

Muḥammad], in truth. And indeed, you are from among the messengers.

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿١٥٦﴾

253. Those messengers – some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Gabriel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآتَيْنَاهُ بُرُوحَ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿١٥٧﴾

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers – they are the wrongdoers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَافٌ وَلَا شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٥٨﴾

255. Allāh – there is no deity except Him, the Ever-Living,⁹⁸ the Self-Sustaining.⁹⁹ Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ

⁹⁸Whose life is perfect, complete and eternal, without beginning or end, and through whom all created life originated and continues.

⁹⁹Dependent on none for His existence while being the sustainer and administrator of all created existence.

intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,¹⁰⁰ and they encompass not a thing of His knowledge except for what He wills. His Kursī¹⁰¹ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,¹⁰² the Most Great.¹⁰³

أَيَّدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٠١﴾

256. There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghūt¹⁰⁴ and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allāh is the Ally¹⁰⁵ of those who believe. He brings them out from darkneses into the light. And those who disbelieve – their allies are tāghūt. They take them out of the light into darkneses.¹⁰⁶ Those are the companions of the Fire; they will abide eternally therein.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. Have you not considered the one who argued with Abraham about

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهٖ أَنْ

¹⁰⁰ Allāh's knowledge encompasses every aspect of His creations in the past, present and future.

¹⁰¹ Chair or footstool. It is not to be confused with *al-'Arsh* (the Throne), which is infinitely higher and greater than *al-Kursī*.

¹⁰² Above all of His creations and superior to them in essence, rank and position.

¹⁰³ Whose greatness is unlimited, beyond description or imagination.

¹⁰⁴ False objects of worship, such as idols, heavenly bodies, spirits, human beings, etc.

¹⁰⁵ Including the meanings of patron, supporter, benefactor, guardian, protector, defender and caretaker.

¹⁰⁶ The light of truth is one, while the darkneses of disbelief, doubt and error are many.

his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.

ءَاتَنَّهُ اللَّهُ الْمُلْكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٢٥﴾

259. Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allāh bring this to life after its death?" So Allāh caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allāh is over all things competent."

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 فَانْظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ
إِلَى جِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢٦﴾

260. And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي
الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنِ
لَيْطَمِّنَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ

"Take four birds and commit them to yourself.¹⁰⁷ Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise."

فَصَرُّهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّمَّنْ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠٧﴾

261. The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْتْ سَبْعَ سَبَائِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِّنْ ذَلِّ ۖ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

263. Kind speech and forgiveness are better than charity followed by injury. And Allāh is Free of need and Forbearing.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ ﴿٢٦٣﴾

264. O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ

¹⁰⁷i.e., train them to come to you on command.

They are unable [to keep] anything of what they have earned. And Allāh does not guide the disbelieving people.

لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾

265. And the example of those who spend their wealth seeking means to the approval of Allāh and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allāh, of what you do, is Seeing.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَاتَتْ أَكْطُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allāh make clear to you [His] verses that you might give thought.

أَيُّودٌ أَحَدَكُمُ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allāh is Free of need and Praiseworthy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّن طَيَّبَتْ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٨﴾

268. Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ

Allāh is all-Encompassing and Knowing.

وَفَضْلًا ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢١٨﴾

269. He gives wisdom¹⁰⁸ to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا
يَذْكُرُ إِلَّا أَهْلَ الْاَلْبَابِ ﴿٢١٩﴾

270. And whatever you spend of expenditures or make of vows – indeed, Allāh knows of it. And for the wrongdoers there are no helpers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ ۚ وَمَا لِلظَّالِمِينَ مِّنْ
أَنْصَارٍ ﴿٢٢٠﴾

271. If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allāh, of what you do, is [fully] Aware.

إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِن
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٢٢١﴾

272. Not upon you, [O Muḥammad], is [responsibility for] their guidance, but Allāh guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the face [i.e., approval] of Allāh. And whatever you spend of good¹⁰⁹ – it will be fully repaid to you, and you will not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَن يَشَاءُ ۚ وَمَا تُنْفِقُوا مِّنْ خَيْرٍ
فَلَا تُنْفِسْكُمْ ۚ وَمَا تُنْفِقُوا إِلَّا اتَّخَذَ
وَجْهَ اللَّهِ ۚ وَمَا تُنْفِقُوا مِّنْ خَيْرٍ يُؤْتِ
إِلَيْكُمْ وَأَنْتُمْ لَا تظْلَمُونَ ﴿٢٢٢﴾

273. [Charity is] for the poor who have been restricted for the cause of Allāh, unable to move about in the land. An ignorant [person] would think them self-sufficient

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
نَحْسَبُهُمُ الْجَاهِلَ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

¹⁰⁸The knowledge and understanding of the religion and of the Qur'an.

¹⁰⁹i.e., wealth, property, resources, time, effort, etc.

because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allāh is Knowing of it.

تَعْرِفُهُمْ بِسِيمَتِهِمْ لَا يَسْتَلْوْنَ النَّاسَ
إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ ﴿٢٧٤﴾

274. Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٧٥﴾

275. Those who consume interest¹¹⁰ cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allāh has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh. But whoever returns [to dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ
الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ
الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ
جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

276. Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

¹¹⁰Included is that given on commercial as well as consumer loans.

278. O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. And if you do not, then be informed of a war [against you] from Allāh and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا فَلََكُمْ رَأْسُ أََمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allāh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available],

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُعْلِمَ هُوَ فَلْيَمْلِكْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِّن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ

then a man and two women from those whom you accept as witnesses – so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things.

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allāh, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allāh is Knowing of what you do.

284. To Allāh belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allāh will bring you to

وَأَمْرَاتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا بَضَارَ كَاتِبٍ وَلَا شَهِيدٍ وَإِنْ تَعَلَّقُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَأَتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ



وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنِ مَّقْبُوضَةً فَإِنْ أَتَىٰ بَعْضُكُم بَعْضًا فليؤدِّ الَّذِي أَوْتُمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ



لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرَ لِمَنْ يَشَاءُ

account for it. Then He will forgive whom He wills and punish whom He wills, and Allāh is over all things competent.

285. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

286. Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."¹¹¹

وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٨٥﴾

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ
وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ ۖ وَرُسُلِهِ ۚ لَا تَفْرِقَ بَيْنَ أَحَدٍ مِّن
رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٦﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفُ لَنَا
وَأَرْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٨٦﴾

¹¹¹ Allāh (*subhānahu wa ta'ālā*) concludes this sūrah by directing His servants how to supplicate Him, just as He taught them in Sūrah al-Fātiḥah how to praise Him and ask for guidance.

Sūrah Āli ‘Imrān¹¹²

Bismillāh-ir-Raḥmān-ir-Raḥeem

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Meem.¹¹³
2. Allāh – there is no deity except Him, the Ever-Living, the Self-Sustaining.¹¹⁴
3. He has sent down upon you, [O Muḥammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel
4. Before, as guidance for the people. And He revealed the Criterion [i.e., the Qur’ān]. Indeed, those who disbelieve in the verses of Allāh will have a severe punishment, and Allāh is Exalted in Might, the Owner of Retribution.¹¹⁵
5. Indeed, from Allāh nothing is hidden in the earth nor in the heaven.
6. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.
7. It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific.¹¹⁶

الْم ﴿١﴾
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾
 نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا
 بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾
 مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ﴿٤﴾ إِنَّ
 الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ
 شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٥﴾
 إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا
 فِي السَّمَاءِ ﴿٦﴾
 هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
 يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٧﴾
 هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
 مُحْكَمَتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَتٌ ۚ
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا

¹¹² Āli ‘Imrān: The Family of ‘Imrān.¹¹³ See footnote to 2:1.¹¹⁴ See footnotes to 2:255.¹¹⁵ i.e., He who restores justice by punishing those who persist in wrongdoing, fail to heed warnings and are unrepentant.¹¹⁶ Those which are stated in such a way that they are open to more than one interpretation or whose meaning is known only to Allāh, such as the opening letters of certain sūrahs.

As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding,

تَسْبَبَ مِنْهُ اتِّبَاعَ الْفِتْنَةِ وَاتِّبَاعَ تَأْوِيلِهِ ۚ
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿١٠٦﴾

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١٠٧﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠٨﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠٩﴾

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ
كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ وَاللَّهُ
شَدِيدُ الْعِقَابِ ﴿١١٠﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ تَحْشَرُونَ
إِلَىٰ جَهَنَّمَ ۖ وَيَسَّىٰ الْمَهَادُ ﴿١١١﴾

8. [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."¹¹⁷
9. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise."
10. Indeed, those who disbelieve – never will their wealth or their children avail them against Allāh at all. And it is they who are fuel for the Fire.
11. [Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allāh seized them for their sins. And Allāh is severe in penalty.
12. Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

¹¹⁷Who gives and grants continually without being asked.

13. Already there has been for you a sign in the two armies which met [in combat at Badr] – one fighting in the cause of Allāh and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight.¹¹⁸ But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّتَقَاتَا فِئَةٌ
تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ
يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ
بِنَصْرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً
لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

14. Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise].

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْمَنْطَرِ الْمَقْنَطَرَةِ مِنَ
الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

15. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants –

﴿ قُلْ أُوْٓنِٔيْكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۚ لِلَّذِينَ
اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴾ ﴿١٥﴾

16. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا
دُؤُنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُؤْمِنِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

¹¹⁸The believers saw the disbelievers to be double their own number preceding the battle of Badr, while, in fact, they were three times their number.