

*Sūrah al-Baqarah⁶**Bismillāhir-Rahmānir-Raheem***سُورَةُ الْبَقَرَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Alif, Lām, Meem.⁷
2. This is the Book about which there is no doubt, a guidance for those conscious of Allāh⁸ –
3. Who believe in the unseen, establish prayer,⁹ and spend out of what We¹⁰ have provided for them,
4. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
5. Those are upon [right] guidance from their Lord, and it is those who are the successful.
6. Indeed, those who disbelieve¹¹ – it is all the same for them whether you warn them or do not warn them – they will not believe.
7. Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.¹² And for them is a great punishment.

⁶Al-Baqarah: The Cow. The name is taken from the story in verses 67-73.

⁷These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine sūrāhs in the Qur’ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

⁸Literally, "those who have *taqwā*," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

⁹At its proper times and according to its specified conditions.

¹⁰It is to be noted that the reference of Allāh (*subhānahu wa ta’ālā*) to Himself as "We" in many Qur’ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

¹¹Literally, "cover" or "conceal" (faith or truth).

¹²A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

8. And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٤٣﴾

9. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.

سُخْدَعُونَ اللَّهُ وَالَّذِينَ إِيمَانًا وَمَا سُخْدَعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٤٤﴾

10. In their hearts is disease, so Allāh has increased their disease;¹³ and for them is a painful punishment because they [habitually] used to lie.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْدِبُونَ ﴿٤٥﴾

11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٤٦﴾

12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿٤٧﴾

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

وَإِذَا قِيلَ لَهُمْ إِيمَانًا كَمَا إِيمَانَ النَّاسِ قَالُوا أَئْتُمُنَا كَمَا إِيمَانَ السُّفَهَاءِ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءِ وَلَكِنْ لَا يَعْلَمُونَ ﴿٤٨﴾

14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

وَإِذَا لَقُوا الَّذِينَ إِيمَانًا قَالُوا إِيمَانًا وَإِذَا خَلَوْا إِلَيْ شَيَطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْرِئُونَ ﴿٤٩﴾

15. [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.

اللَّهُ يَسْهِرُ إِلَيْهِمْ وَيَمْدُهُمْ فِي طُغْيَتِهِمْ يَعْمَهُونَ ﴿٥٠﴾

¹³The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

أُولَئِكَ الَّذِينَ آشَرُوا أَصْلَلُهُ بِالْهُدَى
فَمَا رَحِتَ تُخْرِنُهُمْ وَمَا كَانُوا مُهَتَّدِينَ

١٦

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see.

مَثَّلُهُمْ كَمَلَ الَّذِي آسْتَوْقَدَ نَارًا فَلَمَّا
أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكُهُمْ فِي ظُلْمَنَتٍ لَا يُبَصِّرُونَ

١٧

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

صُمُّ بَعْكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

١٨

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing¹⁴ of the disbelievers.

أَوْ كَصِيرٌ مِّنَ السَّمَاءِ فِيهِ ظُلْمَنَتٌ
وَرَعْدٌ وَبَرْقٌ سَجَعُونَ أَصَبَعُهُمْ فِي إِذَا يَهُمْ
مِّنَ الْصَّوَاعِقِ حَذَرُ الْمَوْتَ وَاللَّهُ خُلِطَ
بِالْكُفَّارِينَ

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20. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things competent.

يَكَادُ الْبَرْقُ سَخْطُ أَبْصَرِهِمْ كُلَّمَا أَضَاءَ
لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ
شَاءَ اللَّهُ لَدَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٢٠

21. O mankind, worship your Lord, who created you and those before

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبِّكُمُ الَّذِي خَلَقَكُمْ

¹⁴ Allāh states in the Qur'ān that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islamic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (*subhānahu wa ta'ālā*) would have such a quality. His attributes are befitting to Him alone, and "*There is nothing like unto Him.*" (42:11)

you, that you may become righteous –

22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him].
23. And if you are in doubt about what We have sent down [i.e., the Qur'añ] upon Our Servant [i.e., Prophet Muhammад (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.
24. But if you do not – and you will never be able to – then fear the Fire, whose fuel is people and stones, prepared for the disbelievers.
25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.
26. Indeed, Allāh is not timid to present an example – that of a mosquito or what is smaller¹⁵

وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٦﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَشَّا وَالسَّمَاءَ
بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الْثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٧﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى
عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَأَدْعُوكُمْ
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٨﴾

فَإِنْ لَمْ تَعْلَمُوا وَإِنْ تَعْلَمُوا فَاتَّقُوا النَّارَ
الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أَعْدَتْ
لِلْكَفَرِينَ ﴿٩﴾

وَدَيْرُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ شَمْرَةٍ رِزْقًا قَالُوا
هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلِنَا وَأَنْتُمْ بِهِ
مُتَشَبِّهُونَ وَلَهُمْ فِيهَا أَرْوَاحٌ مُطَهَّرَةٌ وَهُمْ
فِيهَا حَلِيلُوْرَتَ ﴿١٠﴾

* إِنَّ اللَّهَ لَا يَسْتَحِي أَنْ يَضْرِبَ مَثَلًا مَا
بَعْوَذَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا

¹⁵Literally, "above it," i.e., greater in smallness.

than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allāh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

27. Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those who are the losers.
28. How can you disbelieve in Allāh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.
29. It is He who created for you all of that which is on the earth. Then He directed Himself¹⁶ to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.
30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."¹⁷ They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهِنَا مَثَلًا يُضْلِلُ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضْلِلُ بِهِ إِلَّا الْفَسِيقِينَ ﴿٤٦﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيشَقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَسِرُونَ ﴿٤٧﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَالًا فَأَحِيَّكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ تُحِيِّكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٨﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ فَسَوَّهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٩﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَخْنُ نُسَيْحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٥٠﴾

¹⁶See footnote to 2:19.

¹⁷Khalīfah: successor, or generations of man, one following another.

perfection?"¹⁸ He [Allāh] said, "Indeed, I know that which you do not know."

31. And He taught Adam the names – all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing,¹⁹ the Wise."²⁰

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 unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.²¹ He refused and was arrogant and became of the disbelievers.

35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

وَعْلَمَ إِدَمَ الْأَنْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْتُمْ يَأْتُونِي بِأَسْمَاءٍ هَوْلَاءَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلِمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٥﴾

قَالَ يَأَدَمُ أَنِّيهِمْ بِأَسْمَاهِمْ فَلَمَّا آتَاهُمْ بِأَسْمَاهِمْ قَالَ أَلَمْ أَفْلَ لَكُمْ إِنِّي أَعْلَمُ غَيْرَ
السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبَدِّونَ وَمَا
كُنْتُمْ تَكْمِلُونَ ﴿٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِإِدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسُ لَئِنْ وَاسْتَكَبَرَ وَكَانَ مِنَ
الْكَفَرِينَ ﴿٧﴾

وَقُلْنَا يَأَدَمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةِ فَتَكُونُوا مِنَ الظَّالِمِينَ ﴿٨﴾

¹⁸An additional meaning is "...and we purify ourselves for You."

¹⁹Whose eternal and absolute knowledge encompasses the truth and essence of all things, seen or unseen, present or absent, neither preceded by ignorance nor followed by forgetfulness.

²⁰Whose wisdom includes precise and perfect knowledge of all realities and outcomes, according to which He decrees and causes various circumstances and occurrences.

²¹The proper name of Satan, who was not an angel but from the *jinn*, as stated in 18:50. Done in obedience to Allāh, this prostration was one of respect, not worship.

36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

37. Then Adam received from his Lord [some] words,²² and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance,²³ the Merciful.

38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve.

39. And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally."

40. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

41. And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do

فَأَزَّلْهُمَا الشَّيْطَنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَّعْنَاهُ

حِينٌ ﴿٦﴾

فَتَنَقَّلَ إِذَا دَامُ مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ
إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ ﴿٧﴾

قُلْنَا أَهْبِطُوا مِنْهَا جَيِّعاً فَإِمَّا يَأْتِيَنَّكُمْ مَنِي
هُدًى فَمَنْ تَعِ تَعَوِّذُ هُدَائِي فَلَا حَوْفٌ عَلَيْهِمْ
وَلَا هُمْ حَزَنُونَ ﴿٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِمَا يَأْتِيَنَا أُولَئِكَ
أَصْحَّبُ النَّارِ هُمْ فِيهَا خَلِدُونَ ﴿٩﴾

يَبَنِي إِسْرَائِيلَ أَذْكُرُوا بِعَمَّيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنَّ
فَارَّهُبُونَ ﴿١٠﴾

وَإِمَّا مُؤْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ وَلَا
تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْرُكُوا بِمَا يَأْتِي

²²Allâh taught Adam words of repentance that would be acceptable to Him.

²³Literally, He who perpetually returns, i.e., reminding and enabling His servant to repent from sins and then forgiving him. Thus, He is also the constant motivator of the repentance He accepts.

not exchange My signs for a small price, and fear [only] Me.

ثُمَّنَا قَلِيلًا وَإِيَّى فَانْتَفَعُونَ ﴿٤٣﴾

42. And do not mix the truth with falsehood or conceal the truth while you know [it].

وَلَا تُلْبِسُوا الْحَقَّ بِالْبَطْلِ وَتَكْتُبُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٤﴾

43. And establish prayer and give zakāh²⁴ and bow with those who bow [in worship and obedience].

وَأَقِيمُوا الصَّلَاةَ وَأَتُوْزَ الْزَكْوَةَ وَأَرْكَعُوا مَعَ
الرَّكْعَيْنِ ﴿٤٥﴾

44. Do you order righteousness of the people and forget²⁵ yourselves while you recite the Scripture? Then will you not reason?

* أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ وَتَنْسَوْنَ أَنْفُسَكُمْ
وَأَنْتُمْ تَتَلَوُنَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٦﴾

45. And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh].

وَاسْتَهِنُوا بِالصَّابِرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْخَنْشِعِينَ ﴿٤٧﴾

46. Who are certain that they will meet their Lord and that they will return to Him.

الَّذِينَ يَظْهُونَ أَهْمَمُهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ
رَاجِعُونَ ﴿٤٨﴾

47. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds [i.e., peoples].

يَبْنَى إِسْرَائِيلَ اذْكُرُوا بِعْمَيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٩﴾

48. And fear a Day when no soul will suffice for another soul²⁶ at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

وَأَنَّقُوا يَوْمًا لَا تَجِزِّي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا
عَدْلٌ وَلَا هُمْ يُنَصَّرُونَ ﴿٥٠﴾

49. And [recall] when We saved you [i.e., your forefathers] from the people of Pharaoh, who afflicted

وَإِذْ جَعَلْتُكُمْ مِنْ أَهْلِ فِرْعَوْنَ يَسُومُونَكُمْ
سُوءَ الْعَذَابِ يُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ

²⁴An annual expenditure for the benefit of the Islāmic community (see 9:60) required of those Muslims who have excess wealth. Prayer and zakāh are among the pillars of Islām.

²⁵Make exceptions of.

²⁶i.e., fulfill what is due from it.

you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

50. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.
51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers.
52. Then We forgave you after that so perhaps you would be grateful.
53. And [recall] when We gave Moses the Scripture and criterion²⁷ that perhaps you would be guided.
54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful.
55. And [recall] when you said, "O Moses, we will never believe you until we see Allâh outright"; so

نِسَاءُكُمْ وَفِي دَارِكُمْ بَلَاءٌ مَّنْ زَيْدَكُمْ عَظِيمٌ ﴿١٦﴾

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ
وَأَغْرَقْنَا إِلَىٰ فِرْعَوْنَ وَأَنْسَرْنَا تَنْظُرِيْنَ ﴿١٧﴾

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْذَنَا
الْعَجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَلَمُونَ ﴿١٨﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعْنَكُمْ
تَشَكُّرُونَ ﴿١٩﴾

وَإِذْ أَتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعْنَكُمْ
تَهَتَّدُونَ ﴿٢٠﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ إِنَّكُمْ
ظَلَمْتُمْ أَنفُسَكُمْ بِأَنَّهَا دُكُمُ الْعَجْلَ
فَتُوْبُوا إِلَىٰ بَارِيْكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ
حَيْثُ لَكُمْ عِدَّ بَارِيْكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ
هُوَ الْتَّوَابُ الرَّحِيمُ ﴿٢١﴾

وَإِذْ قُلْتُمْ يَنْمُوسِي لَنْ تُؤْمِنَ لَكَ حَقِّيْ نَرَى
اللَّهُ جَهَرًا فَاحْدَدْتُكُمُ الصَّبِيْعَةَ وَأَنْتُمْ

²⁷Differentiating between truth and falsehood. "The Scripture and criterion" refers to the Torah.

the thunderbolt took you while you were looking on.

٢٧ تَنْظِيرُونَ ﴿٢٧﴾

56. Then We revived you after your death that perhaps you would be grateful.

ثُمَّ بَعَثْتُكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٨﴾

57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not – but they were [only] wronging themselves.

وَظَلَّلَنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلَنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلَوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكُنْ كَانُوا أَنفُسَهُمْ
يَظْلَمُونَ ﴿٢٩﴾

58. And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly²⁸ and say, 'Relieve us of our burdens [i.e., sins].'" We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُّوا
مِنْهَا حَيْثُ شِئْتُمْ رَغْدًا وَأَدْخُلُوا الْبَابَ
سُجَّدًا وَقُولُوا حَمْدًا نَغْفِرْ لَكُمْ حَطَبَيْكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٣٠﴾

59. But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِحْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُدُونَ ﴿٣١﴾

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place. "Eat and drink from the provision of Allāh, and

* وَإِذْ أَسْتَقَنَ مُوسَى لِقَوْمِهِ فَقُلْنَا
أَضْرِبْ بِعَصَالَكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
أَثْنَتَنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أَنَاسٍ
مَشْرِبُهُمْ كُلُّوا وَأَسْرُوا مِنْ زِرْقِ اللَّهِ وَلَا
تَعْوَذُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٢﴾

²⁸In gratitude to Allāh and admission of sin.

do not commit abuse on the earth, spreading corruption."

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allāh [upon them]. That was because they [repeatedly] disbelieved in the signs of Allāh and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

62. Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad (ﷺ)] – those [among them] who believed in Allāh and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.²⁹

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have

وَإِذْ قُلْتُمْ يَمْوَسِي لَن نَصِيرَ عَلَى طَعَامِ
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ سُخْرَجْ لَنَا مِمَّا شَتَّيْتُ
الْأَرْضُ مِنْ بَقْلَاهَا وَقَثَّاهَا وَفُومَهَا
وَعَدَسَهَا وَبَصَلَاهَا قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ
آهِبُطُوا وَصَرَا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ
وَضَرَبْتُ عَلَيْهِمُ الْأَذْلَلَةَ وَالْمَسْكَنَةَ وَبَاءَوْ
بِعَصْبٍ مِنْ أَنَّ اللَّهَ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِيَمَىْتِ أَنَّ اللَّهَ وَيَقْتُلُونَ
الَّذِينَ يَغْرِي الْحَقَّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٣﴾

إِنَّ الَّذِينَ إِمَانُوا وَالَّذِينَ هَادُوا
وَالنَّصَارَى وَالصَّابِرِينَ مِنْ إِمَانَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَلِحًا فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا
هُمْ سَخِزُونَ ﴿٤﴾

وَإِذْ أَخْدَنَا مِثَقَكُمْ وَرَفَقْنَا فَوْقَكُمُ الْطُورَ
خُدُوا مَا أَتَيْنَكُمْ بِقُوَّةٍ وَأَذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٥﴾

²⁹ After the coming of Prophet Muḥammad (ﷺ) no religion other than Islām is acceptable to Allāh, as stated in 3:85.

given you with determination and remember what is in it that perhaps you may become righteous."

64. Then you turned away after that. And if not for the favor of Allāh upon you and His mercy, you would have been among the losers.
65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."
66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allāh.
67. And [recall] when Moses said to his people, "Indeed, Allāh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allāh from being among the ignorant."
68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allāh] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."
69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.'"
70. They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us.

ثُمَّ تَوَلَّتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَةُهُ لَكُنْتُمْ مِنَ الْخَسِيرِينَ ﴿٤٦﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَعْتَدَوْا مِنْكُمْ فِي السَّبَبِ
فَقُلْنَا لَهُمْ كُونُوا قَرَدَةً حَسِيبِينَ ﴿٤٧﴾

فَجَعَلْنَاهَا نَكَلًا لِمَا بَيْنَ يَدِيهَا وَمَا خَلْفَهَا
وَمَوَاعِظُهُ لِلْمُتَّقِينَ ﴿٤٨﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذْهَبُوا بَقَرَةً قَالُوا أَتَتَّخَذُنَا هُرُوزًا قَالَ
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٩﴾

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ
بَيْتٌ ذَلِكَ فَافْعُلُوا مَا تُؤْمِرُونَ ﴿٥٠﴾

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْلَهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءُ فَاقْعُ لَوْلَهَا
تَسْرُّ الْأَنَّطَرِينَ ﴿٥١﴾

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ
الْبَقَرَ تَشَبَّهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ

And indeed we, if Allāh wills,
will be guided."

لَمْ يَهْتَدُونَ ﴿٧﴾

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

72. And [recall] when you slew a man and disputed³⁰ over it, but Allāh was to bring out that which you were concealing.

73. So We said, "Strike him [i.e., the slain man] with part of it."³¹ Thus does Allāh bring the dead to life, and He shows you His signs that you might reason.

74. Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh. And Allāh is not unaware of what you do.

75. Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allāh and then distort it [i.e., the Torah] after they had understood it while they were knowing?

قَالَ إِنَّهُ يَقُولُ إِلَهًا بَعْرَةً لَا ذُلُولٌ تُثِيرُ
الْأَرْضَ وَلَا تَسْقِي الْحَرَثَ مُسْلَمَةً لَا شَيْءَ
فِيهَا فَالْأُولَاءِ الْقَنْ جَفَّتْ بِالْحَقِّ فَدَخَلُوهَا
وَمَا كَادُوا يَفْعَلُونَ ﴿٨﴾

وَإِذْ قَاتَلُوكُمْ نَفْسًا فَآذَرُتُمْ فِيهَا وَاللهُ خَرِجٌ
مَا كُنْتُمْ تَكْنِيُونَ ﴿٩﴾

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذِيلَكَ يُخْيِي اللهُ
الْمَوْتَى وَرُبِّكُمْ ءَايَتِيهِ لَعْلَكُمْ تَعْقِلُونَ ﴿١٠﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِيلَكَ فَهَيَّ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَرُ وَإِنَّ مِنْهَا لَمَّا
يَشَقَّقَ فِيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَّا
يَهْبِطُ مِنْ حَشْيَةِ اللهِ وَمَا اللهُ بِغَفْلٍ عَمَّا
تَعْمَلُونَ ﴿١١﴾

* أَفَتَطَمِعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ
فِرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللهِ ثُمَّ
تُخْرِفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ
يَعْلَمُونَ ﴿١٢﴾

³⁰i.e., exchanged accusations and denials.

³¹i.e., the cow. Thereupon, Allāh restored life to the man, who informed them of his murderer.

76. And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allāh has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِنَّا ءَامَنَّا وَإِذَا
خَلَّا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَكَحَدُونَا
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجِجُوكُمْ يَهُ
رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

77. But do they not know that Allāh knows what they conceal and what they declare?

أَوْلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ
وَمَا يُعْلَمُونَ ﴿٦٨﴾

78. And among them are unlettered ones who do not know the Scripture except [indulgence in] wishful thinking, but they are only assuming.

وَمِنْهُمْ أُمِيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا
أَمَانَّ وَإِنَّهُمْ إِلَّا يَظْنُونَ ﴿٦٩﴾

79. So woe³² to those who write the "scripture" with their own hands, then say, "This is from Allāh," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

وَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذِهَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثُمَّنَا قَلِيلًا فَوَيْلٌ لَهُمْ مَا كَتَبُتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٠﴾

80. And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعَدُودَةً
قُلْ أَخَذْتُمْ عِهْدًا عِنْدَ اللَّهِ عَهْدًا فَلَنْ مُخْلِفَ
الَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٧١﴾

81. Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally.

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحْنَطَتْ بِهِ
خَطْيَتْهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَلِيدُونَ ﴿٧٢﴾

³²i.e., death and destruction.

82. But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing.

84. And [recall] when We took your covenant, [saying], "Do not shed your [i.e., each other's] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

85. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.

وَالَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ
أَصْحَبُ الْجَنَّةَ هُمْ فِيهَا حَلِيلُونَ ﴿٦﴾

وَإِذْ أَخَذْنَا مِيشَقَ بَنِ إِسْرَائِيلَ لَا تَعْبُدُونَ
إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَكِينِ وَقُولُوا لِلنَّاسِ
حُسْنَا وَأَقِيمُوا الْصَّلَاةَ وَأَطْوَأُ الْرَّكْوَةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ
مُعَرِّضُونَ ﴿٧﴾

وَإِذْ أَخَذْنَا مِيشَقَكُمْ لَا تَسْفِكُونَ دَمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنفُسَكُمْ مَنْ دَبَرَكُمْ ثُمَّ
أَقْرَرُوكُمْ وَأَنْتُمْ تَشَهُّدُونَ ﴿٨﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتَلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مَنْ دَبَرَهُمْ
تَظَاهِرُونَ عَلَيْهِم بِالْأَثْمِ وَالْعُدُونَ وَإِنْ
يَأْتُوكُمْ أَسْرَى تُقْدِرُوهُمْ وَهُوَ خَرُمْ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِعَصْبِ
الْكَتَّابِ وَتَكْفُرُونَ بِعَصْبِ فَمَا جَزَاءُ
مَنْ يَعْمَلُ ذَلِكَ مِنْكُمْ إِلَّا خَرْيٌ فِي
الْأَحْيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرْدُونَ إِلَى
أَشَدِ الْعَذَابِ وَمَا اللَّهُ بِغَنِيلٍ عَمَّا تَعْمَلُونَ

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

أُولَئِكَ الَّذِينَ أَشْرَوْا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا تُخَفَّفُ عَنْهُمُ الْعَدَابُ وَلَا هُمْ
يُنَصَّرُونَ ﴿٤٦﴾

87. And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

وَلَقَدْ ءاتَيْنَا مُوسَى الْكِتَابَ وَقَفَيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَءاتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيْتَنَتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَلَمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا يَهْوَى أَنفُسُكُمْ
أَسْتَكْبِرُمُ فَفَرِيقًا كَدَّمُ وَفَرِيقًا
تَقْتُلُونَ ﴿٤٧﴾

88. And they said, "Our hearts are wrapped."³³ But, [in fact], Allāh has cursed them for their disbelief, so little is it that they believe.

وَقَالُوا قُلُوبُنَا غُلَفَتْ بِلَعْنَهُمُ اللَّهُ يُكَفِّرُهُمْ
فَقَلِيلًا مَا يُؤْمِنُونَ ﴿٤٨﴾

89. And when there came to them a Book [i.e., the Qur'añ] from Allāh confirming that which was with them – although before they used to pray for victory against those who disbelieved – but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allāh will be upon the disbelievers.

وَلَمَّا جَاءَهُمْ كَتَبْتُ مِنْ عِنْدِ اللَّهِ مُصَدَّقًا
لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكُفَّارِ
﴿٤٩﴾

90. How wretched is that for which they sold themselves – that they would disbelieve in what Allāh has revealed through [their]

بِئْسَمَا أَشْرَوْا بِهِ أَنفُسُهُمْ أَن يَكُفُّرُوا
بِمَا أَنْزَلَ اللَّهُ بَعْدًا أَن يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ
﴿٥٠﴾

³³Covered or sealed against reception of Allāh's word.

outrage that Allāh would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what Allāh has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allāh before, if you are [indeed] believers?"

92. And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

93. And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

94. Say, [O Muhammad], "If the home of the Hereafter with Allāh is for you alone and not the [other] people, then wish for death, if you should be truthful."

95. But never will they wish for it, ever, because of what their hands

عَلَىٰ مَن يَنْهَا مِنْ عِبَادِهِ فَبَأَءُو وَيَعْصِي
عَلَىٰ غَضَبٍ وَلِكُفَّارِينَ عَذَابٌ مُهِمَّ



وَإِذَا قِيلَ لَهُمْ إِمْنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِمَا مَعَهُمْ قُلْ
فَلِمَ تَقْتُلُونَ أَنْبِياءَ اللَّهِ مِنْ قَبْلٍ إِنْ كُنْتُمْ
مُؤْمِنِينَ



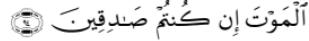
* وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ
الْخَدْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَلَمُونَ



وَإِذْ أَخْدَنَا مِيشَنَقُكُمْ وَرَفَعَنَا فَوْقَكُمْ
الْطُّورَ خُذُوا مَا أَتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْعَمُوا قَالُوا سَعَنَا وَعَصَيْنَا وَأَشْرَبُوا
فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِتَسْمَى
يَأْمُرُكُمْ بِمَا إِيمَنُكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ



قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ حَالِصَةٌ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ



وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ وَاللَّهُ

have put forth. And Allāh is Knowing of the wrongdoers.

عَلِمْ بِالظَّالِمِينَ ﴿٦﴾

96. And you will surely find them the most greedy of people for life – [even] more than those who associate others with Allāh. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allāh is Seeing of what they do.

وَلَتَجِدُوهُمْ أَخْرَصَ الْأَنَاسَ عَلَى حَيَاةٍ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوْمًا أَحَدُهُمْ لَوْ
يُعَمِّرُ أَلْفَ سَنَةً وَمَا هُوَ بِمُزَّجِهِ
مِنَ الْعَذَابِ أَنْ يُعَمِّرَ وَاللَّهُ بَصِيرٌ بِمَا
يَعْمَلُونَ ﴿٦﴾

97. Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought it [i.e., the Qur’ān] down upon your heart, [O Muhammad], by permission of Allāh, confirming that which was before it and as guidance and good tidings for the believers."

فُلُّ مَنْ كَانَ عَدُوًّا لِجَبْرِيلَ فَإِنَّمَا نَزَّلْنَاهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ وَهُدًى وَشَرِّعَ لِلْمُؤْمِنِينَ ﴿٧﴾

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

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجَبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوٌّ
لِلْكُفَّارِينَ ﴿٨﴾

99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ إِنْسَانَيْنِ
بِهَا إِلَّا الْفَاسِقُونَ ﴿٩﴾

100. Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

أَوْكُلُّمَا عَاهَدُوا عَهْدًا نَجَدُهُ فَرِيقٌ مِنْهُمْ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

101. And when a messenger from Allāh came to them confirming that which was with them, a party

وَلَمَّا جَاءَهُمْ رَسُولٌ مَنْ عِنْدِ اللَّهِ مُصَدِّقٌ
لِمَا مَعَهُمْ تَبَدَّلَ فَرِيقٌ مِنَ الَّذِينَ أُتُوا

of those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained].

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."³⁴ And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

103. And if they had believed and feared Allāh, then the reward from Allāh would have been [far] better, if they only knew.

104. O you who have believed, say not [to Allāh's Messenger], "Rā'inā"

الْكِتَبَ كِتَبَ اللَّهِ وَرَأَهُ ظُهُورُهُمْ كَانُوكُمْ
لَا يَعْلَمُونَ ﴿١٣﴾

وَاتَّبَعُوا مَا تَنَاهُوا أَشَيْطِينٌ عَلَىٰ
مُلْكِ سُلَيْمَانٍ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ
الشَّيْطِينَ كَفَرُوا يُعَلَّمُونَ النَّاسَ
الْيَسِيرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِيَابِلِ
هَرُوتَ وَمَرْوُتَ وَمَا يُعَلَّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَا إِنَّمَا تَخْنُونَ فِتْنَةً فَلَا تَكْفُرُ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمَرْءَ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا يَأْذِنُ اللَّهُ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اسْتَرْهَ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيَسْ
مَا شَرَوَا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٤﴾

وَلَوْ أَنَّهُمْ إِيمَانُوا وَاتَّقُوا لَمْ شُوَّهْ مِنْ عِنْدِ
اللَّهِ حَتَّىٰ لَوْ كَانُوا يَعْلَمُونَ ﴿١٥﴾

يَأْتِيهَا الَّذِينَ إِيمَانُوا لَا تَقُولُوا رَعِنَا

³⁴They warn people against the misuse of what they have learned.

but say, "Unthurnā"³⁵ and listen. And for the disbelievers is a painful punishment.

وَقُولُوا أَنْظِرْنَا وَآسْمَعُوا وَلِلّهِ فَرِيفٌ
عَذَابٌ أَلِيمٌ ﴿١٤﴾

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty.

مَا يَبُودُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ
وَلَا الْمُشْرِكُونَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ
مِنْ رِزْقِكُمْ وَاللَّهُ يَخْتَصُ بِرَحْمَتِهِ مَنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٥﴾

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allāh is over all things competent?

* مَا نَسَخْ مِنْ ءَايَةٍ أَوْ نُنسِها تَأْتِي بِخَيْرٍ
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَوِيرٌ ﴿١٦﴾

107. Do you not know that to Allāh belongs the dominion of the heavens and the earth and [that] you have not besides Allāh any protector or any helper?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُورٍ أَلَّهُ مِنْ
وَلِيٍّ وَلَا نَصِيرٌ ﴿١٧﴾

108. Or do you intend to ask³⁶ your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا
سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَبَدَّلُ الْكُفَّارُ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ أَسْبَلُوا
﴿١٨﴾

109. Many of the People of the Scripture wish they could turn you back to disbelief after you

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَبِ لَوْ
يُرْدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا

³⁵The word "rā'iñā" in Arabic literally means "consider us," i.e., give us time to hear you and listen to us. The Jews used to use the same word with the meaning of an insult. Therefore, the believers were ordered to avoid this expression and use instead the word "unthurnā," i.e., "wait for us [so that we may understand]."

³⁶i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (ﷺ).

have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allâh delivers His command. Indeed, Allâh is over all things competent.

110. And establish prayer and give zakâh, and whatever good you put forward for yourselves – you will find it with Allâh. Indeed Allâh, of what you do, is Seeing.

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

112. Yes, [on the contrary], whoever submits his face [i.e., self] in Islâm to Allâh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

113. The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allâh will judge between them on the Day of Resurrection concerning that over which they used to differ.

114. And who are more unjust than those who prevent the name of

مَنْ عِنْدَ أَنفُسِهِمْ مَنْ بَعْدَ مَا تَبَيَّنَ لَهُمْ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
يَأْتِيهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَوِيرٌ

وَأَقِيمُوا الصَّلَاةَ وَاتُّوِ الرَّكْوَةَ وَمَا
تُقَدِّمُوا لَا نُنْسِكُمْ مَنْ حَتَّىٰ تَحْدُوهُ عِنْدَ اللَّهِ
إِنَّ اللَّهَ يَعْلَمُ بِمَا تَعْمَلُونَ بَصِيرٌ

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا
أَوْ نَصَارَىٰ تِلْكَ أَمَانِيْهُمْ قُلْ هَاتُوا
بُرْهَنَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ حُسْنٌ فَلَمَّا
أَجْرَاهُ اللَّهُ عِنْدَ رَبِّهِ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا
هُمْ سَخِزُونَ

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ
وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ
وَهُمْ يَتَلَوُنُ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ سَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ سَخْتَلُفُونَ

وَمَنْ أَظْلَمُ مَنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ

Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

فِيهَا أَسْمُهُ وَسَعَىٰ فِي حَرَابِهَاٰ أُوْتَلِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا حَآيْفِيْتَ لَهُمْ
فِي الدُّنْيَا حِزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ

115. And to Allāh belongs the east and the west. So wherever you [might] turn, there is the face³⁷ of Allāh. Indeed, Allāh is all-Encompassing and Knowing.
116. They say, "Allāh has taken a son." Exalted is He!³⁸ Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,
117. 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 know say, "Why does Allāh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].
119. Indeed, We have sent you, [O Muḥammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.
120. And never will the Jews and the Christians approve of you until

وَلِلَّهِ الْشَّرْقُ وَالْغَربُ فَأَيْنَمَا تُولُوا فَشَّمَ
وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلَيْهِ

وَقَالُوا أَخْنَدَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا
فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ فَقِنْتُونَ

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ
تَأْتِيَنَا ءَايَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ
قَبْلِهِمْ مِثْلُ قَوْلِهِمْ تَشَبَّهُ قُلُوبُهُمْ قَدْ
بَيَّنَاهُ آيَاتِ لِقَوْمٍ بُوقُنُونَ

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِّرًا وَنَذِيرًا وَلَا
مُشَكِّلٌ عَنْ أَحَصَبِ الْجَنَاحِيمِ

وَلَنْ تَرْضَىٰ عَنْكَ الْهُوُدُ وَلَا النَّصَارَىٰ

³⁷See footnote to 2:19.

³⁸*Subḥānahu* means "far exalted is He above all they falsely attribute to Him."

you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.

حَتَّىٰ تَتَّبَعَ مِلَّهُمْ قُلْ إِنَّ هُدًى اللَّهِ هُوَ
الْهَدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٌ

121. Those to whom We have given the Book recite it with its true recital.³⁹ They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَتَلَوَّنُهُ حَقَّ
تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكُفُرْ
بِهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٦﴾

122. O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

يَبَّنِي إِسْرَائِيلَ أَذْكُرُوا بِعْنَمَى الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٧﴾

123. And fear a Day when no soul will suffice for another soul⁴⁰ at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفَعَةٌ وَلَا هُمْ يُنَصَّرُونَ ﴿١٨﴾

124. And [mention, O Muhammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers."

وَإِذْ أَبْتَلَ إِبْرَاهِيمَ رَبِّهِ بِكَلِمَتِ فَاتَّمَهُ
قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمَنْ
ذُرْتُّي قَالَ لَا يَتَالُ عَهْدِي الظَّالِمِينَ ﴿١٩﴾

125. And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَّا
وَأَخْبَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّي وَعَهْدَنَا

³⁹i.e., applying its teachings to their lives.

⁴⁰See footnote to 2:48.

[O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf⁴¹ and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

إِلَيْهِمْ وَإِسْمَاعِيلَ أَنْ طَهُرَا بَيْتَ
اللَّطَّابِينَ وَالْعَكَفِينَ وَالرُّكْنَ
السُّجُود

ۚ

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allāh and the Last Day." [Allāh] said, "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا بَلَدًا
ءَامِنًا وَأَزْقَ أَهْلَهُ مِنْ أَشْمَرَتِ مَنْ ءَامَنَ
مِنْهُمْ بِاللَّهِ وَآتَيْمَ الْآخِرَ قَالَ وَمَنْ كَفَرَ
فَأَمْبَغَهُ قَلِيلًا ثُمَّ أَضْطَرَهُ إِلَى عَذَابِ
النَّارِ وَيَسُّ المَصِيرُ

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127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing,⁴² the Knowing.⁴³

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ الْبَيْتِ
وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلَ مِنَ إِنَّكَ أَنْتَ
الْسَّمِيعُ الْعَلِيمُ

ۚ

128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful.

رَبَّنَا وَأَجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أَمَّةً
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ الْغَوَّابُ الْرَّحِيمُ

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129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتَّلَوْ
عَلَيْهِمْ ءَايَاتِكَ وَيُعَمِّمُهُمُ الْكِتَبَ وَالْحِكْمَةَ

⁴¹A form of worship particular to the *Ka'bah* consisting of going around it in circuits.

⁴²Who hears every sound, distinguishes every voice, understands every word, and accepts and responds to supplications.

⁴³Refer to footnote in 2:32.

and purify them. Indeed, You are the Exalted in Might,⁴⁴ the Wise."

130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

131. When his Lord said to him, "Submit," he said, "I have submitted [in Islām]⁴⁵ to the Lord of the worlds."

132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God.⁴⁶ And we are Muslims [in submission] to Him."

134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

وَبِئْرَكَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾

وَمَنْ يَرْغُبُ عَنْ مَلَأَةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفَهَ
نَفْسَهُ رَ وَلَقَدْ أَصْطَفَيْنَا فِي الدُّنْيَا وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣١﴾

إِذْ قَالَ رَبُّهُ رَبِّ الْمَلَائِكَةِ أَسْتَلِمْ قَالَ أَسْلَمْتُ لِرَبِّي
الْعَلَمَيْنِ ﴿١٣٢﴾

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ بَنِيَّ إِنَّ
اللَّهَ أَصْطَفَ لَكُمُ الْدِينَ فَلَا تَمُوتُنَ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾

أَمْ كُنْتُمْ شُكَّا إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ
إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا
نَعْبُدُ إِلَهَكَ وَإِلَهَ أَبَابِيكَ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٤﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا
كَسَبْتُمْ وَلَا تُسْفَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

⁴⁴Honored for absolute power associated with wisdom and justice.

⁴⁵The meaning of the word "Islām" is "submission to the will of Allāh." This is the way of life ordained by Allāh and taught by all of the prophets from Adam to Muhammad (ﷺ). A Muslim is one who submits himself to Allāh.

⁴⁶Allāh (subḥānahu wa ta'ālā) alone.

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."⁴⁷

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا
قُلْ بَلْ مِلَّةُ إِبْرَاهِيمَ حَيْنَا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٤٧﴾

136. Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāt].⁴⁸ and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

قُولُوا إِنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ
إِلَيْنَا إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ الْنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَبِّ مَتَّهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٨﴾

137. So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.

فَإِنْ إِيمَنُوا بِمِثْلِ مَا إِيمَنْتُمْ بِهِ فَفَقِيرُ
أَهْتَدُوا وَإِنْ تَوَلُّوْ فَإِنَّا هُمْ فِي شِقَاقٍ
فَسَيَكِيفُكُمْ اللَّهُ وَهُوَ أَكْبَرُ الْعَلِيمُ ﴿٤٩﴾

138. [And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him."

صِبَغَةُ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبَغَةً
وَنَحْنُ لَهُ عَبْدُونَ ﴿٥٠﴾

139. Say, [O Muhammad], "Do you argue with us about Allāh while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

قُلْ أَتُحَاجِجُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ
خَلُصُونَ ﴿٥١﴾

⁴⁷Those who associate others with Allāh in worship.

⁴⁸The twelve tribes of Israel descended from Jacob.

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allāh?" And who is more unjust than one who conceals a testimony⁴⁹ he has from Allāh? And Allāh is not unaware of what you do.

141. That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

142. The foolish among the people will say, "What has turned them away from their qiblah,⁵⁰ which they used to face?"⁵¹ Say, "To Allāh belongs the east and the west. He guides whom He wills to a straight path."

143. And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.⁵² And indeed, it is difficult except

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَىٰ قُلْ إِنَّتُمْ أَعْلَمُ أَمْ أَللَّهُ
وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْهُدُهُ مِنْ
اللَّهِ وَمَا أَللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٩﴾

تِلْكَ أُمَّةٌ قَدْ حَلَّتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا
كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٥٠﴾

* سَيُقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا وَلَلُهُمْ
عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمُشْرِقُ
وَالْمَغْرِبُ هُدَىٰ مَنْ يَشَاءُ إِلَى صِرَاطِ
مُسْتَقِيمٍ ﴿٥١﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ أَلْرَسُولُ عَلَيْكُمْ
شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُ عَلَيْهَا
إِلَّا لِتَعْلَمَ مَنْ يَتَّبِعُ أَلْرَسُولَ مِمَّنْ يَنْقُلُبُ
عَلَى عَيْقَبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى
الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ

⁴⁹ Statements in previous scriptures attesting to the nature of Allāh's religion (Islām) and the coming of Prophet Muḥammad (ﷺ).

⁵⁰ The direction faced in prayer.

⁵¹ Prior to the command (in verse 144) that the Prophet (ﷺ) and his followers turn toward the *Ka'bah* in Makkah for prayer, they had been facing Jerusalem to the north. The implications of this change are mentioned in succeeding verses.

⁵²i.e., refuse.

for those whom Allāh has guided. And never would Allāh have caused you to lose your faith [i.e., your previous prayers]. Indeed Allāh is, to the people, Kind and Merciful.

إِيمَنْتُكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ



144. We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām.⁵³ And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allāh is not unaware of what they do.

فَدَنَرَى تَقْلِبَ وَجْهَكَ فِي السَّمَاءِ
فَلَنُوَيْنَكَ قِبْلَةً تَرْضِينَا فَوَلَّ وَجْهَكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيلَثُ مَا كُنْتَمْ فَوَلَّا
وُجُوهُكُمْ شَطَرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ
يُغَافِلُ عَمَّا يَعْمَلُونَ

145. And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَبْعُدُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةً بَعْضٌ وَلَئِنْ اتَّبَعْتَ
أَهْوَاءَهُمْ مَنْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ

146. Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad (ﷺ)] as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ كَمَا
يَعْرُفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

⁵³The Sacred Mosque in Makkah containing the *Ka'bah*.

147. The truth is from your Lord, so never be among the doubters.

148. For each [religious following] is a [prayer] direction toward which it faces. So race to [all that is] good. Wherever you may be, Allāh will bring you forth [for judgement] all together. Indeed, Allāh is over all things competent.

149. So from wherever you go out [for prayer, O Muḥammad], turn your face toward al-Masjid al-Ḥarām, and indeed, it is the truth from your Lord. And Allāh is not unaware of what you do.

150. And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided,

151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom⁵⁴ and teaching you that which you did not know.

152. So remember Me; I will remember you. And be grateful to Me and do not deny Me.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ ﴿٤٧﴾

وَلِكُلِّ وِجْهٍ هُوَ مُؤْلِهَا فَاسْتَقُوا
الْخَيْرِتُ أَئِنَّ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ
جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُوا
وُجُوهُكُمْ شَطَرُهُ لَعَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تُخْشِوْهُمْ وَأَخْشُوْنَيْ وَلَا تَمْنَعْنِي
عَلَيْكُمْ وَلَعَلَّكُمْ تَهَدُونَ ﴿٥٠﴾

كَمَا أَرْسَلْنَا فِيهِكُمْ رَسُولًا مِنْكُمْ يَتَلَوَّ
عَلَيْكُمْ ءَايَاتِنَا وَنُزِّلْكُمْ وَيُعَلَّمُكُمْ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٥١﴾

فَادَكْرُونِي أَذْكُرْكُمْ وَآشْكُرُوا لِي وَلَا
تَكْفُرُونَ ﴿٥٢﴾

⁵⁴The wisdom taught by the Prophet (ﷺ) is his *sunnah*.

153. O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient.

يَتَأْكُلُهَا الَّذِينَ أَمْنَوْا أَسْتَعِنُوا بِالصَّابِرِ
وَالصَّلَاةُ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٦٣﴾

154. And do not say about those who are killed in the way of Allāh, "They are dead." Rather, they are alive, but you perceive [it] not.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاءٌ وَلِكُنْ لَا تَشْعُرُونَ ﴿٦٤﴾

155. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

وَلَنَبْتُلُنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالشَّمَرِ
وَدَيْرِ الصَّابِرِينَ ﴿٦٥﴾

156. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return."

الَّذِينَ إِذَا أَصْبَطْتُمُهُمْ مُحْسِبَةً قَالُوا إِنَّا لِهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿٦٦﴾

157. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

أُولَئِكَ عَلَيْهِمْ صَلَواتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ ﴿٦٧﴾

158. Indeed, aṣ-Ṣafā and al-Marwah are among the symbols⁵⁵ of Allāh. So whoever makes hajj [pilgrimage] to the House or performs 'umrah – there is no blame upon him for walking between them.⁵⁶ And whoever volunteers good – then indeed, Allāh is Appreciative⁵⁷ and Knowing.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُناحَ عَلَيْهِ أَنْ
يَطْوَفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلَيْهِمْ ﴿٦٨﴾

159. Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ
الْبَيِّنَاتِ وَأَهْنَدُ مِنْ بَعْدِ مَا بَيَّنَهُ لِلنَّاسِ
فِي الْكِتَابِ أُولَئِكَ يَأْلَمُهُمُ اللَّهُ وَيَأْلَمُهُمْ

⁵⁵Places designated for the rites of *hajj* and '*umrah*.

⁵⁶Some believers had previously feared that this might be a pagan practice, so Allāh confirms that *sa'i* is among the rites of His religion.

⁵⁷i.e., He rewards generously.

Allāh and cursed by those who curse,⁵⁸

اللَّعْنُونَ ﴿٥﴾

160. Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of Repentance,⁵⁹ the Merciful.

إِلَّا الَّذِينَ تَابُوا وَصَلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوْبُ عَلَيْهِمْ وَأَنَا الْغَوَّابُ الْرَّحِيمُ ﴿٦﴾

161. Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Allāh and of the angels and the people, all together,

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالْأَنْسَاءِ أَجْمَعِينَ ﴿٧﴾

162. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

خَلِيلِينَ فِيهَا لَا سُخْفَفُ عَنْهُمُ الْعَدَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨﴾

163. And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الْرَّحْمَنُ الْرَّحِيمُ ﴿٩﴾

164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الَّيلِ وَالنَّهَارِ وَأَفْلَكِ الْقَيْقَرِ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَعْجَبَاهُ بِهِ الْأَرْضَ بَعْدَ مَوْهِنِهَا وَبَثَّ فِيهَا مِنْ كُلِّ ذَائِبٍ وَتَصْرِيفِ الْرَّيْحَ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَتِي لِقَوْمٍ يَعْقِلُونَ ﴿١٠﴾

⁵⁸From among the angels and the believers.

⁵⁹Refer to footnote of 2:37.

165. And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is severe in punishment.

وَمِنَ النَّاسِ مَنْ يَتَخَذُ مِنْ دُونِ اللَّهِ أَنْدَادًا تُحِبُّهُمْ كَحِبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ بَرَوْنَ الْعَدَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَدَابِ



166. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],

إِذْ تَبَرَّا الَّذِينَ آتَيْعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقْطَعَتْ بِهِمُ الْأَسْبَابُ



167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّ مِنْهُمْ كَمَا تَبَرَّا وَمِنَ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَانَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَرِيجٍ مِنَ النَّارِ



168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

يَأَيُّهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَبِيبًا وَلَا تَتَبَرَّغُوا خُطُواتِ الشَّيْطَنِ إِنَّهُمْ لَكُمْ عَدُوٌّ مُبِينٌ



169. He only orders you to evil and immorality and to say about Allāh what you do not know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ



170. And when it is said to them, "Follow what Allāh has revealed,"

إِذَا قِيلَ لَهُمْ أَتَبْغُونَا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ

they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

171. The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [like cattle or sheep] – deaf, dumb and blind, so they do not understand.

172. O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allāh if it is [indeed] Him that you worship.

173. He has only forbidden to you dead animals,⁶⁰ blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.

174. Indeed, they who conceal what Allāh has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

175. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How

نَتَّبِعُ مَا أَفْلَيْنَا عَلَيْهِ ءاَبَاءَنَا اُولُو الْكَارَبَ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

۱۷۱

وَمَثْلُ الَّذِينَ كَفَرُوا كَمِثْلِ الَّذِي يَنْعُقُ
بِهَا لَا يَسْتَعِنُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمُ
عُمُّ فَهُمْ لَا يَعْقِلُونَ

۱۷۲

يَتَأْتِيهَا الَّذِينَ ءامَنُوا كُلُّوَا مِنْ طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَأَسْكَنُوكُمْ لِلَّهِ إِنْ كُنْتُمْ إِيمَانُ
تَعْبُدُونَ

۱۷۳

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ
أَضْطَرَ غَيْرَ بَاغٍ وَلَا عَاوَ إِلَّمْ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ

۱۷۴

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ
مِنَ الْكِتَابِ وَيَشْرُكُونَ بِهِ مَنَا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا آنَارَ
وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

۱۷۵

أُولَئِكَ الَّذِينَ أَشْتَرُوا الْأَصْلَالَةَ بِالْهَدَى
وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرُهُمْ عَلَى

⁶⁰Those not slaughtered or hunted expressly for food.

patient they are for [i.e., in pursuit of] the Fire!

النَّارِ

176. That is [deserved by them] because Allāh has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ

بَعْيَدٌ

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

* لَيْسَ الْبَرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبْلَةَ الْمُشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ إِيمَانَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَإِيمَانَ الْمَالَ عَلَى حُبِّهِ دَوْيِ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّاَلِيْبِينَ وَفِي الرِّقَابِ وَأَقْامَ الصَّلَاةَ وَإِيمَانَ الرَّكُوْنَةِ وَالْمُؤْمِنَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ آتَيْسَ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُقْنَعُونَ

178. O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female.⁶¹ But whoever overlooks from his brother [i.e., the killer] anything,⁶² then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But

يَأَيُّهَا الَّذِينَ آمَنُوا كِتَابٌ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى أَخْرُجُوا بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِّنَ لَهُ مِنْ أَخْيَهِ شَيْءٌ فَاتِّبِعُوا بِالْمَعْرُوفِ وَادْعُوا إِلَيْهِ بِإِحْسَانٍ ذَلِكَ خَفْفِيفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَأُولَئِكَ عَدَابٌ

أَلِيمٌ

⁶¹No one else should be executed in place of the killer.

⁶²By accepting compensation payment rather than execution.

whoever transgresses after that⁶³
will have a painful punishment.

179. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.⁶⁴

180. Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable – a duty upon the righteous.⁶⁵

181. Then whoever alters it [i.e., the bequest] after he has heard it – the sin is only upon those who have altered it. Indeed, Allāh is Hearing and Knowing.

182. But if one fears from the bequeather [some] error or sin and corrects that which is between them [i.e., the concerned parties], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.

183. O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –

184. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of other days [are to be made up]. And

وَلَكُمْ فِي الْقَصَاصِ حَيَاةٌ يَأْتُونَ الْآتَيْبِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٦﴾

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ إِنْ
تَرَكَ خَيْرًا لِّوَالِدَيْهِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٧﴾

فَمَنْ بَدَأَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّهَا إِثْمُهُ عَلَى
الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

فَمَنْ حَافَ مِنْ مُوصَى جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٩﴾

يَأْتِيهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمْ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٠﴾

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخْرَى وَعَلَى
الَّذِينَ يُطِيقُونَهُ دِيَّةٌ طَعَامٌ مُسْكِنٌ

⁶³ After acceptance of compensation.

⁶⁴ Or, "that you may avoid [sin]."

⁶⁵ This ruling was abrogated by the revelation in Sūrah an-Nisā' stipulating obligatory shares for parents and close relatives. Those who do not inherit by law may be remembered in a bequest. See 4:11-12.

upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] – it is better for him. But to fast is best for you, if you only knew.

185. The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month,⁶⁶ let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful.
186. And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

187. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are a clothing⁶⁷ for you and you are a clothing for them. Allāh knows that you used to deceive yourselves,⁶⁸ so He

فَمَنْ نَطَعَ حَيْثَا فَهُوَ حَيْثُ لَهُ وَأَنْ
تَصُومُوا حَيْثُ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى
وَالْفُرْقَانِ فَمَنْ شِئَ مِنْكُمُ الشَّهْرَ فَلِيَصُمِّمْهُ
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ
أَيَّامٍ أُخْرَى بِرِيدِ اللَّهِ بِكُمُ الْيَسِرُ وَلَا بِرِيدِ
بِكُمُ الْعُسْرُ وَلِتُكْمِلُوا الْعِدَّةَ
وَلْتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَنَكُمْ
وَلَعَلَّكُمْ تَشَكُّرُونَ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَحِبُّ دُعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلِيَسْتَجِيبُوا
لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

أَحِلَّ لَكُمْ لَيْلَةَ الْصِّيَامِ الرَّفِثُ إِلَى
نِسَاءِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَحْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

⁶⁶Also, "whoever is present during the month."

⁶⁷Also, a source of tranquility and rest.

⁶⁸Prior to this revelation, marital relations were unlawful during nights preceding fasting. Some were unable to refrain and secretly disobeyed, but they did not deceive Allāh.

accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed 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 the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allāh, so do not approach them. Thus does Allāh make clear His verses [i.e., ordinances] to the people that they may become righteous.

188. And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].
189. They ask you, [O Muḥammad], about the crescent moons. Say, "They are measurements of time for the people and for hajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allāh. And enter houses from their doors. And fear Allāh that you may succeed.
190. Fight in the way of Allāh those who fight against you but do not transgress. Indeed, Allāh does not like transgressors.

فَالْكُنْ بِشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ وَكُلُوا وَاسْرُوا حَتَّى يَبْيَنَ لَكُمُ الْحَيْطُ
الْأَبَيْضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ
أَتَمُوا الصَّيَامَ إِلَى الْلَّيلِ وَلَا تُبْشِرُوهُنَّ
وَأَنْتُمْ عَنْكُفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ
اللَّهُ فَلَا تَقْرِبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ
إِيمَانِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَفَقَّهُونَ

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ وَتَدْنُوا
بِهَا إِلَى الْحَكَامِ لِتَأْكُلُوا فَرِيقًا مِنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

بِسْكُلُونَكَ عَنِ الْأَهْلَةِ قُلْ هَيْ مَوْقِيتُ
لِلنَّاسِ وَالْحَجَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبَيْوَتَ مِنْ ظُهُورِهَا وَلِكُنَ الْبِرُّ مِنْ
إِنْفُقَ وَأَتَوْا الْبَيْوَتَ مِنْ أَبْوَاهَا وَأَنْقُوا
اللَّهُ لَعَلَّكُمْ تُفْلِحُونَ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا
تَعْدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْنَدِينَ

191. And kill them [in battle] wherever you overtake them and expel them from wherever they have expelled you, and fitnah⁶⁹ is worse than killing. And do not fight them at al-Masjid al-Harām until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرُجُوهُمْ
مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنْ
الْفَتْلِ وَلَا تُقْبِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّىٰ يُقْتَلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ
كَذَلِكَ جَزَاءُ الْكُفَّارِ ﴿٦٩﴾

192. And if they cease, then indeed, Allāh is Forgiving and Merciful.

فَإِنْ آتَهُوْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

193. Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allāh. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors.

وَقْتَلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ يَلْهَوْ فَإِنْ آتَهُوْ فَلَا عُدُونَ إِلَّا عَلَىٰ
الظَّالِمِينَ ﴿٧١﴾

194. [Battle in] the sacred month is for [aggression committed in] the sacred month,⁷⁰ and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allāh and know that Allāh is with those who fear Him.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحَرَمَتُ
قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٧٢﴾

195. And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْفُوا
بِأَيْدِيكُمْ إِلَى الْهَلَكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿٧٣﴾

196. And complete the hajj and 'umrah

وَأَتُمُوا الْحَجَّ وَالْعُمَرَةَ لِلَّهِ فَإِنَّ أَحَدَرَتْمَ

⁶⁹ Among the meanings of *fitnah* are disbelief and its imposition on others, discord, dissension, civil strife, persecution, oppression, injustice, seduction, terrorism, trial and torment.

⁷⁰ The sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

for Allāh. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity⁷¹ or sacrifice.⁷² And when you are secure,⁷³ then whoever performs ‘umrah [during the ḥajj months]⁷⁴ followed by hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allāh and know that Allāh is severe in penalty.

197. Hajj is [during] well-known months,⁷⁵ so whoever has made hajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj. And whatever good you do – Allāh knows it. And take provisions, but indeed, the best provision is

فَمَا أَسْتَيْسَرَ مِنْ أَهْدَىٰ ۖ وَلَا تَحْقُوا
رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدَىٰ مَحْلَهُ ۖ فَإِنْ
كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذْىٰ مِنْ رَأْسِهِ
فَفَدِيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ سُلَكٍ فَإِذَا
أَمِنْتُمْ فَمَنْ تَمَّتَعَ بِالْعُمَرَةِ إِلَى الْحَجَّ فَمَا
أَسْتَيْسَرَ مِنْ أَهْدَىٰ ۖ فَمَنْ لَمْ يَحْدُثْ فَصِيَامُ
ثَلَاثَةُ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ
عَشْرَةٌ كَامِلَةٌ ۗ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ
حَاضِرًا الْمَسْجِدُ الْحَرَامُ ۗ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِ
الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جَدَالٌ
فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ
وَتَرَوَدُوا فِي إِلَّاتِ خَيْرِ الزَّادِ الْتَّقْوَىٰ وَاتَّقُونِ
يَأْتُونِي الْأَلْبَابُ ﴿٤﴾

⁷¹Feeding six needy persons.

⁷²The slaughter of a sheep or goat.

⁷³Under normal conditions, i.e., are not prevented.

⁷⁴The months of Shawwāl, Dhul-Qa'dah and Dhul-Hijjah.

⁷⁵See previous footnote.

fear of Allāh. And fear Me, O you of understanding.

198. There is no blame upon you for seeking bounty⁷⁶ from your Lord [during ḥajj]. But when you depart from ‘Arafāt, remember Allāh at al-Mash‘ar al-Harām.⁷⁷ And remember Him, as He has guided you, for indeed, you were before that among those astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَتَبَغُوا فَضْلًا
مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُم مِنْ عَرَفَتِ
فَادْكُرُوْا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَادْكُرُوهُ كَمَا هَدَنَّكُمْ وَإِن كُنْتُمْ
مِنْ قَبْلِهِ لَمِنَ الظَّالِمِينَ ﴿٤١﴾

199. Then depart from the place from where [all] the people depart and ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

ثُمَّ أَفْيِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٢﴾

200. And when you have completed your rites, remember Allāh like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

فَإِذَا قَضَيْتُمْ مَنِاسِكُكُمْ فَادْكُرُوْا
اللَّهَ كَذِكْرُهُ إِبَاهَةَكُمْ أَوْ أَشَدُ ذِكْرًا
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي
الْأُدُنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ حَلْقَيْ ﴿٤٣﴾

201. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الْأُدُنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَدَابَ
النَّارِ ﴿٤٤﴾

202. Those will have a share of what they have earned, and Allāh is swift in account.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٤٥﴾

203. And remember Allāh during [specific] numbered days. Then whoever hastens [his departure]

* وَادْكُرُوْا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنْمَاعَ عَلَيْهِ وَمَنْ

⁷⁶i.e., profit from trade or business.

⁷⁷Which is in Muzdalifah.

in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allāh. And fear Allāh and know that unto Him you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents.

205. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allāh does not like corruption.

206. And when it is said to him, "Fear Allāh," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

207. And of the people is he who sells himself, seeking means to the approval of Allāh. And Allāh is Kind to [His] servants.

208. O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

209. But if you slip [i.e., deviate] after clear proofs have come to you, then know that Allāh is Exalted in Might and Wise.

210. Do they await but that Allāh should come to them in coverings of clouds and the angels [as well]

تَأْخِرَ فَلَا إِنْمَاءَ عَلَيْهِ لِمَنْ آتَقَنِي وَاتَّقُوا اللَّهَ
وَآعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿١٧﴾

وَمِنَ النَّاسِ مَنْ يُعَجِّلُكَ قَوْلَهُ فِي الْحَيَاةِ
الَّذِي نَاهَى اللَّهَ عَنِّي مَا فِي قَلْبِهِ وَهُوَ
أَكْدُ الْخَصَامِ ﴿١٨﴾

وَإِذَا تَوَلَّ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا
وَيُهْلِكَ الْحَرَثَ وَالنَّسْلَ وَاللَّهُ لَا سُبُّ
الْفَسَادِ ﴿١٩﴾

وَإِذَا قَبَلَ لَهُ أَنْقَلَ اللَّهُ أَحَدَهُ الْعَزَّةَ بِالْأَيْمَنِ
فَحَسِبُهُ رَجَهُمْ وَلَيْسَ الْمَهَادُ ﴿٢٠﴾

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْغَاءَ
مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعَبَادِ ﴿٢١﴾

يَأْتِيَهَا الَّذِينَ إِمَّا تُؤْمِنُوا أَدْخُلُوا فِي الْجَنَّةِ
كَافَّةً وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَنِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

فَإِنْ زَلَّتُم مِّنْ بَعْدِ مَا جَاءَتُكُمُ الْبَيِّنَاتُ
فَآعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٣﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلْلٍ مِّنْ
الْعَمَامِ وَالْمَلِئَكَةُ وَقُضِيَّ الْأَمْرُ وَإِلَيْ

and the matter is [then] decided?
And to Allāh [all] matters are returned.

اللَّهُ تُرْجِعُ الْأُمُورَ ﴿١٣﴾

211. Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allāh [for disbelief] after it has come to him – then indeed, Allāh is severe in penalty.

سَلِّنَ بْنِ إِسْرَائِيلَ كَمْ ءاَتَيْنَاهُم مِّنْ اِعْيَةٍ
بَيْتَعِثُ وَمَن يُبَدِّلَ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا
جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤﴾

212. Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allāh are above them on the Day of Resurrection. And Allāh gives provision to whom He wills without account.

رُّبِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَسَخَرُونَ
مِنَ الَّذِينَ اَمْنَوْا وَالَّذِينَ آتَقْوَا فَوْقَهُمْ
يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرُؤُكُمْ مَن يَشَاءُ بِغَيْرِ
حِسَابٍ ﴿١٥﴾

213. Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path.

كَانَ النَّاسُ اُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ
مُّبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحُكُمُ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا
فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ
بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَعِيْدًا بَيْنَهُمْ
فَهَدَى اللَّهُ الَّذِينَ اَمْنَوْا لِمَا اخْتَلَفُوا
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن
يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٦﴾

214. Or do you think that you will enter Paradise while such [trial] has not yet come to you as came

أَمْ حَسِبُوكُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ
مَّنْئَلُ الَّذِينَ حَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ

to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.

215. They ask you, [O Muḥammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allāh is Knowing of it."

216. Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.

217. They ask you about the sacred month⁷⁸ – about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And fitnah⁷⁹ is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to

الْبَاسَاءِ وَالضَّرَاءِ وَزُلْزَلُوا حَتَّى يَقُولُونَ
أَرَسُولُ وَالَّذِينَ ءامَنُوا مَعَهُ مَتَّ نَصْرُ اللَّهِ
أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٣٦﴾

يَسْكُنُوكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُمْ
مِنْ خَيْرٍ فَلِلَّهِ الْدِينُ وَالْأَقْرَبُينَ وَالْيَتَامَى
وَالْمَسَاكِينُ وَابْنُ السَّبِيلِ وَمَا تَفَعَّلُوا مِنْ
خَيْرٍ إِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٧﴾

كُتُبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ
وَعَسَى أَن تَكْرُهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٨﴾

يَسْكُنُوكَ عَنِ الْشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ
قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ وَإِخْرَاجُ
أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ
مِنَ الْقِتَالِ وَلَا يَرَأُونَ يُقَاتِلُونَكُمْ حَتَّى
يُرْدُووكُمْ عَنِ دِينِكُمْ إِنْ أَسْتَطَعُوْ وَمَنْ
يَرْتَدِدَ مِنْكُمْ عَنِ دِينِهِ فَيَمْتُ وَهُوَ
كَافِرٌ فَأُولَئِكَ حَرَّطْتُ أَعْمَلَهُمْ فِي

⁷⁸ See footnote to 2:194.

⁷⁹ See footnote to 2:191.

disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.

الدُّنْيَا وَالآخِرَةُ وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا حَنَدِلُونَ ﴿١٧﴾

218. Indeed, those who have believed and those who have emigrated and fought in the cause of Allāh – those expect the mercy of Allāh. And Allāh is Forgiving and Merciful.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٨﴾

219. They ask you about wine⁸⁰ and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allāh makes clear to you the verses [of revelation] that you might give thought

* يَسْكُلُونَكُمْ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ
فِيهِمَا إِنَّمَا كَبِيرٌ وَمَنْفَعُهُ لِلنَّاسِ
وَإِنَّمَّا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْكُلُونَكُمْ
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٩﴾

220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs – they are your brothers. And Allāh knows the corrupter from the amender. And if Allāh had willed, He could have put you in difficulty. Indeed, Allāh is Exalted in Might and Wise."

فِي الدُّنْيَا وَالآخِرَةِ وَيَسْكُلُونَكُمْ عَنِ الْيَتَامَى
قُلْ إِصْلَاحٌ هُمْ خَيْرٌ وَإِنْ تَخَالُطُوهُمْ
فَإِخْرُونَكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنْ
الْمُمْلِحِ وَلَوْ شَاءَ اللَّهُ لَا يَعْنِتُكُمْ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٢٠﴾

221. And do not marry polytheistic women until they believe.⁸¹ And a believing slave woman is better

وَلَا تَنِكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْنَ وَلَا مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ وَلَا

⁸⁰The word "khamr" (wine) includes all intoxicants. The final prohibition is given in 5:90-91.
⁸¹i.e., worship and obey Allāh alone.

than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember.

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives⁸² during menstruation. And do not approach them until they are pure. And when they have purified themselves,⁸³ then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves."

223. Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allāh and know that you will meet Him. And give good tidings to the believers.

224. And do not make [your oath by] Allāh an excuse against being righteous and fearing Allāh and

تُنذِّكُهُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ
مُؤْمِنٌ خَيْرٌ مِّنْ مُشْرِكٍ وَلَوْ أَعْجَبْكُمْ
أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُونَ إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ عَائِدَتَهُ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيطِ قُلْ هُوَ أَذَىٰ
فَأَعْزَلُوا النِّسَاءَ فِي الْمَحِيطِ وَلَا
تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ
فَأَتُوْهُنَّ مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ الْتَّوَّبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٤٧﴾

نِسَاؤُكُمْ حَرَثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ أَنِّي شَنِّمْتُ
وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْمَلُوا
أَنْكُمْ مُلْنُوْهُ وَبَشِّرُ الْمُؤْمِنِينَ ﴿٤٨﴾

وَلَا جَعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَنِكُمْ أَنْ
تَبُرُّوا وَتَنَقُّلُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ

⁸²i.e., refrain from sexual intercourse.

⁸³By taking a complete bath (*ghush*).

making peace among people. And Allāh is Hearing and Knowing.

سَيِّعُ عَلَيْمٌ

225. Allāh does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allāh is Forgiving and Forbearing.⁸⁴

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَا يُؤَاخِذُكُمْ بِمَا كَسَبْتُ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

226. For those who swear not to have sexual relations with their wives⁸⁵ is a waiting time of four months, but if they return [to normal relations] – then indeed, Allāh is Forgiving and Merciful.
227. And if they decide on divorce – then indeed, Allāh is Hearing and Knowing.

لِلَّذِينَ يُؤْلُونَ مِنْ سَابِعِهِمْ تَرِصُّ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

228. Divorced women remain in waiting [i.e., do not remarry] for three periods,⁸⁶ and it is not lawful for them to conceal what Allāh has created in their wombs if they believe in Allāh and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation.⁸⁷ And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable.⁸⁸ But the men [i.e., husbands] have a degree over them [in responsibility and

وَإِنْ عَزَمُوا أَطْلَاقَ فَإِنَّ اللَّهَ سَيِّعُ عَلَيْمٌ

وَالْمُطَلَّقَاتُ يَرِصُّنَ بِأَنْفُسِهِنَ ثَلَاثَةَ قُرُونٍ وَلَا يَحِلُّ هُنَّ أَنْ يَكْمُنْ مَا حَلَقَ اللَّهُ فِي أَرْجَاهُمْ إِنْ كُنَّ يُؤْمِنَ بِاللَّهِ وَآتَيْوْهُ الْآخِرَ وَتُعْوَلَهُنَّ أَحَقُّ بِرِدَهُنَ فِي ذَلِكَ إِنْ أَرْادُوا إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِ بِالْعَزْوَفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

⁸⁴ Overlooking many violations, postponing penalty and granting opportunities for repentance and rectification despite having the power to punish immediately.

⁸⁵ Without divorcing them. By such an oath the woman is deprived of her right in marriage but is not free to marry another. She may not be kept in such a condition beyond the four-month limit.

⁸⁶ Either menstrual periods or periods of purity between menstruation. See also 65:1-7.

⁸⁷ The husband may return her to himself during the 'iddah period of a first and second divorce without a new marriage contract.

⁸⁸ The wife has specific rights upon her husband, just as the husband has rights upon her.

authority]. And Allāh is Exalted in Might and Wise.

229. Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.⁸⁹ But if you fear that they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allāh – it is those who are the wrongdoers [i.e., the unjust].

230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.⁹⁰ And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allāh. These are the limits of Allāh, which He makes clear to a people who know [i.e., understand].

231. And when you divorce women and they have [nearly] fulfilled their term, either retain them

الظَّلْقُنُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيعٌ
بِإِحْسَنٍ وَلَا سَخْلٌ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
إِتَيْمُوهُنَّ شَيْئًا إِلَّا أَنْ سَخَافَ أَلَا يُقِيمَا
حُدُودَ اللَّهِ فَإِنْ حِفْتُمْ أَلَا يُقِيمَا حُدُودَ اللَّهِ
فَلَا جُنَاحَ عَلَيْمَا فِيمَا آفَنَدْتُ بِهِ تِلْكَ
حُدُودَ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَعْتَدَ
حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٣﴾

فَإِنْ طَلَقَهَا فَلَا تَحْلُلُ لَهُ مِنْ بَعْدِ حَقِّ
تَنِكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَقَهَا فَلَا جُنَاحَ
عَلَيْمَا أَنْ يَرْجِعَ إِنْ ظَنَّ أَنْ يُقِيمَا
حُدُودَ اللَّهِ وَتِلْكَ حُدُودَ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ
يَعْلَمُونَ ﴿١٤﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَأْجُلْهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَحُوهُنَّ

⁸⁹i.e., deal fairly with each other.

⁹⁰With the intention of permanence, not merely in order to return to the previous husband.

according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allāh in jest. And remember the favor of Allāh upon you and what has been revealed to you of the Book [i.e., the Qurān] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear Allāh and know that Allāh is Knowing of all things.

232. And when you divorce women⁹¹ and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allāh and the Last Day. That is better for you and purer, and Allāh knows and you know not.

233. Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's]

يُعَرُّفٌ وَلَا قُبْسُكُوهُنَّ ضَرَارًا لِتَعْتَدُوا
وَمَن يَفْعُلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا
تَشْخِدُوا إِيمَانَ اللَّهِ هُرُوا وَأَذْكُرُوا يَعْمَلَ
اللَّهُ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةُ يَعْظِمُ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَهِنَّ فَلَا
تَعْصُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا
تَرَضُوا بَيْنَهُم بِالْتَّعْرُوفِ ذَلِكَ يُوعَظُ بِهِ
مَن كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ
ذَلِكُمْ أَزْكِي لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ

* وَالْوَلِدَاتُ يُرْضِعْنَ أُولَادَهُنَّ حَوَّلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُمَكِّنَ الرِّضَاعَةَ وَعَلَى
الْمُؤْتَوِّدِ لَهُ رِزْقُهُنَّ وَكَسْوَهُنَّ بِالْمَعْرُوفِ لَا
تُكَلِّفُ نَفْسٍ إِلَّا وُسْعَهَا لَا تُضَارَّ وَلَدَهُ
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى
الْوَارِثَ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًاً عَنْ
تَرَاضِيهِمَا وَتَشَاؤِرِ فَلَا جُنَاحَ عَلَيْهِمَا

⁹¹For the first or second time.

heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allāh and know that Allāh is Seeing of what you do.

234. And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner.⁹² And Allāh is [fully] Aware of what you do.

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allāh knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period⁹³ reaches its end. And know that Allāh knows what is within yourselves, so beware of Him. And know that Allāh is Forgiving and Forbearing.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرِضُّعُوا أُولَئِكُمْ فَلَا
جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا أَتَيْتُمْ
بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجًا
يَرْتَصَنُ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا
بَلَغَنَ أَجَاهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْتُمْ
فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ

حَسِيرٌ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ
خِطْبَةِ الْإِنْسَانِ أَوْ أَكْتَسَيْتُمْ فِي أَنفُسِكُمْ
عِلْمًا اللَّهُ أَنْكُمْ سَتَذَكُّرُونَهُنَّ وَلَكِنْ لَا
تُؤَاذُدُوهُنَّ بِمَا إِلَّا أَنْ تَقُولُوا فَوْلًا
مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ الْنِكَاحِ حَتَّى
يَتَلَقَّ الْكِتَابُ أَجَاهِهِ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ
مَا فِي أَنفُسِكُمْ فَآخِدُرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ

غَفُورٌ حَلِيمٌ

⁹²They may remarry if they wish.

⁹³The 'iddah (bereavement period) after the death of a husband.

236. There is no blame upon you if you divorce women you have not touched⁹⁴ nor specified for them an obligation.⁹⁵ But give them [a gift of] compensation – the wealthy according to his capability and the poor according to his capability – a provision according to what is acceptable, a duty upon the doers of good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمِنْتَهُنَّ عَلَى الْمُوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًا عَلَى الْمُحْسِنِينَ ﴿١٧﴾

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified – unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allāh, of whatever you do, is Seeing.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ هُنَّ فَرِيضَةً فَيَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَنَّ أَوْ يَعْفُوا الَّذِي يَبْدِئُ عُقْدَةَ الْنِكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلثَّقَوْيِ وَلَا تَنْسُوا الْفَضْلَ يَتَكُبُّمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٨﴾

238. Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ‘asr] prayer and stand before Allāh, devoutly obedient.

حَفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةُ الْوُسْطَى
وَقُومُوا لِلَّهِ قَنِيبَيْنَ ﴿١٩﴾

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allāh [in prayer], as He has taught you that which you did not [previously] know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَلِذَا أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلَمْتُمْ مَا لَمْ تَكُنُوا تَعْمَلُونَ ﴿٢٠﴾

240. And those who are taken in death among you and leave wives behind – for their wives is a bequest:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجَهُمْ وَصِيَّةً لِأَرْوَاحِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ

⁹⁴The marriage has not been consummated.

⁹⁵Required bridal gift (*mahr*).

maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way.⁹⁶ And Allāh is Exalted in Might and Wise.

241. And for divorced women is a provision according to what is acceptable – a duty upon the righteous.

242. Thus does Allāh make clear to you His verses [i.e., laws] that you might use reason.

243. Have you not considered those who left their homes in many thousands, fearing death? Allāh said to them, "Die"; then He restored them to life. Indeed, Allāh is the possessor of bounty for the people, but most of the people do not show gratitude.

244. And fight in the cause of Allāh and know that Allāh is Hearing and Knowing.

245. Who is it that would loan Allāh a goodly loan so He may multiply it for him many times over? And it is Allāh who withholds and grants abundance, and to Him you will be returned.

246. Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs,

إِخْرَاجٌ فَإِنْ حَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْتُمْ فِي أَنفُسِهِتُ مِنْ مَعْرُوفٍ
وَاللَّهُ أَعْزِيزٌ حَكِيمٌ ﴿١٦﴾

وَلِلْمُطَلَّقَاتِ مَتَعٌ بِالْمَعْرُوفٍ حَفًا عَلَى
الْمُتَّقِينَ ﴿١٧﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ إِيمَانِهِ لَعْلَكُمْ
تَعْقِلُونَ ﴿١٨﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِينِهِمْ
وَهُمُ الْأُولُو فَهَدَى الْمَوْتَ فَقَالَ لَهُمْ
اللَّهُ مُؤْتُوا مُمَوْتِي أَحْيِهُمْ إِنَّ اللَّهَ لَدُو
فَضْلٌ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿١٩﴾

وَقَاتَلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَيِّعُ
عَلِيهِمْ ﴿٢٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فَيُضَعِّفُهُ لَهُ أَصْعَافًا كَثِيرَةً وَاللَّهُ
يَقْرِضُ وَبَصْطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ
مُوسَى إِذْ قَالُوا لِنَبِيِّهِ لَهُمْ أَتَبَعَّثُ لَنَا مَلَكًا

⁹⁶This directive was abrogated by those later revealed in 2:234 and 4:12.

"Send to us a king, and we will fight in the way of Allāh"? He said, "Would you perhaps refrain from fighting if battle was prescribed for you?" They said, "And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?" But when battle was prescribed for them, they turned away, except for a few of them. And Allāh is Knowing of the wrongdoers.

تُقْتَلُنَّ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ
كُتِبَ عَلَيْكُمُ الْقِتالُ أَلَا تُقْتَلُوْا قَاتِلُوْا
وَمَا لَنَا أَلَا نُقْتَلُ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرَجْنَا مِنْ دِيْرَنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ



247. And their prophet said to them, "Indeed, Allāh has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allāh has chosen him over you and has increased him abundantly in knowledge and stature. And Allāh gives His sovereignty to whom He wills. And Allāh is all-Encompassing [in favor] and Knowing."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا قَاتِلُوْا أَنَّ يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَحْنُ أَحْقُ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ
سَعَةً مِنِ الْمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَهُ
عَلَيْكُمْ وَرَاهُهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ
وَاللَّهُ يُؤْتِ مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ



248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance⁹⁷ from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ إِعْلَامَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ الْتَّابُوتُ فِيهِ سَكِينَةٌ مِنْ
رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ ءالُّ مُوسَى
وَءَالُّ هَرُونَ حَمْلُهُ الْمَلَئِكَةُ إِنَّ فِي ذَلِكَ
لَذِيْنَ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ

249. And when Saul went forth with

⁹⁷ Signs giving reassurance.

the soldiers, he said, "Indeed, Allāh will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allāh said, "How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient."

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

251. So they defeated them by permission of Allāh, and David killed Goliath, and Allāh gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed. And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is the possessor of bounty for the worlds.

252. These are the verses of Allāh which We recite to you, [O

اللَّهُ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
أَغْرَى فَغُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا
مِنْهُمْ فَلَمَّا جَاءَهُمْ هُوَ وَالَّذِينَ آمَنُوا
مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَاهُولَتِ
وَجُنُودِهِ قَالَ الَّذِينَ يُؤْنِنُونَ أَنَّهُمْ
مُلْقُوا اللَّهَ كَمْ مِنْ فِتْنَةٍ قَلِيلَةٌ غَلَبَتْ فِتْنَةً
كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٥﴾

وَلَمَّا بَرَزُوا لِجَاهُولَتِ وَجُنُودِهِ قَالُوا رَبَّنَا
أَفْغِ عَلَيْنَا صَبَرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٥﴾

فَهَرَمُوهُمْ بِيَادِنِ اللَّهِ وَقَتَلَ ذَاوِدُ
جَاهُولَتِ وَأَتَهُ اللَّهُ الْمُلْكُ وَالْحِكْمَةُ
وَعَلِمَمُهُ مِمَّا يَشَاءُ وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ
بَعْضَهُمْ بِعَضٍ لَفَسَدَتِ الْأَرْضُ
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَنَمِينَ ﴿١٥﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ

Muhammad], in truth. And indeed, you are from among the messengers.

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿١٣﴾

253. Those messengers – some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Gabriel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

* تِلْكَ الْأُرْسُلُ فَضَلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ
مِّنْهُمْ مَنْ كَلَمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَتٍ
وَأَئَتَنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتَ وَأَيَّدَنَاهُ
بِرُوحِ الْقُدْسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّ
الَّذِينَ مِنْ بَعْدِهِمْ مَنْ بَعْدِ مَا جَاءَتُهُمُ
الْبَيِّنَاتُ وَلَكِنَّ أَخْتَلَفُوا فَمِنْهُمْ مَنْ ءامَنَ
وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّ
وَلَكِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ ﴿١٤﴾

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers – they are the wrongdoers.

يَأَيُّهَا الَّذِينَ ءامَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاكُمْ
مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْعَثُ فِيهِ وَلَا حُلْلَةٌ
وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٥﴾

255. Allāh – there is no deity except Him, the Ever-Living,⁹⁸ the Self-Sustaining.⁹⁹ 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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُ الْقَيُومُ لَا
تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ

⁹⁸Whose life is perfect, complete and eternal, without beginning or end, and through whom all created life originated and continues.

⁹⁹Dependent on none for His existence while being the sustainer and administrator of all created existence.

intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,¹⁰⁰ and they encompass not a thing of His knowledge except for what He wills. His Kursi¹⁰¹ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,¹⁰² the Most Great.¹⁰³

256. There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghīt¹⁰⁴ and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

257. Allāh is the Ally¹⁰⁵ of those who believe. He brings them out from darknesses into the light. And those who disbelieve – their allies are tāghīt. They take them out of the light into darknesses.¹⁰⁶ Those are the companions of the Fire; they will abide eternally therein.

258. Have you not considered the one who argued with Abraham about

أَيْدِيهِمْ وَمَا حَلَفُهُمْ لَا يُحِيطُونَ بِشَئٍ
مَنْ عَلِمَهُ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ لَا يَغُوَثُهُ حِفْظُهُمَا

وَهُوَ أَعْلَمُ الْعَظِيمُ ﴿٧﴾

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيْرِ
فَمَن يَكْفُرُ بِالظَّنُونِتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا آنفِصَامَ هَذَا
وَاللَّهُ سَيِّعُ عِلْمُ ﴿٨﴾

اللَّهُ وَلِيَ الَّذِينَ إِمَانُوا يُخْرِجُهُمْ
مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَئِكُمُ الظَّاغُونُ يُخْرِجُونَهُم مِنَ
النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَلِيلُونَ ﴿٩﴾

أَكَمْ تَرَ إِلَى اللَّهِيْ حاجَ إِتَّرَهِمْ فِي رَبِّيْهِ أَنْ

¹⁰⁰Allāh's knowledge encompasses every aspect of His creations in the past, present and future.

¹⁰¹Chair or footstool. It is not to be confused with *al-'Arsh* (the Throne), which is infinitely higher and greater than *al-Kursi*.

¹⁰²Above all of His creations and superior to them in essence, rank and position.

¹⁰³Whose greatness is unlimited, beyond description or imagination.

¹⁰⁴False objects of worship, such as idols, heavenly bodies, spirits, human beings, etc.

¹⁰⁵Including the meanings of patron, supporter, benefactor, guardian, protector, defender and caretaker.

¹⁰⁶The light of truth is one, while the darknesses of disbelief, doubt and error are many.

his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.

إِنَّهُ اللَّهُ الْمُلْكُ إِذَا قَالَ إِبْرَاهِيمَ رَبِّي
الَّذِي يُحْيِي وَيُمْتَدِّ فَقَالَ أَنَا أَحْيِي
وَأَمْتَدِّ قَالَ إِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَتَى مِنْ
الْمَغْرِبِ فَبَهْتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّلِيلِينَ ﴿٦٣﴾

259. Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allāh bring this to life after its death?" So Allāh caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allāh is over all things competent."

260. And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said,

أَوْ كَانَ ذِي مَرَّ عَلَى قَرِيَّةٍ وَهِيَ خَاوِيَّةٌ عَلَى
عَرْوَشِهَا قَالَ أَنِّي يُحْيِي هَذِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا فَأَمَاتَهُ اللَّهُ مائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ
كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالَ بَلْ لَبِثْتُ مائَةَ عَامٍ فَانْظَرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَسْتَسْنِهِ وَانْظُرْ
إِلَى حِمَارِكَ وَلْنَجْعَلَكَ ءَايَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعَظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَمَا تَبَيَّنَ لَهُ قَالَ
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٤﴾

وَإِذَا قَالَ إِبْرَاهِيمَ رَبِّي كَيْفَ تُحْيِي
الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنَ قَالَ بَلْ وَلَكِنْ
لَيَطْمَمَنَ قَبْلِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الظَّبَابِ

"Take four birds and commit them to yourself.¹⁰⁷ Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise."

261. The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.

262. Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

263. Kind speech and forgiveness are better than charity followed by injury. And Allāh is Free of need and Forbearing.

264. O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare.

فَصَرُّهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْتَ عَلَى كُلِّ جَبَلٍ
مَّهْنَ حُزْءَأَ ثُمَّ أَدْعُهُنَّ يَا تَبَّانِكَ سَعِيًّا

وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

مَثَلَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
سُبْلَةٍ مَائِنَةً حَبَّةٌ وَاللَّهُ يُضَعِّفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَسِعٌ عَلَيْهِ ﴿١٤﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ
لَا يُتَبَعِّنُونَ مَا أَنْفَقُوا مَنَا وَلَا أَدَى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَخْرُنُونَ ﴿١٥﴾

* قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ حَتَّىٰ مِنْ صَدَقَةٍ
يَتَبَعُهَا أَذْىٌ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿١٦﴾

يَأَتِيهَا الَّذِينَ ءامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ
بِالْمَنِ وَالْأَدَى كَلَّذِي يُنْفِقُ مَالَهُ
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ آخِرٌ
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَأَصَابَاهُ وَابِلٌ فَتَرَكَهُ صَلَادًا لَا
يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ

¹⁰⁷i.e., train them to come to you on command.

They are unable [to keep] anything of what they have earned. And Allāh does not guide the disbelieving people.

لَا يَهْدِي اللَّهُمَّ الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

265. And the example of those who spend their wealth seeking means to the approval of Allāh and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allāh, of what you do, is Seeing.

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ وَشَيْئًا مِنْ أَنْفُسِهِمْ كَمَثَلَ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَأَبْلٌ فَعَانَتْ أَكْلَاهَا ضَعْفَيْنِ فَلَمْ يُصْبِتَا وَأَبْلٌ فَطْلُّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٨﴾

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allāh make clear to you [His] verses that you might give thought.

أَيُودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةً مِنْ نَخْلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْيَهَا الْأَنْهَرُ لَهُ فِيهَا مِنْ كُلِّ الْثَمَرَاتِ وَأَصَابَهَا الْكَبُرُ وَلَهُ ذُرَيْةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٩﴾

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allāh is Free of need and Praiseworthy.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفَقُوا مِنْ طَيَّبَاتِ مَا كَسَبُوكُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيْمُمُوا الْحَيَثُ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِإِخْدِيْهِ إِلَّا أَنْ تَعْمَضُوا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌ حَمِيدٌ ﴿٢٠﴾

268. Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And

الشَّيْطَنُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِنْهُ

Allāh is all-Encompassing and Knowing.

269. He gives wisdom¹⁰⁸ to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

270. And whatever you spend of expenditures or make of vows – indeed, Allāh knows of it. And for the wrongdoers there are no helpers.

271. If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allāh, of what you do, is [fully] Aware.

272. Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allāh guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the face [i.e., approval] of Allāh. And whatever you spend of good¹⁰⁹ – it will be fully repaid to you, and you will not be wronged.

273. [Charity is] for the poor who have been restricted for the cause of Allāh, unable to move about in the land. An ignorant [person] would think them self-sufficient

وَفَضْلًا وَاللهُ وَاسِعٌ عَلِيمٌ ﴿٢٧﴾

يُؤْنِي الْحَكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحَكْمَةَ فَقَدْ أُوقِيَ حَيْرًا كَثِيرًا وَمَا يَذَكَّرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٢٨﴾

وَمَا أَنفَقْتُم مَن نَفَقَةٌ أَوْ تَذَرَّتُم مَن تَذَرَّ فَإِنَّ اللَّهَ يَعْلَمُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٢٩﴾

إِن تُبْدِوَا الصَّدَقَاتِ فَيَعْمَلُ هَيْ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءُ فَهُوَ خَيْرٌ لَكُمْ وَيُبَكِّرُ عَنْكُم مَن سَيَّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ ﴿٣٠﴾

*لَيْسَ عَلَيْكَ هُدًى لَهُمْ وَلَكُنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نُفْسِكُمْ وَمَا تُنْفِقُونَ إِلَّا آتِيَعُهُ وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٣١﴾

لِلْفُقَرَاءِ الَّذِينَ أَحْصِرُوا فِي سَيِّلِ اللَّهِ لَا يَسْتَطِيغُونَ ضَرِبًا فِي الْأَرْضِ سَخَّسْبُهُمُ الْجَاهِلُ أَغْنِيَاءُ مِنْ الشَّاغِفِ

¹⁰⁸The knowledge and understanding of the religion and of the Qur'aan.

¹⁰⁹i.e., wealth, property, resources, time, effort, etc.

because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allāh is Knowing of it.

تَعْرِفُهُم بِسِيمَاهُمْ لَا يَسْتَعْلُمُ النَّاسَ
إِلَحَافًا وَمَا تُنْفِقُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ TV

274. Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيلِ
وَالنَّهَارِ سَرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ
رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ TV

275. Those who consume interest¹¹⁰ cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allāh has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh. But whoever returns [to dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein.

الَّذِينَ يَأْكُلُونَ أَرْبَوَا لَا يَقُومُونَ إِلَّا
كَمَا يَقُولُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَنُ مِنْ
الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعَ مِثْلُ
أَرْبَوَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحْرَمَ أَرْبَوَا فَمَنْ
جَاءَهُ مَوْعِظَةً مِنْ رَبِّهِ فَاتَّهَى فَلَهُ مَا
سَلَفَ وَأَمْرَهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ
أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِيلُونَ TV

276. Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever.

يَمْحُقُ اللَّهُ أَرْبَوَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَيْمَنٌ TV

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَءَاتُوا أَرْكَوَةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ TV

¹¹⁰Included is that given on commercial as well as consumer loans.

278. O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers.

يَأَيُّهَا الَّذِينَ إِمْنَوْا أَتَقُوا اللَّهَ وَدَرَوْا مَا يَقِنَ مِنَ الرِّبْوَا إِنْ كُنْشَمْ مُؤْمِنِينَ

279. And if you do not, then be informed of a war [against you] from Allāh and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.

فَإِنْ لَمْ تَفْعَلُوا فَإِذَا دُرْبَرْتُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا
تَظْلِمُونَ وَلَا تُظْلَمُونَ

280. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَطَرْطَرَةٌ إِلَى مَيْسَرَةٍ
وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ

281. And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].

وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ
تُوَفَّ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allāh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available],

يَأَيُّهَا الَّذِينَ إِمْنَوْا إِذَا تَدَابَّنُتُمْ بِدِينِ
إِلَى أَجَلٍ مُسَمًّى فَأَكْتُبُوهُ وَلَا كُتْبَ
بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ
أَنْ يَكْتُبَ كَمَا عَلَمَ اللَّهُ فَلَيَكْتُبْ
وَلَا يَمْلِلَ الَّذِي عَلَيْهِ الْحَقُّ وَتَبَيَّنَ اللَّهُ رَبُّهُ
وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَنْ يُمْلِلَ هُوَ فَلَيَمْلِلَ وَلَيُهُ
بِالْعَدْلِ وَأَسْتَشِدُوا شَهِيدَيْنِ مِنْ
رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ

then a man and two women from those whom you accept as witnesses – so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things.

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allāh, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allāh is Knowing of what you do.

284. To Allāh belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allāh will bring you to

وَأَتَرَأَتِنَا مِمَّنْ تَرَضَوْنَ مِنَ الْشُّهَدَاءِ أَنْ
تَضْلِلَ إِحْدَانَهُمَا فَتُذَكِّرَ إِحْدَانَهُمَا
الْآخَرَى وَلَا يَأْبَ الشُّهَدَاءِ إِذَا مَا دُعُوا
وَلَا تَسْمُعوا أَنْ تَكْبُوْهُ صَغِيرًا أَوْ كَبِيرًا
إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ
لِلشُّهَدَةِ وَأَدْنَى لَا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
تِجَرَّةً حَاضِرَةً تُدْرِيْوْنَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ لَا تَكْبُوْهَا وَأَشْهُدُوا إِذَا
تَبَيَّعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ
تَفْعُلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَأَنْقُوا اللَّهَ
وَبِعَلِمَكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ



* وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهَنْ مَقْبُوْسَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا
فَلْيُؤْدِيْذِي أَوْتُمْ أَمْنَتُهُ وَلَيَقِنَ اللَّهُ رَزَهُ
وَلَا تَكْبُوْهُ الشُّهَدَةَ وَمَنْ يَكْتُمْهَا
فَإِنَّهُ أَثِمٌ قَلْبُهُ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ عَلَيْهِ



لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ
تُبَدِّلُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
بِعَاصِبَكُمْ بِهِ اللَّهُ فَيُغَفِّرُ لِمَنْ يَشَاءُ

account for it. Then He will forgive whom He wills and punish whom He wills, and Allāh is over all things competent.

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 Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

286. Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."¹¹¹

وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ءَمَّا نَرَسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلُّهُمْ ءَامَنُوا بِاللَّهِ وَمَا أَنزَلَ
وَكُلُّهُمْ وَرُسُلُهُ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِمْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفرانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا أَكْسَبَتْ رَبَّنَا لَا
تُوَاحِدُنَا إِنْ كَسِينَا أَوْ أَخْطَانَا رَبَّنَا وَلَا
تَحْمِلْنَا عَلَيْنَا إِصْرًا كَمَا حَمَلْنَا عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا
وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ

¹¹¹Allāh (*subḥānahu wa ta’ālā*) concludes this *sūrah* by directing His servants how to supplicate Him, just as He taught them in *Sūrah al-Fātiḥah* how to praise Him and ask for guidance.