

Surah Al-Baqarah Translation

In the name of Allah, the Most Gracious, the Most Merciful

1. Alif-Lām-Mīm.
2. This is the Book! There is no doubt about it¹—a guide for those mindful 'of Allah',
3. who believe in the unseen,¹ establish prayer, and donate from what We have provided for them,
4. and who believe in what has been revealed to you 'O Prophet'¹ and what was revealed before you, and have sure faith in the Hereafter.
5. It is they who are 'truly' guided by their Lord, and it is they who will be successful.
6. As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe.
7. Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment.
8. And there are some who say, "We believe in Allah and the Last Day," yet they are not 'true' believers.
9. They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it.
10. There is sickness in their hearts, and Allah 'only' lets their sickness increase. They will suffer a painful punishment for their lies.
11. When they are told, "Do not spread corruption in the land," they reply, "We are only peace-makers!"
12. Indeed, it is they who are the corruptors, but they fail to perceive it.
13. And when they are told, "Believe as others believe," they reply, "Will we believe as the fools believe?" Indeed, it is they who are fools, but they do not know.

14. When they meet the believers they say, "We believe." But when alone with their evil associates they say, "We are definitely with you; we were only mocking."
15. Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance.
16. They are the ones who trade guidance for misguidance. But this trade is profitless, and they are not 'rightly' guided.
17. Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness—unable to see.
18. They are 'wilfully' deaf, dumb, and blind, so they will never return 'to the Right Path'.
19. Or 'those caught in' a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And Allah encompasses the disbelievers 'by His might'.
20. It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had Allah willed, He could have taken away their hearing and sight. Surely Allah is Most Capable of everything.
21. O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful 'of Him'.
22. 'He is the One' Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah 'in worship'.
23. And if you are in doubt about what We have revealed to Our servant,¹ then produce a sūrah like it and call your helpers other than Allah, if what you say is true.

24. But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers.
25. Give good news 'O Prophet' to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar 'but tastes different'. They will have pure spouses,¹ and they will be there forever.
26. Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, "What does Allah mean by such a parable?" Through this 'test', He leaves many to stray, and guides many. And He leaves none to stray except the rebellious—
27. those who violate Allah's covenant after it has been affirmed, break whatever 'ties' Allah has ordered to be maintained, and spread corruption in the land. It is they who are the 'true' losers.
28. How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will 'all' be returned.
29. He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has 'perfect' knowledge of all things.
30. 'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."
31. He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?"

32. They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise."

33. Allah said, "O Adam! Inform them of their names." Then when Adam did, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?"

34. And 'remember' when We said to the angels, "Prostrate before Adam,"¹ so they all did—but not Iblîs,² who refused and acted arrogantly,³ becoming unfaithful.

35. We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers."

36. But Satan deceived them—leading to their fall from the 'blissful' state they were in,¹ and We said, "Descend from the heavens 'to the earth' as enemies to each other.² You will find in the earth a residence and provision for your appointed stay."

37. Then Adam was inspired with words 'of prayer' by his Lord,¹ so He accepted his repentance. Surely He is the Acceptor of Repentance, Most Merciful.

38. We said, "Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve.

39. But those who disbelieve and deny Our signs will be the residents of the Fire. They will be there forever."

40. O children of Israel!¹ Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me 'alone'.

41. Believe in My revelations which confirm your Scriptures.¹ Do not be the first to deny them or trade them for a fleeting gain.² And be mindful of Me.

42. Do not mix truth with falsehood or hide the truth knowingly.

43. Establish prayer, pay alms-tax,¹ and bow down with those who bow down.

44. Do you preach righteousness and fail to practice it yourselves, although you read the Scripture? Do you not understand?
45. And seek help through patience and prayer. Indeed, it is a burden except for the humble—
46. those who are certain that they will meet their Lord and to Him they will return.
47. O Children of Israel! Remember 'all' the favours I granted you and how I honoured you above the others.
48. Guard yourselves against the Day on which no soul will be of help to another. No intercession¹ will be accepted, no ransom taken, and no help will be given.
49. 'Remember' how We delivered you from the people of Pharaoh, who afflicted you with dreadful torment, slaughtering your sons and keeping your women. That was a severe test from your Lord.
50. And 'remember' when We parted the sea, rescued you, and drowned Pharaoh's people before your very eyes.
51. And 'remember' when We appointed forty nights for Moses, then you worshipped the calf in his absence, acting wrongfully.
52. Even then We 'still' forgave you so perhaps you would be grateful.
53. And 'remember' when We gave Moses the Scripture—the decisive authority—that perhaps you would be 'rightly' guided.
54. And 'remember' when Moses said to his people, "O my people! Surely you have wronged yourselves by worshipping the calf, so turn in repentance to your Creator and execute 'the calf-worshippers among' yourselves. That is best for you in the sight of your Creator." Then He accepted your repentance. Surely He is the Acceptor of Repentance, Most Merciful.
55. And 'remember' when you said, "O Moses! We will never believe you until we see Allah with our own eyes," so a thunderbolt struck you while you were looking on.

56. Then We brought you back to life after your death, so that perhaps you would be grateful.

57. And 'remember when' We shaded you with clouds and sent down to you manna and quails,¹ 'saying', "Eat from the good things We have provided for you." The evildoers 'certainly' did not wrong Us, but wronged themselves.

58. And 'remember' when We said, "Enter this city and eat freely from wherever you please; enter the gate with humility, saying, 'Absolve us.' We will forgive your sins and multiply the reward for the good-doers."

59. But the wrongdoers changed the words they were commanded to say. So We sent down a punishment from the heavens upon them for their rebelliousness.

60. And 'remember' when Moses prayed for water for his people, We said, "Strike the rock with your staff." Then twelve springs gushed out, 'and' each tribe knew its drinking place. 'We then said,' "Eat and drink of Allah's provisions, and do not go about spreading corruption in the land."

61. And 'remember' when you said, "O Moses! We cannot endure the same meal 'every day'. So 'just' call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions." Moses scolded 'them', "Do you exchange what is better for what is worse? 'You can' go down to any village and you will find what you have asked for." They were stricken with disgrace and misery, and they invited the displeasure of Allah for rejecting Allah's signs and unjustly killing the prophets. This is 'a fair reward' for their disobedience and violations.

62. Indeed, the believers, Jews, Christians, and Sabians¹—whoever 'truly' believes in Allah and the Last Day and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve.

63. And 'remember' when We took a covenant from you and raised the mountain above you 'saying', "Hold firmly to that 'Scripture' which We have given you and observe its teachings so perhaps you will become mindful 'of Allah'.

64. Yet you turned away afterwards. Had it not been for Allah's grace and mercy upon you, you would have certainly been of the losers.

65. You are already aware of those of you who broke the Sabbath. We said to them, "Be disgraced apes!"

66. So We made their fate an example to present and future generations, and a lesson to the God-fearing.

67. And 'remember' when Moses said to his people, "Allah commands you to sacrifice a cow."¹ They replied, "Are you mocking us?" Moses responded, "I seek refuge in Allah from acting foolishly!"

68. They said, "Call upon your Lord to clarify for us what type 'of cow' it should be!" He replied, "Allah says, 'The cow should neither be old nor young but in between. So do as you are commanded!'"

69. They said, "Call upon your Lord to specify for us its colour." He replied, "Allah says, 'It should be a bright yellow cow—pleasant to see.'"

70. Again they said, "Call upon your Lord so that He may make clear to us which cow, for all cows look the same to us. Then, Allah willing, we will be guided 'to the right one'."

71. He replied, "Allah says, 'It should have been used neither to till the soil nor water the fields; wholesome and without blemish.'" They said, "Now you have come with the truth." Yet they still slaughtered it hesitantly!

72. 'This is' when a man was killed and you disputed who the killer was, but Allah revealed what you concealed.

73. So We instructed, "Strike the dead body with a piece of the cow." This is how 'easily' Allah brings the dead to life, showing you His signs so that you may understand.

74. Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do.

75. Do you 'believers still' expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?

76. When they meet the believers they say, "We believe." But in private they say 'to each other', "Will you disclose to the believers the knowledge Allah has revealed to you,¹ so that they may use it against you before your Lord? Do you not understand?"

77. Do they not know that Allah is aware of what they conceal and what they reveal?

78. And among them are the illiterate who know nothing about the Scripture except lies, and 'so' they 'wishfully' speculate.

79. So woe¹ to those who distort the Scripture with their own hands then say, "This is from Allah"—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.

80. 'Some of' the Jews claim, "The Fire will not touch us except for a number of days." Say, 'O Prophet,' "Have you taken a pledge from Allah—for Allah never breaks His word—or are you 'just' saying about Allah what you do not know?"

81. But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever.

82. And those who believe and do good will be the residents of Paradise. They will be there forever.

83. And 'remember' when We took a covenant from the children of Israel 'stating', "Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and

pay alms-tax." But you 'Israelites' turned away—except for a few of you—and were indifferent.

84. And 'remember' when We took your covenant that you would neither shed each other's blood nor expel each other from their homes, you gave your pledge and bore witness.

85. But here you are, killing each other and expelling some of your people from their homes, aiding one another in sin and aggression; and when those 'expelled' come to you as captives, you still ransom them—though expelling them was unlawful for you.¹ Do you believe in some of the Scripture and reject the rest? Is there any reward for those who do so among you other than disgrace in this worldly life and being subjected to the harshest punishment on the Day of Judgment? For Allah is never unaware of what you do.

86. These are the ones who trade the Hereafter for the life of this world. So their punishment will not be reduced, nor will they be helped.

87. Indeed, We gave Moses the Book and sent after him successive messengers. And We gave Jesus, son of Mary, clear proofs and supported him with the holy spirit.¹ Why is it that every time a messenger comes to you 'Israelites' with something you do not like, you become arrogant, rejecting some and killing others?

88. They say, "Our hearts are unreceptive!"¹ In fact, Allah has condemned them for their disbelief. They have but little faith.

89. Although they used to pray for victory 'by means of the Prophet' over the polytheists,¹ when there came to them a Book from Allah which they recognized,² confirming the Scripture they had 'in their hands', they rejected it. So may Allah's condemnation be upon the disbelievers.

90. Miserable is the price they have sold their souls for—denying Allah's revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such disbelievers will suffer a humiliating punishment.

91. When it is said to them: "Believe in what Allah has revealed," they reply, "We only believe in what was sent down to us," and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask 'them, O Prophet', "Why then did you kill Allah's prophets before, if you are 'truly' believers?"

92. Indeed, Moses came to you with clear proofs, then you worshipped the calf in his absence, acting wrongfully.

93. And when We took your covenant and raised the mountain above you 'saying', "Hold firmly to that 'Scripture' which We have given you and obey," they answered, "We hear and disobey." The love of the calf was rooted in their hearts because of their disbelief. Say, 'O Prophet,' "How evil is what your 'so-called' belief prompts you to do, if you 'actually' believe 'in the Torah'!"

94. Say, 'O Prophet,' "If the 'eternal' Home of the Hereafter with Allah is exclusively for you 'Israelites' out of all humanity, then wish for death if what you say is true!"

95. But they will never wish for that because of what their hands have done.¹ And Allah has 'perfect' knowledge of the wrongdoers.

96. You will surely find them clinging to life more eagerly than any other people, even more than polytheists. Each one of them wishes to live a thousand years. But even if they were to live that long, it would not save them from the punishment. And Allah is All-Seeing of what they do.

97. Say, 'O Prophet,' "Whoever is an enemy of Gabriel should know that he revealed this 'Quran' to your heart by Allah's Will, confirming what came before it—a guide and good news for the believers."

98. Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then 'let them know that' Allah is certainly the enemy of the disbelievers.

99. Indeed, We have sent down to you 'O Prophet' clear revelations. 'But' none will deny them except the rebellious.

100. Why is it that every time they make a covenant, a group of them casts it aside? In fact, most of them do not believe.
101. Now, when a messenger from Allah has come to them—confirming their own Scriptures—some of the People of the Book cast the Book of Allah behind their backs as if they did not know.
102. They ‘instead’ followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon.¹ The two angels never taught anyone without saying, “We are only a test ‘for you’, so do not abandon ‘your’ faith.” Yet people learned ‘magic’ that caused a rift ‘even’ between husband and wife; although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!
103. If only they were faithful and mindful ‘of Allah’, there would have been a better reward from Allah, if only they knew!
104. O believers! Do not say, “Râ’ina.” [Herd us!] But say, “Unzurna,” [Tend to us!] and listen ‘attentively’.¹ And the disbelievers will suffer a painful punishment.
105. The disbelievers from the People of the Book and the polytheists would not want you to receive any blessing from your Lord, but Allah selects whoever He wills for His mercy. And Allah is the Lord of infinite bounty.
106. If We ever abrogate¹ a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything?
107. Do you not know that the kingdom of the heavens and the earth belongs ‘only’ to Allah, and you have no guardian or helper besides Allah?

108. Or do you 'believers' intend to ask of your Messenger as Moses was asked before?¹ But whoever trades belief for disbelief has truly strayed from the Right Way.
109. Many among the People of the Book wish they could turn you 'believers' back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything.
110. Establish prayer, and pay alms-tax. Whatever good you send forth for yourselves, you will 'certainly' find 'its reward' with Allah. Surely Allah is All-Seeing of what you do.
111. The Jews and Christians each claim that none will enter Paradise except those of their own faith. These are their desires. Reply, 'O Prophet,' "Show 'me' your proof if what you say is true."
112. But no! Whoever submits themselves to Allah and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve.
113. The Jews say, "The Christians have nothing to stand on" and the Christians say, "The Jews have nothing to stand on," although both recite the Scriptures. And those 'pagans' who have no knowledge say the same 'about people of faith'. Surely Allah will judge between them on the Day of Judgment regarding their dispute.
114. Who does more wrong than those who prevent Allah's Name from being mentioned in His places of worship and strive to destroy them? Such people have no right to enter these places except with fear.¹ For them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter.
115. To Allah belong the east and the west, so wherever you turn you are facing 'towards' Allah.¹ Surely Allah is All-Encompassing,² All-Knowing.
116. They¹ say, "Allah has offspring."² Glory be to Him! In fact, to Him belongs whatever is in the heavens and the earth—all are subject to His Will.

117. 'He is' the Originator of the heavens and the earth! When He decrees a matter, He simply tells it, "Be!" And it is!

118. Those who have no knowledge say, "If only Allah would speak to us or a sign would come to us!" The same was said by those who came before. Their hearts are all alike. Indeed, We have made the signs clear for people of sure faith.

119. We have surely sent you with the truth 'O Prophet' as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire.

120. Never will the Jews or Christians be pleased with you, until you follow their faith. Say, "Allah's guidance is the only 'true' guidance." And if you were to follow their desires after 'all' the knowledge that has come to you, there would be none to protect or help you against Allah.

121. Those We have given the Book follow it as it should be followed. It is they who 'truly' believe in it. As for those who reject it, it is they who are the losers.

122. O Children of Israel! Remember My favours upon you and how I honoured you above the others.

123. And guard yourselves against the Day when no soul will be of any help to another. No ransom will be taken, no intercession accepted, and no help will be given.

124. 'Remember' when Abraham was tested by his Lord with 'certain' commandments, which he fulfilled. Allah said, "I will certainly make you into a role model for the people." Abraham asked, "What about my offspring?" Allah replied, "My covenant is not extended to the wrongdoers."

125. And 'remember' when We made the Sacred House¹ a centre and a sanctuary for the people 'saying', "'You may' take the standing-place of Abraham² as a site of prayer." And We entrusted Abraham and Ishmael to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves 'in prayer'.

126. And 'remember' when Abraham said, "My Lord, make this city 'of Mecca' secure and provide fruits to its people—those among them who believe in Allah and the Last Day." He answered, "As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination!"

127. And 'remember' when Abraham raised the foundation of the House with Ishmael, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing.

128. Our Lord! Make us both 'fully' submit to You¹ and from our descendants a nation that will submit to You. Show us our rituals, and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful.

129. Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You 'alone' are the Almighty, All-Wise."

130. And who would reject the faith of Abraham except a fool! We certainly chose him in this life, and in the Hereafter he will surely be among the righteous.

131. When his Lord ordered him, "Submit 'to My Will,'" he responded, "I submit to the Lord of all worlds."

132. This was the advice of Abraham—as well as Jacob—to his children, 'saying', "Indeed, Allah has chosen for you this faith; so do not die except in 'a state of full' submission."

133. Or did you witness when death came to Jacob? He asked his children, "Who will you worship after my passing?" They replied, "We will 'continue to' worship your God, the God of your forefathers—Abraham, Ishmael, and Isaac—the One God. And to Him we 'all' submit."

134. That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

135. The Jews and Christians each say, "Follow our faith to be 'rightly' guided." Say, 'O Prophet,' "No! We follow the faith of Abraham, the upright—who was not a polytheist."

136. Say, 'O believers,' "We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit."

137. So if they believe in what you believe, then they will indeed be 'rightly' guided. But if they turn away, they are simply opposed 'to the truth'. But Allah will spare you their evil. For He is the All-Hearing, All-Knowing.

138. This is the 'natural' Way of Allah. And who is better than Allah in ordaining a way? And we worship 'none but' Him.

139. Say, "Would you dispute with us about Allah, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him 'alone'.

140. Do you claim that Abraham, Ishmael, Isaac, Jacob, and his descendants were all Jews or Christians?" Say, "Who is more knowledgeable: you or Allah?" Who does more wrong than those who hide the testimony they received from Allah? And Allah is never unaware of what you do.

141. That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

142. The foolish among the people will ask, "Why did they turn away from the direction of prayer they used to face?"¹ Say, 'O Prophet,' "The east and west belong 'only' to Allah. He guides whoever He wills to the Straight Path."

143. And so We have made you 'believers' an upright¹ community so that you may be witnesses over humanity and that the Messenger

may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity.

144. Indeed, We see you 'O Prophet' turning your face towards heaven. Now We will make you turn towards a direction 'of prayer' that will please you. So turn your face towards the Sacred Mosque 'in Mecca'—wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do.
145. Even if you were to bring every proof to the People of the Book, they would not accept your direction 'of prayer', nor would you accept theirs; nor would any of them accept the direction 'of prayer' of another. And if you were to follow their desires after 'all' the knowledge that has come to you, then you would certainly be one of the wrongdoers.
146. Those We have given the Scripture recognize this 'Prophet' as they recognize their own children. Yet a group of them hides the truth knowingly.
147. 'This is' the truth from your Lord, so do not ever be one of those who doubt.
148. Everyone turns to their own direction 'of prayer'. So compete with one another in doing good. Wherever you are, Allah will bring you all together 'for judgment'. Surely Allah is Most Capable of everything.
149. Wherever you are 'O Prophet', turn your face towards the Sacred Mosque. This is certainly the truth from your Lord. And Allah is never unaware of what you 'all' do.
150. Wherever you are 'O Prophet', turn your face towards the Sacred Mosque. And wherever you 'believers' are, face towards it, so that people will have no argument against you, except the wrongdoers

among them. Do not fear them; fear Me, so that I may 'continue to' perfect My favour upon you and so you may be 'rightly' guided.

151. Since We have sent you a messenger from among yourselves—reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew—
152. remember Me; I will remember you. And thank Me, and never be ungrateful.
153. O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.
154. Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it.
155. We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—
156. who say, when struck by a disaster, "Surely to Allah we belong and to Him we will 'all' return."
157. They are the ones who will receive Allah's blessings and mercy. And it is they who are 'rightly' guided.
158. Indeed, 'the hills of' Ṣafa and Marwah¹ are among the symbols of Allah. So whoever makes the major or minor pilgrimage to the 'Sacred' House,² let them walk between 'the two hills'. And whoever does good willingly, Allah is truly Appreciative, All-Knowing.
159. Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and 'all' those who condemn.
160. As for those who repent, mend their ways, and let the truth be known, they are the ones to whom I will turn 'in forgiveness', for I am the Acceptor of Repentance, Most Merciful.
161. Surely those who disbelieve and die as disbelievers are condemned by Allah, the angels, and all of humanity.
162. They will be in Hell forever. Their punishment will not be lightened, nor will they be delayed 'from it'.

163. Your God is 'only' One God. There is no god 'worthy of worship' except Him—the Most Compassionate, Most Merciful.\

164. Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—'in all of this' are surely signs for people of understanding.

165. Still there are some who take others as Allah's equal—they love them as they should love Allah—but the 'true' believers love Allah even more. If only the wrongdoers could see the 'horrible' punishment 'awaiting them', they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment.

166. 'Consider the Day' when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off.

167. The 'misled' followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds. And they will never 'be able to' leave the Fire.

168. O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy.

169. He only incites you to commit evil and indecency, and to claim against Allah what you do not know.

170. When it is said to them, "Follow what Allah has revealed," they reply, "No! We 'only' follow what we found our forefathers practicing." 'Would they still do so,' even if their forefathers had 'absolutely' no understanding or guidance?

171. The example of the disbelievers 'not responding to the Messenger's warning' is like a flock not comprehending the calls and

cries of the shepherd. 'They are wilfully' deaf, dumb and blind so they have no understanding.

172. O believers! Eat from the good things We have provided for you. And give thanks to Allah if you 'truly' worship Him 'alone'.
173. He has only forbidden you 'to eat' carrion, blood, swine,¹ and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful.
174. Indeed, those who hide Allah's revelations, trading them for a fleeting gain consume nothing but fire into their bellies. Allah will neither speak to them on the Day of Judgment, nor will He purify them. And they will suffer a painful punishment.
175. They are the ones who trade guidance for misguidance and forgiveness for punishment. How persistent are they in pursuit of the Fire!
176. That is because Allah has revealed the Book in truth. And surely those who differ regarding it are totally engrossed in opposition.
177. Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah'.
178. O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female.¹ But if the offender is pardoned by the victim's guardian,² then blood-money should be decided fairly³ and payment should be made courteously. This is a concession and a mercy from

your Lord. But whoever transgresses after that will suffer a painful punishment.

179. There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allah'.
180. It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favour of parents and immediate family with fairness.¹ 'This is' an obligation on those who are mindful 'of Allah'.
181. But whoever changes the will after hearing it,¹ the blame will only be on those who made the change. Indeed, Allah is All-Hearing, All-Knowing.
182. Whoever suspects an error or an injustice in the will and brings about a 'fair' settlement among the parties will not be sinful. Surely Allah is All-Forgiving, Most Merciful.
183. O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'.
184. 'Fast a' prescribed number of days.¹ But whoever of you is ill or on a journey, then 'let them fast' an equal number of days 'after Ramaḍān'. For those who can only fast with extreme difficulty,² compensation can be made by feeding a needy person 'for every day not fasted'. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew.
185. Ramaḍān is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the decisive authority. So whoever is present this month, let them fast. But whoever is ill or on a journey, then 'let them fast' an equal number of days 'after Ramaḍān'. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful.
186. When My servants ask you 'O Prophet' about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them

respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way'.

187. It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment¹ for you as you are for them. Allah knows that you were deceiving yourselves.² So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you.³ 'You may' eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful 'of Him'.
188. Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin.
189. They ask you 'O Prophet' about the phases of the moon. Say, "They are a means for people to determine time and pilgrimage." Righteousness is not in entering your houses from the back doors.¹ Rather, righteousness is to be mindful 'of Allah'. So enter your homes through their 'proper' doors, and be mindful of Allah so you may be successful.
190. Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits.¹ Allah does not like transgressors.
191. Kill them wherever you come upon them¹ and drive them out of the places from which they have driven you out. For persecution² is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers.
192. But if they cease, then surely Allah is All-Forgiving, Most Merciful.

193. Fight against them 'if they persecute you' until there is no more persecution, and 'your' devotion will be to Allah 'alone'. If they stop 'persecuting you', let there be no hostility except against the aggressors.

194. 'There will be retaliation in' a sacred month for 'an offence in' a sacred month,¹ and all violations will bring about retaliation. So, if anyone attacks you, retaliate in the same manner. 'But' be mindful of Allah, and know that Allah is with those mindful 'of Him'.

195. Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers.

196. Complete the pilgrimage and minor pilgrimage for Allah.¹ But if prevented 'from proceeding', then 'offer' whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment 'requiring shaving', then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that 'offering', let them fast three days during pilgrimage and seven after returning 'home'—completing ten. These offerings are for those who do not live near the Sacred House. And be mindful of Allah, and know that Allah is severe in punishment.

197. 'Commitment to' pilgrimage is made in appointed months.¹ Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allah 'fully' knows of it. Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason!

198. There is no blame on you for seeking the bounty of your Lord 'during this journey'.¹ When you return from 'Arafât,² praise Allah

near the sacred place³ and praise Him for having guided you, for surely before this 'guidance' you were astray.

199. Then go forth with the rest of the pilgrims. And seek Allah's forgiveness. Surely Allah is All-Forgiving, Most Merciful.
200. When you have fulfilled your sacred rites, praise Allah as you used to praise your forefathers 'before Islam', or even more passionately. There are some who say, "Our Lord! Grant us 'Your bounties' in this world," but they will have no share in the Hereafter.
201. Yet there are others who say, "Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire."
202. It is they who will receive a 'heavenly' reward for the good they have done. And Allah is swift in reckoning.
203. And remember Allah during 'these' appointed days.¹ Whoever departs swiftly on the second day is not sinful, neither are those who stay behind 'till the third—seeking additional reward', so long as they are mindful 'of their Lord'. And be mindful of Allah, and know that to Him you will 'all' be gathered.
204. There are some 'hypocrites' who impress you with their views regarding worldly affairs and openly call upon Allah to witness what is in their hearts, yet they are your worst adversaries.
205. And when they leave 'you',¹ they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief.
206. When it is said to them, "Fear Allah," pride carries them off to sin. Hell will be their proper place. What an evil place to rest!
207. And there are those who would dedicate their lives to Allah's pleasure. And Allah is Ever Gracious to 'His' servants.
208. O believers! Enter into Islam wholeheartedly and do not follow Satan's footsteps. Surely he is your sworn enemy.
209. If you falter after receiving the clear proofs, then know that Allah is indeed Almighty, All-Wise.

210. Are they waiting for Allah 'Himself' to come to them in the shade of clouds, along with the angels? 'If He did', then the matter would be settled 'at once'. And to Allah 'all' matters will be returned 'for judgment'.

211. Ask the Children of Israel how many clear signs We have given them. And whoever trades Allah's favour—after receiving it—'for disbelief' should know that Allah is indeed severe in punishment.

212. The life of this world has been made appealing to the disbelievers, and they mock the believers. Those who are mindful 'of Allah' will rank above them on the Day of Judgment. And Allah provides for whoever He wills without limit.

213. Humanity had once been one community 'of believers before they lost faith'. Then Allah raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy. Then Allah, by His grace, has guided the believers to the truth regarding those disputes. And Allah guides whoever He wills to the Straight Path.

214. Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so 'violently' shaken that 'even' the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is 'always' near.

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216. Fighting has been made obligatory upon you 'believers', though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.

217. They¹ ask you 'O Prophet' about fighting in the sacred months.² Say, "Fighting during these months is a great sin. But hindering 'others' from the Path of Allah, rejecting Him, and expelling the worshippers from the Sacred Mosque is 'a' greater 'sin' in the sight of Allah. For persecution³ is far worse than killing. And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a disbeliever, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever."

218. Surely those who have believed, emigrated, and struggled in the Way of Allah—they can hope for Allah's mercy. And Allah is All-Forgiving, Most Merciful.

219. They ask you 'O Prophet' about intoxicants and gambling. Say, "There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit."¹ They 'also' ask you 'O Prophet' what they should donate. Say, "Whatever you can spare." This is how Allah makes His revelations clear to you 'believers', so perhaps you may reflect

220. upon this world and the Hereafter. And they ask you 'O Prophet' concerning orphans. Say, "Improving their condition is best. And if you partner with them, they are bonded with you 'in faith'.¹ And Allah knows who intends harm and who intends good. Had Allah willed, He could have made it difficult for you.² Surely Allah is Almighty, All-Wise."

221. Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful.

222. They ask you 'O Prophet' about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified.¹ When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves."

223. Your wives are like farmland for you,¹ so approach them 'consensually' as you please.² And send forth something good for yourselves.³ Be mindful of Allah, and know that you will meet Him. And give good news to the believers.

224. Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not hold you accountable for unintentional oaths, but for what you intended in your hearts. And Allah is All-Forgiving, Most Forbearing.

226. Those who swear not to have intercourse with their wives must wait for four months.¹ If they change their mind, then Allah is certainly All-Forgiving, Most Merciful.

227. But if they settle on divorce, then Allah is indeed All-Hearing, All-Knowing.

228. Divorced women must wait three monthly cycles 'before they can re-marry'. It is not lawful for them to conceal what Allah has created in their wombs,¹ if they 'truly' believe in Allah and the Last Day. And their husbands reserve the right to take them back within that period if they desire reconciliation. Women have rights similar to those of men equitably, although men have a degree 'of responsibility' above them. And Allah is Almighty, All-Wise.

229. Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace.¹ It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah.² So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce.³ These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the 'true' wrongdoers.

230. So if a husband divorces his wife 'three times', then it is not lawful for him to remarry her until after she has married another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of Allah. These are the limits set by Allah, which He makes clear for people of knowledge.

231. When you divorce women and they have 'almost' reached the end of their waiting period, either retain them honourably or let them go honourably. But do not retain them 'only' to harm them 'or' to take advantage 'of them'. Whoever does that surely wrongs his own soul. Do not take Allah's revelations lightly. Remember Allah's favours upon you as well as the Book and wisdom¹ He has sent down for your guidance. Be mindful of Allah, and know that Allah has 'perfect' knowledge of all things.

232. When you divorce women and they have reached the end of their waiting period, do not 'let the guardians' prevent them from re-marrying their ex-husbands if they come to an honourable agreement. This is enjoined on whoever has faith in Allah and the Last Day. This is purer and more dignifying for you. Allah knows and you do not know.

233. 'Divorced' mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing 'of their child'. The child's father will provide reasonable maintenance and clothing for the mother 'during that period'. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The 'father's' heirs are under the same obligation. But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do.

234. As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days. When they have reached the end of this period, then you¹ are not accountable for what they decide for themselves in a reasonable manner. And Allah is All-Aware of what you do.

235. There is no blame on you for subtly showing interest in 'divorced or widowed' women¹ or for hiding 'the intention' in your hearts. Allah knows that you are considering them 'for marriage'. But do not make a secret commitment with them—you can only show interest in them appropriately. Do not commit to the bond of marriage until the waiting period expires. Know that Allah is aware of what is in your hearts, so beware of Him. And know that Allah is All-Forgiving, Most Forbearing.

236. There is no blame if you divorce women before the marriage is consummated or the dowry is settled. But give them a 'suitable' compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers.

237. And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do.

238. Observe the 'five obligatory' prayers—especially the middle prayer¹—and stand in true devotion to Allah.

239. If you are in danger, pray on foot or while riding. But when you are safe, 'take time to' remember Allah for teaching you what you did not know.

240. Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out.¹ But if they choose to leave, you are not accountable for what they reasonably decide for themselves. And Allah is Almighty, All-Wise.

241. Reasonable provisions must be made for divorced women—a duty on those mindful 'of Allah'.

242. This is how Allah makes His revelations clear to you, so perhaps you will understand.

243. Have you 'O Prophet' not seen those who fled their homes in the thousands for fear of death?¹ Allah said to them, "Die!" then He gave them life. Surely Allah is ever Bountiful to humanity, but most people are ungrateful.

244. Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who will lend to Allah a good loan which Allah will multiply many times over? It is Allah 'alone' who decreases and increases 'wealth'. And to Him you will 'all' be returned.

246. Have you not seen those chiefs of the Children of Israel after Moses? They said to one of their prophets, "Appoint for us a king, 'and' we will fight in the cause of Allah." He said, "Are you not going to cower if ordered to fight?" They replied, "How could we refuse to fight in the cause of Allah, while we were driven out of our homes and 'separated from' our children?" But when they were ordered to fight, they fled, except for a few of them. And Allah has 'perfect' knowledge of the wrongdoers.

247. Their prophet told them, "Allah has appointed Saul¹ to be your king." They protested, "How can he be our king when some of us are more deserving of kingship than he, and he has not been blessed with vast riches?" He replied, "Allah has chosen him over you and blessed him with knowledge and stature. Allah grants kingship to whoever He wills. And Allah is All-Bountiful, All-Knowing."

248. Their prophet further told them, "The sign of Saul's kingship is that the Ark will come to you—containing reassurance¹ from your Lord and relics of the family of Moses and the family of Aaron,² which will be carried by the angels. Surely in this is a sign for you, if you 'truly' believe."

249. When Saul marched forth with his army, he cautioned: "Allah will test you with a river. So whoever drinks 'his fill' from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me." They all drank 'their fill' except for a few! When he and the 'remaining' faithful with him crossed the river, they said, "Now we are no match for Goliath and his warriors." But those 'believers' who were certain they would meet Allah reasoned,

“How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is ‘always’ with the steadfast.”

250. When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people.”

251. So they defeated them by Allah’s Will, and David killed Goliath. And Allah blessed David with kingship and wisdom and taught him what He willed. Had Allah not repelled a group of people by ‘the might of’ another, corruption would have dominated the earth, but Allah is Gracious to all.

252. These are Allah’s revelations which We recite to you ‘O Prophet’ in truth. And you are truly one of the messengers.

253. We have chosen some of those messengers above others.¹ Allah spoke directly to some, and raised some high in rank. To Jesus, son of Mary, We gave clear proofs and supported him with the holy spirit.² If Allah had willed, succeeding generations would not have fought ‘among themselves’ after receiving the clear proofs. But they differed—some believed while others disbelieved. Yet if Allah had willed, they would not have fought one another. But Allah does what He wills.

254. O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining,¹ friendship,² or intercession. Those who disbelieve are ‘truly’ the wrongdoers.

255. Allah! There is no god ‘worthy of worship’ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ‘fully’ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ‘to reveal’. His Seat¹ encompasses the heavens and

the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.

256. Let there be no compulsion in religion, for the truth stands out clearly from falsehood.¹ So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.

257. Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever.

258. Are you 'O Prophet' not aware of the one who argued with Abraham about his Lord because Allah had granted him kingship? 'Remember' when Abraham said, "My Lord is the One Who has power to give life and cause death." He argued, "I too have the power to give life and cause death." Abraham challenged 'him', "Allah causes the sun to rise from the east. So make it rise from the west." And so the disbeliever was dumbstruck. And Allah does not guide the wrongdoing people.

259. Or 'are you not aware of' the one who passed by a city which was in ruins. He wondered, "How could Allah bring this back to life after its destruction?" So Allah caused him to die for a hundred years then brought him back to life. Allah asked, "How long have you remained 'in this state'?" He replied, "Perhaps a day or part of a day." Allah said, "No! You have remained here for a hundred years! Just look at your food and drink—they have not spoiled. 'But now' look at 'the remains of' your donkey! And 'so' We have made you into a sign for humanity. And look at the bones 'of the donkey', how We bring them together then clothe them with flesh!"¹ When this was made clear to him, he declared, "'Now' I know that Allah is Most Capable of everything."

260. And 'remember' when Abraham said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allah said, "Then bring four birds, train them to come to you, 'then cut them into pieces,' and scatter them on different hilltops. Then call them back, they will fly to you in haste. And 'so you will' know that Allah is Almighty, All-Wise."

261. The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing.

262. Those who spend their wealth in the cause of Allah and do not follow their charity with reminders of their generosity or hurtful words—they will get their reward from their Lord, and there will be no fear for them, nor will they grieve.

263. Kind words and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Most Forbearing.

264. O believers! Do not waste your charity with reminders 'of your generosity' or hurtful words, like those who donate their wealth just to show off and do not believe in Allah or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity. Allah does not guide 'such' disbelieving people.

265. And the example of those who donate their wealth, seeking Allah's pleasure and believing the reward is certain,¹ is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And Allah is All-Seeing of what you do.

266. Would any of you wish to have a garden with palm trees, grapevines, and all kinds of fruits with rivers flowing underneath and as they grow very old with dependent children, a fiery whirlwind hits the garden, burning it all up? This is how Allah makes His revelations clear to you, so perhaps you will reflect.

267. O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. The Devil threatens you with 'the prospect of' poverty and bids you to the shameful deed 'of stinginess', while Allah promises you forgiveness and 'great' bounties from Him. And Allah is All-Bountiful, All-Knowing.

269. He grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful 'of this' except people of reason.

270. Whatever charities you give or vows you make are surely known to Allah. And the wrongdoers will have no helpers.

271. To give charity publicly is good, but to give to the poor privately is better for you, and will absolve you of your sins. And Allah is All-Aware of what you do.

272. You are not responsible for people's guidance 'O Prophet'—it is Allah Who guides whoever He wills. Whatever you 'believers' spend in charity, it is for your own good—as long as you do so seeking the pleasure of Allah.¹ Whatever you donate will be paid back to you in full, and you will not be wronged.

273. 'Charity is' for the needy who are too engaged in the cause of Allah to move about in the land 'for work'. Those unfamiliar with their situation will think they are not in need 'of charity' because they do

not beg. You can recognize them by their appearance. They do not beg people persistently. Whatever you give in charity is certainly well known to Allah.

274. Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve.
275. Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allah has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord—may keep their previous gains, and their case is left to Allah. As for those who persist, it is they who will be the residents of the Fire. They will be there forever.
276. Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer.
277. Indeed, those who believe, do good, establish prayer, and pay alms-tax will receive their reward from their Lord, and there will be no fear for them, nor will they grieve.
278. O believers! Fear Allah, and give up outstanding interest if you are 'true' believers.
279. If you do not, then beware of a war with Allah and His Messenger! But if you repent, you may retain your principal—neither inflicting nor suffering harm.
280. If it is difficult for someone to repay a debt, postpone it until a time of ease. And if you waive it as an act of charity, it will be better for you, if only you knew.
281. Be mindful of the Day when you will 'all' be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged.
282. O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the

parties. The scribe should not refuse to write as Allah has taught them to write. They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her.¹ The witnesses must not refuse when they are summoned. You must not be against writing 'contracts' for a fixed period—whether the sum is small or great. This is more just 'for you' in the sight of Allah, and more convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded 'your limits'. Be mindful of Allah, for Allah 'is the One Who' teaches you. And Allah has 'perfect' knowledge of all things.

283. If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then 'there is no need for a security, but' the debtor should honour this trust 'by repaying the debt'—and let them fear Allah, their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah 'fully' knows what you do.

284. To Allah 'alone' belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything.

285. The Messenger 'firmly' believes in what has been revealed to him from his Lord, and so do the believers. They 'all' believe in Allah, His

angels, His Books, and His messengers. 'They proclaim, ' "We make no distinction between any of His messengers." And they say, "We hear and obey. 'We seek' Your forgiveness, our Lord! And to You 'alone' is the final return."

286. Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray, ' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."