

2. SURAH AL-BAQARAH (THE COW)

(This Surah is Madani, containing 40 sections and 286 verses)

سُورَةُ الْبَقَرَةِ مَكِّيَّةٌ ٨٤
آيَاتُهَا ٢٨٦ رُكُوعَاتُهَا ٢٠

Allah's Name to commence with, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2:1. Alif-Laam-Meem. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.)

الْم ۞

2:2. That high-ranking Book (i.e. the Qur'aan); there is no room for doubt in it, guidance for those who fear (Allah).

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝١

2:3. Those who believe without seeing, and keep Salah (i.e. the five daily prayers) established and spend in Our path from the sustenance We have bestowed (upon them).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ۝٢

2:4. And those who believe in what came down towards you, O Beloved, and what came down before you, and have certainty of the Hereafter.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝٣

2:5. Only those people are upon guidance from their Lord and only

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۚ وَ

they are to attain success.

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

2:6. Undoubtedly, those in whose destiny is disbelief, it is the same for them whether you warn them or warn them not; they are not to believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ﴿٦﴾

2:7. Allah has set a seal upon their hearts and ears, and over their eyes is a blindfold (of persistent disbelief), and for them is a great punishment.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ
وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ
عَذَابٌ عَظِيمٌ ﴿٧﴾

2:8. And some people say that 'We believed in Allah and the Last Day,' and they are not believers.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

2:9. They wish to deceive Allah and the believers, and in reality, they deceive not but their own selves, and they have no perception.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

2:10. In their (i.e. the hypocrites') hearts is a disease (of hypocrisy), so, Allah increased their disease further, and for them is a painful punishment; the recompense of their lie (i.e. hypocrisy).

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ
مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾
كَانُوا يَكْذِبُونَ ﴿١٠﴾

2:11. And when it is said to them, 'Make not mischief on the earth,' so, they say, 'We are but mere reformers.'

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نحنُ مُصْلِحُونَ ﴿١١﴾

2:12. Beware! It is they who are the mischief-mongers, but they perceive not.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن
لَّا يَشْعُرُونَ ﴿١٢﴾

2:13. And when it is said to them, 'Believe just as the other people have believed,' so, they say, 'Should we believe like the fools?' Beware! It is they who are the fools, but they know not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ
النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
لَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

2:14. And when they meet the believers; so, they say, 'We have believed,' and when they are alone with their devils; so, they say, 'We are with you; we are only mocking (the Muslims).'

وَإِذَا لقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا
مَعَكُمْ ۗ إِنَّمَا نحنُ مُسْتَهْزِءُونَ ﴿١٤﴾

2:15. In return, Allah will punish them for their mockery, and (He) gives them respite to wander about in their rebellion.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي
طُغْيَانِهِمْ يَعْتَهُونَ ﴿١٥﴾

2:16. They are those people who purchased error in exchange for guidance; thus, their trade did not

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهٗ

bring about any profit, and they did not even know the way of trading (i.e. the way to attain guidance).

بِالْهُدَىٰ فَمَا رِبِحَتْ تِجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾

2:17. Their example is like that of the one who kindled a fire; so, when it lit up all around (him), Allah took away their light and left them in darknesses, (so) that they do not see.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ
نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ
اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ
لَّا يَبْصُرُونَ ﴿١٤﴾

2:18. (They are) deaf, dumb, blind; so, they are not to return (towards guidance).

صُمُّوا بَلَّمُمْ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

2:19. Or like (those caught up in) rain pouring down from the sky, in which there are darknesses, thunder and lightning; thrusting their fingers into their ears due to the thunder for the fear of death. And Allah has the disbelievers surrounded.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي
أُذُنِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

2:20. It appears as if the lightning will snatch away their sight; whenever it flashed, they began walking; and when it became dark, they remained standing. And if Allah willed, so, He would have taken away their hearing and

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا
أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أظلمَ
عَلَيْهِمْ قَامُوا وَالْوَسَاءُ لِلَّهِ لَذَهَبَ

sight; undoubtedly, Allah can do everything.

بِسْمِعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾

2:21. O people! Worship your Lord Who has created you and those before you, with the hope that you may attain piety.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾

2:22. And the One Who made the earth a resting place for you, and the sky a structure (i.e. a shelter) and caused water to come down from the sky; bringing forth some fruits thereby for you to eat. So, do not knowingly equate anyone to Allah.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَ
السَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾

2:23. And if you have any doubt in that which We have revealed upon this distinctive bondsman of Ours, so, bring (at least) one chapter like it, and call upon all your helpers other than Allah, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ
عَبْدِنَا فَاتَّبُوا آيَاتِنَا وَمِمَّا نَزَّلْنَا
وَادْعُوا أَشْهَادَكُمْ ۗ وَمَنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

2:24. If you then fail to bring (a chapter), and We declare to you that you will never be able to

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا

bring (even one); so, fear that Fire whose fuel is humans and stones; kept ready for the disbelievers.

النَّارِ الَّتِي وَقُودُهَا النَّاسُ وَ
الْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿١٤﴾

2:25. And give glad tidings to those who believed and performed good deeds; that for them are Gardens, beneath which rivers flow. When they will be given any fruit to eat from those Gardens, having seen the outer appearance (of the fruit), they will say, 'This is actually that same sustenance which was given to us before.' Whereas, its resemblance was given to them (having the same outer appearance but different in taste), and for them in those Gardens are pure wives; and they will reside therein forever.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۗ كُلَّمَا رَزَّوْا مِنْهَا
مِنْ شَرَةٍ رَرُوا قَالُوا هَذَا الَّذِي
رَزَقْنَا مِنْ قَبْلُ ۗ وَأَتَتْهَا مُتَشَابِهًا ۗ
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۗ وَهُمْ
فِيهَا خَالِدُونَ ﴿١٥﴾

2:26. Indeed (in order to give guidance), Allah is not reluctant in mentioning anything for the purpose of giving an example; be it a mosquito or (something) more (insignificant) than it. So, those who believed, they know that this (example) is the truth from their Lord. As for the disbelievers, they say, 'What does Allah mean by such an (insignificant) example?' Allah causes to mislead many with it, and guides many with it; and He causes to mislead with it only those who are disobedient.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا ۗ فَأَمَّا الَّذِينَ
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا ۗ
وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا
الْفَاسِقِينَ ﴿١٦﴾

2:27. Those who break the covenant of Allah after binding it, and cut off that thing which Allah has ordered to join, and spread turmoil on the earth; it is they who are in loss.

الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ
أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٤﴾

2:28. How can you disbelieve in Allah? Whereas, you were lifeless, He brought you to life; He will then cause you to die, then will give life to you again, to only Him will you then return.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

2:29. It is He Who created for you whatever is in the earth, then He intended towards (the creation of) heaven, so, made seven heavens; perfectly balanced, and He knows everything.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٩﴾

2:30. And (O Beloved), recall when your Lord said to the angels, 'I am about to appoint My vicegerent on the earth,' they (i.e. the angels) said, 'Will You appoint such a vicegerent (i.e. mankind) who will cause mischief and bloodshed therein? And (whilst) praising You, we glorify and sanctify You.'

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي
جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ
يَسْفِكُ الدِّمَاءَ ۗ وَنَحْنُ نُسَبِّحُ

He said, 'I know what you know not.'

بِحَصِّدِكَ وَتُقَدِّسُ لَكَ ۗ قَالَ إِنْ
أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

2:31. And Allah Almighty taught the names of all things to Adam, having then presented all these things before the angels, He said, 'So, at least reveal the names of these if you are truthful (in your perception that you are more befitting to be the vicegerent).'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي
بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣١﴾

2:32. They said, 'Glory be to You, we have no knowledge except that much which You have taught us. No doubt, only You are the All-Knowing, the All-Wise.'

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا
عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾

2:33. He said, 'O Adam, inform them of the names of all things.' When Adam had informed them of all the names, He (Allah) said, '(O angels!) Did I not tell you that I know all the hidden things of the heavens and the earth? And I know whatever you disclose and whatever you conceal.'

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَاءِهِمْ
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ
أَقُلْ لَكُمْ إِنْ عَلِمُ غَيْبِ السَّمَوَاتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

2:34. And recall when We ordered the angels to prostrate to Adam,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

so, they all prostrated except Iblees (i.e. Satan); he refused and displayed arrogance, and became a disbeliever.

فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَ
اسْتَكْبَرَ ۗ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٣﴾

2:35. And We said, 'O Adam! You and your wife dwell in this Paradise and eat therefrom freely wherever you desire; but do not approach this (particular) tree, that you will become amongst those who cross the limit.'

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

2:36. So, Shaitaan (i.e. Satan) caused them to slip up from Paradise and separated them from the place where they dwelled, and We said, 'Go down (as) enemies to one another! And you will have on the earth a place to dwell and provision up to a (certain) time.'

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

2:37. Then, Adam learnt certain words from his Lord, so, Allah accepted his repentance; undoubtedly, only He is the Greatest Acceptor of repentance, the Most Merciful.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ
عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

2:38. We said, 'All of you go down from Paradise! Then, if any guidance comes to you from Me, so, whosoever followed My guidance; for him is neither any fear nor any grief.'

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

2:39. And those who disbelieve and will belie My verses; they are the inmates of Hell, wherein they will live forever.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٣٩﴾

2:40. O children of Ya'qoob (i.e. Children of Israel)! Remember that favour of Mine which I bestowed upon you, and fulfil the covenant (you made) with Me; I shall fulfil the covenant (I made) with you, and remain fearful of only Me in particular.

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ
بِعَهْدِكُمْ وَآيَايَ فَارْهَبُونِ ﴿٤٠﴾

2:41. And believe in what I have sent down (i.e. the Qur'aan); confirming that which is with you (i.e. the Tawrah, the Injeel), and be not the first to reject it, and accept not a petty price for My verses, and fear only Me.

وَإِمْنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ الَّذِينَ
لَا يَشْتَرُونَ بِآيَاتِي سُعْقِيلًا ۗ وَآيَايَ
فَاتَّقُونِ ﴿٤١﴾

2:42. And do not mix truth with falsehood, and do not conceal the truth knowingly.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

2:43. And keep Salah (i.e. obligatory prayer) established, and pay Zakah (i.e. obligatory charity) and bow with those who bow (in Salah).

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

2:44. Do you order righteousness to (other) people and forget yourselves, whereas, you read the Book? So, do you not have intellect?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ
أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

2:45. And seek help from patience and Salah; and without doubt, Salah is definitely hard except for those who submit towards Me wholeheartedly.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٣٤﴾

2:46. (They are) those who are certain that they are to meet their Lord and to return to only Him.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا إِلَىٰ رَبِّهِمْ
وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٣٥﴾

2:47. O children of Ya'qoob! Recall that favour of Mine which I bestowed upon you, and this; that I exalted you over (the people of) that entire period.

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿٣٦﴾

2:48. And fear that Day, when no soul will be able to be a substitute for another, nor any intercession be accepted for a disbeliever, nor his soul be freed by any compensation, nor there be any help for them.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٣٧﴾

2:49. And recall (O Children of Israel) when We rescued you from the people of Fir'awn (i.e. Pharaoh) who used to afflict you with grievous torment, slaughtering your sons and keeping your daughters alive. And in this, there was a great trial or a great reward from your Lord.

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
فِي ذُلِّكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

2:50. And (recall) when We parted the river for you; so, (We) saved you and caused the people of Fir'awn to drown in front of your eyes.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٠﴾

2:51. And (recall) when We made a promise of forty nights with Moosa (for him to receive the Tawrah); then, in his absence, you began worshipping the calf and you were unjust.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
أَتَّخِذُكُمْ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٥١﴾

2:52. We then pardoned you thereafter, so that somehow you may appreciate (Our favours).

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

2:53. And (recall) when We bestowed the Book to Moosa and the criterion to judge between right and wrong, so that you may follow the (true) path.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

2:54. And when Moosa said to his nation, 'O my people, you have committed injustice to your souls by making the calf (an object of worship), therefore, repent to your Creator, so kill each other; this is better for you, according to your Creator.' So, He accepted your repentance; indeed, only He is the Greatest Acceptor of repentance, the Most Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا
أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ
بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

2:55. And (recall) when you said, 'O Moosa, we shall never believe you, until we see Allah openly,' a thunderbolt therefore overpowered you whilst you were watching.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُّؤْمِنَ لَكَ
حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصُّعْقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

2:56. We then brought you back to life after your death, that you might show gratitude.

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾

2:57. And We made the clouds your canopy and sent down upon you Manna and Salwa (i.e. a sweet and a salty dish); eat pure things provided by Us, and (by not obeying Our orders) they did not harm Us at all; yes, they were harming their own selves.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوٰى كُلُوا مِن
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَ
لَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

2:58. And when We said, 'Go to this town (i.e. Jerusalem), then, eat from it freely wherever you desire, and enter the gate while prostrating and declare, "May our sins be forgiven." We shall forgive your sins, and soon We will give more (reward) to the righteous.'

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا
الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ
خَطِيئَتِكُمْ ۗ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

2:59. So, the transgressors changed the words to other than that which had been commanded to them, We henceforth sent upon them a punishment (of plague) from the sky; the recompense of their disobedience.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ
ظَلَمُوا أَمْطًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٥٩﴾

2:60. And when Moosa asked for water for his people, so We said, 'Strike this rock with your staff.' Twelve springs immediately gushed out therefrom; each group recognised their drinking place. Eat and drink what Allah has provided, and do not roam around on the earth causing mischief.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
اضْرِبْ بِعَصَاكَ الْحَجَرَ ۗ فَانْفَجَرَتْ
مِنْهُ اثْنَا عَشَرَ عَيْنًا ۗ قَدْ عَلِمَ
كُلُّ أَنْبَاءٍ مَّشْرَبَهُمْ ۗ كَلُوا وَ
اشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

2:61. And when you said, 'O Moosa, we will never remain patient with

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ

one (type of) food, so pray to your Lord that (instead of Manna and Salwa) He brings forth for us what the earth grows; some spinach, and cucumber, and wheat, and lentil, and onion.' He (Moosa) said, 'Do you demand that which is inferior in exchange for that which is superior? Well, go down to Egypt or to any city; there you will get that which you have asked for.' And humiliation and poverty were levied upon them and they returned towards the wrath of Allah; this was the recompense of this; that they would refuse the verses of Allah and martyr the Prophets unjustly; this was (also) the recompense of their disobedience and transgression.

طَعَامٍ وَاحِدٍ فَادْعُنَا رَبَّكَ لِيُخْرِجَ
لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ
قَتْنِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۗ
قَالَ أَتَسْتَبِدُّونَ النَّاسَ هُوَ أَذَىٰ
بِالنَّاسِ هُوَ خَيْرٌ ۗ أَهِيْطُوا مِصْرًا
فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ
الدِّالَّةُ وَالْمَسْكَنَةُ ۗ وَبَاءَؤُا بِغَضَبِ
مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ
الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿١٤﴾

2:62. Undoubtedly, amongst the believers, in addition the Jews, the Christians and the star worshippers (after abandoning their previous religions); those who have true faith in Allah and in the Last Day (i.e. believing in Islam completely) and do good deeds; their reward is with their Lord, and for them is neither any fear nor any grief.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَ
النَّصَارَىٰ وَالصَّبِيَّةَ مَنَ آمَنَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

2:63. And (remember) when We took a covenant from you and raised the (Mount) Toor above you (because of you breaking the covenant, and We said), 'Take and hold firmly whatever (i.e. the Book) We give you, and memorise what is therein, in the hope that you may attain piety.'

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٣﴾

2:64. Then, after that (i.e. the covenant), you turned away; so, had it not been for the Grace of Allah and His Mercy upon you, you would have therefore been amongst the losers.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ ﴿١٤﴾

2:65. And undoubtedly, you definitely know those amongst you who had transgressed in the matter of Saturday (i.e. the Sabbath). So, We said to them that 'Become apes; despised.'

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
حَاسِرِينَ ﴿١٥﴾

2:66. Henceforth, We made this incident of that town a lesson to those who were present, and to those who succeeded them and advice for the pious.

فَجَعَلْنَاهَا لَكُلِّ لِبَابٍ يَدِيهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

2:67. And when Moosa said to his nation, 'Allah commands you to slaughter a cow,' they said that 'Are you mocking us?' He said, 'I seek refuge in Allah that I be

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا

amongst the ignorant.'

أَتَّخِذْنَا هُرُوجًا ۖ قَالَ أَعُوذُ بِاللَّهِ
أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٤﴾

2:68. They said, 'Pray to your Lord that He may inform us (as to) what kind of cow it is,' he (Moosa) said, 'He (Allah) says that "It is a cow, neither old nor too young; rather, it is in between both," so do what you are ordered.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَا فَارِسٌ
وَلَا بَكْرٌ ۖ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا
مَا تُمْرُونَ ﴿١٥﴾

2:69. They said, 'Pray to your Lord He may inform us of its colour,' he said, 'Says He (Allah), "It is a yellow cow, bright in colour, pleasant to the beholders."'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا لَوْئِهَا ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ ۖ صَفْرَاءٌ ۖ فَاقْضِ لَوْئِهَا تَسْرُ
النُّظْرَيْنِ ﴿١٦﴾

2:70. They said, 'Pray to your Lord that He may explain clearly to us (as to) what kind of cow it is. We have indeed become doubtful about cows, and (if) Allah wills, so, we shall attain guidance.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ
إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا ۖ وَإِنَّا إِنْ
شَاءَ اللَّهُ لَبْهُتُونَ ﴿١٧﴾

2:71. (Moosa) said, 'He (Allah) says that "That is a cow, from which no service is taken, that it (neither) ploughs the earth, nor

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَا ذَلُولٌ
تُعْمِرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ

irrigates the fields; it is flawless which has no spot.”^١ (After hearing this) they said, 'Now you have brought the true fact,' so they slaughtered it, whereas, they seemed reluctant to slaughter (it).

2:72. And when you committed a murder, hence, began accusing each other; and Allah was to disclose that which you were hiding.

2:73. So, We said, 'Strike the murdered one with a part of that cow.' This is how Allah will give life to the dead and shows you His signs; that you may have intellect.

2:74. Then, thereafter your hearts became hard, so, they are like stones; rather, even harder than them. And of stones, there are actually some from which rivers gush forth and there are some which split apart; so, water gushes out therefrom, and there are some which fall down due to the fear of Allah. And Allah is not unaware of your (evil) actions.

مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۗ قَالُوا لَنْ
جِئْنَا بِالْحَقِّ ۗ قَدْ بَحَوَّهَا وَمَا
كَادُوا يَفْعَلُونَ ﴿٤١﴾

وَأَذَقْتُمْ نَفْسًا فَاذْرَاءَ ۗ تَمُّ فِيهَا ۗ
وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٤٢﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي
اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٤٣﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ وَ
إِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ الْبَاءُ ۗ وَإِنَّ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ
بِعَافٍ لِّعِبَادٍ يَعْمَلُونَ ﴿٤٤﴾

2:75. So, O Muslims! Do you eagerly desire that these Jews will believe you? And amongst them was such a group who used to hear the Word of Allah; after having understood it, they used to distort it knowingly.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ
اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٤٥﴾

2:76. And when they meet the Muslims, so they say, 'We have accepted faith,' and when they are alone amongst themselves, so they (i.e. some of them) say, 'Do you disclose to the Muslims that knowledge which Allah has disclosed to you, that they (i.e. the Muslims) may argue with you therewith (to prove you wrong) in the Majestic Court of your Lord? Have you no intellect?'

وَإِذَا الْقَوَالِيْنَ آمَنُوا قَالُوا آمَنَّا
وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ ﴿٤٦﴾

2:77. Are they not aware that Allah knows whatever they conceal and whatever they disclose?

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسرُونَ وَمَا يُعْلِنُونَ ﴿٤٧﴾

2:78. And some of them are illiterate who do not know the Book (of Allah) but verbal recitation, or invent some of their own fabrications; and they are in mere speculation.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا آمَانِيْنَ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٤٨﴾

2:79. So, woe to those who (attempt to) write a book with

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ

their own hands and then say, 'This is from Allah,' that they may gain a small price therewith. So, woe to them for what their hands have written, and woe to them for such earning.

بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا
قَلِيلًا قَوْلًا لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿١٤﴾

2:80. And they said, 'The Fire shall not touch us except for (a few) counted days.' Say you (O Beloved), 'Have you taken a promise from Allah? Then Allah will never go against His promise. Or do you say that about Allah which you know not?'

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ
عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ
تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

2:81. Yes, why not; whoever earns sin and his sin (of disbelief) encompasses him, he is amongst the people of Hell; they are to remain therein forever.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨١﴾

2:82. And those who believed and did good deeds, they are the people of Paradise; they are to remain therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٨٢﴾

2:83. And when We took a covenant from the Children of

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ

Israel; that do not worship anyone other than Allah, and be good to parents, and relatives, and orphans and the needy, and speak good to people, and keep Salah established and pay Zakah. You then turned away (from that covenant) except a few amongst you, and you are (merely) the ones who turn their faces away (from the commands of Allah).

لَا تَعْبُدُونَ إِلَّا اللَّهَ ۗ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ
الْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۗ
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُّعْرِضُونَ ﴿٨٣﴾

2:84. And when We took a covenant from you; that you should not shed blood of your own people and should not banish your own people from your towns. You then affirmed that (i.e. the covenant) and you are witnesses (to that covenant).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ
مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَشْهَدُونَ ﴿٨٤﴾

2:85. It is you who then began slaying your own people and (also) banishing a group of your own people from their homeland. You provide help (to their opponents) against them in sin and transgression, and if they come to you as prisoners (of other people), you therefore free them by paying ransom (because you say it is mentioned in the Book), and their eviction is (also mentioned in the Book as) unlawful for you. So, do you then have faith in some

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ
تُخْرَجُونَ مِنْ دِيَارِكُمْ مِّنْ دِيَارِهِمْ
تُظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدَاوَانِ
وَإِن يَأْتُواكُمُ أُسْرَىٰ فَذُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ

commandments of Allah, and deny some? Therefore, whoever from you does so, what is his recompense but this; that, to be disgraced in this world, and on the Day of Resurrection, they shall be turned towards the severest torment. And Allah is not unaware of your (evil) deeds.

فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ
الْآخِرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤﴾

2:86. These are the people who purchased the life of this world in exchange for the life of the Hereafter, the torment will therefore neither be decreased for them, nor will they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

2:87. And verily, We gave Moosa the Book and after him sent Messengers one after the other, and We gave clear signs to 'Eisa; the son of Mary, and helped him with the Holy Spirit (i.e. Jibra'eel). So, do you become arrogant when any Messenger comes to you with that (i.e. a set of rules) which your evil selves do not desire? So, you belie a group of those (Prophets) and martyr another group.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا
مِنْ بَعْدِهِ بِالرُّسُلِ ۗ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُّسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا
لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِّقُوا
كُدِّبْتُمْ ۖ وَفَرِّقَاتُكُم مِّتْلُونَ ﴿٨٧﴾

2:88. The Jews said, 'Covers are placed upon our hearts,' rather, Allah cursed them because of their disbelief; so, (only) a few of them believe.

وَقَالُوا وَقُلُّوا رَبَّنَا عَلِّفْ لَنَا
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

2:89. And when that Book of Allah (i.e. the Qur'aan) came to them; verifying the Book that is with them (i.e. the Tawrah), and previously they used to ask for victory over the disbelievers through the medium of the very same Prophet (i.e. the Beloved Muhammad). Hence, when that known and recognised one (i.e. the Prophet Muhammad) came to them, they rejected him; Allah's curse henceforth be upon those who reject.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۗ وَكَانُوا مِن قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۗ
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

2:90. For what a miserable price they traded their souls; that they should disbelieve in that which Allah has revealed (i.e. the Qur'aan) with this jealousy; that, Allah, out of His Grace, sends revelation upon whomsoever of His bondsmen He wills. Thus, they became worthy of wrath upon wrath, and there is a humiliating torment for the disbelievers.

بِئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن
يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَن يُنَزَّلَ
اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ
عِبَادِهِ ۗ فَبَاءُ وَبِعْضِبِ عَلَىٰ غَضَبٍ ۗ
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

2:91. And when it is said to them that 'Believe in what Allah has revealed,' so, they say, 'We believe in that which has been revealed upon us and reject the rest.' Whereas, that (i.e. the Qur'aan) is the truth; confirming what is with them (i.e. the previous Heavenly Books). Say you (O Beloved); that 'Why did you then martyr the

وَإِذَا قِيلَ لَهُمُ امْكُفُوا بِنُورِ اللَّهِ
الَّذِي أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ
بِنُورِ آيَاتِهِ ۗ وَهُوَ الْحَقُّ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ

previous Prophets, if you had believed in your Book (i.e. the Tawrah)?'

تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾

2:92. And Moosa undoubtedly came to you with clear signs, then thereafter you made the calf a deity and you were unjust.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهَا وَأَنْتُمْ
ظَالِمُونَ ﴿١٢﴾

2:93. And recall when We took a covenant from you and raised Mount Toor above your heads; (and said) 'Hold what We give you with determination, and listen,' they said, 'We heard and did not accept,' and the calf was deep-rooted in their hearts due to their disbelief. Say you (O Beloved), 'What a vile command your faith gives you, if you have faith (in the Tawrah at all).'

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا
وَأَسْمِعْنَا عَصِيانًا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ
بِكُفْرِهِمْ قُلْ بِسْمَايَا مَرْكُم بِهِ
إِيَابَانِكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

2:94. Say you (O Beloved), 'If (as per your claim) the final home (i.e. Paradise), according to Allah, is exclusively for you; not for others, you should therefore desire death (to reach Paradise promptly), if you are truthful.'

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ
عِنْدَ اللَّهِ خَالِصَةً مِمَّنْ دُونِ النَّاسِ
فَتَمَسُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

2:95. And they will never wish for it because of their evil deeds which they have done previously, and Allah knows well the transgressors.

وَلَنْ يَتَسَوَّهَ آبِدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾

2:96. And undoubtedly, amongst all people, you will definitely find them the most desirous of life (to live in this world). And amongst the polytheists, one (group) desires to live a thousand years; and the granting of such (a long) life will not keep that group away from punishment. And Allah is observing their (evil) deeds.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى
حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ
أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا
هُوَ بِمَرْحُومٍ مِنَ الْعَذَابِ إِنَّ
يُعَمَّرُ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

2:97. Say you (O Beloved), 'Whoever is the enemy of Jibra'eel (let him be), so, it is he (i.e. Jibra'eel) who has brought down this Qur'aan upon your heart by the command of Allah; confirming the previous Books, and (it is) guidance and glad tidings for the Muslims.'

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿١٧﴾

2:98. Whoever is the enemy of Allah, and His angels, and His Messengers, and Jibra'eel and Meeka'eel; so, Allah is the enemy of the disbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَ
رُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ
اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾

2:99. And undoubtedly, We revealed clear verses towards you

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَ

(O Beloved), and no one would deny them but the disobedient.

مَا يَكْفُرُ بِهَا إِلَّا الْفٰسِقُونَ ﴿١٥﴾

2:100. And that whenever they enter into a covenant, does a group from them (not) cast it (aside)? Rather, most of them do not believe.

أَوْ كَلَّمَا عٰهَدُوا عٰهَدًا بَدَأَ فَرِيقٌ مِّنْهُمْ ۗ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

2:101. And when a Messenger came to them from Allah; confirming their Books, so, a group from amongst the People of the Book threw away the Book of Allah (i.e. the Tawrah) behind their backs (i.e. rejecting it), as if they had no knowledge.

وَلَمَّا جَاءَهُمْ رَاسُؤْلٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَأَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يُكْتَبُ اللَّهُ وَرَأَىٰ ظُهُورَهُمْ كَالَّذِينَ لَا يَعْلَمُونَ ﴿١٠١﴾

2:102. And they followed such (blasphemous words of magic), which the devils used to recite in the time of the governance of Sulaimaan (Solomon), and Sulaimaan did not disbelieve; yes, the devils disbelieved. They teach magic to the people and that (particular magic) which was revealed onto the two angels; Haaroot and Maaroot in Baabil (Babylon). And both of them (angels) would not teach anything to anyone unless they would utter this; 'We are only a test, so do not indulge in disbelief.' Hence, they (i.e. the disbelievers) would learn from them that with which they could cause separation between a husband

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلٰكِنَّ الشَّيَاطِينَ كَفَرُوا وَيَعْلَمُونَ النَّاسَ السِّحْرَ ۗ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۗ وَمَا يَعْزُبُ عَنْ أَحَدٍ مِّنْهُمَا نَحْسٌ ۖ فَنَسَّوْنَهُ فَمَا تَكْفُرُ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ

and his wife; and they cannot harm anyone (by magic) but by the command of Allah. And they learn that which will harm them and not benefit them. And undoubtedly, they definitely know that the one who purchased this (i.e. magic) has no share in the Hereafter. And undoubtedly, what an evil thing is that for which they have sold their souls; had they somehow known.

رُؤُوسِهِمْ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا
لَنْ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ
خَلْقٍ قَلِيلٍ وَلَيْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

2:103. And if they (had) believed and adopted piety, so the reward from Allah is far better; had they only known.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ
عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ ﴿١٣﴾

2:104. O believers! Do not say (to the Prophet Muhammad), 'Raa'ina,' and submit as so; 'Unzurna (meaning that please grant us your attention so that we understand well), and (O Muslims) listen attentively (to his discourse) from the beginning.' And for the disbelievers is a painful torment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا سَمِعْنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٤﴾

2:105. (Listen, O Muslims!) Those who are disbelievers; be they People of the Book or the polytheists, they do not desire that any good should reach you from your Lord. And Allah selects whomsoever He wills for His Mercy, and Allah is the Possessor

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ

of great bounty.

ذُو الْقُصْلِ الْعَظِيمِ ﴿١٥٥﴾

2:106. When We abrogate a verse or cause it to be forgotten; so, We shall bring one better or one similar to it. (O listener!) Do you not know that Allah can do everything?

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِّمَّهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٦﴾

2:107. (O listener!) Do you not know that the kingdom of the heavens and the earth is only for Allah? And (O Muslims), other than Allah, you have no guardian nor any helper.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٥٧﴾

2:108. Do you (also) wish to question your Messenger (regarding vain matters) like Moosa was questioned previously? And whoever exchanges faith for disbelief; he has gone astray from the right path.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ
يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٥٨﴾

2:109. Many People of the Book desired if only they could turn you to disbelief after faith out of (sheer) jealousy of their hearts; (even) after this; that the truth has completely manifested upon them, so leave and overlook (them) until Allah issues His command; undoubtedly, Allah is

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ
يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۗ
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا

Powerful over everything.

حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

2:110. And keep Salah established and pay Zakah, and whatever good you shall send ahead for yourselves, you shall find it (all) with Allah; undoubtedly, Allah is observing your deeds.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَ
مَا تَقَدَّمُوا إِلَّا لِنَفْسِكُمْ مِّنْ خَيْرٍ
تَّجِدُونَهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

2:111. And the People of the Book said, 'No one shall enter Paradise but he who is a Jew or a Christian;' this is their wishful thinking. Say you (O Beloved), 'Bring your proof (of your claim), if you are truthful.'

وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ
هُودًا أَوْ نَصْرًا ۗ يٰٓأَيُّهَا الَّذِينَ
آمَنُوا بُرْهَانِكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾

2:112. Yes, why not; he who lowered his face (i.e. submitted) to Allah and is the doer of good deeds (will enter Paradise); so, his reward is with his Lord, and they have neither any fear nor any grief (in the Hereafter).

بَلَىٰ ۗ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

2:113. And the Jews said, 'The Christians are nothing (in terms of their religion),' and the Christians said, 'The Jews are nothing (in terms of their religion),' whereas, they read the Book. Similarly, the

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ
شَيْءٍ ۗ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ
الْيَهُودُ عَلَىٰ شَيْءٍ ۗ وَهُمْ يَتْلُونَ

ignorant (i.e. the polytheists) said the same words as them (by denying all religions). So, Allah will judge between them on the Day of Judgement regarding that over which they are disputing.

الْكِتَابِ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يُحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يُخْتَلِفُونَ ﴿١١٢﴾

2:114. Who is more unjust than he who prevents the Name of Allah from being mentioned in the Masjids (Mosques) of Allah, and strives to ruin them? It was not befitting for them to enter the Mosques, but in fear (of Allah). For them is disgrace in this world, and for them is great torment in the Hereafter.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ
أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي
خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ
يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿١١٣﴾

2:115. And the East and the West all belong only to Allah; so whichever side you turn to, there is Wajhullah (i.e. the Mercy of Allah is inclined towards you). Undoubtedly, Allah is All-Encompassing, All-Knowing.

وَاللَّهُ الْمَشْرِقِ وَالْمَغْرِبِ ۚ قَائِمًا
تُوتُوا قِصَّةً وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ
عَلِيمٌ ﴿١١٥﴾

2:116. And they (i.e. the People of the Book and the polytheists) said, 'Allah has chosen offspring for Himself.' Glory be to Him. Rather, whatever is in the heavens and the

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ
بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ

earth is under His ownership only; all are subservient to Him.

كُلُّ لَّهُ قَانُونَ ﴿١٣﴾

2:117. (Allah is) the Originator of the heavens and the earth, and when He decrees anything (to come into existence), so all He says is, 'Be!' and it becomes, instantly.

بَدِئَةُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿١١٧﴾

2:118. And the ignorant (i.e. the People of the Book and the polytheists) said, 'Why does Allah not speak to us or (why don't) we get a sign?' Those before them said the same thing. The hearts of these (ignorant people) and of those (before them) are alike. Undoubtedly, We have made the signs clear for the people of certainty.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا
الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

2:119. Undoubtedly, We have sent you (O Beloved) with the truth (as) a Conveyer of glad tidings and a Warner, and you shall not be questioned concerning the inmates of Hell.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

2:120. And (O Beloved), never will the Jews and the Christians be pleased with you unless you follow their religion. Say you (O Beloved); that 'Only the guidance of Allah (in reality) is guidance.' (O listener, whoever you may be!) If you (still) become a follower of

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا
النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ
هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِن
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي

their desires, after this; that the knowledge has come to you, so you will have no one to protect you from Allah nor any helper.

جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

2:121. Those to whom We have given the Book, they recite it as it should be recited; only they have faith in it. And those who deny it; so only they are the losers.

الَّذِينَ اتَّيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾

2:122. O children of Ya'qoob! Remember My favour which I bestowed upon you and that I exalted you above all the people of that time (of yours).

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعٰلَمِينَ ﴿١٢٢﴾

2:123. And fear that Day when no soul shall be a compensation for another, nor shall it be freed with any reimbursement, nor shall any intercession benefit a disbeliever, nor are they to be helped.

وَالنَّفُوسُ يَوْمَٰئِذٍ مَّا لَآ تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا ۗ وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَ
لَا تَنْفَعُهَا شَفَاعَةٌ ۗ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

2:124. And (remember) when the Lord of Ibrahim tested him by (His) certain words (i.e. commands), so he fulfilled (all of) them. He (Allah) said, 'I am about to make you a leader of the people,' he (Ibrahim) pleaded, 'And (also) from my offspring.' He (Allah) said, 'My promise does not reach the unjust.'

وَإِذِ ابْتَلَىٰ إِبْرٰٓهٖمَ رَبُّهُ بِكَلِمٰتٍ
فَاتَّبَعَهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمٰمًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ
لَا يَبْتَئِلُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

2:125. And recall when We made this House (i.e. the Ka'bah) a focal point for the people and a place of safety. And make the standing place of Ibrahim (i.e. Maqaam Ibrahim) a station for Salah, and We emphasised to Ibrahim and Isma'eel that (they must) purify My House well for those who perform Tawaaf (circumambulation), and those who perform I'tikaaf (i.e. the devotional seclusion in a Mosque), and those who bow down and prostrate.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْسًا ۖ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

2:126. And (recall) when Ibrahim requested that 'O my Lord, make this city (i.e. Makkah) peaceful, and provide its residents various kinds of fruits as sustenance for those who believe in Allah and the Last Day from amongst them.' He (Allah) said, 'And whoever became a disbeliever, I will allow him to benefit as well for a short while, and then, I will force him towards the torment of Hell; and that is a very dreadful place of return.'

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ۖ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

2:127. And (recall) when Ibrahim was raising the foundations of this House along with Isma'eel, whilst saying this; that 'O our Lord, accept (this service) from us; undoubtedly, only You are the All-Hearing, the All-Knowing.'

وَإِذِ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۖ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

2:128. 'O our Lord, make us subservient to You and raise from our offspring a nation obedient to You, teach us the rules of our worship, and direct Your Mercy towards us; verily, only You are the Greatest Acceptor of repentance, the Most Merciful.'

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا
مَنَاسِكَكَ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

2:129. 'O our Lord, and send amongst them a Messenger from themselves, that he may recite to them Your verses, and teach them Your Book and sound knowledge (i.e. wisdom), and purify them well. Indeed, only You are the Most Dominant, the Most Wise.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

2:130. And who would turn his face away from the religion of Ibrahim except the one who is inwardly a fool. And undoubtedly, We definitely chose him (i.e. Ibrahim) in the world and he is, without doubt, amongst those who have the ability to gain Our special closeness in the Hereafter.

وَمَنْ يَرْتَدَّ عَنْ وَجْهِ اللَّهِ فَإِنَّهُ
سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

2:131. (And recall) when his Lord said to him, 'Submit,' he humbly replied, 'I have submitted to the One Who is the Lord of all the worlds.'

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ
لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

2:132. And Ibrahim instructed the same religion to his sons, and Ya'qoob (did the same); that 'O my sons, Allah has verily chosen this religion for you; therefore, die not but as Muslims.'

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ
لِيَبْنِيَ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا
تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

2:133. Rather, were some of you (O Jews) present physically, when death came to Ya'qoob? When he said to his sons, 'Whom will you worship after me?' they said, 'We shall worship He Who is your God, and the God of your fathers; Ibrahim, Isma'eel and Is-haaq, the only One God and we are in submission to Him.'

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ
مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَ
إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

2:134. This is a nation that has passed; for them is what they have earned and for you is what you earn, and you shall not be questioned regarding their deeds.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

2:135. And the People of the Book said, 'Become Jews or Christians; you will find the way (towards guidance).' Say you (O Beloved), 'Rather, we actually take the religion of Ibrahim who was detached from every falsehood and was not of the polytheists.'

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى
تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

2:136. (O Muslims!) Say in this manner; that 'We believe in Allah, and what was revealed to us and what was revealed to Ibrahim, Isma'eel, Is-haaq, and Ya'qoob, and upon their children, and what was bestowed to Moosa and 'Eisa, and what was bestowed to the rest of the Prophets from their Lord. We do not distinguish between any of them in the matter of believing (in their Prophethood) and we are in submission in the Majestic Court of Allah.'

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
مَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

2:137. If they (i.e. the Jews) then also believe in the same way as you (O Companions of the Prophet Muhammad) have believed, so they are rightly guided; and if they turn their faces away, so they are in mere stubbornness. So, O Beloved, soon Allah will suffice for you against them, and only He is the All-Hearing, the All-Knowing.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ
أُهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي
شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

2:138. (Say to them) 'We took upon ourselves the colour of Allah (i.e. Islam); and whose colour is better than the colour of Allah? And we worship only Him.'

صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
صِبْغَةً ۚ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

2:139. Say you (O Beloved), '(O Jews!) Do you dispute regarding Allah? Whereas, He is also our

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا ۚ

Lord and your Lord as well, and our deeds are with us and your deeds are with you, and we devotedly belong to only Him.'

رَبُّكُمْ ۚ وَلَنَا آعْمَالُنَا وَلَكُمْ
آعْمَالُكُمْ ۚ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

2:140. Rather (O People of the Book), you claim that Ibrahim, and Isma'eel, and Is-haaq, and Ya'qoob and their sons were Jews or Christians. Say you (O Beloved), 'Do you know more or does Allah?' And who is more unjust than the one who has the testimony of Allah (concerning the truthfulness of the Prophet Muhammad) and conceals it? And God is not unaware of your (evil) deeds.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَىٰ ۚ قُلْ ءَأَنْتُمْ أَعْلَمُ
أَمِ اللّٰهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةَ ۙ عِنْدَ ۙ مِنْ اللّٰهِ ۚ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

2:141. That is a nation which has passed; for them is their earning and for you is your earning, and you shall not be questioned regarding their deeds.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٤١﴾

2:142. Now, the foolish people will say, 'Who has turned the Muslims away from that Qiblah (i.e. the direction to face when performing Salah) upon which they were previously (i.e. Masjid Al-Aqsa)?' Say you (O Beloved); that 'Only to Allah belongs the East and the West. He enables whomsoever He wills to walk the Straight Path.'

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ
مَا وَلَهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٤٢﴾

2:143. And this is how it is; that We have made you the best of all nations, that you be witnesses upon the people, and this Messenger is your protector and witness. And O Beloved, We had fixed that Qiblah upon which you were previously, for this reason only; to see who follows the Messenger and who turns back on his heels. And indeed, this (i.e. the acceptance of the change of Qiblah) was heavy but upon those whom Allah has guided. And it does not befit Allah that He would cause you to lose your faith. Verily, Allah is Most Kind, Most Merciful towards mankind.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَ
إِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ
إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَّحِيمٌ ﴿١٤٣﴾

2:144. We are observing the turning of your face repeatedly towards the sky, so We will definitely turn you towards that Qiblah in which you are (more) pleased. Now, turn your

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلْتَوَلِّ يَنَّا قِبْلَةً تَرْضَاهَا فَوَلِّ

face towards the Sacred Masjid (i.e. the Ka'bah). And O Muslims! Wherever you are, turn your face towards the same (direction). And those who have been given the Book definitely know that this (i.e. the commandment for the change of Qiblah) is the truth from their Lord, and Allah is not unaware of their (evil) deeds.

وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَ
حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ ۗ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُوْنَ
أَنَّ الْحَقَّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُوْنَ ﴿١٣٣﴾

2:145. And if you bring all the signs to the People of the Book, they will not follow your Qiblah, nor should you follow their Qiblah, nor do they follow the Qiblah of each other. And (O listener, whoever you may be) if you follow their desires, after having received knowledge, so at such a time you would definitely be a transgressor.

وَلِيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ
بِحُجْلِ آيَةٍ مَا تَتَّبِعُوْا قِبْلَتَكَ ۗ وَمَا أَنْتَ
بِتَّابِعِ قِبْلَتِهِمْ ۗ وَمَا بَعْضُهُمْ بِتَّابِعِ قِبْلَةَ
بَعْضٍ ۗ وَلِيْنَ اتَّبَعْتَ أَهْوَآءَهُمْ
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ إِنَّكَ
إِذَا لَيِّنَ الظَّالِمِيْنَ ﴿١٣٥﴾

2:146. Those to whom We gave the Book (i.e. the Jewish and the Christian scholars); they recognise that Prophet (i.e. the Beloved Muhammad) just like a person recognises his own sons. And undoubtedly, a group amongst them knowingly conceals the truth.

الَّذِيْنَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُوْنَهُ كَمَا
يَعْرِفُوْنَ أَبْنَآءَهُمْ ۗ وَإِنَّ فَرِيْقًا
مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ
يَعْلَمُوْنَ ﴿١٣٦﴾

2:147. (O listener!) This (i.e. the change of Qiblah) is the truth from

الْحَقِّ مِنْ رَبِّكَ فَلَا تَكُوْنَنَّ مِنَ

your Lord (or the truth is only that which comes from your Lord), therefore beware; do not be doubtful.

الْمُتَرِّينَ ﴿١٤٢﴾

2:148. And for everyone, there is a direction towards which he faces (in prayer), therefore strive to surpass others in good deeds. Allah will gather you all; wherever you may be, Allah indeed does whatever He wills.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّبُهَا فَاسْتَثِقُوا
الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٤٨﴾

2:149. And wherever you come from, turn your face towards the Sacred Masjid, and that (i.e. the change of Qiblah) is definitely the truth from your Lord. And (O Muslims!) Allah is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ
مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿١٤٩﴾

2:150. And O Beloved, wherever you come from, turn your face towards the Sacred Masjid. And O Muslims! Wherever you may be, turn your face towards it only, so that people may not have a proof against you except those amongst them who commit injustice. Therefore, do not fear them, and fear Me, and (face the Ka'bah) for this reason; that I may complete My favour upon you and that you

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۗ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ
وَاحْشَوْنِي ۗ وَلَا تَمَّ يَعْزُبِي عَلَيْكُمْ وَ

may somehow attain guidance.

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

2:151. As We have sent to you a (great) Messenger from amongst you, that (he) recites to you Our verses and purifies you, and teaches you the Book and sound knowledge (i.e. wisdom), and teaches you that which you knew not.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

2:152. So, remember Me, I shall publicise you (by giving you true fame and help), and acknowledge My right, and do not be ungrateful.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي
لَا تَكْفُرُونَ ﴿١٥٢﴾

2:153. O believers! Seek help from patience and Salah; indeed, Allah is with those who are patient.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

2:154. And those who are slain in the path of Allah, do not say they are dead; rather, they are alive. Yes; you are not aware (that martyrs are alive).

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ
اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا
تَسْعُرُونَ ﴿١٥٤﴾

2:155. And We will definitely test you with some fear and hunger,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ

and with some deficiency of wealth, lives and fruits. And give glad tidings to those who are patient.

وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الشَّمَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

2:156. (The patient ones are those) that when they are afflicted with any calamity, they say, 'We belong to Allah and only to Him we are to return.'

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

2:157. These are the people upon whom are the blessings of their Lord, and mercy; and it is they who are on the (straight) path.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَ
رَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

2:158. Undoubtedly, Safa and Marwah (i.e. two hills near the Holy Ka'bah) are amongst the signs of Allah; so whosoever performs Hajj or 'Umrah of this Sacred House, there is no sin upon him (for) walking between both of them (i.e. Safa and Marwah); and whosoever does some good (i.e. optional worship) on his own accord, so Allah is indeed Most Appreciative, All-Knowing.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۚ
فَمَن حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۗ وَمَن تَطَوَّعَ
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

2:159. Undeniably, those who hide the clear proofs and guidance, which We have sent down, after We had made it clear to the people in the Book; upon them is the curse of Allah and the curse of those who curse.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّعُونَ ﴿١٥٩﴾

160. Except those who repent, reform (themselves) and disclose (what they had concealed); so I will accept their repentance. And only I am the Greatest Acceptor of repentance, the Most Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ
الرَّحِيمُ ﴿١٦٠﴾

2:161. Indeed, those who disbelieved and died as disbelievers; upon them is the curse of Allah, and of the angels and of human beings; all of them.

إِنَّ الَّذِينَ كَفَرُوا وَأَمَاتُوا هُمْ كُفَّارًا
أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

2:162. They will remain in this (curse) forever; neither is the punishment upon them to be reduced, nor are they to be given respite.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿١٦٢﴾

2:163. And your God is One God (i.e. Allah); there is no god except Him, but only He is the Most Gracious, the Most Merciful.

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

2:164. Indeed, in the creation of the heavens and the earth, and in the alternation of the night and the day, and the ship sailing the sea for the benefit of people, and that water which Allah sends down from the sky, thereby revived the dead earth and spread all kinds of creatures in it, and the movement of the winds, and those

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ
مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ

submissive clouds between heaven and earth; in all these are definitely signs (to recognise Allah) for the intelligent.

فِيهِمَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ ﴿١٦٣﴾

2:165. And some people take (for themselves) other gods besides Allah; that they love them like Allah is loved. And for the believers, no one's love is equal to the love of Allah; and how will it be, if the transgressors were to see (in this world) such a time when the punishment (of the Hereafter) will be in front of their eyes? (Then they would have admitted that Allah can definitely punish severely) for this reason; that all power belongs to Allah, and due to the fact that the punishment of Allah is very severe.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ
أندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ
الْقُوَّةَ لِلَّهِ جَمِيعًا ۗ وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ ﴿١٦٥﴾

2:166. When the leaders will be disgusted with their followers (in the Hereafter), and they shall see punishment, and all their ties (with each other) will be cut off.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٦﴾

2:167. And the followers will say, 'Alas! If we were to return (to the worldly life), we would therefore disassociate ourselves from them like they have dissociated themselves from us,' this is how

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
فَنَنْتَبِرُ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَلِكَ

Allah will show them their deeds as regrets, and they are never to come out of Hell.

يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٤﴾

2:168. O people! Eat what is lawful and pure on the earth, and do not follow the footsteps of the Devil; undoubtedly, he is your open enemy.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ
حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

2:169. He (i.e. the Devil) will instruct you only towards evil and indecency, and (he will instruct) this; that you should fabricate that matter concerning Allah which you know not.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

2:170. And when it is said to them, 'Follow what Allah has sent down,' so they say, 'Rather, we shall follow that upon which we found our forefathers.' (Would they follow their forefathers) even though their forefathers had neither any intellect nor guidance?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كَانُوا آبَاءَهُمْ لَيَعْقِلُونَ شَيْئًا
لَا يَهْتَدُونَ ﴿١٧٠﴾

2:171. And the example of the disbelievers is similar to the one who calls upon such who hear nothing but screaming and yelling; (because the disbelievers are like animals, and are) deaf, dumb, blind; so they do not have understanding.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يُنَادِي بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
صُمٌّ بَلْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

2:172. O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٤٦﴾

2:173. He (Allah) has forbidden (the eating of) only these for you; a dead animal (i.e. carrion), and blood, and the flesh of swine, and the animal upon which the name of other than Allah is proclaimed at the time of slaughtering. So (for consuming the above), there is no sin upon the one who is compelled and does not eat out of desire, nor transgressing the limit (of eating). Indeed, Allah is Most Forgiving, Most Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخُزْيِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ
فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ
عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤٧﴾

2:174. Those who hide the Book sent down by Allah and exchange it for a despicable price (i.e. short-lived benefits); they fill their bellies with the Fire only, and Allah will not speak to them on the Day of Resurrection, nor will He purify them (from their sins); and for them is a painful punishment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ
وَلَا يُزَكِّيهِمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤٨﴾

2:175. They are the people who have purchased error in exchange for guidance, and torment in

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ

exchange for forgiveness; so to what extent can they bear the Fire?

2:176. This (i.e. the punishment) is because Allah has sent down the Book with the truth. And indeed, those who started causing disagreement in the Book; they are definitely hostile.

2:177. True righteousness is not just to turn (your) face to the East or the West (in prayer). Yes, true righteousness is to believe in Allah and the Last Day, and the angels, and the Book, and the Prophets; and, out of love for Allah, give out his precious wealth to relatives, and orphans, and the needy, and travellers, and beggars, and for freeing slaves; and keep Salah established and pay Zakah; and those who fulfil their promise when they make a promise; and those who are patient during the times of calamity, and hardships and during battle. It is they who have been proven truthful to their words, and it is they who are pious.

بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا
أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَ
إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي
شِقَاقٍ بَعِيدٍ ﴿١٧٧﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ
قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ
الْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَآتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَ
الضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٨﴾

2:178. O believers! Legal retribution (i.e. the death penalty) is obligatory for you in the matter of those killed unfairly; a freeman for a freeman, and a slave for a slave, and a female for a female. And for him who is granted some pardon by his brother; so the demand (of compensation) should be made with courtesy, and the payment should be made in a proper manner (to the heirs of the deceased); this (commandment) is relief and mercy upon you from your Lord. So, the one who transgresses after this; for him is a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ ۝١٧٨

2:179. And there is (the saving of) life for you in (the law of) retribution, O people of understanding, so that you may abstain (from killing unjustly).

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ۝١٧٩

2:180. It is made obligatory for you that when death approaches any one of you, (and) if one leaves wealth, so he should make a will for parents and close relatives in accordance with that which is acceptable in the custom (of Islamic law); this is necessary upon the righteous.

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ أَنْ تَرَكَ خَيْرًا ۗ الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ
حَقًّا عَلَى الْمُتَّقِينَ ۝١٨٠

2:181. So, whoever alters a will after he has heard it, its sin is only

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ

upon those who alter it; indeed, Allah is All-Hearing, All-Knowing.

عَلَى الَّذِينَ يُبَدِّلُونَهُ ۗ إِنَّ اللَّهَ
سَبِيْعٌ عَلِيْمٌ ﴿١٨١﴾

2:182. Then, if one fears that the testator (at the time of death) has committed injustice or sin (due to making a non-Islamic will), and he brings about reconciliation between them (i.e. the dying person and the inheritors); there shall be no sin upon him (rather, he will be rewarded). Indeed, Allah is Most Forgiving, Most Merciful.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ
عَفُوٌّ رَّحِيْمٌ ﴿١٨٢﴾

2:183. O believers! Fasting has been made obligatory upon you like it was made obligatory upon those before you, that you may attain piety.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

2:184. (These days of fasting) are counted days; therefore whoever is sick amongst you or on a journey (and he does not fast), so an equal number of fasts on other days (must be kept). And those who do not have the strength for it (e.g. a very old person), they must give Fidyah (expiation) by feeding a needy person (for each fast). So, whosoever increases the virtue (i.e. the amount of Fidyah) on his own accord, that is therefore better for him. And fasting is better for you, if you know.

أَيَّامًا مَعْدُودَاتٍ ۗ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ
أُخْرٍ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ۗ فَمَنْ
تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ
تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

2:185. The month of Ramadaan, in which the Qur'aan descended; (it is) guidance, and direction for the people and (it contains) clear criterion (to judge between right and wrong). So, whosoever amongst you finds this month must fast for the (whole) month. And whoever is sick or on a journey (and does not fast) should keep the same number of fasts in other days. Allah will ease upon you and does not will hardship for you; and (ease is given) so that you may complete the count (of fasts). And glorify Allah for having guided you, and somehow you are grateful.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكْبِرُوا اللَّهَ عَلَى مَا هَدَىٰكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٥﴾

2:186. And O Beloved, when My bondsmen ask you concerning Me, so (tell them) I am near; I answer the supplication of the supplicating one when he calls upon Me, so they should (also) obey Me and believe in Me, in order that somehow they attain guidance.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ
فَلْيَسْتَجِيبُوا إِلَيَّ وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

2:187. Approaching (lustfully) your wives during the nights of fasting has been made lawful for you; they are your garment and you are their garment; Allah knew that you were dishonest to yourselves (by approaching your

أَحِلَّ لَكُمُ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى
نِسَائِكُمْ ۖ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ
لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ

wives lustfully during those nights), so He accepted your repentance and forgave you. So, now copulate with them (if you want), and seek what Allah has destined for you, and eat and drink until the white thread (i.e. the light of dawn) becomes distinct to you from the black thread (i.e. the darkness of night) at dawn, then complete the fast till nightfall (i.e. sunset), and do not touch any women while staying in I'tikaaf (i.e. the devotional seclusion) in the Mosques; these are the limits of Allah, do not approach them; this is how Allah explains His verses to people, in order that they may attain piety.

تُخْتَلُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنْكُمْ ۚ قَالَتِ ابْشِرُوا هُنَّ وَ
ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا
وَشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْتِ ۚ
وَلَا تَبْشِرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ
فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٢﴾

2:188. And do not unfairly consume the wealth of each other, nor take their cases to rulers, in order that you may wrongfully consume a part of other people's wealth knowingly.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ ﴿١٨٣﴾

2:189. They ask you (O Beloved) regarding the new moon; say you, 'They are indicators of time for people (to perform their worldly and religious tasks) and for Hajj.'

يَسْأَلُونَكَ عَنِ الْآهْلِ ۚ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ

And it is not a virtue at all that you enter (your) houses by breaking the back wall; yes, virtue is in piety. And enter houses using their proper doors, and continue fearing Allah, with this hope; that, you may achieve success.

الدُّبَّارَانَ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مِنَ الْإِثْقَىٰ وَآتُوا
الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

2:190. And fight in the path of Allah against those who fight with you, and do not exceed the limit (by attacking the defenceless); Allah does not like the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ
لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

2:191. And (in the state of war), slay the disbelievers (who are intending to destroy you) wherever you find them; and banish them from where they have banished you; and their mischief is even worse than slaying. And do not fight them near the Sacred Mosque (i.e. the Holy Ka'bah) until they fight therein with you; and if they fight against you (therein first), so slay them; this is the punishment of the disbelievers.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَ أَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ
يُقَاتِلُوكُمْ فِيهِ ۗ فَإِنْ قَاتَلُوكُمْ
فَأَقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾

2:192. Then, if they remain abstained (from their mischief); so Allah is indeed Most Forgiving, Most Merciful.

فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

2:193. And fight them (who fight against you) until no mischief

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ

remains, and only one Allah is worshipped. If they then abstain, do not therefore harm them except for the unjust.

الدِّينُ لِلَّهِ ۖ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ
إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

2:194. The sacred month is in exchange for the sacred month (i.e. in the sacred months, retaliation is allowed with disbelievers), and for (all violations of) sacred things is a legal retribution. So, harm the one who harms you to the extent of his harm, and keep fearing Allah, and know that Allah is with those who fear.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ
قِصَاصٌ ۖ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

2:195. And spend in the path of Allah, and do not fall into destruction by your own hands, and become virtuous; undoubtedly, the virtuous are the beloveds of Allah.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

2:196. And complete Hajj (i.e. the major pilgrimage) and 'Umrah (i.e. the minor pilgrimage) for the sake of Allah; then if you are prevented (from entering Makkah, due to the fear of an enemy or sickness, etc.), so send the sacrificial animal (to the Haram of Makkah), whichever is available. And do not shave your heads until the sacrificial animal reaches its destination (i.e. slaughtered in Haram); then

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ فَإِنْ
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحَلَّهُ ۖ فَمَنْ كَانَ مِنْكُمْ
مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ

whoever amongst you is sick or has an ailment of the head must therefore pay a compensation by fasting, or (by giving) charity or sacrifice; then when you are at ease, so whoever takes the advantage of combining Hajj and 'Umrah, it is (binding) upon him to sacrifice whatever (animal) is available. Whoever then cannot afford (to sacrifice an animal), he should therefore fast for three days during the days of Hajj and seven (fasts) when you have returned to your homes; these are ten complete (days of fasting); this ruling is for the one who is not a resident of Makkah. And keep fearing Allah, and know that the punishment of Allah is severe.

فَقَدِيَّةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ
نُسْكِ قَادًا أَمْنْتُمْ ۖ فَمَنْ تَمَتَّعَ
بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ
ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا
رَجَعْتُمْ ۗ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ
ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ ۗ وَاتَّقُوا اللَّهَ وَ
اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝٢٤

2:197. There are several well-known months of Hajj (i.e. Shawwaal, Zul-Qa'dah and the first ten days of Zul-Hijjah); and for the one who intends to perform Hajj in these (months), so neither should there be any mention of sexually intimate talks in the presence of women, nor any sin, nor fighting with anyone, until the time of Hajj (completes). And whatever good you do, Allah is aware of it, and take provision along with you; that the best provision is piety, and keep fearing Me, O people of understanding.

الْحَجِّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا وَ
لَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ
خَيْرٍ يَّعْلَمُهُ اللَّهُ ۗ وَتَرَوْدُوا قِبَلَ
خَيْرِ الرِّزَالِ وَالتَّقْوَىٰ ۗ وَاتَّقُونَ
يَأُولِي الْأَلْبَابِ ۝٢٤

198. (During Hajj) there is no sin upon you that you seek the bounty (i.e. sustenance) of your Lord. Therefore, when you return from 'Arafah, so remember Allah near Mash'ar Al-Haraam (a place in Muzdalifah), and remember Him just like He has guided you. And indeed, before this you were astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ ۖ فَإِذَا أَقَضْتُمْ مِنْ
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۚ وَادْكُرُوا كَمَا هَدَيْتُمْ ۚ
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

2:199. The point is then this; that O people of Quraish! You also must return from the place where the (other) people return from, and ask forgiveness from Allah; indeed, Allah is Most Forgiving, Most Merciful.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١٩٩﴾

2:200. When you have then completed your rites of Hajj, therefore remember Allah just like you used to remember your forefathers; rather more than that, and amongst the people is the one who says that 'O our Lord! Give us (something) in this world,' and he does not have a share in the Hereafter.

فَإِذَا أَقَضْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ كُرًّا ۚ
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

2:201. And some say this; that 'O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.'

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

2:202. For such people, there is a share from what they have earned, and Allah is Swift in taking account.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَ
اللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

2:203. And remember Allah (by reciting Takbeers) in the numbered days (of Tashreeq); so whoever hastens by departing (from Mina) in two days, there is no sin upon him; and whoever remains behind, so there is no sin upon him (too); (this concession is) for the pious, and keep fearing Allah, and know that it is to only Him you are to be raised.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لَبِئْسَ
الَّتَىٰ ۗ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ
إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

2:204. And amongst men is the one whose conversation may please you in the life of this world, and he brings Allah as witness to what is in his heart; whereas he is the biggest disputer.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي
الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي
قَلْبِهِ ۗ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

2:205. And when he turns his back, he therefore creates turmoil on the earth, and destroys crops and lives; and Allah is not pleased with mischief.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ
لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

2:206. And when it is said to him, 'Fear Allah,' so he becomes more persistent in committing sin; Hell is sufficient for such, and that is definitely a very wretched resting place.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ ۗ وَلَيْسَ الْبِهَادُ ﴿٢٠٦﴾

2:207. And amongst people is the one who sells (i.e. totally devotes) himself to seek the pleasure of Allah; and Allah is Most Compassionate towards (His) bondsmen.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

2:208. O believers! Enter Islam completely, and do not follow the footsteps of the Devil; indeed, he is your open enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ
كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

2:209. And if you slip back, even after the clear commands have come to you, so know that Allah is Almighty, All-Wise.

فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَ نَكْمَ
الْبَيْتِ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٠٩﴾

2:210. What are they waiting for, except that the punishment from Allah should come in covers of clouds, and the angels (of punishment) descend and the matter (of their destruction) is concluded? And all matters return only to Allah.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي
ظُلُمٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ
الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

2:211. Ask the Children of Israel how many clear signs We gave them. And whoever changes the favour of Allah (i.e. alters the message in the Holy Books) which came to him, so the punishment of

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ
آيَاتِنَا بَيِّنَاتٍ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللَّهِ
مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ

Allah is indeed severe.

2:212. The life of this world is made to appear beautiful in the sight of the disbelievers, and they make fun of the believers. And those who fear (Allah) will be above them on the Day of Resurrection. And Allah may grant (sustenance) to whomsoever He wills in an immeasurable quantity.

2:213. (All) people were on one religion, Allah then sent Prophets giving glad tidings and warnings, and with them sent down the true Book; (so) that it judges between the people in their differences. And only those to whom it was given created disputes regarding the Book after clear commands had come to them, due to rebellion with one another. So, Allah, by His command, made the truth clear to the believers, in which they (i.e. the People of the Book) were disputing. And Allah may show the Straight Path to whomsoever He wills.

2:214. Are you under this impression that you will enter Paradise, whereas, the situation (of suffering), which came upon

الْعِقَابِ ﴿٢١١﴾

لِيُنْزِلَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ
النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَ
أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا
اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بِيَدِهِمْ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ
لَسَايَاتِكُمْ مِثْلُ الَّذِينَ خَلَوْا مِنْ

وقف الامم

those before you, has not yet reached you? They were afflicted with distress and hardship, and they were severely shaken until the Messenger and the believers with him said, 'When will the help of Allah come?' Listen! The help of Allah is definitely near.

قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَرَأَوْا
رُزُلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
الَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ
الْآنَ إِن نَصَرَ اللَّهُ قَرِيبٌ ﴿٢١٦﴾

2:215. They ask you (O Beloved), 'What should they spend?' Say you, 'Whatever wealth you spend in a virtuous cause, that is for parents, and near relatives, and orphans, and the needy and the traveller.' And whatever good you do, Allah is indeed Aware of that.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ وَ
الْأَقْرَبِينَ وَاليَتَامَى وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

2:216. Fighting in the cause of Allah is obligatory upon you, and you dislike that. And it is likely that you dislike a thing which is (actually) better for you; and it is likely that you like a thing which is (actually) bad for you; and Allah knows, and you know not.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ
شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٢١٦﴾

2:217. They ask you (O Beloved) the ruling regarding fighting in the sacred month; say you, 'Fighting therein is a great sin. And to

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ
فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ

prevent from the way of Allah, and not to believe in Him, and to prevent (people) from the Sacred Mosque and to banish its residents; these are greater sins than that according to Allah.' And the mischief they cause is worse than killing, and they will keep fighting you until they turn you away from your religion, if possible. And whoever amongst you turns away from his faith then dies having become a disbeliever, their (good) deeds are therefore wasted in this world and in the Hereafter, and they are the dwellers of Hell; they are to remain in it forever.

عَنْ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ وَالْمَسْجِدِ
الْحَرَامِ ۖ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ
عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ
الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى
يُرَدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۗ
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ
وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢١٤﴾

218. Those who believed, and those who left their homes for the sake of Allah and fought in the way of Allah; they are hopeful of the mercy of Allah. And Allah is Most Forgiving, Ever Merciful.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ لَا
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۗ وَ
اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

219. They ask you (O Beloved) the ruling regarding wine and gambling. Say you; that 'There is great sin in both, and also some worldly benefit for people, but their sin is greater than their benefit.' And they ask you what they

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ

should spend (in the path of Allah); say you, 'That which remains extra (from your needs).' This is how Allah explains His verses to you, that you may ponder.

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢١٩﴾

2:220. In doing the works of this world and of the Hereafter. And they ask you (O Beloved) the ruling regarding orphans. Say you, 'To do good to them is better, and if you combine your expenses with theirs (to save their wealth), so they are your brothers.' And Allah knows well the one who is corrupt from the one who is a reformer. And if Allah had willed, so He could have put you in hardship; and Allah is Almighty, All-Wise.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ط
وَ
إِنْ تَخَاطَبُوهُمْ فَاخْوَانُكُمْ ط وَاللَّهُ
يَعْلَمُ الْمُفْسِدَ مِنَ الصَّالِحِ ط وَلَوْ سَاءَ
اللَّهُ لَا عَنَتُكُمْ ط إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٢٠﴾

2:221. And do not marry polytheist women until they become Muslims. And undoubtedly, a believing slave woman is better than a polytheist woman, although you may find her attractive. And do not give (Muslim women) in marriage to polytheist men until they believe, and undoubtedly, a Muslim slave is better than a polytheist man, although you may find him attractive. They invite towards Hell, and Allah invites towards Paradise and forgiveness by His command, and He explains His verses to people, that perhaps

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى يُؤْمِنَ ط
وَلَا مَهْمُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَ
لَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ
حَتَّى يُؤْمِنُوا ط وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ط أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ ط وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ط وَيُبَيِّنُ آيَاتِهِ

they accept advice.

2:222. And they ask you (O Beloved) the ruling regarding menstruation. Say you, 'It is impurity, so stay away from women in the days of menstruation, and do not approach them until they are pure. Then, when they become pure, so approach them from where Allah has commanded you.' Indeed, Allah loves those who repent abundantly and loves those who purify themselves.

2:223. Your women are tilth (i.e. the place of sowing the seed) for you; so come into your tilth as you wish (i.e. from the front only). And before (approaching your wives), perform some good deed (i.e. do some form of worship) which benefits you. And keep fearing Allah, and know that you have to meet Him. And O Beloved, give glad tidings to the believers.

2:224. And do not make Allah a target of your oaths by taking a vow (against) doing good deeds, and (against) fearing Allah, and (against) making peace amongst people. And Allah is All-Hearing, All-Knowing.

لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذَىٰ ۖ فَأَعْتَزِلُوا فِي الْمَحِيضِ ۖ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ
يُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

نِسَاءُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا حَرْثَكُمْ
أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَ
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنَّ تَبْرؤُوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ
النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

2:225. Allah does not call you to account for oaths which are uttered from the tongue unintentionally; yes, He does call to account for deeds which your hearts have done. And Allah is Most Forgiving, Most Forbearing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ
قُلُوبُكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٢٥﴾

2:226. Those who swear an oath not to go to their wives; they have respite for (no more than) four months. So, if they turn back (to their wives) during this period; consequently, Allah is Most Forgiving, Most Merciful.

لِلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ
تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ ۖ فَإِنْ قَاءُوا
فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

2:227. And if they decide firmly to divorce, Allah is henceforth All-Hearing, All-Knowing.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ
سَبِيْعٌ عَلِيمٌ ﴿٢٢٧﴾

2:228. And divorced women should restrain themselves for three menstrual periods; and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the right to take them back during this time, if they (i.e. the husbands) desire reconciliation. And the women also have similar rights (to those of men) over them, in accordance with Islamic Law, and men have a degree over them

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي
ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ
مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ

(in responsibility and authority), and Allah is Almighty, All-Wise.

وَالَّذِي جَاءَ عَلَيْهِنَّ ذَرْبًا مِّنْ رَبِّهِمْ
عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

2:229. This (revocable) divorce is up to two times; (women) must then be taken back on good terms or released with kindness. And it is not lawful for you to take back from the women a portion of what you have given them (i.e. dowry) except when both fear that they will not establish the limits of Allah. If you then fear that they (i.e. husband and wife) will not remain on those exact limits of Allah, so there is no sin upon them if the woman pays to get her release. These are the limits of Allah, do not exceed them; and those who transgress the limits of Allah, so only those people are unjust.

الطَّلَاقِ مَرَّتَيْنِ مَّا مَسَاكٌ بِمَعْرُوفٍ
أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا
أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَإِنَّ اللَّهَ
الظَّالِمُونَ ﴿٢٢٩﴾

2:230. If he then divorced her a third time, so she will not be lawful for him now until she lives (as a wife) with another husband. If the second husband then divorces her, so it is no sin for these two (i.e. the woman and the first husband) to reunite (by marriage) if they think that (now) they will adhere to the limits of Allah. And these are the limits of Allah which He explains to the intelligent.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَيْثُ
تَنكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

2:231. And when you divorce women and their prescribed period (i.e. 'Iddah) is close to completion, so either keep them on good terms within this period or release them with kindness. And keeping them should not be for the purpose of hurting them, that you may transgress the limits; and he who does so harms himself only. And do not make the verses of Allah an object of mockery, and remember the favour of Allah bestowed upon you and that (favour) sent down to you; the Book (i.e. the Qur'aan) and wisdom (i.e. the Sunnah) for your guidance. And keep fearing Allah, and know that Allah knows everything.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا
لِتَعْتَدُوا ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ
ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ
هُزُوًا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَ
الْحِكْمَةِ يَعِظُكُمْ بِهِ ۗ وَاتَّقُوا اللَّهَ وَ
اعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

2:232. And when you have divorced women, and they complete their waiting period (i.e. 'Iddah), so O guardians of (such) women! Do not prevent them from marrying their husbands if they agree amongst themselves in accordance with Islamic Law. This advice is given to the one amongst you who believes in Allah and the Last Day; this is purer and cleaner for you; and Allah knows and you know not.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْصَلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ
إِذَا تَرَاصُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۗ ذَلِكَ
يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَمْ آزْكَىٰ لَكُمْ وَ
أَظْهَرَ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٢﴾

2:233. And mothers should suckle their babies for two complete

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ

years; for those who wish to complete the period of suckling. And to whom the child belongs (i.e. the father) must provide food and clothing for the (breastfeeding) women in accordance with the custom. No soul shall be burdened except with what it can bear. The mother should not be harmed because of her child, nor the father be harmed because of his children, or (it means) nor the mother harm her child, nor the father harm his children; and the same is incumbent upon the guardian in place of the father. If both the mother and the father then desire to wean the child by mutual consent and consultation, so there is no sin upon them. And if you wish to have your children suckled by foster mothers, there is no sin upon you too; provided you pay them what is agreed, with kindness. And keep fearing Allah, and know that Allah is observing your deeds.

2:234. And those amongst you who die leaving wives behind, they (i.e. the widows) should restrain themselves for four months and ten days (in accordance to the lunar calendar). Therefore, when their term (i.e. 'Iddah) has completed, so O guardians (of such women)! There

حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا
تُضَارُّ وَالِدَا الْوَالِدِ وَالْوَالِدَاتُ
بِوَالِدِهِنَّ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَادْتُمْ أَنْ تُسْتَرْضِعُوا
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَأَلْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ ۖ وَ
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣١﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا ۚ فَذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا

is no sin upon you in what the women may do for themselves in accordance with Islamic Law. And Allah is Aware of your actions.

فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ
اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٣﴾

2:235. And there is no sin upon you if you propose marriage to women in an indirectly concealed manner, or keep it hidden in your hearts (until 'Iddah is over). Allah knows that now you will remember them (for marriage). Yes; do not make a secret promise with them except by respectful words recognised by Islamic Law. And do not tie the knot of marriage until the prescribed command (i.e. the 'Iddah period) reaches its completion. Know that Allah knows what is in your hearts; therefore fear Him, and know that Allah is Most Forgiving, Most Forbearing.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ
بِهِمْ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ
فِي أَنْفُسِكُمْ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَدُّرُونَ هُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ
لَا تَعْزِمُوا عَقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ
الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ
وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣٤﴾

2:236. There is no demand (of dowry) upon you if you divorce women until you have not touched them or have not appointed their dowry. And give them something of use (i.e. a complete set of clothing); the rich according to his means, and the poor according to his means; a fair provision according to (Islamic) custom; this is necessary upon the doers of good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۗ وَمَتَّعُوهُنَّ عَلَىٰ الْمَوْسِعِ
قَدَرًا ۗ وَعَلَىٰ الْمُقْتِرِ قَدَرًا مِمَّا
بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ الْمُحْسِنِينَ ﴿٣٥﴾

2:237. And if you divorce women before consummation and have already fixed some dowry for them, so payment of half of what is agreed is necessary unless the women leave part of it, or the one in whose hand the knot of marriage is (i.e. the husband) should give more. And O men! Your giving more is closest to piety, and do not forget to do favours upon each other. Indeed, Allah is observing your actions.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرْصَةٌ فَنُصِفْ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۗ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى ۗ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٢﴾

2:238. Guard all your Salahs and (particularly) the middle Salah, and stand with courtesy in the Majestic Court of Allah.

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ نُورًا وَمُؤْمِنِينَ قَنِينِينَ ﴿٣٣﴾

2:239. If you are then in fear (of enemies or wild animals), so (perform Salah) whilst on foot or whilst riding; in any way possible. When you then have no fear, therefore remember Allah in the way He has taught you; that which you knew not.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدِّكُمْ وَأَدِّكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٣٤﴾

2:240. And those amongst you who die leaving wives behind should make a will for their wives with complete provision for one full year without evicting them (this aforementioned law has been

وَالَّذِينَ يَتَوَقَّفُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ

abrogated). Then, if they leave on their own accord, so there is no accountability on you regarding what they did in their matter according to their desire in a suitable manner. And Allah is Overpowering, All-Wise.

خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَ
اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

2:241. And for divorced women also is provision in a proper manner; this is compulsory upon the pious.

وَاللِّبْطَلَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۗ حَقًّا
عَلَى الْمُتَّقِينَ ﴿٢٢١﴾

2:242. This is how Allah explains His verses to you; so that you may understand.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٢٢﴾

2:243. O Beloved, did you not see those (i.e. the Children of Israel) who left their homes in their thousands; fearing death (due to plague)? So, Allah said to them, 'Die,' He then brought them back to life. Indeed, Allah is Most Bountiful upon people, but most people are ungrateful.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ
دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۗ
فَقَالَ لَهُمْ اللَّهُ مُوتُوا ۗ ثُمَّ أَحْيَاهُمْ ۗ
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٢٣﴾

2:244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ
اللَّهَ سَبِيبٌ عَلَيْهِمْ ﴿٢٢٤﴾

2:245. Is there anyone who will give a good loan to Allah, so that

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا

Allah may increase it for him manifold? And Allah decreases and increases (sustenance), and it is only to Him you will return.

حَسَنًا فَيُضِعُّهُ لَهٗ أَضْعَافًا كَثِيرَةً
وَاللَّهُ يَقْبِضُ وَيَبْضُطُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٢٣٥﴾

2:246. O Beloved, did you not see a group of the Children of Israel after (the era of) Moosa? When they said to one of their Prophets (i.e. the Prophet Shamweel), 'Appoint a king for us, so that we may fight in the way of Allah.' The Prophet (Shamweel) said, 'Your manners are such that had fighting been made obligatory upon you, so then you would not fight.' They said, 'What has happened to us that we should not fight in Allah's cause, whereas we have been driven away from our homeland and our children?' So, then when fighting was made obligatory upon them, they turned away except a few of them. And Allah is Well Aware of the unjust.

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ
مَنْ بَعْدَ مُوسَى إِذْ قَالُوا لِلنَّبِيِّ لَهْمُ
ابْعَثْ لَنَا مَلِكًا لُقَاتِلَ فِي سَبِيلِ اللَّهِ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا
أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاؤُنَا قُلْنَا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٣٦﴾

2:247. And their Prophet said to them, 'Indeed, Allah has sent Taaloot (Saul) as your king,' they said, 'Why should he have kingship over us? And we deserve the kingship more than him, and he has not been given ample wealth either.' He (i.e. the Prophet

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ
لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنْ

Shamweel) said, 'Allah has chosen him over you, and has bestowed upon him enormous knowledge and physique.' And Allah may bestow His kingdom upon whomsoever He wills, and Allah is All-Encompassing, All-Knowing.

الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللَّهُ
اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٤٨﴾

2:248. And their Prophet said to them, 'The sign of his kingdom will be the coming of a (wooden) box to you, containing that which is the contentment of hearts from your Lord; some relics left behind by the honourable Moosa (Moses) and the honourable Haaron (Aaron), carried by the angels. Indeed, therein is a great sign for you, if you believe.'

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ
آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي
ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٩﴾

2:249. When Taaloot then departed from the city along with the armies, he said, 'Indeed, Allah will test you with a stream, so whoever drinks its water is not mine, and whoever does not drink is mine except the one who takes it in his cupped palm.' So, they all drank of it except a few. Then, when Taaloot and the believers alongside him had crossed the stream, they said, 'We do not have the power this day to face Jaaloot (Goliath) and his armies.' Those who were certain of meeting Allah

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۗ قَالَ إِنَّ
اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۗ فَمَنْ شَرِبَ
مِنْهُ فَلَيْسَ مِنِّي ۗ وَمَنْ لَّمْ يَطْعَمْهُ
فَإِنَّهُ مِنِّي ۗ إِلَّا مَنِ اغْتَرَفَ غُرْفَةً
بِيَدِهِ ۗ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۗ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَ

said that 'Many a time, a smaller group has overcome a bigger group by the command of Allah. And Allah is with those who are patient.'

جُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلِكُوا اللَّهَ ۗ كَمْ مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَ
اللَّهُ مَعَ الصَّابِرِينَ ﴿٢٣٩﴾

2:250. Then, when they confronted Jaaloot and his armies, they submitted, 'O our Lord, shower patience upon us, and keep our feet firm, and help us against the disbelievers.'

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

2:251. So, they made them run (i.e. they defeated them) by the command of Allah, and Dawood (David) killed Jaaloot, and Allah bestowed upon him kingdom and wisdom, and taught him whatever He willed. And if Allah does not keep away some people by some others, then certainly the earth will be destroyed, but Allah is Most Bountiful upon all the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۗ وَقَتَلَ دَاوُدُ
جَالُوتَ وَاتَّهَى اللَّهُ الْمَلِكَ وَ
الْحِكْمَةَ وَعَلَّمَهُ مَبَايِشًا ۗ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

2:252. These are the verses of Allah which We, O Beloved, recite accurately upon you with the truth. And undoubtedly, you are amongst the Messengers (of Allah).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

2:253. These are Messengers; that We have exalted one above the other; amongst them is one with whom Allah spoke, and one is he whom (Allah) elevated in rank above all. And We gave 'Eisa; the son of Maryam clear signs and We helped him with the Pure Spirit (i.e. the angel Jibra'eel). And had Allah willed, those who came after them would not have therefore fought with each other after clear signs had come to them, but they differed; some amongst them remained believers and some became disbelievers. And had Allah willed, they would not have therefore fought, but Allah does as He wills.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
فِيهِمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ
لَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿٣٥﴾

2:254. O believers! Spend in the path of Allah from what We have provided you, before the arrival of that Day in which there is no trading, and for the disbelievers no friendship nor intercession. And the disbelievers themselves are the unjust.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
مِمَّا كَرِهْتُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
بِيعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٣٦﴾

2:255. Allah is (worthy of worship); there is no one worthy of worship except Him. He is Alive on His own accord and the Preserver of (all) others. Neither

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۗ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي

drowsiness nor sleep overcomes Him, whatever is in the heavens and whatever is in the earth belongs to Him alone; who is the one who can intercede in His Domain without His permission? He knows whatever is in front of them and whatever is behind them; and they (i.e. people) do not attain from His knowledge except as much as He wills. The heavens and the earth are encompassed in His Throne and their protection is not a burden for Him. And only He is the Supreme, the Great.

السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْ
أَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٣٥﴾

2:256. There is no compulsion at all in the religion (of Islam). Undoubtedly, the right path has become very distinct from misguidance; and whoever rejects the Devil and believes in Allah, he has grasped a very firm knot (of correct beliefs) which is never to be opened. And Allah is All-Hearing, All-Knowing.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ
الرُّشْدُ مِنَ الْعَيِّ قَسْنِ يَكْفُرُ
بِالطَّاعُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا وَاللَّهُ سَبِيحٌ عَلَيْهِمُ ﴿٣٥٦﴾

2:257. Allah is the Protector of the Muslims; He brings them out from darkneses towards light. And the supporters of the disbelievers are the devils; they take them out from the light towards the darkneses; it is they who are the dwellers of Hell, they are to

اللَّهُ وَالَّذِينَ آمَنُوا يُخْرِجُهُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَئِكَ هُمُ الطَّاعُوتُ يُخْرِجُونَهُم
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ

remain therein forever.

2:258. O Beloved, did you not see him (i.e. Namrood) who clashed with Ibrahim concerning his Lord, (merely) because Allah had given him kingship? When Ibrahim said, 'My Lord is He Who gives life and causes death,' he said, 'I give life and cause death.' Ibrahim said, 'So, Allah brings the sun from the East, you should (try to) bring it from the West!' So, the disbeliever was utterly confounded, and Allah does not guide the unjust.

2:259. Or like the one (i.e. the Prophet 'Uzair) who passed through a village, and that (village) was lying collapsed on its roofs. He said, 'How will Allah revive it, after it had perished?' So, Allah left him dead for a hundred years, then brought him back to life. He (Allah) said, 'How long have you remained here?' He submitted, 'I stayed maybe for a day or a part of it.' He (Allah) said, 'Rather, a hundred years have passed you by, and observe your food and drink which has not yet produced a stale odour, and observe your donkey (the bones of

أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٥٤﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي
رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ مُدْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ
قَالَ أَنَا أَحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ
 فَأْتِي بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٣٥٨﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ
عَلَى عُرُوشِهَا ۗ قَالَ أَنَّى يُحْيِي هَذِهِ
اللَّهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللَّهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهُ ۗ قَالَ كَمْ لَبِثْتَ ۗ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۗ وَانظُرْ

which were not even intact); and this was done so that We may make you a sign for the people, and observe the bones as to how We raise them and then cover them with flesh.' When the matter became clear to him, he said, 'I know very well that Allah is Able to do everything.'

2:260. And when Ibrahim submitted, 'O my Lord, show me how You will revive the dead?' He (Allah) said, 'Do you not believe?' Ibrahim submitted, 'Why not? But I wish to put my heart at ease.' So, (Allah) said, 'Well, take four birds and familiarise them to yourself, then (after slaughtering them), place a part of each of them on separate mountains, then call them; they will come running to you on their feet. And know that Allah is Almighty, All-Wise.'

2:261. The example of those who spend their wealth in the path of Allah is similar to a grain which has sprouted seven ears (of wheat), and each ear contains a hundred grains; and Allah may increase even more than this for whomsoever He wills, and Allah is All-Encompassing, All-Knowing.

إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ
وَأَنظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ
نَكْسُوهُنَّ أَحْبَابًا ۗ فَلَمَّا تَبَيَّنَ لَهُ قَالَ
أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ
تُحْيِي الْمَوْتَىٰ ۗ قَالَ أَوْلَيْتُكَ تَوَدُّعًا
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۗ
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ
جَبَلٍ مِّنْهُنَّ جُزْءًا مِّمَّا ادْعُهُنَّ يَأْتِيَنَّكَ
سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالِهِمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ
سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۗ وَ
اللَّهُ يُضَعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٦﴾

2:262. Those who spend their wealth in the path of Allah, and after spending they do not boast of their favour nor taunt; their reward is with their Lord; they shall have no fear nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا
أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾

2:263. To speak kind words (to a beggar) and to forgive (his pestering) is better than that charity which is followed by causing anguish. And Allah is Independent, Most Forbearing.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ
صَدَقَةٍ يَتَّبِعُهَا أَذَى ۗ وَاللَّهُ عَنِّي
حَلِيمٌ ﴿٣٣﴾

2:264. O believers! Do not invalidate your charity by boasting of favours and by causing anguish, like the one who spends his wealth to show off to people, and (he) believes not in Allah and the Last Day. His example is therefore similar to that of a (smooth) rock covered with dust and thereupon heavy rain fell on it, leaving it a bare rock. They will not have control over anything they have earned, and Allah does not guide the disbelievers (due to their stubbornness upon disbelief).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا
صَدَقَاتِكُمْ بِالنِّسَاءِ وَالْأَذَى كَالَّذِي
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ
كَمِثْلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ
عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٤﴾

2:265. And the example of those who spend their wealth seeking

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

the pleasure of Allah and making their hearts firm (in piety) is similar to that of a garden which is on fertile land; after heavy rain fell on it, thus bringing forth fruit twofold; (even) if heavy rain does not then reach it, mist is therefore sufficient; and Allah is observing your actions.

اِبْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ
اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ اَصَابَهَا
وَابِلٌ فَاتَتْ اَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ
يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيْرٌ ﴿٣٥﴾

2:266. Would any of you desire this; that one owns a garden of dates and grapes; having rivers flowing beneath it, containing for him all kinds of fruits, and he reaches old age and has weak (i.e. dependant) children; so a windstorm containing fire approached his garden, thus it burned? This is how Allah explains His verses to you; in order that you may ponder.

اَيُّوْدًا حٰدٍ كُمْ اَنْ تَكُوْنَ لَهُ جَنَّةٌ مِّنْ
مَّخِيْلٍ وَّاَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
الْاَنْهَارُ لَهُ فِيْهَا مِنْ كُلِّ الثَّمَرَاتِ وَاِذَا
اَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا ۗ
فَاَصَابَهَا اِعْصَابٌ فَيَكُوْنُ مِنْهَا
سَوَّءٌ مَّحْتَرَقٌ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ
الْآيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٣٦﴾

2:267. O believers! Spend some from your lawful earnings and from that which We have produced from the earth for you. And do not intend in particular to give (in charity) from that which is defective; and if you are given (it), you would therefore not take (it) unless you close your eyes. And

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَنْفِقُوْا مِنْ
طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا اَخْرَجْنَا لَكُمْ
مِّنَ الْاَرْضِ ۗ وَلَا تَيَسُّوْا بِالْغَيْبِ
مِنْهُ تَتَفَقَّحُوْنَ وَاَسْتَمُّ بِاِحْذِيْهِ الْاَلَّا

know that Allah is Independent, Most Praised.

أَنْ تَعْبُضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ
عَنِّي حَبِيدٌ ﴿٣٤﴾

2:268. The Devil frightens you with poverty and commands you of indecency, and Allah promises you forgiveness and benevolence; and Allah is All-Encompassing, All-Knowing.

الشَّيْطَانُ يَبْعِدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ ۗ وَاللَّهُ يَبْعِدُكُمْ مَغْفِرَةً
مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٥﴾

2:269. Allah grants wisdom to whomsoever He wills; and whosoever receives wisdom has received goodness in abundance; and no one accepts advice except those who understand.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا
يَذَّكَّرُ إِلَّا الْأُولُو الْأَلْبَابِ ﴿٣٦﴾

2:270. And whatever you spend or vow (to act upon), Allah is aware of that. And the unjust do not have any helper.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ
مِنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٣٧﴾

2:271. If you give charity openly, so what an excellent thing that is; and if you give it secretly to the poor, this is better for you; and in this (way), some of your sins will reduce. And Allah is Aware of your actions.

إِنْ تُبْدُوا الصَّدَقَاتِ فِعْبَاهِيَ ۗ وَإِنْ
تُخْفُواهَا وَتُوتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٨﴾

2:272. It is not your obligation (O Beloved) to guide them; yes, Allah guides whomsoever He wills. And whatever good thing you give (as charity), so it is good for you, and it is not proper for you to spend except to seek the pleasure of Allah; and whatever you give will be repaid to you in full, and you will not be at loss.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ فَلَا يُنْفِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا
ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ يُؤْتِكُمْ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

2:273. (Spend) on the poor who are restrained in the way of Allah, who cannot travel in the land (for the purpose of earning). The ignorant thought that they are wealthy because of them abstaining (from begging); you will recognise them by their faces. They do not beg of people in a persistently self-humiliating manner. And Allah is Aware of whatever you give in charity.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ
تَعْرِفُهُمْ بِسِيَاهِهِمْ لَا يَسْأَلُونَ النَّاسَ
الْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

2:274. Those who spend their wealth (in the way of Allah) in the night and in the day; secretly and openly; their reward is with their Lord; they have no fear nor any grief.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ
النَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

2:275. Those who consume usury (i.e. interest) will not stand up on

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ