

Surah 2 . Al-Baqara (The Heifer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

(١)

1 . *Alif Laam Meem.*

(٢)

2 . That is The Book, there is no doubt in this, a guidance to those who ward off evil.

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3 . Those who believe in the unseen and they are steadfast in prayer and spend out of what We have provided for them.

(٤)

4 . And who believe in that which has been revealed to you and that which was revealed before you and they are certain of the hereafter.

(٥)

5 . These are on a guidance from their '*Rabb*' and it is these that shall be successful.

(٦)

6 . Surely those who disbelieve, it is the same to them whether you warn them, or do not warn them, they will not believe.

(٧)

7 . **Allah** has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.

(٨)

8 . And there are some people who say: "We believe in **Allah** and the last day"; and they are not at all believers.

(٩)

9 . They desire to deceive **Allah** and those who believe, but they deceive only themselves and they do not perceive.

(١٠)

10 . There is a disease in their hearts, therefore **Allah** increased their disease and they shall have a painful punishment because they tell a lie.

(١١)

11 . And when it is said to them, "Do not make mischief in the land", they say: "We are only reformers".

(١٢)

12 . Now surely they themselves are the mischievous ones, but they do not perceive.

(١٣)

13 . And when it is said to them: “Believe as the people believe”, they say: “Shall we believe as the foolish believe?” Now surely they themselves are the fools, but they do not know.

(١٤)

14 . And when they meet those who believe, they say: “We believe”; and when they are alone with their evil ones, they say: “Surely we are with you, we were only mocking”.

(١٥)

15 . **Allah** shall pay them back their mockery, and He grants them respite in their wickedness, they wander blindly in confusion.

(١٦)

16 . These are they who purchased deception for guidance, so it did not profit their trade, nor are they the followers of the rightly directed.

(١٧)

17 . Their parable is like the parable of one who kindled a fire but when it had illumined all around them, **Allah** took away their light, and left them in utter darkness, so they could not see.

(١٨)

18 . Deaf, dumb, blind, so they will not turn back.

(١٩)

19 . Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and **Allah** encompasses the unbelievers.

(۲۰)

20 . The lightning almost takes away their sight; whenever it shines on them, they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

(۲۱)

21 . *Ya Ayohan-Naso* (O men)! serve your '*Rabb*' Who created you and those before you so that you may guard (against evil).

(۲۲)

22 . Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

(۲۳)

23 . And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

(۲۴)

24 . But if you cannot and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

(۲۵)

25 . And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: "This is what was given to us before"; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

(۲۶)

26 . Surely **Allah** is not ashamed to set forth any parable; (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their '**Rabb**', and as for those who disbelieve, they say: "What is it that **Allah** means by this parable": He causes many to stray by it and many He leads onto the right path by it! but He does not cause to stray by it (any) except the transgressors,

(۲۷)

27 . Who break the covenant of **Allah** after its confirmation and cut asunder what **Allah** has ordered to be joined, and make mischief in the land; these it is that are the losers.

(۲۸)

28 . How do you deny **Allah**, seeing you were dead, and He gave you life? Again He will cause you to die, and again bring you to life, then you shall be brought back to Him.

(۲۹)

29 . It is He Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete, seven heavens, and He knows all things.

(۳۰)

30 . And when your '**Rabb**' said to the angels, "I am going to place on the earth a *khaleef* (vicegerent)", they said: "What! will you place on it such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness?" He said: "Surely I know what you do not know."

(۳۱)

31 . And He taught **Aadam** (*Adam*) all the names, then presented them to the angels; then He said: "Tell me the names of those if you are right."

(۳۲)

32 . They said: “Glory be to Only You! we have no knowledge only that which You have taught us; surely You are *Aleem-mul Hakeem*, (The Knower, The Wise)”.

(۳۳)

33 . He said: “*Ya Aadam!* (O Adam) inform them of their names”. Then when he had informed them of their names, He said: “Did I not say to you that I surely know what is *ghaib* (hidden) in the heavens and the earth and I know what you manifest and what you hide?”

(۳۴)

34 . And when We said to the angels: “Make obeisance to *Aadam* (Adam)” they did obeisance, Not *Iblis* (he did not). He refused and he was proud, and he was one of the unbelievers.

(۳۵)

35 . And We said: “*Ya Aadam!* (O Adam) Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust”.

(۳۶)

36 . But the *Shaitan* (Satan) made them both fall from it, and caused them to depart from that (state) in which they were; and We said: “Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time”.

(۳۷)

37 . Then *Aadam* (Adam) received words from his ‘*Rabb*’, so He turned to him mercifully; surely He is Oft-returning (to mercy), *Bur-Raheem* (Most Merciful)

(۳۸)

38 . We said: “Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve”.

(۳۹)

39 . And (as to) those who disbelieve in and reject My communications, these are the inmates of the fire, in it they shall abide.

(٤٠)

40 . *Ya Bani Israeel* (O children of Israel)! call to mind My Favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

(٤١)

41. And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

(٤٢)

42. And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

(٤٣)

43. And keep up prayer and pay the *Zakat* (Charity) and bow down with those who bow down.

(٤٤)

44. What! do you enjoin men to be good and neglect your own souls while you read The Book; have you no sense?

(٤٥)

45. And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

(٤٦)

46. Who know that they shall meet their '*Rabb*' and that they shall return to Him.

(٤٧)

47. *Ya Bani Israeel* (O children of Israel)! call to mind My Favour which I bestowed on you and that I made you excel the nations.

(٤٨)

48. And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

(٤٩)

49. And when We delivered you from *Firon's* (Pharaoh) people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your '*Rabb*'.

(٥٠)

50. And when We parted the sea for you, so We saved you and drowned the followers of *Firon* (Pharaoh) and you watched by.

(٥١)

51 . And when We appointed a time of forty nights with *Musa* (Moses) , then you took the calf (for worship) after him and you were unjust.

(٥٢)

52 . Then We pardoned you after (that) so that you might give thanks.

(٥٣)

53 . And when We gave *Musa* (Moses) The Book and the distinction that you might walk aright.

(٥٤)

54 . And when *Musa* (Moses) said to his people: "*Ya Qaome* (O my people)! you have surely been unjust to yourselves by taking the calf (for worship), therefore turn to your Creator (penitently), so kill your people", that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), *Bur-Raheem* (Most Merciful)

(٥٥)

55 . And when you said: "*Ya Musa* (O Moses)! we will not believe in you until we see *Allah* manifestly", so the punishment overtook you while you looked on.

(٥٦)

56 . Then We raised you up after your death that you may give thanks.

(٥٧)

57 . And We made the clouds to give shade over you and We sent to you manna and quails: "Eat of the good things that We have provided you with"; and they did not do Us any harm, but they made their own souls suffer the loss.

(٥٨)

58 . And when We said: “Enter this city, then eat from it a plenteous wherever you wish”, and enter the gate making obeisance, and say, “Forgiveness”. We will forgive you your wrongs and give more to those who do good.

(٥٩)

59 . But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

(٦٠)

60 . And when *Musa* (Moses) prayed for drink for his people, We said: “Strike the rock with your Staff” so there gushed from it twelve springs; each tribe knew its drinking place: “Eat and drink of the provisions of *Allah* and do not act corruptly in the land, making mischief”.

(٦١)

61 . And when you said: “*Ya Musa* (O Moses) ! we cannot endure one kind of food, therefore pray to your ‘*Rabb*’ on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions”. He said: “Will you exchange that which is better, for that which is worse? Enter any city, so you will have what you ask for”. And abasement and humiliation were brought down upon them, and they became deserving of *Allah*'s wrath; that was because they disbelieved in the communications of *Allah* and killed the *Nabis* (the prophets) unjustly; that was so because they disobeyed and exceeded the limits.

(٦٢)

62 . Surely those who believe, and those who are Jews, and those Christians, and the Sabians, whoever believes in **Allah** and the Last day and does good, they shall have their reward from their '**Rabb**', and there is no fear for them, nor shall they grieve.

(٦٣)

63 . And when We took a promise from you and lifted the mountain over you: "Take hold of the law We have given you with firmness and bear in mind what is in it, so that you may guard (against evil)".

(٦٤)

64 . Then you turned back after that; so were it not for the grace of **Allah** and His mercy on you, you would certainly have been among the losers.

(٦٥)

65 . And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: "Be (as) apes, despised and hated".

(٦٦)

66 . So We made them an example to those who witnessed it and those who came after it, and an admonition to those who ward off evil.

(٦٧)

67 . And when **Musa** (*Moses*) said to his people: "Surely **Allah** commands you that you should sacrifice a cow"; they said: "Do you ridicule us?" He said: "I seek the protection of **Allah** from being one of the ignorant".

(٦٨)

68 . They said: "Call on your '**Rabb**' for our sake to make it plain to us what she is". He said: "He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded".

(٦٩)

69 . They said: “Call on your ‘*Rabb*’ for our sake to make it plain to us what her color is”. He said: “He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders”.

(٧٠)

70 . They said: “Call on your ‘*Rabb*’ for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if *Allah* wills we shall surely be guided aright”.

(٧١)

71 . He said: “He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her”. They said: “Now you have brought the truth”; so they sacrificed her, Though they had not the mind to do (it).

(٧٢)

72 . And when you killed a man, then you disagreed with respect to that, and *Allah* was to bring forth that which you were going to hide.

(٧٣)

73 . So We said: “Strike the (dead body) with part of the (Sacrificed cow)”, thus *Allah* brings the dead to life, and He shows you His signs so that you may understand.

(٧٤)

74 . Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of *Allah*, and *Allah* is not at all heedless of what you do.

(٧٥)

75 . Do you then hope that they would believe in you, and a party from among them indeed used to hear the *Kalaam Allah* (Word of *Allah*), then altered it after they had understood it, and they know (this).

(٧٦)

76 . And when they meet those who believe they say: "We believe", and when they are alone one with another they say: "Do you talk to them of what **Allah** has disclosed to you that they may contend with you by this before your '*Rabb*'? Do you not then understand?"

(٧٧)

77 . Do they not know that **Allah** knows what they keep secret and what they make known?

(٧٨)

78 . And there are among them illiterates who know not The Book but only lies, and they do but conjecture.

(٧٩)

79 . Woe, then, to those who write The Book with their hands and then say: "This is from **Allah**", so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

(٨٠)

80 . And they say: "Fire shall not touch us but for a few days". Say: "Have you received a promise from **Allah**, then **Allah** will not fail to perform His promise, or do you speak against **Allah** what you do not know?"

(٨١)

81 . Indeed whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

(٨٢)

82 . And Those who believe and do good deeds, these are the dwellers of *Jannat* (the garden); in it they shall abide.

(٨٣)

83 . And when We made a covenant with the children of Israel: "You shall not serve any but **Allah** and (you shall do) good to (your) parents, and to the near of kin and to the orphans and

the needy, and you shall speak to men good words and keep up prayer and pay the *Zakat* (Charity)". Then you turned back except a few of you and (now too) you turn aside.

(٨٤)

84 . And when We made a covenant with you: "You shall not shed your blood and you shall not turn your people out of your cities"; then you gave a promise while you witnessed.

(٨٥)

85 . Yet it is you who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them; while their very turning out was unlawful for you. Do you then believe in a part of The Book and disbelieve in the other? What then is the reward of such among you who do that but disgrace in the life of this world, and on *Qiyammah* (the day of resurrection) they shall be sent back to the most grievous punishment, and **Allah** is not at all heedless of what you do.

(٨٦)

86 . These are they who buy the life of this world for the hereafter, so their punishment shall not be lightened nor shall they be helped.

(٨٧)

87 . And most certainly We gave *Musa* (Moses) The Book and We sent *Rasools* (Apostles) after him one after another; and We gave *Isa* (Jesus), the son of *Maryum* (Mary), clear arguments and strengthened him with the holy spirit, What! whenever then a *Rasool* (an apostle) came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

(٨٨)

88. And they say: "Our hearts are covered". No, **Allah** has cursed them on account of their unbelief; so little it is that they believe.

(٨٩)

89 . And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them that which they did not recognise , they disbelieved in him; so Allah's curse is on the unbelievers.

(٩٠)

90 . Evil is that for which they have sold their souls; that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

(٩١)

91 . And when it is said to them, Believe in what Allah has revealed, they say: "We believe in that which was revealed to us"; and they deny what is besides that, while it is the truth verifying that which they have. Say: "Why then did you kill Allah's Nabis (the prophets) before if you were indeed believers?"

(٩٢)

92 . And most certainly Musa (Moses) came to you with clear arguments, then you took the calf (for worship) in his absence and you were unjust.

(٩٣)

93 . And when We made a covenant with you and raised the mountain over you saying: "Take hold of what We have given you with firmness and be obedient". They said: "We hear and disobey". And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: "Evil is that which your belief bids you if you are believers".

(٩٤)

94 . Say: "If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful".

(٩٥)

95 . And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

(٩٦)

96. And you will most certainly find them the greediest of men for life, (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the punishment, and Allah sees what they do.

(٩٧)

97. Say: "Whoever is the enemy of *Jibreel* (Angel Gabriel); for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers".

(٩٨)

98. Whoever is the enemy of Allah and His angels and His *Rasools* (apostles) and *Jibreel* (Angel Gabriel) and *Meekaeel* (Angel Michael), so surely Allah is the enemy of the unbelievers.

(٩٩)

99. And certainly We have revealed to you clear *Ayats* (communications) and none disbelieve in them except the transgressors.

(١٠٠)

100. What! whenever they make a covenant, a party of them cast it aside? No, most of them do not believe.

(١٠١)

101. And when there came to them a *Rasool* (an apostle) from Allah verifying that which they have, a party of those who were given The Book, threw The Book of Allah behind their backs as if they knew nothing.

(١٠٢)

102. And they followed what the *Shaitans* chanted of sorcery in the reign of *Sulaiman* (*Soloman*), and *Sulaiman* (*Soloman*) was not an unbeliever, but the *Shaitans* disbelieved, they taught men sorcery and that which was sent down to the two angels at Babel, *Harut* and *Marut*, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with *Allah's* permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

(١٠٣)

103. And if they had believed and guarded themselves (against evil), reward from *Allah* would certainly have been better; had they but known.

(١٠٤)

104. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! do not say *Ra'ina* and say *Unzurna* and listen, and for the unbelievers there is a painful punishment.

(١٠٥)

nor do the polytheists, that the good should be sent down to you from your '*Rabb*', and *Allah* chooses especially whom He pleases for His mercy, and *Allah* is the '*Rabb*' *Azeem* (The Magnificent)

(١٠٦)

106. Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that *Allah* has power over all things?

(١٠٧)

107. Do you not know that *Allah's* is the kingdom of the heavens and the earth, and that besides *Allah* you have no guardian or helper?

(١٠٨)

108. Rather you wish to put questions to your *Rasool* (apostle), as *Musa* (Moses) was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

(١٠٩)

109. Many of the followers of The Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that **Allah** should bring about His command; surely **Allah** has power over all things.

(١١٠)

110. And keep up prayer and pay the *Zakat* (Charity) and whatever good you send before for yourselves, you shall find it with **Allah**; surely **Allah** sees what you do.

(١١١)

111. And they say: "None shall enter *Jannat* (the garden or paradise) except he who is a Jew or a Christian". These are their vain desires. Say: "Bring your proof if you are truthful".

(١١٢)

112. Yes! whoever submits himself entirely to **Allah** and he is the doer of good (to others) he has his reward from his '*Rabb*', and there is no fear for him nor shall he grieve.

(١١٣)

113. And the Jews say: "The Christians do not follow anything (good)" and the Christians say: "The Jews do not follow anything (good)", while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so **Allah** shall judge between them on *Qiyamat* (the day of resurrection) in what they differ.

(١١٤)

114. And who is more unjust than he who prevents (men) from the *Masjids* (mosques) of Allah, that His name should be remembered in them, and strives to ruin them? These, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great punishment in the hereafter.

(١١٥)

115. And Allah's is *Mashrik va Maghrib* (the East and the West), therefore, where you turn, there is Allah's purpose; surely Allah is *Waasi-un Aleem* (The All Embracing, The Knower).

(١١٦)

116. And they say: "Allah has taken to himself a son". Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

(١١٧)

117. *Badeeu* (The Originator) of the heavens and the earth, and when He decrees an affair, He only says to it, "*Kun* (Be)", so there it is.

(١١٨)

118. And those who have no knowledge say: "Why does not Allah speak to us or a sign come to us?" Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are certain.

(١١٩)

119. Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

(١٢٠)

120. And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: "Surely Allah's guidance, that is the (true) guidance". And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

(١٢١)

121. Those to whom We have given The Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, those are the losers.

(۱۲۲)

122. *Ya Bani Israeel* (O children of Israel), call to mind My Favour which I bestowed on you and that I made you excel the nations.

(۱۲۳)

123. And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

(۱۲۴)

124. And when his '*Rabb*' tried *Ibrahim* (*Abraham*) with certain words, he fulfilled them. He said: "Surely I will make you an *Imam* of men". He said: "And of my offspring?" My covenant does not include the unjust", said He.

(۱۲۵)

125. And when We made the House a *Hajj* (pilgrimage) for men and a (place of) security, and: “Appoint for yourselves a place of prayer on the standing-place of *Ibrahim* (*Abraham*)”. And We enjoined *Ibrahim* (*Abraham*) and *Ismaeel* (*Ismail*) saying: “Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves”.

(۱۲۶)

126. And when *Ibrahim* (*Abraham*) said: “My ‘*Rabb*’, make it a secure town and provide its people with fruits, such of them as believe in *Allah* and the last day”. He said: “And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the punishment of the fire; and it is an evil destination”.

(۱۲۷)

127. And when *Ibrahim* (*Abraham*) and *Ismaeel* (*Ismail*) raised the foundations of the House: “Our ‘*Rabb*!’ accept from us; surely You are *Samee-ul Aleem* (The Hearer, The Knower)”.

(۱۲۸)

128. “Our ‘*Rabb*!’ and make us both submissive to Only You and (raise) from our offspring a nation submitting to Only You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft returning (to mercy), *Bur-Raheem* (Most Merciful)”.

(۱۲۹)

129. “Our ‘*Rabb*!’ raise up in them a *Rasool* (an apostle) from among them who shall recite to them Your communications and teach them The Book and the wisdom, and purify them; surely You are *Azeez-zul Hakeem* (The Mighty, The Wise)”.

(۱۳۰)

130. And who forsakes the religion of *Ibrahim* (*Abraham*) but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

(۱۳۱)

131. When his 'Rabb' said to him, "Be a Muslim", he said: "I submit myself to the 'Rabb' of the worlds".

(۱۳۲)

132. And the same did *Ibrahim* (Abraham) enjoin on his sons and (so did) *Yaqoub* (Jacob). "Ya Ba Neeya (O my sons)! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims".

(۱۳۳)

133. No! were you witnesses when death visited *Yaqoub* (Jacob), when he said to his sons: "What will you serve after me?" They said: "We will serve your god and the god of your fathers, *Ibrahim* (Abraham) and *Ismaeel* (Ismail) and *Isaaq* (Isaac), one god only, and to Him do we submit".

(۱۳۴)

134. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

(۱۳۵)

135. And they say: "Be Jews or Christians, you will be on the right course". Say: "No! (we follow) the religion of *Ibrahim* (Abraham), the True, and he was not one of the polytheists".

(۱۳۶)

136. Say: "We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to *Ibrahim* (Abraham) and *Ismaeel* (Ismail) and *Isaaq* (Isaac) and *Yaqoub* (Jacob) and the tribes, and (in) that which was given to *Musa* (Moses) and *Isa* (Jesus), and (in) that which was given to the *Nabis* (the prophets) from their 'Rabb', we do not make any distinction between any of them, and to Him do we submit".

(۱۳۷)

137. If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is Samee-ul Aleem (The Hearer, The Knower)

(۱۳۸)

138. (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

(۱۳۹)

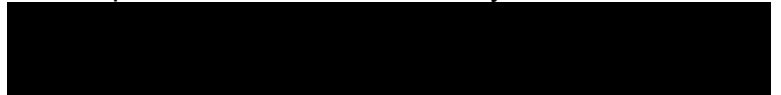
139. Say: "Do you dispute with us about Allah, and He is our 'Rabb' and your 'Rabb', and we shall have our deeds and you shall have your deeds, and we are sincere to Him".

(۱۴۰)

140. "No! do you say that Ibrahim (Abraham) and Ismaeel (Ismail) and Isaaq (Isaac) and Yaqoub (Jacob) and the tribes were Jews or Christians?" Say: "Are you better knowing or Allah?" And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

(۱۴۱)

141. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.



(۱۴۲)

142. The fools among the people will say: "What has turned them from their Qiblah which they had?" Say: "Mashriq va Maghrib (The East and the West) belong only to Allah; He guides whom He likes to the right path".

(۱۴۳)

143. And thus We have made you a medium (just) Ummat (nation) that you may be the bearers of witness to the people and the Rasool (apostle) may be a bearer of witness to you; and We did not make that which you would have to be the Qibla but that We might distinguish him who

follows the *Rasool* (apostle) from him who turns back upon his heels, and this was surely hard except for those whom **Allah** has guided aright; and **Allah** was not going to make your faith to be fruitless; most surely **Allah** is *Rauf-fur Raheem* (The Kind, The Merciful) to the people.

(١٤٤)

144. Indeed We see the turning of your face to heaven, so We shall surely turn you to a *Qiblah* which you shall like; turn then your face towards *Masjid Al-Haraam* (the Sacred Mosque), and wherever you are, turn your face towards it, and those who have been given The Book most surely know that it is the truth from their '*Rabb*'; and **Allah** is not at all heedless of what they do.

(١٤٥)

145. And even if you bring to those who have been given The Book every sign they would not follow your *Qiblah*, nor can you be a follower of their *Qiblah*, neither are they the followers of each other's *Qiblah*, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

(١٤٦)

146. Those whom We have given The Book recognise him as they recognise their sons, and a party of them most surely conceal the truth while they know (it).

(١٤٧)

147. The truth is from your '*Rabb*', therefore you should not be of the doubters.

(١٤٨)

148. And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, **Allah** will bring you all together; surely **Allah** has power over all things.

(١٤٩)

149. And from whatsoever place you come forth, turn your face towards the *Masjid Al-Haraam* (Sacred Mosque); and surely it is the very truth from your '*Rabb*', and **Allah** is not at all heedless of what you do.

(١٥٠)

150. And from whatsoever place you come forth, turn your face towards the *Masjid Al-Haraam* (Sacred Mosque); and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My Favour on you and that you may walk on the right course.

(١٥١)

151. Even as We have sent among you a *Rasool* (an apostle) from among you who recites to you Our communications and purifies you and teaches you The Book and the wisdom and teaches you that which you did not know.

(١٥٢)

152. Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

(١٥٣)

153. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! seek assistance through patience and prayer; surely **Allah** is with the patient.

(١٥٤)

154. And do not speak of those who are slain in **Allah's** way as dead; No, (they are) alive, but you do not perceive.

(١٥٥)

155. And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

(١٥٦)

156. Who, when a misfortune befalls them, say: "Surely we are **Allahs** and to Him we shall surely return".

(١٥٧)

157. Those are they on whom are blessings and mercy from their '*Rabb*', and those are the followers of the right course.

(١٥٨)

158. Surely the *Safa* (East) and the *Marwa* (West) are among the signs appointed by Allah; so whoever makes *Hajj* (pilgrimage) to the *Bayt* (House) or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah recognises and Knows.

(١٥٩)

159. Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in The Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

(١٦٠)

160. Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), *Bur-Raheem* (Most Merciful).

(١٦١)

161. Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;

(١٦٢)

162. Abiding in it; their punishment shall not be lightened nor shall they be given respite.

(١٦٣)

163. And your *god* is *Waahid* (The One) *god!* there is no god but He; He is the *Var-Rahman Nur-Raheem* (The Compassionate, The Merciful)

(١٦٤)

164. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

(۱۶۵)

165. And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and Behold, that those who are unjust had seen, when they see the punishment, that the power is wholly Allah's and that Allah is severe in requiting (evil).

(۱۶۶)

166. When those who were followed shall renounce those who followed (them), and they see the punishment and their ties are cut asunder.

(۱۶۷)

167. And those who followed shall say: "Had there been for us a return, then we would renounce them as they have renounced us". Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

(۱۶۸)

168. *Ya Ayohan-Naso* (O men)! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the *Shaitan* (Satan); surely he is your open enemy.

(۱۶۹)

169. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

(۱۷۰)

170. And when it is said to them, "Follow what Allah has revealed", they say: "No! we follow what we found our fathers upon". What! And though their fathers had no sense at all, nor did they follow the right way.

(۱۷۱)

171. And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

(۱۷۲)

172. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! eat of the good things that We have provided you with, and give thanks to **Allah** if Him it is that you serve.

(۱۷۳)

173. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) **Allah** has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely **Allah is Ghafoor-rur Raheem** (The Forgiving, The Merciful).

(۱۷۴)

174. Surely those who conceal any part of The Book that **Allah** has revealed and take for it a small price, they eat nothing but fire into their bellies, and **Allah** will not speak to them on *Qiyamat* (the day of resurrection) nor will He purify them, and they shall have a painful punishment.

(۱۷۵)

175. These are they who buy error for the right direction and punishment for forgiveness; how bold they are to encounter fire.

(۱۷۶)

176. That is because **Allah** has revealed The Book with the truth; and surely those who go against The Book are in a great opposition.

(۱۷۷)

177. It is not righteousness that you turn your faces towards the *Mashri-que wal Maghrib-e* (East and the West), but righteousness is this that one should believe in **Allah** and the last day and the angels and The Book and the *Nabis* (the prophets), and give away wealth out of love for

Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the captives, and keep up prayer and pay the (*Zakat*); and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts; these are they who are true and these are they who guard (against evil).

(۱۷۸)

178. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution should be made according to usage, and payment should be made to him in a good manner; that is an alleviation from your '*Rabb*' and a mercy; so whoever exceeds the limit after this he shall have a painful punishment.

(۱۷۹)

179. And there is life for you in (the law of) retaliation, *Ya Ayohan-Naso* (O men) of understanding, that you may guard yourselves.

(۱۸۰)

180. Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who ward off evil.

(۱۸۱)

181. Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely *Allah* is *Samee-un Aleem* (The Hearer, The Knower)

(۱۸۲)

182. But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely *Allah* is *Gafoor-rur Raheem* (The Forgiving, The Merciful)

(۱۸۳)

183. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

(١٨٤)

184. For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

(١٨٥)

185. The month of *Ramazan* is that in which the *Quran* was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; **Allah** desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of **Allah** for His having guided you and that you may give thanks.

(١٨٦)

186. And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

(١٨٧)

187. It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; **Allah** knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what **Allah** has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and

have not contact with them while you keep to the *Masjids* (mosques); these are the limits of **Allah**, so do not go near them. Thus does **Allah** make clear His communications for men that they may guard (against evil).

(۱۸۸)

188. And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

(۱۸۹)

189. They ask you concerning the new moon. Say: "They are times appointed for (the benefit of) men, and (for) the *Hajj* (pilgrimage)"; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to **Allah**, that you may be successful.

(۱۹۰)

190. And fight in the way of **Allah** with those who fight with you, and do not exceed the limits, surely **Allah** does not love those who exceed the limits.

(۱۹۱)

191. And kill them wherever you find them, and drive them out from where they drove you out, and persecution is severer than slaughter, and do not fight with them at *Masjid Al-Haraam* (the Sacred Mosque) until they fight with you in it, but if they do fight you, then slay them; thus is the recompense of the unbelievers.

(۱۹۲)

192. But if they desist, then surely **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful)

(۱۹۳)

193. And fight with them until there is no persecution, and religion should be only for **Allah**, but if they desist, then there should be no hostility except against the oppressors

(۱۹۴)

194. The Sacred month, for the Sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who are pious.

(۱۹۵)

195. And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good; surely Allah loves the doers of good.

(۱۹۶)

196. And accomplish the *Hajj* (pilgrimage) or *Umra* and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the *Umra* with the *Hajj* (pilgrimage) (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the *Hajj* (pilgrimage) and for seven days when you return; these (make) ten (days) complete; that is for him whose family is not present in the *Masjid Al-Haraam* (Sacred Mosque), and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

(۱۹۷)

197. The *Hajj* (pilgrimage) is (performed in) the well-known months; so whoever determines the performance of *Hajj* (pilgrimage) therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, *Ya Ul-lil Al baab* (O men of understanding)

(۱۹۸)

198. There is no blame on you in seeking bounty from your '*Rabb*', so when you hasten on from "*Arafat*", then remember **Allah** near the Sacred Monument, and remember Him as He has guided you, though before that you were certainly of the straying ones.

(۱۹۹)

199. Then hasten on from the Place from which the people hasten on and ask the forgiveness of **Allah**; surely **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful)

(۲۰۰)

200. So when you have performed your devotions, then laud **Allah** as you lauded your fathers, rather a greater lauding. But there are some people who say, "Our '*Rabb*! give us in the world", and they shall have no resting place.

(۲۰۱)

201. And there are some among them who say: "Our '*Rabb*! grant us good in this world and good in the hereafter, and save us from the punishment of the fire.

(۲۰۲)

202. They shall have (their) portion of what they have earned, and **Allah** is swift in reckoning.

(۲۰۳)

203. And laud **Allah** during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to **Allah**, and know that you shall be gathered together to Him.

(۲۰۴)

204. And among men is he whose speech about the life of this world causes you to wonder, and he calls on **Allah** to witness as to what is in his heart, yet he is the most violent of adversaries.

(۲۰۵)

205. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and **Allah** does not love mischief-making.

(۲۰۶)

206. And when it is said to him, "guard against (the punishment of) **Allah**"; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

(۲۰۷)

207. And among men is he who sells himself to seek the pleasure of **Allah**; and **Allah** is Affectionate to the servants.

(۲۰۸)

208. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! enter into submission one and all and do not follow the footsteps of *Shaitan* (Satan); surely he is your open enemy.

(۲۰۹)

209. But if you slip after clear arguments have come to you, then know that **Allah** is **Azeez-zun Hakeem** (The Mighty, The Wise)

(۲۱۰)

210. They do not wait for nothing but that **Allah** should come to them in the shadows of the clouds along with the angels, and the matter has been decided; and (all) matters are returned to **Allah**.

(۲۱۱)

211. Ask the Israelites how many a clear sign have We given them; and whoever changes the Favour of **Allah** after it has come to him, then surely **Allah** is severe in requiring.

(۲۱۲)

212. The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on *Qiyammat* (the day of resurrection); and **Allah** gives means of subsistence to whom he pleases without measure.

(۲۱۳)

213. People are a single nation; so **Allah** raised *Nabis* (the prophets) as bearers of good news and as warners, and He revealed with them The Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so **Allah** has

guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

(۲۱۴)

214. Or do you think that you would enter *Jannat* (the garden) while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the *Rasool* (the apostle) and those who believed with him said: "When will the help of Allah come?" Now surely the help of Allah is (always) near!

(۲۱۵)

215. They ask you as to what they should spend. Say: "Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it".

(۲۱۶)

216. Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

(۲۱۷)

217. They ask you concerning the Sacred month about fighting in it. Say: "Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the *Masjid Al-Haraam* (Sacred Mosque) and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter"; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever; these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

(۲۱۸)

218. Surely those who believed and those who fled and strove hard in the way of Allah these hope for the mercy of Allah and Allah is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(۲۱۹)

219. They ask you about intoxicants and games of chance. Say: "In both of them there is a great sin and means of profit for men, and their sin is greater than their profit". And they ask you as to what they should spend. Say: "What you can spare". Thus does Allah make clear to you the communications, that you may ponder.

(۲۲۰)

220. On this world and the hereafter. And they ask you concerning the orphans Say: "To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren"; and Allah knows the mischief-maker and the peacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is *Azeez-zun Hakeem* (The Mighty, The Wise).

(۲۲۱)

221. And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to *Jannat* (the garden) and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

(۲۲۲)

222. And they ask you about menstruation. Say: "It is a discomfort"; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as **Allah** has commanded you; surely **Allah** loves those who turn much (to Him), and He loves those who purify themselves.

(۲۲۳)

223. Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to **Allah**, and know that you will meet Him, and give good news to the believers.

(۲۲۴)

224. And make not **Allah** an excuse, because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and **Allah** is **Samee-un Aleem** (The Hearer, The Knower)

(۲۲۵)

225. **Allah** does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and **Allah** is **Ghafoor-run Haleem** (The Forgiving, The Forbearing).

(۲۲۶)

226. Those who swear that they will not go in to their wives should wait four months; so if they go back, then **Allah** is surely **Ghafoor Rur-Raheem** (The Forgiving, The Merciful).

(۲۲۷)

227. And if they have resolved on a divorce, then **Allah** is surely **Samee-un Aleem** (The Hearer, The Knower)

(۲۲۸)

228. And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what **Allah** has created in their wombs, if they believe in **Allah** and the last day; and their husbands have a better right to take them back in the meanwhile if that is the wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and **Allah** is *Azeez-zun Hakeem* (The Mighty, The Wise)

(۲۲۹)

229. Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of **Allah**; then if you fear that they cannot keep within the limits of **Allah**, there is no blame on them for what she gives up to become free thereby. These are the limits of **Allah**, so do not exceed them and whoever exceeds the limits of **Allah** these it is that are the unjust.

(۲۳۰)

230. So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of **Allah**, and these are the limits of **Allah** which He makes clear for a people who know.

(۲۳۱)

231. And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take **Allah**'s communications for a mockery, and remember the Favour of **Allah** upon you, and that which He has revealed to you of The Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) **Allah**, and know that **Allah** is *Aleem* (The Knower) of all things.

(۲۳۲)

232. And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with that is admonished he among you who believes in **Allah** and the last day, this is more profitable and purer for you; and **Allah** knows while you do not know.

(۲۳۳)

233. And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) **Allah** and know that **Allah** sees what you do.

(۲۳۴)

234. And Those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and **Allah** is aware of what you do.

(۲۳۵)

235. And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; **Allah** knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that **Allah** knows what is in your minds, therefore beware of Him, and know that **Allah** is *Ghafoor-run Haleem* (The Forgiving, The Forbearing)

(۲۳۶)

236. There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good.

(۲۳۷)

237. And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely **Allah** sees what you do.

(۲۳۸)

238. Attend constantly to prayers and to the middle prayer and stand up truly obedient to **Allah**.

(۲۳۹)

239. But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember **Allah**, as He has taught you what you did not know.

(۲۴۰)

240. And those of you who die and leave wives behind, (make) a bequest in Favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and **Allah is Azeez-zun Hakeem** (The Mighty, The Wise)

(۲۴۱)

241. And for the divorced women provision (must be made) according to usage; (this is) a duty on those who are god-fearing.

(۲۴۲)

242. **Allah** thus makes clear to you His communications that you may understand.

(۲۴۳)

243. Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then **Allah** said to them, "Die"; again He gave them life; most surely **Allah** is Gracious to people, but most people are not grateful.

(۲۴۴)

244. And fight in the way of **Allah**, and know that **Allah** is **Samee-un Aleem** (The Hearer, The Knower).

(۲۴۵)

245. Who is it that will offer of **Allah** a goodly gift, so He will multiply it to him manifold, and **Allah** straitens and amplifies, and you shall be returned to Him.

(٢٤٦)

246. Have you not considered the chiefs of the children of Israel after *Musa* (Moses) , when they said to a *Nabi* (a prophet) of theirs: “Raise up for us a king, (that) we may fight in the way of *Allah*”. He said: “May it not be that you would not fight if fighting is ordained for you?” They said: “And what reason have we that we should not fight in the way of *Allah*, and we have indeed been compelled to abandon our homes and our children”. But when fighting was ordained for them, they turned back, except a few of them, and *Allah* knows the unjust.

(٢٤٧)

247. And their *Nabi* (prophet) said to them: “Surely *Allah* has raised *Talut* to be a king over you”. They said: “How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?” He said: “Surely *Allah* has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and *Allah* grants His kingdom to whom He pleases, and *Allah* is *Waasi-un Aleem* (The All Embracing, The Knower)”

(٢٤٨)

248. And the prophet said to them: “Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your ‘*Rabb*’ and residue of the relics of what the children of *Musa* (Moses) and the children of *Haroun* (Aaron) have left, the angels bearing it; most surely there is a sign in that for those who believe”.

(٢٤٩)

249. So when *Talut* departed with the forces, he said: “Surely **Allah** will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand”; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: “We have today no power against *Jalut* (Goliath) and his forces”. Those who were sure that they would meet **Allah** said: “How often has a small party vanquished a numerous host by **Allah's** permission”, and **Allah** is with the patient.

(٢٥٠)

250. And when they went out against *Jalut* (Goliath) and his forces they said: “Our ‘*Rabb*’, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

(٢٥١)

251. So they put them to flight by **Allah's** permission. And **Dawood** (*David*) slew *Jalut* (Goliath), and **Allah** gave him kingdom and wisdom, and taught him of what He pleased. And were it not for **Allah's** repelling some men with others, the earth would certainly be in a state of disorder; but **Allah** is Gracious to the creatures.

(٢٥٢)

252. These are the communications of **Allah**: We recite them to you with truth; and most surely you are of the *Mur-Saleen* (Apostles).

(۲۰۳)

253. We have made some of the *Rasools* (apostles) to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to *Isa* (Jesus) son of *Marium* (Mary), and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

(۲۰۴)

254. *Ya Ayohal-Lazeena* (O you who believe)! spend out of what We have bestowed you with before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers they are the unjust.

(۲۰۵)

255. Allah is He besides Whom there is no god, *Al Hayy-ul Qaiyyum* (The Living, The Self Subsisting) by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is *Ali-ul Azeem* (The High, The Magnificent)

(۲۰۶)

256. There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever rejects evil and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is *Samee-un Aleem* (The Hearer, The Knower).

(۲۵۷)

257. **Allah** is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are the evil who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

(۲۵۸)

258. Have you not considered him who disputed with *Ibrahim (Abraham)* about his '*Rabb*', because **Allah** had given him the kingdom? When *Ibrahim (Abraham)* said: "My '*Rabb*' is He who gives life and causes to die", he said: "I give life and cause death. *Ibrahim (Abraham)*" said: "So surely **Allah** causes the sun to rise from the east, then make it rise from the west"; thus he who disbelieved was confounded; and **Allah** does not guide aright the unjust people.

(۲۵۹)

259. Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: "When will **Allah** give it life after its death?" So **Allah** caused him to die for a hundred years, then raised him to life". He said: "How long have you tarried?" He said: "I have tarried a day, or a part of a day". Said He: "No! you have tarried a hundred years; then look at your food and drink years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh"; so when it became clear to him, he said: "I know that **Allah** has power over all things".

(۲۶۰)

260. And when *Ibrahim (Abraham)* said: "My '*Rabb*! show me how You give life to the dead", He said: "What! and do you not believe?" He said: "Yes, but that my heart may be at ease". He said: "Then take four of the birds, then train them to follow you, then place on every mountain a

part of them, then call them, they will come to you flying; and know that Allah is *Azeez-zun Hakeem* (The Mighty, The Wise)”

(۲۶۱)

261. The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is *Waasi-Un Aleem* (The All Embracing, The Knower)

(۲۶۲)

262. Those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their '*Rabb*', and they shall have no fear nor shall they grieve.

(۲۶۳)

263. Kind speech and forgiveness is better than charity followed by injury; and Allah is *Ghaneen Haleem* (The Self Sufficient, The Forbearing)

(۲۶۴)

264. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

(۲۶۵)

265. And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit two fold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

(۲۶۶)

266. Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

(۲۶۷)

things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is *Ghane-un Hameed* (The Self Sufficient, Praiseworthy)

(۲۶۸)

268. *Shaitan* (Satan) threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is *Waasi-Un Aleem* (All Embracing, The Knower)

(۲۶۹)

269. He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

(۲۷۰)

270. And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

(۲۷۱)

271. If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

(۲۷۲)

272. To make them walk in the right way is not incumbent on you, but **Allah** guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek **Allah's** pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

(۲۷۳)

273. (Alms are) for the poor who are confined in the way of **Allah**; they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely **Allah** knows it.

(۲۷۴)

274. Those who spend their property by night and by day, secretly and openly, they shall have their reward from their '**Rabb**' and they shall have no fear, nor shall they grieve.

(۲۷۵)

275. Those who swallow down usury cannot arise except as one whom *Shaitan* (Satan) has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and **Allah** has allowed trading and forbidden usury. To whomsoever then the admonition has come from his '**Rabb**', then he desists, he shall have what has already passed, and his affair is in the hands of **Allah**; and whoever returns (to it); these are the inmates of the fire; they shall abide in it.

(۲۷۶)

276. **Allah** does not bless usury, and He causes charitable deeds to prosper, and **Allah** does not love any ungrateful sinner.

(۲۷۷)

277. Surely they who believe and do good deeds and keep up prayer and pay the (Zakat) they shall have their reward from their '*Rabb*', and they shall have no fear, nor shall they grieve.

(۲۷۸)

278. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! Be careful of (your duty to) **Allah** and relinquish what remains from usury, if you are believers.

(۲۷۹)

279. But if you do not, then be apprised of war from **Allah** and His *Rasool* (apostle); and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

(۲۸۰)

280. And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

(۲۸۱)

281. And guard yourselves against a day in which you shall be returned to **Allah**; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

(۲۸۲)

282. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as **Allah** has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) **Allah**, his '*Rabb*', and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more quitable in the sight of **Allah** and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts, except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do then surely it will be a transgression in you, and be careful of (your duty to) **Allah**, **Allah** teaches you, and **Allah** knows all things.

(۲۸۳)

283. And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) **Allah**, his '*Rabb*'; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and **Allah** knows what you do.

(۲۸۴)

284. Whatever is in the heavens and whatever is in the earth is **Allah**'s; and whether you manifest what is in your minds or hide it, **Allah** will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and **Allah** has power over all things.

(۲۸۵)

285. The *Rasool* (apostle) believes in what has been revealed to him from his '*Rabb*', and (so do) the believers; they all believe in **Allah** and His angels and His books and His *Rasools* (apostles); We make no difference between any of His *Rasools* (apostles); and they say: "We hear and obey, our '*Rabb*! Your forgiveness (do we crave), and to Only You is the eventual course".

(۲۸۶)

286. **Allah** does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our '*Rabb*'! do not punish us if we forget or make a mistake; Our '*Rabb*'! do not lay on us a burden as You so did lay on those before us, Our '*Rabb*' do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the unbelieving people.