



الْبَقْرَةَ AlBaqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Alif. Lam. Mim.

2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

3. Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them.

4. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

5. These depend on guidance from their Lord. These are the successful.

6. As for the disbelievers, whether thou warn them or thou warn them not, it is all one for them; they believe not.

7. Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

8. And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

9. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

10. In their hearts is a disease, and Allah increases their

disease. A painful doom is theirs because they lie.

11. And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

12. Are not they indeed the mischief-makers? But they perceive not.

13. And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? Are not they indeed the foolish? But they know not.

14. And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! We are with you; verily we did but mock.

15. Allah (Himself) does mock them, leaving them to wander blindly on in their contumacy.

16. These are they who purchase error at the price of guidance, so their commerce does not prosper, neither are they guided.

17. Their likeness is as the likeness of one who kindles fire, and when it sheds its light around him, Allah takes away their light and leaves them in darkness, where they cannot see.

18. Deaf, dumb and blind; and they return not.

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasses the disbelievers (in His guidance, His omniscience, and His omnipotence).

20. The lightning almost snatches away their sight from them. As often as it flashes forth for them they walk

therein, and when it darkens against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.

21. O mankind! Worship your Lord, Who has created you and those before you, so that you may ward off (evil).

22. Who has appointed the earth a resting-place for you, and the sky a canopy; and causes water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when you know (better).

23. And if you are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if you are truthful.

24. And if you do it not - and you can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.

25. And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there forever they abide.

26. Lo! Allah disdains not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What does Allah wish (to teach) by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only

miscreants.

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth. Those are they who are the losers.

28. How disbelieve you in Allah when you were dead and He gave life to you! Then He will give you death, then life again, and then unto Him you will return.

29. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.

30. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which you know not.

31. And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if you are truthful.

32. They said: Be glorified! We have no knowledge save that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you hide.

34. And when We said unto the angels: Prostrate yourselves

before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

35. And We said: O Adam! Dwell thou and thy wife in the Garden, and eat you freely (of the fruits) thereof where you will; but come not nigh this tree lest you become wrong doers.

36. But Satan caused them to deflect there from and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

37. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

38. We said: Go down, all of you, from hence; but verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.

39. But they who disbelieve, and deny Our revelations, such are rightful peoples of the Fire. They will abide therein.

40. O Children of Israel! Remember My favor wherewith I favored you, and fulfill your (part of the) covenant, I shall fulfill My (part of the) covenant, and fear Me.

41. And believe in that which I reveal, confirming that which you possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

42. Confound not truth with falsehood, nor knowingly

conceal the truth.

43. Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

44. Enjoin you righteousness upon mankind while you yourselves forget (to practice it)? And you are readers of the Scripture! Have you then no sense.

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded.

46. Who know that they will have to meet their Lord, and that unto Him they are returning.

47. O Children of Israel! Remember My favor wherewith I favored you and how I preferred you to (all) creatures.

48. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

49. And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

50. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

51. And when We did appoint for Moses forty nights (of solitude), and then you chose the calf, when he had gone from you, and were wrong doers.

52. Then, even after that, We pardoned you in order that you might give thanks.

53. And when We gave unto Moses the Scripture and the

criterion (of right and wrong), that you might be led aright.

54. And when Moses said unto his people: O my people! You have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

55. And when you said: O Moses! We will not believe in thee till we see Allah plainly; and even while you gazed the lightning seized you.

56. Then We revived you after your extinction, that you might give thanks.

57. And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.

58. And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.

59. But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil doers wrath from heaven for their evil-doing.

60. And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out there from twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah has provided, and do not act corruptly, making mischief in the

earth.

61. And when you said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth grows - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would you exchange that which is higher for that which is lower? Go down to settled country, thus you shall get that which you demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

62. Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believes in Allah and the Last Day and does right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

63. And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that you may ward off (evil).

64. Then, even after that, you turned away, and if it had not been for the grace of Allah and His mercy you had been among the losers.

65. And you know of those of you who broke the Sabbath, how We said unto them: Be you apes, despised and hated.

66. And We made it an example to their own and to succeeding generations, and an admonition to the God-fearing.

67. And when Moses said unto his people: Lo! Allah commands you that you sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish.

68. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He says, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which you are commanded.

69. They said: Pray for us unto thy Lord that He make clear to us of what color she is. (Moses) answered: Lo! He says: Verily she is a yellow cow. Bright is her color, gladdening beholders.

70. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! If Allah wills, we may be led aright.

71. (Moses) answered: Lo! He says: Verily she is a cow unyoked; she ploughs not the soil nor waters the tilth; whole and without mark. They said: Now thou brought the truth. So they sacrificed her, though almost they did not.

72. And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding.

73. And We said: Smite him with some of it. Thus Allah brings the dead to life and shows you His portents so that

you may understand.

74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water flows from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what you do.

75. Have you any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly.

76. And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate you to them of that which Allah has disclosed to you that they may contend with you before your Lord concerning it? Have you then no sense.

77. Are they then unaware that Allah knows that which they keep hidden and that which they proclaim.

78. Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

80. And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have you received a covenant from Allah - truly Allah will not break

His covenant - or tell you concerning Allah that which you know not.

81. Nay, but whosoever has done evil and his sin surrounds him; such are rightful owners of the Fire; they will abide therein.

82. And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

83. And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, you slid back, save a few of you, being averse.

84. And when We made with you a covenant (saying): Shed not the blood of your people, nor turn (a party of) your people out of your dwellings. Then you ratified (Our covenant) and you were witnesses (thereto).

85. Yet you it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? And if they came to you as captives you would ransom them, whereas their expulsion was itself unlawful for you - Believe you in part of the Scripture and disbelieve you in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what you do.

86. Such are those who buy the life of the world at the price

of the Hereafter. Their punishment will not be lightened, neither will they have support.

87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there comes unto you a messenger (from Allah) with that which you yourselves desire not, you grow arrogant and some you disbelieve and some you slay.

88. And they say: Our hearts are hardened. Nay, but Allah has cursed them for their unbelief. Little is that which they believe.

89. And when there comes unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there comes unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah has revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.

91. And when it is said unto them: Believe in that which Allah has revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which comes after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew you the prophets of Allah aforetime, if you are (indeed)

believers.

92. And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, you chose the calf (for worship) and you were wrong doers.

93. And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoins on you, if you are believers.

94. Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as you pretend), then long for death (for you must long for death) if you are truthful.

95. But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil doers.

96. And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do.

97. Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.

98. Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

99. Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

100. Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.

101. And when there comes unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not.

102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter.

And surely evil is the price for which they sell their souls, if they but knew.

103. And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

104. O you who believe, say not (unto the Prophet): "Listen

to us" but say "Look upon us," and be you listeners. For disbelievers is a painful doom.

105. Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooses for His mercy whom He will, and Allah is of Infinite Bounty.

106. Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Know thou not that Allah is Able to do all things.

107. Know thou not that it is Allah unto Whom belongs the Sovereignty of the heavens and the earth; and you have not, beside Allah, any guardian or helper.

108. Or would you question your messenger as Moses was questioned aforetime? He who chooses disbelief instead of faith, verily he has gone astray from a plain road.

109. Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah gives command. Lo! Allah is Able to do all things.

110. Establish worship, and pay the poor-due; and whatever of good you send before (you) for your souls, you will find it with Allah. Lo! Allah is Seer of what you do.

111. And they say: None enters paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what you state) if you are truthful.

112. Nay, but whosoever surrenders his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

113. And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

114. And who does greater wrong than he who forbids the approach to the sanctuaries of Allah lest His name should be mentioned therein, and strives for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

115. Unto Allah belong the East and the West, and whithersoever you turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

116. And they say: Allah has taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

117. The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! And it is.

118. And those who have no knowledge say: Why does not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spoke those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

119. Lo! We have sent thee (O Muhammad) with the truth,

a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.

120. And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! The guidance of Allah (Himself) is Guidance. And if thou should follow their desires after the knowledge which has come unto thee, then thou would have from Allah no protecting guardian nor helper.

121. Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieves in it, those are they who are the losers.

122. O Children of Israel! Remember My favor wherewith I favored you and how I preferred you to (all) creatures.

123. And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.

124. And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includes not wrong doers.

125. And when We made the House (at Makkah) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate

themselves (in worship).

126. And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end.

127. And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

128. Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

129. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

130. And who forsakes the religion of Abraham save him who befools himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.

131. When his Lord said unto him: Surrender! He said: I have surrendered to the Lord of the Worlds.

132. The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah has chosen for you the (true) religion; therefore die not save as men who have

surrendered (unto Him).

133. Or were you present when death came to Jacob, when he said unto his sons: What will you worship after me? They said: We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, One God, and unto Him we have surrendered.

134. Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do.

135. And they say: Be Jews or Christians, then you will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.

136. Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

137. And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism and Allah will suffice thee (for defense) against them. He is the Hearer, the Knower.

138. (We take our) color from Allah, and who is better than Allah at coloring. We are His worshippers.

139. Say (unto the People of the Scripture): Dispute you with us concerning Allah when He is our Lord and your

Lord? Ours are our works and yours your works. We look to Him alone.

140. Or say you that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do you know best, or does Allah? And who is more unjust than he who hides a testimony which he has received from Allah? Allah is not unaware of what you do.

141. Those are a people who have passed away; theirs is that which they earned and yours that which you earn. And you will not be asked of what they used to do.

142. The foolish of the people will say: What has turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guides whom He will unto a straight path.

143. Thus We have appointed you a middle nation, that you may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which you formerly observed only that We might know him who follows the messenger, from him who turns on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

144. We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and you (O Muslims), wheresoever you may be, turn your faces (when you pray) toward it. Lo! Those who have

received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

145. And even if thou brought unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor can thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou should follow their desires after the knowledge which has come unto thee, then surely thou would be of the evil doers.

146. Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. But lo! a party of them knowingly conceal the truth.

147. It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

148. And each one has a goal toward which he turns; so vie with one another in good works. Wheresoever you may be, Allah will bring you all together. Lo! Allah is Able to do all things.

149. And whencesoever thou come forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what you do.

150. Whencesoever thou come forth, turn thy face toward the Inviolable Place of Worship; and wheresoever you may be (O Muslims) turn your faces toward it (when you pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! And

so that I may complete My grace upon you, and that you may be guided.

151. Even as We have sent unto you a messenger from among you, who recites unto you Our revelations and causes you to grow, and teaches you the Scripture and wisdom, and teaches you that which you knew not.

152. Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

153. O you who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

154. And call not those who are slain in the way of Allah "dead." Nay, they are living, only you perceive not.

155. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast.

156. Who say, when a misfortune strikes them: Lo! We are Allah's and lo! unto Him we are returning.

157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

158. Lo! (The mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visits it, to go around them (as the pagan custom is). And he who does good of his own accord, (for him) lo! Allah is Responsive, Aware.

159. Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those

who have the power to curse.

160. Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

161. Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.

162. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

163. Your God is One God; there is no God save Him, the Beneficent, the Merciful.

164. Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.

165. Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongs wholly to Allah, and that Allah is severe in punishment.

166. (On the day) when those who were followed disown those who followed (them), and they behold the doom, and

all their aims collapse with them.

167. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

168. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

169. He enjoins upon you only the evil and the foul, and that you should tell concerning Allah that which you know not.

170. And when it is said unto them: Follow that which Allah has revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance.

171. The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calls unto that which hears naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

172. O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom you worship.

173. He has forbidden you only carrion, and blood, and swine flesh, and that which has been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

174. Lo! Those who hide aught of the Scripture which Allah has revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

175. Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire.

176. That is because Allah has revealed the Scripture with the truth. Lo! Those who find (a cause of) disagreement in the Scripture are in open schism.

177. It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the prophets; and gives wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.

178. O you who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresses after this will have a painful doom.

179. And there is life for you in retaliation, O men of understanding, that you may ward off (evil).

180. It is prescribed for you, when death approaches one of you, if he leaves wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

181. And whoso changes (the will) after he has heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

182. But he who fears from a testator some unjust or sinful clause, and makes peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.

183. O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that you may ward off (evil).

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso does good of his own accord, it is better for him: and that you fast is better for you if you did but know.

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period, and that you should magnify

Allah for having guided you, and that peradventure you may be thankful.

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he cries unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

187. It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and you are raiment for them. Allah is Aware that you were deceiving yourselves in this respect and He has turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah has ordained for you, and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expounds His revelation to mankind that they may ward off (evil).

188. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that you may knowingly devour a portion of the property of others wrongfully.

189. They ask thee (O Muhammad) of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that you go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wards off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that you may be successful.

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors.

191. And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

192. But if they desist, then lo! Allah is Forgiving, Merciful.

193. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong doers.

194. The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacks you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).

195. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loves the beneficent.

196. Perform the pilgrimage and the visit (to Makkah) for Allah. And if you are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if you are in safety, then whosoever contents himself with the visit for

the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when you have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.

197. The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good you do Allah knows it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

198. It is no sin for you that you seek the bounty of your Lord (by trading). But, when you press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He has guided you, although before you were of those astray.

199. Then hasten onward from the place whence the multitude hastens onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

200. And when you have completed your devotions, then remember Allah as you remember your fathers or with a more lively remembrance. But of mankind is he who says: "Our Lord! Give unto us in the world," and he has no portion in the Hereafter.

201. And of them (also) is he who says: "Our Lord! Give

unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

202. For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.

203. Remember Allah through the appointed days. Then whoso hastens (his departure) by two days, it is no sin for him, and whoso delays, it is no sin for him; that is for him who wards off (evil). Be careful of your duty to Allah, and know that unto Him you will be gathered.

204. And of mankind there is he whose conversation on the life of this world pleases thee (Muhammad), and he calls Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

205. And when he turns away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loves not mischief.

206. And when it is said unto him: Be careful of thy duty to Allah, pride takes him to sin. Hell will settle his account, an evil resting-place.

207. And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah has compassion on (His) bondmen.

208. O you who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

209. And if you slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

210. Wait they for naught else than that Allah should come

unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).

211. Ask of the Children of Israel how many a clear revelation We gave them! He who alters the grace of Allah after it has come unto him (for him), lo! Allah is severe in punishment.

212. Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah gives without stint to whom He will.

213. Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guides whom He will unto a straight path.

214. Or think you that you will enter paradise while yet there has not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When comes Allah's help? Now surely Allah's help is nigh.

215. They ask thee, (O Muhammad), what they shall spend.

Say: that which you spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good you do, lo! Allah is Aware of it.

216. Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, you know not.

217. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becomes a renegade and dies in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

218. Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

219. They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah makes plain to you (His) revelations that haply you may reflect.

220. Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if you mingle your affairs with theirs, then (they are) your brothers. Allah knows him who spoils from him who improves. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

221. Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah invites unto the Garden and unto forgiveness by His grace, and expounds His revelations to mankind that haply they may remember.

222. They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness.

223. Your women are a tilth for you (to cultivate) so go to your tilth as you will, and send (good deeds) before you for your souls, and fear Allah, and know that you will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

224. And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer,

Knower.

225. Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.

226. Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

227. And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

228. Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah has created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

229. Divorce must be pronounced twice and then (a woman) must be retained in honor or released in kindness. And it is not lawful for you that you take from women aught of that which you have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if you fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresses Allah's limits: such are wrong

doers.

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge.

231. When you have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that you transgress (the limits). He who does that has wronged his soul. Make not the revelations of Allah a laughing-stock (by your behavior), but remember Allah's grace upon you and that which He has revealed unto you of the Scripture and of wisdom, whereby He does exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

232. And when you have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knows; you know not.

233. Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to

whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provide that you pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what you do.

234. Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what you do.

235. There is no sin for you in that which you proclaim or hide in your minds concerning your troth with women. Allah knows that you will remember them. But plight not your troth with women except by uttering a recognized form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

236. It is no sin for you if you divorce women while yet you have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.

237. If you divorce them before you have touched them and you have appointed unto them a portion, then (pay the) half

of that which you appointed, unless they (the women) agree to forgo it, or he agrees to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what you do.

238. Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

239. And if you go in fear, then (pray) standing or on horseback. And when you are again in safety, remember Allah, as He has taught you that which (heretofore) you knew not.

240. (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

241. For divorced women a provision in kindness: a duty for those who ward off (evil).

242. Thus Allah expounds unto you His revelations so that you may understand.

243. Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

244. Fight in the way of Allah, and know that Allah is Hearer, Knower.

245. Who is it that will lend unto Allah a goodly loan, so

that He may give it increase manifold? Allah straitens and enlarges. Unto Him you will return.

246. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would you then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil doers.

247. Their Prophet said unto them: Lo! Allah has raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in wisdom and stature. Allah bestows His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

248. And their Prophet said unto them: Lo! The token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) you are believers.

249. And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinks thereof he is not of me, and whosoever tastes it not he is of me, save him who takes (thereof) in the

hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company has overcome a mighty host by Allah's leave! Allah is with the steadfast.

250. And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

251. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He wills. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

252. These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers.

253. Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah

had so willed it, they would not have fought one with another; but Allah does what He will.

254. O you who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower.

257. Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

258. Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who gives life and causes death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise

in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guides not wrongdoing folk.

259. Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thy donkey! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

260. And when Abraham said (unto his Lord): My Lord! Show me how Thou gives life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.

261. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and

there shall no fear come upon them, neither shall they grieve.

263. A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

264. O you who believe! Render not vain your almsgiving by reproach and injury, like him who spends his wealth only to be seen of men and believes not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guides not the disbelieving folk.

265. And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what you do.

266. Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age has stricken him and he has feeble offspring; and a fiery whirlwind strikes it and it is (all) consumed by fire. Thus Allah makes plain His revelations unto you, in order that you may give thought.

267. O you who believe! Spend of the good things which you have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when you would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

268. The devil promises you destitution and enjoins on you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.

269. He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

270. Whatever alms you spend or vow you vow, lo! Allah knows it. Wrong-doers have no helpers.

271. If you publish your almsgiving, it is well, but if you hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what you do.

272. The guiding of them is not thy duty (O Muhammad), but Allah guides whom He will. And whatsoever good thing you spend, it is for yourselves, when you spend not save in search of Allah's Countenance; and whatsoever good thing you spend, it will be repaid to you in full, and you will not be wronged.

273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing you spend, lo! Allah knows it.

274. Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

275. Those who swallow usury cannot rise up save as he arises whom the devil has prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permits trading and forbids usury. He unto whom an admonition from his Lord comes, and (he) refrains (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returns (to usury) - Such are rightful owners of the Fire. They will abide therein.

276. Allah has blighted usury and made almsgiving fruitful. Allah loves not the impious and guilty.

277. Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

278. O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are (in truth) believers.

279. And if you do not, then be warned of war (against you) from Allah and His messenger. And if you repent, then you have your principal (without interest). Wrong not, and you shall not be wronged.

280. And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that you remit the debt as almsgiving would be better for you if you did but know.

281. And guard yourselves against a day in which you will be brought back to Allah. Then every soul will be paid in

full that which it has earned, and they will not be wronged.

282. O you who believe! when you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write, as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as you choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is more just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves; but if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract; and let neither scribe nor witness suffer harm. If you do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.

283. If you be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusts to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and

let him observe his duty to Allah his Lord. Hide not testimony. He who hides it, verily his heart is sinful. Allah is Aware of what you do.

284. Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

285. The messenger believes in that which has been revealed unto him from his Lord and (so do) believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.

286. Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

