

1. THE OPENING

¹ In the name of God, the Most Gracious, the Most Merciful

² All praise is due to God, the Lord of the Universe; ³ the Beneficent, the Merciful; ⁴ Lord of the Day of Judgement. ⁵ You alone we worship, and to You alone we turn for help. ⁶ Guide us to the straight path: ⁷ the path of those You have blessed; not of those who have incurred Your wrath, nor of those who have gone astray.

2. THE HEIFER

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

¹ *Alif Lam Mim*

² This is the Book; there is no doubt in it. It is a guide for those who are mindful of God, ³ who believe in the unseen, and are steadfast in prayer, and spend out of what We have provided them with; ⁴ those who believe in the revelation sent down to you and in what was sent before you, and firmly believe in the life to come—⁵ they are the people who are rightly following their Lord and it is they who shall be successful.

⁶ As for those who are bent on denying the truth, it makes no difference to them whether you warn them or not, they will not believe. ⁷ God has sealed their hearts and their ears, and over their eyes there is a covering. They will have a terrible punishment.

⁸ There are some who say, ‘We believe in God and the Last Day,’ yet they are not believers. ⁹ They seek to deceive God and the believers, but they only deceive themselves, though they do not realize it. ¹⁰ In their hearts

is a disease, which God has increased. They will have a painful punishment, because they have been lying. ¹¹ When they are told, ‘Do not cause corruption in the land,’ they say, ‘We are only promoters of peace,’ ¹² but it is they who are really causing corruption, though they do not realize it. ¹³ And when they are told, ‘Believe as other people have believed,’ they say, ‘Are we to believe just as fools believe?’ Surely they are the fools, even though they do not realize it. ¹⁴ When they meet those who believe, they say, ‘We believe.’ But when they are alone with their evil leaders, they say, ‘We are really with you; we were only mocking.’ ¹⁵ God will requite them for their mockery, and draw them on, for a while, to wander blindly in their insolence. ¹⁶ Such are those who have taken misguidance in exchange for guidance; but their bargain does not profit them, nor have they found true guidance.

¹⁷ They are like those who kindled a fire, and when it lighted

up all around them, God took away their light and left them in utter darkness, unable to see—¹⁸ deaf, dumb, and blind: they will never return [to the right path]. ¹⁹ Or their case is like that of heavy rain pouring down from the clouds, accompanied by darkness, thunder and lightning; they thrust their fingers in their ears at the sound of thunderclaps for fear of death. God thus encompasses those who deny the truth. ²⁰ The lightning almost takes away their sight: whenever it flashes upon them, they walk on, but as soon as darkness falls around them, they stand still. Indeed, if God pleased, He could take away their hearing and their sight: God has power over all things.

²¹ People, worship your Lord, who created you and those before you, so that you may become righteous, ²² who made the earth a bed, and the sky a canopy; and it is He who sends down rain from above for the growth of every kind of food for your sustenance. And do not

knowingly set up rivals to God.

²³ If you are in doubt about the revelation We have sent down to Our servant, then produce a single chapter like it, and call upon your helpers besides God, if you are truthful. ²⁴ But if you cannot do it, and you can never do it, then guard yourselves against the Fire whose fuel is men and stones, prepared for those who deny the truth. ²⁵ Give the good news to those who believe and do good works, that they will have Gardens through which rivers flow: whenever they are given fruit to eat they will say, 'This is what we were provided with before,' because they were given similar things. And there will be pure spouses for them, and they will abide there forever.

²⁶ God does not disdain to give a parable about a gnat or a smaller creature. The faithful know that it is the truth from their Lord, but those who deny the truth ask, 'What could God mean by this parable?' He lets many go astray through it, and

guides many by it. But He makes only the disobedient go astray: ²⁷ those who break God's covenant after they have pledged to keep it, and sever whatever God has ordered to be joined, and spread corruption in the land—it is they who are the losers. ²⁸ How can you disbelieve in God when you were dead [lifeless] and He gave you life? He will let you die once more, then bring you back to life again, whereupon you will be returned to Him. ²⁹ It is He who created everything on the earth for you: then He turned towards heaven and fashioned it into the seven heavens. He has knowledge of all things.

³⁰ When your Lord said to the angels, 'I am putting a successor on earth,' they said, 'Will You place someone there who will cause corruption on it and shed blood, while we glorify You with Your praise and extol Your holiness?' [God] answered, 'Surely, I know that which you do not know.'

³¹ He taught Adam all the

names, then He set them before the angels and said, 'Tell Me the names of these, if what you say be true.'³² They said, 'Glory be to You; we have no knowledge except whatever You have taught us. You are the All Knowing, the All Wise.'³³ Then He said, 'O Adam, tell them their names.' When Adam had told them the names, God said to the angels, 'Did I not say to you: I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

³⁴ When We said to the angels, 'Bow down before Adam,' they all bowed except for Iblis [Satan]. He refused and acted proudly and became an unbeliever.³⁵ We said, 'O Adam! live with your wife in Paradise and eat freely from it anywhere you may wish. Yet do not approach this tree lest you become wrongdoers.'³⁶ But Satan caused them both to slip through this and thus brought about the loss of their former state. We said, 'Go down from here as enemies to each other; and on earth you shall have your

abode and your livelihood for a while!'³⁷ Then Adam received some words [of prayer] from his Lord and He accepted his repentance. He is the Forgiving One, the Merciful.³⁸ We said, 'Go down, all of you, from here: then when guidance comes to you from Me, anyone who follows My guidance will have no fear, nor will they grieve—³⁹ those who deny and reject Our signs shall be the inhabitants of the Fire; therein shall they abide forever.'

⁴⁰ Children of Israel, remember the favours I have bestowed upon you, and fulfil the covenant that you made with Me. I shall fulfil the covenant I made with you. Fear Me alone.⁴¹ And believe in the message I have sent down which fulfils that [predictions about the last prophet in their Scripture] which you already possess and do not be foremost among those who deny its truth. Do not sell My revelations for a paltry price; fear Me alone.⁴² Do not mix truth with falsehood, or hide the truth when you know it.

⁴³ Attend to your prayers, give the *zakat* [prescribed alms] and bow down with those who bow down. ⁴⁴ Do you admonish others to do good and forget this yourselves? Yet you read the Book. Will you not then understand? ⁴⁵ Seek help with patience and prayer; this is indeed an exacting discipline, but not to the humble, ⁴⁶ who know for certain that they will meet their Lord, and that they will return to Him.

⁴⁷ Children of Israel, remember My blessing which I have bestowed on you, and how I favoured you above all other people. ⁴⁸ Guard yourselves against the Day on which no soul shall in the least avail another, when neither intercession nor ransom shall be accepted from it nor shall help be given to it. ⁴⁹ Remember when We delivered you from Pharaoh's people, who subjected you to grievous torment, slaying your sons and sparing only your daughters—surely in that there was a great trial for you from your Lord—⁵⁰ and when We divided the sea

for you and saved you and drowned Pharaoh's people, while you looked on. ⁵¹ We appointed for Moses forty nights [on Mount Sinai], and in his absence you took to worshipping the calf, and thus became transgressors. ⁵² Yet after that We pardoned you, so that you might be grateful. ⁵³ Remember when We gave Moses the Scripture, and the criterion [to distinguish between right and wrong], so that you might be guided. ⁵⁴ When Moses said to his people, 'O my people, you have indeed wronged yourselves by worshipping the calf; turn in repentance to your Creator and slay [the culprits] among you. That course is best for you in the sight of your Maker.' He relented towards you. He is the Forgiving One, the Merciful. ⁵⁵ Remember when you said, 'Moses, we will not believe in you until we see God with our own eyes,' a thunderbolt struck you while you were looking on. ⁵⁶ Then We brought you back to life after your death, so that you might be grateful. ⁵⁷ Then We

caused the clouds to provide shade for you and sent down for you manna and quails, saying, ‘Eat the good things We have provided for you.’ Indeed, they did not wrong Us, but they wronged themselves.

⁵⁸ Remember when We said, ‘Enter this land and eat freely wherever you will. Make your way through the gates, bowing down and saying, “God! Forgive us our sins.” We shall forgive you your sins and We shall give abundance to those who do good.’ ⁵⁹ But the wrongdoers changed the words to something other than what they had been told. So We sent down upon the transgressors a punishment from heaven, because they were disobedient. ⁶⁰ When Moses prayed for water for his people, We said to him, ‘Strike the rock with your staff!’ And there gushed out from it twelve springs. Each tribe knew its drinking-place. [We said], ‘Eat and drink what God has provided and do not act wrongfully in the land, spreading corruption.’

⁶¹ When you said, ‘Moses, we cannot bear to eat only one kind of food, so pray to your Lord to bring forth for us some of the earth’s produce, its herbs and cucumbers, its garlic, lentils, and onions.’ He said, ‘Would you take a lesser thing in exchange for what is better? Go to some town and there you will find all that you demand.’ Abasement and destitution were stamped upon them, and they incurred the wrath of God, for having rejected His signs, and they killed His prophets unjustly, because they were rebels and transgressors.

⁶² The believers, the Jews, the Christians, and the Sabaeans—all those who believe in God and the Last Day and do good deeds—will be rewarded by their Lord; they shall have no fear, nor shall they grieve.

⁶³ [Children of Israel], We made a covenant with you and raised the mountain high above you, saying, ‘Hold fast to what We have given you and bear its contents in mind, so that you

may guard yourselves [against evil].’⁶⁴ Yet after that you turned away, and but for God’s grace and mercy, you would have surely been among the losers.⁶⁵ You are aware of those who transgressed in the matter of the Sabbath, whereupon We said to them, ‘Be as apes, despised!’⁶⁶ We made their fate an example to their own generation and to those who followed them and a lesson to those who fear God.

⁶⁷ When Moses said to his people, ‘God commands you to sacrifice a heifer,’ they said, ‘Are you making a mockery of us?’ He answered, ‘God forbid that I should be so ignorant!’⁶⁸ They said, ‘Ask your Lord to make it clear to us what sort of heifer she should be.’ He answered, ‘God says she should be neither too old nor too young, but in between, so do as you are commanded.’⁶⁹ They said, ‘Call on your Lord for us, to show us what colour she should be.’ He answered, ‘God says she should be a bright yellow heifer, pleasing to the eye.’⁷⁰ They said, ‘Ask

your Lord to make it clear to us the exact type of heifer she should be, for to us all heifers look alike. If God wills, we shall be rightly guided.’⁷¹ Moses answered, ‘Your Lord says, she should be a heifer which has not been yoked to plough the land or water the fields, a heifer free from any blemish.’ ‘Now you have told us the truth,’ they answered, and they sacrificed it, though they would rather not have done it.⁷² Then, when you [Israelites] killed someone and started to blame one another—God brought to light what you concealed—⁷³ We said, ‘Strike [the corpse] with a part of it.’ Thus God restores the dead to life and shows you His signs, so that you may understand.

⁷⁴ Then your hearts became as hard as rock or even harder: for, there are rocks from which streams gush forth; and, there are some that cleave asunder and water flows out from them, while others fall down for fear of God. God is not unaware of what you do.

⁷⁵ Do you then hope that they

will believe in you when some of them have already heard the word of God and then, after having understood it, they knowingly perverted it? ⁷⁶ When they meet the faithful, they say, 'We are believers.' But when alone, they say to each other, 'Must you tell them what God has revealed to us? They will only use it to argue against you before your Lord! Have you no sense?' ⁷⁷ Do they not know that God knows all that they conceal and all that they disclose?

⁷⁸ There are among them unlettered people who have no real knowledge of the Scriptures, knowing only their own wishful thinking and following only conjecture. ⁷⁹ Woe to those who write the scripture with their own hands, and then declare, 'This is from God,' in order to sell it for a paltry price. Woe to them because of what their own hands have written, and woe to them for what they have earned.

⁸⁰ They say, 'The Fire is not going to touch us, and [even if it does], it will only be for a few

days!' Say [to them], 'Have you received a promise from God—for God never breaks His promise—or do you attribute something to God which you do not know?' ⁸¹ Truly, those who do evil and are encompassed by their misdeeds, shall be the inmates of the Fire. Therein they shall abide forever, ⁸² but those who believe and do good works are the heirs of Paradise; there they shall abide forever.

⁸³ Remember when We made a covenant with the Children of Israel, 'Worship none but God and be good to your parents and to relatives and orphans and the needy. And speak kindly to people. Attend to your prayers and pay the *zakat* [prescribed alms].' But with the exception of a few, you turned away [in aversion] and paid no heed.

⁸⁴ When We made a covenant with you, We said, 'You shall not shed each other's blood, nor turn your people out of their homes.' You consented to this and bore witness. ⁸⁵ Yet, here you are, slaying one another and driving

some of your own people from their homelands, aiding one another against them, committing sin and aggression; but if they came to you as captives, you would ransom them. Surely their very expulsion was unlawful for you. Do you believe in one part of the Book and deny another part of it? Those of you who act thus shall be rewarded with disgrace in this world and with a severe punishment on the Day of Resurrection. God is never unaware of what you do.⁸⁶ Such are they who buy the life of this world at the price of the Hereafter. Their punishment shall not be lightened for them, nor shall they be helped.

⁸⁷ To Moses We gave the Book and sent a succession of messengers after him. We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit. But, whenever a messenger came to you with something which you did not desire, you grew arrogant, calling some liars and slaying others.⁸⁸ They say, 'Our hearts are

impenetrably wrapped [against whatever you say],' but God has rejected them for their denial; they have but little faith.

⁸⁹ And now that a Book has come to them from God, fulfilling that [predictions about the final prophet in their scriptures] which is with them, they deny it—whereas previously they used to pray for victory against the disbelievers—yet when there came to them that which they recognized as the truth, they rejected it. God's rejection is the due of all who deny the truth.⁹⁰ What they have sold their souls for is evil: to the denial of God's own revelation, grudging that He should reveal His bounty to whom He chooses from among His servants! They have incurred wrath upon wrath. Humiliating punishment awaits those who deny the truth.

⁹¹ When they are told, 'Believe in what God has revealed,' they say, 'We believe in what was revealed to us,' while they deny the truth in what has been sent down after that, even though it is

the Truth, confirming that which they already have. Say, ‘Why did you kill God’s prophets in the past, if you were true believers?’⁹² Moses came to you with clear signs, but in his absence you worshipped the calf and became wrongdoers.’⁹³ When We made a covenant with you and raised the mountain above you saying, ‘Hold firmly to what We have given you and listen,’ you said, ‘We hear, but we disobey,’ and their hearts were filled with the love of the calf, because of their refusal to acknowledge the truth. Say, ‘Evil is that to which your faith enjoins you if you are indeed believers.’⁹⁴ Say, ‘If God’s abode of the Hereafter is for you alone, to the exclusion of all others, then wish for death, if you are truthful.’⁹⁵ But they will never wish for death, because of what their own hands have sent on before them; God is fully aware of the wrongdoers.⁹⁶ You will find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of

a thousand years, though even such a long life would not save them from [Our] punishment; and God sees all that they do.

⁹⁷ Say, ‘Anyone who is an enemy of Gabriel—who by God’s leave has brought down to your heart [the Quran] fulfilling that [predictions about the last prophet in the earlier revelations] which precedes it, and is a guidance and good news for the faithful—⁹⁸ whoever is an enemy of God, His angels, or His messengers, or of Gabriel or Michael, will surely find that God too is the enemy of those who deny the truth.’⁹⁹ We have sent down clear signs to you and no one will reject them except the wicked.¹⁰⁰ Why is it that, whenever they make a covenant, some of them cast it aside? Most of them do not believe.¹⁰¹ Whenever a messenger from God has come to them, fulfilling that [predictions] which they already had, some of those to whom the Book was given have cast off the Book of God behind their backs as if they had no knowledge.

¹⁰² They pursued what the devils falsely attributed to the kingdom of Solomon. Solomon was not an unbeliever: it is the devils who are unbelievers. They taught people witchcraft, and that which was sent down to Harut and Marut, the two angels in Babylon. But these two taught no one until they had said, 'We are but a trial, therefore, do not disbelieve [in God's guidance].' So men learnt from them that by which they caused discord between man and wife; but they harmed no one thereby, except by the command of God; [on the contrary], these people learned that which would harm them and do them no good, knowing full well that whoever acquired [this knowledge] would have no share in the Hereafter. Evil indeed was the [price] for which they sold their souls, if only they had known it. ¹⁰³ And had they but believed and been mindful of God, His reward would have been far better for them, if they had but known it.

¹⁰⁴ Believers, do not say to

the Prophet, '*Ra'ina*' but say, '*Unzurna*,' and listen to him with attention.^a For those who deny the truth, there is a painful punishment. ¹⁰⁵ They who deny the truth from among the People of the Book, or from among those who associate partners with God, do not desire that any good should be sent down to you from your Lord. But God singles out for His grace whom He wills—for God is limitless in His great bounty. ¹⁰⁶ If We abrogate a verse or cause it to be forgotten, We will replace it by a better one or one similar to it. Do you not know that God has power over all things? ¹⁰⁷ Do you not know that the kingdom of the heavens and the earth belongs to God alone? And that there is no protector or helper for you

^a Some people would sit in the Prophet's company and, by playing on words, make a mockery of his teachings. For instance, instead of using the unambiguous Arabic word for 'May we have your attention'—'*unzurna*'—they would say '*ra'ina*', meaning 'our shepherd'.

besides God? ¹⁰⁸ Do you [all] want to question your messenger just as Moses was questioned previously? Anyone who exchanges faith for unbelief has strayed from the right path.

¹⁰⁹ Many among the People of the Book wish, through envy, to lead you back to unbelief, now that you have embraced the faith and the truth has been made plain to them. But you should pardon them and bear with them until God gives His command. Truly, God has power over all things. ¹¹⁰ Attend to your prayers and pay the prescribed alms; any good you store up for yourselves, you will find it with God. Certainly, God sees what you do. ¹¹¹ They declare, 'None shall ever enter Heaven unless he be a Jew or a Christian.' This is their own wishful thinking. [Prophet], say, 'Produce your evidence if you are telling the truth.' ¹¹² Indeed, those who submit themselves to God and act righteously shall be rewarded by their Lord: they shall have no fear, nor shall they grieve.

¹¹³ The Jews say, 'The

Christians have no ground to stand on,' and the Christians say, 'The Jews have no ground to stand on.' Yet they both recite the Book, and those who have no knowledge say the same; God will judge between them on the Day of Resurrection concerning their disputes. ¹¹⁴ Who could be more wicked than someone who prevents God's name from being mentioned in His places of worship, and seeks to bring about their ruin, while it behoves these men to enter them with fear in their hearts? There is disgrace in store for them in this world and a great punishment in the next. ¹¹⁵ The East and the West belong to God. Whichever way you turn, there is the Face of God. God is all pervading and all knowing. ¹¹⁶ They say, 'God has taken a son.' Glory be to Him! Everything in the heavens and the earth belongs to Him; all things are obedient to Him. ¹¹⁷ He is the Originator of the heavens and the earth, and when He decrees something, He says only, 'Be!' and it is.

¹¹⁸ Those who are devoid of knowledge say, ‘Why does God not speak to us or show us a sign?’ The same demand was made by those before them; their hearts are all alike. We have made the signs clear to those whose faith is firm. ¹¹⁹ We have sent you with the truth, bearing good news and giving warning. You will not be held accountable for the people of the Fire. ¹²⁰ Neither the Christians nor the Jews will be pleased with you until you follow their ways. Say, ‘God’s guidance is the only true guidance.’ If you followed their desires after the knowledge which has come to you, you would not have any patron or supporter against God. ¹²¹ Those whom We have given this Book follow it as it ought to be followed; it is they who [truly] believe in it; those who deny it will be the losers.

¹²² Children of Israel, remember My favour which I have bestowed upon you, and how I preferred you above all other people; ¹²³ and fear a Day

when no human being shall avail another. Nor shall ransom be accepted from any of them, nor shall intercession be of any use to them, and none shall be succoured. ¹²⁴ When his Lord tested Abraham with certain commands and he fulfilled them, He said, ‘I will make you a leader of men.’ Abraham asked, ‘And what of my descendants?’ He answered, ‘My covenant does not extend to the transgressors.’

¹²⁵ And We made the House [the Ka‘bah] a place of assembly and a sanctuary for mankind, [saying], ‘Make the place where Abraham stood a place of worship.’ We commanded Abraham and Ishmael, ‘Purify My House for those who walk round it, those who stay there for devotion, and those who bow down and prostrate themselves.’

¹²⁶ And when Abraham prayed, ‘My Lord, make this city a city of peace, and provide its inhabitants with fruits, such of them as believe in God and the Last Day.’ God said, ‘As for those who deny the truth, I will

grant them benefits for a short while and then subject them to the punishment of the Fire—an evil destination.’

¹²⁷ And when Abraham and Ishmael were laying the foundations of the House, [they prayed], ‘Our Lord, accept this from us; for You are All Hearing, All Knowing.’ ¹²⁸ Lord, make us submissive to You; make of our descendants a nation that will submit to You. Teach us our rites of worship and turn to us with mercy; You are the Forgiving One and the Merciful. ¹²⁹ Our Lord, send forth to them a messenger of their own to recite Your revelations to them, to teach them the Scripture and wisdom, and purify them. You are the Mighty, the Wise One.’

¹³⁰ Who but a foolish man would turn away from the religion of Abraham? We chose him in this world, and in the Hereafter he shall be among the righteous. ¹³¹ When his Lord said to him, ‘Surrender!’ he responded, ‘I have surrendered to the Lord of the Universe,’

¹³² and Abraham enjoined his sons to do the same, as did Jacob, ‘My sons, God has chosen this religion for you; so do not let death overtake you, except when you are in a state of submission.’ ¹³³ Were you present when Jacob faced the hour of death and he asked his sons, ‘Who will you worship after me?’ They answered, ‘We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac: the one God; we have submitted ourselves to Him.’ ¹³⁴ Those were a people that have passed away; what they did is theirs and what you have done is yours. You will not be answerable for their deeds.

¹³⁵ They say, ‘Be Jews or Christians, and you shall be rightly guided.’ Say, ‘By no means! We believe in the faith of Abraham, who was ever inclined [to God]; he was not one of those who set up partners with God.’ ¹³⁶ Say, ‘We believe in God and what was revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob,

and their descendants, and what was given to Moses and Jesus and what was given to the [other] prophets by their Lord. We make no distinction between any of them. It is to Him that we surrender ourselves.’¹³⁷ If they believe as you have believed, then are they rightly guided; but if they turn back, then know that they are entrenched in hostility. God will surely suffice to defend you against them, for He is All Hearing, All Knowing.¹³⁸ We take on God’s own dye. Who has a better dye than God’s? We worship Him alone.¹³⁹ Say, ‘Do you dispute with us about God, while He is our Lord and your Lord? We have our actions and you have your actions. We are devoted to Him alone.’¹⁴⁰ Do you claim that Abraham and Ishmael and Isaac and Jacob and their descendants were all Jews or Christians?’ Say, ‘Do you know better or does God? And who could be more unjust than one who conceals a testimony given to him by God? God is not unaware of what you do.’

¹⁴¹ Those were a people that have passed away; theirs is what they did and yours what you have done. You shall not be answerable for their deeds.

¹⁴² The foolish will ask, ‘What has made them turn away from their direction of prayer which they used to face?’ Say, ‘The East and the West belong to God. He guides whom He pleases to the right path.’¹⁴³ Thus We have made you a middle nation, so that you may act as witnesses for mankind, and the Messenger may be a witness for you. We decreed your former prayer direction towards which you used to face only in order that We might make a clear distinction between the Messenger’s true followers and those who were to turn their backs on him. This was indeed a hard test for all but those whom God has guided. God will never let your faith go to waste. God is compassionate and merciful to mankind.

¹⁴⁴ We have frequently seen you turn your face towards heaven. So We will make you

turn in a direction for prayer that will please you. So turn your face now towards the Sacred Mosque: and wherever you may be, turn your faces towards it. Those who were given the Book know this to be the truth from their Lord. God is not unaware of what they do.¹⁴⁵ But even if you should produce every kind of sign for those who have been given the Book, they would never accept your prayer direction, nor would you accept their prayer direction: nor would any of them accept one another's direction. If, after all the knowledge you have been given, you yield to their desires, then, you shall surely become a transgressor.¹⁴⁶ Those to whom We have given the Book recognize it just as they recognize their own sons. But, some of them knowingly conceal the truth.¹⁴⁷ Truth is what comes from your Lord; therefore, do not be of those who doubt.

¹⁴⁸ Each community has its own direction in which it turns: vie, then, with one another in doing good works. Wherever you

may be, God will bring you all before Him. God has power over all things.¹⁴⁹ Wherever you set out from, turn your face in the direction of the Sacred Mosque—this is the truth from your Lord: He is not unaware of what you do—¹⁵⁰ wherever you come from, turn your face to the Sacred Mosque; wherever you may be, turn your faces towards it, so that people will not have any argument against you except for the wrongdoers among them. Do not fear them; fear Me, so that I may perfect My favour to you and you may be rightly guided.¹⁵¹ Thus We have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Book and wisdom, and to teach you what you did not know.¹⁵² So remember Me; I will remember you. Be thankful to Me and do not be ungrateful.

¹⁵³ You who believe, seek help through patience and prayer; surely, God is with the steadfast.¹⁵⁴ Do not say that those who are killed in God's cause are dead;

they are alive, but you are not aware of it.¹⁵⁵ We shall certainly test you with fear and hunger, and loss of property, lives and crops. Give good news to those who endure with fortitude.

¹⁵⁶ Those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return,'

¹⁵⁷ are the ones who will have blessings and mercy from their Lord: it is they who are on the right path!

¹⁵⁸ Safa and Marwah are among the symbols set up by God; there is nothing wrong if anyone goes on a pilgrimage to the House, or performs a minor pilgrimage, in walking to and fro between them. Of anyone who does good of his own accord, God is appreciative, and aware.

¹⁵⁹ Those who conceal the evidence of the truth and the guidance We have revealed, after We have made them clear to people in the Scripture, will be rejected by God and so do others.

¹⁶⁰ But from those who repent and mend their ways and make known the truth, I will certainly

accept their repentance: I am the Ever Relenting, the Most Merciful. ¹⁶¹ Those who deny the truth, and die as deniers, on them shall be the curse of God and of angels and of men altogether. ¹⁶² Under it they shall remain forever; their punishment shall not be lightened, nor shall they be granted respite.

¹⁶³ Your God is one God. There is no deity save Him. He is the Compassionate, the Merciful.

¹⁶⁴ In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean bearing cargoes beneficial to man; in the water which God sends down from the sky and with which He revives the earth after its death, scattering over it all kinds of animals; in the courses of the winds, and in the clouds pressed into service between earth and sky, there are indeed signs for people who use their reason.

¹⁶⁵ Yet there are some who set up equals with God and adore them with the adoration due to God, but those who believe love

God most. If only the wrongdoers could see—as they will see when they face the punishment—that all power belongs to God, and that God is severe in punishment.

¹⁶⁶ When they face their punishment, those who have been followed will disown their followers, and all their ties shall be cut asunder, ¹⁶⁷ those who followed will say, ‘If we could only return to the world, we would disown them as they have disowned us.’ God will thus show them their actions as a cause of bitter regret and remorse. They shall never emerge from the Fire.

¹⁶⁸ O mankind, eat whatever is lawful and wholesome on the earth; and do not follow in the footsteps of Satan; for he is indeed your avowed enemy.

¹⁶⁹ He bids you only to do evil and to commit deeds of abomination and to attribute to God something of which you have no knowledge. ¹⁷⁰ But when they are told, ‘Follow what God has sent down,’ they answer, ‘We will follow the ways of our fathers,’ even though their fathers

did not use their reason, and were devoid of all guidance.

¹⁷¹ Those who deny the truth are like animals which hear nothing in your call but the sound of a voice, without understanding its meaning. They are deaf, dumb and blind. They understand nothing.

¹⁷² Believers, eat the wholesome things which We have provided for you and give thanks to God, if it is Him you worship. ¹⁷³ He has forbidden you only carrion, blood, and the flesh of swine; also any flesh that is consecrated other than in the name of God. But for one who is driven by necessity, neither craving nor transgressing, it is no sin. For God is forgiving and merciful. ¹⁷⁴ Those who conceal any part of the Scriptures which God has revealed in order to gain some paltry end, simply fill their bellies with Fire. On the Day of Resurrection, God will neither speak to them nor purify them. They will have a painful punishment. ¹⁷⁵ Those are the ones who have taken error in

exchange for guidance and punishment for forgiveness. How little do they seem to fear the Fire! ¹⁷⁶ That is because God has sent down the Book with the truth. And those who pursue differences in the Scriptures go much too far in dissension.

¹⁷⁷ Virtue does not consist in whether you face towards the East or the West; virtue means believing in God, the Last Day, the angels, the Book and the prophets; the virtuous are those who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and those who ask [for charity], and to set slaves free, and who attend to their prayers and pay the alms, and who keep their pledges when they make them, and show patience in hardship and adversity, and in times of distress. Such are the true believers; and such are the God-fearing.

¹⁷⁸ Believers, retribution is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the

female for the female. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitably exacted and should be discharged in a handsome manner. This is an alleviation from your Lord and an act of grace. He who transgresses after this shall have a painful punishment. ¹⁷⁹ In [this law of] retribution there is life for you, O people of understanding, so that perhaps you will be mindful of God. ¹⁸⁰ It is prescribed that when death approaches any of you and he is leaving behind wealth, he shall make a will in favour of his parents and relatives equitably. This is a duty for all who fear God. ¹⁸¹ Anyone who alters it once he has heard it shall be accountable for his crime. Surely, God is all hearing and all knowing. ¹⁸² But if anyone apprehends partiality or an injustice on the part of a testator, it shall be no sin for him to bring about a settlement between the parties. God is forgiving and merciful.

¹⁸³ Believers, fasting has been prescribed for you, just as it was prescribed for those before you, so that you may guard yourselves against evil. ¹⁸⁴ Fast for a specified number of days, but if any one among you is ill or on a journey, let him fast the same number of days later. For those who can fast only with extreme difficulty, there is a way to compensate—the feeding of a needy person. But he who does good of his own accord shall be well rewarded; but to fast is better for you, if you only knew. ¹⁸⁵ The month of Ramadan is the month when the Quran was sent down as guidance for mankind with clear proofs of guidance and the criterion by which to distinguish right from wrong. Therefore, whoever of you is present in that month, let him fast; but he who is ill or on a journey shall fast a similar number of days later on. God desires ease for you, not hardship. He desires you to fast the whole month, so that you may glorify Him for His having guided you

and so that you may be grateful to Him.

¹⁸⁶ When My servants ask you about Me, say that I am near. I respond to the call of one who calls, whenever he calls to Me: let them, then, respond to Me, and believe in Me, so that they may be rightly guided. ¹⁸⁷ It has been made lawful for you to go to your wives on the night of the fast: they are like a garment for you, and you are like a garment for them. God is aware that you were deceiving yourselves and He has turned in mercy towards you and pardoned you. So you may now consort with them and seek what God has ordained for you. Eat and drink until the white thread of dawn becomes distinct from the black. Then resume the fast until nightfall, and do not approach them during the nights of your devotional retreat in the mosques. These are the limits set by God, so do not approach them. Thus He makes clear His commandments to mankind, so that they may guard themselves [against evil]. ¹⁸⁸ Do

not consume one another's property by unjust means, nor offer it as a bribe to the authorities, so that you may deliberately and wrongfully devour a part of other people's wealth.

¹⁸⁹ They ask you about the phases of the moon. Say, 'They are a means of determining time for the regulation of people's affairs and for the pilgrimage.'

Piety does not consist in entering your houses from the rear. Indeed, one who guards himself against evil out of fear of God is the truly righteous one. Enter your houses by their doors and be mindful of God, so that you may prosper. ¹⁹⁰ And fight in God's cause against those who wage war against you, but do not commit aggression—for surely, God does not love aggressors.

¹⁹¹ Slay them wherever you find them [those who fight against you];^a drive them out of the places from which they drove you, for [religious] persecution is worse than killing. Do not fight them at the Sacred Mosque

unless they fight you there. If they do fight you, slay them—such is the reward for those who deny the truth—¹⁹² but if they desist, then surely God is most forgiving and merciful. ¹⁹³ Fight them until there is no more *fitna* [religious persecution] and religion belongs to God alone. If they desist, then let there be no hostility, except towards aggressors.

¹⁹⁴ A sacred month for a sacred month: violation of sanctity calls for fair retribution. Thus you may exact retribution from whoever transgresses against you, in proportion to his transgression. Fear God and know that God is with those who are mindful of Him. ¹⁹⁵ Spend for God's cause: but do not cast yourselves into destruction by your own hands. Do good, God loves the doers of good.

¹⁹⁶ Perform the Hajj and the minor pilgrimage [*umrah*] for the sake of God. If you are

^a See pages xiv to xvii of the Introduction.

prevented from doing so, then make whatever offering you can afford and do not shave your heads until the offering has reached the place of sacrifice. But if any of you is ill, or has an ailment of the head, he should compensate by fasting or almsgiving or sacrifice. In times of peace, if any of you combines the minor pilgrimage with the Hajj, he should make whatever offering he can afford, but if he lacks the means, then let him fast three days during the pilgrimage and for seven days after his return; that is, ten days in all. That is incumbent upon anyone whose family does not live near the Sacred Mosque. Fear God and know that God is severe in punishment.¹⁹⁷ The pilgrimage is in the appointed months. Whoever intends to perform it during them must abstain from indecent speech, from all wicked conduct, and from quarrelling while on the pilgrimage. Whatever good you may do, God is aware of it. Make provision for yourselves—but surely, the

best of all provision is God-consciousness. Always be mindful of Me, you that are endowed with understanding.

¹⁹⁸ You will be committing no sin if [during the pilgrimage] you seek to obtain any bounty from your Lord. When you return from Arafat, remember God at the sacred place, and remember Him as He has guided you. Before this you were surely astray.¹⁹⁹ Then press on from where the pilgrims stream forth and ask God's forgiveness. God is ever forgiving and most merciful.²⁰⁰ When you have performed the acts of worship prescribed for you, celebrate the praises of God as you celebrated the praises of your fathers, or even more fervently than that. There are some who say, 'Our Lord, give us abundance in this world.' These shall have no share in the world to come.²⁰¹ But there are others who pray, 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'²⁰² They

shall have a good share from what they have earned. God is swift in His reckoning. ²⁰³ Remember God during the appointed days; for one who hastens to leave in two days, it shall be no sin; and for one who stays on, it shall be no sin for him either. This is for one who fears God. Have fear of God, and know that you shall all be gathered before Him.

²⁰⁴ There are some men whose views on the affairs of this life may please you. They even call on God to witness whatever is in their heart, yet they are the most contentious of quarrellers.

²⁰⁵ When he turns away, he sets out to spread corruption in the land, destroying crops and cattle. God does not love corruption.

²⁰⁶ When he is told, 'Have fear of God,' he is seized by pride which drives him to wrongdoing. Hell shall be enough for him. A dreadful resting place. ²⁰⁷ But there are others who would dedicate themselves to seeking the pleasure of God. God is compassionate to His servants.

²⁰⁸ Believers, surrender yourselves totally to God, and do not follow in the footsteps of Satan; surely, he is your sworn enemy. ²⁰⁹ But if you lapse after the clear signs that have come to you, then know that God is mighty and wise. ²¹⁰ Are they only waiting for God as well as the angels to come down to them under canopies of clouds, so that the matter will be settled? All things return to God. ²¹¹ Ask the Children of Israel how many clear signs We have given them. Anyone who changes God's blessing once it has come to him will find God is stern in punishment. ²¹² The life of this world is made to appear attractive for those who deny the truth and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection: God bestows His bounties on whoever He pleases without stinting.

²¹³ Mankind was once a single community, [but then people developed differences], so God sent prophets to them as bearers

of good tidings and warning, and sent down with them the Book containing the truth, so that He might judge between their disputes. It was only those to whom it [the scripture] was given who disagreed about it after clear signs had come to them, because of rivalry between them. God by His will guided the believers to the truth about which the others had disputed. God guides whom He will to a straight path. ²¹⁴ Do you think that you will enter Paradise without having suffered like those who passed away before you? Affliction and hardship befell them and so shaken were they that the Messenger and the believers with him would exclaim, 'When will God's help come?' Surely the help of God is near.

²¹⁵ They will ask you what they should spend on others. Say, 'Whatever you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do.'

²¹⁶ Fighting [in defence] is ordained for you, abhorrent as it may be to you. You may dislike something although it is good for you, or like something although it is bad for you: God knows but you do not.

²¹⁷ They ask you about fighting in the sacred month. Say, 'To fight [in a sacred month] is a grave matter; but barring people from the path of God, to deny Him, and expelling people from the Sacred Mosque are far graver in His sight; and persecution is worse than killing.' They will not stop fighting you until they make you renounce your faith, if they can. Whoever of you turns back from his faith and dies as a denier of the truth will have his deeds come to nothing in this world and the Hereafter, and he will be an inhabitant of the Fire, to abide therein forever. ²¹⁸ But those who have believed, migrated, and striven for God's cause, can look forward to God's mercy: God is forgiving and merciful.

²¹⁹ They ask you [Prophet]

about intoxicants and gambling. Say, 'There is great sin in both, although they have some benefit for people: but their harm is greater than their benefit.' They ask you what they should spend [in God's cause]. Say, 'Whatever is surplus to your needs.' Thus God makes His commandments clear to you so that you may reflect ²²⁰ upon this world and the Hereafter. They ask you about orphans. Say, 'Promotion of their welfare is an act of great goodness. There is no harm in your living together with them, for they are your brothers. God knows the mischief-maker from the reformer. If God had so willed, He would have afflicted you with hardship. Surely, God is mighty and wise.'

²²¹ Do not marry women who associate partners with God until they believe. A believing bondwoman is better than a woman who associates partners with God, however pleasing she may appear to you. Nor give believing women in marriage to men who associate partners with

God, till they have believed; a believing bondman is certainly better than a man who associates partners with God, even though he may please you. Such people call you to Hell-fire; but God calls you to Paradise and to forgiveness. He makes His messages clear to people, so that they might bear them in mind. ²²² They ask you about menstruation. Say, 'It is an impurity, so keep away from women during it and do not approach them until they are cleansed; when they are cleansed you may approach them as God has ordained. God loves those who turn to Him in penitence and He loves those who keep themselves clean. ²²³ Your wives are your fields. Go, then, into your fields as you will. Do good deeds, and fear God, and know that you shall meet Him.' Give good tidings to the believers.

²²⁴ Do not make God a pretext, when you swear by Him, to avoid doing good, being righteous and making peace between people. God is all

hearing and all knowing.²²⁵ God will not call you to account for any oaths you uttered unintentionally, but He will take you to task for what is intended in your hearts. God is most forgiving and forbearing.²²⁶ For those who swear that they will not approach their wives, there shall be a waiting period of four months: if they revert to conciliation, surely, God is most forgiving and ever merciful;²²⁷ but if they decide upon divorce, God is all hearing and all knowing.²²⁸ Divorced women should wait for three menstrual cycles; it is unlawful for them, if they believe in God and the Last Day, to hide what God has created in their wombs. Their husbands have the right to take them back within that time, if they desire to be reconciled. The wives have rights corresponding to those which the husbands have, according to what is recognized to be fair, but men have a rank above them. God is almighty and all wise.

²²⁹ Divorce may be pronounced

twice, and then a woman must be retained honourably or released with kindness. It is not lawful for you to take away anything of what you have given your wives, unless both fear that they would not be able to observe the bounds set by God. In such a case it shall be no sin for either of them if the woman opts to give something for her release. These are the bounds set by God; do not transgress them. Those who transgress the bounds of God are wrongdoers.²³⁰ And if man finally divorces his wife, he cannot remarry her until she has married another man. Then if the next husband divorces her, there will be no blame on either of them if the former husband and wife return to one another, provided they think that they can keep within the bounds set by God. These are the bounds prescribed by God, which He makes clear to men of understanding.²³¹ Once you divorce women, and they have reached the end of their waiting period, then either retain them in

all decency or part from them decently. Do not retain them in order to harm them or to wrong them. Whoever does this, wrongs his own soul. Do not make a mockery of God's revelations. Remember the favours God has bestowed upon you, and the Book and the wisdom He has revealed to exhort you. Fear God and know that God is aware of everything.

²³² When you divorce women and they reach the end of their waiting period, do not prevent them from marrying other men, if they have come to an honourable agreement. This is enjoined on every one of you who believes in God and the Last Day; it is more wholesome and purer for you. God knows, but you do not know. ²³³ And the [divorced] mothers should nurse their children for two whole years, if they wish to complete the period of nursing; and during that period the father of the child shall be responsible for the maintenance of the mother in a reasonable manner. No soul is charged with more than it can

bear. No mother should be made to suffer on account of her child, and no father should be made to suffer on account of his child. The same duties devolve upon the father's heir [in case of the death of the father]. But if, after consultation, they choose by mutual agreement to wean the child, there shall be no blame on them. Nor shall it be any offence for you if you desire to engage a wet-nurse for your children, provided you hand over what you have agreed to pay, in a reasonable manner. Have fear of God and know that God is observant of all your actions.

²³⁴ If any of you die and leave widows, the widows should wait for four months and ten days. When they have reached the end of their waiting period you will not be blamed for what they may reasonably choose to do with themselves: God is aware of what you do. ²³⁵ It shall be no offence for you to hint at a proposal of marriage [to divorced or widowed women] or to cherish them in your hearts. God knows

that you will bear them in mind. But do not enter into any secret arrangement with them, beyond conveying some indication to them of your inclination. Do not proceed with tying the marriage-knot before the end of their waiting period. Know that God has knowledge of all your thoughts. Therefore, take heed and bear in mind that God is forgiving and forbearing.²³⁶ You will not be blamed [for not paying the dower money] if you divorce women when you have not yet consummated the marriage or fixed a dower money upon them, but make fair provision for them, the affluent according to his means and the straitened according to his means; this is binding on righteous men.²³⁷ If you divorce them before the marriage is consummated, but after their dower money has been settled, give them the half of their dower money, unless they [the women] agree to forego it, or the man [the husband] in whose hand lies the marriage knot foregoes it. To forego is

nearer to righteousness. Do not neglect any chance of behaving benevolently towards each other. God is observant of whatever you do.

²³⁸ Be ever mindful of prayers, especially the middle prayer; and stand up before God in submissive devotion.²³⁹ When you are exposed to danger, pray on foot or while riding; when you are safe again, remember God, for He has taught you what you did not know.²⁴⁰ If any of you die and leave widows, make a bequest for them of a year's maintenance without causing them to leave their homes; but if they leave of their own accord, you will not be blamed for what they may reasonably choose to do with themselves. God is almighty and wise.²⁴¹ For divorced women a provision according to what is fair shall also be made. This is an obligation binding on the righteous.²⁴² Thus God makes His commandments clear to you, so that you may understand.

²⁴³ Have you not seen those

who fled their homes in their thousands for fear of death, whereupon God said to them, 'Die!' and later brought them back to life? Surely God is bountiful to mankind, but most of them are ungrateful. ²⁴⁴ Fight [in defence] in God's cause and remember that He is all hearing and all knowing. ²⁴⁵ Who will give God a generous loan? He will multiply it many times over. It is God who withholds, and God who gives abundantly, and it is to Him that you shall all be returned.

²⁴⁶ Have you not heard of what the chiefs of the Children of Israel demanded of one of their prophets after Moses? They said, 'Appoint for us a king, and we will fight for the cause of God.' He replied, 'What if you refuse to fight, when ordered to do so?' 'Why should we not fight for the cause of God,' they replied, 'when we have been driven forth from our homes and our children?' But when at last they were commanded to fight, they all refused, except a few of them.

God knows the wrongdoers. ²⁴⁷ Their prophet said to them, 'God has now appointed Talut to be your king.' But they replied, 'How can he be king over us when we are worthier of kingship than he and he has not even been granted an abundance of wealth?' He said, 'God has chosen him over you, and has given him great knowledge and physique. God grants kingship to whoever He pleases: God is magnanimous and all knowing.' ²⁴⁸ Their prophet also said to them, 'The sign of his kingship is that the Ark [of the Covenant] shall come to you. Therein shall be tranquillity from your Lord, and the relics which the House of Moses and the House of Aaron left behind. It will be borne by the angels. There is a sign in this for you, if you believe.'

²⁴⁹ When Talut set out with his forces, he said to them, 'God will test you with a river: whoever drinks from it is not with me and whoever does not drink is with me. There will, however, be no blame upon one who sips only a

handful from it.’ But, except for a few of them, they all drank from it. When he and those who believed along with him had crossed the river, they said, ‘We have no strength today against Goliath and his warriors.’ But those of them who believed that they would meet God replied, ‘Many a small group, by God’s command has prevailed against a large group. God is indeed with the steadfast.’²⁵⁰ When they met Goliath and his warriors, they said, ‘Our Lord, bestow patience upon us, make us stand firm, and help us against those who deny the truth.’²⁵¹ And so by the command of God they defeated them. David killed Goliath, and God gave him kingship and wisdom, and imparted to him the knowledge of whatever He willed. Had it not been for God’s repelling some people by means of others, the earth would have been filled with corruption. But God is bountiful to His creatures.

²⁵² These are the revelations of God which We recite to you in

all truth, for you are truly one of the messengers. ²⁵³ Of these messengers, We have given something additional among them. There are some to whom God spoke directly and others He exalted in rank. We gave Jesus, son of Mary clear signs, and strengthened him with the holy spirit. Had God pleased, those who succeeded them would not have fought against one another after the clear signs had come to them. But they disagreed among themselves; some believed, while others did not. Yet had God willed, they would not have fought against one another; but God does whatever He wills.

²⁵⁴ Believers, spend out of what We have given you, before the Day comes when there will be neither trading, friendship nor intercession. Truly, it is those who deny the truth who are the wrongdoers. ²⁵⁵ God: there is no deity save Him, the Living, the Eternal One. Neither slumber nor sleep overtakes Him. To Him belong whatsoever is in the

heavens and whatsoever is on the earth. Who can intercede with Him except by His permission? He knows all that is before them and all that is behind them. They can grasp only that part of His knowledge which He wills. His throne extends over the heavens and the earth; and their upholding does not weary Him. He is the Sublime, the Almighty One! ²⁵⁶ There shall be no compulsion in religion: true guidance has become distinct from error. But whoever refuses to be led by Satan and believes in God has grasped the strong handhold that will never break. God is all hearing and all knowing. ²⁵⁷ God is the patron of the faithful. He leads them from darkness to the light. As for those who deny the truth, their supporter is Satan, who brings them out of light into darkness. They are the heirs of the Fire, and there they will remain forever.

²⁵⁸ Have you not heard of him who argued with Abraham about his Lord because God had

bestowed the kingdom upon him? Abraham said, 'My Lord is the one who gives life and brings death.' He answered, 'I [too] give life and bring death!' Abraham said, 'God brings up the sun from the east, so bring it up yourself from the west.' Then the disbeliever was confounded. God does not guide the wrongdoers.

²⁵⁹ Or of him who, when passing by a town the roofs of which had caved in, exclaimed, 'How will God restore it to life after its destruction?' Thereupon God caused him to die, and after a hundred years, brought him back to life. God asked, 'How long have you remained in this state?' He answered, 'I have remained a day or part of a day.' God said, 'No, you have remained in this state for a hundred years. Now look at your food and your drink; they have not rotted. Look at your ass. We will make you a sign to mankind. Look at the bones—how We set them together, then clothe them with flesh!' When it had all

become clear to him, he said, 'Now I know that God has power over all things.' ²⁶⁰ When Abraham said, 'Show me, my Lord, how You revive the dead!' God said, 'Do you not believe?' Abraham answered, 'Yes, indeed I do believe, but just to reassure my heart.' Then God said, 'Take four birds, and train them to come back to you. Then place them separately on each hilltop, and call them: they will come flying to you. Know that God is almighty and wise.'

²⁶¹ Those who spend their wealth for God's cause may be compared to a grain of corn which sprouts into seven ears, with a hundred grains in each ear: for God grants manifold increase to whom He wills; God is infinite and all knowing.

²⁶² Those who spend their wealth for God's cause and do not follow their almsgiving with taunts and insults shall be rewarded by their Lord; they shall have no fear, nor shall they grieve. ²⁶³ A kind word and forgiveness is better than a charitable deed followed by

hurtful words: God is self-sufficient and forbearing. ²⁶⁴ Believers, do not cancel out your charitable deeds with reminders and hurtful words, like one who spends his wealth only to be seen by people, and not believing in God and the Last Day. Such men are like a rock covered with earth: a shower falls upon it and leaves it hard and bare. They will gain nothing from their works. God does not guide those who deny the truth.

²⁶⁵ But those who spend their wealth in order to gain God's approval, and to strengthen their souls are like a garden on elevated ground. When heavy rain falls on it, it doubles its produce; and if heavy rain does not fall, then light rain suffices. God sees what you do. ²⁶⁶ Would any of you, being a man well advanced in age with helpless children to support, like to have a garden of dates and grapes, watered by rivers and containing all kinds of fruits, stricken by a fiery whirlwind and utterly scorched? Thus God makes His

signs clear to you, so that you may reflect.

²⁶⁷Believers, give charitably from the good things which you have earned and what We produce for you from the earth; not worthless things which you yourselves would only reluctantly accept. Know that God is self-sufficient and praiseworthy.²⁶⁸ Satan threatens you with the prospect of poverty and commands you to do foul deeds. But God promises His forgiveness and His bounty. God is bountiful and all knowing.²⁶⁹ He grants wisdom to whom He will; and whoever is granted wisdom has indeed been granted abundant wealth. Yet none bear this in mind except those endowed with understanding.

²⁷⁰Whatever you spend and whatever vows you make are known to God, but the wrongdoers shall have no helpers.²⁷¹ If you give charity openly, it is good, but if you keep it secret and give to the needy in private, that is better for you, and it will atone for some of your bad

deeds. God is aware of all that you do.²⁷² It is not your responsibility to make them follow the right path; God guides whomever He pleases. Whatever wealth you spend is to your own benefit, provided that you spend only to seek the favour of God. Whatever wealth you spend [for God's cause] shall be repaid to you in full and you shall not be wronged.²⁷³ The needy, who are too engrossed in God's cause to be able to travel about the land in search of a livelihood, are considered by those who are unaware of their condition to be free from want, because they refrain from begging. But they can be known from their appearance. They do not make insistent demands upon people. Whatever wealth you spend, God knows it.²⁷⁴ Those who spend their wealth night and day, both privately and publicly, will receive their reward from their Lord. They shall have no fear, nor shall they grieve.

²⁷⁵Those who live on usury shall rise up before God

like men whom Satan has demoted by his touch; for they say, 'Buying and selling is only a kind of usury.' But God has made trade lawful and made usury unlawful. Therefore, he who desists because of the admonition that has come to him from his Lord may retain what he has received in the past; and it will be for God to judge him. Those who revert to it shall be the inmates of the Fire; they shall abide therein forever.²⁷⁶ God blights usury and blesses charitable deeds. God does not love the ungrateful wrongdoer.²⁷⁷ Those who believe, do good deeds, attend to their prayers and engage in almsgiving, shall be rewarded by their Lord and shall have no fear, nor shall they grieve.

²⁷⁸ Believers, have fear of God, and give up what is still due to you from usury, if you are true believers. ²⁷⁹ For, if you do not do so, then know that you are at war with God and His Messenger. But if you repent, you may retain your capital. Do

not wrong [others] and you will not be wronged.²⁸⁰ If the debtor is in straitened circumstances, then grant him respite till a time of ease. If you were to write it off as an act of charity, that would be better for you, if only you knew.²⁸¹ Fear the Day when you shall be made to return to God; then every soul shall be paid in full what it has earned; and they shall not be wronged.

²⁸² Believers, when you contract a debt for a stated term, put it down in writing; have a scribe write it down with fairness between you. No scribe should refuse to write: let him write as God has taught him, let the debtor dictate, and let him fear God, his Lord, and not diminish [the debt] at all. If the debtor is weak in mind or body, or unable to dictate, then in fairness let his guardian dictate for him. Call in two of your men as witnesses. But if two men cannot be found, then call one man and two women out of those you approve of as witnesses, so that if one of the two women should forget the

other can remind her. Let the witnesses not refuse when they are summoned. Do not be disinclined to write down your debts, be they small or large, together with the date of payment. This is more just in the sight of God; it is more reliable as testimony, and more likely to prevent doubts arising between you, unless it be ready merchandise which you give or take from hand to hand, then it will not be held against you for not writing it down. Have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did cause them harm, it would be a crime on your part. Be mindful of God; He teaches you: He has full knowledge of everything.²⁸³ If you are on a journey and do not find any literate person, something should be handed over as security. If one of you entrusts another with something, let the trustee restore the pledge to its owner; and let him fear God, his Lord. Do not conceal testimony.

If someone does conceal it, in his heart he commits a crime. God knows what you do.

²⁸⁴ All that the heavens and the earth contain belongs to God, whether you disclose what is in your minds or keep it hidden. God will bring you to account for it. He will forgive whom He will and punish whom He pleases: He has power over all things.²⁸⁵ The Messenger believes in what has been sent down to him from his Lord, and [so do] believers. They all believe in God and His angels, His scriptures, and His messengers. They say, 'We do not differentiate between any of His messengers. We hear and obey. Grant us Your forgiveness, Lord, to You we shall all return!'²⁸⁶ God does not charge a soul with more than it can bear. It shall be requited for whatever good and whatever evil it has done. [They pray], 'Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a burden like the one You placed on those before us!

Our Lord, do not place on us a burden we have not the strength to bear! Pardon us; and forgive us; and have mercy on us. You are our Lord and Sustainer, so help us against those who deny the truth.’

3. THE FAMILY OF ‘IMRAN

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

¹ *Alif Lam Mim*

² God! There is no deity save Him, the Living, the Sustainer.

³ He has sent down the Book to you with truth, which fulfils [the predictions] in the Scriptures that preceded it: He sent down the Torah and the Gospel ⁴ in the past as guidance for mankind; He has [also] sent down the Standard by which to discern the true from the false. Surely those who deny God’s signs will suffer severe punishment. God is mighty and capable of retribution. ⁵ Nothing on earth or in the heavens is hidden from God: ⁶ it is He who shapes you in the womb as He will. There is no deity save Him, the Mighty, the Wise One.

⁷ It is He who has sent down the Book to you. Some of its verses are clear and precise in meaning—they are the basis of the Book—while others are allegorical. Those with deviation in their hearts pursue the allegorical, so as to create dissension by seeking to explain it: but no one knows its meaning except God. Those who are firmly grounded in knowledge say, ‘We believe in it: it is all from our Lord.’ But only the wise take heed. ⁸ ‘Our Lord, do not let our hearts deviate after You have guided us. Bestow upon us Your mercy. Surely You are a Munificent Giver. ⁹ Our Lord, You will surely gather all mankind on the Day of whose coming there is no doubt.

God never fails to fulfill His promise.’

¹⁰ As for those who deny the truth, their wealth and children will not help them against God. They will be fuel for the Fire.

¹¹ Their end will be like Pharaoh’s people and those before them; they denied Our signs, so God seized them in their sinfulness: God is stern in punishment.

¹² Say to those who deny the truth, ‘You shall be overcome and driven into Hell—an evil resting place!’ ¹³ There was a sign for you in the two groups which met face to face [at Badr], one party fighting for the cause of God and the other made up of those who deny the truth. The faithful saw with their own eyes that the others were twice their number: but God strengthens with His succour whom He wills. In this, there is indeed a lesson for all who have eyes to see.

¹⁴ The satisfaction of worldly desires through women, and children, and heaped-up treasures of gold and silver, and pedigreed horses, and cattle and lands is

attractive to people. All this is the provision of the worldly life; but the most excellent abode is with God. ¹⁵ Say, ‘Shall I tell you of something better than all of these? For the God-fearing, there are Gardens in nearness to their God with rivers flowing through them where they shall live forever with pure spouses and the goodwill of God. God is watching His servants—¹⁶ those who say, “Lord, we believe in You, forgive us our sins and keep us from the punishment of the Fire,” ¹⁷ those who are steadfast, truthful, obedient, and those who spend [for God’s cause] and who pray before dawn for forgiveness.’

¹⁸ God bears witness that there is no deity save Him, as do the angels and those who possess knowledge. He is the upholder of justice. There is no deity save Him, the Mighty, the Wise One.

¹⁹ The only true religion in God’s sight is complete submission to God. And those who were given the Book disagreed only out of rivalry, after knowledge had been

given to them—he who denies God’s signs should know that God is swift in His reckoning. ²⁰ If they dispute with you, say, ‘I have submitted my whole being to God and so have those who follow me.’ And ask those who have been given the Book, as well as the unlettered, ‘Do you submit yourselves to God in the same way?’ If they submit themselves to Him, they are on the right path; but if they turn away, your duty is only to convey the message. God is observant of all His servants. ²¹ Those who deny God’s signs and kill the prophets unjustly and kill those who enjoin justice—give them warning of a woeful punishment—²² their deeds will come to nothing in this world as well as in the hereafter; they will have no supporters.

²³ Have you not seen those who received a portion of the Book? When they are invited to accept the judgement of God’s Book, a group of them turns away in aversion. ²⁴ That is because they say, ‘The Fire will

touch us only for a limited number of days.’ Thus the false beliefs which they have invented have deluded them in the matter of their religion. ²⁵ How will it be when We gather them all together upon a Day which is sure to come, when every human being shall be repaid in full for what he has done? They will not be wronged. ²⁶ Say, ‘Lord, sovereign of all sovereignty. You bestow sovereignty on whom you will and take it away from whom You please; You exalt whoever You will and abase whoever You will. All that is good lies in Your hands. You have the power to will anything. ²⁷ You cause the night to pass into the day, and the day into the night; You bring forth the living from the lifeless and the lifeless from the living. You give without measure to whom You will.’

²⁸ Let not the believers take those who deny the truth for their allies in preference to the believers—anyone who does that will isolate himself completely from God—unless it be to protect

yourselves against them in this way.^a God admonishes you to fear Him: for, to God shall all return. ²⁹ Say, 'God knows everything that is in your heart, whether you conceal it or reveal it; He knows everything that the heavens and earth contain; God has power over all things.' ³⁰ On the Day when every human being will find himself faced with all the good that he has done, and with all the evil that he has done, many will wish that there were a long space of time between himself and that [Day]. God admonishes you to fear Him, but God is compassionate towards His servants. ³¹ Say, 'If you love God, follow me and God will love you and forgive you your sins. God is most forgiving, and most merciful.' ³² Say, 'Obey God and the Messenger,' and if they turn away, God does not love those who deny the truth.

³³ God chose Adam and Noah and the family of Abraham and the family of 'Imran above all His creatures. ³⁴ They are the offspring of one another. God

hears all and knows all.

³⁵ Remember when the wife of 'Imran said, 'My Lord, I have dedicated what is in my womb entirely to Your service. So accept this from me. You are the One who hears and knows all.'

³⁶ When she gave birth, she said, 'My Lord, I have given birth to a girl'—God knew very well what she had given birth to: a male is not like a female—'I have named her Mary and placed her and her children in Your protection from the rejected Satan.' ³⁷ Her Lord graciously accepted her and made her grow in goodness and entrusted her to the care of Zachariah. Every time Zachariah visited her in her chamber he found some provision with her. He asked, 'Mary, where did this provision come from?' She replied,

^a A believer treats all human beings with justice and fairness, without differentiating between Muslims and non-Muslims. But friendship with non-Muslims who are at war with Islam is not lawful.

‘This is from God. God provides for whoever He wills without measure.’³⁸ Thereupon Zachariah prayed to his Lord, saying, ‘Lord, grant me by Your own grace virtuous offspring. You are the hearer of all prayers.’³⁹ As he stood praying in the chamber, the angels called out to him, saying, ‘God gives you the good news of John, who shall confirm the Word from God, and [shall be] outstanding among men, and utterly chaste, and a prophet from among the righteous.’⁴⁰ ‘Lord,’ said Zachariah, ‘how shall I have a son when I am now overtaken by old age and my wife is barren?’ ‘Such is the will of God,’ replied [the angel], ‘He does what He pleases.’⁴¹ He said, ‘My Lord, grant me a sign.’ [The angel] said, ‘Your sign is that you will not be able to speak to people for three days except by signs. Remember your Lord much and glorify Him morning and evening.’⁴² The angels said, ‘Mary, God has selected you and purified you. He has selected

you over [all] the women of your time.’⁴³ O Mary! Remain truly devout to your Sustainer, and prostrate yourself in worship, and bow down with those who bow down [before Him].’⁴⁴ This is an account of the unseen, which We reveal to you. You were not with them when they drew lots as to which of them should be Mary’s guardian and you were not with them when they disputed with one another.

⁴⁵ When the angels said, ‘O Mary, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary, honoured in this world and in the next and one of those who are granted nearness to God.

⁴⁶ And he shall speak to men in his cradle, and as a grown man, and shall be one of the righteous.’

⁴⁷ ‘Lord,’ she said, ‘how can I have a child when no man has touched me?’ [The angel] replied, ‘Thus it is: God creates what He wills: when He wills a thing He need only say, “Be,” and it is.

⁴⁸ God will instruct him in the Book and in wisdom and in the

Torah and in the Gospel.⁴⁹ He will make him a messenger to the Children of Israel. He will say: "I have come to you with a sign from your Lord. I will make the shape of a bird out of clay for you and then breathe into it and, by God's leave, it will become a living bird. And by God's leave I will heal the blind and the leper and bring the dead to life. I will tell you what you may eat and what to store up in your homes. Surely in this there is a sign for you, if you are believers."⁵⁰ I come to fulfill [the prediction] of the Torah which preceded me and to make lawful for you some of what was forbidden to you and I come to you with a sign from your Lord. So fear God and obey me.⁵¹ God is my Lord and your Lord, so worship Him. That is the straight path."

⁵² When Jesus perceived their denial, he said, "Who will be my helpers in God's cause?" The disciples said, "We are God's helpers, we believe in God. Bear witness that we have surrendered ourselves."⁵³ Our Lord, we

believe in what You have sent down and we follow the messenger, so count us among those who bear witness."⁵⁴ And they schemed but God also schemed and God is the Best of Schemers.⁵⁵ God said, "O Jesus, I shall cause you to die and will raise you up to Me and shall clear you [of the calumnies] of the disbelievers, and shall place those who follow you above those who deny the truth, until the Day of Judgement; then to Me shall all return and I will judge between you regarding your disputes."⁵⁶ Those who deny the truth shall be sternly punished in this world and in the world to come: there shall be none to help them."⁵⁷ As for those who have believed and do good works, they shall be given their reward in full. God does not love evildoers.⁵⁸ This which We recite to you is a revelation and a wise reminder.

⁵⁹ Jesus in the sight of God is like Adam. He created him from dust; then said to him, "Be!" and he was.⁶⁰ This is the truth from

your Lord, so do not be among the doubters. ⁶¹ And if anyone should argue with you about this [truth] after the knowledge you have received, say to them, ‘Come! Let us gather our sons and your sons, our women and your women, and ourselves and yourselves; and then let us pray earnestly and invoke the curse of God upon the liars. ⁶² This is the true account. There is no deity save Him. God is Mighty and Wise.’ ⁶³ And if they turn away, God knows well the evil-doers.

⁶⁴ Say, ‘People of the Book, let us come to a word common to us that we shall worship none but God and that we shall associate no partner with Him and that none of us shall take others, besides God, for lords.’ And if they turn away, say, ‘Bear witness that we have submitted to God.’ ⁶⁵ People of the Book, why do you dispute about Abraham when the Torah and Gospel were only sent down after him. Do you not use your reason? ⁶⁶ You are those who disputed about things of which

you had some knowledge. Must you now argue about things of which you have no knowledge? God knows, but you do not know. ⁶⁷ Abraham was neither a Jew nor a Christian. He was an upright man, one who had surrendered himself to God. He was not one of those who associate partners with God. ⁶⁸ Surely, the people who are closest to Abraham are those who followed him and this Prophet [Muhammad], and those who believe in him. God is the guardian of the believers. ⁶⁹ Some of the People of the Book wish to lead you astray but they only lead themselves astray, though they do not realise it. ⁷⁰ People of the Book! Why do you deny God’s signs, having been witnesses thereof? ⁷¹ People of the Book! Why do you mix truth with falsehood and knowingly conceal the truth? ⁷² Some of the People of the Book say to one another, ‘Believe in what is revealed to the faithful in the morning and deny it in the evening, so that they [the

Muslims] may themselves abandon their faith [in confusion].⁷³ Believe only in those who follow your own religion.' Say to them, 'Surely, the true guidance is the guidance from God.' [But you think it is impossible that] someone else may be granted [revelation] such as you were granted—or else that they should contend against you before your Lord. Say, 'All grace is in the hands of God; He grants it to whom He wills: for God is boundless, and all knowing,⁷⁴ He singles out for His mercy whoever He pleases. God is the Lord of exceeding bounty.'⁷⁵ Among the people of the Book there are some who, if you entrust them with a heap of gold, will return it to you. But there are others of them who, if you entrust them with a single *dinar*, will not return it to you, unless you keep demanding it from them. That is because they say, 'We are under no obligation towards the gentiles.' They deliberately tell lies about God.⁷⁶ Indeed God loves those

who honour their covenants and fear Him. God loves the righteous.

⁷⁷ Those who sell out God's covenant and their oaths for a paltry price will have no share in the life to come on the Day of Resurrection. God will neither speak to them nor cast a look upon them on the Day of Judgement, nor will He purify them. For them there shall be a grievous punishment.⁷⁸ There are some among them who distort the Book by the way they speak to make you think that what they say is from the Book, whereas it is not. They say it is from God whereas it is not. Thus they tell a lie about God and they know it.⁷⁹ No one to whom God has given the Scriptures and on whom He has bestowed wisdom and prophethood would say to men, 'Worship me instead of God.' [He would say rather], 'Be devoted servants of God, for you have taught and studied the Scriptures.'⁸⁰ Nor would he enjoin you to take the angels and the prophets as your lords; how

could he command you to be disbelievers after you have submitted to God.

⁸¹ When God made a covenant with the prophets, He said, 'Here is the Book and the wisdom which I have given you. When there comes to you a messenger fulfilling that [predictions about him in their Scripture] which is with you, you must believe in him and help him. Do you then affirm this and accept the responsibility I have laid upon you in these terms?' They said, 'We will affirm it.' God said, 'Then bear witness, and I will bear witness with you.'⁸² Now whoever turns away after this, are surely transgressors. ⁸³ Do they seek a religion other than the religion of God, when everything in the heavens and the earth has submitted to Him, willingly or unwillingly? To Him they shall all return. ⁸⁴ Say, 'We believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob and the Tribes. We believe in what has been given to Moses,

Jesus and the prophets from their Lord. We make no distinction between any of them. It is to Him that we have surrendered ourselves.'⁸⁵ If anyone seeks a religion other than Islam [submission to God], it will not be accepted from him; he will be among the losers in the Hereafter. ⁸⁶ How would God bestow His guidance upon people who have opted for unbelief after having embraced the faith and having borne witness that this Messenger is true and [after] all evidence of the truth has come to them? For, God does not guide such wrongdoers: ⁸⁷ such people will be rewarded with rejection by God, by the angels, by all mankind. ⁸⁸ In this state they shall abide forever; their punishment shall not be lightened nor shall they be granted respite. ⁸⁹ Except for those who afterwards repent and reform. God is forgiving and merciful; ⁹⁰ but as for those who are bent on denying the truth after accepting the true faith and grow in their refusal to acknowledge

the truth, their repentance will not be accepted. They are the ones who have gone far astray.

⁹¹ Those who reject faith and die in the state of rejection will not be saved, even if they offer as ransom enough gold to fill the entire earth. Painful punishment is in store for them and they will have no supporters.

⁹² Never will you attain to righteousness unless you spend for the cause of God out of what you cherish; and whatever you spend is known to God. ⁹³ All food was lawful for the Children of Israel, except whatever Israel had made unlawful for himself before the Torah was sent down. Say to them, 'Bring the Torah then and read it, if you are truthful. ⁹⁴ Those who, after this, persist in making up lies and attributing them to God are transgressors.' ⁹⁵ Say, 'God speaks the Truth, so follow the faith of Abraham. He was an upright man and he was not one of the polytheists.' ⁹⁶ The first House to be built for mankind was the one at Bakkah [Makkah].

It is a blessed place; a source of guidance for the whole world.

⁹⁷ There are clear signs in it; it is the place where Abraham stood. Anyone who enters it will be secure. Pilgrimage to the House is a duty to God for anyone who is able to undertake it. Anyone who disbelieves should remember that God is independent of all creatures.

⁹⁸ Say, 'People of the Book, why do you reject God's revelations when God is witness to all that you do?' ⁹⁹ Say, 'People of the Book, why do you turn the believers away from the path of God, seeking to make it crooked, while you are witnesses thereof? God is not unaware of what you do.'

¹⁰⁰ O believers, if you yield to some of those who were given the Scripture, they will cause you to renounce the truth after you have believed. ¹⁰¹ But how can you deny the truth when God's revelations are being conveyed to you and His own Messenger is in your midst? He who holds fast to God is indeed

guided to the straight path. ¹⁰²Believers, fear God as is His due, and when death comes, be in a state of complete submission to Him. ¹⁰³Hold fast to the cord of God and let nothing divide you. Remember the blessings He has bestowed upon you; you were enemies and then He united your hearts and by His grace you became brothers; you were on the brink of an abyss of Fire and He rescued you from it. Thus God makes His signs clear to you, so that you may find guidance.

¹⁰⁴Let there be a group among you who call others to good, and enjoin what is right, and forbid what is wrong: those who do this shall be successful. ¹⁰⁵Do not be like those who, after they had been given clear evidence, split into factions and differed among themselves: a terrible punishment awaits such people. ¹⁰⁶On the Day when some faces are bright and some faces are dark, it will be said to those with darkened faces, 'Did you reject faith after accepting it? Taste, then, this punishment for having denied

the truth!' ¹⁰⁷But as for those with shining faces, they shall abide forever in God's grace. ¹⁰⁸These are God's revelations; We recite them to you in all truth. God desires no injustice to mankind. ¹⁰⁹His is all that the heavens and the earth contain. To God shall all things return.

¹¹⁰You are indeed the best community that has ever been brought forth for [the good of] mankind. You enjoin what is good, and forbid what is evil, and you believe in God. If the People of the Book had also believed, it would have surely been better for them. Some of them are true believers, but most of them are disobedient. ¹¹¹They can do you very little harm; if they come out to fight you, they will show you their backs; then they shall not be helped—¹¹²abasement shall attend them wherever they are found, unless they make a covenant with God or with man. They have incurred God's wrath and have been utterly humbled, because they have persistently disbelieved in

God's signs and killed prophets unjustly. This resulted from their disobedience and their habit of transgression.

¹¹³ Yet they are not all alike. Of the People of the Book there are some who stand by their covenant; they recite the word of God during the night and prostrate themselves before Him, ¹¹⁴ who believe in God and the Last Day, who enjoin justice and forbid evil and vie with each other in good works. These are righteous men ¹¹⁵ and they will not be denied [the reward] for whatever good deeds they do: God knows the righteous. ¹¹⁶ As for those who deny the truth, neither their possessions nor their children shall avail them in the least against God. They will be inmates of the Fire. They will remain there for ever; ¹¹⁷ that which they spend in pursuit of the life of this world is like a biting frosty blast which smites the harvest of a people who have wronged themselves, and destroys it. God is not unjust to them; they are unjust to their own souls.

¹¹⁸ Believers, do not take outsiders as your intimate friends, they will spare no effort to harm you. They love to see you suffer; their hatred is evident from the words which fall from their mouths. But what their hearts conceal is far worse. We have made Our signs clear to you; will you not understand? ¹¹⁹ It is you who love them, but they do not love you; you believe in all the revealed Books. When they meet you, they say, 'We believe,' but when they are alone ¹¹⁵ they bite their fingertips with rage. Say, 'Die of rage!' God is aware of what your hearts contain. ¹²⁰ Whenever something good happens to you, it grieves them; but when evil befalls you, they rejoice. If you persevere and fear God, their designs will never harm you in the least: God encompasses all that they do.

¹²¹ When you set out at dawn from your home to assign battle positions to the believers—God hears all and knows all. ¹²² When two groups from among you were about to lose heart, God

was their protector. In God let the faithful put their trust.¹²³ God had already helped you at Badr, when you were weak. Fear God, so that you may be grateful.¹²⁴ [And remember] when you said to the believers, ‘Does it not suffice that your Lord helps you by sending down three thousand angels?’¹²⁵ If you remain patient and God-fearing, and the enemy should fall upon you all of a sudden, Your Lord will reinforce you with five thousand angels clearly marked!’¹²⁶ and God ordained this only as good news for you so that your hearts might be comforted—help comes only from God, the Powerful, the Wise One—¹²⁷ and so that He might cut off a portion of those who are bent on denying the truth or abase them so that they might be turned back frustrated.¹²⁸ You have no say in this affair to decide whether He will relent towards them or He will punish them: they are wrongdoers.¹²⁹ Whatever is in the heavens and whatever is on the earth belong to God. He

forgives whoever He pleases and punishes whoever He pleases. God is most forgiving and ever merciful.

¹³⁰ Believers, do not devour usury multiplied many times over. Fear God, so that you may prosper—¹³¹ guard yourself against the Fire prepared for those who deny the truth—¹³² and obey God and the Messenger, so that you may be given mercy.¹³³ And vie with one another for your Lord’s forgiveness and for a Paradise as vast as the heavens and the earth, which has been prepared for the God-fearing,¹³⁴ for those who spend, both in prosperity and adversity, who restrain their anger and are forgiving towards their fellow men—God loves those who do good works.¹³⁵ And who, when they have committed an indecency or have wronged their souls, remember God and pray that their sins be forgiven—for who but God can forgive sins?—and do not knowingly persist in their misdeeds,¹³⁶ their recompense is forgiveness from

their Lord, and Gardens with rivers flowing through them, where they will abide forever. How excellent will be the reward of those who do good works.

¹³⁷ There are many examples [of the communities] that have passed away before you: travel through the land, and see what was the end of those who rejected the Truth. ¹³⁸ This Quran is an exposition for the people and a guidance and admonition for those who fear God.

¹³⁹ And do not become faint of heart, nor grieve—you will have the upper hand, if you are believers—¹⁴⁰ if you have suffered a wound, they too have suffered a similar wound. We bring these days to men by turns, so that God may know those who believe, and choose witnesses from among you; and God does not love the unjust, ¹⁴¹ so that God may purge those who believe and wipe out those who deny the truth. ¹⁴² Do you suppose that you would enter the Garden, without God knowing those among you who would

strive hard for His cause and endure with fortitude? ¹⁴³ You were longing for death, before you met it. Now you have seen it with your own eyes.

¹⁴⁴ Muhammad is only a messenger. Messengers have passed away before him. If he should die, or be killed, will you turn back on your heels? Those who turn on their heels do not harm the Lord in the least. God will reward the grateful. ¹⁴⁵ No soul shall die except with God's permission and at an appointed time. And if one desires the rewards of this world, We shall grant it to him; and if one desires the rewards of the life to come, We shall grant it to him. We will reward the grateful. ¹⁴⁶ How many a prophet has fought with many devout men alongside him! They did not lose heart, despite all that they had to suffer in God's path. They neither weakened nor yielded. God loves the patient! ¹⁴⁷ All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and help us against those

who deny the truth,'¹⁴⁸ and so God gave them both the rewards of this life and the excellent recompense of the life to come: God loves those who do good.

¹⁴⁹Believers, if you yield to those who deny the truth, they will cause you to turn back on your heels and you will turn into losers.¹⁵⁰ No, indeed! it is God who is your protector: He is the best supporter.¹⁵¹ We will strike awe into the hearts of those who deny the truth, because they have associated partners with God, for which He has sent down no authority. Their abode shall be the Fire, and evil indeed is the abode of the wrongdoers.¹⁵² And God made good His promise to you when by His leave you were about to destroy your foes, but then your courage failed you and you disagreed among yourselves [concerning the Prophet's direction] and disobeyed it, after He had brought you within sight of what you wished for—some of you desired the goods of this world and some of you desired the Hereafter—then in order that

He might put you to the test, He prevented you from defeating your foes. But now He has pardoned you: God is most gracious to the believers.

¹⁵³When you were running away and did not look back at anyone, while the Messenger was calling to you from behind, He paid you back with one sorrow after another, so that you might not grieve for what you lost, nor for what befell you. God is aware of what you do.

¹⁵⁴Then, after sorrow He sent down peace [of mind] upon you in the shape of drowsiness that overcame some of you, but there were others who were anxious only about themselves. They entertained false notions about God, like the notions of the days of ignorance. 'Have we any say in the matter?' they asked. Say to them, 'All is in the hands of God.' They conceal in their hearts what they would not reveal to you. They say, 'Had we had any say in the matter, none of us would have been killed here.' Say to them, 'Had you stayed in

your homes, those whose death had been decreed would nevertheless have gone forth to the places where they were destined to die.' And all this befell you so that God might test what is in your minds. And in order to purify what was in your hearts. For God is aware of your innermost thoughts.¹⁵⁵ Those of you who turned away on the day the two hosts met [in battle] were made to slip by Satan on account of some of their deeds. But God has pardoned them: God is forgiving and forbearing.

¹⁵⁶Believers, do not be like those who are bent on denying the truth and who say of their brothers, when they travel about the land or go forth to war, 'Had they but remained with us, they would not have died, or been slain'—for God will cause such thoughts to become a source of bitter regret in their hearts, since it is God who gives life and causes death. And God sees all that you do.¹⁵⁷ If you are killed or die in God's cause, then surely forgiveness from God and His

grace are better than all that one could amass.¹⁵⁸ For, indeed, if you die or are killed, it is to God that you shall be gathered.¹⁵⁹ It is by God's grace that you were gentle with them—for if you had been harsh and hard-hearted, they would surely have deserted you—so bear with them and pray for forgiveness for them. Take counsel with them in the conduct of affairs; then, when you have decided upon a course of action, place your trust in God: for God loves those who place their trust in Him.¹⁶⁰ If God helps you, none can overcome you, but if He withdraws His help from you, who is there who can help you besides Him? In God, then, let the believers place their trust!

¹⁶¹It is not for any Prophet to hold back anything; he who hides anything away shall bring it forth on the Day of Resurrection, when every human being shall be repaid in full for whatever he has done, and none shall be wronged.¹⁶² Can one who seeks the pleasure of God, be like one who

incurs the wrath of God and whose abode shall be Hell—an evil destination? ¹⁶³ All have a different standing in the eyes of God, and God is observant of all their actions. ¹⁶⁴ Indeed, God has conferred a great favour on the believers in sending a Messenger from among themselves, to recite His revelations to them, and purify them, and teaches them the Book and wisdom, for, before that they were surely in manifest error.

¹⁶⁵ What! When a misfortune befalls you, after you had yourself inflicted twice as heavy losses, you say, ‘How has this come about?’ Say, ‘It was your own fault.’ Truly, God has the power to will anything: ¹⁶⁶ the misfortune which befell you on the day when the two armies met happened by God’s leave, so that He might mark out the [true] believers ¹⁶⁷ and know those who acted hypocritically.’ When they were told, ‘Come, fight in God’s cause and defend yourselves,’ they replied, ‘If we knew that fighting would take place, we

would surely follow you.’ They were that day nearer to unbelief than to belief. The words they utter bear no relation to what is in their hearts. God knows well what they conceal. ¹⁶⁸ Those who stayed behind, said of their brothers, ‘Had they listened to us, they would not have been killed.’ Say to them, ‘Ward off death from yourselves, then, if what you say be true!’

¹⁶⁹ Do not think of those who have been killed in God’s cause as dead. They are alive, and well provided for by their Lord; ¹⁷⁰ they are joyful because of what God has bestowed on them of His grace and they rejoice that those they left behind, who have not yet joined them, that they shall have no fear, nor shall they grieve; ¹⁷¹ rejoicing in God’s grace and bounty. [They know that] God will not fail to requite the believers. ¹⁷² Those who responded to the call of God and the Messenger, despite their having received an injury, and such of them as did good deeds and feared God, shall have a

great reward. ¹⁷³ Those who, on being told that, 'the enemy has gathered against you a great force, so fear them,' only grew stronger in their faith and replied, 'God is sufficient for us. He is the best guardian.' ¹⁷⁴ They returned home with God's favour and blessings, without having been touched by evil; for they pursued God's pleasure. And God's bounty is infinite. ¹⁷⁵ It is Satan who instills fear [into you] of his followers; do not fear them. But fear Me, if you are true believers.

¹⁷⁶ And let not those grieve you who vie with one another in denying the truth: they cannot harm God in the least; it is God's will that they will have no share in the life to come—a severe punishment awaits them.

¹⁷⁷ Those who have bought a denial of truth at the price of faith can in no way harm God; painful punishment awaits them.

¹⁷⁸ Let not those who deny the truth think that Our granting them respite is good for them: Our granting them respite will

only cause them to increase in disobedience—shameful punishment awaits them. ¹⁷⁹ On no account will God leave the believers in the condition in which they are now, until He separates the evil from the good. Nor will God reveal to you the unseen. But God chooses those of his messengers whom He will. Therefore, believe in God and His messengers, for if you have faith and guard yourselves against evil, you shall have a great reward.

¹⁸⁰ Let not those who are niggardly with what God has granted them out of His bounty think that it is good for them. Indeed, it is evil for them. What they are niggardly about shall be hung about their necks like a collar on the Day of Resurrection. It is God who will inherit the heavens and the earth: God is aware of all that you do. ¹⁸¹ God has indeed heard the words of those who said, 'Behold, God is poor while we are rich!' We shall record what they have said—and their slaying of the prophets

unjustly—and We shall say, ‘Taste the torment of burning.’¹⁸² In return for what your own hands have wrought—for never does God do the least wrong to His creatures!’¹⁸³ To those who say, ‘God has commanded us not to believe in any messenger unless he brings down to us an offering to be consumed by fire,’ say, ‘Messengers before me have come to you with clear signs, including the one you demand. Why did you kill them, if you are telling the truth?’¹⁸⁴ If they deny you, so have other messengers been denied before you, who came with clear signs, scriptures and enlightening book.¹⁸⁵ Every human being is bound to taste death: and you shall receive your rewards in full on the Day of Resurrection. He who is kept away from the Fire and is admitted to Paradise, will surely triumph; for the life of this world is nothing but an illusory enjoyment.

¹⁸⁶ You will surely be tried and tested in your possessions and your persons, and you shall surely

hear many hurtful things from those who were given the Book before you and from those who set up partners with God, but if you endure with fortitude and restrain yourselves, that indeed is a matter of strong determination.¹⁸⁷ God made a covenant with those who were given the Book to make it known to people and not conceal it. But they cast it behind their backs and bartered it for a paltry price: what an evil bargain they made!¹⁸⁸ Those who exult in their misdeeds and love to be praised for what they have not done should not suppose that they are secure from punishment; they shall suffer a grievous punishment.¹⁸⁹ The kingdom of the heavens and the earth belongs to God; God has power over all things.

¹⁹⁰ There are signs in the creation of the heavens and the earth, and in the alternation of night and day for people of understanding;¹⁹¹ who remember God while standing, sitting and [lying] on their sides, and who

ponder over the creation of the heavens and the earth, saying, 'Lord, You have not created all this without purpose. Glory be to You! Save us from the torment of the Fire.'¹⁹² Lord, those whom You condemn to enter the Fire You have surely brought to disgrace. Wrongdoers will have no supporters.¹⁹³ Lord, we have heard a caller calling to the true faith saying, "Believe in your Lord," and we believed. Lord, forgive us our sins and remove from us our bad deeds and make us die with the virtuous.¹⁹⁴ Our Lord! Grant us what You have promised to us through Your messengers, and do not humiliate us on the Day of Resurrection. Surely, You never fail to fulfill Your promise.'

¹⁹⁵ Their Lord accepted their prayer, saying, 'I will deny no man or woman among you the reward of their labours. You are members one of another. I will certainly forgive the sins of those who emigrated and were expelled from their homes, who suffered

persecution in My cause, who fought and were killed. I will certainly admit them to Gardens through which rivers flow, as a reward from God: with God is the best reward.'¹⁹⁶ Do not be deceived by the actions of those who deny the truth in the land:¹⁹⁷ this is only a brief enjoyment, after which Hell shall be their abode—what an evil resting place!¹⁹⁸ Those who fear their Lord shall have gardens through which rivers flow, wherein they will abide forever: and a goodly welcome from their Lord. God's recompense is best for the virtuous.¹⁹⁹ Some of the People of the Book believe in God, and in what has been revealed to you and what was revealed to them. They humble themselves before God and do not sell God's revelations for a trifling price. These shall be rewarded by their Lord: God is swift in reckoning!²⁰⁰ Believers, endure, vie with each other in endurance, stand firm in your faith and fear God, so that you may succeed.