A green and gold cover with a pattern

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**Surat Al-Fātiḥa**

1. In the Name of Allah, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (The Most Merciful).

2. All praise and gratitude belong to Allah, the Lord of all the worlds (of mankind, jinn and all that exists).

3. Ar-Raḥmān (The Most Gracious), Ar-Raḥīm (The Most Merciful).

4. The Master and Sovereign of the Day of Judgment.

5. You alone do we worship and from You alone do we seek help.

6. Guide us to the straight path.

7. The path of those upon whom You have bestowed Your grace, not of those who have incurred Your wrath, nor of those who have gone astray.

**Surat Al-Bāqara**

In the Name of Allah, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (The Most Merciful)

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 darknesses, 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 darknesses, 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-ʿAlīm (the All-Knowing), Al-Ḥakīm (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 Accepter 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 Injīl — 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 Injīl).

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 Accepter 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 Muḥāmmad 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 Muḥāmmad), 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. Rather, 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 you (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). Rather, 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 Injīl — 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 upon 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 Injīl — 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 Injīl — 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 Muḥāmmad) 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., Muḥāmmad) from Allah came to them, fulfilling and confirming what was with them (of his descriptions in the original Torah and the Injīl — 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 Muḥāmmad).

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) upon 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): "Rāʿina," (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: "Unẓūrna," (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 (Muḥāmmad, 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. Rather, 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 Wāsiʿ (All-Encompassing in His grace and mercy), and ʿAlīm (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)! Rather, 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 Injīl).

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 Kaʿbah 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 Kaʿbah) 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 (iʿtikāf), 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 terrible destination it is!”

127. (Mention, O Muḥāmmad), when Abraham and Ishmael were raising the foundations of the House (the Kaʿbah), (saying): “Our Lord! Accept from us (this and our good deeds). Indeed, You are As-Samīʿ (the All-Hearing), Al-ʿAlīm (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 Accepter of repentance), Ar-Raḥīm (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-ʿAzīz (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 have done, and yours (O Jews and Christians) is what you have done, (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 Muḥāmmad): “Rather, (we follow) the religion of Abraham, — one who rejected all false doctrines and was upright in obedience to Allah — and he was not among 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-Asbāṭ (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 Muḥāmmad) against them. Indeed, He is As-Samīʿ (the All-Hearing), Al-ʿAlīm (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 Muḥāmmad, 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-Asbāṭ (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 Injīl — 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 have done, and yours (O Jews and Christians) is what you have done, (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 ʿŪmrah (minor pilgrimage) — there is no blame or sin upon him for walking (performing Sāʿi) 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 Muḥāmmad), after We made it clear to the people in the Book (the original Torah and the Injīl — 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 Accepter of 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, “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 Injīl — 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 iʿtikāf (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 iʿtikāf, you must avoid sexual relations, as it invalidates the iʿtikāf.] 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 ʿUmrah (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 ʿUmrah (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-Qiʿdah, 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 ʿArafāt (after standing there on the ninth day of Dhū al-Ḥijjah), then glorify and praise Allah at Al-Māshʿar 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 ʿArafāt and we depart only from Al-Muzdālifah”) depart from where the people (Abraham and all who followed his tradition) depart (from ʿArafāt 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 or punishing them accordingly).

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 place 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 ʿAzīz (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-Qiʿdah, 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 ʿAzīz (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 Muḥāmmad) 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 Muḥāmmad) 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 Samīʿ (All-Hearing) and ʿAlīm (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 Samīʿ (All-Hearing) and ʿAlīm (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 ʿAzīz (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., khulʿ). 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 upon 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-ʿAṣr) — 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 ʿAzīz (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 Muḥāmmad) 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 Samīʿ (All-Hearing) and ʿAlīm (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 Wāsiʿ (All-Encompassing in His grace and mercy) and ʿAlīm (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 Ṭālūt (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 recite 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-Ḥāyy (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-ʿAliyy (the Most High), Al-ʿAẓīm (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 Samīʿ (All-Hearing) and ʿAlīm (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 Muḥāmmad) 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 Muḥāmmad, 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 Muḥāmmad) 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 ʿAzīz (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 Wāsiʿ (All-Encompassing in His grace and mercy) and ʿAlīm (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 Wāsiʿ (All-Encompassing in His grace and mercy) and ʿAlīm (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 Muḥāmmad) 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 devour 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.”

**Surat Āl-‘Imrān**

In the Name of Allah, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (The Most Merciful)

1. A, L, M [Alif-Lam-Meem, three distinct Arabic letters. See Surah Al-Baqarah 2:1].

2. Allah — there is no deity worthy of worship except Him, Al-Ḥāyy (the Ever-Living), Al-Qayyūm (the Sustainer of all existence).

3. It is He who has sent down to you (O Muḥāmmad) the Book (the Quran) with the truth, fulfilling and confirming what was revealed before it (from the Divine Scriptures concerning your coming and descriptions). And He sent down the Torah and the Injīl (the Gospel of Jesus).

4. (He sent them) before (the Quran), as guidance for mankind, and He sent down the Criterion (that distinguishes between truth and falsehood). Indeed, those who disbelieve in the verses and signs of Allah will have a severe punishment. Indeed, Allah is ʿAzīz (Almighty, Invincible) and Capable of retribution.

5. Indeed, nothing on the earth nor in the heaven is hidden from Allah.

6. It is He who shapes you in the wombs (male or female, beautiful or not) as He wills. There is no deity worthy of worship except Him, Al-ʿAzīz (Almighty, Invincible), Al-Ḥakīm (All-Wise).

7. It is He who has sent down upon you (O Muḥāmmad) the Book (the Quran). Within it are verses of clear and definitive meaning (evident to the minds of all people); they are the foundation of the Book (and comprise the greater part of it). And others are verses that may be interpreted in more than one way (to the minds of many people — and thus should be understood only in light of the foundational verses). As for those whose hearts are inclined toward deviation from the truth, they follow only those verses that may be open to multiple interpretations (without referring back to the clear ones), seeking to create misconceptions and misguidance among the people, and seeking to interpret them (according to their own misguided views rather than the true meaning). No one knows their true interpretation except Allah. But those firm in knowledge say, “We believe in it (the Quran); all of it is from our Lord.” And none take heed except those of sound minds (who reflect).

8. (Those who are firm in knowledge say), “Our Lord! Do not let our hearts deviate from the truth after You have guided us, and grant us mercy from Yourself. Indeed, You are Al-Wahhāb (the Munificent Bestower).

9. Our Lord! Surely, You will gather all people on the Day about which there is no doubt. Indeed, Allah does not break His promise.”

10. Indeed, those who disbelieve — neither their wealth nor their children will avail them anything against the punishment of Allah. It is they who are the fuel of the Fire.

11. (The case of these disbelievers is) like the case of the people of Pharaoh and those before them. They denied Our verses and signs, so Allah seized them for their sins. Indeed, Allah is Severe in punishment.

12. Say (O Muḥāmmad) to the disbelievers, “You will be defeated and gathered toward Hell — and what a miserable dwelling place it is.”

13. There was a sign (and a reminder) for you (O Jews of Madinah) in the two groups (armies) that met in battle (at Badr): one group fought in the way of Allah, and the other was disbelieving. They (the believers) saw them (the disbelievers) with their own eyes as twice their number. Indeed, Allah supports with His help whomever He wills. Indeed, in that (the defeat of the disbelievers) is a reminder for those of insight.

14. Beautified for people is the love of (worldly) desires: including love for women, having children, heaps of gold and silver, fine branded horses, livestock, and cultivated land. These are the pleasures of worldly life — but Allah has with Him the best place of return (Paradise).

15. Say (O Muḥāmmad), “Shall I inform you of something better than all of that? For those who guard themselves from Allah's punishment (by upholding His commands), there will be with their Lord gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees), wherein they will abide forever, and (they will have) pure spouses and the pleasure of Allah.” Indeed, Allah is All-Seeing of His servants (knowing their deeds and intentions).

16. It is they who say, “Our Lord! Indeed, we have believed, so forgive us our sins and protect us from the punishment of the Fire.”

17. It is they who are patient, truthful, devoutly obedient, those who spend (in the way of Allah), and those who seek forgiveness before dawn.

18. Allah bears witness (i.e., informs and makes clear through His verses and signs in the universe) that there is no deity worthy of worship except Him, — upholding justice (i.e., maintaining His creation in justice) — and so do the angels and those endowed with knowledge. There is no deity worthy of worship except Him, Al-ʿAzīz (the Almighty, Invincible), Al-Ḥakīm (the All-Wise).

19. Indeed, the only true religion with Allah is Islam (with which He sent all the messengers — that is, to worship devoutly only Him and to believe in all His messengers). And those (i.e., the Jews and Christians) to whom the Book was given (i.e., the original Torah and the original Injīl of Jesus) did not differ (in their religion and split into sects) except after knowledge had come to them (and the proof had been established against them) — out of envy among themselves (and seeking leadership and authority, and not due to ignorance or error). And whoever rejects the verses and signs of Allah, then surely Allah is Swift in reckoning (of the deeds of His servants, and in rewarding or punishing them accordingly).

20. So if they argue with you (O Muḥāmmad, about the truth), then say, “I have submitted myself to Allah (through Islam), and so have those who follow me.” And say to those (i.e., the Jews and Christians) who were given the Book (i.e., the original Torah and the original Injīl of Jesus), and to the unlettered ones (i.e., the Arab idolaters to whom no Divine Book was sent), “Will you also submit?” If they submit, then they are rightly guided; but if they turn away, then your duty is only to convey the message clearly. Indeed, Allah is All-Seeing of His servants.

21. Indeed, as for those who reject the verses and signs of Allah, kill the prophets without right, and kill those among the people who enjoin justice — give them (O Muḥāmmad) the news of a painful punishment.

22. It is they whose deeds have become void in this worldly life and in the Hereafter, and they will have no helpers (to protect them from the punishment).

23. Have you not seen (O Muḥāmmad) those who were given a portion (of knowledge) of the Book (i.e., the Torah and what it contains regarding your coming), who were invited (by you) to the Book of Allah (i.e., the Torah) to judge between them (in what they disagreed with you about — such as their claim that Abraham was a Jew — and other matters), but then a group among them turned away, refusing it (after finding that it did not conform to their whims and desires)?

24. That (i.e., their turning away from the truth) was because they said, “The Fire will not touch us (in the Hereafter) except for a few numbered days (after which we will enter Paradise).” So they were deluded in their religion by the lies they had fabricated.

25. Then how will it be (with them) when We gather them for the Day about which there is no doubt, and every soul will be given in full for what it has done? And they will not be wronged.

26. Say (O Muḥāmmad), “O Allah, Owner of all sovereignty! You give sovereignty to whom You will and You take sovereignty away from whom You will. You give honor and strength to whom You will and You humble whom You will. In Your Hand is all good. Indeed, You are Capable of all things.

27. You cause the night to enter into the day, and You cause the day to enter into the night (i.e., You increase and decrease their hours during winter and summer). You bring the living out of the dead (such as a living human from what was a lifeless sperm-drop, or a believing child from a disbelieving parent), and You bring the dead out of the living (such as lifeless sperm from a living person, or a disbelieving child from a believing parent). And You provide for whom You will without limit.”

28. Let not the believers take the disbelievers as allies (i.e., guardians, trusted confidants or intimate supporters) instead of the believers. [This prohibition was revealed after: some disbelievers tried to mislead Muslims from Madinah away from their religion; some Muslims showed affection toward the disbelievers in Makkah who were fighting the believers; and some hypocrites exposed Muslim vulnerabilities and supported the disbelievers in their religion.] And whoever does so has no connection with the religion of Allah — except if (you are under their power and fear their harm, and) you seek to avoid their harm through outward speech only (showing kindness externally while your heart remains firm in faith — without: supporting their disbelief, backing them against Muslims, or exposing Muslim vulnerabilities to them). Allah warns you about Himself (and His punishment). And to Allah is the final return.

29. Say (O Muḥāmmad), “Whether you conceal what is within your hearts or reveal it, Allah knows it. And He knows whatever is in the heavens and the earth. Indeed, Allah is Capable of all things.”

30. On the Day when every soul will find present before it whatever good it has done, and it will wish that there were a great distance between itself and the evil it has done. Allah warns you about Himself (and His punishment). Indeed, Allah is Most Kind to the servants.

31. Say (O Muḥāmmad), “If you love Allah, then follow me; Allah will love you and forgive you your sins. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).”

32. Say (O Muḥāmmad), “Obey Allah and the Messenger.” But if they turn away — then indeed, Allah does not love the disbelievers.

33. Indeed, Allah chose Adam (by commanding the angels to honor him), Noah (as the first Messenger after mankind fell into idolatry), the family of Abraham (from whose descendants came all the prophets after him — such as Ishmael, Isaac, Jacob, Jesus, and Muḥāmmad), and the family of ʿImrān (from whom came Mary and Jesus) above all people (of their time).

34. Descendants, one from another. Indeed, Allah is Samīʿ (All-Hearing) and ʿAlīm (All-Knowing).

35. (Mention, O Muḥāmmad,) when the wife of ʿImrān (who was barren and called upon Allah for a child, and after she learned that she became pregnant) said, “My Lord! I have vowed to You what is in my womb — dedicated entirely to Your service (and the service of Your House, free from all worldly duties). So accept it from me. Indeed, You are As-Samīʿ (All-Hearing), Al-ʿAlīm (All-Knowing).”

36. But when she delivered her, she said, “My Lord! I have given birth to a female (and not a male who could serve Your House).” Yet Allah knew best what she had delivered (and would raise this female to an exalted status). (She continued, saying): “And the male is not like the female (for the male is more fit to serve Your House). And I have named her Maryam (Mary — the mother of Jesus), and I seek refuge in You for her and her descendants from the accursed Satan.”

37. So her Lord accepted her (Mary) with gracious acceptance, caused her to grow in a good manner, and placed her under the care of Zachariah (for her father had died before her birth). Whenever Zachariah entered her prayer chamber, he found provisions with her. He said, “O Mary! From where is this for you?” She said, “It is from Allah. Indeed, Allah provides for whom He wills without limit.”

38. Thereupon, Zachariah called upon his Lord, saying, “My Lord! Grant me from Your grace a righteous offspring. Indeed, You are the One who hears supplications.”

39. So the angels called out to him (Zachariah) while he was standing in prayer in his chamber, (saying), “Indeed, Allah gives you glad tidings of (a son) Yāḥya (John the Baptist) — who will believe in a word from Allah [i.e., in the mission of Jesus, who was created by the word and command of Allah, ‘Be,’ and so he was]. He will be honorable (among his people and followed in knowledge and worship), chaste (abstaining from worldly desires and dedicating himself to the worship of Allah), and a prophet from among the righteous.”

40. He said (Zachariah, joyfully and in astonishment), “My Lord! How can I have a son while I have reached old age and my wife is barren?” He said, “Thus does Allah do whatever He wills.”

41. He said (Zachariah), “My Lord! Grant me a sign (so that I may know when my wife conceives and rejoice).” He said, “Your sign is that you will not be able to speak to people for three days, except through gestures. And glorify your Lord often, and praise Him in the afternoon and in the early morning.”

42. (Mention, O Muḥāmmad,) when the angels said, “O Mary! Indeed, Allah has chosen you (because of your devotion in worship and upright character), and purified you (from any blameworthy traits), and chosen you above all the women of the worlds (of your time).

43. O Mary! Be devoutly obedient to your Lord, and prostrate yourself (in sujūd — with your forehead on the ground in prayer), and bow down with those who bow down.”

44. That is from the news of the unseen which We reveal to you (O Muḥāmmad). You were not with them when they cast lots with their pens to determine who would be entrusted with the care of Mary (as her father had died before her birth), nor were you with them when they disputed (over who was more entitled to care for her).

45. (Mention, O Muḥāmmad,) when the angels said, “O Mary! Indeed, Allah gives you glad tidings from Him (that you will conceive a child, created by Allah’s command: ‘Be,’ and he was). His name will be al-Masīḥ (the Messiah), ʿĪsa (Jesus), the son of Mary. He will be honored in this world and the Hereafter, and will be among those brought near [to Allah].”

46. And he will speak to the people from the cradle (to defend you when they accuse you of bearing a child through immorality), and in maturity (when his prophethood begins), and he will be among the righteous.”

47. She said, “My Lord! How can I have a child while no man has touched me?” He (the angel) said, “(Do not be surprised,) thus does Allah create whatever He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”

48. And He (Allah) will teach him (Jesus) writing, the wisdom (sound judgment in speech and action), the Torah, and the Injīl (the Gospel of Jesus).

49. And (Allah will send him as) a messenger to the Children of Israel, (and Jesus will say), “I have come to you with signs from your Lord (as proof of my prophethood): I fashion for you from clay the shape of a bird, then breathe into it, and it becomes a bird — by Allah’s permission. I heal the blind from birth and the leper, and I bring the dead back to life — by Allah’s permission. And I inform you of what you eat and what you store in your houses. Indeed, in that are signs for you, if you are believers.

50. And (I have come to you) confirming and fulfilling what was revealed before me of the (original) Torah (regarding my coming), and to make lawful for you some of what was forbidden to you. And I have come to you with signs from your Lord, so guard yourselves from Allah’s punishment (by upholding His commands) and obey me.

51. Indeed, Allah is my Lord and your Lord, so worship Him (alone). This is the straight path.”

52. But when Jesus sensed disbelief from them (i.e., from the Children of Israel, and realized their intent to kill him), he said, “Who are my supporters in the way of Allah?” The disciples said, “We are the supporters of the religion of Allah. We believe in Allah, so bear witness that we are Muslims (submitting ourselves to His Will).

53. Our Lord! We believe in what You have revealed (i.e., the Injīl — the Gospel of Jesus), and we follow the Messenger (Jesus), so write us among the witnesses (who bear witness that none is worthy of worship except You).”

54. (But the disbelievers among the Children of Israel) plotted (to kill Jesus), but Allah also planned (against them, and He saved him by placing his likeness upon another — so they crucified the other). Indeed, Allah is the Best of planners (i.e., His plan is the most powerful, and it is based on justice and in response to the evil schemes of His enemies).

55. When Allah said, “O Jesus! Indeed, I will take you (alive) and raise you up to Myself (with both your body and soul), and I will purify you (i.e., remove you) from those who disbelieved. And I will make those who follow you (in true faith — including belief in Muḥāmmad) superior (in argument and honor) to those who disbelieve until the Day of Resurrection. Then to Me will be the return of you all, and I will judge between you concerning that over which you used to differ.

56. As for those who disbelieved (in your true religion, O Jesus), I will punish them with a painful punishment in this worldly life and in the Hereafter, and they will have no supporters.

57. But as for those who believe (in your true religion — including belief in Muḥāmmad) and do righteous deeds, He (Allah) will give them their full reward. Indeed, Allah does not love the wrongdoers.”

58. What We recite to you (O Muḥāmmad, concerning Jesus) is from the clear signs (of your Prophethood — for you would not have known them except through Divine Revelation), and from the wise and perfect Reminder (i.e., the Quran).

59. Indeed, the example of Jesus in the sight of Allah is like that of Adam: He created him from dust (without a father or mother), then He said to him, “Be,” and he was.

60. This (which has been revealed to you, O Muḥāmmad, concerning Jesus) is the truth from your Lord, so do not be among those who doubt (it).

61. Then, whoever disputes with you (O Muḥāmmad — like the delegation of Christians from Najrān) concerning him (i.e., Jesus), after the knowledge that has come to you, say: “Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves — then let us invoke (Allah), for the curse of Allah to fall upon the liars (among us).”

62. Indeed, this (which We have revealed to you, O Muḥāmmad, concerning Jesus) is the true account. And there is no deity worthy of worship except Allah. Indeed, Allah is Al-ʿAzīz (the Almighty, the Invincible), Al-Ḥakīm (the All-Wise).

63. But if they turn away (from the truth), then indeed, Allah is All-Knowing of those who spread corruption.

64. Say (O Muḥāmmad), “O People of the Book (i.e., Jews and Christians)! Come to a just and equal word between us and you: that we worship none but Allah, that we associate no partners with Him in worship, and that we do not take one another as lords besides Allah (as you take humans as saints, obeying and worshiping them).” But if they turn away, then say, “Bear witness that we are Muslims (submitting to His Will).”

65. O People of the Book (Jews and Christians)! Why do you dispute about Abraham (claiming that he was a Jew or a Christian), while the Torah and the Injīl (the Gospel of Jesus) were not revealed until after him? Do you not then reason?

66. There you are — O you (People of the Book) — you disputed about matters (regarding your religion) of which you had some knowledge (as mentioned in your scriptures), so why then do you dispute about that of which you have no knowledge — (namely, the religion of Abraham, who came long before your scriptures)? Indeed, Allah knows, and you do not know.

67. Abraham was neither a Jew nor a Christian, but he was a Ḥanīf Muslim (one who rejected all false doctrines and was upright in obedience to Allah) and he was not of the polytheists.

68. Indeed, those most entitled among the people to associate with Abraham are those who truly followed him — and this Prophet (Muḥāmmad), and those who believe. Indeed, Allah is the Guardian (and Protector) of the believers.

69. A group among the People of the Book (i.e., Christians and Jews) wishes to mislead you (O believers) — but they only mislead themselves, and they do not perceive it.

70. O People of the Book (i.e., Christians and Jews)! Why do you reject the verses of Allah (which were sent down to His messengers and contain proofs of the coming of Muḥāmmad), while you bear witness (that this is the truth)?

71. O People of the Book (i.e., Christians and Jews)! Why do you mix the truth (that was sent by Allah to His messengers) with falsehood (which you have fabricated), and conceal the truth while you know it?

72. A group (of rabbis) from among the People of the Book said (to one another): “Believe in what has been revealed to those who believe (i.e., the Muslims) at the beginning of the day, and reject it at its end, so that they might return (to idolatry, after falling into doubt about their religion).

73. And do not believe anyone except those who follow your religion.” Say (O Muḥāmmad), “Indeed, the (true) guidance is the guidance of Allah.” (And they said:) “(Do not disclose your knowledge to the Muslims) lest anyone be given something similar to what you were given, or that they might use it as an argument against you before your Lord.” Say (O Muḥāmmad), “Indeed, all bounty is in the Hand of Allah — He grants it to whom He wills.” Indeed, Allah is Wāsiʿ (All-Encompassing in His grace and mercy) and ʿAlīm (All-Knowing).

74. He selects for His mercy whomever He wills. Indeed, Allah is the Possessor of great bounty.

75. Among the People of the Book (i.e., from the Jews) is one who, if you entrust him with a great amount of wealth, he will return it to you. But among them is also one who, if you entrust him with a single dinar, he will not return it to you unless you persistently demand it. That is because they say, “There is no sin upon us regarding the unlettered (i.e., the non-Jews, as they claim that Allah permitted them to unjustly consume the wealth of non-Jews).” And they lie against Allah (by this claim) — knowingly.

76. Rather, whoever fulfills his covenant (with Allah, by obeying Him — and with people, by returning what he is entrusted with), and guards himself from Allah’s punishment, then indeed, Allah loves those who guard themselves from His punishment (by upholding His commands).

**77.** Indeed, those who exchange the covenant of Allah (entrusted to them in His Books) and their oaths (to uphold that covenant) for a small price — they will have no share (of reward) in the Hereafter. And Allah will neither speak to them (in a manner that pleases them), nor look at them (with mercy), nor purify them (from their sins and disbelief) on the Day of Resurrection. And they will have a painful punishment.

78. Indeed, among them (i.e., the Jews) is a group who distort the Book (i.e., the Torah) with their tongues (reciting words that are not in it), so that you may think they are from the Book — but they are not from the Book. And they say, “This is from Allah,” but it is not from Allah. And they lie against Allah — knowingly.

79. It is not possible for any human being (i.e., prophet) to whom Allah has given the Book, knowledge (and understanding of religion), and made him a prophet, to then say to the people, “Be worshippers of me instead of Allah.” Rather, (he would say), “Be wise scholars (who teach religion to the people) because of what you have taught of the Book and what you have studied (from it).”

80. Nor would he command you to take the angels and the prophets as lords. Would he command you to disbelief after you have submitted (to Allah’s will)?

81. (Mention, O Muḥāmmad,) when Allah took the covenant from the prophets, (saying): “Whatever I give you of Scripture and wisdom (i.e., understanding in religion), and then there comes to you a Messenger (i.e., Muḥāmmad) confirming what is with you (of the Scriptures regarding his coming and descriptions), you must believe in him and support him.” He (Allah) said, “Do you acknowledge this and accept My binding commitment that I entrust to you in this matter?” They said, “We acknowledge it.” He said, “Then bear witness (against yourselves and against your nations), and I also bear witness with you (against you and your nations).”

82. Then whoever turns away after this — it is they who are the defiantly disobedient (who have departed from the religion of Allah).

83. Do they (those defiantly disobedient) seek a religion other than the religion of Allah (i.e., Islam), while to Him has submitted all that is in the heavens and the earth — willingly or unwillingly? And to Him they will all return.

84. Say (O Muḥāmmad), "We believe in Allah and in what was sent down upon us, and in what was sent down upon Abraham, Ishmael, Isaac, Jacob, and the Asbāṭ (i.e., the prophets from among the descendants of Jacob), and in what was given to Moses, Jesus, and 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 have submitted (as Muslims).”

85. Whoever seeks a religion other than Islam — it will never be accepted from him, and in the Hereafter, he will be among the losers.

86. How would Allah guide a people who disbelieved after having believed, and bore witness that the Messenger is true (and had come with the truth), and to whom clear proofs had come? Indeed, Allah does not guide the wrongdoing people.

87. The punishment for those is that the curse of Allah, the angels, and all of humanity will be upon them.

88. They will abide therein (the Fire) forever. The punishment will not be lightened for them, nor will they be given respite (on the Day of Judgment to repent and seek forgiveness).

89. Except for those who repented (to Allah during their worldly life) after that (disbelief and wrongdoing) and reformed (their deeds by doing righteous acts). Then indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

90. Indeed, those who disbelieved after having believed, and then increased in disbelief (until their death) — their repentance will never be accepted. It is they who are truly astray.

91. Indeed, those who disbelieved and died while disbelievers — never will the full weight of the earth in gold be accepted from any one of them, even if he were to offer it as ransom (to avoid punishment). They will have a painful punishment, and they will have no supporters (to protect or help them).

92. You will never attain righteousness (and its reward — Paradise) until you spend (in charity and in the way of Allah) from that which you love (from your wealth). And whatever you spend (whether little or much), indeed, Allah is All-Knowing of it.

93. All (good) foods were permissible for the Children of Israel before the Torah was revealed — except what Israel (i.e., Jacob) had forbidden for himself (such as the meat of camels, as a vow if he recovered from his sciatica). [But after the Torah was revealed, Allah forbade certain lawful foods as a punishment for their wrongdoing]. Say (O Muḥāmmad), “Bring the Torah and recite it, if you are truthful.”

94. Whoever fabricates lies against Allah after this (i.e., after the truth has been revealed) — it is they who are the wrongdoers.

95. Say (O Muḥāmmad), “Allah has spoken the truth. So follow the religion of Abraham — one who rejected all false doctrines and was upright in obedience to Allah — and he was not among the polytheists.”

96. Indeed, the first House (of worship of Allah) established for mankind was that at Bakkah (i.e., Makkah) — blessed and a guidance for all the worlds.

97. In it (i.e., the Sacred House) are clear signs — (such as) the Maqām of Abraham (the stone upon which he stood while building the Kaʿbah), and that whoever enters it shall be safe. It is a duty upon mankind towards Allah to perform Ḥajj (pilgrimage) to the House — for whoever is able to find a way to it. And whoever disbelieves (i.e., rejects this obligation out of denial), then indeed, Allah is free of need from all creation.

98. Say (O Muḥāmmad), “O People of the Book (i.e., Jews and Christians)! Why do you reject the signs of Allah (and you knowingly reject the proofs in your Scriptures that confirm my prophethood)? Indeed, Allah is Witness to all that you do.”

99. Say (O Muḥāmmad), “O People of the Book (i.e., Jews and Christians)! Why do you prevent those who believe from the religion of Allah — seeking to make it (the religion or the believers) deviate (from the truth) — while you yourselves are witnesses (that it is the truth)? Indeed, Allah is not unaware of what you do.”

100. O you who believe! If you obey a group from among those who were given the Book (i.e., Jews and Christians), they would turn you back into disbelievers after you have believed.

101. And how can you disbelieve while the verses of Allah are recited to you, and His Messenger is among you? And whoever holds firmly to the religion of Allah has indeed been guided to the straight path.

102. O you who believe! Guard yourselves from Allah's punishment (by upholding His commands) as is His due, and do not die except as Muslims (in submission to Him).

103. And hold firmly, all together, to the rope of Allah (i.e., His Book and religion), and do not be divided. And remember the favor of Allah upon you — when you were (before Islam) enemies to one another and He brought your hearts together, and you became, by His grace, brothers. And you were on the brink of a pit of Fire (because of your disbelief), and He saved you from it (through Islam). Thus does Allah make clear to you His verses, so that you may be guided.

104. Let there be from among you a group who invites to goodness, enjoins what is right, and forbids what is evil. It is they who will be successful.

105. And do not be like those who became divided (into sects) and differed among themselves (in their religion) after clear proofs had come to them. It is they who will have a great punishment.

106. (This punishment will be) on the Day (of Judgment) when some faces will be brightened and other faces will be darkened. As for those whose faces will be darkened, (it will be said to them): “Did you disbelieve after having believed (when Allah brought you forth from the loins of Adam and took the covenant of faith from you)? [See Al-Aʿrāf 7:172] Then taste the punishment for your disbelief.”

107. But as for those whose faces will be brightened, they will be in the mercy of Allah (in Paradise), wherein they will abide forever.

108. These are the verses of Allah — We recite them to you (O Muḥāmmad) in truth. Indeed, Allah does not intend injustice for any of the worlds.

109. To Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah all matters will be returned.

110. You (O Muslims) are the best nation ever raised for humanity (in faith and deeds): you enjoin what is right, forbid what is evil, and believe in Allah. If the People of the Book (i.e., Jews and Christians) had believed, it would have been better for them. Some of them are believers (and became Muslims, such as ʿAbd Allah bin Sallām and others), but most of them are defiantly disobedient.

111. They (the Jews of Madinah) cannot harm you (O Muslims) except with some annoyance (with words, such as threats, misguidance, and statements of disbelief, like when they said to the Jews who embraced Islam, ‘None among us believed in Muḥāmmad or followed him except the worst of us. Had they been the best among us, they would not have abandoned the religion of their forefathers.’). And if they fight you, they will turn their backs (in defeat), then they will not be supported.

112. Covered with humiliation wherever they are found, except (if they are protected) by a covenant from Allah or a treaty from the people. They returned with the wrath of Allah and were covered with misery. That was because they used to reject the verses (and signs) of Allah and kill the prophets without right. That was because they disobeyed and used to transgress all bounds.

113. They are not equals (or alike, the believing group and the disbelieving group). Among the People of the Book (i.e., Jews and Christians) is a group who are upright (upon the religion of Allah and embraced Islam, such as ʿAbd Allah bin Sallām and others). They recite the verses of Allah (i.e., the Quran) during the hours of the night, and they prostrate themselves (with their foreheads on the ground in prayers).

114. They believe in Allah and the Last Day, enjoin what is right, forbid what is evil, and hasten to do good deeds. And those are among the righteous.

115. Whatever good they do, they will never lose the rewards thereof. Indeed, Allah is All-Knowing of the righteous (who guard themselves from His punishment by upholding His commands).

116. Indeed, those who disbelieve — neither their wealth nor their children will avail them anything against the punishment of Allah. They will be the inhabitants of the Fire, wherein they will abide forever.

117. The example of what they (the disbelievers) spend (in charity) in this worldly life is like a wind containing frost that strikes the harvest of a people who have wronged themselves (with sins) — and destroys it (i.e., their disbelief nullifies their charity, so they will not receive any reward for it). Allah did not wrong them, but they wronged themselves.

118. O you who believe! Do not take others (i.e., disbelievers) as trusted confidants (and advisors and inner circle, to whom you reveal your secrets) besides yourselves. They spare no effort to corrupt your affairs and cause you harm, and they wish you hardship. Hatred has already appeared from their mouths, but what their chests conceal is far worse. Indeed, We have made the verses clear to you, if you understand.

119. There you are — O you (believers) — you love them, but they do not love you, and you believe in all the Divine Books, (but they do not believe in yours). When they meet you, they say, “We believe,” but when they are alone, they bite their fingers in rage against you. Say (O Muḥāmmad), “Die in your rage.” Indeed, Allah is All-Knowing of what is within the chests.

120. If something good befalls you, it grieves them; but if adversity befalls you, they rejoice over it. Yet if you remain patient and guard yourselves from Allah’s punishment (by upholding His commands), their schemes will not harm you in the least. Indeed, Allah encompasses all that they do.

121. (Mention, O Muḥāmmad,) when you left your family early in the morning to post the believers to their stations for battle (at the Battle of Ūḥud). Indeed, Allah is Samīʿ (All-Hearing) and ʿAlīm (All-Knowing).

122. When two parties among you (i.e., Banū Sālimah and Banū Ḥārithah) were about to lose courage (and not fight after seeing the hypocrite ʿAbd Allah ibn Ubayy turn back with many of his followers), Allah was their Protector (so they did not leave with them). In Allah let the believers place their trust.

123. Indeed, Allah supported you at the battle of Badr while you were weak (few in number and ill-equipped, yet you defeated the disbelievers). So guard yourselves from Allah’s punishment (by upholding His commands), that you may be grateful.

124. (Mention, O Muḥāmmad,) when you said to the believers (during the battle of Badr, after they heard that reinforcements were coming to support the idolaters): “Is it not sufficient for you that your Lord will support you with three thousand angels sent down?”

125. Certainly (it will suffice you)! And if you remain patient (during the battle), guard yourselves from Allah’s punishment (by upholding His commands), and they (the enemy) should rush upon you in force, then your Lord will support you with five thousand angels, clearly marked.

126. Allah made this (support with the angels) only as glad tidings for you, and that your hearts be reassured thereby. And there is no victory except from Allah — Al-ʿAzīz (the Almighty, the Invincible), Al-Ḥakīm (the All-Wise).

127. (This victory was) so that He would cut off a group of the disbelievers (destroying them), or disgrace them (i.e., the rest through defeat), so they would turn back in utter disappointment.

128. The decision is not yours (O Muḥāmmad, but it belongs to Allah) — whether He accepts their repentance (if they enter Islam), or punishes them (if they persist in disbelief), for they are indeed wrongdoers (who deserve punishment).

129. To Allah belongs whatever is in the heavens and the earth. He forgives whom He wills and punishes whom He wills. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

130. O you who believe! Do not devour interest, as an increase (on the overdue debt), which continues to increase (whenever payment is delayed). And guard yourselves from Allah’s punishment (by upholding His commands), so that you may be successful.

131. And guard yourselves from the Fire (by upholding Allah’s commands), which has been prepared for the disbelievers.

132. And obey Allah and the Messenger, so that you may be shown mercy.

133. And hasten towards forgiveness from your Lord, and a Paradise as wide as the heavens and the earth — prepared for the righteous (who guard themselves from Allah’s punishment by upholding His commands).

134. Those (righteous) who spend (in the way of Allah) in prosperity and adversity, who suppress their anger, and who pardon people — and Allah loves the doers of good.

135. And those who, when they commit a major sin or wrong themselves (through minor sins), glorify Allah (and recall His punishment) and seek forgiveness for their sins — and who forgives sins except Allah? — and they do not persist in what they did knowingly.

136. Their reward will be forgiveness from their Lord and gardens (in Paradise) beneath which (i.e., under their palaces and trees) rivers flow, wherein they will abide forever. How excellent is the reward of those who do (righteous deeds).

137. [When the Muslims ended up losing after initially gaining victory at the Battle of Ūḥud — because many of the Muslim archers descended from their positions on the mountain to seize the spoils, disobeying the Prophet’s command — Allah revealed this verse to comfort the believers, saying:] Indeed, the unchanging ways (of Allah) had already applied before you (in how He dealt with the disbelievers of previous nations: He granted them respite, then destroyed them). So travel through the land and observe how was the end of those who belied (Our messengers).

138. This (Quran) is a clear declaration for mankind, and a guidance and reminder for the righteous (those who guard themselves from Allah’s punishment by upholding His commands).

139. Do not weaken (O believers, in fighting the disbelievers), nor grieve (over your loss at the Battle of Ūḥud), for you are the superior (by faith and the victory will be yours) — if you are truly believing.

140. If wounds (and fatalities) have afflicted you (at Ūḥud), similar wounds (and fatalities) have afflicted the others (i.e., the disbelievers at Badr). And these days (of victory and defeat) — We alternate them among the people — so that Allah may make evident those who believe (through this defeat), and that He may take martyrs from among you (i.e., those killed in His way, to honor them with a lofty status in Paradise). And Allah does not love the wrongdoers.

141. And so that Allah may test the believers (and purify them from their sins), and destroy the disbelievers.

142. Or do you think you will enter Paradise (without being tested, and) without Allah making evident those among you who strive (in His way) and those who remain patient?

143. Indeed, you had wished for fighting (in the way of Allah, seeking the reward like those who fought at Badr) before you faced it (at Ūḥud) — and now you have seen it (at Ūḥud), while you were looking on. [Yet some of you remained steadfast in battle, while others fled when they saw the disbelievers gaining the upper hand at the end.]

144. Muḥāmmad is not but a Messenger; messengers have passed on before him. So if he then dies or is killed (as was falsely rumored during the Battle of Ūḥud), will you turn back on your heels (as disbelievers)? And whoever turns back will never harm Allah at all. And Allah will reward the grateful.

145. No soul can die except by Allah’s permission, at a prescribed time. Whoever seeks the reward of this worldly life — We shall give him thereof (i.e., what We already ordained for him); and whoever seeks the reward of the Hereafter — We shall give him thereof. And We shall surely reward the grateful.

146. And how many a Prophet fought, accompanied by many groups of followers, who did not lose heart for what struck them in Allah’s cause, nor did they weaken or submit. Indeed, Allah loves those who are patient.

forgive us our sins and our excesses in our affairs (i.e., our major sins), make our feet firm (in battle), and grant us victory over the disbelieving people.”

147. And their words were nothing but that they said: “Our Lord! Forgive us our sins and our excesses in our affairs (i.e., our major sins), make our feet firm (in battle), and grant us victory over the disbelieving people.”

148. So Allah gave them the reward of this worldly life, and the excellent reward of the Hereafter. Indeed, Allah loves the doers of good.

149. O you who believe! If you obey the disbelievers, they will turn you back upon your heels (as disbelievers), and you will then return as losers.

150. (No, they will not support you if you obey them), but Allah is your Protector (against them), and He is the Best of helpers.

151. We shall cast fearinto the hearts of those who disbelieve (and who fight against you), for they associate partners with Allah in worship — for which (false partners) He has sent down no proof or authority. And their abode will be the Fire — and wretched is the dwelling place of the wrongdoers.

152. Indeed, Allah fulfilled His promise to you when you were killing them (during the Battle of Ūḥud) by His permission, until you lost courage, disagreed among yourselves concerning the command (of the Prophet — that the archers should remain on the hill no matter what), and disobeyed (that command — descending from the hill to get the spoils, thinking that the war had ended with your victory), after He had shown you what you loved (i.e., victory). Among you are those who seek the reward of this worldly life (and thus left their positions for the spoils), and others who seek the reward of the Hereafter (and thus remained steadfast in battle). Then He turned you away from them (the disbelievers, through defeat), in order to test you. Indeed, He pardoned you. And indeed, Allah is Most Gracious to the believers.

153. (Allah pardoned you) when you fled (from your enemies at Ūḥud) without looking back at anyone, while the Messenger (was standing firmly between you and the disbelievers, and) was calling you from behind you (saying, “Come to me, O servants of Allah”). So He gave you sorrow (i.e., the defeat) followed by another sorrow (i.e., when the disbelievers falsely spread the rumor during the battle that the Prophet had been killed) — (and Allah gave you this second sorrow) so that you would not grieve over what you missed (of victory) or what befell you (of injuries and fatalities). [i.e., when you learned that the Prophet was not killed, you rejoiced, and the first sorrow faded.] And Allah is All-Aware of what you do.

154. Then after the distress, He sent down upon you tranquility — a slumber that overcame a group of you (those who had certainty in Allah’s promise). While another group (the hypocrites among you) worried only about themselves (and feared that the disbelievers would invade Madinah), thinking of Allah other than the truth — (i.e., that He would not support the Prophet and that this battle would be the end of Islam) — (like) the thoughts (of the people) of ignorance (i.e., the disbelievers). They (the hypocrites) said, “Had we any say or choice in this matter (of going to battle)?” Say (O Muḥāmmad), “Indeed, all matters belong to Allah.” They conceal within themselves what they do not reveal to you. They say, “If we had any say or choice in this matter, none of us would have been killed here.” Say, “Even if you had remained in your homes, those for whom killing had been decreed would certainly have gone out to their places of death.” And (this occurred) so that Allah may test and make evident what is in your chests (of intentions), and distinguish what is in your hearts. And Allah is All-Knowing of what is within the chests.

155. As for those among you who turned away on the day the two armies met (at Ūḥud), it was Satan who caused them (through whispering) to fall into that sin due to some sins they had committed. But Allah has certainly pardoned them. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Ḥalīm (Most Forbearing).

156. O you who believe! Do not be like the disbelievers (and the hypocrites) who said about their brothers who traveled through the land or went out to battle (and then died or were killed): “Had they been with us, they would not have died or been killed!” (They say this) so that Allah may make it (these words and thoughts) a cause of regret and pain in their hearts. Indeed, it is Allah who gives life and causes death. And Allah is All-Seeing of what you do.

157. And if you are killed or die in the way of Allah, then forgiveness and mercy from Allah are far better than what they accumulate (of worldly wealth).

158. And whether you die or are killed, to Allah you will be gathered.

159. And it was by the mercy of Allah that you (O Muḥāmmad) were gentle with them (your companions). And had you been harsh in speech and hard-hearted, they would have dispersed from around you. So pardon them, and ask forgiveness for them, and consult them in matters. Then, once you have made a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.

160. If Allah supports you, no one can overcome you. But if He abandons you, then who is there after Him who could support you? So in Allah let the believers put their trust.

161. It is not possible for a Prophet to act dishonestly regarding the spoils. And whoever (among you, O people) acts dishonestly in the spoils will come on the Day of Judgment carrying what he took. Then every soul shall fully receive (its reward or punishment) for what it has done, and none will be wronged.

162. Is the one who seeks the pleasure of Allah like the one who brings upon himself the wrath of Allah, and whose final abode is Hell? What a terrible destination that is!

163. They (the people of Paradise and the people of the Fire) are in varying ranks before Allah. And Allah is All-Seeing of what they do.

164. Indeed, Allah has bestowed great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom (his tradition — Sunnah) — although before that, they had been in clear misguidance.

165. So when a calamity struck you (O believers, at Ūḥud) — although you had inflicted twice as much (upon the disbelievers at Badr) — you said, “How could this happen (to us, while we are Muslims and the Prophet is among us)?” Say (O Muḥāmmad), “It is from your own selves (when the archers disobeyed my command and left their post to seize the spoils).” Indeed, Allah is Most Capable of all things.

166. And what befell you on the day the two armies met (at Ūḥud) was by Allah’s permission, and so that He might distinguish and make evident the believers.

167. And so that He might distinguish and make evident the hypocrites. It was said to them (the hypocrites), “Come, fight in the way of Allah, or at least deter them by standing with us and increasing our numbers.” They said, “If we had known there would be fighting, we would certainly have followed you.” That day, they were closer to disbelief than to faith. They say with their mouths what is not in their hearts. And Allah knows best what they conceal.

168. They are the ones who said about their brothers (who were killed at Ūḥud) while they themselves stayed behind, “If they had obeyed us, they would not have been killed.” Say (O Muḥāmmad), “Then avert death from yourselves, if you are truthful.”

169. Never think of those who were killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision.

170. Rejoicing in what Allah has granted them of His bounty, and rejoicing over the good news about those who have not yet joined them and remained behind (in the worldly life) — that (if they follow them in martyrdom) there will be no fear upon them (regarding Allah’s punishment on the Day of Judgment), nor will they grieve (over anything they missed from worldly pleasures).

171. They rejoice in the grace and bounty from Allah, and that Allah does not let the reward of the believers go to waste.

172. As for those who responded to the call of Allah and the Messenger (to march to Ḥamrā’ al-Āsad the day after the Battle of Ūḥud), after being wounded — for those among them who did good deeds and guarded themselves from Allah's punishment (by upholding His command) — there is a great reward.

173. It is those to whom the people (some disbelievers) said, “Indeed, the people (of Quraysh) have gathered against you, so fear them.” But it only increased them in faith, and they said, “Allah is Sufficient for us, and He is the Best Disposer of affairs.”

174. So they returned (from Ḥamrā’ al-Āsad) with grace and bounty from Allah — (i.e., with safety, a great reward, and profit from trade they engaged in there) — and no harm touched them (for Allah had cast fear into the hearts of the disbelievers, who withdrew to Makkah without a battle). And they sought Allah’s pleasure (by obeying His commands). Indeed, Allah is the Possessor of great bounty.

175. That was only Satan who seeks to make you fear his allies — (through those who told you that Quraysh had gathered against you). So do not fear them, but fear Me alone, if you are truly believers.

176. Let not those who hasten into disbelief grieve you, (O Muḥāmmad). Indeed, they will never harm Allah in the least. Allah intends to give them no share (of reward) in the Hereafter, and for them is a great punishment.

177. Indeed, those who exchanged faith for disbelief will never harm Allah in the least, and for them is a painful punishment.

178. Let not the disbelievers think that Our granting them respite is good for them. We only give them respite so that they may increase in sin, and for them is a humiliating punishment.

179. Allah would never leave (you) the believers in the state you are in (mixing with hypocrites), until He separates (through trials) the evil from the good. Nor would Allah reveal to you the unseen (so you distinguish between the believer and the hypocrite), but Allah chooses from His messengers whom He wills (to reveal to them some of the unseen). So believe in Allah and His messengers. And if you believe and guard yourselves from Allah’s punishment (by upholding His commands), then for you is a great reward.

180. Let not those who withhold what Allah has given them of His bounty (and do not pay Zakāh — the annual obligatory charity) think that it is good for them. Rather, it is bad for them! That which they withheld out of greed will be tied around their necks on the Day of Resurrection. And to Allah belongs the inheritance of the heavens and the earth (i.e., all things return to His sole ownership after all else perishes). And Allah is All-Aware of what you do.

181. Indeed, Allah has heard the statement of those (Jews) who said, “Allah is poor while we are rich!” — [in response to Allah’s words: “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?” (2:245)]. We shall record what they have said, and their killing of the prophets without right. And We shall say, “Taste the punishment of the Burning Fire.

182. This is for what your own hands have done. And indeed, Allah is never unjust to (His) servants.”

183. They are those (Jews) who said, “Indeed, Allah has commanded us not to believe in any Messenger until he brings us an offering which fire (from the sky) will consume.” Say (O Muḥāmmad), “Indeed, messengers came to you before me with clear proofs, and even with what you said. So why did you kill them, if you are truthful?”

184. Then if they belie you (O Muḥāmmad), indeed, messengers before you were also belied — they came with clear proofs, Divine Books, and the enlightening Book (that guides to the truth).

185. Every soul shall taste death. And you shall fully receive your reward or punishment (for what you have done) on the Day of Resurrection. So whoever is spared from the Fire and admitted into Paradise has truly succeeded. Indeed, the life of this world is nothing but the enjoyment of delusion.

186. Indeed, you will surely be tested in your wealth and yourselves, and you will surely hear much that is hurtful from those (Jews and Christians) who were given the Book before you (i.e., the Torah and the original Gospel of Jesus), and from the polytheists (those who associate partners with Allah in worship). But if you are patient and guard yourselves from Allah's punishment (by upholding His commands), then indeed, that is a matter of firm resolve.

187. (And mention, O Muḥāmmad,) when Allah took a covenant from those (Jews and Christians) who were given the Book (i.e., the Torah and the original Gospel of Jesus), saying: “You must make it clear to the people and not conceal it (i.e., the Book and what it contains of guidance and the descriptions of Muḥāmmad).” But they cast it (the covenant) behind their backs and exchanged it for a small price. How wretched is what they have received in exchange!

188. Do not think (O Muḥāmmad) that those who rejoice for what they have committed (of sins) and love to be praised by people for what they have not done (of good deeds) will be spared from the punishment. For them is a painful punishment.

189. To Allah belongs the dominion of the heavens and the earth, and Allah is Most Capable of all things.

190. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day (and the changes in their durations during winter and summer), there are signs for those of sound minds (who reflect).

191. It is they who glorify and praise Allah while standing, sitting, and lying on their sides, and who reflect upon the creation of the heavens and the earth, (saying): “Our Lord! You have not created all of this in vain. Exalted are You! So protect us from the punishment of the Fire.

192. Our Lord! Indeed, whoever You admit into the Fire — You have surely disgraced him. And for the wrongdoers, there will be no helpers.

193. Our Lord! Indeed, we have heard a caller calling to faith — (the Prophet Muḥāmmad) — saying, “Believe in your Lord,” so we have believed. Our Lord! Forgive us our sins, absolve us of our misdeeds, and (when we die), let us die among the righteous.

194. Our Lord! Grant us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection (by casting us into the Fire). Indeed, You never break Your promise.”

195. So their Lord accepted from them (their supplication, saying): “Never will I let (the reward of) the work of any of you who do (good deeds) be lost — whether male or female — you are of one another (i.e., equal in religion, in My reward, and in origin, all from Adam and Eve). As for those who emigrated (from Makkah to Madinah), were driven out of their homes, suffered in My cause, and fought and were killed — I will surely absolve them of their sins and admit them into Gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees) — a reward from Allah. Indeed, with Allah is the best of rewards.”

196. Let not the movement of the disbelievers throughout the land deceive you (O Muḥāmmad) — (whether in prosperity, trade, or travel).

197. It is but a brief enjoyment; then their final abode will be Hell — and what a miserable dwelling place it is!

198. But those who guard themselves from their Lord’s punishment (by upholding His commands) will have Gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees), wherein they will abide forever — a reward from Allah. Indeed, what Allah has (in reward) is far better for the righteous (than what the disbelievers enjoy of worldly pleasures).

199. Indeed, among the People of the Book (the Jews and Christians) are those who believe in Allah, in what has been sent down to you, and in what was sent down to them, humbling themselves before Allah. They do not exchange the verses of Allah for a small price. It is they who will have their reward with their Lord. Indeed, Allah is Swift in reckoning (of the deeds of His servants, and in rewarding or punishing them accordingly).

200. O you who believe! Be patient, be more steadfast than your enemies, remain firm in the struggle (Jihād) against them, and guard yourselves from Allah’s punishment (by upholding His commands), so that you may be successful.

**Surat An-Nisā’**

1. O mankind! Guard yourselves from the punishment of your Lord (by upholding His commands), Who created you from a single person (Ādam), and from him He created his mate (Ḥawwā’), and from the two of them He spread many men and women. So guard yourselves from Allah — in Whose Name you ask one another (saying, "for the sake of Allah, do this") — and do not sever the ties of kinship. Indeed, Allah is ever an All-Watcher over you.

2. And give the orphans their wealth (when they reach puberty), and do not exchange the bad (of your own) for the good (of theirs), nor consume their wealth by merging it with your own. Indeed, that is a grave sin.

3. And if you fear that you will not deal justly with the orphan girls (under your guardianship, whom you wish to marry without granting them their full dowries and rights — as was done before Islam), then (leave them and) marry other women of your choice — (if you wish) two, or three, or four (as a maximum). But if you fear that you will not deal justly (among them), then marry only one, or those whom your right hands possess [i.e., slave-girls you may own]. That is more likely to prevent you from committing injustice.

4. And give the women (whom you marry) their dowries as a duty upon you. But if they, of their own will, give you a part of it, then accept it — as good (lawful) and not harmful for you.

5. And do not give those who are unable to manage money well (such as young orphans under your guardianship, your small children, the foolish, or the mentally unstable) your wealth (i.e., yours and theirs that is under your guardianship) — which Allah has made a means of sustenance for you (and them). But provide them with goods from it and clothing, and speak to them with kind words (such as promising to return their wealth when they grow up or are able to manage it properly).

6. And test the orphans when they reach the age of puberty, and if you perceive that they have sound judgment (in managing their wealth), then deliver to them their wealth. And do not consume it wastefully or hastily, fearing that they will grow up (and reclaim their wealth). Whoever (guardian) is rich, let him refrain (from taking from it); but whoever is poor, let him consume (from it only what meets his need), in a fair and reasonable manner. And when you deliver their wealth to them, bring witnesses upon it. And sufficient is Allah as a Witness and One who calls to account.

7. For men is a share of what the parents and close relatives leave behind (as inheritance), and for women is a share of what the parents and close relatives leave behind — whether it be little or much — a prescribed share. (This is unlike the pre-Islamic custom and in some other religions, in which neither women nor children inherited).

8. And if other relatives (who are not entitled to a share), orphans, or the needy are present at the time of distribution (of the inheritance), then give them something from it and speak to them with kind words.

9. And let those (guardians of orphans) be mindful — those who, if they were to die and leave behind them weak offspring, would fear for them (from being lost or wronged) — so let them guard themselves from Allah’s punishment (by not wronging the orphans) and speak to them with righteous words.

10. Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies — and they will be entered into the Hellfire to burn therein.

11. Allah instructs you concerning the inheritance of your children: for the male is a share equal to that of two females [i.e., due to his greater financial responsibilities in life and his duty of care towards women under his responsibility]. But if there are only daughters — two or more — they receive two-thirds of what he (the deceased) left; and if there is only one daughter, she receives half. As for his parents, each of them is entitled to one-sixth of what he left, if he has offspring. But if he has no offspring and his parents are his only heirs, then his mother receives one-third (and his father receives the remainder). However, if he has siblings (whether brothers or sisters), then his mother receives one-sixth, (and his father receives the remainder, while the siblings receive nothing in this context — i.e., because they will inherit later from the father). This distribution is after settling any bequests he may have made and any debts (provided the bequest does not exceed one-third of the estate). As for your parents and your children — you do not know which of them is more beneficial to you (in this world or in the Hereafter; therefore, do not prefer one over the other in inheritance, thinking he is more beneficial to you). This is an obligation from Allah (upon you). Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

12. Your share of what (estate) your wives leave behind is half, if they have no child. But if they have a child, then your share is one-fourth of what they leave. This is after settling any bequests they may have made and any debts (provided the bequest does not exceed one-third of the estate). Their share (of what you leave behind) is one-fourth, if you have no child. But if you have a child, then their share is one-eighth of what you leave. This is after settling any bequests you may have made and any debts. And if a man or a woman leaves behind an estate and has no parent or child, but has a maternal half-brother or maternal half-sister, then each of them receives one-sixth. But if they (the half-siblings) are more than one, then they share one-third equally — after settling any bequests that were made and any debts — without causing harm (i.e., the will must not wrongfully exceed one-third of the estate). This is a command from Allah. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥalīm (Most Forbearing).

13. These are the limits set by Allah. Whoever obeys Allah and His Messenger — He will admit him into Gardens (in Paradise) beneath which rivers flow (i.e., under its palaces and trees), wherein they will abide forever. And that is truly the great success.

14. But whoever disobeys Allah and His Messenger and transgresses His limits — He will admit him into the Fire, wherein he will abide forever, and he shall have a humiliating punishment.

15. As for those of your women who commit adultery — bring against them four witnesses from among yourselves (upright Muslims). If they bear witness (all four together, that they clearly saw the act with no doubt or ambiguity), then confine them to their homes until death takes them or Allah ordains for them another way (of punishment or release).

16. And those two (man and woman) among you who commit it (the adultery) — punish them (with reproach etc.). But if they repent and reform, then leave them alone (and do not reproach them). Indeed, Allah is Tawwāb (the Accepter of repentance) and Raḥīm (Most Merciful).

17. Allah accepts only the repentance of those who commit evil in foolishness [i.e., every sin, whether done deliberately or not, is an act of foolishness], then repent soon after (i.e., before death comes to them). It is they whose repentance Allah accepts. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

18. However, repentance is not accepted from those who commit bad deeds until, when death comes to one of them, he says, “Now I repent,” nor from those who die as disbelievers. For them We have prepared a painful punishment.

19. O you who believe! It is not lawful for you to take women (i.e., the wives of your deceased fathers or relatives) as inheritance (by preventing them from marrying others, or by forcing them to marry others) against their will. And (as for your wives whom you intend to divorce), do not hold on to them in marriage (in order to harm them and prevent them from marrying others), so that you may take back part of the dowry you had given them — unless they commit a clear act of indecency (i.e., adultery; in that case, you may take back your dowry). And live with them in the best manner and with kindness. But if you dislike them, it may be that you dislike something, and Allah brings through it much good (which you did not expect).

20. And if you intend to divorce your wife and marry another, and you have given the former a great sum of dowry, do not take back anything from it. Would you take it back through injustice and clear sin?

21. And how could you take it back (the dowry), while you have been intimately united with one another, and they have taken from you a solemn covenant (i.e., a binding marriage contract — to live with them in kindness or to part with them in grace)?

22. And do not marry those women whom your fathers had married — except for what has already passed. Indeed, that was a shameful and sinful act, a detestable deed (which brings Allah’s anger upon the one who does it), and an evil way.

23. Forbidden to you for marriage are: your mothers, your daughters, your sisters, your paternal and maternal aunts, the daughters of your brothers and of your sisters, your nursing-mothers who breastfed you, your sisters through nursing, your mothers-in-law, your stepdaughters — under your guardianship (whether or not) — from your wives with whom you have consummated the marriage — but if you have not consummated the marriage with their mothers, then there is no sin upon you (to marry the stepdaughters) — and the wives of your biological sons, and that you take two sisters in marriage at the same time — except for what has already passed. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

24. Also (forbidden to you are) married women — except those whom your right hands possess (i.e., women captives of legitimate war, after they have completed one menstrual cycle to ensure they are not pregnant from a previous marriage). This is the command of Allah to you. But lawful for you are all others beyond those (already mentioned), provided you seek them in marriage by giving them a dowry from your wealth, desiring chastity and not committing fornication. So for those women with whom you consummate the marriage, it is an obligation upon you to give them their due dowry. There is no sin upon you for whatever you mutually agree upon (to increase or decrease the dowry) after the dowry has been determined. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

25. And whoever among you does not have the means to marry from among free believing women, then let him marry from those whom your right hands possess among your believing slave women. And Allah knows best your faith. You (men and women) are from one another (i.e., equal in religion, in reward from Allah, and in origin — all from Adam and Eve). So marry them with the permission of their guardians, and give them their dowry in fairness (i.e., without reduction or delay), provided they are chaste — not committing fornication, nor having secret lovers for illicit relations. But if they marry and then commit fornication, then their punishment is half that of free women. This (ruling regarding marriage to slave women) is for the one among you who fears falling into fornication. But to be patient (until you can marry free women, or until they are freed) is better for you. And Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

26. Allah intends (through these rulings) to make things clear to you (regarding your religion and what benefits you in this world), and to guide you to the ways of those (Prophets and righteous) who came before you, and to accept your repentance (by guiding you to His obedience). Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

27. Allah intends to accept your repentance (O believers), while those who follow their desires wish that you would deviate greatly (from the straight path).

28. Allah intends to make things easier for you (and does not burden you with more than you can bear). Indeed, man was created weak.

29. O you who believe! Do not consume one another’s wealth unjustly (through theft, bribery, fraud, etc.) — except if it (i.e., the wealth you gain) is through (fair) trade conducted by mutual consent. And do not kill yourselves (i.e., do not commit suicide, kill one another, or throw yourselves into destruction). Indeed, Allah is Most Merciful to you.

30. And whoever does that out of transgression and injustice — We will admit him into the Fire, to burn therein. Indeed, that is easy for Allah.

31. If you avoid the major sins which you have been forbidden, We will absolve you of your (lesser) sins and admit you with an honorable way into a noble place (in Paradise).

32. Do not covet that by which Allah has favored some of you over others. For men is a share (of reward or punishment) for what they have earned, and (likewise) for women is a share (of reward or punishment) for what they have earned. So ask Allah for His bounty. Indeed, Allah is All-Knowing of all things.

33. For everyone We have appointed heirs to what is left by parents and close relatives. As for those with whom you have made a pledge (of alliance and mutual support), give them their share. Indeed, Allah is Witness over all things.

34. Men are maintainers and protectors of women because of what Allah has bestowed upon some over others (i.e., of abilities for maintenance and protection), and because of what they are obligated to spend from their wealth (to support them). So righteous women are devoutly obedient (to Allah and to their husbands in what is right) and they guard (their chastity and their husbands’ property) in their absence, by the guidance of Allah (Who made them righteous). As for those women on whose part you see persistent rebellious misconduct with arrogance, advise them, then (if they persist) abandon them in bed (i.e., refrain from intimacy), and (finally, if all else fails, then if necessary and effective) tap them with a light strike (not intended to harm, with a miswāk - a small toothbrush - or something similarly harmless). But if they obey you (and cease their misconduct), do not seek any means to disturb (or scold) them. Indeed, Allah is ʿAlīyy (Most High) and Kabīr (Most Great).

35. And if you (O relatives of the two spouses) fear discord between them, then send an arbitrator from his family and another from hers. If the two (arbitrators) desire reconciliation (and choose the proper means for it), Allah will bring about harmony between them (i.e., the spouses). Indeed, Allah is ʿAlīm (All-Knowing) and Khabīr (All-Aware).

36. Worship Allah and do not associate anything with Him in worship, and show kindness to parents, to relatives, to orphans, to the needy, to the neighboring relatives, to neighbors who are not relatives, to close companions (i.e., spouses or travel companions), to stranded travelers, and to those whom your right hands possess (i.e., slaves). Indeed, Allah does not love those who are arrogant and boastful.

37. (And He does not love) those (among the Jews) who are stingy and enjoin stinginess upon others, and who conceal what Allah has bestowed upon them of His bounty (from wealth and from knowledge regarding the coming and descriptions of Muḥāmmad). Indeed, We have prepared for the disbelievers a humiliating punishment.

38. And (this punishment is alos for) those (hypocrites) who spend of their wealth only to be seen by people, while they neither believe in Allah nor in the Last Day. And whoever takes Satan as a companion has indeed taken the most miserable companion.

39. And what harm would have come to them if they had believed in Allah and the Last Day, and spent (in charity) out of what Allah had provided for them? Indeed, Allah is All-Knowing of all their affairs.

40. Indeed, Allah does not wrong anyone — not even by the weight of an atom. And if there is a good deed (even that small), He will multiply it and grant from Himself a great reward.

41. How will it be when We bring from every nation a witness (i.e., their Prophet), and bring you (O Muḥāmmad) as a witness against these (i.e., your people — that you conveyed to them the Divine Message)?

42. That Day, those who disbelieved and disobeyed the Messenger will wish they could become (dust and) level with the earth. And they will not be able to hide from Allah any statement (because their own limbs will testify against them about what they used to do).

43. O you who believe! Do not approach prayer while you are intoxicated — until (the intoxication wears off and) you know what you are saying! [This was the first stage of prohibition concerning alcohol, which was gradually made fully forbidden.] Nor (approach prayer) while you are in a state of major ritual impurity (janābah, e.g., after sexual intercourse) — nor (enter the mosques in such a state) except while passing through — until you perform a full ritual bath (ghusl). But if you are ill (and cannot use water), or on a journey, or one of you has relieved himself, or you have been intimate with your women, and you find no water — then seek clean earth (containing dust, soil, or sand, and strike the earth once with both palms), then wipe your faces and your hands (by wiping the left palm over the back of the right hand up to the wrist, and vice versa). Indeed, Allah is ʿAfūw (All-Pardoning) and Ghafūr (All-and-Ever-Forgiving).

44. Have you not seen (O Muḥāmmad) those who were given a portion of the knowledge of the Book (the Torah), who exchange (guidance) for misguidance and wish that you would go astray from the straight path?

45. Indeed, Allah knows best your enemies (and informs you of their enmity toward you). And sufficient is Allah as a Guardian and Protector, and sufficient is Allah as a Helper.

46. Among the Jews are those who distort the words (of the Torah) from their proper meanings. They say (to Muḥāmmad), “We hear and disobey,” and “Hear us — may you never hear!” (mocking him and invoking harm), and “Rāʿinā (listen to us),” twisting their tongues (to turn it into an insult) and slandering the religion. But if they had said, “We hear and obey,” and “Listen to us,” and “Unẓūrna (make us understand),” it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe only a little.

47. O you who were given the Book (i.e., Jews and Christians)! Believe in what We have sent down (i.e., the Quran), confirming and fulfilling what is with you (of the original Torah and the original Injīl — the Gospel of Jesus — regarding the coming and descriptions of Muḥāmmad), before We efface faces, turning them backward, or curse them as We cursed the Sabbath-breakers. Indeed, the command of Allah is always carried out.

48. Indeed, Allah does not forgive associating partners with Him in worship, but He forgives whatever is less than that for whom He wills. And whoever associates partners with Allah in worship has certainly committed a tremendous sin.

49. Have you not seen (O Prophet) those (Jews and Christians) who praise themselves (claiming that they are the children of Allah and His beloved ones, that they are free of sin, and that none will enter Paradise except them)? No (what they claim is false)! Rather, Allah purifies whomever He wills (through faith). Indeed, they will not be wronged even by as much as a thread of a date stone.

50. Look how they fabricate lies against Allah! That alone is enough as a clear and grave sin.

51. Have you not seen (O Prophet) those (among the Jews) who were given a portion of the knowledge of the Book (the Torah), believing in idols and false deities (and who came to Makkah to form alliances with the disbelievers against the Muslims), and they say to the disbelievers that they (i.e., the disbelievers) are more rightly guided than the believers?

52. They are the ones whom Allah has cursed, and whomever Allah curses — you will never find for him any supporter.

53. Or do they have a share in the dominion? Even if they did, they would not give the people as much as the speck on a date stone.

54. Or do they envy people (i.e., Muḥāmmad and the believers) for what Allah has given them of His bounty (such as prophethood, guidance, and strength)? Indeed, We had already given the descendants of Abraham the Book and wisdom, and We granted them a great kingdom.

55. And so, some of them (the Jews) believed in him (i.e., in Muḥāmmad), while others turned away from him. Sufficient is Hell as a blazing Fire (to burn the disbelievers).

56. Indeed, those who disbelieve in Our verses (and signs) — We will cast them into the Fire to be burned therein. Every time their skins are burned away, We will replace them with other skins so that they may taste the punishment. Indeed, Allah is ʿAzīz (Almighty, Invincible) and Ḥakīm (All-Wise).

57. As for those who believe and do righteous deeds — We will admit them into Gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees), wherein they will abide forever. They will have therein pure spouses, and We will admit them into a pleasant, cool shade.

58. Indeed, Allah commands you to return trusts to their rightful owners. And when you judge between people, judge with justice. How excellent is what Allah exhorts you to do! Indeed, Allah is Samīʿ (All-Hearing) and Baṣīr (All-Seeing).

59. O you who believe! Obey Allah, and obey the Messenger, and those in charge among you [i.e., the scholars and leaders — as long as they do not command what is forbidden]. And if you disagree over anything, then refer it to Allah (i.e., His Book) and the Messenger (i.e., his Sunnah), if you truly believe in Allah and the Last Day. This is better and more excellent in outcome (and reward).

60. Have you not seen (O Prophet) those (hypocrites) who claim to believe in what has been sent down to you (i.e., the Quran) and what was sent down before you (i.e., the Torah), yet they seek the judgment of the transgressors (i.e., soothsayers and leaders of misguidance — as in the case when a dispute arose between a hypocrite and a Jew), even though they were commanded (in the Quran and in the original Torah) to reject them? But Satan only intends to lead them far astray.

61. And when it is said to them, “Come to what Allah has sent down and to the Messenger (to judge between you),” you (O Prophet) see the hypocrites turning away from you in aversion.

62. Then how will it be their situation when a disaster strikes them because of what their hands have done, and they come to you (O Prophet), swearing by Allah (falsely), “We intended nothing but good and reconciliation”?

63. They are the ones whom Allah knows what is in their hearts (of hypocrisy). So leave them without punishment or rebuke, advise them, and speak to them with words that will deeply affect them.

64. We did not send any Messenger except to be obeyed by the permission of Allah. And if, when they had wronged themselves (by sinning), they had come to you (O Muḥāmmad) and asked Allah for forgiveness, and the Messenger had asked forgiveness for them, they would have surely found Allah Tawwāb (Accepter of repentance) and Raḥīm (Most Merciful).

65. But no (it is not as they claim that they believe)! By your Lord (O Muḥāmmad), they will not truly believe until they come to you for judgment in all disputes between them, and then find no discomfort or doubt in their hearts regarding what you have ruled, and submit fully (to your decision).

66. If We had commanded them, “Kill yourselves,” or “Leave your homes,” very few of them would have done it. [So let them glorify Allah that He did not command them with more than they could bear]. But if they had done what they were instructed to do (of good deeds), it would have been better for them and more firm (for their faith).

67. And then We would have certainly granted them from Us a great reward.

68. And We would have surely guided them to the Straight Path.

69. Whoever obeys Allah and the Messenger will be with those upon whom Allah has bestowed His favor — among the Prophets, the truthful followers of the Prophets (who fully believed them and whose actions confirmed their words), the martyrs (who were killed in the way of Allah), and the righteous. How excellent are they as companions (in Paradise)!

70. That bounty is from Allah, and sufficient is Allah as All-Knowing.

71. O you who believe! Take your precautions (from your enemies) and go forth (to fight) in groups, one after another, or go forth all together.

72. Among you is he (the hypocrite) who delays (going out to battle, out of cowardice). If a calamity befalls you, he says, “Allah has certainly favored me that I was not present with them!”

73. But if a bounty comes to you from Allah (i.e., victory or spoils), he says — as though no outward bond of friendship (or loyalty or allegiance) had ever existed between you and him (thereby revealing that he is only with you when it has to do with material gain) — “Oh, I wish I had been with them, so I would have attained a great gain!”

74. Let those who exchange the life of this world for the Hereafter fight in the way of Allah. And whoever fights in the way of Allah — whether he is killed or achieves victory — We shall grant him a great reward.

75. And why should you not fight in the way of Allah — and for (the sake of supporting) the weak (the oppressed) men, women, and children? Those (oppressed) who say: “Our Lord! Rescue us from this town whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper!”

76. Those who believe fight in the way of Allah, while those who disbelieve fight in the way of Satan. So fight against the allies of Satan. Indeed, the plot of Satan is always weak.

77. Have you not seen (O Muḥāmmad) those [i.e., the Jews who asked one of their prophets to fight the enemy (Al-Baqarah 2:246) — or some Muslims in Makkah who asked Prophet Muḥāmmad, before the migration, to fight the disbelievers], to whom it was said: “Hold back your hands (i.e., do not fight), establish prayer, and give Zakāh (the obligatory annual alms)”? But when fighting was prescribed for them (i.e., for the Jews — or for the Muslims after they migrated to Madinah), a group among them feared the people as they fear Allah — or even more! They said: “Our Lord! Why have You decreed fighting upon us? If only You would delay us for a short while (i.e., until we die naturally and not in battle)!” Say (O Muḥāmmad): “The enjoyment of this worldly life is brief, but the Hereafter is far better for those who guard themselves from Allah's punishment (by upholding His commands). And you will not be wronged — not even to the extent of the thread on a date stone.”

78. Wherever you may be, death will reach you — even if you are in fortified towers (far from the battlefield). If something good happens to them (i.e., the Jews or the hypocrites in Madinah), they say: “This is from Allah.” But if a misfortune befalls them, they say (to you, O Muḥāmmad): “This is because of you.” Say: “All are from Allah (according to His decree).” So what is the matter with these people that they can hardly understand any statement?

79. Whatever good befalls you (O man) is from Allah, but whatever bad befalls you is because of yourself (i.e., your own sins). Indeed, We have sent you (O Muḥāmmad) as a Messenger to mankind. And Allah is sufficient as a Witness.

80. Whoever obeys the Messenger (i.e., Muḥāmmad) has indeed obeyed Allah. But whoever turns away — (do not grieve over him, O Muḥāmmad) — indeed, We have not sent you as a keeper over them (to monitor or record their deeds; rather, We are the Ones who record them and will hold them accountable).

81. They say (i.e., the hypocrites, to you, O Muḥāmmad, only with their tongues): “We obey (your command).” But when they leave you, a group among them plots at night something other than what you said. But Allah records what they plot. So turn away from them, and put your trust in Allah. And Allah is sufficient as a Disposer of affairs.

82. Do they not then reflect upon the Quran? Had it been from anyone other than Allah, they would surely have found in it many contradictions.

83. When there comes to them (i.e., the hypocrites) any news of safety (and victory of the Muslim troops) or fear (i.e., their defeat), they spread it immediately. But if they had (waited and) referred it to the Messenger and to those in charge among them (i.e., the Prophet’s companions who have knowledge), then those who seek to verify it would have known it from them (i.e., from those with knowledge). Had it not been for the grace and mercy of Allah upon you (O Muslims), you would surely have followed Satan (and his whispers) — except for a few.

84. So fight (O Prophet) in the way of Allah; you are not responsible except for yourself. And urge the believers (to fight as well), so that Allah may restrain the might of the disbelievers (through your fighting against them). Indeed, Allah is Stronger in Might and more severe in punishment.

85. Whoever intercedes for a good cause will have a share in its reward, and whoever intercedes for an evil cause will have a share in its burden and sin. Indeed, Allah is All-Capable and the Ever-Watchful over all things.

86. When you are greeted with a greeting, respond with one that is better, or at least return it with the same. Indeed, Allah is the Reckoner of all things.

87. Allah — there is no deity worthy of worship except Him. He will surely gather you all together on the Day of Resurrection, about which there is no doubt. And who is more truthful in speech than Allah?

88. What is the matter with you (O believers) that you have split into two groups concerning the hypocrites [i.e., those who remained in Makkah and did not migrate to Madinah, claiming to be Muslims while supporting the idolaters against you — so one group among you says to fight them for their disbelief, while the other says not to, since they claim to be Muslims], even though Allah has turned them back (into disbelief) because of what they have committed? Do you wish to guide those whom Allah has let go astray? And whoever Allah lets go astray — you (O Prophet) will never find for him any path (to guidance).

89. They wish that you would disbelieve as they have disbelieved, so that you would all be alike. So do not take them as allies until they emigrate in the way of Allah (i.e., by leaving Makkah and the polytheists as proof of their faith). But if they turn away (i.e., refuse to emigrate, thereby revealing their disbelief), then seize them and kill them wherever you find them. And do not take any of them as allies or supporters. [See the two next verses and verse 97 for further details].

90. Except for those who join a people with whom you have a treaty (of peace), or those who come to you feeling discomfort in their chests about fighting you or fighting their own people. Had Allah willed, He could have given them power, and they would have fought you. So if they keep away from you, do not fight you, and offer you peace, then Allah does not give you any cause (or permission to fight) against them.

91. You will find others (i.e., another group of hypocrites) who wish to be safe from you (so they show you faith) and safe from their people (so they worship idols with them). Whenever they return to the place of idolatry (and are called to it by their people), they fall back into it. So if they do not keep away from fighting you, do not offer you peace, and do not restrain their hands, then seize them and kill them wherever you find them. Those are the ones against whom We have given you a clear authority.

92. It is not for a believer to kill another believer — except if it happens by mistake. And whoever kills a believer by mistake must free a believing slave and pay blood money (diya) to the family of the deceased, unless they remit it as charity. If the victim was a believer but belonged to a (disbelieving) people who are at enmity (and war) with you, then a believing slave must be freed. But if the victim (whether he was a Muslim or not) belonged to a (non-Muslim) people with whom you have a treaty, then blood money must be paid to his family, and a believing slave must be freed. And whoever cannot find one (i.e., a slave to free or the means to do so) must fast for two consecutive months, seeking repentance from Allah. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

93. And whoever kills a believer intentionally — his punishment is Hell, wherein he will abide forever. And Allah will be angry with him, curse him, and has prepared for him a great punishment.

94. O you who believe! When you go forth in the way of Allah (i.e., in Jihād), make sure whom you are fighting (so that you do not kill a believer who hides his faith from his disbelieving people who are fighting you), and do not say to the one who shows you signs of being a Muslim (greeting you and does not fight you), “You are not a believer (and only say that to protect yourself),” seeking thereby the gains of worldly life (i.e., spoils of war). But with Allah are abundant gains. You were once like him (i.e., hiding your faith), then Allah conferred His favor upon you. So make sure (before you act). Indeed, Allah is All-Aware of what you do.

95. Not equal are those believers who remain behind — except those who have a valid excuse (illness, etc.) — and those who strive in the way of Allah with their wealth and their lives. Allah has raised in rank those who strive with their wealth and their lives above those who remain behind. Yet to each, Allah has promised the best reward (i.e., Paradise). Indeed, Allah has favored those who strive over those who remain behind with a great reward.

96. (Which is) high ranks from Him (in Paradise, the one above the other), forgiveness and mercy. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

97. As for those (Muslims) whose souls are taken by the Angels while they were wronging themselves [by remaining in Makkah among the disbelievers despite the command of Allah to migrate to Madinah — and when the disbelievers set out for the Battle of Badr, they took them with them], (the Angels) said, “What was your situation (regarding your religion)?” They replied, “We were weak and oppressed in the land (in Makkah)!” (The Angels) said, “Was not the earth of Allah spacious enough for you to migrate (to Madinah)?” For such, their abode will be Hell — and what a terrible destination it is!

98. Except for the weak among men, women, and children — those who had no power (to act) and were not guided to a way (of escape).

99. Those are the ones whom Allah may pardon. Indeed, Allah is ‘Afūw (All-Pardoning) and Ghafūr (All-and-Ever-Forgiving).

100. Whoever emigrates in the way of Allah (from the land of the disbelievers to the land of the believers) will find on earth many places of refuge, and abundance (in livelihood and in practicing his religion). And whoever leaves his home, emigrating for the sake of Allah and His Messenger, then is overtaken by death (before reaching his destination), his reward is with Allah. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

101. When you travel through the land, there is no sin upon you to shorten the prayer (from four to two Rākʿahs), if you fear that the disbelievers may harm you. Indeed, the disbelievers are a clear enemy to you.

102. When you (O Prophet) are among them (the believers at war) and lead them in prayer, let one group from them stand with you in prayer, carrying their weapons (while the other group guards you). Then, when they complete the prayer (praying one Rākʿah with you and the second alone while you are standing and waiting), let them fall back behind you (to guard you), and let the other group, who has not yet prayed, come forward and pray with you, remaining cautious and carrying their weapons (praying one Rākʿah with you and the second alone while you are sitting and waiting to conclude the prayer with Tasleem with them). The disbelievers wish that you would be heedless of your weapons and your belongings, so they could launch a surprise attack against you. But there is no sin upon you if you lay down your weapons when troubled by rain or if you are ill. Still, remain cautious! Indeed, Allah has prepared for the disbelievers a humiliating punishment.

103. When you have completed the prayer, praise and glorify Allah (in all your situations) — whether you are standing, sitting, or lying on your sides. But when you are secure, perform the prayers (in full). Indeed, the prayer is an obligation upon the believers at prescribed times.

104. Do not weaken in pursuing the enemy. If you suffer (from wounds and losses), they too suffer (from wounds and losses) just as you suffer (so let not their patience be greater than yours). You hope from Allah (for reward and support) what they do not hope for. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

105. Indeed, We have sent down to you (O Prophet) the Book (the Quran) in truth, so that you may judge between the people by what Allah has shown and taught you. So do not be an advocate for the traitors (from the people of Tūʿmah ibn Ubāyriq). [Tuʿmah stole a shield and hid it in the house of a Jew. When the theft became known, he swore he had taken nothing and falsely accused the Jew. His people then urged the Prophet to defend Tuʿmah].

106. And seek forgiveness from Allah. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

107. Do not argue on behalf of those who betray themselves (by burdening themselves with the traitorous quality through their betrayal of others’ wealth). Indeed, Allah does not love anyone who is treacherous and sinful.

108. They conceal their misdeeds (and feel shame) from the people, but they do not conceal them (nor feel shame) from Allah — though He was with them (by His knowledge) when they plotted secretly at night such words which He does not approve (that they would swear that Tuʿmah did not steal and would accuse the Jew). Indeed, Allah encompasses all that they do.

109. There you are (O people of Tūʿmah) — you are the ones who argued on their behalf (i.e., on behalf of Tūʿmah or those like him) in this worldly life. But who then will argue on their behalf before Allah on the Day of Resurrection? Or who will be a disposer of their affairs (before Allah)?

110. Whoever does evil or wrongs himself (through sin), then seeks forgiveness from Allah, will find Allah to be Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

111. Whoever commits a sin, he only does so against himself. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

112. And whoever commits a sin — whether by mistake or deliberately — then casts the blame upon an innocent person, has indeed burdened himself with a slander and a clear sin.

113. If it had not been for the grace and mercy of Allah upon you (O Prophet), a group of them (from the people of Tūʿmah) had certainly resolved to mislead you (with false information about the theft). But they only mislead themselves, and they cannot harm you in the least. Indeed, Allah has sent down to you the Book and Wisdom (i.e., the Sunnah), and taught you what you did not know. Indeed, the grace of Allah upon you is immense.

114. There is no good in most of people's secret private conversations — except for one who encourages charity, kindness, or reconciliation between people. And whoever does that seeking the pleasure of Allah, We will grant him a great reward.

115. Whoever opposes the Messenger (Muḥāmmad) after guidance has become clear to him, and follows a path other than that of the believers — We will leave him on the path he has chosen and will cast him into Hell to be burned in it. What an evil destination it is!

116. Indeed, Allah does not forgive associating partners with Him in worship, but He forgives whatever is less than that for whom He wills. And whoever associates partners with Allah in worship has truly gone far astray.

117. Indeed, what they (the polytheists) invoke in worship besides Him are nothing but (lifeless idols with) female names (such as al-Lāt and al-‘Ūzza). In reality, they invoke none but a rebellious Satan (the one who commanded them to worship the idols).

118. Allah has cursed him. And he (Satan) said (swearing) “I will take an appointed portion of Your servants.

119. I will mislead them, I will stir in them (deceptive) desires, I will command them to slit the ears of cattle, and I will command them to alter the creation of Allah (i.e., His religion and the natural form of His creation).” Whoever takes Satan as a guardian instead of Allah has indeed suffered a clear loss.

120. He (Satan) gives them (his followers, false) promises and stirs in them (deceptive) desires. But Satan promises them nothing except delusion.

121. It is they whose dwelling will be Hell, from which they will find no escape.

122. But as for those who believe and do righteous deeds, We will admit them into Gardens (in Paradise) beneath which rivers flow (i.e., under their palaces and trees), wherein they will abide forever. The promise of Allah is always true. And who is more truthful in speech than Allah?

123. (Salvation and success) is not based on your wishes (O Muslims), nor the wishes of the People of the Book (i.e., the Jews and the Christians). Whoever does evil will be punished for it, and he will find no guardian (to benefit him), nor any helper (to protect him), besides Allah.

124. As for whoever does righteous deeds — whether male or female — while being a believer, such will enter Paradise, and they will not be wronged (in their reward) even as much as the speck on a date stone.

125. And who has a better religion than one who submits himself to Allah, while doing what Allah has ordained of good deeds, and follows the religion of Abraham — rejecting all false doctrines and being upright in obedience to Allah? Indeed, Allah made Abraham chosen.

126. To Allah belongs whatever is in the heavens and the earth. Indeed, Allah encompasses all things (with His Knowledge and Power).

127. They ask you (O Prophet) concerning women (regarding their rights and duties). Say: “Allah will clarify for you concerning them. And also (clarifies) what is recited to you in the Book regarding orphaned women (who are under your guardianship and) to whom you do not give what has been ordained (by Allah) for them (in dowry, inheritance, and other rights), yet you wish to marry them (by giving them less than the customary dowry, or you do not wish to marry them but prevent them from marrying others, out of greed for their wealth). And also (clarifies) concerning the (orphan) children (that you must ordain for them their due rights in inheritance, in opposite of what you did before Islam), and that you must deal justly with orphans. Whatever good you do — surely, Allah is All-Knowing of it.”

128. If a woman fears aloofness or indifference from her husband (whether due to lack of beauty, old age, or bad behavior, and he intends to divorce her and marry another), then there is no sin upon either of them if they reconcile (by her yielding some of her rights in order to remain with him, such as agreeing that he may not divide his time equally between her and the other wife). And reconciliation is better (than divorce). Indeed, souls are prone to stinginess (regarding their rights). But if you (men) do good (to your wives, are patient with them, treat them kindly, and give them their due rights) and guard yourselves from Allah’s punishment (by upholding His commands regarding your wives), indeed, Allah is All-Aware of what you do.

129. You will never be able to be perfectly just between your wives, even if you strive to do so (with all your effort). So do not incline completely toward one (by giving her more time and care), leaving the other suspended (neither divorced nor fully married). But if you reform your deeds (and act justly between your wives) and guard yourselves from Allah’s punishment (by upholding His commands regarding your wives), indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

130. But if they separate (through divorce), Allah will provide for each of them from His bounty. Indeed, Allah is Wāsiʿ (All-Encompassing in His grace and mercy) and Ḥakīm (All-Wise).

131. To Allah belongs whatever is in the heavens and on the earth. We have commanded those (i.e., the Jews and Christians) who were given the Scripture before you (O Muslims), and (We command) you as well: “Guard yourselves from Allah's punishment (by upholding His commands).” But if you reject His commands, then indeed, to Allah belongs whatever is in the heavens and on the earth. Indeed, Allah is Ghaniyy (Free of all needs, Self-Sufficient) and Ḥamīd (Worthy of all praise).

132. To Allah belongs whatever is in the heavens and on the earth. And Allah is Sufficient as the Disposer of all affairs (of all His creation).

133. If He wills, He can eliminate you, O people, and bring others (in your place who will obey Him). Indeed, Allah is Most Capable of that.

134. Whoever seeks the reward of this worldly life, (let him know that) indeed with Allah is the reward of both this worldly life and the Hereafter. Indeed, Allah is Samīʿ (All-Hearing) and Baṣīr (All-Seeing).

135. O you who believe! Uphold justice, bearing witness for the sake of Allah, even if it is against yourselves, your parents, or your relatives. Whether he (the person concerning your testimony) is rich or poor (do not let that affect your testimony), Allah is more aware (than you) of their conditions and their best interest [i.e., of both the rich and the poor. If the testimony — whether against them or in their favor — were not in their best interest, He would not have legislated it]. So do not follow your desires (in testimony), lest you deviate from justice. And if you distort (your testimony) or refuse to give it, indeed, Allah is All-Aware of what you do.

136. O you who believe! Believe in Allah, in His Messenger, in the Book which He has sent down to His Messenger, and in the Books He sent down before. Whoever denies belief in Allah, His angels, His Books, His Messengers, and the Last Day has truly gone far astray.

137. Indeed, those who believed, then disbelieved, then believed again, then disbelieved once more, and then increased in disbelief — Allah will never forgive them, nor will He guide them to the straight path.

138. Inform (O Muḥāmmad) the hypocrites (those who outwardly claim faith while concealing disbelief within) that for them is a painful punishment.

139. It is they who take the disbelievers as allies and supporters instead of the believers. Do they seek honor and power through them? But indeed, all honor and power belongs to Allah.

140. And (inform the hypocrites that) indeed, He has already sent down to you in the Book (the Quran) that whenever you hear the verses of Allah being both rejected and ridiculed, do not sit with those who do so until they change the topic of discussion — otherwise, you would be like them. Indeed, Allah will gather all the hypocrites and disbelievers together in Hell.

141. It is they (those hypocrites) who wait and watch you (to see what will happen to you). If Allah grants you a victory, they say (to you, hoping for a share of the spoils), “Were we not with you (supporting you)?” But if the disbelievers gain a share of victory (and spoils), they say (to them), “Did we not support you and protect you from the believers (by discouraging them from fighting you)?” Allah will judge between you all on the Day of Resurrection. And Allah (on that Day) will not make for the disbelievers any way or argument against the believers.

142. The hypocrites think they deceive Allah (by showing faith outwardly while concealing disbelief), but in return He turn their deception back to them (by giving them the rulings of Muslims in worldly life, and on the Day of Judgment, giving them light along with the believers, then suddenly eliminate it and punishing them). Whenever they stand for prayer, they stand lazily — only to be seen by people — and they do not glorify or praise Allah except a little.

143. Wavering in between — neither with these (the believers) nor with those (the disbelievers). And whomever Allah causes to go astray, you will never find for him a way (to guidance).

144. O you who believe! Do not take the disbelievers as allies and supporters instead of the believers. Do you want to present before Allah a clear proof against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire, and you will not find for them any helper.

146. But as for those who repent (in worldly life), reform (their actions), hold firmly to the covenant of Allah (which He entrusted to His servants in His Book — to obey Him and they place their trust in Him), and they devote their religion (i.e., their obedience and deeds) sincerely to Allah — those will be with the believers, and Allah will give the believers a great reward.

147. What would Allah do with your punishment (i.e., why would He punish you) if you are grateful and believe? Indeed, Allah is Shakūr (Appreciative) and ʿAlīm (All-Knowing).

148. Allah does not like that harsh or negative speech be uttered openly (from one person to another). But as for one who has been wronged, there is no blame upon him (for complaining publicly against his oppressor, stating what wrong was done to him, or invoking Allah against him — though showing patience is better). Indeed, Allah is Samīʿ (All-Hearing) and ʿAlīm (All-Knowing).

149. If you do something good openly or in secret, or pardon an evil — then (know that) indeed, Allah is ʿAfūw (All-Pardoning) and Qadīr (All-Capable).

150. Indeed, those who disbelieve in Allah and His Messengers and seek to distinguish between Allah and His Messengers (by claiming to believe in Allah while rejecting some of His Messengers), saying, “We believe in some and disbelieve in others,” intending to adopt a middle path —

151. It is they who are truly the disbelievers. And We have prepared for the disbelievers a humiliating punishment.

152. But as for those who believe in Allah and His Messengers and make no distinction between any of them — He will give them their rewards. Indeed, Allah is Ghafūr (All-and-Ever-Forgiving) and Raḥīm (Most Merciful).

153. The People of the Book (the Jews) ask you (O Muḥāmmad — out of defiance) to bring down to them a (written) Book from heaven (as a miracle, like the stone tablets that Moses brought from Allah). (Do not be asonished), indeed, they had asked Moses for something even greater than that. They said, “Show us Allah plainly!” So the disaster struck them for their wrongdoing. Then (out of Our mercy and generosity We brought them back to life. Yet instead of being grateful), they took the calf for worship, even after clear signs had come to them. But (after their repentance) We pardoned them for that, and We gave Moses a clear and great proof (i.e., decisive evidence of his mission and an argument against his people).

154. And We raised the mountain above them (as a warning) because they refused to uphold their covenant (to abide by the Torah). And We said to them, “Enter the gate (of the city) bowing down humbly (in submission to Allah),” (but they did not comply). And We said to them, “Do not violate the Sabbath (by fishing on that day),” (but they violated it). And We took from them a firm covenant (but they broke it).

155. And (We cursed them) for breaking their covenant, rejecting the verses and signs of Allah, killing the prophets unjustly, and for saying, “Our hearts are wrapped” (i.e., we cannot comprehend what the prophets say). Rather, Allah has sealed their hearts due to their disbelief — so they believe only a little.

156. And (We cursed them) for their disbelief and for uttering a tremendous slander against Mary (accusing her of unlawful sexual relations).

157. And (We cursed them) for saying (boastfully), “We killed the Messiah, Jesus, son of Mary, the Messenger of Allah.” But in fact, they neither killed him nor crucified him — but it was made to appear so to them [as the likeness of Jesus was placed upon another, and thus they thought it was him]. Indeed, those (Jews and Christians) who differ concerning it are certainly in doubt about it. They have no knowledge of it whatsoever — only following assumptions. Certainly, they did not kill him.

158. But Allah raised him (Jesus) towards Him (i.e., to the heavens, alive with his body and soul). Indeed, Allah is ʿAzīz (Almighty, Invincible) and Ḥakīm (All-Wise).

159. There is none from the People of the Book (i.e., the Jews and Christians) but will certainly believe in him (Jesus — as the Messenger of Allah) before his death — [this may refer to: the death of Jesus, after his his second coming at the end of time; or to the death of the individual Jew or Christian, when he sees the angels — though by then, his belief will not benefit him]. And on the Day of Judgment, he (Jesus) will be a witness against them (and their deeds).

160. Because of the wrongdoing of the Jews, We forbade for them certain good foods that had previously been lawful for them — and also for their hindering many people from the path of Allah.

161. And also for their taking interest (on loans), though it had been forbidden to them, and for their devouring people’s wealth unjustly. Indeed, We have prepared for the disbelievers among them a painful punishment.

162. But those among them who are firmly grounded in knowledge, as well as the believers, believe in what has been sent down to you (O Muḥāmmad) and what was sent down before you. They are the ones who establish prayer, give Zakāh (the obligatory annual charity), and believe in Allah and the Last Day — to them We will give a great reward.

163. Indeed, We have revealed to you (O Muḥāmmad) just as We revealed to Noah and the prophets after him. We revealed to Abraham, Ishmael, Isaac, Jacob, and Al-Asbāṭ (the prophets from among the descendants of Jacob), and to Jesus, Job, Jonah, Aaron, and Solomon — and We gave David the Zabūr (a Divine Book).

164. And (We sent) messengers of whom We have told you before, and messengers of whom We have not told you. And Allah indeed spoke to Moses directly (without any intermediary and in a manner befitting His Majesty).

165. (We sent) the messengers as bearers of glad tidings and as warners, so that people would have no excuse before Allah after the messengers had been sent. Indeed, Allah is ʿAzīz (Almighty, Invincible) and Ḥakīm (All-Wise).

166. (That group of Jews may refuse to acknowledge that you, O Muḥāmmad, are the Messenger of Allah — despite knowing it), but Allah bears witness to what He has sent down to you. He has sent it down with His knowledge, and the angels also bear witness. And Allah is Sufficient as a Witness.

167. Indeed, those who disbelieve (in you, O Prophet) and hinder others from the path of Allah (i.e., Islam) have certainly gone far astray.

168. Indeed, those who disbelieve and commit injustice (against themselves by stubbornly persisting in their disbelief, and against others) — Allah will never forgive them, nor will He guide them to any path (that could save them).

169. But rather to the path of Hell, wherein they will abide forever. And that is ever so easy for Allah.

170. O mankind! Indeed, the Messenger has come to you with the truth from your Lord, so believe — that is best for you. But if you disbelieve, then (know that) certainly to Allah belongs whatever is in the heavens and the earth. Indeed, Allah is ʿAlīm (All-Knowing) and Ḥakīm (All-Wise).

171. O People of the Book (Christians)! Do not exaggerate in your religion, and do not say anything about Allah except the truth. Indeed, the Messiah, Jesus, son of Mary, is no more than a Messenger of Allah, and a word of glad tidings from Him which He conveyed to Mary (through the angels — that she would conceive a child, created by Allah’s command: “Be!” — and he was), and a spirit (or a breath) which He created (and commanded Gabriel to blow into Mary's womb by a permission from Him). So believe in Allah and His messengers, and do not say “Trinity” — desist, it is better for you. Indeed, Allah is One God. Exalted is He above having a son. To Him belongs whatever is in the heavens and the earth. Indeed, Allah is Sufficient as Disposer of all affairs.

172. Never would the Messiah disdain to be a servant of Allah, nor would the angels who are near (to Him). And whoever disdain to worship Him and is arrogant — He will gather them all together before Himself.

173. As for those who believe and do righteous deeds, He will give them their full rewards and will increase them out of His grace. But as for those who disdain (to worship Him) and are arrogant — He will punish them with a painful punishment, and they will not find for themselves any protector or helper besides Allah.

174. O mankind! Indeed, there has come to you a clear proof (i.e., Prophet Muḥāmmad) from your Lord, and We have sent down to you a clear light (i.e., the Quran).

175. As for those who believe in Allah and hold firmly to it (the Quran) — He will admit them into His mercy and grace, and will guide them to the straight path that leads to Him.

176. They ask you (O Prophet). Say: “Allah clarifies for you regarding the matter of inheritance for one who dies and has neither parents nor children. If a man dies and has no child but has a sister (or a paternal half-sister), then she will receive half of what he left behind. Likewise, if she dies and has no child, then he (her brother or paternal half-brother) will inherit from her. But if there are two sisters (or paternal half-sisters), they will receive two-thirds of what he left. And if there are both male and female siblings, then the share of a male is equal to that of two females.” Allah makes things clear to you so that you do not go astray. Indeed, Allah is All-Knowing of all things.