



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah Al Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.	A.L.M.
2.	This is the Book; in it is guidance sure, without doubt, to those who fear Allah.
3.	Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them.
4.	And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.
5.	They are on (true) guidance, from their Lord, and it is these who will prosper.
6.	As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.
7.	Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).
8.	Of the people there are some who say: "We believe in Allah and the Last Day," but they do not (really) believe.

9. Fain would they deceive Allah and those who believe, but they only deceive themselves and realize (it) not!
10. In their hearts is a disease; and Allah has increased their disease, and grievous is the penalty they (incur), because they are false (to themselves).
11. When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!"
12. Of a surety, they are the ones who make mischief, but they realize (it) not.
13. When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" --
nay, of a surety they are the fools but they do not know.
14. When they meet those who believe, they say: "We believe,"
but when they are alone with their evil ones, they say: "We are really with you, we (were) only jesting."
15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).
16. These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction.
17. Their similitude is that of a man who kindled a fire;
when it lighted all around him, Allah took away their light and left them in utter darkness, so they could not see.
18. Deaf, dumb, and blind, they will not return (to the path).
19. Or (another similitude) is that of a rain-laden cloud from the sky;
in it are zones of darkness, and thunder and lightning, they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death.
But Allah is ever round the rejecters of Faith!
20. The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still.
And if Allah willed, He could take away their faculty of hearing and seeing;
for Allah hath power over all things.

21. O ye people! adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.
22. Who has made the earth your couch, and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance;
then set not up rivals unto Allah when ye know (the truth).
23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto;
and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true.
24. But if ye cannot, and of a surety ye cannot, then fear the fire whose fuel is Men and Stones, which is prepared for those who reject Faith.
25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow.
Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before,"
for they are given things in similitude;
and they have therein companions (pure and holy); and they abide therein (for ever).
26. Allah disdains not to use the similitude of things, lowest as well as highest.
Those who believe know that it is truth from their Lord;
but those who reject Faith say: "What means Allah by this similitude?"
By it He causes many to stray, and many He leads into the right path,
but He causes not to stray, except those who forsake (the path).
27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth:
These cause loss (only) to themselves.
28. How can ye reject the faith in Allah?
Seeing that ye were without life, and He gave you life;
then will He cause you to die, and will again bring you to life; and again to Him will ye return.
29. It is He who hath created for you all things that are on earth;
moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments;
and of all things he hath perfect knowledge.

30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth."
They said,
"Wilt thou place therein one who will make mischief therein and shed blood?
Whilst we do celebrate Thy praises and glorify Thy holy (name)?"
He said: "I know what ye know not."

31. And He taught Adam the nature of all things; then He placed them before the angels, and said:
"Tell Me the nature of these if ye are right."

32. They said: "Glory to Thee, of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."

33. He said: "O Adam! tell them their natures."
When he had told them, Allah said:
"Did I not tell you that I know the secrets of heaven and earth,
and I know what ye reveal and what ye conceal?"

34. And behold, We said to the angels: "Bow down to Adam;"
and they bowed down, not so Iblis, he refused and was haughty, he was of those who reject Faith.

35. We said:
"O Adam! dwell thou and thy wife in the garden,
and eat of the bountiful things therein as (where and when) ye will, but approach not this tree, or ye run into harm and transgression."

36. Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.
We said:
"Get ye down, all (ye people), with enmity between yourselves.
On earth will be your dwelling place and your means of livelihood for a time."

37. Then learnt Adam from his Lord words of inspiration, and his Lord turned toward him;
for He is Oft-Returning, Most Merciful.

38. We said:
"Get ye down all from here;
and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance on them shall be no fear, nor shall they grieve."
39. "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."
40. O children of Israel!
call to mind the (special) favor which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you and fear none but Me.
41. And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein,
nor sell My Signs for a small price: and fear Me, and Me alone.
42. And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).
43. And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).
44. Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture?
Will ye not understand?
45. Nay, seek (Allah's) help with patient perseverance and prayer:
it is indeed hard, except to those who bring a lowly spirit.
46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.
47. O children of Israel!
call to mind the (special) favor which I bestowed upon You, and that I preferred you to all others (for My message).
48. Then guard yourselves against a day when one soul shall not avail another
nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

49. And remember, We delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord.

50. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

51. And remember We appointed forty nights for Moses, and in his absence you took the calf (for worship), and ye did grievous wrong.

52. Even then We did forgive you; there was a chance for you to be grateful.

53. And remember We gave Moses the Scripture and the criterion (between right and wrong), there was a chance for you to be guided aright.

54. And remember Moses said to his people:
"O my people! Ye have indeed wronged yourselves by your worship of the calf, so turn (in repentance) to your Maker, and slay yourselves (the wrongdoers); that will be better for you in the sight of your Maker."
Then He turned toward you (in forgiveness); for He is Oft-returning, Most Merciful.

55. And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly,"
but ye were dazed with thunder and lightning even as ye looked on.

56. Then We raised you up after your death; ye had the chance to be grateful.

57. And We gave you the shade of clouds and sent down to you manna and quails, saying: "Eat of the good things We have provided for you;"
(but they rebelled);
to Us they did no harm, but they harmed their own souls.

58. And remember We said:
"Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

59. But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.

60. And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff."
Then gushed forth therefrom twelve springs. Each group knew its own place for water.
So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth.
61. And remember ye said:
"O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, its pot-herbs, and cucumbers, its garlic, lentils, and onions."
He said: "Will ye exchange the better for the worse?
Go ye down to any town, and ye shall find what ye want!"
They were covered with humiliation and misery; they drew on themselves the wrath of Allah.
This because they went on rejecting the signs of Allah and slaying His messengers without just cause.
This because they rebelled and went on transgressing.
62. Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the Christians and the Sabians, and who believe in Allah and the last day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
63. And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying):
"Hold firmly to what We have given you and bring (ever) to remembrance what is therein, perchance ye may fear Allah."
64. But ye turned back thereafter,
had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.
65. And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them:
"Be ye apes, despised and rejected."
66. So We made it an example to their own time, and to their posterity, and a lesson to those who fear Allah.

67. And remember Moses said to his people: "Allah commands that ye sacrifice a heifer."
They said: "Makest thou a laughing-stock of us?"
He said: "Allah save me from being an ignorant (fool)!"
68. They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!
He said: "He says: The heifer should be neither too old nor too young, but of middling age; now do what ye are commanded!
69. They said: "Beseech on our behalf thy Lord to make plain to us her color."
He said: "He says, a fawn-colored heifer, pure and rich in tone, the admiration of beholders!"
70. They said, "Beseech on our behalf thy Lord to make plain to us what she is, to us are all heifers alike; we wish indeed for guidance, if Allah wills."
71. He said: "He says, a heifer not trained to till the soil or water the fields; sound and without blemish."
They said: "Now hast thou brought the truth."
Then they offered her in sacrifice, but not with goodwill.
72. Remember ye slew a man and fell into a dispute among yourselves as to the crime, but Allah was to bring forth what ye did hide.
73. So We said: "Strike the (body) with a piece of the (heifer)."
Thus Allah bringeth the dead to life and showeth you His Signs, perchance ye may understand.
74. Thenceforth were your hearts hardened; they became like a rock and even worse in hardness.
For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah.
And Allah is not unmindful of what ye do.
75. Can ye (O ye men of Faith) entertain the hope that they will believe in you?
Seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood it.
76. Behold! when they meet the men of Faith, they say: "We believe,"

but when they meet each other in private, they say:

"Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"

Do ye not understand (their aim)?

77. Know they not that Allah knoweth what they conceal and what they reveal?

78. And there are among them illiterates, who know not the Book but (see therein their own) desires, and they do nothing but conjecture.

79. Then woe to those who write the Book with their own hands and then say: "This is from Allah," to traffic with it for a miserable price!

Woe to them for what their hands do write, and for the gain they make thereby.

80. And they say: "The fire shall not touch us but for a few numbered days;"

Say:

"Have ye taken a promise from Allah for He never breaks His promise?

Or is it that ye say of Allah what ye do not know?"

81. Nay, those who seek gain in Evil, and are girt round by their sins, they are Companions of the Fire, therein shall they abide (for ever).

82. But those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (for ever).

83. And remember We took a Covenant from the children of Israel (to this effect):

- worship none but Allah;
- treat with kindness your parents and kindred, and orphans and those in need;
- speak fair to the people; be steadfast in prayer;
- and practice regular charity.

Then did ye turn back, except a few among you, and ye backslide (even now).

84. And remember We took your Covenant (to this effect):

- shed no blood amongst you,
 - nor turn out your own people from your homes;
- and this ye solemnly ratified, and to this ye can bear witness.

85. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and

rancor; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them.

Then is it only a part of the Book that ye believe in, and do ye reject the rest?

But what is the reward for those among you who behave like this but disgrace in this life?

and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

86. These are the people who buy the life of this world at the price of the Hereafter; their penalty shall not be lightened, nor shall they be helped.

87. We gave Moses the Book and followed him up with a succession of Messengers;

We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit.

Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride?

Some ye called impostors, and others ye slay!

88. They say, "Our hearts are the wrappings (which preserve Allah's word, we need no more)."

Nay, Allah's curse is on them for their blasphemy; little is it they believe.

89. And when there comes to them a Book from Allah, confirming what is with them, although from of old they had prayed for victory against those without faith, when there comes to them that which they (should) have recognized, they refused to believe in it;

but the curse of Allah is on those without Faith.

90. Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases; thus have they drawn on themselves wrath upon wrath.

And humiliating is the punishment of those who reject Faith.

91. When it is said to them: "Believe in what Allah hath sent down," they say, "We believe in what was sent down to us;" yet they reject all besides, even if it be truth confirming what is with them.

Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

92. There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully.
93. And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai), (saying):
"Hold firmly to what We have given you and hearken (to the Law);"
they said: "We hear, and we disobey;" and they had to drink into their hearts (of the taint) of the calf because of their faithlessness.
Say: "Vile indeed are the behests of your faith if ye have any faith!"
94. Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."
95. But they will never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well acquainted with the wrongdoers.
96. Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters; each one of them wishes he could be given a life of a thousand years; but the grant of such life will not save him from (due) punishment, for Allah sees well all that they do.
97. Say:
Whoever is an enemy to Gabriel, for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe.
98. Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, Lo! Allah is an enemy to those who reject faith.
99. We have sent down to thee manifest signs (ayat); and none reject them but those who are perverse.
100. Is it not (the case) that every time they make a Covenant, some party among them throw it aside?—
Nay, most of them are faithless.
101. And when came to them a Messenger from Allah, confirming what was with them,
a party of the People of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

102. They followed what the evil ones gave out (falsely) against the power of Solomon;
the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut.
But neither of these taught anyone (such things) without saying: "We are only for trial, so do not blaspheme."
They learned from them the means to sow discord between man and wife.
But they could not thus harm anyone except by Allah's permission.
And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter.
And vile was the price for which they did sell their souls, if they but knew!
103. If they had kept their faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!
104. O ye of Faith! say not (to the Prophet) words of ambiguous import, but words of respect; and hearken (to him);
to those without faith is a grievous punishment.
105. It is never the wish of those without faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord.
But Allah will choose for His special Mercy whom He will,
for Allah is Lord of grace abounding.
106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar;
knowest thou not that Allah hath power over all things?
107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth!
And besides Him ye have neither patron nor helper.
108. Would ye question your Messenger as Moses was questioned of old?
But whoever changeth from faith to unbelief, hath strayed without doubt from the even way.
109. Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them;

but forgive and overlook, till Allah accomplish His purpose; for Allah hath power over all things.

110.

And be steadfast in prayer and regular in charity:
and whatever good ye send forth for your souls before you, ye shall find it with Allah; for Allah sees well all that ye do.

111.

And they say: "None shall enter paradise unless he be a Jew or a Christian."
Those are their (vain) desires.
Say: "Produce your proof if ye are truthful."

112.

Nay, whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord;
on such shall be no fear, nor shall they grieve.

113.

The Jews say: "The Christians have naught (to stand) upon;"
and the Christians say: "The Jews have naught (to stand) upon."
Yet they (profess to) study the (same) Book.
Like unto their word is what those say who know not,
but Allah will judge between them in their quarrel on the Day of Judgment.

114.

And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?
Whose zeal is (in fact) to ruin them?
It was not fitting that such should themselves enter them except in fear.
For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

115.

To Allah belong the East and the West;
whithersoever ye turn, there is the presence of Allah.
For Allah is All-Pervading, All-Knowing.

116.

They say: "Allah hath begotten a son;"
Glory be to Him.
Nay, to Him belongs all that is in the heavens and on earth; everything renders worship to Him.

117.

To Him is due the primal origin of the heavens and the earth; when He decreeth a matter He saith to it: "Be;" and it is.

118. Say those without knowledge: "Why speaketh not Allah unto Us?
Or why cometh not unto us a sign?"
So said the people before them, words of similar import. Their hearts are alike.
We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).
119. Verily, We have sent thee in truth as a bearer of glad tidings and a warner.
But of thee no question shall be asked of Companions of the blazing fire.
120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion.
Say: "The guidance of Allah, that is the (only) guidance."
Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against Allah.
121. Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein;
those who reject faith therein, the loss is their own.
122. O Children of Israel! call to mind the special favor which I bestowed upon you, and that I preferred you to all others (for my message).
123. Then guard yourselves against a day when one soul shall not avail another, nor shall compensation be accepted from her, nor shall intercession profit her, nor shall anyone be helped (from outside).
124. And remember that Abraham was tried by his Lord, with certain commands, which he fulfilled;
He said: "I will make thee an Imam to the nations."
He pleaded: "And also (Imams) from my offspring!"
He answered: "But my promise is not within the reach of evildoers."
125. Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer;
and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

126. And remember Abraham said:
"My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in Allah and the Last Day."

He said: "(Yea), and such as reject faith, for a while will I grant them their pleasure, but will soon drive them to the torment of fire, an evil destination (indeed)!"

127. And remember Abraham and Isma'il raised the foundations of the House (with this prayer):

"Our Lord! accept (this service) from us,
for thou art the All-Hearing, the All-Knowing.

128. "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will), and show us our places for the celebration of (due) rites; and turn unto us (in mercy);

for Thou art the Oft-Returning, Most-Merciful.

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them;

for Thou art the Exalted in Might, the Wise."

130. And who turns away from the religion of Abraham but such as debase their souls with folly?

Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the righteous.

131. Behold! his Lord said to him: "Bow (thy will to me)"

He said: "I bow (my will) to the Lord and Cherisher of the universe."

132. And this was the legacy that Abraham left to his sons, and so did Jacob;

"O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam."

133. Were ye witnesses when death appeared before Jacob?

Behold, he said to his sons: "What will ye worship after me?"

They said:

"We shall worship thy God and the God of thy fathers, of Abraham, Isma'il, and Isaac, the one (true) God, to Him we bow (in Islam)."

134. That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do!
of their merits there is no question in your case!
135. They say: "Become Jews or Christians if ye would be guided (to salvation)."
Say thou: "Nay! (I would rather) the religion of Abraham the true, and he joined not gods with Allah."
136. Say ye:
"We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord,
we make no difference between one and another of them, and we bow to Allah (in Islam)."
137. So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
138. (Our religion is) the baptism of Allah; and who can baptize better than Allah? and it is He whom we worship.
139. Say:
Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?
140. Or do ye say that Abraham, Isma'il, Isaac, Jacob and the Tribes were Jews or Christians?
Say: Do ye know better than Allah?
Ah! who is more unjust than those who conceal the testimony they have from Allah?
But Allah is not unmindful of what ye do!
141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do!
Of their merits there is no question in your case.
142. The fools among the people will say: "What hath turned them from the Qiblah to which they were used?"

Say:

to Allah belong both East and West;

He guideth whom He will to a Way that is straight.

143. Thus have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the faith).

Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect.

For Allah is to all people most surely full of kindness, Most Merciful.

144. We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee.

Turn then thy face in the direction of the Sacred Mosque; wherever ye are, turn your faces in that direction.

The people of the book know well that that is the truth from their Lord, nor is Allah unmindful of what they do.

145. Even if thou wert to bring to the People of the Book all the signs (together), they would not follow thy Qiblah;

nor art thou going to follow their Qiblah;

nor indeed will they follow each other's Qiblah.

If thou, after the knowledge hath reached thee, wert to follow their (vain) desires, then wert thou indeed (clearly) in the wrong.

146. The People of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

147. The truth is from thy Lord, so be not at all in doubt.

148. To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good.

Wheresoever ye are, Allah will bring you together.

For Allah hath power over all things.

149. From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;

that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do.

150. So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;
among wheresoever ye are turn your face thither, that there be no ground of dispute against you among the people, except those of them that are bent on wickedness;
so fear them not, but fear Me; and that I may complete My favors on you, and ye may (consent to) be guided.
151. A similar (favor have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our signs, and sanctifying you, and instructing you in Scripture and wisdom, and in new Knowledge.
152. Then do ye remember Me; I will remember you.
Be grateful to Me, and reject not faith.
153. O ye who believe! seek help with patient perseverance and prayer:
for Allah is with those who patiently persevere.
154. And say not of those who are slain in the way of Allah: "They are dead."
Nay, they are living, though ye perceive (it) not.
155. Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil),
but give glad tidings to those who patiently persevere.
156. Who say, when afflicted with calamity:
"To Allah we belong, and to Him is our return."
157. They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.
158. Behold! Safa and Marwa are among the Symbols of Allah.
So if those who visit the house in the season or at other times, should compass them round, it is no sin in them.
And if anyone obeyeth his own impulse to good, be sure that Allah is He Who recogniseth and knoweth.
159. Those who conceal the clear (Signs) We have sent down, and the guidance, after We have made it clear for the people in the book, on them shall be Allah's curse, and the curse of those entitled to curse.

160. Except those who repent and make amends and openly declare (the truth), to them I turn;
for I am Oft-Returning, Most Merciful.

161. Those who reject faith, and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind.

162. They will abide therein:
Their penalty will not be lightened, nor will respite be their (lot).

163. And your Allah is one Allah; there is no god but He, Most Gracious, Most Merciful.

164. Behold!
In the creation of the heavens and the earth;
in the alternation of the night and the day;
in the sailing of the ships through the ocean for the profit of mankind;
in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead;
in the beasts of all kinds that He scatters through the earth;
in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;
(here) indeed are signs for a people that are wise.

165. Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah.
But those of faith are overflowing in their love for Allah.
If only the unrighteous could see, behold, they would see the penalty, that to Allah belongs all power, and Allah will strongly enforce the penalty.

166. Then would those who are followed clear themselves of those who follow (them); they would see the penalty, and all relations between them would be cut off.

167. And those who followed would say:
"If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us."
Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the fire.

168. O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy.

169. For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

170. When it is said to them: "Follow what Allah hath revealed," they say: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance?

171. The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries; deaf, dumb, and blind, they are void of wisdom.

172. O ye who believe! eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

173. He hath only forbidden you

- dead meat,
- and blood,
- and the flesh of swine,
- and that on which any other name hath been invoked besides that of Allah,

but if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless.

For Allah is Oft-Forgiving, Most Merciful.

174. Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty.

175. They are the ones who buy error in place of guidance and torment in place of forgiveness.

Ah! what boldness (they show) for the Fire!

176. (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

177.

It is not righteousness that ye turn your faces toward East or West;
but it is righteousness

- to believe in Allah and the Last Day,
- and the Angels, and the Book, and the Messengers;
- to spend of your substance, out of love for Him,
 - for your kin,
 - for orphans,
 - for the needy,
 - for the wayfarer,
 - for those who ask, and
 - for the ransom of slaves;
- to be steadfast in prayer, and practice regular charity;
- to fulfil the contracts which ye have made;
- and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic.

Such are the people of truth, the Allah-fearing.

178.

O ye who believe!

the law of equality is prescribed to you in cases of murder;

- the free for the free,
- the slave for the slave,
- the woman for the woman.

But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude;

this is a concession and a Mercy from your Lord.

After this whoever exceeds the limits shall be in grave penalty.

179.

In the law of equality there is (saving of) life to you, O ye men of understanding!
that ye may restrain yourselves.

180.

It is prescribed,

- when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage;

this is due from the Allah-fearing.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change.
For Allah hears and knows all things.
182. But if anyone fears partiality or wrongdoing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him; for Allah is Oft-Forgiving, Most Merciful.
183. O ye who believe!
fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.
184. (Fasting) for a fixed number of days;
but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.
For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him, and it is better for you, that ye fast, if ye only knew.
185. Ramadan is the (month) in which was sent down the Qur'án, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong).
So everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period, (should be made up) by days later.
Allah intends every facility for you, He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
186. When my servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me;
let them also, with a will, listen to My call, and believe in Me; that they may walk in the right way.
187. Permitted to you, on the night of the fasts, is the approach to your wives.
They are your garments. And ye are their garments.
Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you;
so now associate with them, and seek what Allah hath ordained for you,

and eat and drink, until the white thread of dawn appear to you distinct from its black thread;

then complete your fast till the night appears;

but do not associate with your wives while ye are in retreat in the mosques.

Those are limits (set by) Allah; approach not nigh thereto.

Thus doth Allah make clear His signs to men, that they may learn self-restraint.

188.

And do not eat up your property among yourselves for vanities,
nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

189.

They ask thee concerning the new moons.

Say: they are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage.

It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors, and fear Allah, that ye may prosper.

190.

Fight in the Cause of Allah, those who fight you, but do not transgress limits; for Allah loveth not transgressors.

191.

And slay them wherever ye catch them, and turn them out from where they have turned you out;

for tumult and oppression are worse than slaughter;

but fight them not at the Sacred Mosque, unless they (first) fight you there;

but if they fight you, slay them. Such is the reward of those who suppress faith.

192.

But if they cease, Allah is Oft-Forgiving, Most Merciful.

193.

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah;

but if they cease, let there be no hostility except to those who practice oppression.

194.

The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality.

If then anyone transgresses the prohibition against you, transgress ye likewise against him.

But fear Allah, and know that Allah is with those who restrain themselves.

195. And spend of your substance in the Cause of Allah, and make not your own hands contribute to your destruction, but do good; for Allah loveth those who do good.

196. And complete the Hajj or 'Umra in the service of Allah.
But if ye are prevented (**from completing it**), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice.

And if any of you is ill, or has an ailment in his scalp, (**necessitating shaving**), (**he should**) in compensation either fast, or feed the poor, or offer sacrifice;

and, when ye are in peaceful conditions (**again**), if anyone wishes to continue the 'Umra on to the Hajj, he must make an offering,

such as he can afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all.

This is for those whose household is not in (**the precincts of**) the Sacred Mosque.

And fear Allah, and know that Allah is strict in punishment.

197. For Hajj are the months well known.

If anyone undertakes that duty therein, let there be no obscenity nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (**be sure**) Allah knoweth it.

And take a provision (**with you**) for the journey, but the best of provisions is right conduct.

So fear Me, o ye that are wise!

198. It is no crime in you if ye seek of the bounty of your Lord (**during Pilgrimage**).

Then when ye pour down from (**Mount**) Arafat, celebrate the praises of Allah at the Sacred Monument,

and celebrate His praises as He has directed you, even though, before this, ye went astray.

199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful.

200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more heart and soul.

There are men who say: "Our Lord! give us (**thy bounties**) in this world!" but they will have no portion in the Hereafter.

201. And there are men who say:
"Our Lord! give us good in this world and good in the Hereafter, and defend us from the torment on the fire!"
202. To these will be allotted what they have earned,
and Allah is quick in account.
203. Celebrate the praises of Allah during the Appointed Days,
but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his aim is to do right.
Then fear Allah, and know that ye will surely be gathered unto Him.
104. There is the type of man whose speech about this world's life may dazzle thee,
and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.
205. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle.
But Allah loveth not mischief.
206. When it is said to him, "Fear Allah," he is led by arrogance to (more) crime.
Enough for him is Hell; an evil bed indeed (to lie on)!
207. And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees.
208. O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the Evil One;
for he is to you an avowed enemy.
209. If ye backslide after the clear (signs) have come to you, then know that Allah is Exalted in Power, Wise.
210. Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled?
But to Allah do all questions go back (for decision).
211. Ask the Children of Israel how many Clear (Signs) We have sent them.
But if anyone, after Allah's favor has come to him, substitutes (something else), Allah is strict in punishment.

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe.
But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will.
213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed;
but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy.
Allah by His Grace guided the believers to the truth, concerning that wherein they differed.
For Allah guides whom He will to a path that is straight.
214. Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?
They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?"
Ah! verily, the help of Allah is (always) near!
215. They ask thee what they should spend (in charity).
Say:
Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers.
And whatever ye do that is good, Allah knoweth it well.
216. Fighting is prescribed for you, and ye dislike it.
But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you.
But Allah knoweth, and ye know not.
217. They ask thee concerning fighting in the Prohibited Month.
Say:
"Fighting therein is a grave (offence);
but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.
Tumult and oppression are worse than slaughter.

Nor will they cease fighting you until they turn you back from your faith if they can.

And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter;

they will be Companions of the Fire and will abide therein.

218.

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful.

219.

They ask thee concerning wine and gambling.

Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit."

They ask thee how much they are to spend;

say: "What is beyond your needs."

Thus doth Allah make clear to you His Signs: in order that ye may consider.

220.

(Their bearings) on this life and the Hereafter.

They ask thee concerning orphans.

Say:

"The best thing to do is what is for their good;

if ye mix their affairs with yours, they are your brethren;

but Allah knows the man who means mischief from the man who means good.

And if Allah had wished, He could have put you into difficulties:

He is indeed Exalted in Power, Wise."

221.

Do not marry unbelieving women (idolaters), until they believe;

a slave woman who believes is better than an unbelieving woman, even though she allure you.

Nor marry (your girls) to unbelievers until they believe:

a man slave who believes is better than an unbeliever, even though he allure you.

Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness,

and makes His Signs clear to mankind: that they may celebrate His praise.

222. They ask thee concerning women's courses.
Say:
They are a hurt and a pollution; so keep away from women in their courses, and do not approach them until they are clean.
But when they have purified themselves ye may approach them in any manner, time, or place ordained for you by Allah.
For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
223. Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand;
and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.
224. And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things.
225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts;
and He is Oft-Forgiving, Most Forbearing.
226. For those who take an oath for abstention from their wives, a waiting for four months is ordained;
if then they return, Allah is Oft-Forgiving, Most Merciful.
227. But if their intention is firm for divorce, Allah heareth and knoweth all things.
228. Divorced women shall wait concerning themselves for three monthly periods, nor is it lawful for them, to hide what Allah hath created in their wombs, if they have faith in Allah and the Last Day.
And their husbands have the better right to take them back in that period, if they wish for reconciliation.
And women shall have rights similar to the rights against them, according to what is equitable;
but men have a degree (of advantage) over them and Allah is Exalted in Power, Wise.
229. A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness.

It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah.

If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom.

These are the limits ordained by Allah; so do not transgress them.

If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

230.

So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her.

In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah.

Such are the limits ordained by Allah, which He makes plain to those who understand.

231.

When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms;

but do not take them back to injure them or to take undue advantage;

if anyone does that, He wrongs his own soul.

Do not treat Allah's Signs as a jest,

but solemnly rehearse Allah's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction.

And fear Allah, and know that Allah is well acquainted with all things.

232.

When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms.

This instruction is for all amongst you, who believe in Allah and the Last Day.

That is (the course making for) most virtue and purity amongst you, and Allah knows, and ye know not.

233.

The mothers shall give suck to their offspring for two whole years, if the father desires, to complete the term.

But he shall bear the cost of their food and clothing on equitable terms.

No soul shall have a burden laid on it greater than it can bear.

No mother shall be treated unfairly on account of her child, nor father on account of his child.

An heir shall be chargeable in the same way if they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them.

If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms.

But fear Allah and know that Allah sees well what ye do.

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days:

when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner.

And Allah is well acquainted with what ye do.

235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts.

Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable,

nor resolve on the tie of marriage till the term prescribed is fulfilled.

And know that Allah knoweth what is in your hearts and take heed of Him;

and know that Allah is Oft Forgiving, Most Forbearing.

236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift),

the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.

237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them),

unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie;

and the remission (of the man's half) is the nearest to righteousness.

And do not forget liberality between yourselves.

For Allah sees well all that ye do.

238. Guard strictly your (habit of) prayers, especially the middle prayer, and stand before Allah in a devout (frame of mind).

239. If ye fear (an enemy), pray on foot, or riding (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence;
but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable,
and Allah is Exalted in Power, Wise.
241. For divorced women maintenance (should be provided) on a reasonable (scale).
This is a duty on the righteous.
242. Thus doth Allah make clear His Signs to you: in order that ye may understand.
243. Didst thou not turn thy vision to those who abandoned their homes, though they were thousands (in number), for fear of death?
Allah said to them: "Die." Then He restored them to life.
For Allah is full of bounty to mankind, but most of them are ungrateful.
244. Then fight in the Cause of Allah, and know that Allah heareth and knoweth all things.
245. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?
It is Allah that giveth (you) want or plenty, and to Him shall be your return.
246. Hast thou not turned thy vision to the chiefs of the children of Israel after (the time of) Moses?
They said to a Prophet (that was) among them: "Appoint for us a king, that we may fight in the Cause of Allah."
He said: "Is it not possible if ye were commanded to fight, that ye will not fight?"
They said: "How could we refuse to fight in the Cause of Allah, seeing that we were turned out of our homes and our families?"
But when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong.
247. Their Prophet said to them: "Allah hath appointed Talut as king over you."
They say: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?"
He said:
"Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess;

Allah granteth His authority to whom He pleaseth.

Allah careth for all, and He knoweth all things."

248. And (further) their Prophet said to them:

"A sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels.

In this is a Symbol for you if ye indeed have faith."

249. When Talut set forth with the armies, he said:

"Allah will test you at the stream;

if any drinks of its water, he goes not with my army; only those who taste not of it go with me; a mere sip out of the hand is excused."

But they all drank of it, except a few.

When they crossed the river, he and the faithful ones with him, they said: "This day we cannot cope with Goliath and his forces."

But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one?

Allah is with those who steadfastly persevere."

250. When they advanced to meet Goliath and his forces, they prayed:

"Our Lord! pour out constancy on us and make our steps firm; help us against those that reject faith."

251. By Allah's will they routed them: and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed.

And did not Allah check one set of people by means of another, the earth would indeed be full of mischief, but Allah is full of bounty to all the worlds.

252. These are the signs of Allah; We rehearse them to thee in truth:

verily thou art one of the apostles.

253. Those apostles We endowed with gifts, some above others:

to one of them Allah spoke;

others He raised to degrees (of honor);

to Jesus the son of Mary, We gave clear (Signs), and strengthened him with the Holy Spirit.

If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting.

If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan.

254. O ye who believe!

spend out of (the bounties) We have provided for you, before the day comes when no bargaining (will avail), nor friendship, nor intercession.

Those who reject faith, they are the wrongdoers.

255. Allah! there is no god but He, the living, the Self-subsisting, Eternal.

No slumber can seize him nor sleep.

His are all things in the heavens and on earth.

Who is there can intercede in His presence except as He permitteth?

He knoweth what (appeareth to his creatures as) before or after or behind them.

Nor shall they compass aught of his knowledge except as He willeth.

His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them.

For He is the Most High, the Supreme (in glory).

256. Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.

And Allah heareth and knoweth all things.

257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light.

Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness.

they will be companions of the fire, to dwell therein (for ever).

258. Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power?

Abraham said: "My Lord is He Who Giveth life and death."

He said: "I give life and death."

Said Abraham: "But it is Allah that causeth the sun to rise from the East, do thou then cause him to rise from the West."

Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust.

259.

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?"

But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?"

He said: "(Perhaps) a day or part of a day."

He said:

"Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age;

and look at thy donkey: and that We may make of thee a Sign unto the people, look further at the bones, how We bring them together and clothe them with flesh!"

When this was shown clearly to him he said: "I know that Allah hath power over all things."

260.

Behold! Abraham said: "My Lord! show me how thou givest life to the dead.

He said: "Dost thou not then believe?"

He said: "Yea! but to satisfy my own understanding."

He said:

"Take four birds; tame them to turn to thee; put a portion of them on every hill, and call to them;

they will come to thee (flying) with speed.

Then know that Allah is Exalted in Power, Wise."

261.

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains.

Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

262.

Those who spend their substance in the Cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord;

on them shall be no fear, nor shall they grieve.

263.

Kind words and the covering of faults are better than charity followed by injury.

Allah is free of all wants, and He is Most Forbearing.

264. O ye who believe!
cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the last day.
They are in Parable like a hard, barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone.
They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.
265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile:
heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it.
Allah seeth well whatever ye do.
266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit,
while he is stricken with old age, and his children are not strong (enough to look after themselves) that it should be caught in a whirlwind, with fire therein and be burnt up?
thus doth Allah make clear to you (His) signs; that ye may consider.
267. O ye who believe!
give of the good things which ye have (honorably) earned, and of the fruits of the earth which We have produced for you,
and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes.
And know that Allah is free of all wants, and worthy of all praise.
268. The Evil One threatens you with poverty and bids you to conduct unseemly.
Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.
269. He granteth wisdom to whom He pleaseth;
and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.
270. And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrongdoers have no helpers.

271. If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you:
it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.
272. It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth.
Whatever of good ye give benefits your own souls,
and ye shall only do so seeking the "Face" of Allah.
Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly.
273. (Charity is) for those in need, who, in Allah's cause, are restricted (from travel), and cannot move about in the land, seeking (for trade or work).
The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry.
And whatever of good ye give, be assured Allah knoweth it well.
274. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord:
on them shall be no fear, nor shall they grieve.
275. Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness.
That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury.
Those who, after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge);
but those who repeat (the offence) are companions of the fire: they will abide therein (for ever).
276. Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked.
277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord:
on them shall be no fear, nor shall they grieve.
278. O ye who believe! fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

279. If ye do it not, take notice of war from Allah and His Messenger:
but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly.

280. If the debtor is in a difficulty, grant him time till it is easy for him to repay.
But if ye remit it by way of charity, that is best for you if ye only knew.

281. And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

282. O ye who believe!
when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing.

Let a scribe write down faithfully as between the parties:

let not the scribe refuse to write, as Allah has taught him, so let him write.

Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes.

If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully.

And get two witnesses, out of your own men, and if there are not two men, then a man and two women,

such as ye choose, for witnesses, so that if one of them errs, the other can remind her.

The witnesses should not refuse when they are called on (for evidence).

Disdain not to reduce to writing (your contract) for a future period, whether it be small or big:

it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves;

but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing.

But take witnesses whenever ye make a commercial contract;
and let neither scribe nor witness suffer harm.

If ye do (such harm), it would be wickedness in you. So fear Allah;
for it is Allah that teaches you. And Allah is well acquainted with all things.

283. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose).

And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord.

Conceal not evidence;

for whoever conceals it, his heart is tainted with sin. And Allah knoweth all that ye do.

284.

To Allah belongeth all that is in the heavens and on earth.

Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. .

He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things. For Allah hath power over all things.

285.

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith.

Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers."

And they say: "We hear, and we obey: (we seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys."

286.

On no soul doth Allah place a burden greater than it can bear.

It gets every good that it earns, and it suffers every ill that it earns.

(Pray):

"Our Lord! condemn us not if we forget or fall into error;

our Lord! Lay not on us a burden like that which Thou didst lay on those before us;

our Lord!

lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us.

Thou art our Protector; help us against those who stand against Faith."



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Zahid Javed Rana, Abid Javed Rana

Lahore, Pakistan

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