with clouds (to protect you from the sun), and We sent down to you manna (a sweet substance like honey) and al-salwa (birds similar to quails), (saying): “Eat from the good things We have provided for you.” (But they were ungrateful), and indeed, they did not harm Us in the least (through their disobedience and ingratitude) — rather, they wronged themselves.

58. And (remember) when We said: “Enter this town and eat from it wherever you will, in ease and pleasure. And enter the gate bowing down humbly (in submission to Allah), and say: ‘Forgive us.’ We will then forgive your sins and increase the reward for those who do good.”

59. But the wrongdoers (among them) changed the word that had been said to them to something else, so We sent down upon the wrongdoers a punishment from the heavens because of their disobedience.

60. And (remember) when (you were lost in the land and thirsty), and Moses called upon Us for water for his people, so We said: “Strike the rock with your staff.” Then twelve springs gushed forth from it (for the twelve tribes), and each tribe knew its drinking place. (We said:) “Eat and drink from the provisions of Allah, and do not spread corruption on the earth.”

61. And (remember) when you said: “O Moses! We cannot endure one kind of food (manna and al-salwa). So call upon your Lord to bring forth for us what the earth grows — its herbs, cucumbers, wheat, lentils, and onions.” He (Moses) said: “Would you exchange what is better for what is inferior? Go down (from this desert) to any town, and you will find what you have asked for!” So they were covered with humiliation and misery, and they returned with the wrath of Allah upon them. That was because they disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and transgressed beyond bounds.

62. Indeed, those who believe (i.e., the Muslims), and the Jews, the Christians, and the Sabeans (followers of some prophets) — [those among them who lived before the coming of Prophet Muḥammad and upheld the true teachings of their religion] — whoever believed in Allah and the Last Day and did righteous deeds, their reward is with their Lord, and there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

63. And (remember) when We took a covenant from you and raised the mountain above you (as a warning), (saying): “Hold firmly to what We have given you (i.e., the Torah), and remember what is in it, so that (through it) you may guard yourselves (from Allah’s punishment).”

64. Then, after that, you turned away (from Our commandments and disobeyed again). And had it not been for the grace and mercy of Allah

upon you (that He accepted your repentance), you would have surely been among the losers.

65. And indeed, you knew well the story of those among you who transgressed regarding the Sabbath (and fished on it), so We said to them: “Be apes, despised and rejected.”

66. So We made it (that town) an example for those (other towns) around it and for later generations, and a reminder for the righteous (who guard themselves from Allah’s punishment by upholding His commands).

67. And (remember) when (one of your forefathers was killed and no one knew who had done it, and) Moses said to his people: “Indeed, Allah commands you to slaughter a cow.” They said: “Are you mocking us?” He said: “I seek refuge in Allah from being among the ignorant (who mock the people).”

68. They said: “Call upon your Lord for us to make clear to us what it is.” He (Moses) said: “He (Allah) says: ‘It is a cow — neither old nor young, but of middle age.’ So do what you are commanded.”

69. They said: “Call upon your Lord for us to make clear to us what its color is.” He (Moses) said: “He (Allah) says: ‘It is a yellow cow, bright in color, pleasing to those who look at it.’”

70. They said: “Call upon your Lord for us to make clear to us (with more description) what it is, for indeed, to us all cows look alike. And by the will of Allah, we will be guided (to the right one).”

71. He (Moses) said: “He (Allah) says: ‘It is a cow that is neither subdued to plough the soil nor to water the fields — sound, free from any defect, and with no spot of any other color.’” They said: “Now you have brought the truth.” So they slaughtered it — though they had nearly not done it.

72. And (remember) when you killed a man and disputed among yourselves concerning the crime (each of you denying responsibility and blaming the other) but Allah brought forth that which you were concealing.

73. So We said: “Strike him (the dead man) with a part of it (the cow), (so that he may be brought back to life and tell you who killed him).” Thus Allah brings the dead to life (as He will on the Day of Resurrection), and He shows you His signs so that you may reflect.

74. Then, after that, your hearts became hardened — and they were like stones, or even harder. For indeed, there are stones from which rivers gush forth (after they soften), and others that crack and water flows from them, and others that fall down in awe and fear of Allah. And Allah is not unaware of what you do (rather, He knows it fully and you will be held accountable).

75. Do you (O Muslims) still hope that they (the Jews) will believe in your message (and respond to you), when a group of them (from among their rabbis) used to hear the Word of Allah (the Torah), and then knowingly altered it after they had understood it?

76. And when they (the Jews) meet those who believe (the Muslims), they say: “We believe” (in your Messenger, whose descriptions are written in the Torah). But when they are alone with one another (they reproach each other for these admissions), they say: “Do you tell them what Allah has disclosed and commanded you (about Muḥammad), so that they may use it as an argument against you before your Lord? Will you not then reflect?”

77. Do they not know that Allah knows what they conceal and what they reveal?

78. And among them are unlettered people (i.e., the common folk) who know nothing of the Book (the Torah) except mere recitations (without understanding) and fabrications (which they hear from their rabbis), and they merely presume (that they are correct, though they do not truly know whether it is right or not).

79. So woe to those who write (and distort) the scripture with their own hands, then say, “This is from Allah,” in order to exchange it for a small price. So woe to them for what their hands have written, and woe to them for what they thereby earn.

80. And they say, “The Fire will not touch us except for a few numbered days.” Say (O Prophet), “Have you taken a covenant with Allah? For Allah never breaks His covenant. Or are you saying about Allah that which you do not know?”

81. Nay (what they claim is not true)! But indeed, whoever commits evil (of disbelieving) and is encompassed by his sins — they are the inhabitants of the Fire; wherein they will abide forever.

82. As for those who believe and do righteous deeds — they are the inhabitants of Paradise; wherein they will abide forever.

83. And (remember) when We took a covenant from the Children of Israel (Jacob), (saying): “Worship none but Allah, be kind to parents, relatives, orphans, and the needy; speak good words to people; establish the prayer; and give the Zakāh (the annual obligatory charity).” Then you turned away, refusing (to fulfill it) — except for a few among you.

84. And (remember) when We took a covenant from you (in the Torah, saying): “Do not shed the blood of one another, nor expel one another from your homes.” Then you acknowledged it, and you were witnesses to it.

85. Then, there you are, O people (Jews) — killing one another and expelling a group from among yourselves from their homes, cooperating (with their enemies) against them in sin and unjust aggression. Yet if they come to you as captives (in the hands of their enemies), you ransom them — although their expulsion was forbidden to you in the first place. Do you then believe in part of the Book (the Torah, that commands you to ransom your brothers) and disbelieve in another part (that forbids you to kill or expel one another)? The recompense of those among you who do this is nothing but disgrace in this worldly life, and on the Day of Judgment they will be sent to the severest torment. And Allah is not unaware of what you do.

86. Those are the ones who exchanged the Hereafter for this worldly life, so the punishment will not be lightened for them, nor will they be helped.

87. Indeed, We gave Moses the Book (the Torah), and We sent messengers after him. And We gave Jesus, the son of Mary, clear signs (of his prophethood to you, O Jews) and supported him with the Holy Spirit (the angel Gabriel). Was it then that whenever a messenger came to you with something you did not desire, you acted arrogantly — and thus, some of them you belied and some of them you killed?

88. They said (the Jews to Muḥāmmad): “Our hearts are wrapped” (i.e., sealed, and your words do not reach our hearts). Nay (what they claimed is not true)! But indeed, Allah has cursed them for their disbelief, so little is it that they believe.

89. When there came to them (the Jews) a Book from Allah (i.e., the Qur’an), fulfilling and confirming what was with them (of the descriptions of Muḥāmmad — the awaited Prophet mentioned in the original Torah and the Injeel — the original Gospel of Jesus) — even though before that, they used to boast to the disbelievers (in Medina, after disputes) that they would gain victory over them through him (and they used to invoke Allah for his coming, — assuming he would be from among them) — but when there came to them what they recognized, they rejected him. So may the curse of Allah be upon the disbelievers.

90. How wretched is that for which they exchanged themselves (and their faith in Allah and the truth) — that they rejected what Allah had sent down (i.e., the Qur’an) out of envy, simply because Allah bestowed His grace upon whomever He willed from among His servants (i.e., Muḥāmmad, who was from the descendants of Ismail and not of Jacob, as they had hoped). So they returned with wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. When it is said to them, “Believe in what Allah has sent down (i.e., the Quran),” they say, “We believe (only) in what was sent down to us (i.e., the Torah).” Yet they reject what came after it, even though it is the truth, fulfilling and confirming what is with them (of the descriptions of Muḥāmmad mentioned in the original Torah and the Injeel — the original Gospel of Jesus). Say (O Muḥāmmad), “Then why did you kill the prophets of Allah before, if you were truly

believers (in the Torah that commanded you to believe in all Prophets of Allah)?”

92. And indeed, Moses came to you with clear signs, but while he was away (on the mountain), you took the calf for worship, and you were wrongdoers.

93. And (remember) when We took your covenant (to believe in what was revealed to Moses), and We raised the mountain above you (as a warning), (saying): “Hold firmly to what We have given you (i.e., the Torah), and listen (and obey).” They said: “We hear (with our ears), but we disobey (with our deeds).” And their hearts absorbed (the love and worship of) the calf because of their disbelief. Say (O Muḥāmmad), “How wretched is that which your faith commands you to do (from calf worship, disobedience, and killing prophets) — if you are indeed believers!”

94. Say (O Muḥāmmad), “If (it is true what you claim, that) the bliss of the Hereafter (i.e., Paradise) with Allah is exclusively for you and not for the rest of mankind, then wish for death (so that you may go directly there), if you are truthful.”

95. But they will never wish for it, because of what their hands have done (of sins and disbelief, and because they know they are lying in their claim). Indeed, Allah is All-Knowing of the wrongdoers.

96. Indeed, you will find them to be the most greedy of all people for life — even more than the polytheists (who do not believe in resurrection or in the reward and punishment of the Hereafter). Each one of them wishes that he could live a thousand years. But even if he were granted a long life, it would not remove him in the least from the (coming) punishment. And Allah is All-Seeing of what they do.

97. Say (O Muḥāmmad, to the Jews who claimed that Gabriel is their enemy): Whoever is an enemy to Gabriel — then (let it be known that) he is the one who brought it (the Quran) down to your heart, by Allah’s permission — (a revelation) fulfilling and confirming what came before it (regarding your descriptions mentioned in the original Torah and the Injeel — the original Gospel of Jesus). And it is a guidance and glad tidings for the believers.

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

99. Indeed, We have sent down to you (O Muḥammad) clear signs (and verses), and none will reject them except those who have deviated from the religion of Allah.

100. Is it then that whenever they (the Jews) make a covenant (or undertake a pledge), a group among them casts it away? Indeed, most of them do not believe.

101. When a messenger (i.e., Muḥammad) from Allah came to them, fulfilling and confirming what was with them (of his descriptions in the original Torah and the Injeel — the original Gospel of Jesus), a group from among those who had been given (the knowledge of) the Book (i.e., the Torah) cast the Book of Allah behind their backs (i.e., did not follow its command to believe in the awaited Prophet), as if they did not know (what it contained regarding Muḥammad).

102. And they (the Jews) followed what the devils (falsely) recited against the kingdom of Solomon (i.e., they claimed that Solomon ruled through sorcery). But Solomon did not disbelieve (as the Jews falsely claimed — that he worshipped idols and practiced magic) — rather, it was the devils who disbelieved, teaching people magic and what was sent down of magical knowledge) to the two angels, Hārūt and Mārūt, in Babylon (as a test and trial for the people). Yet they (the two angels) taught no one (magic) without first saying, “Indeed, we are only a trial (for the people), so do not disbelieve (by learning or practicing magic).” But they (those who ignored the warning) learned from them that by which they cause separation between a man and his wife. Yet they could not harm anyone through it, except by the permission of Allah (i.e., had Allah willed, He could have stopped it, but He allowed it as a test for them). And they learned what harms them and does not benefit them. And surely they (the Jews) knew that whoever exchanged (the Book of Allah) for it (i.e., magic) would have no share in the Hereafter (in Paradise). How wretched was that for which they sold themselves, if only they knew!

103. If they had believed and guarded themselves (from Allah's punishment by upholding His commands), then the reward from Allah would have surely been far better (than what they gained from practicing magic) — if only they knew!

104. O you who believe! Do not say (to the Prophet): "Rā'ina," (i.e., "Consider us", — a word which the Jews used to deliberately distort in pronunciation when addressing the Prophet to turn it into an insult), but say: "Unzūrna," (i.e., "Give us time to understand and learn what you are saying) and listen (to him). Indeed, for the disbelievers is a painful punishment.

105. Neither those who disbelieve from among the People of the Book (i.e., the Jews and Christians), nor the polytheists wish that any good should be sent down to you (O Muslims) from your Lord. But Allah chooses for His mercy whom He wills, and Allah is the Possessor of great bounty.

106. Whatever verse We abrogate (i.e., its ruling) or cause to be forgotten (according to Our knowledge and wisdom), We bring forth one better than it or similar to it. Do you not know that Allah is Most Capable of all things?

107. Did you not know that to Allah belongs the dominion of the heavens and the earth? And you have no guardian or helper besides Allah.

108. Or do you (O believers) wish to ask your Messenger (Muḥammad, for something merely out of opposition and stubbornness), as Moses was asked before (when the Children of Israel demanded out of stubbornness to see Allah)? And whoever exchanges faith for disbelief has certainly strayed from the straight path.

109. Many among the People of the Book (the Jews and Christians) wish they could turn you back to disbelief after you have believed — out of envy from within themselves, even after the truth has become clear to them. So pardon and overlook (their behavior) until Allah brings forth His command. Indeed, Allah is Most Capable of all things.

110. And establish the prayer and give the Zakāh (the annual obligatory charity). And whatever good you send forth for yourselves (to earn reward in the Hereafter), you will certainly find it with Allah. Indeed, Allah is All-Seeing of what you do.

111. They (the Jews and Christians) said: “None will enter Paradise except one who is a Jew (as claimed by the Jews) or a Christian (as claimed by the Christians)!” These are their (false) desires. Say (O Muḥāmmad): “Produce your proof, if you are indeed truthful.”

112. Nay (what they claimed is not true)! But indeed, whoever submits his face to Allah (i.e., devotes himself to Him in worship and obedience) and does good deeds (following the path of the Prophet) — his reward is with his Lord. And there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

113. The Jews said: “The Christians have nothing (of the true religion),” and the Christians said: “The Jews have nothing (of the true religion),” although they both recite the Scripture (i.e., their Scriptures that command them to believe in all the prophets). Similarly, those who have no knowledge (i.e., the polytheists) said the same (denying all the prophets). But Allah will judge between them on the Day of Resurrection regarding that over which they used to differ.

114. And who is more unjust than the one who prevents the Name of Allah from being mentioned in His mosques (by forbidding worship within them), and strives toward their destruction (and closure)? Such people are not to enter them except in fear. For them is disgrace in this worldly life, and in the Hereafter they will have a tremendous punishment.

115. To Allah belong the East and the West — so whichever direction you turn (for prayer), there is the Face of Allah (i.e., the direction of prayer towards Him). Thus, when He commanded you to face Makkah instead of Jerusalem in prayer, know that all directions belong to Him. Also, if you are unable to determine the correct direction of prayer, or are prevented from facing it, there is no sin upon you — for all

directions belong to Him). Indeed, Allah is Wāsi‘ (All-Encompassing in His grace and mercy), and ‘Alīm (All-Knowing).

116. They said: “Allah has begotten a son.” [The Jews claimed that Uzair is the son of Allah, the Christians claimed that Jesus is the son of Allah, and the polytheists claimed that the angels are the daughters of Allah]. Glorified is He (above such claims)! Nay (this blasphemy is not true) — but indeed, to Him belongs all that is in the heavens and the earth, and all are subservient in obedience to Him.

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

118. Those who do not have knowledge (among the Jews, Christians, and polytheists) said (to Muḥāmmad): “Why does Allah not speak to us (directly, without any intermediary, to tell us that you are truly His Messenger)? Or why does no sign come to us (as proof of your prophethood)?” Similarly, those who were before them (from previous nations who belied their messengers) said the same. Their hearts are alike. Indeed, We have made the signs clear for people who believe with certainty.

119. Indeed, We have sent you (O Muḥāmmad) with the truth, as a bearer of glad tidings and a warner. And you will not be questioned about the inhabitants of the Hellfire (those who did not believe in you).

120. Never will the Jews nor the Christians be pleased with you until you follow their religion. Say: “Indeed, the guidance of Allah (i.e., Islam) is the true guidance.” And if you were to follow their desires after the knowledge that has come to you, you would have no guardian or helper before Allah.

121. Those (i.e., a group among the Jews and Christians) to whom We gave the Book and who recite it and follow it as it should be followed (by adhering to what remains of its authentic teachings, without alteration or concealment — including the descriptions of Muḥāmmad), it is they who truly believe in him (i.e., Muḥāmmad, as they recognize him from their Scriptures). But whoever denies him — it is they who are the losers.

122. O Children of Israel (Jacob)! Remember My favor which I bestowed upon you, and that I preferred you over the other people (of your time in the past, by sending to you many prophets and divine revelations — the Torah, the Zabūr, and the Injeel).

123. And guard yourselves (by upholding My commands) against a Day (of Judgment) when no soul shall benefit another in anything (nor fulfill anything on its behalf), nor will any compensation be accepted from it (to spare it from punishment), nor will any intercession avail it (if it was disbelieving), nor will they be helped.

124. (Mention, O Muḥāmmad), when Abraham’s Lord tested him with commands, and he fulfilled them. (Allah) said: “Indeed, I will make you a leader (and a good example in religion) for the people.” He (Abraham) said (supplicating): “And make some of my offspring (as well)!” (Allah) said: “My covenant (i.e., what I have granted you of leadership in religion) does not include the wrongdoers (from among your descendants).”

125. (Mention, O Muḥāmmad), when We made the House (the Ka‘bah in Makkah) a sanctuary to which people return frequently (out of love and reverence for it) and a safe place. And take, (O people), the Maqām of Abraham (the stone he stood upon while building the Ka‘bah) as a place of prayer (i.e., pray behind it after completing the ṭawāf). And We commanded Abraham and Ishmael: “Purify My House (from idols and impurities) for those who perform ṭawāf (circumambulation), for those who stay there for worship (i‘tikāf), and for those who bow and prostrate (in prayer).”

126. (Mention, O Muḥāmmad), when Abraham said: “My Lord! Make this city (Makkah) secure, and provide its people with fruits (i.e., provisions of the land) — those among them who believe in Allah and the Last Day.” (Allah) said: “As for the one who disbelieves — I will provide him with a provision for a short while (in this worldly life), then I will force him to the punishment of the Fire — and what a miserable destination it is!”

127. (Mention, O Muḥāmmad), when Abraham and Ishmael were raising the foundations of the House (the Ka‘bah), (saying): “Our Lord!

Accept from us (this and our good deeds). Indeed, You are As-Samī‘ (the All-Hearing), Al-‘Alīm (the All-Knowing).

128. Our Lord! And make us Muslims (submissive and devoted) to You, and from our descendants a nation submissive and devoted to You. And show us our rites of worship (and pilgrimage), and accept our repentance. Indeed, You are At-Tawwāb (the Acceptor of Repentance), Ar-Rahīm (the Most Merciful).

129. Our Lord! And send to them (our descendants) a Messenger from among themselves, who will recite to them Your verses, teach them the Book and the Sunnah (his tradition and understanding of the religion), and purify them. Indeed, You are Al-‘Azīz (the Almighty, the Invincible), Al-Ḥakīm (the All-Wise).”

130. Who would turn away from the religion of Abraham (i.e., Islam) except one who befools himself (by ignoring what benefits and harms him)? Indeed, We chose him (Abraham) in this world (as a Prophet and placed him in a high status), and he will surely be among the righteous in the Hereafter.

131. (And We chose him because) when his Lord said to him: “Submit (yourself in devotion and obedience)!” he said (without hesitation): “I have submitted myself to the Lord of all the worlds.”

132. And Abraham instructed his sons with this (religion and submission to Allah), and so did Jacob (Israel), saying: “O my sons! Indeed, Allah has chosen for you the (true) religion, so do not die except as Muslims (submitted to Him and following His religion).”

133. Or were you (O Jews and Christians who claim that Abraham and Jacob followed your religion) witnesses when death came upon Jacob (Israel)? When he said to his sons: “Whom will you worship after I leave?” They said: “We will worship your God and the God of your fathers — Abraham, Ishmael, and Isaac — one (true) God. And to Him we are Muslims (submitting to His will).”

134. Those (Abraham, Ishmael, Isaac, Jacob and their sons) were a people who have passed away. Theirs is what they earned, and yours (O Jews and Christians) is what you earn, (and it will not benefit you

to falsely claim that they were Jews or Christians. Rather, it will benefit you if you follow their religion -Islam- and do righteous deeds). And you will not be questioned about what they did (but rather about your own deeds).

135. (The Jews and Christians) said (to the Muslims): “Be Jews or Christians, so that you may be rightly guided.” Say (O Muḥammad): “Nay (what you say is not true), but indeed (we follow) the religion of Abraham, — who turned away from all false doctrines and followed the true faith — and he was not of the polytheists.”

136. Say (O Muslims): “We believe in Allah and in what has been sent down to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Al-Asbāt (the Prophets from the twelve tribes descended from Jacob), and in what was given to Moses and Jesus, and in what was given to the Prophets from their Lord. We make no distinction between any of them (i.e., we believe in all of them), and to Him we are Muslims (submitting to His will).”

137. So if they (the Jews and Christians) believe in the same as you believe (i.e., in all the Messengers), then they have truly been guided. But if they turn away, then they are only in dissension. So Allah will protect you (O Muḥammad) against them. Indeed, He is As-Samī‘ (the All-Hearing), Al-‘Alīm (the All-Knowing).

138. (And be firm upon) the religion of Allah (in which He has created you). And which religion could be better than the religion of Allah? (And say:) “Indeed, we worship Him alone.”

139. Say (O Muḥammad, to the Jews and Christians): “Do you dispute with us concerning Allah (claiming that you are more entitled to His religion than we are, because your religions preceded ours), while He is our Lord and your Lord (so there is no distinction in His Lordship), and for us are our deeds and for you are your deeds (and their consequences), and we are devoted to Him (in worship and obedience while some of you worshipped the calf, others worshipped idols, and others claimed that Allah has begotten a son)?”

140. Or do you (O Jews and Christians) say that Abraham, Ishmael, Isaac, Jacob, and the Al-Asbāt (the Prophets from the twelve tribes

descended from Jacob) were Jews or Christians [although they lived long before Moses and Jesus]? Say (O Muḥāmmad): “Do you know better, or does Allah?” And who is more unjust than the one who conceals a testimony he has from Allah (in the original Torah and the Injeel — the original Gospel of Jesus, that those Prophets were Muslims)? Indeed, Allah is not unaware of what you do.

141. Those (Abraham, Ishmael, Isaac, Jacob and their sons) were a people who have passed away. Theirs is what they earned, and yours (O Jews and Christians) is what you earn, (and it will not benefit you to falsely claim that they were Jews or Christians. Rather, it will benefit you if you follow their religion -Islam- and do righteous deeds). And you will not be questioned about what they did (but rather about your own deeds).

142. The foolish among the people will say: “What has turned them away from their Qiblah (direction of prayer) which they used to face (i.e., Jerusalem, and now they face Makkah)?” Say (O Muḥāmmad): “To Allah belong the East and the West. He guides whom He wills to the Straight Path.”

143. And (as We guided you, O Muslims), We also made you a moderate and just nation, so that you may be witnesses over the people (on the Day of Judgment — that their Messengers conveyed the Divine Message to them), and so that the Messenger (Muḥāmmad) may be a witness over you (that he conveyed the Divine Message to you). And We did not change the direction of prayer which you used to face (O Muḥāmmad, from Jerusalem to Makkah), except to know (i.e., to make clear among you what We already knew, and to distinguish) who would follow the Messenger and who would turn back on his heels (to disbelief). Indeed, it was a great issue (upon the hearts), except for those whom Allah guided. And never would Allah let your faith go to waste (i.e., the reward of your prayers performed towards the previous direction). Indeed, Allah is, to the people, Most Kind and Most Merciful.

144. Indeed, We have seen (O Muḥāmmad) the repeated turning of your face toward the heaven (waiting for a revelation and wishing that the direction of prayer would be towards Makkah instead of Jerusalem).

So We will surely turn you to a direction of prayer that will please you. So turn your face toward the Sacred Mosque (in Makkah), and wherever you are (O believers), turn your faces toward it (in prayer). Indeed, those (the Jews and Christians) who were given the Book know that this (change of direction in prayer) is the truth from their Lord (as it is mentioned in their Scriptures, and they know what is mentioned about Makkah — Bakkah). And Allah is not unaware of what they do.

145. Even if you were to bring to those (Jews and Christians) who were given the Book every sign (and proof that the change of Qiblah — the direction of prayer — to Makkah is the truth from your Lord), they would not follow your Qiblah (out of arrogance and stubbornness). Nor will you follow their Qiblah. Nor would they follow one another's Qiblah. And if you were to follow their desires after the knowledge that has come to you, then you would surely be among the wrongdoers.

146. Those (Jew and Christians) to whom We gave the Book recognize it (i.e., that the Qiblah of Abraham and the other Prophets was toward Makkah) as they recognize their own sons. But a group among them conceal the truth while they know it well.

147. This is the truth from your Lord (O Muḥāmmad), so do not be among those who doubt it.

148. For each (nation) is a direction (of prayer) to which it turns. So hasten (O believers) towards performing righteous deeds. Wherever you may be, Allah will bring you all together (on the Day of Resurrection). Indeed, Allah is Most Capable of all things.

149. So from wherever you (O Muḥāmmad) set out (towards any place, while traveling, and you intend to pray), turn your face toward the Sacred Mosque (in Makkah). Indeed, that is the truth from your Lord. And Allah is not unaware of what you all do.

150. So from wherever you (O Muḥāmmad) set out (towards any place, while traveling and intending to pray), turn your face toward the Sacred Mosque (in Makkah). And wherever you (O believers) may be, turn your faces toward it (and not toward Jerusalem) — so that people may not have any argument against you [i.e., the Jews who said: “Muḥāmmad disagrees with our religion, yet he follows our Qiblah

(direction of prayer)”, except for those among them who are wrongdoers [i.e., the Arab idolaters in Makkah who falsely claimed: “Muḥāmmad has returned to our Qiblah, and soon he will return to our religion”]. So do not (O believers) fear them, but fear Me alone. And this (command regarding the Qiblah) is so that I may complete My favor upon you, and so that you may be guided (to the best direction of prayer).

151. And also (as another favor upon you), We have sent among you a Messenger from yourselves, who recites to you Our verses, purifies you, teaches you the Book (the Quran) and the Sunnah (his tradition and understanding of the religion), and teaches you that which you did not know.

152. So glorify Me, and I will praise you (in the highest assembly of angels), and be grateful to Me, and do not be ungrateful to My favors.

153. O you who believe! Seek help through patience (performing acts of worship and abstaining from sins) and through prayer. Indeed, Allah is with those who are patient (supporting and aiding them).

154. And do not say about those who are killed in the way of Allah, “They are dead.” No (they are not)! But indeed, they are alive, but you do not perceive it.

155. We will surely test you with something of fear (from your enemies), hunger, and loss of wealth, lives, and fruits. But give glad tidings (O Muḥāmmad) to the patient ones.

156. Those who, when struck by a calamity, say: “Indeed, we belong to Allah, and indeed, to Him we will return.”

157. They will receive forgiveness, praise and mercy from their Lord, and it is they who are rightly guided.

158. Indeed, Aṣ-Ṣāfa and Al-Marwah (the two small hills in Makkah) are among the symbols (of the religion) of Allah (and places of His worship and part of the rituals of pilgrimage). So whoever performs Ḥajj (major pilgrimage) at the Sacred House or performs ‘Ūmrah (minor pilgrimage) — there is no blame or sin upon him for walking

(performing Sā'i) between them. [Before Islam, idolaters had placed two idols on these hills. Although the Muslims later removed them, some still hesitated to perform the ritual — until Allah revealed this verse.] And whoever performs voluntary acts of worship (after fulfilling the obligatory ones) — then indeed, Allah is Appreciative and All-Knowing.

159. Indeed, those (the Christian scholars and the Jewish rabbis) who conceal what We sent down of clear proofs and guidance (concerning the coming and descriptions of Muḥammad), after We made it clear to the people in the Book (the original Torah and the Injeel — the original Gospel of Jesus) — it is they who are cursed by Allah and by those who curse (namely, the angels and the believers who call upon Allah to expel them from His mercy).

160. Except for those (the Christian scholars and the Jewish rabbis) who repent, corrected their actions, and made clear (the truth they had concealed) — for them, I will accept their repentance. Indeed, I am At-Tawwāb (the One who accepts repentance), Ar-Raḥīm (the Most Merciful).

161. Indeed, those who disbelieve and die as disbelievers — upon them is the curse of Allah, the angels, and all of mankind.

162. They will remain in it (in the curse and in Hell) forever. The punishment will not be lightened for them, nor will they be reprieved (on the Day of Judgment to offer excuses).

163. (O mankind) your (true) God is one God. There is no deity worthy of worship except Him — Ar-Raḥmān (the Most Compassionate), Ar-Raḥīm (the Most Merciful).

164. Indeed, in the creation of the heavens and the earth, in the alternation of night and day, in the ships that sail through the sea carrying what benefits people, in the water that Allah sends down from the sky — by which He gives life to the earth after its death — in every kind of moving creature He has dispersed throughout it (the earth), in the shifting of the winds, and in the clouds subdued between the sky and the earth — surely in all of this are signs for people of understanding.

165. (Yet despite all these signs), there are among people those who take others besides Allah as equals to Him (worshipping saints, idols, prophets, etc.) — loving them as they should love Allah (i.e., giving them obedience, worship, and love that befits none but Allah). But those who believe love Allah far more (than the idolaters love their idols — or even Allah — for the believers devote their worship and love solely to Allah). If only the wrongdoers could see — when they behold the punishment — that all power belongs to Allah, and that Allah is severe in punishment, (they would never have worshipped others besides Him).

166. [On that Day] when those (leaders of misguidance) who were followed will disown those who followed them, and they will see the punishment, and all ties between them will be cut off (and every means of escape will be severed).

167. And those who followed will say, “If only we had another chance to return (to worldly life), we would disown them as they now disown us.” Thus will Allah show them their deeds as regret upon them. And they will never emerge from the Fire.

168. O mankind! Eat from whatever is on the earth that is lawful and good (and not impure), and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

169. He only commands you to commit evil and indecent acts, and to say about Allah that which you do not know.

170. When it is said to them (the disbelievers), “Follow what Allah has revealed,” they say, “Nay (we will not)! Rather, we will follow what we found our forefathers following (of beliefs and traditions).” Even though their forefathers understood nothing and were not guided?

171. The example of those who disbelieve (with the one who calls them to guidance) is like that of a caller (shepherd) who calls out to those (animals) that hear nothing but calls and cries (without understanding the words). Deaf, dumb, and blind (to the truth), thus they do not understand.

172. O you who believe! Eat from the lawful and good provisions We have provided for you, and be grateful to Allah — if you truly worship Him (and obeying His commands).

173. He has only forbidden to you carrion (dead animals and birds not slaughtered according to the Islamic way), blood, the flesh of swine, and whatever has been slaughtered in the name of other than Allah. But whoever is compelled by necessity (to eat from it) — not out of desire, nor exceeding the limits (of necessity) — there is no sin upon him. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

174. Indeed, those (the Christian scholars and the Jewish rabbis) who conceal what Allah has sent down of the Book [the original Torah and the Injeel — the original Gospel of Jesus] (including the truth and the descriptions of Muḥāmmad), and exchange it for a small price — they consume nothing but Fire into their bellies. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

175. It is they who have exchanged guidance for misguidance, and forgiveness for punishment. How patient they are with the Fire! (i.e., how bold they are toward it by committing the evil that leads them to it!).

176. That (punishment they deserve) is because Allah has sent down the Book (Divine Books) with the truth (thus they were obligated to reveal the truth, not conceal it). Indeed, those who dispute concerning the Book (believing in some parts of it and rejecting others) are in extreme dissension (far from the truth).

177. Righteousness is not merely to turn your faces (for the direction of prayer) toward the East or the West. Rather, true righteousness is in the one who believes in Allah, the Last Day, the angels, the Books, and the prophets — and who gives from his wealth, despite his love for it, to relatives, orphans, the needy, the stranded traveler, those who ask (out of need), and for freeing slaves and captives — and who establishes the prayer and gives the Zakāh (the annual obligatory charity); and those who, when they make promises, keep them; and

those who are patient in times of poverty, illness, and during battle. It is they who are truly sincere (in faith and deeds), and it is they who are the righteous (who protect themselves from Allah's punishment by obeying His commands).

178. O you who believe! Al-Qiṣāṣ (the law of equality between the crime and its punishment — an eye for an eye, a tooth for a tooth) has been prescribed for you in cases of deliberate murder: (that the specific murderer be punished, and not someone else), the free for the free, the slave for the slave, and the female for the female — [not as the Arabs used to do before Islam, when the victim's tribe would say to the other tribe: "One man from us is equal to three from you; one of our slaves is equal to one of your nobles; and one of our women is equal to one of your men."] But if he (the killer) is pardoned by his brother [i.e., the guardian of the murdered person — and he is referred to here as the "brother" of the killer, as a reminder that all believers are brothers in Islam] by something (i.e., in exchange for blood money), then let it (the compensation) be demanded in a good way (without harming the killer), and let it be paid to him (the guardian) in a good way (without delay or reduction). This is a concession and a mercy from your Lord. But whoever transgresses after that (by taking revenge after accepting the blood money) — for him there will be a painful punishment.

179. Indeed, in al-Qiṣāṣ (the law of equality between the crime and its punishment — an eye for an eye), there is life (protection) for you, (as it deters anyone from attacking your lives) — O people of understanding — so that you may guard yourselves (from Allah's punishment by upholding His commands and from killing one another through fear of punishment).

180. Prescribed for you is that when death approaches one of you, and he leaves wealth behind, he should make in his will a bequest for his parents and near relatives, according to what is reasonable (and up to one-third of his wealth) — an obligation upon the righteous (who guard themselves from Allah's punishment by upholding His commands).

181. Whoever alters it (the bequest) after hearing it — the sin of altering it is only upon those who alter it (and not upon the deceased

who made the bequest). Indeed, Allah is Samī‘ (All-Hearing) and ‘Alīm (All-Knowing).

182. But if someone fears accidental deviation from what is right, or deliberate injustice, on the part of the testator, and then reconciles between them (either by advising the testator before he dies to correct the will, or, if he has already died, by fairly amending the will among the heirs), there is no sin upon him. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

183. O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may guard yourselves (from Allah’s punishment by upholding His commands).

184. (Fasting is prescribed) for a number of appointed days (the whole month of Ramadan). But whoever among you is ill or traveling, then (he may not fast, but must make up) the same number (of days missed) on other days. And as for those who find great difficulty in fasting (such as the elderly and the chronically ill, they may not fast, but) must feed a needy person (for each day missed). And whoever gives more voluntarily (by feeding more than one needy person), it is better for him. But to fast is better for you, if only you knew.

185. The month of Ramadan is the month in which the Quran was revealed — a guidance for mankind, and clear proofs of guidance and the criterion (between truth and falsehood). So whoever of you witnesses the month (i.e., is present and not traveling) must fast it. But whoever is ill or traveling, then (he may not fast, but must make up) the same number (of days missed) on other days. Allah intends ease for you and does not intend hardship for you — so that you may complete the number of days (of fasting), glorify Allah for having guided you, and that you may be grateful.

186. When My servants ask you (O Muḥāmmad) concerning Me — indeed, I am near. I respond to the call of the caller when he calls upon Me (without any intermediary). So let them obey Me and believe in Me, so that they may be guided.

187. It has been made permissible for you during the nights of fasting to approach your wives (for sexual relations). They are a garment for

you and you are a garment for them (a protection from unlawful relationships and a source of comfort and peace). Allah knows that you were betraying yourselves (by falling into what was forbidden) [at the beginning of Islam, during Ramadan, if a person slept and then woke up before dawn, it was forbidden for him to eat or have sexual relations, but some did so by mistake or otherwise], so He accepted your repentance and pardoned you. Now you may approach them (for sexual relations during the nights of Ramadan), and seek what Allah has ordained for you (i.e., offspring). And eat and drink until the white thread of dawn becomes distinct to you from the black thread (of night). Then complete the fast until nightfall (sunset). And do not approach them (your wives for sexual relations) while you are in a state of i'tikāf (devoting yourselves to worship for a period of time) in the mosques [i.e., if you leave the mosques briefly to your homes for a need and intend to return to complete your i'tikāf, you must avoid sexual relations, as it invalidates the i'tikāf.] These are the limits set by Allah, so do not approach them. Thus Allah makes clear His verses to the people, so that they may guard themselves (from His punishment by upholding His commands).

188. And do not consume one another's wealth unjustly, nor deliberately present it to the judges (by false evidence or by bribery) in order to consume a portion of the wealth of others sinfully and knowingly.

189. They ask you (O Muḥāmmad) about the new moons (and their gradual changes while the sun remains the same). Say, "They are measurements of time for the people (for their acts of worship, such as fasting and paying Zakāh) and for the pilgrimage." Righteousness is not that you enter houses from their backs (as the Arabs used to claim before Islam, that a pilgrim must enter his house from the back), but righteousness is in one who guards himself (from Allah's punishment by upholding His commands). So enter houses through their doors, and guard yourselves from Allah's punishment (by obeying His commands) so that you may succeed.

190. Fight in the way of Allah those who fight you, but do not transgress the limits (i.e., do not initiate fighting, do not kill civilians

who do not fight you, women, children, the elderly; do not cut down trees, kill animals, or mutilate the dead, etc.), for indeed, Allah does not love the transgressors.

191. (As for the disbelievers who fight you,) kill them (i.e., you are permitted to kill them) wherever you encounter them (i.e., on the battlefield, even in the Sacred Mosque, because they did the same to you), and expel them from where they expelled you (i.e., from Makkah). And persecution (against a Muslim to abandon his faith and return to idolatry) is worse than killing (them at the Sacred Mosque). And do not fight them at the Sacred Mosque unless they fight you there. But if they fight you (there), then kill them (i.e., you are permitted to kill them there). Such is the recompense of the disbelievers.

192. But if they cease (fighting you and abandon their idolatry by repenting to Allah), then indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

193. Fight them (the idolaters) until there is no persecution (against Muslims to abandon their faith and return to idolatry, and until the idolaters abandon their idolatry), and until obedience and worship are for Allah alone. But if they cease (fighting you and abandon their idolatry), then let there be no aggression except against the wrongdoers (who continue to fight you).

194. The sacred month is equal to the sacred month (i.e., if the unbelievers attacked you in a sacred month, fight them back in it), and all sacred matters are subject to equality. So whoever transgresses against you (by violating the sanctity of sacred times or places), then transgress against him in the same manner that he transgressed against you. And guard yourselves from Allah's punishment (by upholding His commands), and know that Allah is with those who guard themselves (from His punishment by obeying Him).

195. Spend in the way of Allah, and do not throw yourselves into destruction. And do good. Indeed, Allah loves the doers of good.

196. Complete the Ḥajj and the 'Umrah (major and minor pilgrimage) for the sake of Allah. But if you are prevented (from completing them or from reaching the Sacred House — due to an enemy, illness, or

another reason after entering into the state of iḥrām), then offer a sacrificial animal that you can afford (such as a sheep, or seven people sharing a cow or a camel, in order to be released from the state of iḥrām). And do not shave your heads until the offering reaches its place of sacrifice (at the Sacred House on the Day of Sacrifice, or at the place where you were prevented). But whoever among you is ill or has an ailment affecting his head (such as lice and must shave), must offer a ransom — either fasting (for three days), or giving charity (feeding six needy people at the Sacred Mosque), or offering a sacrifice (one sheep for the poor at the Sacred Mosque). When you are secure, then whoever performs ‘Umrah (during the months of Ḥajj and is released from iḥrām with the intention of staying in Makkah until Ḥajj) — and has enjoyed (those things that were prohibited during the state of iḥrām) until Ḥajj — must offer whatever sacrificial animal he can afford (such as a sheep, or seven people sharing a cow or a camel). But whoever cannot afford (to offer a sacrificial animal) must fast three days during Ḥajj and seven days upon his return — these are ten complete (days). This is for those whose families are not residents of the area of the Sacred Mosque (i.e., Makkah). And guard yourselves from Allah’s punishment (by upholding His commands), and know that Allah is severe in punishment.

197. Ḥajj (pilgrimage) is during the well-known months (Shawwāl, Dhū al-Qi’dah, and the first ten days of Dhū al-Ḥijjah). Whoever commits himself to perform Ḥajj during them (by entering the state of iḥrām) must not engage in sexual relations (nor erotic play in word or deed), nor commit sins, nor engage in arguments (that lead to quarrels) during the Ḥajj (nor dispute regarding the Ḥajj, its time, or its rituals, for Allah has explained them clearly). Whatever good you do, Allah knows it. Take provisions (of food and drink for yourselves for Ḥajj), but (know that) the best provision is piety (guarding yourselves from My punishment by upholding My commands). So guard yourselves from My punishment (by obeying My commands), O people of understanding.

198. There is no sin upon you if you seek bounty from your Lord (through trade during Ḥajj). But when you depart from ‘Arafāt (after standing there on the ninth day of Dhū al-Ḥijjah), then glorify and

praise Allah at Al-Māsh‘ar Al-Ḥarām (the area of Al-Muzdālifah). And glorify Him as He has guided you (and for what He has guided you), for indeed, before this (guidance), you were among those who were astray.

199. Then (O Quraysh, who said before Islam, “We are the inhabitants of Makkah; we do not go to ‘Arafāt and we depart only from Al-Muzdālifah”) depart from where the people (Abraham and all who followed his tradition) depart (from ‘Arafāt before heading to Al-Muzdālifah), and seek forgiveness from Allah. Indeed, Allah is Al-Ghafūr (All-and-Ever-Forgiving) and Ar-Raḥīm (Most Merciful).

200. When you have completed your rites, glorify and praise Allah as you used to praise your forefathers (boasting about them), or with even greater glorification. Among the people is he who says, “Our Lord, grant us (bounties) in this world,” but he will have no share in the Hereafter.

201. And among them (the people) is he who says, “Our Lord, grant us good in this world (Your blessings and guidance) and good in the Hereafter (Paradise), and protect us from the torment of the Fire.”

202. It is they who will have a tremendous reward for what they did (of good deeds), and Allah is Swift in reckoning (of the deeds of His servants and in rewarding them for them).

203. And glorify and praise Allah during the appointed days (the 11th, 12th, and 13th of Dhū al-Ḥijjah, at Mina during Ḥajj). But whoever hastens to depart on the second day (the 12th, before sunset, after throwing the Jamārāt — the ritual stones), there is no sin upon him. And whoever delays (until the third day), there is no sin upon him. This is for the one who guards himself from Allah’s punishment (by performing the Ḥajj as prescribed). Guard yourselves from Allah’s punishment (by upholding His commands), and know that to Him you will be gathered.

204. And among the people is one (a hypocrite) whose words (which appear to reflect Islam) please you (O Muḥāmmad) in the worldly life, and he calls upon Allah as a witness to what is in his heart (of faith and

love for Islam), yet he is the most intense in quarreling and false argumentation.

205. And when he turns away (from you, O Muḥāmmad), he strives actively throughout the land to spread corruption and to destroy crops and livestock. And Allah does not love corruption.

206. And when it is said to him, “Guard yourself from Allah’s punishment (by upholding His commands and avoiding what He has forbidden),” pride and arrogance drive him further into sin. Sufficient for him is Hell — and what a miserable dwelling it is.

207. And among the people is he who sells (devotes) himself (in obedience to Allah), seeking Allah’s pleasure. Indeed, Allah is Most Kind to His servants.

208. O you who believe! Enter into Islam completely (by following all its rules), and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

209. But if you deviate (from the truth) after clear proofs have come to you, then know that Allah is ‘Azīz (Almighty, Invincible) and Ḥakīm (All-Wise).

210. Are they (the disbelievers) waiting (after all of these proofs) for anything other than that Allah come to them (on the Day of Judgment) upon canopies of clouds (in a manner befitting His Majesty, to judge them), and that the angels also come (surrounding them), and that the matter be decided? Indeed, to Allah all matters return.

211. Ask (O Muḥāmmad) the Children of Israel (Jacob), how many clear Signs We gave them! Whoever exchanges the favor (the religion) of Allah — after it has come to him — for disbelief, then indeed, Allah is Severe in punishment.

212. Beautified for the disbelievers is the life of this world, and they mock the believers. But those who guard themselves from Allah’s punishment (by upholding His commands) will be above them on the Day of Resurrection (dwelling in the heights of Paradise, while the

disbelievers will be in the lowest depths of the Fire). Indeed, Allah provides for whom He wills with generosity — beyond counting.

213. Mankind was (once) a single nation (united in belief in Allah — upon the religion of Adam, Islam — but then the devils led them astray, and they split into different religions and sects). So Allah sent the prophets as bearers of glad tidings and warners, and He sent down with them the Book (the Divine Scriptures) with the truth, to judge between the people regarding that in which they differed. None differed concerning it (the Book — the Torah —, and what it contained of truth), except those who were given it (the Jews), out of transgression and envy among themselves, after clear proofs had come to them. Then Allah, by His knowledge and will, guided those who believed (the Muslims) to the truth concerning that over which they (the Jews and Christians) had differed. Indeed, Allah guides whom He wills to the straight path.

214. Or do you think (O believers) that you will enter Paradise without facing those (trials) that came to those (believers) who passed before you? They were afflicted by poverty and illnesses, and were shaken (with fear and pressure) until the Messenger and those who believed with him said, “When will the help of Allah come?” Truly, the help of Allah is near.

215. They ask you (O Muḥāmmad) what they should spend (in charity from their various types of wealth, and to whom it should be given). Say: “Whatever good and permissible wealth you spend, let it be for parents, relatives, orphans, the needy, and the stranded traveler.” And whatever good you do — indeed, Allah is Fully Aware of it.

216. Fighting has been enjoined upon you, though it is hardship for you. But it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you. Indeed, Allah knows, and you do not know.

217. They ask you (O Muḥāmmad) about fighting during the sacred months (Dhū al-Qi‘dah, Dhū al-Ḥijjah, Muḥarram, and Rājab). Say: “Fighting in them is a grave violation. But (what the disbelievers do — such as) obstructing (people from) the path of Allah (Islam),

disbelieving in Him, preventing access to the Sacred Mosque, and expelling its people from it — that is a greater violation in the sight of Allah. And persecution (against a Muslim to abandon his faith and return to idolatry) is worse than killing (the disbelievers during the sacred months).” They will not cease fighting you (O Muslims) until they turn you away from your religion — if they are able. And whoever among you turns back from his religion and dies as a disbeliever — their deeds will be rendered void in this world and the Hereafter, and they will be the inhabitants of the Fire, wherein they will abide forever.

218. Indeed, those who believe, and those who emigrated and fought in the path of Allah — it is they who hope for the mercy of Allah. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

219. They ask you (O Muḥāmmad) about intoxicants and gambling. Say: “In both of them is great sin, and some benefit for people — but their sin is greater than their benefit.” And they ask you what they should spend (in charity). Say: “Whatever is surplus.” Thus Allah makes (His) verses clear to you, so that you may reflect.

220. (To reflect on that which will benefit you) in this world and the Hereafter. They ask you (O Muḥāmmad) about the orphans (under their guardianship and whose wealth they manage — whether they may mix their funds with their own for food, housing, etc., as they used to separate the orphans’ food out of fear of wrongdoing). Say: “Improving their affairs (and protecting their wealth) is best. And if you mix with them (for food and housing without wrongdoing), they are your brothers. Allah knows the one who seeks to corrupt and the one who seeks to improve (their affairs). If Allah had willed, He could have put you into hardship. Indeed, Allah is ‘Azīz (Almighty, Invincible) and Ḥakīm (All-Wise).”

221. Do not marry polytheist women until they believe. A believing slave woman is better than a (free) polytheist — even if she pleases you. And do not give (your women) in marriage to polytheist men until they believe. A believing slave man is better than a (free) polytheist — even if he pleases you. They invite (you) to the Fire, but Allah invites (you) to Paradise and to forgiveness — by His will and command (that

is, by informing you of the path of Paradise). And He makes His verses clear to the people, so that they may take heed.

222. They ask you (O Muḥammad) about menstruation. Say: “It is a harm, so avoid sexual intercourse with your wives during menstruation, and do not have sexual intercourse with them until it ends and they have purified themselves (by performing ghusl — the ritual bath). And when they have purified themselves, then approach them as Allah has commanded you (i.e., after their cleansing, and only through the vaginal canal). Indeed, Allah loves those who turn to Him often in repentance, and He loves those who purify themselves.”

223. Your wives are a place of cultivation for you (to bear children), so approach your place of cultivation however you wish (i.e., from any physical position, but only through the place of procreation — the vaginal canal). And send forth good deeds for yourselves (for the Hereafter). And guard yourselves from Allah’s punishment (by upholding His commands), and know that you will meet Him. And give glad tidings (O Muḥammad) to the believers.

224. Do not make your oaths by Allah a barrier to doing good, acting righteously, or reconciling between people (i.e., if someone swears not to speak to his brother, he should not carry out the oath, but rather do what is right and then offer expiation). Indeed, Allah is Samī’ (All-Hearing) and ‘Alīm (All-Knowing).

225. Allah will not hold you accountable for your unintentional oaths (those said out of habit), but He will hold you accountable for what your hearts intended (i.e., deliberate oaths, if broken). Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Ḥalīm (Most Forbearing).

226. As for those who swear not to have sexual relations with their wives (out of anger or estrangement), there is a waiting term of four months. But if they return (to their wives and resume marital relations before that), then (they should expiate for their oath — and) indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

227. But if they decide upon divorce (by continuing to abandon the marital relationship after the waiting term has ended), then indeed, Allah is Samī’ (All-Hearing) and ‘Alīm (All-Knowing).

228. Divorced women must wait for three menstrual periods (before they can remarry), and it is not lawful for them to conceal what Allah has created in their wombs (such as a pregnancy), if they believe in Allah and the Last Day. Their husbands have more right to take them back during this waiting term, if they desire reconciliation (with the intention of kindness and fairness, not harm). And women have rights similar to those over them, according to what is fair. Men (i.e., husbands) have a degree (of responsibility) over them. Indeed, Allah is ‘Azīz (Almighty, Invincible) and Ḥakīm (All-Wise).

229. Divorce (in which a husband may take his wife back) is allowed twice. Then either retain her with kindness (and a good marital relationship), or release her with grace (through a third divorce, after which he cannot take her back except under specific conditions). It is not lawful for you (men, after divorce) to take back anything of what you have given them (as dowry), unless (the woman no longer wants her husband and requests a divorce — due to some of his physical conditions, significant sexual inadequacy, or bad character — and because of this) both fear that they will not be able to uphold the limits set by Allah (such as mutual rights and duties). If you (the arbiters from both sides) fear that they will not be able to uphold the limits set by Allah, then there is no sin upon either of them if she gives something (of the dowry) in return to obtain a divorce (i.e., khul‘). These are the limits set by Allah — so do not transgress them. And whoever transgresses the limits set by Allah — it is they who are the wrongdoers.

230. And if he divorces her (for the third time), then she is not lawful for him afterward until she marries another husband (and is later divorced by him or he dies). And if he (the latter) divorces her, then there is no sin upon them (the woman and her former husband) if they return to one another (with a new marriage contract and new dowry), if they believe that they can uphold the limits set by Allah. These are the limits set by Allah, which He makes clear to a people who know.

231. And when you divorce women (for the first or second time) and they have nearly reached the end of their waiting term, then either retain them (in the marital bond) with kindness (and good companionship), or let them go with kindness (allowing them to complete their waiting

term and giving them their full rights). But do not retain them to harm them or to transgress (their rights), for whoever does so has wronged himself. And do not take (the rules explained in) Allah's verses lightly or as a matter of play (by violating them — such as when one of you marries, divorces, or frees a slave and then says, 'I was only joking'). And remember the favor of Allah upon you, and what He has sent down to you of the Book and wisdom (i.e., the Sunnah) by which He instructs you. And guard yourselves from Allah's punishment (by upholding His commands), and know that Allah is All-Knowing of all things.

232. And when you divorce women (for the first or second time) and they have already reached the end of their waiting term (and you wish to remarry them) — do not prevent them (O guardians) from remarrying their former husbands (with a new marriage contract), if they agree between themselves in a fair manner. This is instructed to those among you who believe in Allah and the Last Day. That (returning to their husbands) is better for you and purer. And Allah knows, while you do not know.

233. Mothers shall breastfeed their children for two full years — for those who wish to complete the appropriate nursing period. The father of the child is responsible for the provision and clothing of them (the divorced mothers who breastfeed) in a fair manner. No soul shall be burdened beyond its capacity. No mother shall be harmed through her child, nor shall a father be harmed through his child (i.e., neither should use the child as a means to harm the other). And the same duty (of provision and clothing for the mothers) is upon the heir (if the father dies). But if both (parents) desire weaning (before the two years are complete), by mutual consent and consultation, there is no sin upon them. And if you wish to have your children breastfed by a wet nurse, there is no sin upon you — as long as you pay her fairly. And guard yourselves from Allah's punishment, and know that Allah is All-Seeing of what you do.

234. And those among you who die and leave behind wives — they (the widows) shall wait for four months and ten days (without remarrying or adorning themselves). When they have completed their waiting term, there is no sin upon you (O relatives) for what they do

with themselves in an acceptable manner (such as remarrying, etc.). Indeed, Allah is Fully Aware of all that you do.

235. There is no sin upon you (O men) for what you subtly hint at regarding an engagement proposal to women (during their waiting term — whether widows or those divorced with no return, i.e., for the third time), or for what you conceal within yourselves (of intention for marriage). Allah knows that you will mention them (due to your desire to marry them, and thus He permits you to hint indirectly — such as saying, ‘Someone like you deserves a righteous husband’), but do not make a secret promise of marriage to them — except that you say (to them) appropriate words (i.e., hint indirectly). And do not finalize the marriage contract until the waiting term has come to an end. And know that Allah knows what is within yourselves, so fear Him. And know that Allah is Ghafūr (All-and-Ever-Forgiving) and Ḥalīm (Most Forbearing).

236. There is no sin upon you (O men, for not giving a dowry) if you divorce women before you have touched them (i.e., had sexual relations with them), nor assigned for them a dowry. But give them a sum of money (as compensation) — the wealthy according to his means, and the poor according to his means — a reasonable amount, according to what is fair, a duty upon those who do good.

237. And if you divorce them before you have touched them (i.e., had sexual relations with them), but you have already assigned a dowry for them, then (give them) half of what you assigned — unless they (the women) choose to forgo it, or the one in whose hand is the marriage tie (i.e., the husband) chooses to give it in full. And to forgo (some of your rights to each other) is closer to piety (and closer to guarding yourselves from committing injustice or falling into sin). And do not forget graciousness (and kindness) between yourselves. Indeed, Allah is All-Seeing of what you do.

238. Guard strictly the (five obligatory daily) prayers — especially the middle prayer (al-‘Aṣr) — and stand (in your prayers) before Allah in devotion and humility.

239. And if you fear (a threat — such as from an enemy during war, or danger like a flood or a wild animal — and are unable to perform the prayer properly), then (pray as you can) whether walking or riding, (and whether facing the direction of prayer or not). But when you are safe, then glorify and praise Allah (by performing the prayer as prescribed), as He has taught you what you did not know.

240. As for those among you who die and leave behind wives — a provision (of food and clothing) for one year is appointed for their widows (as a commitment upon the heirs of the deceased), without anyone making them leave. But if they leave (by their own choice), then there is no sin upon you for what they do with themselves in an acceptable manner. Indeed, Allah is ‘Azīz (Almighty, Invincible) and Ḥakīm (All-Wise).

241. For divorced women, there is a provision (of financial support and clothing) in a fair and reasonable manner — a duty upon those who guard themselves from Allah’s punishment (by upholding His commands).

242. Thus Allah makes His verses clear to you, so that you may reflect.

243. Have you not known (O Muḥammad) about those (from the Children of Israel -Jacob-) who fled their homes by the thousands, fearing death (from a plague — or from fighting in the way of Allah — saying, “We will go to another land where we will not die”)? So Allah said to them, “Die,” then He brought them back to life (to show that it is He alone who gives life and causes death). Indeed, Allah is All-Gracious to the people, but most people are not grateful.

244. Fight in the way (i.e., religion) of Allah (against the enemies of His religion who fight it and prevent others from it — and do not fear, as mentioned above, for it is He alone who gives life and causes death). And know that Allah is Samī‘ (All-Hearing) and ‘Alīm (All-Knowing).

245. Who is it that will lend to Allah a goodly loan (by spending for His sake in every righteous cause), so that He may multiply it for him many times over? And it is Allah who withholds and grants provision in abundance (to whomever He wills, according to His wisdom and justice). And to Him you will be returned.

246. Have you not known (O Muḥāmmad) about the chiefs of the Children of Israel (Jacob) after the time of Moses, when they said to a prophet among them [it is said that he was Samuel]: “Appoint for us a king, so we may fight in the way of Allah”? He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “Why would we not fight in the way of Allah, while we have been driven out of our homes and our children (have been taken captive)?” But when fighting was prescribed for them, they turned away — except for a few of them. And Allah is All-Knowing of the wrongdoers.

247. Their prophet said to them, “Indeed, Allah has appointed Ṭālūt (Saul) as king over you.” They said, “How can he have kingship over us, while we are more worthy of kingship than him (as he is neither from the tribe of kings nor prophets), and he has not been given any wealth (with which to establish a kingdom)?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature (i.e., strength and physical presence). And Allah grants kingship to whom He wills. Indeed, Allah is Wāsi‘ (All-Encompassing in His grace and mercy) and ‘Alīm (All-Knowing).”

248. Their prophet said to them, “Indeed, the sign of his kingship is that the Ark (of the Covenant, which your enemies had taken from you) will come to you — containing tranquility (and reassurance) from your Lord, and relics (such as the staff of Moses and fragments of the tablets) left behind by the family of Moses and the family of Aaron — carried by the angels. Indeed, in that is a clear sign for you, if you are truly believers.”

249. When Ṭālūt (Saul) set out with the soldiers (for war), he said: “Indeed, Allah will test you with a river. So whoever drinks from it is not of my followers (and will not accompany me), but whoever does not drink from it — except for one handful taken with his hand — is indeed of my followers.” But they drank from it, all except a few of them. Then when he had crossed it, he and those who had believed with him, some of them said: “We have no strength today against Jālūt (Goliath) and his soldiers.” But those who were certain that they would meet Allah (on the Day of Judgment) said: “How many times has a small group (of believers) overcome a large group (of disbelievers) by

the permission of Allah?” Indeed, Allah is with those who are patient (supporting them).

250. When they advanced to face Jālūt (Goliath) and his soldiers, they said (calling upon Allah): “Our Lord, pour upon us abundant patience, make our feet firm, and grant us victory over the disbelievers.”

251. So they defeated them by the permission of Allah, and Dāwūd (David) killed Jālūt (Goliath). And Allah granted him kingship [after the death of Tālūt (Saul)] and wisdom (i.e., He made him a prophet), and taught him whatever He willed. And if Allah did not repel (the evil of) some people by means of others (through fighting), the earth would have been corrupted. But Allah is All-Gracious to the people.

252. These are the verses and signs of Allah which We narrate to you (O Muḥāmmad) with the truth. And indeed, you are one of the Messengers.

253. Among those Messengers, some We granted greater virtues than others. To some of them, Allah spoke directly (such as Moses and Muḥāmmad), and some He raised in rank and honor (such as Muḥāmmad). And We gave Jesus, the son of Mary, clear proofs, and supported him with the Holy Spirit (i.e., the Angel Gabriel). If Allah had willed, those (generations) who came after them (the Messengers) would not have fought one another after the clear proofs had come to them. But they differed — some remained firm in faith, while others persisted in disbelief, (which led them to fight one another). And if Allah had willed, they would not have fought one another. But Allah does whatever He wills (and He knows best who deserves guidance and who are the wrongdoers).

254. O you who believe! Spend (in the way of Allah) from what We have provided you before there comes a Day when there will be no ransom (for the disbelievers, to spare themselves from punishment), nor friendship, nor intercession (that will benefit them). Indeed, it is the disbelievers who are the wrongdoers.

255. Allah! There is no deity worthy of worship except Him — Al-Ḥāy (the Ever-Living), Al-Qayyūm (the Sustainer of all existence). Neither drowsiness overtakes Him nor sleep. To Him belongs whatever

is in the heavens and whatever is on the earth. Who is it that can intercede (for anyone) in His presence, except by His permission? He knows what is before them (the creations) and what will be after them (in this world and in the Hereafter), and they encompass nothing of His knowledge except what He wills. His Kursī (Footstool) extends over the heavens and the earth, and preserving them does not tire Him. And He is Al-‘Aliyy (the Most High), Al-‘Azīm (the Most Great).

256. There is no compulsion in religion (i.e., no one is to be forced to accept Islam). The truth (and guidance) has become clearly distinct from falsehood (and disbelief). So whoever rejects the Ṭāghūt (everything worshipped besides Allah) and believes in Allah alone — then he has grasped the firmest handhold, one that will never break. And Allah is Samī‘ (All-Hearing) and ‘Alīm (All-Knowing).

257. Allah is the Guardian (and Protector) of those who believe — He brings them out of darkness into light. But those who disbelieve, their guardians are the ṭāghūt (everything worshipped besides Allah); they bring them out of light into darkness. They are the inhabitants of the Fire, wherein they will abide forever.

258. Have you not known (O Muḥammad) about the one (the tyrant king) who disputed with Abraham concerning his Lord (Allah)? (Merely) because Allah had granted him kingship, (he became arrogant and questioned Abraham about who his Lord is). Then Abraham said, “My Lord is the One who gives life and causes death,” he replied, “I give life and cause death” (i.e., by sparing or executing someone). Abraham said, “Allah brings the sun from the east — so bring it from the west.” So the disbeliever was dumbfounded (and his argument was refuted). Indeed, Allah does not guide the wrongdoers.

259. Or (have you seen, O Muḥammad, someone like) the one [it is said he was Ezra or someone else from the Children of Israel] who passed by an empty town which had fallen into ruin, and said: “How will Allah bring this back to life after its destruction?” So Allah caused him to die for a hundred years, then raised him. He (Allah) said: “How long did you remain (dead)?” He replied: “I remained for a day or part of a day.” He (Allah) said: “No! You have remained for a hundred years! Look at your food and your drink — they have not changed (over time). And

look at your (dead) donkey (how We will raise it now)! And We will make you a sign for the people. And look at the (scattered) bones (of the donkey), how We will assemble them and then clothe them with flesh.” When it became clear to him, he said: “I know that Allah is Capable of all things.”

260. (Mention, O Muḥammad) when Abraham said, “My Lord! Show me how You give life to the dead (so that I may see with my eyes what I already believe in my heart).” He (Allah) said, “Do you not already believe this?” He said, “I do believe it, but (I ask) so that my heart may be increased in reassurance (because it is more eloquent in certainty).” He (Allah) said, “Take four birds and draw them to yourself, (slaughter them) and cut them into pieces. Then place a portion of them on each hill, and call them — they will come to you swiftly. And know that Allah is ‘Azīz (Almighty, Invincible) and Ḥakīm (All-Wise).”

261. The example of those who spend from their wealth in the way of Allah is like that of a seed that grows seven ears; in every ear is a hundred grains. And Allah multiplies (the reward) for whom He wills. Indeed, Allah is Wāsi‘ (All-Encompassing in His grace and mercy) and ‘Alīm (All-Knowing).

262. Those who spend from their wealth in the way of Allah, and then do not follow up what they have spent with boasting or harm (by word or action), will have their reward with their Lord — and there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

263. Kind words and forgiveness are better than charity followed by harm (such as boasting). Indeed, Allah is Ghaniyy (Free of all need, Self-Sufficient) and Ḥalīm (Most Forbearing).

264. O you who believe! Do not nullify your charities by boasting or harm (by word or action) — like the one who spends from his wealth (in charity) only to be seen by people, while not believing in Allah and the Last Day. His example is like that of a smooth rock with some dust on it: a heavy rain falls upon it and leaves it bare. They will gain no

reward for what they have done (of charity). Indeed, Allah does not guide the disbelieving people.

265. The example of those who spend from their wealth, seeking the pleasure of Allah and with firm faith (in His promise of reward), is like that of a garden on high ground — Heavy rain falls upon it, and it yields its fruits in double. But even if no heavy rain falls upon it, a light drizzle is sufficient (to make it yield its fruits in double — due to the quality of its soil — and thus Allah multiplies the reward even for small acts of charity). And Allah is All-Seeing of all that you do.

266. Would anyone of you (who gives charity only for showing off) like to have a garden of date-palms and grapevines, wherein fresh water flows, and wherein there are all kinds of fruits — then he grows old, while he has weak children — and then it (the garden) is struck by a whirlwind containing fire, and it is burned? [i.e., what he spent is burned away, and he gains no reward — despite his desperate need for it on the Day of Judgment]. Thus Allah makes His verses (and signs) clear to you, so that you may reflect.

267. O you who believe! Spend from the good things you have earned, and from what We have brought forth for you from the earth. And do not choose deliberately the bad of it for spending (in charity), when (if it were given to you) you yourselves would not take it except with your eyes closed. And know that Allah is Ghaniyy (Free of all needs, Self-Sufficient) and Ḥamīd (Worthy of all praise).

268. Satan threatens you with poverty (if you spend in charity) and commands you to commit shameful and evil sins, while Allah promises you forgiveness from Him and bounty. Indeed, Allah is Wāsi‘ (All-Encompassing in His grace and mercy) and ‘Alīm (All-Knowing).

269. He (Allah) grants wisdom (i.e., deep understanding of religion and sound judgment in words and actions) to whom He wills. And whoever has been granted wisdom has certainly been given much good. But none will take heed except those of sound minds (who reflect upon it).

270. Whatever charity you spend or whatever vow you make (e.g., to give in charity or perform a good deed) — surely, Allah knows it. And for the wrongdoers, there will be no helpers.

271. If you disclose your charities, it is good; but if you give them in secret to the poor, it is better for you — and He (Allah) will forgive some of your sins for you. Indeed, Allah is Fully Aware of all that you do.

272. It is not your responsibility (O Muḥammad) to guide them (i.e., do not force anyone to enter Islam, nor withhold charity from non-Muslims in order to pressure them to enter Islam — for your duty is only to convey the message clearly). But it is Allah who guides whomever He wills. Whatever good you (believers) spend is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend will be fully repaid to you (in the Hereafter), and you will not be wronged.

273. (Give charity) to the poor who have confined themselves in the way of Allah (or who migrated from Makkah to Madinah, or have been besieged in Madinah by the polytheists), and are unable to move about in the land (seeking livelihood through trade or labor). The one who is unaware (of their situation) may think they are free of need because they refrain from asking (for charity). You will recognize them by their signs — they do not beg persistently from people. And whatever good you spend, indeed Allah is All-Knowing of it.

274. Those who spend from their wealth (for the sake of Allah) by day and by night, secretly and openly — they will have their reward with their Lord, and there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

275. Those who consume interest (and deal with it) will not rise (from their graves on the Day of Resurrection) except as one rises who has been afflicted with madness by Satan. That is because they say, “Trade is just like interest (both increase wealth).” But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and stops (dealing with interest) — he may keep what was taken in the past, and his matter is with Allah. But whoever returns (to interest) — they are the inhabitants of the Fire, wherein they will abide forever.

276. Allah destroys interest (depriving it of any blessing and diminishing it), and multiplies charity (in reward and blesses the wealth of the giver). Indeed, Allah does not love every sinful disbeliever (who persists in sin and disbelief, and considers lawful what Allah has forbidden).

277. Indeed, those who believe, do righteous deeds, establish prayer, and give the Zakāh (the annual obligatory charity) — they will have their reward with their Lord, and there will be no fear upon them (regarding the punishment of the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

278. O you who believe! Guard yourselves from Allah's punishment (by upholding His commandments), and give up what remains (due to you) of interest, if you are truly believers.

279. But if you do not do so, then be sure that you will get a war from Allah and His Messenger. But if you repent, then you may retain your capital — neither will you wrong (others by taking interest), nor will you be wronged (by losing your due capital).

280. And if (the debtor) is in hardship, then grant him time until it is easy (for him to repay). But if you remit it (any part of the loan or all of it) as charity (to the debtor), then that is better for you — if only you knew.

281. And guard yourselves (by upholding Allah's commands) from the Day when you will be returned to Allah. Then every soul shall fully receive (rewards or punishment) for what it has done, and none will be wronged.

282. O you who believe! When you contract a debt with one another (or make a sale involving deferred payment to the seller) for a fixed term, write it down. And let a scribe (i.e., someone who knows how to write) write it between you with justice. The scribe must not refuse to write, as Allah has taught him (writing). So let him write, and let the debtor dictate (what he owes), and let him fear Allah, his Lord (and guard himself from His punishment by upholding His commands), and not diminish anything from it. But if the debtor is of limited understanding (and does not know right from wrong in what he

dictates), or weak (such as a child or elderly), or unable to dictate himself (such as being mute, a foreigner, or imprisoned), then let his guardian dictate with justice. And call upon two (just) witnesses from among your men. But if two men are not available, then take one man and two women, from those you accept as witnesses — so that if one of the women forgets (i.e., possibly due to lack of experience in financial/legal dealings), the other may remind her. And the witnesses must not refuse when they are called. And do not be weary to write it down — whether it is small or large — for its appointed term. That is more just in the sight of Allah, firmer for testimony, and more likely to prevent doubt. Unless it is an immediate transaction that you conduct on the spot between yourselves, then there is no blame upon you if you do not write it. But take witnesses when you trade with one another. Let neither the scribe nor the witness be harmed. And if you do so, it is certainly disobedience on your part. And guard yourselves from Allah's punishment (by upholding His commands). And Allah teaches you (what is good for you). And Allah is All-Knowing of all things.

283. And if you are on a journey and cannot find a scribe, then a security deposit should be taken (by the lender). But if you trust one another (and no security is taken — in the case of travel and when no one is available to write or witness), then let the one who is entrusted (the debtor) repay his obligation (at the appointed time), and let him fear Allah, his Lord (and guard himself from His punishment by not denying the debt). And do not conceal the testimony — for whoever conceals it, indeed his heart is sinful. And Allah is All-Knowing of what you do.

284. To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. Indeed, Allah is Most Capable over all things.

285. The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His Books, and His messengers. (They say,) “We make no distinction between any of His messengers (i.e., we believe in all of

them).” And they say, “We hear and we obey. We seek Your forgiveness, our Lord, and to You is the final return.”

286. Allah does not burden a soul beyond what it can bear. It will have the reward of whatever good it has earned, and it will bear the consequence of whatever evil it has committed. (The Messenger and the believers said,) “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden (difficult commands) upon us as You placed upon those before us (as punishment for their wrongdoing). Our Lord! Do not impose upon us what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Guardian, so grant us victory over the disbelieving people.”