

Surah 2. Al-Baqara

2.1 Alif Lam M'im.

2.2 This is The Book in which there is no doubt. (Since its Author, Allah, the Creator of this universe, possesses complete knowledge, there is no room for doubt about its contents.) It is a guide for those who are God conscious,

2.3 who believe in the Unseen, who establish Salah (five regular daily prayers) and spend in charity out of what We have provided for their sustenance;

2.4 who believe in this Revelation (The Qur'an) which is sent to you (O Muhammad) and the Revelations which were sent before you (Torah, Psalms, Gospel...) and firmly believe in the Hereafter.

2.5 They are on True Guidance from their Rabb and they are the ones who will attain salvation.

2.6 In fact, as for those who reject Faith; it is the same, whether you warn them or you don't, they will not believe.

2.7 Allah has sealed their hearts and their hearing, their eyes are covered, and there is a grievous punishment for them.

2.8 There are some people who say: "We believe in Allah and the Last Day" yet they are not true believers.

2.9 They try to deceive Allah and the believers. However, they deceive none except themselves yet they do not realize it.

2.10 There is a disease of deception in their heart; and Allah lets their disease increase, and they shall have painful punishment for the lies they have told.

2.11 When it is said to them: "Do not make mischief on earth," they say: "We make peace."

2.12 Be aware! They are the ones who make mischief but they do not realize it.

2.13 When it is said to them: "Believe as the others believe" they sarcastically ask: "Should we believe like fools?" Be aware! They themselves are the fools, if only they could understand.

2.14 When they meet the believers they say: "We are believers," but when they are alone with their shaitans, they say: "We are really with you, we were only mocking the believers."

2.15 Allah will throw back their mockery on them and leave them alone in their trespasses; so they wander to and fro like blind.

2.16 These are the people who barter guidance for error: but their bargain is profitless and they are not going to be guided.

2.17 Their example is that of a man who kindled a fire; when it illuminated all around him Allah took away the light (their eyesight) and left them in utter darkness: they could see nothing.

2.18 Deaf, dumb, and blind, they will never return to the Right Way.

2.19 Or another example is that of a dark storm-cloud in the sky charged with thunder and lightning. They press their fingers into their ears at the sound of each stunning thunderclap for fear of death: Allah is encircling the unbelievers from all sides.

2.20 The lightning terrifies them as if it was going to snatch away their eyesight; whenever it flashes they walk on; when it becomes dark, they stand still. And if Allah wanted He could have totally taken away their hearing and their sight; for Allah has power over everything.

2.21 O Mankind! Worship your Rabb Who created you and created those who came before you; by doing this you may expect to guard yourself against evil.

2.22 It is He Who has made the earth a floor for you and the sky a canopy; and it is He Who sends down rain from the sky for the growth of fruits for your sustenance. Therefore, do not knowingly set up rivals to Allah.

2.23 If you are in doubt as to whether the revelations which We have sent to Our servant (Muhammad) are from Us or not, then produce one Surah like this; and call your witnesses (gods that you call upon) besides Allah to assist you, if you are right in your claim.

2.24 But if you are unable to do so, and you can never do so, then fear the Hell fire, whose fuel is men and stones which is prepared for the unbelievers.

2.25 Give glad tidings to those who believe in this Book and do good deeds in accordance with its teachings for them there will be Gardens beneath which rivers flow. Whenever they will be given fruits to eat they will say: "This is similar to the one we used to eat before on earth," for the fruits will resemble the fruits on the earth for their easy identification and enjoyment; and for them there will be chaste virgin spouses, and they shall live therein for ever.

2.26 Allah does not mind using the similitude of a gnat or an even more insignificant creature to teach a lesson. Those who believe know that it is the truth from their Rabb; but the unbelievers say: "What does Allah mean by such a similitude?" By such a similitude Allah confounds many and enlightens many. He confounds none except the transgressors:

2.27 those who break Allah's Covenant after accepting it, and who cut aside what Allah has ordered to be united and cause mischief on earth. It is they who are the losers.

2.28 How can you deny Allah? Did He not give you life when you were lifeless; and will He not cause you to die and again bring you to life; and will you not ultimately return to Him ?

2.29 It is He Who has created for you all that there is in the earth; and directed Himself towards the sky and fashioned it into seven heavens. He has perfect knowledge of everything.

2.30 Note that occasion, when your Rabb said to the angels: I am going to place a vicegerent on earth. The angels said: "Will You place there one who will make mischief and shed blood while we sing Your praises and glorify Your name?" Allah said: "I know what you know not."

2.31 He taught Adam the names of all things; then He presented the things to the angels and said: "Tell Me the names of those if what you say is true?" (Allah did this to show Adam's special qualities of learning and memory).

2.32 "Glory to You," they replied, "we have no knowledge except what You have taught us: in fact You are the One who is perfect in knowledge and wisdom."

2.33 Allah said: "O Adam! Tell them the names." When Adam told them the names, Allah said: "Did I not tell you that I know the secrets of the heavens and the earth and I know what you reveal and what you conceal?"

2.34 When We ordered the angels: "Prostrate before Adam in respect," they all prostrated except Iblees (Shaitan) who refused in his arrogance and became a disbeliever.

2.35 To Adam We said: "Dwell with your wife in Paradise and eat anything you want from its bountiful food from wherever you wish, but do not approach this tree, or you shall both become transgressors."

2.36 But Shaitan tempted them with the tree to disobey Allah's commandment and caused them to be expelled from Paradise, and We said: "Get out from here, some of you being enemies to others, and there is for you in the earth an abode and provisions for a specified period."

2.37 Then Adam received appropriate words from his Rabb and repented, and Allah accepted his repentance. Surely Allah is the Most Forgiving, the Most Merciful.

2.38 "Get out from here all of you," We said at the time of Adam's departure from Paradise. "There will come to you a guidance from Me, those who accept and follow it shall have nothing to fear or to regret.

2.39 But those who reject and defy Our revelations will be inmates of Hellfire wherein they shall live forever."

2.40 O children of Israel! Remember My favors to you; fulfil your covenant (firm Commitment) with Me and I will fulfil My covenant with you, that you should fear none but Me.

2.41 Believe in My revelations, which are confirming your scriptures; do not be the first one to deny My revelations, and do not sell them for a petty price, fear Me and Me alone.

2.42 Do not mix the Truth with falsehood, or knowingly conceal the truth.

2.43 Establish Salah (prayers); give Zakah (charity); and bow down with those who bow down in worship.

2.44 Would you ask others to be righteous and forget to practice it yourselves? Even though you read your Holy Book? Have you no sense?

2.45 Seek Allah's help with patience and Salah: it is indeed hard to be patient and to be punctual in offering Salah except for those who fear Allah,

2.46 who are certain in their mind that they are going to meet their Rabb and that they are going to return to Him for final judgement.

2.47 O' Children of Israel! Remember the special favor which I bestowed upon You; that I exalted you above all other nations.

2.48 Guard yourselves against the day on which one soul shall not avail another, no intercession shall be accepted, no ransom shall be taken and no help shall be given.

2.49 Remember how We delivered you from the people of Fir'on (Pharaoh): they had subjected you to severe torment, killing your sons and sparing your daughters; you were facing a tremendous trial from your Rabb.

2.50 And We parted the Red Sea for you, taking you to safety, and drowned Fir'on's people before your very eyes.

2.51 Remember when We communed with Musa (Moses) for forty nights and in his absence you took the calf for worship, thus committing a wicked transgression.

2.52 Even then We forgave you, so that you might become grateful.

2.53 We gave Musa (Moses) the Holy Book (Torah) and the criterion of right and wrong so that you might be rightly guided.

2.54 Remember when Musa returned with the Divine Book he said to his people: "O my people! You have indeed grievously wronged yourselves by taking the calf for worship; so turn in repentance to your Creator and slay the culprits among you; that will be best for you in His sight." He accepted your repentance; surely He is the Forgiving, the Merciful.

2.55 Remember when you said: "O Musa! We shall never believe you until we see Allah with our own eyes," a thunderbolt struck you while you were looking on and you fell dead.

2.56 Then We raised you up after your death; so that you might be grateful.

2.57 And We even provided you the shade of clouds and sent down to you manna (sweet dish) and salva (quail meat) saying: "Eat of the good things We have provided for you;" in spite of these favors your forefathers violated our commandments. However, by violating our commandments they did not harm Us, but they harmed their own souls.

2.58 Remember when We said: "Enter this town and eat whatever you wish to your hearts' content; make your way through the gates, with humility saying; 'we repent,' We shall forgive you your sins and We shall increase the provisions for the righteous among you.

2.59 But the wrongdoers changed Our Words from that which they were asked to say, so We sent down a scourge from heaven as a punishment for their transgression.

2.60 Remember the time when Musa (Moses) prayed for water for his people; We said: "Strike the rock with your staff." Thereupon We caused twelve springs to come out of that rock. Each tribe was assigned its own drinking-place. Then they were commanded: "Eat and drink of what Allah has provided and do not create mischief in the land."

2.61 Remember when you said: "O Musa (Moses)! We cannot endure one kind of food; call on your Rabb to give us a variety of food which the earth produces, such as green-herbs, cucumbers, garlic, lentils, and onions. 'What?' Musa asked. 'Would you exchange the better for the worse? If that's what you want go back to some city; there you will find what you have asked for. Gradually they became so degraded that shame and misery were brought upon them and they drew upon themselves the wrath of Allah; this was because they went on rejecting the commandments of Allah and killed His prophets unjustly, furthermore, it was the consequence of their disobedience and transgression.

2.62 Rest assured that Believers (Muslims), Jews, Christians and Sabians - whoever believes in Allah and the last day and perform good deeds - will be rewarded by their Rabb; they will have nothing to fear or to regret.

2.63 Remember O Children of Israel when We took a covenant from you and when We lifted the Mount (Tur) over your heads saying: "Hold firmly to what We have given you (Torah) and follow the commandments therein, so that you may guard yourself against evil."

2.64 But even after that you backed out; if there would not have been the grace and mercy of Allah upon you, you surely would have been among the losers.

2.65 You very well know the story of those of you who transgressed in the matter of the Sabbath; We ordered them: "Be detested apes".

2.66 Thus, We made their fate an example to their own people and to succeeding generations, and a lesson to those who are God-conscious.

2.67 Remember the incident when Musa (Moses) said to his people: "Allah commands you to sacrifice a cow," they replied, "do you ridicule us?" Musa answered, "I seek the protection of Allah from being one of the ignorant."

2.68 "Request your Rabb," they said, "to give us some details of that cow". Musa replied: "Allah says, the cow should neither be too old nor too young but of middle age;" do, therefore, what you are commanded!

2.69 "Request your Rabb again" they said, "to clarify for us her color." Musa replied: "Allah says, the said cow should be of a rich and deep yellow color pleasing to the eyes."

2.70 Again they said: "Request your Rabb to clarify for us the exact type of cow she should be, for to us all cows look alike; if Allah wills, we shall be rightly guided."

2.71 Musa replied: "Allah says, the said cow should have neither been used to till the soil nor water the fields; a healthy one free from any blemish." "Now you have brought us the accurate description," they said. Then they slaughtered her, after they had nearly declined.

2.72 And remember another incident when you killed a man and started disputing as to who killed him, Allah made it known what you concealed.

2.73 So We said: "Strike the dead body with a piece of the slaughtered cow." That's how Allah brought the dead to life to show you His Signs so that you may understand His power to restore life.

2.74 But even after seeing that your hearts became hard like a rock or even harder, for there are some rocks from which rivers gush out, and there are some which break asunder and water comes out of them, and there are some which fall down with the fear of Allah. And Allah is not unaware of what you do.

2.75 Do you, O Believers, still hope that they will believe in what you say, when some of them have already heard the word of Allah and perverted it knowingly after they understood it?

2.76 When they meet the believers (Muslims) they say: "We too are believers," but when they (people of the Book) meet each other in private they say: "Would you disclose to the believers (Muslims) what Allah has revealed to you? So that they (Muslims) may use it as an argument against you in the court of your Rabb? Have you no sense?"

2.77 Do they not really know that Allah knows what they conceal and what they reveal?

2.78 Among them there are some illiterates who do not know their Holy Book; they follow their own desires and do nothing but conjecture.

2.79 Woe to those who write the Book with their own hands and then say: "This is from Allah," so that they may sell it for a petty price! Woe to them for what their hands have written and woe to them for what they have earned.

2.80 The Jews say: "The fire shall not touch us except for a few days." O Muhammad, say: "Have you obtained such a promise from Allah which He would not break ? Or do you assert against Allah what you do not know?"

2.81 Yea! Those who commit evil and become encircled in sin are the inmates of Hellfire; they shall live there forever.

2.82 As for those who believe and do good deeds, they will be the residents of Paradise and live there forever.

2.83 Remember, We took a covenant (firm commitment) from the children of Israel: "You shall worship none but Allah; be good to your parents, relatives, orphans and destitute, speak fair to the people, establish 'Salah', and pay 'Zakah.'" But you broke the covenant, except a few of you, and you paid no heed.

2.84 Also remember another covenant which We took from you: That you shall not shed blood among yourselves and you shall not expel your own people from your homes; you confirmed it and you are

witness to it.

2.85 Yet there you are, killing your own people, expelling a group amongst you from their homes, backing each other with sin and aggression; and if they come to you as captives, you trade them for ransoms whereas their expulsion was unlawful for you to begin with. Do you believe in a part of your Holy Book and reject the rest? So what other punishment do such people among you, who behave like this, deserve, than disgrace in this world and to be driven to grievous punishment on the Day of Judgment? Allah is not unaware of what you do.

2.86 Such are the people who trade the life of this world at the expense of the Hereafter; so neither their punishment shall be lightened nor shall they be helped.

2.87 To Musa (Moses) We gave the Book (Torah) and sent after him other Rasools in succession; then We gave Isa (Jesus), the son of Maryam (Mary), clear Signs and strengthened him with the Holy Spirit (Gabriel). Why is it that whenever there came to you a Rasool with a message which did not suit your desires, you became so arrogant that some you called impostors and others you killed!

2.88 They say: "Our hearts are in secure wrappers;" but the fact of the matter is that Allah has cursed them for their disbelief, so little is that which they believe.

2.89 Now when there has come to them a Book from Allah confirming the Holy Books of Torah and Gospel which they already have - even though before this they used to pray for victory against the unbelievers - when there came to them that which they very well recognize, they knowingly rejected it; Allah's curse is on such disbelievers.

2.90 Ridiculous is the price for which they have sold away their souls, that they deny Allah's revelation merely because of their grudge, that Allah should send His grace (on an Israelite rather than) on whom He pleases from His servants (Muhammad)! They have drawn on themselves wrath upon wrath, and for such disbelievers there is a disgraceful punishment.

2.91 When they are asked to believe in what Allah has revealed, they reply: "we only believe in what Allah has sent to us (Torah), and we reject what is beside that," while it is the truth confirming their own scriptures! Ask them, "if you sincerely believe in what was sent to you , why did you kill the Prophets of Allah who were sent to you from amongst yourselves before?"

2.92 Musa (Moses) came to you with clear Signs, no sooner was he away from you, then you committed evil by worshipping the calf.

2.93 Remember that when We took a Covenant from you and We lifted the Mount of Tur over your heads saying: "Take what We have given you firmly and listen to Our Commandments," you replied: "we have heard but we will not obey." So much was the love of that calf in their hearts due to their unbelief. O Muhammad, tell them: "If you are real believers, then why does your faith prompt you to do such evil things?"

2.94 Say O Muhammad: "If the Home of the Hereafter is exclusively for you and not for the rest of mankind, then wish for death if you are true in your claim!"

2.95 But they will never wish for death, because they are fully aware of the consequences of what they have sent before them for the Hereafter. And Allah knows the mentality of the wrongdoers.

2.96 You will find them the greediest of men for life, even greedier than the mushrikin; each one of them wishes that he could be given a life of a thousand years; but the grant of such a life will not save them from the punishment, for Allah is watching whatever they do.

2.97 Say O Muhammad: "Whoever is the enemy of Jibra'el (Gabriel) should know that he revealed this Qur'an to your heart by Allah's command, which confirms previous scriptures, and is a guidance and good news for the believers."

2.98 Let them know that whoever is an enemy to Allah, His angels, His Rasools, Jibra'el (Gabriel) and Mika'el (Michael); Allah is an enemy to such unbelievers.

2.99 We have sent down to you clear revelations: no one can deny them except the transgressors.

2.100 Has it not been the case that every time they made a covenant a group of them threw it aside? But the fact is that most of them are faithless.

2.101 Whenever there came to them a Rasool from Allah confirming their own Holy Book, a group from those to whom the Holy book were given cast off the Book of Allah behind their backs as if they knew nothing about it,

2.102 and accepted what the shaitans falsely attributed to the kingdom of Sulaiman; not that Sulaiman was an unbeliever, it was the shaitans who were unbelievers: they taught witchcraft to the people and that

which was revealed to the two angels, Harut and Marut in the city of Babylon. Yet these two angels never taught magic to anyone without saying: "We have been sent to tempt you; do not renounce your faith." In spite of this warning those people kept on learning, from the angels, the magic which could cause discord between husband and wife; although they could harm none with it except with Allah's permission. They learned, indeed, what harmed them and did not profit them; even though they knew fully well that the buyers of magic would have no share in the happiness of the Hereafter. Surely, they sold their souls for a bad price, if they could understand it!

2.103 If they would have believed (accepted Islam) and kept themselves away from evil, there would have been a better reward from Allah, if they could understand it!

2.104 O Believers, do not say to our Rasool: "Ra'ina" (an ambiguous word for: "Listen, may you become deaf" or "Our shepherd" or in Judeo-Arabic language conveys the sense, "our evil one.") But say "Unzurna" ("look upon" us "or pay attention" to us) and listen to him carefully; and remember that there is a painful punishment for the unbelievers.

2.105 The unbelievers among the People of the Book, and the Mushrikin, would never wish that any good be sent down to you, O Muhammad, from your Rabb, but Allah chooses for His special Mercy whom He pleases, and Allah is the most Graceful.

2.106 We do not abrogate any of Our verses of the Qur'an or cause it to be forgotten except that We substitute it with something better or similar; don't you know that Allah has full power over everything?

2.107 Do you not know that to Allah belongs the dominion of the heavens and the earth, and that besides Allah you have no protector or helper!!

2.108 Do you intend to ask questions from your Rasool (Muhammad) as Musa (Moses) was questioned before? But whoever barter belief for unbelief, he indeed has lost the direction of the Right Way.

2.109 Many among the people of the Book (Jews and Christian) wish they could somehow turn you back to unbelief; due to their selfish envy, after the truth has become quite clear to them. Forgive them and bear with them until Allah brings about His decision; rest assured that Allah has power over everything.

2.110 Establish Salah and pay Zakah, and whatever good you send ahead of you to the Hereafter for yourselves, you shall find it with Allah; surely Allah is watching all your actions.

2.111 They say: "None shall enter paradise except he who is a Jew or a Christian." These are their vain desires. Say O Muhammad: "Let us have your proof if you are right in your claim."

2.112 Yea! Whoever submits himself entirely to Allah and is good to others will be rewarded by his Rabb; he will have nothing to fear or to regret.

2.113 The Jews say: "The Christians are not on the right track," and the Christians say: "It is the Jews who are not on the right track," yet both read their Holy Books (Torah or Gospel). And those who have no knowledge of their Holy Books say like to what both of them say; so Allah will judge between them in their dispute on the Day of Judgment.

2.114 Who is more unjust than he who prevents people from the Masajid (place of worship) of Allah , forbids the mention of His name therein, and strives to ruin them ? It is not proper for such people to enter in them except with His fear. For them there is disgrace in this world and grievous punishment in the Hereafter.

2.115 To Allah belong the East and the West; whichever direction you turn your face there is the presence of Allah. Surely Allah is All-Embracing and All-Knowing.

2.116 They say: "Allah has taken to Himself a son;" Allah is above such things! Rather, to Him belongs all that is in the heavens and in the earth; all are obedient to Him.

2.117 He is the Creator of the heavens and the earth ! When He decrees a thing, He needs only to say, "Be," and there it becomes.

2.118 Those who have no knowledge ask: "Why does Allah not speak to us face to face or send us a sign ?" The same demand was made by those before them: they all have the same mentality. We have already shown clear signs to those whose faith is firm.

2.119 What clearer sign could there be than this Book? We have sent you (O Muhammad) with the knowledge of the Truth and made you the bearer of good news and warning; now, you will not be called upon to answer about the actions of the companions of the blazing fire.

2.120 The Jews and the Christians will never be pleased with you, until you follow their faith. O Muhammad, tell them : "Allah's guidance is the only guidance;" and if after all the knowledge you have received, you yield to their desires, there shall be none to protect you or help you from the wrath of Allah.

2.121 Those to whom We have given the book and who read it as it ought to be read, they are the ones who believe in it; as for those who reject it, they are for sure the losers.

2.122 O Children of Israel! Remember the special favor which I bestowed upon you; that I exalted you above all other nations.

2.123 Guard yourselves against the day when one soul shall not avail another, no ransom shall be taken, no intercession shall profit anyone, and no help shall be given.

- 2.124 Remember that when Ibrahim (Abraham) was tested by his Rabb with certain commands, he fulfilled them. Allah said: "Surely, I will make you the leader of mankind." "What about my offspring?" Asked Ibrahim. "My pledge," said Allah, "will not apply to the evil doers."
- 2.125 Remember when We made the House (the Ka'bah) a center and sanctuary for mankind saying, "Take the station of Ibrahim as a place of prayer;" We entrusted Ibrahim and Isma`il to cleanse Our House for those who walk around it, who meditate in it, and who kneel and prostrate in prayers.
- 2.126 Ibrahim said: "My Rabb make this (Makkah) a secure town and provide its people with plenty of food from fruits, those of them who believe in Allah and the Last Day." He answered, "As for those who do not, I shall also provide for them in this life, though in the Hereafter I shall drag them to the torture of Hellfire and it is an evil destination indeed!"
- 2.127 Ibrahim (Abraham) and Isma`il (Ishmael) raised the foundations of the House and dedicated it by saying: "Accept this from us, O Rabb, You are the one who hears all and knows all.
- 2.128 O Rabb, make us both Muslims (submissive to You); and make our descendants a nation that will be Muslims (submissive to You). Teach us our rites of worship and forbear our shortcomings; surely, You are the Acceptor of repentance, the Merciful.
- 2.129 O Rabb, appoint from among them a Rasool who shall recite to them Your Revelations and teach them the Book and the Wisdom and sanctify them; surely, You are the All-Mighty, the Wise."
- 2.130 Who but a foolish man would renounce the faith of Ibrahim? We chose him in this worldly life while in the Hereafter he will be among the righteous.
- 2.131 When his Rabb asked him: "Be a Muslim," he answered: "I have become a Muslim to the Rabb of the worlds."
- 2.132 This was the legacy that Ibrahim left to his sons and so did Ya'qoob (Jacob), when he said: "O my sons! Allah has chosen for you this Deen (way of life), therefore, die not unless you are Muslims."
- 2.133 Were you present when death approached Ya'qoob (Jacob)? He asked his sons: "Who will you worship after me?" They replied: "We will worship the same One God Who is your Rabb and the Rabb of your forefathers Ibrahim, Isma`il and Ishaq (Isaac), and to Him we all submit as Muslims."
- 2.134 They were a people that have passed away. They shall reap the fruits of what they did, and you shall for what you do. You shall not be questioned about what they did.
- 2.135 Jews and Christians say: "Be Jews or Christians, you shall then be rightly guided." O Muhammad, say: "By no means! We follow the faith of Ibrahim, the upright one; and he was not one of the mushrikin."
- 2.136 Say: "We believe in Allah and that which is revealed to us; and what was revealed to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob) and their descendants, and that which was given to Musa (Moses), Isa (Jesus) and other Prophets from their Rabb. We do not discriminate any of them, and to Allah we have surrendered ourselves (in Islam)."
- 2.137 So, if they accept Islam like you, they shall be rightly guided; if they reject it, they will surely fall into dissension (divide into differing factions); Allah will be your sufficient defender against them, and He hears and knows everything.
- 2.138 Baptism is from Allah; and who is better than Allah in baptizing? Him do we worship.
- 2.139 Say, O Muhammad: "Would you dispute with us concerning Allah, who is our Rabb and your Rabb as well? We shall be accountable to Him for our deeds and you for yours; to Him alone we are devoted.
- 2.140 Do you claim that Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob) and their descendants were all Jews or Christians? Are you more knowledgeable than Allah?" Who is more wicked than the one who hides the testimony he has received from Allah? Allah is not unaware of what you do.
- 2.141 That was a nation who has already passed away. They are responsible for what they did and you are for what you do, you shall not be questioned about their deeds.
- 2.142 The foolish will ask: "Why did they turn away from the Qiblah (the direction in prayer) towards which they used to face?" O Muhammad, say: "East and West belong to Allah; He guides whomever He wishes to the Right Way."
- 2.143 We have made you a moderate Ummah (nation) so that you may testify against mankind and that your own Rasool may testify against you. We decreed your former Qiblah only to distinguish those who are the real followers of the Rasool from those who would back away from the faith. It was indeed a hard test except for those whom Allah has guided. Allah wants not to make your faith fruitless. Allah is Compassionate and Merciful to mankind.

2.144 O Muhammad, many a time We noticed you turning your face towards heaven; now We will make you turn towards a Qiblah that will please you. Turn your face during Salah towards the Sacred Mosque (Ka'bah); wherever you are turn your face in that direction. The people of the Book know this to be the truth from their Rabb. Allah is not unaware of what they do.

2.145 Even if you give every proof to the people of the Book, they will not accept your Qiblah, nor will you accept theirs. Neither of them (the Jews and Christians) are the followers of each other's Qiblah. If, after all the knowledge you have been given, you yield to their desires then surely you will be among the wrongdoers.

2.146 Those to whom We have given the Book (Jews and Christians) recognize this fact as they recognize their own children.

2.147 Nevertheless, a group of them deliberately conceal the truth. The truth is from your Rabb; therefore, you should never be among the doubters.

2.148 Everyone has a direction towards which he turns, therefore, emulate one another in good deeds. Wherever you are, Allah will bring all of you together; Allah has power over all things.

2.149 From whatever place you come forth, turn your face during Salah towards the Sacred Mosque; this is in fact a commandment from your Rabb. Allah is not unaware of what you do.

2.150 Again, whatever place you come forth, turn your face during Salah towards the Sacred Mosque; and wherever you are, face towards it, so that people will not have any argument against you, except those among them who are wrongdoers. Do not fear them; fear Me, so that I may perfect My favors to you and that you may be rightly guided,

2.151 just as We bestowed Our favor upon you When We sent among you a Rasool of your own who recites to you Our revelations, sanctifies you, teaches you the Book and wisdom, and teaches you that which you did not know.

2.152 Therefore, remember Me, and I will remember you, be grateful to Me and never deny Me.

2.153 O' You who believe! Seek My help with patience and prayer: surely, Allah is with those who are patient.

2.154 Do not say about those who are slain in the cause of Allah (martyrs), that they are dead. Nay, they are alive, but you do not perceive it.

2.155 We shall surely test your steadfastness with fear and famine, with loss of property, life and produce. Give good news to those who endure with patience;

2.156 who, when afflicted with calamity, say: "We belong to Allah and to Him we shall return."

2.157 Such are the people on whom there are blessings and Mercy from Allah; and they are the ones that are rightly guided.

2.158 Behold! Safa and Marwah (two hills in the Sacred Mosque) are among the symbols of Allah. So anyone who performs Hajj or Umrah (pilgrimage) to the House, there is no blame if one goes around both of them; and anyone who does good voluntarily should know that surely Allah knows the grateful.

2.159 Those who conceal the clear proofs and the guidance, after We have made it clear in the Book for mankind, will have Allah's curse and that of those who are entitled to curse;

2.160 except those who repent, reform and let the truth be known; I'll accept their repentance, for I am the Receiver of Repentance, the Merciful.

2.161 Surely those who are unbelievers and die while they are unbelievers, they are the ones on whom is the curse of Allah, the angels and all mankind,

2.162 they will live in it forever; neither their punishment shall be lightened nor shall they be given respite.

2.163 Your God is one God; there is no one worthy of worship except Him, the Compassionate, the Merciful.

2.164 Surely, In the creation of the heavens and the earth; in the alternation of the night and the day, in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, with which He revives the earth after its death and spreads in it all kinds of animals, in the change of the winds and the clouds between the sky and the earth that are made subservient, there are signs for rational people.

2.165 There are some who worship other deities besides Allah (mushrikin), they love them as they should love Allah, whereas the believers are strong in love for Allah. If those who are unjust could visualize (the Day of Judgement) when they will see the chastisement, they would come to know for sure that all powers belong to Allah and that Allah is stern in retribution.

2.166 On that Day those leaders who were being followed, when faced with their punishment, will renounce those who followed them and the bonds which united them will break asunder.

2.167 The followers will say: "If it could be possible for us to live again, we would renounce them as they have renounced us today." Thus Allah will show them the fruits of their deeds. They will sigh with regret, and shall not be able to come out of the Hell fire.

2.168 O Mankind! Eat of what is lawful and clean on the earth and do not follow the footsteps of Shaitan, surely he is your open enemy.

2.169 He enjoins you to commit evil and indecency and to say certain things against Allah about which you have no knowledge.

2.170 When it is said to them: "Follow what Allah has revealed." They reply: "Nay! We will follow what our forefathers practiced." Well! Even if their forefathers had no sense at all and lacked guidance?

2.171 The parable of those who reject faith is like the cattle which, call out to them as one may, hear nothing but a shout and a cry since they are unable to understand; they are deaf, dumb and blind, and understand nothing.

2.172 O believers! Eat the clean things which We have provided you and give thanks to Allah, if you worship only Him.

2.173 He has forbidden you to eat dead meat, blood, the flesh of swine, and that on which any name other than Allah has been invoked; but if someone is compelled by absolute necessity, intending neither to sin nor to transgress, he shall incur no sin. Surely Allah is Forgiving, Merciful.

2.174 Surely those who conceal any part of the Book which Allah has revealed and sell His revelations for petty price (material gain), shall swallow nothing but fire into their bellies. On the Day of Resurrection Allah will neither speak to them nor purify them and they shall have painful punishment.

2.175 These are the kind of people who barter guidance for error and forgiveness for punishment. How stubborn are they to encounter Hell fire!

2.176 Their doom is because Allah has revealed the Book with the truth; surely those who seek causes of dispute in the Book (The Qur'an) are in extreme schism (divergence).

2.177 Righteousness is not whether you turn your face towards East or West; but the righteousness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets, and to spend wealth out of love for Him on relatives, orphans, helpless, needy travellers, those who ask for and on the redemption of captives; and to establish Salah (prayers), to pay Zakah (alms), to fulfill promises when made, to be steadfast in distress, in adversity, and at the time of war. These people are the truthful and these are the pious.

2.178 O believers! Retaliation is prescribed for you in the cases of murder: a free man for a free man, a slave for a slave, and a female for a female. But if anyone is pardoned by his aggrieved brother, then bloodwit (a ransom for manslaughter) should be decided according to the common law and payment should be made with gratitude. This is a concession and a mercy from your Rabb. Now, whoever exceeds the limits after this, shall have a painful punishment.

2.179 O men of understanding! There is security of life for you in the law of retaliation, so that you may learn self-restraint.

2.180 The will is made obligatory before the death of anyone of you who is leaving some property behinds to bequest it equitably to his parents and relatives. This is a duty incumbent on the righteous.

2.181 If anyone changes the bequest after hearing it, the sin of it then is on those who make the change. Allah hears and knows everything.

2.182 But there is no blame on the one who suspects an error or an injustice on the part of the testator and brings about a settlement among the parties. Allah is Forgiving, Merciful.

2.183 O believers! Fasting is prescribed for you as it was prescribed for those before you so that you may learn self-restraint.

2.184 Fast the prescribed number of days; except if any of you is ill or on a journey, let him fast a similar number of days later. For those who can not endure it for medical reasons, there is a ransom: the feeding of one poor person for each missed day. But if he feeds more of his own free will, it is better for him.

However, if you truly understand the rationale of fasting, it is better for you to fast.

2.185 It is the month of Ramadhan in which the Qur'an was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion of truth and falsehood. Therefore, anyone of you who witnesses that month should fast therein, and whoever is ill or upon a journey shall fast a similar number of days later on. Allah intends your well-being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance.

2.186 When my servants question you about Me, tell them that I am very close to them. I answer the prayer of every suppliant when he calls Me; therefore, they should respond to Me and put their trust in Me, so that they may be rightly guided.

2.187 It is made lawful for you to approach your wives during the night of the fast; they are an apparel for you and you for them. Allah knows that you were committing dishonesty to your souls. So He has relented towards you and pardoned you. Now, you may approach your wives and seek what Allah has written for you. Eat and drink until the white thread of dawn appears to you distinct from the black thread of night, then complete your fast till nightfall. Do not approach your wives during I'tikaf (retreat in the mosques in last ten days of Ramadhan). These are the limits set by Allah: do not ever violate them. Thus Allah makes His revelations clear to mankind so that they may guard themselves against evil.

2.188 Do not misappropriate one another's property unjustly, nor bribe the judges, in order to misappropriate a part of other people's property, sinfully and knowingly.

2.189 They question you about the new moon. Tell them: it is to determine the periods of time for the benefit of mankind and for the Hajj (pilgrimage). It is not righteous to enter your houses from the back doors during Hajj times. Righteousness is to fear Allah. Enter your houses through the proper doors and fear Allah so that you may prosper.

2.190 Fight in the cause of Allah with those who fight against you, but do not exceed the limits. Allah does not like transgressors.

2.191 Kill them wherever they confront you in combat and drive them out of the places from which they have driven you. Though killing is bad, creating mischief is worse than killing. Do not fight them within the precincts of the Sacred Mosque unless they attack you there; but if they attack you put them to the sword; that is the punishment for such unbelievers.

2.192 If they cease hostility, then surely Allah is Forgiving, Merciful.

2.193 Fight against them until there is no more disorder and Allah's supremacy is established. If they desist, let there be no hostility except against the oppressors.

2.194 The Sacred month, in which fighting is prohibited, is to be respected if the same is respected by the enemy: sacred things too are subject to retaliation. Therefore, if anyone transgresses a prohibition and attacks you, retaliate with the same force. Fear Allah, and bear in mind that Allah is with the righteous.

2.195 Give generously for the cause of Allah and do not cast yourselves into destruction by your own hands. Be charitable: Allah loves those who are charitable.

2.196 Complete the Hajj (obligatory pilgrimage to Makkah) and the Umrah (optional visit to Makkah) for the sake of Allah. If you are prevented from proceeding then send such offering for sacrifice as you can afford and do not shave your head until the offerings have reached their destination. But if any of you is ill or has an ailment in his scalp which necessitates shaving, he must pay ransom either by fasting or feeding the poor or offering a sacrifice. If in peacetime anyone wants to take the advantage of performing Umrah and Hajj together, he should make an offering which he can afford; but if he lack the means, let him fast three days during the Hajj and seven days on his return making ten days in all. This order is for the one whose household is not in the precincts of the Sacred Mosque. Fear Allah and know that Allah is strict in retribution.

2.197 Hajj is in the well known months. He who undertakes to perform it must abstain from husband-wife relationship, obscene language, and wrangling during Hajj. Whatever good you do, Allah knows it. Take necessary provisions with you for the journey, and piety is the best provision of all. Fear Me, O people endowed with understanding.

2.198 There is no blame on you if you seek the bounty of your Rabb during this journey. When you return from Arafat (stop at Muzdalifah and) praise Allah near Mash'ar-il-Haram. Praise Him as He has guided you, for before this you were from the people who had lost the Right Way.

- 2.199 Then return from where the others return and ask Allah's forgiveness; surely Allah is Forgiving, Merciful.
- 2.200 When you have fulfilled your sacred duties, praise Allah as you used to praise your forefathers or with deeper reverence. There are some who say: "Our Rabb! Give us abundance in this world." Such people will not have any share in the hereafter.
- 2.201 But there are others who say: "Our Rabb! Give us the good life, both in this world and in the Hereafter and save us from the torment of the fire."
- 2.202 Such people shall have their due share in both worlds according to what they have earned, Allah is swift in settling the accounts.
- 2.203 Celebrate the praises of Allah during these appointed days. If anyone hastens to leave Mina after two days or stays there a day longer there is no blame on him provided he spends these days in piety. Fear Allah and remember that you will surely be gathered before Him.
- 2.204 Among the people there is one whose speech fascinates you in this worldly life; he may even call upon Allah to witness what is in his heart, yet he is your staunch opponent.
- 2.205 And when he leaves you, he directs his efforts towards causing mischief in the land, destroying crops and cattle. Allah, Whom he makes his witness, does not like mischief.
- 2.206 When it is said to him "Fear Allah," arrogance carries him off to sin. Hell will be the proper place for such a person, which is indeed an evil refuge.
- 2.207 And among people there is one who would give away his life to seek the pleasure of Allah. Allah is affectionate to His devotees.
- 2.208 O believers enter into Islam completely and do not follow the footsteps of Shaitan, surely he is your clear-cut enemy.
- 2.209 If you falter after receiving the clear-cut message, then keep in mind that Allah is Mighty, Wise.
- 2.210 Are they waiting for Allah to come down to them in the shadow of clouds, along with the angels, and make His decision known? Ultimately all matters will be presented to Allah for decision.
- 2.211 Ask the Children of Israel how many clear-cut signs We have given them. Anyone who substitutes the favor of Allah (changes the revelations of Allah) after it has come to him, should know that Allah is strict in retribution.
- 2.212 The life of this world is charming to those who are unbelievers and they mock at those who believe, but they forget that those who fear Allah will rank above them on the Day of Resurrection; Allah gives sustenance without measure to whom He wants.
- 2.213 Mankind was one nation having one religion. Later when people invented other religions, Allah appointed Prophets as bearers of good news and warnings; and revealed to them the Book with the True Guidance to settle the matters of dispute between mankind. But the very people to whom it was given, started disputes after the clear arguments had come to them, because of rivalry between one another. Allah has guided the believers by His will to the truth in those matters in which they had differences. Allah guides whom He pleases towards the Right Way.
- 2.214 Do you think that you will enter Paradise without any trials while you have known the examples of those who passed away before you? They were afflicted with suffering and adversity and were so violently shaken up that even the Rasool and the believers with him cried out: "When will Allah's help come?" Then they were comforted with the words, Be aware! Allah's help is ever close.
- 2.215 They ask you what they should spend in charity. Say: "Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, Allah is aware of it.
- 2.216 Fighting has been made obligatory for you, much to your dislike. It is quite possible that something which you don't like is good for you and that something which you love is bad for you. Allah knows, and you do not.
- 2.217 They ask you about war in the Sacred Month. Tell them: "fighting in this month is a heinous offence; but to prevent from the path of Allah, to deny Him, to prevent access and expel His worshippers from the Sacred Mosque is a more severe crime, since mischief is worse than killing in His sight. As for unbelievers: they will not cease fighting until they succeed in turning you back from your religion if they can; and if any of you turns back from his religion and dies as an unbeliever, his deeds will become void in this life and in the hereafter. He will be the inmate of hellfire, to live in there forever.

2.218 Surely those who are believers, and migrated and struggled in the path of Allah, they can hope for the mercy of Allah; and Allah is Forgiving, Merciful."

2.219 They ask you about drinking and gambling. Tell them: "There is great sin in both, although they may have some benefit for men; but the sin is greater than the benefit." They ask you what they should spend; tell them: "Whatever you can." Thus Allah makes His revelations clear to you, so that you may reflect upon

2.220 this world and the hereafter. They ask you about orphans. Tell them: "It is best to deal with them justly; you may become co-partners with them, after all they are your brethren; Allah knows who means harm and also who means their welfare. If Allah had wanted He could be hard on you in this matter, surely Allah is Mighty, Wise."

2.221 Do not marry mushrik women until they become believers; a believing slave woman is better than a free mushrik woman even though she may be more attractive to you. Likewise, do not marry mushrik men until they become believers: a believing slave is better than a free mushrik even though he may be more pleasing to you. These mushrikin invite you to hell fire while Allah invites you towards paradise and forgiveness by His grace. He makes His revelations clear to mankind so that they may take heed.

2.222 They ask you about menstruation. "Tell them: This is a discomfort; therefore, keep away from women (do not have sexual intercourse) during their menstrual periods and do not approach them until they are clean again. When they have cleansed themselves then you may approach them in the manner Allah has enjoined for you. Surely Allah loves those who turn to Him in repentance and keep themselves clean.

2.223 Your wives are your tilth; so go to your tilth when you like. Take care of your future and refrain from the displeasure of Allah. Bear in mind that you shall meet Him in the Hereafter, and give good news to the believers.

2.224 Do not use Allah's name in your oaths as an excuse to prevent you from dealing justly, guarding against evil and making peace between people; Allah hears and knows everything.

2.225 Allah will not hold you accountable for what is inadvertent in your oaths, but He will hold you accountable for what you intended in your hearts; Allah is Forgiving, Forbearing.

2.226 Those who renounce conjugal relationship with their wives on oath have a limitation of four months. If they reconcile and restore their relationship, surely Allah is Forgiving, Merciful.

2.227 But if they decide to divorce them, they may do so, surely Allah hears and knows everything.

2.228 Divorced women must keep themselves waiting for three menstrual periods, it is not lawful for them to hide what Allah has created in their wombs if they believe in Allah and the Last Day. In such cases their husbands have a right to take them back in that period if they desire reconciliation. Women have rights similar to those exercised against them in an equitable manner, although men have a status (degree of responsibility) above them. Allah is Mighty, Wise.

2.229 Pronouncement of revocable divorce is only allowed twice: then she should be allowed to stay with honor or let go with kindness after the third pronouncement. It is not lawful for husbands to take anything back which they have given them except when both parties fear that they may not be able to follow the limits set by Allah; then if you fear that they both will not be able to keep the limits of Allah, there is no blame if, by mutual agreement the wife compensates the husband to obtain divorce. These are the limits set by Allah; do not transgress them, and those who transgress the limits of Allah are the wrongdoers.

2.230 So if a husband divorces his wife three times, it is not lawful for him to remarry her until after she has married another man and gotten divorced. In that case there is no blame on either of them if they reunite in marriage, provided they think that they can keep the limits of Allah. Such are the limits of Allah which He makes clear to the people of understanding.

2.231 When you divorce women and they have reached the end of their waiting period ('Iddat) either allow them to stay with honor or let them go with kindness; but you should not retain them to harm them or to take undue advantage; if anyone does that he wrongs his own soul. Do not take Allah's revelations as a joke. Remember the favors of Allah upon you and the fact that He sent down the Book and Wisdom for your guidance. Fear Allah and know that Allah has knowledge of everything.

2.232 When you have divorced women and they have reached the end of their waiting period do not prevent them from marrying their prospective husbands if they have come to an honorable agreement. This is enjoined on everyone amongst you who believes in Allah and the Last Day. This is more virtuous and chaste for you; Allah knows what you do not know.

2.233 The mothers shall breast-feed their offspring for two whole years if the father wishes the breast-feeding to be completed. The reasonable cost of their maintenance and clothing will be the responsibility of the child's father. No one should be charged with more than they can afford. Neither a mother should be made to suffer on account of her child nor a father on account of his child. The father's heirs are under the same obligation. But if with mutual agreement they both decide to wean the child there is no blame on them. If you decide to have a foster-mother for your offspring there is no blame on you provided you pay what you have promised to pay in an honorable manner. Fear Allah and beware that Allah observes your actions.

2.234 As for those of you who die and leave widows behind, let them abstain from marriage for four months and ten days: when they have reached the end of this period, there is no blame on you for what they do for themselves in a decent manner. Allah is aware of what you do.

2.235 There is no blame on you if you make a proposal of marriage during their waiting period openly or keep it in your hearts. Allah knows that you will naturally cherish them in your hearts; however, be careful not to make any secret agreement, and if you wish to marry, speak to them in an honorable manner. Do not confirm the marriage tie until the prescribed waiting period expires. You should know that Allah is aware of what is in your hearts, so fear Him. Bear in mind that Allah is Forgiving, Forbearing.

2.236 There is no blame on you if you divorce women before the marriage is consummated or the dowry is settled. Pay them something anyhow, the rich man according to his means and poor according to his, a reasonable amount in all fairness. This is an obligation on the righteous people.

2.237 And if you divorce them before the marriage is consummated but after the fixation of a dowry, give them half of their dowry unless the woman wants to waive it or the man in whose hand is the marriage tie is generous enough (to pay the dowry in full). It is more appropriate that the man should act generously. Do not forget to show kindness to each other. Surely Allah observes your actions.

2.238 Guard your Salah (obligatory regular prayers) especially the middle Salah and stand up with true devotion to Allah.

2.239 If you are in danger, pray on foot or while riding; and when you are safe, remember Allah in the manner that He has taught you which you did not know before.

2.240 Those of you who die and leave widows should bequeath for them a year's maintenance without causing them to leave their homes; but if they leave the residence on their own there is no blame on you for what they chose for themselves in a fair way. Allah is Mighty, Wise.

2.241 Reasonable provisions must also be made for divorced women. That is an obligation upon those who fear Allah.

2.242 That's how Allah makes His Revelations clear to you so that you may understand.

2.243 Have you reflected on the case of thousands of people (Israelites) who fled their homes for fear of death? Allah said to them: "Die" (gave them death). Then He gave them life again. Surely Allah is bountiful to mankind, but most of the people are ungrateful.

2.244 O believers, fight in the path of Allah without fear of death and bear in mind that Allah hears and knows everything.

2.245 Who will loan to Allah a beautiful loan which Allah will increase many fold? Allah alone can decrease and increase wealth, and to Him you all shall return.

2.246 Have you not reflected on what the leaders of the children of Israel demanded from one of their Prophets after the death of Musa (Moses)? "Appoint for us a king," they said, "and we will fight in the cause of Allah." The Prophet replied: "What if you refuse to fight when you are ordered to do so?" They replied, "How could we refuse to fight in the cause of Allah, while we along with our children were driven out of our homes?" But when, on their demand, they were ordered to fight, all refused except a few of them. Allah knows the evildoers.

2.247 Their Prophet told them: "Allah has appointed Talut to be your king." They replied: "How can he be our king when some of us are more deserving than him? Besides he is not rich." The Prophet said: "Allah has chosen him to rule over you and blessed him with knowledge and stature. Allah grants kingship to whom He pleases and Allah has boundless knowledge."

2.248 Furthermore, their Prophet told them: "The sign of his appointment as a king is that there will come to you the chest in which there is tranquillity from your Rabb and the residue of relics which the family of Musa (Moses) and the family of Haroon (Aaron) left behind, and that chest will be carried by the angels.

Surely therein is a sign for you if you are true believers."

2.249 When Talut marched forth with his army, he announced: "Allah will test you at a certain river; anyone who will drink from its water shall cease to be my soldier, and those who will not drink to quench their thirst with its water except a sip or so from the hollow of their hands shall fight on my side." They all drank from it, in spite of this warning, except a few of them. When he and those who believed with him crossed the river, they said: "We have no power left this day against Jalut (Goliath) and his warriors." But the believers, who knew they would meet Allah, replied: "It has often happened that a small group, by the grace of Allah, has vanquished a mighty army. Allah is with those who endure with patience."

2.250 When they advanced to face Jalut (Goliath) and his warriors, they prayed: "Our Rabb! Fill our hearts with steadfastness, make our steps firm, and help us (give us victory) against the unbelievers."

2.251 By Allah's will they put the unbelievers to flight, and Dawood (David) killed Jalut. Allah gave Dawood the kingdom and wisdom and taught him what else He pleased. If Allah had not been repelling one set of people by the might of others, there would indeed be disorder on earth, but Allah is Gracious to all the worlds.

2.252 These are the revelations of Allah; We recite them to you in truth. Surely you, O Muhammad, are one of Our Rasools.

2.253 JUZ : 3 These are the Rasools (which We have sent for the guidance of mankind). We have exalted some above others. To some Allah spoke directly; others He raised high in ranks; to Isa (Jesus) the son of Maryem (Mary) We gave clear Signs and supported him with the Holy Spirit. If Allah wished the people who received the clear signs would not have fought against each other; but they disputed as a result, there were some who believed while others rejected. Yet If Allah wanted, they would not have fought each other; but Allah does what He intends.

2.254 O believers! Spend out of the sustenance which We have provided for you before the arrival of that Day when there will be no bargaining, friendship or intercession. It is the unbelievers who are wrongdoers.

2.255 Allah! There is no god but Him: the Living, the Eternal. He neither slumbers nor sleeps. To Him belongs all that is in the Heavens and the Earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. They cannot gain access to any thing out of His knowledge except what He pleases. His throne is more vast than the heavens and the earth, and guarding of these both does not fatigue Him. He is the Exalted, the Supreme.

2.256 There is no compulsion in religion. True guidance has been made clearly distinct from error. Therefore, whoever renounce 'Taghut' (forces of Shaitan) and believes in Allah has grasped the firm hand-hold that will never break. Allah, Whose hand-hold you have grasped, hears all and knows all.

2.257 Allah is the Wali (Protector) of those who believe, He brings them out of the depth of darkness and lead them into the light. As for the unbelievers, whose wali (protector) is Taghut (forces of Shaitan), he takes them out of the light and leads them into the depths of darkness. As a result they will become the companions of the Hell fire and shall live therein forever.

2.258 Have you ever reflected upon the one (Namrud), to whom Allah had given him kingdom, who argued with Ibrahim (Abraham) about his Rabb. When Ibrahim said: "My Rabb is He Who has power to give life and to cause death." He replied: "I too have the power to give life and to cause death." Ibrahim said: "Well, Allah causes the sun to rise from the east; just make it rise from the west." Thus the unbeliever was confounded; Allah does not guide the evildoers.

2.259 Or take another example of the one (Prophet Ezra) who passed by a town which has fallen down upon its roofs. He exclaimed: "How can Allah bring this dead township back to life?" Thereupon Allah caused him to die, and after one hundred years brought him back to life. Allah asked: "How long did you remained here?" Ezra replied: "Perhaps a day or part of a day." Allah said: "Nay! You have remain here for one hundred years: now just have a look at your food and drink; they have not rotten; and then look at your donkey and see that his very bones have decayed. We have done this to make you a Sign for mankind. Look at the bones of your donkey how We bring them together then clothe them with flesh and bring him back to life! When this all was shown clearly to him he said: "Now I know that Allah has power over everything."

2.260 Yet another example is when Ibrahim said: "My Rabb! Show me how you give life to the dead." He replied: "Have you no faith in this?" Ibrahim humbly submitted: "Yes! But I ask this to reassure my heart." Allah said: "Take four birds; train them to follow your direction, cut their bodies into pieces and scatter those pieces on hilltops then call them back; Allah will bring them back to life and they will come to you right away. Thus you will know that Allah is All-powerful and Wise."

2.261 The parable of those who spend their wealth in the way of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. Allah gives manifold increase to whom He wishes. Allah has boundless knowledge.

2.262 Those who spend their wealth in the cause of Allah and do not follow their charity with reminders of their generosity or injure the feeling of the recipient, shall get their reward from their Rabb; they shall have nothing to fear or to regret.

2.263 Kind words and forgiveness are better than charity followed by injury. Allah is Self-sufficient, Forbearing.

2.264 O believers! Do not make your charity worthless by reminders of your generosity or by injury to the recipients feelings, like those who spend their wealth to be seen by people and believe neither in Allah nor in the Last Day. Their parable is like a hard barren rock covered with thin layer of soil; a heavy rain falls, leaving it just a bare stone. Such people will not gain any reward that they thought they had earned. Allah does not guide the unbelievers.

2.265 The example of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like a garden on a high and fertile ground: when heavy rain falls on it, it yields up twice its normal produce; and if no rain falls, a light moisture is sufficient. Whatever you do is in the sight of Allah.

2.266 Would anyone of you like that his garden, which is full of palm trees, grape vines, and all kinds of fruits and watered by running streams, be blasted and consumed by a fiery whirlwind at the time when he has become too old and his children are too feeble to earn anything? Thus Allah makes His revelations clear to you so that you may think over them.

2.267 O believers, spend in Allah's Way the best portion of the wealth you have lawfully earned and that which We have produced for you from the earth, and do not pick out for charity those worthless things that you yourselves would not accept but with closed eyes. Bear in mind that Allah is Self-Sufficient, Praiseworthy.

2.268 Shaitan threatens you with poverty and prompts you to commit what is indecent, while Allah promises you His forgiveness and bounties, and Allah has boundless knowledge.

2.269 He grants wisdom to whom He pleases; and whoever is granted wisdom is indeed given a great wealth, yet none except people of understanding learn a lesson from it.

2.270 Whatever you spend in charity or whatever vow you make, surely Allah knows it. The wrongdoers shall have no helpers.

2.271 To give charity in public is good, but to give the poor in private is better and will remove from you some of your sins. Allah is aware of your actions.

2.272 O Prophet, you are not responsible for their guidance, it is Allah Who guides whom He pleases. Whatever wealth you spend in charity, it is to your own advantage; provided you give to seek the pleasure of Allah. Whatever wealth you spend for the sake of Allah, will be paid back to you in full, and you will not be wronged.

2.273 Charity is for those needy people who are engaged so much in the cause of Allah that they cannot move about in the land to earn their livelihood: the ignorant think that they are wealthy on account of their modest behavior. You can recognize them by their look because they do not make insistent demands on people. Whatever you spend on them, surely Allah knows it.

2.274 Those who spend their wealth in charity by night and day, secretly and openly, they will have their reward from their Rabb. They shall have nothing to fear or to regret.

2.275 Those who live on usury will not rise up before Allah except like those who are driven to madness by the touch of Shaitan. That is because they claim: "Trading is no different than usury, but Allah has made trading lawful and usury unlawful. He who has received the admonition from his Rabb and has mended his way may keep his previous gains; Allah will be his judge. Those who turn back (repeat this crime), they shall be the inmates of hellfire wherein they will live for ever.

2.276 Allah has laid His curse on usury and blessed charity to prosper. Allah does not love any ungrateful sinner.

2.277 Those who believe and do good deeds, establish regular prayers, and give regular charity will have their reward with their Rabb. They will have nothing to fear or to regret.

2.278 O You who believe! Fear Allah and waive what is still due to you from usury if you are indeed believers;

2.279 or war shall be declared against you by Allah and His Rasool. If you repent, you may retain your principal, causing no loss to debtor and suffering no loss.

2.280 If the debtor is in a difficulty, grant him time till it is easy for him to repay; but if you waive the sum by way of charity it will be better for you, if you understand it.

2.281 Fear the Day when you shall all return to Allah; when every one shall be paid in full what they have earned and none shall be dealt with unjustly.

2.282 O believers! When you deal with each other in lending for a fixed period of time, put it in writing. Let a scribe write it down with justice between the parties. The scribe, who is given the gift of literacy by Allah, should not refuse to write; he is under obligation to write. Let him who incurs the liability (debtor) dictate, fearing Allah his Rabb and not diminishing anything from the settlement. If the borrower is mentally unsound or weak or is unable to dictate himself, let the guardian of his interests dictate for him with justice. Let two witnesses from among you bear witness to all such documents, if two men cannot be found, then one man and two women of your choice should bear witness, so that if one of the women forgets anything the other may remind her. The witnesses must not refuse when they are called upon to do so. You must not be averse to writing (your contract) for a future period, whether it is a small matter or big. This action is more just for you in the sight of Allah, because it facilitates the establishment of evidence and is the best way to remove all doubts; but if it is a common commercial transaction concluded on the spot among yourselves, there is no blame on you if you do not put it in writing. You should have witnesses when you make commercial transactions. Let no harm be done to the scribe or witnesses; and if you do so, you shall be guilty of transgression. Fear Allah; it is Allah that teaches you and Allah has knowledge of everything.

2.283 If you are on a journey and cannot find a scribe to write down the transaction, then transect your business by taking possession of a pledge. If one of you entrust another with a pledge, let the trustee deliver the pledged property to its owner, and let him fear Allah, his Rabb. Do not conceal testimony, and whoever conceals it, his heart is surely sinful. Allah is aware of all your actions.

2.284 To Allah belongs all that is in the heavens and in the earth. Whether you reveal what is in your minds or conceal it, Allah will call you to account for it. He, however, has full authority to pardon or punish anyone He pleases. Allah has complete power over everything.

2.285 The Rasool has believed in the Guidance which has been revealed to him from his Rabb and so do the Believers. They all believe in Allah, His angels, His books and His Rasools. They say we do not discriminate against anyone of His Rasools. And they say: "We hear and we obey. Grant us Your forgiveness, O Rabb; to You we shall all return."

2.286 Allah does not burden any human being with more than he can bear. Everyone will enjoy the credit of his deeds and suffer the debits of his evil-doings. The believers say: "Our Rabb! Do not punish us if we forget or make a mistake. Our Rabb! Do not place on us a burden as You placed on those before us. Our Rabb! Lay not on us the kind of burden that we have no strength to bear. Pardon us, Forgive us, Have mercy on us. You are our Protector, help us against the unbelievers."

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