AlBaqarah

In the name of God, Most Gracious, Most Merciful

1.	*Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].
2.	This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
3.	Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât* , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - *Jihâd*, etc.].
4.	And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurât (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
5.	They are on (true) guidance from their Lord, and they are the successful.
6.	Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.
7.	Allâh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes

	there is a covering. Theirs will be a great torment.
8.	And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
9.	They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
10.	In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.
11.	And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."
12.	Verily! They are the ones who make mischief, but they perceive not.
13.	And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , *Al-Ansâr* and *Al-Muhajirûn)* have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
14.	And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtin* (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."
15.	Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.
16.	These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
17.	Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
18.	They are deaf, dumb, and blind, so they return not (to the Right Path).
19.	Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

20.	**The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.**
21.	**O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious).**
22.	**Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).**
23.	**And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.**
24.	**But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.**
25.	**And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun* (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.**
26.	**Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).**

27.	Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's Religion of Islâmic Monotheism, and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.
28.	How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.
29.	He it is Who created for you all that is on earth. Then He *Istawâ* (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.
30.	And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."
31.	And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
32.	They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
33.	He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"
34.	And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).
35.	And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things

	therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)."
36.	**Then the *Shaitân* (Satan) made them slip there from (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."**
37.	**Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.**
38.	**We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.**
39.	**But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.**
40.	**O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.**
41.	**And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.**
42.	**And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) .**
43.	**And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and *Irka'* (i.e. bow down or submit yourselves with obedience to Allâh) along with *ArRaki'ûn*.**

44.	**Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?**
45.	**And seek help in patience and *As-Salât* (the prayer) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].**
46.	**(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.**
47.	**O Children of Israel! Remember My Favor which I bestowed upon you and that I preferred you to the *'Alamîn* (mankind and jinns) (of your time period, in the past).**
48.	**And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.**
49.	**And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.**
50.	**And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).**
51.	**And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zâlimûn* (polytheists and wrong-doers, etc.).**
52.	**Then after that We forgave you so that you might be grateful.**
53.	**And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.**
54.	**And (remember) when Mûsa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the**

	innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
55.	**And (remember) when you said: "O Mûsa (Moses)! We shall never believe in you till we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking.**
56.	**Then We raised you up after your death, so that you might be grateful.**
57.	**And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.**
58.	**And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."**
59.	**But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong doers *Rijzan* (a punishment) from the heaven because of their rebelling against Allâh's Obedience.**
60.	**And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth there from twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."**
61.	**And (remember) when you said, "O Mûsa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs,**

	revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).
62.	**Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve .**
63.	**And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the pious - see V.2:2).**
64.	**Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.**
65.	**And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."**
66.	**So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious).**
67.	**And (remember) when Mûsa (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorants or the foolish)."**
68.	**They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."**
69.	**They said, "Call upon your Lord for us to make plain to us its color." He said, "He says, 'It is a yellow cow, bright in its color, pleasing to the beholders.' "**
70.	**They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allâh wills, we**

	will be guided."
71.	He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other color except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
72.	And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.
73.	So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
74.	Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.
75.	Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?
76.	And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that which are written in the Taurât (Torah)] , that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?
77.	Know they (Jews) not that Allâh knows what they conceal and what they reveal?
78.	And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79.	**Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.**
80.	**And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"**
81.	**Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.**
82.	**And those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.**
83.	**And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders.**
84.	**And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.**
85.	**After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.**
86.	**Those are they who have bought the life of this world at the price**

	of the Hereafter. Their torment shall not be lightened nor shall they be helped.
87.	And indeed, We gave Mûsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.
88.	And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.
89.	And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
90.	How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
91.	And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"
92.	And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).
93.	And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have

	given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
94.	Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
95.	But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All Aware of the *Zâlimûn* (polytheists and wrong-doers).
96.	And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allâh (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.
97.	Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
98.	"Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."
99.	And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command).
100.	Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.
101.	And when there came to them a Messenger from Allâh (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the

	Book of Allâh behind their backs as if they did not know!
102.	**They followed what the *Shayâtin* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtin* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.**
103.	**And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!**
104.	**O you who believe! Say not (to the Messenger Peace be upon him) *Râ'ina* but say *Unzurna* (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)**
105.	**Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the disbelievers in the Oneness of Allâh, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.**
106.	**Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is able to do all things?**
107.	**Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.**
108.	**Or do you want to ask your Messenger (Muhammad Peace be upon him) as Mûsa (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has**

	gone astray from the right way.
109.	**Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things.**
110.	**And perform *As-Salât (Iqâmat-as-Salât)*, and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.**
111.	**And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."**
112.	**Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve.**
113.	**The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.**
114.	**And who is more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.**
115.	**And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High**

	above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.
116.	And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
117.	The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" - and it is.
118.	And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
119.	Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.
120.	Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper.
121.	Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers.

122.	**O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamîn* (mankind and jinns) (of your time-period, in the past).**
123.	**And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.**
124.	**And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood, etc.) includes not *Zâlimûn* (polytheists and wrong-doers)."**
125.	**And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).**
126.	**And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"**
127.	**And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."**
128.	**"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik***

	(all the ceremonies of pilgrimage - *Hajj* and *'Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
129.	**"Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."**
130.	**And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.**
131.	**When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamîn* (mankind, jinns and all that exists)."**
132.	**And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."**
133.	**Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God - Allâh), the *Ilâh* (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."**
134.	**That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.**
135.	**And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrâhim (Abraham), *Hanifa* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with**

	Allâh - see V.2:105)."
136.	**Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."**
137.	**So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.**
138.	**[Our *Sibghah* (religion) is] the *Sibghah* (Religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsir Ibn Kathîr*.]**
139.	**Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."**
140.	**Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (knows better; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books.] he has from Allâh? And Allâh is not unaware of what you do."**
141.	**That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.**
142.	**The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their *Qiblah* [prayer**

	direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad ﷺ) "To Allâh belong both, east and the west. He guides whom He wills to a Straight Way."
143.	**Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.**
144.	**Verily! We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid- al-Harâm* (at Makkah). And where so ever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.**
145.	**And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrong-doers, etc.).**
146.	**Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth**

	while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurât (Torah) and the Injeel (Gospel)].
147.	**(This is) the truth from your Lord. So be you not one of those who doubt.**
148.	**For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Where so ever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.**
149.	**And from where so ever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.**
150.	**And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), and where so ever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.**
151.	**Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know.**
152.	**Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.**
153.	**O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirin* (the patient ones, etc.).**
154.	**And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.**
155.	**And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirin***

	(the patient ones, etc.).
156.	**Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."**
157.	**They are those on whom are the *Salawât* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.**
158.	**Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who perform *Hajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.**
159.	**Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.**
160.	**Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.**
161.	**Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.**
162.	**They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.**
163.	**And your *Ilâh* (God) is One *Ilâh* (God - Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.**
164.	**Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all**

	kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.
165.	**And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.**
166.	**When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.**
167.	**And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire .**
168.	**O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy.**
169.	**[*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.**
170.	**When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?**
171.	**And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.**
172.	**O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.**
173.	**He has forbidden you only the *Maytatah* (dead animals), and**

	blood, and the flesh of swine, and that which is slaughtered as a scrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.
174.	**Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.**
175.	**Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.**
176.	**That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.**
177.	**It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it, and who are *As-Sâbirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *AlMuttaqûn* (pious).**
178.	**O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an**

	alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.
179.	**And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn* (the pious - see V.2:2).**
180.	**It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* (the pious).**
181.	**Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.**
182.	**But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.**
183.	**O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious).**
184.	**[Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.**
185.	**The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things**

	difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu-Akbar;* Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.
186.	**And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.**
187.	**It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Lîbas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabarî*], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn* (the pious).**
188.	**And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.**
189.	**They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not *Al-Birr* (piety, righteousness, etc.) that you**

	enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.
190.	**And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (V.9:36)].**
191.	**And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.**
192.	**But if they cease, then Allâh is Oft-Forgiving, Most Merciful.**
193.	**And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers, etc.)**
194.	**The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious) .**
195.	**And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).**
196.	**And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must**

	pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *'Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.
197.	**The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!**
198.	**There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the *Mash'ar-il-Harâm*. And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.**
199.	**Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.**
200.	**So when you have accomplished your *Manasik* [(i.e. *Ihrâm*, *Tawâf* of the Ka'bah and *As-Safâ* and *Al-Marwah*), stay at 'Arafât, Muzdalifah and Mina, *Ramy* of *Jamarât*, (stoning of the specified pillars in *Mina*) slaughtering of *Hady* (animal, etc.)]. Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our**

	Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
201.	**And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"**
202.	**For them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning.**
203.	**And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.**
204.	**And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.**
205.	**And when he turns away (from you "O Muhammad ﷺ"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.**
206.	**And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!**
207.	**And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.**
208.	**O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily! He is to you a plain enemy.**
209.	**Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.**
210.	**Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).**

211.	**Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favor after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief),] then surely, Allâh is Severe in punishment.**
212.	**Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favors, Honors, etc. on the Day of Resurrection) to whom He wills without limit.**
213.	**Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.**
214.	**Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!**
215.	**They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *AlMasâkin* (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.**
216.	***Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.**
217.	**They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting**

	therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."
218.	**Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.**
219.	**They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."**
220.	**In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."**
221.	**And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater, etc.), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes**

	His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.
222.	They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).
223.	Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your own selves. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).
224.	And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).
225.	Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
226.	Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
227.	And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.
228.	And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal

	what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.
229.	**The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrong-doers, etc.).**
230.	**And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.**
231.	**And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* - legal ways - Islâmic**

	jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.
232.	And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.
233.	The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.
234.	And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.
235.	And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honorable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most

	Forbearing.
236.	**There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.**
237.	**And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.**
238.	**Guard strictly (five obligatory) *AsSalawât* (the prayers) especially the middle *Salât* (i.e. the best prayer *'Asr*). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)].**
239.	**And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).**
240.	**And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].**
241.	**And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious - see V.2:2).**
242.	**Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand.**
243.	**Did you (O Muhammad ﷺ) not think of those who went forth**

	from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of Bounty to mankind, but most men thank not.
244.	**And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.**
245.	**Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.**
246.	**Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrong-doers).**
247.	**And their Prophet (Samuel) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."**
248.	**And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakinah* (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.**
249.	**Then when Talût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes**

	(thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalût (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirin* (the patient ones, etc.).
250.	**And when they advanced to meet Jalût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."**
251.	**So they routed them by Allâh's Leave and Dawûd (David) killed Jalût (Goliath), and Allâh gave him [Dawûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *AlHikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of Bounty to the *'Alamîn* (mankind, jinns and all that exists).**
252.	**These are the Verses of Allâh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allâh).**
253.	**Those Messengers! We preferred some to others; to some of them Allâh spoke (directly); others He raised to degrees (of honor); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.**
254.	**O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrong-doers, etc.).**
255.	**Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that**

	exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [*Ayat-ul-Kursi.*]
256.	**There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.**
257.	**Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.**
258.	**Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrong-doers, etc.).**
259.	**Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no**

	change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."
260.	**And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."**
261.	**The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases. And Allâh is All-Sufficient for His creatures' needs, All-Knower.**
262.	**Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.**
263.	**Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all wants) and He is Most-Forbearing.**
264.	**O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.**
265.	**And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it**

	doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer of (knows well) what you do.
266.	**Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.**
267.	**O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all wants), and Worthy of all praise.**
268.	***Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All Sufficient for His creatures' needs, All-Knower.**
269.	**He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.**
270.	**And whatever you spend for spendings (e.g., in *Sadaqah* - charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers, etc.) there are no helpers.**
271.	**If you disclose your *Sadaqât* (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins. And Allâh is Well-Acquainted with what you do.**
272.	**Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's**

	Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
273.	**(Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allâh knows it well.**
274.	**Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.**
275.	**Those who eat *Ribâ* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas Allâh has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire - they will abide therein.**
276.	**Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.**
277.	**Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.**
278.	**O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers.**
279.	**And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).**

280.	And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.
281.	And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
282.	O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.
283.	And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.
284.	To Allâh belongs all that is in the heavens and all that is on the

	earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.
285.	**. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."**
286.	**Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."**