

## (2) *Al-Baqarah: The Cow*

In the Name of Allah The All Merciful, The Most Merciful.

1. Alif Lam Meem

2. This writ, no suspicion in it, is guidance to the venerated.

3. The ones who have faith in the unseen and establish the prayers and from what We provisioned them, they spend.

4. And, the ones who have faith in what was descended to you and what was descended from before you and of the later (life) they are certain.

5. Those are upon guidance from their Lord and those are the prosperous.

6. Assuredly (to) the ones who repudiated, it is equal to them whether you warned them or warned them not, they have not faith.

7. Allah sealed over their hearts and over their hearing, and over their sight is a covering; and for them is grand torment.

8. And from humanity are (some) who say, "We have faith in Allah and in The Last Day" and not are they faithful.

9. They set to trick Allah and the ones who have faith and they trick not but themselves, yet they are not aware.

10. In their hearts is sickness so increased them did Allah (in) sickness, and for them is painful torment for that they were ever lying.

11. And when it is said to them, "Corrupt not on Earth" they say, "In fact, we are rectifiers."

12. Instead, assuredly it is they who are the corrupt ones, yet not are they aware.

13. And when it is said to them, "Have faith as had faith did the people," they say, "Us have faith as had faith did the fools?" Instead, assuredly it is they who are the fools, yet they know not.

14. And when they meet the ones who have faith they say, "We have faith," and when they vacate to their devils they say, "Assuredly we are with you, in fact we are mockers."

15. Allah mocks them and extends (to) them, in their tyranny they roam.

16. Those are the ones who bartered (for) the deviation with the guidance, so profited not did their trade and not were they ever guided.

17. Their simile is like the simile of the one who ignited a fire then when it illuminated what was around him Allah went with their light and left them in darknesses, they sight not.

18. Deaf, dumb, blind; thus they return not.

19. Or like storm-clouds from the sky, in them is darkness and thunder and lightening; they put their fingers in their ears from the thunderbolts, wary of death, and Allah is encompassing the repudiators.

20. The lightening almost snatches their sight; whenever it illuminates for them they walk in it and when it darkens over them they halt. And if Allah willed He would go with their hearing and sight, assuredly Allah is over everything most able.

21. O you humanity, worship your Lord, the One who created you and the ones before you so you might venerate.

22. The One who made for you the earth as a spread and the sky as a building, and descended from the sky water; then He issued with it from the produce a provision for you; so make not with Allah peers while you know.
23. And if you were ever in suspicion of what We descended on Our slave then bring a surah similar to it, and call your witnesses outside of Allah if you were ever truthful.
24. So if you do not, and you will not, then shield against the fire, the one whose fuel is humanity and stones, prepared for the repudiators.
25. And herald glad tidings to the ones who had faith and performed righteousness that for them are gardens, running from beneath them are rivers. Whenever they are provisioned from them any produce, as a provision, they would say, "This is what we were provisioned from before" and they were provided it in resemblance. And for them therein are purified spouses, and they are in it eternally.
26. Assuredly not is Allah embarrassed to strike a simile such as a midge or what is beyond it. So as for the ones who had faith, then they know assuredly that it is the right from their Lord; and as for the ones who repudiated, then they say, "What did Allah want by this simile?" He deviates by it an abundance, and guides by it an abundance, and He deviates not by it except the divergent.
27. The ones who undo Allah's pledge after its covenant, and sever what Allah ordered in it to be joined and corrupt on Earth; those are the losers.
28. How do you repudiate in Allah and you were dead, so He vivified you; then He deadens you, then vivifies you; then to Him you return?
29. He is the One who created for you what is on Earth, all; then He settled toward the heaven - so He leveled them, seven heavens and He is in everything most knowledgeable.
30. And for said your Lord to the angels, "Assuredly I am making on Earth a delegate." They said, "Will you make in it (he) who corrupts in it and sheds blood while we extol in Your praise and hallow You?" He said, "Assuredly I know what you know not."
31. And He taught Adam the names, all of them. Then He presented them to the angels, then said "Apprise Me with the names of these, if you were ever truthful."
32. They said, "Extolled are You! There is no knowledge for us except what You taught us, assuredly You are The Most Knowledgeable, The Most Judicious."
33. He said, "O Adam, apprise them of their names." So when he apprised them of their names He said, "Did I not say to you that I assuredly know the unseen of the heavens and Earth, and I know what you exhibit and what you were ever suppressing?"
34. And thus We said to the angels, "Prostrate to Adam." So they prostrated; except Iblis, he refused and was arrogant and he was ever from the repudiators.
35. And We said "O Adam dwell, you and your wife, in the garden and eat from it lavishly wherever you will, and near not this tree lest you become of the oppressors."
36. Then made them slip from it did Satan, so he drove them from what they were in and We said, "Descend; some of you are to others an enemy, and for you on Earth is a settlement and pleasure for a while."
37. Then received did Adam from his Lord, words, thus He pardoned him. Assuredly He is The Most Pardoning, The Most Merciful.
38. We said, "Descend from it, all. So when comes to you from Me guidance, then (for) whoever follows My guidance (there is) then no fear for them nor do they sadden."

39. And the ones who repudiated and belied Our signs, then these are the Companions of The Fire, they are in it eternally.
40. O Children of Israel, remember My grant that I granted upon you and fulfill My pledge, I fulfill your pledge, and Me then awe.
41. And have faith in what I descended, confirming what is with you, and be not the first repudiator in it; and barter not with My signs for a small price, and Me then venerate.
42. Obfuscate not the right with the false and suppress not the right while you know.
43. And establish the prayers and provide the Zakah, and bow down with (those) who bow down.
44. Do you order the people with dutifulness and forget yourselves while you recite the writ, are you not mindful?
45. And draw assistance with patience and prayer; and assuredly it is too great, except for the revering.
46. The ones who surmise that they are meeting their Lord and that they are to Him returning.
47. O Children of Israel, remember My grant that I granted upon you, and I favored you over the worlds.
48. And shield against a day (when) recompensed not is a soul for a soul anything, and accepted not from it is (any) intercession, and taken not from it is (any) adjustment, and not are they championed.
49. And for, We saved you from the kin of Pharaoh branding upon you the illest of torment, they slaughter your sons and embarrass your women; and in this is a trial from your Lord, grand.
50. And for, We parted for you the sea, then We saved you and drowned the kin of Pharaoh while you were looking.
51. And for, We engaged Moses forty nights, then you took to the calf from after him and you were oppressors.
52. Then We absolved you from after that so you might thank.
53. And for We provided Moses the writ and the Partition so you might be guided.
54. And for, said Moses to his people, "O people, assuredly you oppressed yourselves by taking to the calf; so repent to your Releaser then kill yourselves, that is better for you towards your Releaser." So He pardoned you, assuredly He is The Most Pardoning, The Most Merciful.
55. And for you said, "O Moses, we will not have faith for you until we see Allah revealed." So took you did the thunderbolt, while you were looking.
56. Then We dispatched you after your death so you might thank.
57. And We shaded over you the clouds and descended upon you the Manna and Salwa: "Eat from the niceties of what We provisioned you." And they oppressed Us not, but they were ever oppressing themselves.
58. And for We said, "Enter this village, then eat from it wherever you will, lavishly; and enter the door prostrating and say 'Hitta' - We will forgive for you, your wrongs and We will increase the refined (ones)."
59. Then substituted did the ones who oppressed, a speech (for) other than the one that was said to them, so We descended upon the ones who oppressed foulness from the sky for that they were ever diverging.

60. And for sought drink did Moses for his people, so We said " Strike, with your stick, the stone." Then burst from it did twelve springs, every people did truly know its drinking-place. "Eat and drink from the provision of Allah, and ravage not on Earth, corrupting."
61. And for you said, "O Moses, not will we be patient with one food, so call upon your Lord (to) issue for us from what the earth vegetates of its herbs, and its cucumbers, and its garlic, and its lentils and its onions." He said, "Would you substitute that which is lesser with that which is better? Avale to any province where assuredly for you is what you asked!" And struck upon them was humiliation and neediness, and they sustained anger from Allah. That, for they were ever repudiating in the signs of Allah and killing the prophets without the right. That, for what they disobeyed and were ever transgressing.
62. Assuredly the ones who had faith, and the ones who Hadu and the Nasara and the Sabi'un who had faith in Allah and The Last Day and performed righteousness, then for them is their reward at their Lord and no fear is upon them and not do they sadden.
63. And for We took your covenant and elevated over you the (mount of) Tur, "Take what We provided you strongly and remember what is in it so you might venerate."
64. Then you turned after that, thus if not for the favor of Allah upon you and His mercy you would have been from the losers.
65. And you have truly known the ones who transgressed among you on the Sabbath so We said to them "Be spurned monkeys."
66. So We made it an excruciation to what was between its hands and what was after it, and an exhortation to the venerators.
67. And for said Moses to his people, "Assuredly Allah orders you to slaughter a cow." They said, "Are you taking us in mockery?" He said, "I refuge with Allah that I ever be from the ignorant!"
68. They said, "Call for us your Lord to manifest to us what it is." He said, "Assuredly He says: *Assuredly it is a cow neither aged nor a heifer, middle-aged between (this and) that - so do what you are ordered.*"
69. They said, "Call for us your Lord to manifest to us what her color is." He said, "Assuredly He says: *Assuredly it is a yellow cow, vivid in color, pleasing the onlookers.*"
70. They said, "Call for us your Lord to manifest to us what it is, assuredly the cows are too resemblant for us; and assuredly we are, if Allah wills, surely to be guided."
71. He said, "Assuredly He says: *Assuredly it is a cow subjugated not to agitate the earth and not does it irrigate the pastures, impeccable, no blemish in her.*" They said, "Now you have come with the right" so they slaughtered her, and they almost did not.
72. And for you killed a soul then scuffled about it, and Allah would issue forth what you were ever suppressing.
73. So We said, "Strike him with some of it (the cow)" - thus Allah vivifies the dead and shows you His signs that you might be mindful.
74. Then hardened did your cores from after that, thus they are like stones or a more vigorous hardness. And assuredly, from the stones are those that burst from them rivers; and assuredly, from them are those that sunder, then issue from them water. And assuredly, from them are those that avale in reverence to Allah; and not is Allah oblivious of what you perform.
75. Do you covet that they have faith for you and truly a party of them would listen to the words of Allah then alter them, after they minded them, while they knew?

76. And when they meet the ones who have faith they say, "We have faith." And when they vacate to one another they say, "Do you narrate to them about what Allah has opened upon you so that they can argue against you with it before your Lord, are you not mindful?"

77. Do they not know that Allah knows what they conceal and what they declare?

78. And from them are illiterates, they know not the writ except (in) wishfulness and indeed they are but surmising.

79. So woe to those who write the writ with their hands then say "This is from Allah," to barter with it (for) a little price; so woe to them for what their hands wrote, and woe to them for what they earn.

80. And they said, "Touches us not does the fire except for numerable days." Say: "Did you take from Allah a pledge, for not will Allah back-out of His pledge, or do you say about Allah what you know not?"

81. Yea! Whoever earned an ill and encompassed him did his wrongdoing, then those are the Companions of The Fire and they are in it eternally.

82. And those who had faith and performed righteousness, those are the Companions of The Garden and they are in it eternally.

83. And for We took the covenant of the Children of Israel: You worship not except Allah and towards the parents be refined and (also) the relatives and the orphans and the needy; and say to humanity refinement, and establish the prayers and provide the Zakah. Then you turned, except a few from you, and you were averting.

84. And for We took your covenant: You shed not your (people's) blood and evict not your own from your homes. Then you acknowledged, and you were witnessing.

85. Then (there) you are, the ones who kill your own and evict a party of you from their homes, backing against them with wickedness and transgression. And when they come to you as captives, you ransom them while it is sanctioned upon you, driving them out. Do you have faith in some of the writ and repudiate in the other? So what is the recompense of whoever does that among you but disgrace in the worldly life? And the Day of Rising they are reverted to the most vigorous torment, and not is Allah oblivious of what you perform.

86. Those are the ones who bartered (for) the worldly life with the later, so lightened not off of them is the torment and not are they championed.

87. And we have truly provided Moses the writ and trailed after him the messengers; and We provided Jesus, son of Mary, the manifestations and supported him with the holy spirit. So whenever came to you did a messenger with what your selves did not whimsy you were arrogant - then a party you belied, and a party you killed.

88. And they said, "Our cores are enveloped." Rather, cursed them did Allah for their repudiation so little do they believe.

89. And thus came to them did a writ from about Allah confirming what is with them, and they were from before seeking ingress against the ones who repudiated. Yet, when came to them did what they knew, they repudiated in it, so the curse of Allah be upon the repudiators.

90. Miserable is what they bartered with, their selves, for they repudiate in what Allah descended; an infringement because Allah descends from His favors upon whoever He wills of his slaves. So they sustained anger upon anger, and for the repudiators is insulting torment.

91. And when it is said to them "Have faith in what Allah descended," they say, "We have faith in what was descended upon us." And they repudiate what is after it, while it is the right confirming what is with them. Say: "So why did you kill the prophets of Allah from before, if you were ever faithful?"

92. And (he) has truly come to you, Moses, with the manifestations; then you took to the calf from after him and you were oppressors.
93. And for We took your covenant and elevated over you the (mount of) Tur - "Take what We provided you strongly and listen." They said, "We listen and we disobey," and they imbibed into their cores the calf for their repudiation. Say: "Miserable is what your faith orders you with, if you were ever faithful."
94. Say: "If it was ever for you, the later home about Allah, exclusively outside of the (rest of) humanity, then wish for death if you are ever truthful."
95. And they will not wish for it ever, with what their hands forwarded, and Allah is most knowledgeable of the oppressors.
96. And you will surely find them the most caring (of) the people for life, even the ones who Associated. One of them would fancy to have longevity of a thousand years, and not does it budge him from the torment should he have longevity; and Allah is most sighted of what they perform.
97. Say: "Whoever was ever an enemy to Gabriel - then assuredly he descended it upon your core with Allah's permission, confirming what is between its hands and as guidance and glad tidings to the faithful."
98. "Whoever is an enemy to Allah, and His angels, and His messengers, and Gabriel and Michael - then assuredly Allah is an enemy to the repudiators."
99. And We have truly descended upon you manifest signs, and none repudiate in them except the divergent.
100. Isn't it that whenever they pledged a pledge, discarded it did a party of them? Rather, most of them have not faith.
101. And when came to them did a messenger from about Allah verifying what is with them, discarded did a party of the ones who were provided the writ, the writ of Allah behind their backs as if they do not know.
102. And they followed what the devils recited during the dominion of Solomon, and repudiated not did Solomon, but the devils did repudiate. They teach humanity sorcery and what was descended upon the (two) angels in Babylon, Harut and Marut, and they (both) teach not anyone until they say: "In fact we are but a test, so repudiate not." Then they learn from them (both) what to partition with between a person and his wife, and not are they harming with it anyone except by the permission of Allah, and they learn that which harms them and benefits them not. And truly they have known, whoever bartered for it, (that) not for him in the later (life) is any allotment; and surely miserable is what they bartered with, their selves, if they did ever know.
103. And if they were faithful and venerated then an award from about Allah is better, if they did ever know.
104. O you, the ones who have faith, say not "Humor us" but say "Reprieve us" and listen, and for the repudiators is painful torment.
105. Not would they like, the ones who repudiated from the Holders of the Writ, and the Associators, that descends upon you any goodness from your Lord. And Allah reserves His mercy to whomever He wills, and Allah is The Possessor of the Grand Favor.
106. Not do We commute any sign or make it forgotten (unless) We provide better than it or similar to it. Have you not known that Allah is over everything most able?
107. Have you not known that for Allah is the dominion of the heavens and Earth, and (that) not for you, outside of Allah, is any trustee or champion?
108. Or do you want to question your messenger as questioned was Moses from before? And whoever substitutes repudiation with faith, then he has truly deviated from the equitable way.
109. They would like, an abundance of the Holders of the Writ, if they revert you after your faith (into) repudiators, envy

from about themselves after manifested to them was the truth. So absolve them and remit until arrives does Allah with His affair, assuredly Allah is over everything most able.

110. And establish the prayers and provide the Zakah; and whatever you forward for your selves of goodness you will find it with Allah - assuredly Allah is, of what you perform, most sighted.

111. And they said, "He will enter not The Garden, except whoever was a Jew, or a Christian" - that is their wish. Say: "Bring your proof, if you were ever truthful."

112. Yea, whoever submits his countenance to Allah while he is refined, then for him is his reward at his Lord, and no fear is upon them, and not are they saddened.

113. And said the Jews, "Not are the Christians (standing) upon anything" and said the Christians, "Not are the Jews (standing) upon anything" - while they recite the writ. Thus said did the ones who know not, similar to their saying, so Allah judges between them, the Day of Rising, in what they were ever in it differing.

114. And who is more oppressive than he who prevents (from) the masjids of Allah that which is to be remembered in them, His name, and pursues after their destruction? Those, not for them is it that they enter them except fearing; for them in the worldly (life) is disgrace and for them in the later is grand torment.

115. And unto Allah is the East and the West, thus wherever you turn then there is the Countenance of Allah, assuredly Allah is most capacious, most knowledgeable.

116. And they said, "Allah has taken a son." Extolled be He! Rather, unto Him is what is in the heavens and Earth; everything is unto Him compliant,

117. ...The Crafter of the heavens and Earth. And when He decrees an affair, He but says to it "Be" and it becomes.

118. And said the ones who know not "If only talks to us does Allah, or arrives to us does a sign," thus said the ones before them similar to their saying, resemblant are their cores. We have truly manifested the signs for people who are certain.

119. Assuredly We dispatched you with the right, a herald of glad tidings and a warner, and you are asked not about the Companions of The Inferno.

120. And contented not with you will be the Jews, nor the Christians, until you follow their creed. Say: "Assuredly Allah's guidance is The Guidance." And if you follow their whims after that which has come to you of the knowledge, not for you against Allah is any trustee or champion.

121. The ones We provided the writ, recite it (with) its right recitation; those are the ones who have faith in it. And whoever repudiates in it, then those are the ones who are the losers.

122. O Children of Israel, remember My grant that I granted upon you, and I favored you over the worlds.

123. And shield against a day (when) recompensed not is a soul for a soul anything, and accepted not from it is (any) adjustment, and benefits it not does intercession, and not are they championed.

124. And for, tried Abraham did his Lord with words; so he completed them. He said, "I am making you for humanity, a leader." He said, "And from my progeny?" He said, "Achieve not My pledge do the oppressors."

125. And for, We made The House a convergence for humanity, and security; and take the Position of Abraham as a prayer-place. And We pledged (from) Abraham and Ishmael thus: "Purify My house for the circumambulating, and the huddling, and the bowing, and the prostrating (ones)."

126. And for, said Abraham "Lord, make this a secure town and provision its holders from the produce, whoever had faith from them in Allah and the Last Day." He said, "And whoever repudiated, then I pleasure him a little, then I press him to

the torment of The Fire; and miserable is the destination."

127. And for, elevates does Abraham the foundation of The House, and Ishmael, "Our Lord, accept (this) from us, assuredly You are The Most Hearing, The Most Knowledgeable."

128. "Our Lord, make us (both) submissive to You and from our progeny, a nation submissive to You. And show us our rituals and pardon us, assuredly You are The Most Pardoning, The Most Merciful."

129. "Our Lord, and dispatch among them a messenger from them (who) recites upon them Your signs, and teaches them the writ and judiciousness, and ameliorates them; assuredly You are The Most Esteemed, The Most Judicious."

130. And who is disinclined from the creed of Abraham except whoever befools himself? And We have selected him in the worldly (life) and assuredly he is, in the later (life), from the righteous.

131. So said to him did his Lord, "Submit" - he said, "I have submitted to the Lord of the worlds."

132. And instructed with it did Abraham, his sons and Jacob, "O my sons, assuredly Allah has selected for you the religion, so die not except while you are submitted."

133. Or were you ever witnesses when arrived (to) Jacob did death, when he said to his sons "What will you worship from after me?" They said, "We worship your Lord and the Lord of your fathers, Abraham, and Ishmael, and Isaac - one Lord, and we are unto Him submitted."

134. That is a nation truly bygone, unto it is what it earned and unto you is what you earned; and you are asked not about what they were ever performing.

135. And they said, "Be Jews or Christians (so) you be guided." Say: "Rather, (it) is the creed of Abraham The Upright, and not was he from the Associators."

136. Say: "We have faith in Allah and what was descended to us and what was descended to Abraham, and Ishmael, and Isaac, and Jacob, and The Lineage, and what was provided to Moses, and Jesus, and what was provided to the prophets from their Lord. We partition not between any one of them, and we are unto Him submissive."

137. So if they have faith similar to what you have faith in then they have truly been guided, and if they turn then assuredly they are in sunderance, so Allah will suffice you (from) them and He is The Most Hearing, The Most Knowledgeable.

138. "(It is) the tincture of Allah, and who is finer than Allah at tincturing? And we are unto Him worshippers."

139. Say: "Do you argue with us about Allah, while He is our Lord and your Lord, and for us are our deeds and for you are your deeds, and we are unto Him sincere?"

140. Or do you say that Abraham, and Ishmael, and Isaac and Jacob and The Lineage were Jews or Christians? Say: "Are you more knowledgeable or Allah? And who is more oppressive than he who suppresses the testimony (that is) with him from Allah? And not is Allah oblivious to what you perform."

141. That is a nation truly bygone, unto it is what it earned and unto you is what you earned; and you are asked not about what they were ever performing.

142. They will say, the fools from humanity, "What turned them from their Kiblah that they were upon?" Say: "To Allah is the East and the West, He guides whoever He wills to a straight path."

143. And thus We have made you a medium nation so that you become witnesses over humanity, and the messenger becomes upon you a witness. And we made not the Kiblah that you were upon except to know he who follows the prophet from he who inverts over his heels, and it is too great except on the ones Allah guided. And not was Allah (ever)

to waste your faith, assuredly Allah is with humanity most compassionate, most merciful.

144. We truly see the rotation of your countenance unto the sky, thus We will surely turn you (towards) a Kiblah you are contented with; so turn your countenance towards the Sanctified Masjid, and wherever you are then turn your countenances towards it. And assuredly the ones who were provided the writ, surely do know that it is the right from their Lord, and not is Allah oblivious to what they do.

145. And if you bring to the ones who were provided the writ every sign they would not follow your Kiblah, and not are you a follower of their Kiblah, and not is each of them a follower to the Kiblah of the other. And if you follow their whims after what came to you of the knowledge, assuredly you are then from the oppressors.

146. The ones We provided the writ know him as they know their sons, and assuredly a party from them suppresses the right while they know.

147. The right is from your Lord, so be not from the contenders.

148. And to each is a direction that he turns to, so race (to) the goodness. Wherever you are Allah brings you, all; assuredly Allah is over everything most able.

149. And from wherever you exit, then turn your countenance towards the Sanctified Masjid, and assuredly it is the right from your Lord; and not is Allah oblivious to what you perform.

150. And from wherever you exit then turn your countenance toward the Sanctified Masjid. And wherever you are then turn your countenances towards it so that not will (there) be for humanity against you any argument, except (by) the ones who have oppressed from them; so worry not as to them, and revere Me. And thus I complete My grant upon you, and thus you might be guided...

151. ...as We dispatched among you a messenger from you - reciting unto you Our signs and ameliorating you, and teaching you the writ and judiciousness, and teaching you what you knew not.

152. So remember Me, I remember you; and thank Me and repudiate not.

153. O you the ones who have faith, draw assistance with patience and prayer, assuredly Allah is with the patient.

154. And say not of whoever is killed in the way of Allah "Dead" - rather, they are alive but you are not aware.

155. And surely We will try you with something of the fear, and hunger, and decrease in wealth and souls, and produce; and herald glad tidings to the patient.

156. The ones who when impacts them does a (difficult) impact, they say, "Assuredly we are Allah's and assuredly we are to Him returning."

157. Those are the ones who upon them are the prayers from their Lord, and mercy; and those are the ones who are the guided.

158. Assuredly As-Saffa and Al-Marwa are from the rites of Allah, so whoever does pilgrimage to The House or does 'Umrah, then not upon him is (any) lapse should he circumambulate between them. And whoever volunteers goodness then assuredly Allah is thankful, most knowledgeable.

159. Assuredly the ones who suppress what We descended of the manifestations and the guidance - after We manifested it to humanity in the writ - those, curses them does Allah and curse them do the cursing ones...

160. ...except the ones who repented, and rectified, and manifested (what they suppressed); then those are the ones I

pardon, and I am The Most Pardoning, The Most Merciful.

161. Assuredly the ones who repudiated, and died while they were repudiators, those are the ones who upon them is the curse of Allah, and the angels, and humanity, all.

162. Eternally they are in it, lightened not off of them is the torment and not are they reprieved.

163. And your God is one God, no god except Him, The All Merciful, The Most Merciful.

164. Assuredly in the creation of the heavens and Earth, and the differing of night and daytime, and the watercraft that run in the sea with that which benefits humanity, and whatever descended did Allah from the sky of water - thus He vivified with it the earth after its death and dispersed therein from every creature - and the directing of the winds, and the clouds made subservient between the sky and the earth are signs for people who are mindful.

165. And from humanity are (those) who take up outside of Allah peers, they love them as (with) the love of Allah, yet the ones who have faith are more vigorous in love for Allah. And if they see, the ones who oppressed - when they see - the torment (they see) that the strength is unto Allah, all, and that Allah is vigorous in torment.

166. For, (then) exonerated themselves did the ones who were followed from the ones who followed, and they saw the torment, and severed from them was the means.

167. And said did the ones who followed "If only there were for us another bout so that we (could) exonerate ourselves from them as they exonerated themselves from us." Thus, shows them does Allah their doings, weariness upon them, and not are they to be exiting from the fire.

168. O you humanity, eat from what in Earth is legitimate, nice. And follow not the steps of Satan, assuredly he is to you a manifest enemy.

169. In fact he but orders you with ill and offensiveness, and that you say about Allah what you know not.

170. And when (it) is said to them, "Follow what Allah descended" they say, "Rather, we follow what we came upon (from) our fathers." Even if their fathers were not mindful of anything and not were they guided?

171. And the simile of the ones who repudiated, is the simile of one who whoops at what hears naught but calling and crying - deaf, dumb, blind - thus they are not mindful.

172. O you the ones who have faith, eat from the niceties of what We provisioned you and thank Allah, if you were ever unto Him worshipping.

173. In fact, He sanctioned upon you the dead (animals), and the blood, and the flesh of swine, and whatever was initiated to other than Allah. Yet, whoever was pressured - not infringing and not transgressing - then (there) is no wickedness upon him, assuredly Allah is most forgiving, most merciful.

174. Assuredly the ones who suppress what Allah descended of the writ and barter with it (for) a small price, those eat not into their bellies except the fire; and speaks not to them does Allah on the Day of Rising, and He ameliorates them not, and for them is painful torment.

175. Those are the ones who bartered (for) the deviation with the guidance and (for) the torment with the forgiveness, so how patient are they with The Fire?

176. This, because Allah descended the writ with the right! And assuredly the ones who differed upon the writ, are surely in far sunderance.

177. Dutifulness is not that you turn your countenances facing the East and the West, but dutifulness is he who has faith in Allah and The Last Day, and the angels, and the writ, and the prophets, and provides the wealth - despite loving it - to the relatives, and the orphans, and the needy, and the son of the way (the traveler), and the asking (ones), and for

emancipation, and provides the Zakah; and (also) those who fulfill their pledge when they pledge, and the patient in misery and hardship, and during tough times. Those are the ones who were true, and those are the ones who are the venerators.

178. O you who have faith, written upon you is retaliation for the killed: the free for the free, and the slave for the slave, and the female for the female. So whoever is absolved by his brother of anything, then (do) a follow through with decorum and a conveyance unto him with refinement. That is a lightening from your Lord and a mercy so whoever transgresses after that, then for him is painful torment.

179. And for you in the retaliation is life, O the ones with cognition, thus you might venerate.

180. Written upon you, when arrives to one of you does death, is that if he leaves goodness (then) make a bequest for the parents and the relatives with decorum - a right upon the venerators.

181. So whoever substituted it after he heard it, then in fact that wickedness is upon the ones who substitute it, assuredly Allah is most hearing, most knowledgeable.

182. So whoever fears, from the bequester, slantedness or wickedness so he rectifies among them, then no wickedness is upon him, assuredly Allah is most forgiving, most merciful.

183. O you who have faith, written upon you is the fasting as it was written upon the ones from before you, thus you might venerate.

184. Numerable days, so whoever is sick from you or upon a travel, then (fast) a number of other days. And upon the ones who can tolerate it, then a ransom - food for the needy. So whoever volunteers goodness then it is better for him, and that you fast is better for you if you were ever knowing.

185. The month of Ramadan is the one that descended in it was the Quran as guidance to humanity, and manifestations of the guidance, and the partitions. So whoever witnesses from among you The Month, then he should fast it; and whoever was sick or upon a travel, then (fast) a number of other days. Allah wants for you the ease and wants not for you difficulty, and that you finalize the number, and that you magnify Allah for what He has guided you (to); and thus you might thank.

186. And when ask you do My slaves about Me, then assuredly I am near. I respond to the call of the caller when he calls Me, so they should respond to Me and they should have faith in Me; thus they might reason.

187. Made legitimate for you in the night of fasting is intercourse with your women, they are garments for you and you are garments for them; Allah knows that you were betraying yourselves so He pardoned you and absolved you, so now handle them and seek what Allah wrote upon you. And eat and drink until it is manifest to you the white thread, from the black thread, of dawn. Then complete the fast till the night, and handle them not while you are huddling in the Masjids - those are the limits of Allah, so near them not. Thus does Allah manifest His signs to humanity, thus they might venerate.

188. And eat not your wealth between you with falsehood, and dangle it (not) to the adjudicators (so) as to eat a portion of the wealth of the people in wickedness while you know.

189. They ask you about the new moons, say: "They are appointments for humanity and the pilgrimage." And not is dutifulness to approach the houses from their backs, but dutifulness is whoever venerates; and approach the houses from their doors and venerate Allah, thus you might prosper.

190. And fight, in the way of Allah, the ones who fight you; and transgress not, assuredly Allah likes not the transgressors.

191. And kill them wherever you encounter them, and evict them from wherever they evicted you (from); and the test is more vigorous than the killing. And fight them not at the Sanctified Masjid until they fight you in it; so if they fight you then kill them, thus is the recompense of the repudiators.

192. So if they cease, then assuredly Allah is most forgiving, most merciful.

193. And fight them until there be no test (remaining) and the religion is (that) for Allah; so if they cease, then no transgression except against the oppressors.

194. A sanctified month for a sanctified month, and (for) the sanctified are retaliations. So whoever transgresses against you, then transgress against him in similarity to what he transgressed against you; and venerate Allah and know that Allah is with the venerated.

195. And spend in the way of Allah and cast not (yourselves), with your hands, unto the destruction; and refine, assuredly Allah loves the refined.

196. And complete the pilgrimage and the 'Umrah for Allah. So if you were confined, then do whatever is easy of the offering, and shave not your heads until the offering reaches its venue. So whoever from you is sick, or in him is harm in his head, then a ransom of fasting or charity or rituals. So if you are secured, then whoever has the pleasure of the 'Umrah with the pilgrimage, then (do) whatever is easy of the offering. So whoever finds not, then (perform) fasting three days during the pilgrimage and seven when you return, those are a full ten. This is for whoever has not his family present at the Sanctified Masjid; and venerate Allah and know that Allah is most vigorous (in) punishment.

197. The pilgrimage is (in) known months, so whoever mandates (upon himself) therein the pilgrimage then (have) no intercourse, and no divergence, and no debating during the pilgrimage; and whatever you do of good, knows it does Allah. And take victuals, for assuredly the best of victuals is veneration; and venerate Me, O you the ones with cognition.

198. Not upon you is (any) lapse that you seek favor from your Lord, so when you effuse from Arafat, then remember Allah at the sanctified Place of Rites. And remember Him as He guided you, for you were before that from the deviated.

199. Then effuse from where effused did the people and invoke forgiveness from Allah, assuredly Allah is most forgiving, most merciful.

200. So when you conclude your rituals, then remember Allah like your remembrance of your fathers, or more vigorous remembrance, for from humanity is (he) who says, "Our Lord, provide us in the worldly (life)" and not for him in the later (life) is any allotment.

201. And from them are (those) who say, "Our Lord provide us in the worldly (life) refinement and in the later (life) refinement, and shield us (from) the torment of the fire."

202. For those, to them is a share of what they earned and Allah is expeditious in the accounting.

203. And remember Allah in numerable days. So whoever hastened in two days then no wickedness is upon him and whoever delayed then no wickedness is upon him for whoever venerates. And venerate Allah and know that you are unto Him massed.

204. And from humanity is he who bewonders you, his speech, in the worldly life and invokes Allah as witness over what is in his core while he is most vehement of the contesters.

205. And when he turns he pursues amid Earth to corrupt in it and destroys the tilth and the offspring, and Allah likes not corruption.

206. And when it is said to him "Venerate Allah" takes him does self-esteem with wickedness, so satisfactory (for) him is Hell and surely wretched is the cradle.

207. And from humanity is he who barter his self seeking the contentment of Allah, and Allah is most compassionate to the slaves.

208. O you the ones who have faith, enter into The Submission wholly, and follow not the footsteps of Satan, assuredly he is to you a manifest enemy.
209. So if you slip after what has come to you, the manifestations, then know that Allah is most esteemed, most judicious.
210. Do they wait but (for) that arrives to them does Allah amid shades of clouds, and the angels, and concluded is the affair? And unto Allah return the affairs.
211. Ask the Children of Israel how many We have provided them of a manifest sign. And whoever substitutes the grant of Allah after it has come to him, then assuredly Allah is vigorous in punishment.
212. Decorated for the ones who repudiated is the worldly life; and they ridicule the ones who have faith, yet the ones who venerated are above them the Day of Rising, and Allah provisions whoever He wills without account.
213. Humanity was one nation then dispatched did Allah the prophets, heralds of glad tidings and warners. And He descended with them the writ, with the right, to judge between humanity in what they differed in. And none differed in it except the ones who were provided it - after what came to them (of) the manifestations - as infringement among them. So guided did Allah the ones who had faith, in that which they differed in of the right, with His permission; and Allah guides whoever He wills to a straight path.
214. Or did you count that you would enter The Garden and yet to arrive to you was (anything) similar to the ones who are bygone from before you? Touched them did the misery and hardship, and they were quaked until said the messenger and the ones who had faith with him, "When is the victory of Allah?" Instead, assuredly the victory of Allah is near.
215. They ask you what they should spend, say: "Whatever you spend of goodness is then for the parents and the relatives, and the orphans, and the needy, and the son of the way (the traveler). And whatever you do of goodness, then assuredly Allah is in it most knowledgeable.
216. Written upon you is the fighting and it is hateful to you, and perhaps (it is) that you hate something and it is good for you, and perhaps (it is) that you love something and it is evil for you; and Allah knows and you know not.
217. They ask you about the sanctified month, fighting therein, say: "Fighting therein is great, yet repelling from the way of Allah and repudiating in Him, and (the sanctity of) the Sanctified Masjid and driving His holders from it is greater to Allah; and the test is greater than the killing." And they abate not (in) fighting you until they revert you from your religion, if they are able. And whoever reverts of you from his religion - then dies while he is a repudiator - then those, futile are their deeds in the worldly (life) and the later, and those are the Companions of The Fire, and they are in it eternally.
218. Assuredly the ones who have faith, and the ones who emigrated and strove in the way of Allah, those aspire (for) the mercy of Allah; and Allah is most forgiving, most merciful.
219. They ask you about the inebriants and gambling, say: "In them (both) are great wickedness and benefit for humanity, and their wickedness is greater than their benefit." And they ask you what they (should) spend, say: "The absolved (wealth)," thus manifests does Allah for you the signs so you might bethink...
220. ...in the worldly (life) and the later. And they ask you about the orphans, say: "Righteousness to them is best, and if you mix with them then (they are) your brothers." And Allah knows the corrupters from the rectifiers; and if Allah willed He would have encumbered you, assuredly Allah is most esteemed, most judicious.
221. And wed not the (female) Associators until they have faith, for a faithful slave is better than an Associator, even if she bewonders you. And wed not the (male) Associators until they have faith, for a faithful slave is better than an Associator, even if he bewonders you. Those call to the Fire and Allah calls to The Garden, and forgiveness, by His permission. And He manifests His signs to humanity so they might remember.
222. And they ask you about the menstruation, say: "It is harm so disassociate (from) the women during the menstruation." And near them not until they are purified; so when they are purified then approach them from where Allah ordered you, assuredly Allah loves the repentant and loves the purified.

223. Your women are tilth for you, so approach your tilth as you will and forward (goodness) for yourselves; and venerate Allah and know that you are meeting Him, and herald glad tidings to the faithful.

224. And make not Allah an impediment by your oaths, against you acting dutiful, and venerating, and rectifying between the people; and Allah is most hearing, most knowledgeable.

225. Reproaches you not does Allah for drivel in your oaths, but he reproves you with what your cores earned; and Allah is most forgiving, most forbearing.

226. For the ones who foreswear from their women is lurking four months, then if they retrocede then assuredly Allah is most forgiving, most merciful.

227. And if they resolve upon divorce then assuredly Allah is most hearing, most knowledgeable.

228. And the divorcees (should) lurk for themselves three menstrual cycles; and not legitimate for them is it that they<sup>1</sup> suppress what Allah has created in their wombs, if they have faith in Allah and The Last Day. And their spouse has more right in returning them during that (time) if they want rectification. And for them is similar to that (which is) upon them with decorum while the men have over them a degree, and Allah is most esteemed, most judicious.

229. Divorce is two times, then holding with decorum or discharging with refinement, and it is not legitimate for you that you take anything from what you provided them unless they (both) fear that they will not establish the limits of Allah. So if you fear that they will not establish the limits of Allah then not upon them (both) is (any) lapse for what she ransoms with. Those are the limits of Allah so transgress them not; and whoever transgresses the limits of Allah, then those are the oppressors.

230. So if he divorces her (a third time), then she is not legitimate for him after that until she weds a husband other than him. Then if he (also) divorces her, then not upon them is (any) lapse that they return if they surmise that they (will) establish the limits of Allah. And those are the limits of Allah, He manifests them for people who know.

231. And if you divorce the women then they reach their postponement, hold onto them with decorum or discharge them with decorum. And hold not onto them with harm, to transgress, and whoever does that then truly he has oppressed himself. And take not the signs of Allah in mockery, and remember the grant of Allah upon you, and what He descended upon you of the writ and judiciousness - He exhorts you by it. And venerate Allah and know that Allah is in everything most knowledgeable.

232. And if you divorce the women then they reach their postponement, then complicate not for them that they wed their husbands if they are content among themselves in decorum. That, exhorted with it is whoever among you has faith in Allah and The Last Day, that is more ameliorating for you and purer; and Allah knows and you know not.

233. And the mothers shall suckle their children two full years, for whoever wants to complete the suckling, and upon the one borne for (the father) is their (the mothers') provision and their garb in decorum. We assign not (to) a soul except its capacity, harmed not is a mother with her child nor the one borne for with his child, and upon the heir is similar to that. So if they want separation (weaning) with contentment from them (both) and consultation, then not upon them is (any) lapse. And if you want to get suckling for your children then not upon you is (any) lapse, if you submit what you provide with decorum. And venerate Allah and know that Allah is in what you perform most sighted.

234. And the ones who are reclaimed from you and leave behind wives, they (the wives) lurk with themselves four months and ten (days). So when then reach their postponement then not upon you is (any) lapse in what they do with themselves with decorum; and Allah is in what you perform most informed.

235. And not upon you is (any) lapse for what you hint with for betrothal of the women or you cache within your selves, Allah knows that you will remember them. But promise them not in concealment unless you say a decorous saying, and resolve not the wedding knot until the writ reaches its postponement. And know that Allah knows what is in your selves, so beware Him and know that Allah is most forgiving, most forbearing.

236. Not upon you is (any) lapse if you divorce the women while you have not touched them nor mandated unto them a mandate. And give pleasance (alimony) to them - upon the capacious, his ability and upon the straitened, his ability - pleasance with decorum, a right upon the refined.

237. And if you divorce them before you have touched them, and you have mandated unto them a mandate, then half (of) what you mandated unless they absolve, or absolves does the one in whose hand is the wedding knot; and that you absolve is nearer to the veneration. And forget not the favors between you, and Allah is in what you perform most sighted.

238. Preserve the prayers, and the midmost prayer, and rise unto Allah compliant.

239. So if you fear, then (pray) on foot or riding. So when you are secure, then remember Allah for He taught you what you were not ever knowing.

240. And the ones who are reclaimed from you and leave behind wives, a bequest is for their wives: pleasance (alimony) for the year without making them exit. Yet if they exit then not upon you is (any) lapse for what they do with themselves of decorum; and Allah is most esteemed, most judicious.

241. And for the divorcees is pleasance (alimony) with decorum, a right upon the venerators.

242. Thus manifests does Allah to you His signs so you might be mindful.

243. Have you not seen the ones who exited from their homes, and they were thousands, bewaring death? So said to them did Allah, "Die" then He vivified them; assuredly Allah is the Possessor of favors upon humanity, but the abundance of humanity thanks not.

244. And fight in the way of Allah, and know that Allah is most hearing, most knowledgeable.

245. Who is the one who loans Allah a fine loan so He multiplies it for him, abundant multiples? And Allah contracts and expands, and unto Him you are returned.

246. Have you not seen the crowds from the Children of Israel after Moses? For, they said to a prophet of theirs, "Dispatch for us a king (so) we fight in the way of Allah." He said, "Is it perhaps that if written upon you is fighting that you won't fight?" They said, "And what is it with us that we wouldn't fight in the way of Allah while we have truly been evicted from our homes and our children?" Yet, when written upon them was the fighting they turned, except a few of them, and Allah is most knowledgeable of the oppressors.

247. And said to them did their prophet, "Assuredly Allah has truly dispatched for you Saul as a king." They said, "How can it be for him, the dominion over us, while we have more right to the dominion than him, and he was not provided capaciousness of wealth?" He said, "Assuredly Allah selected him over you and increased him (in) expansion of knowledge and body, and Allah provides His dominion (to) whoever He wills; and Allah is most capacious, most knowledgeable."

248. And said to them did their prophet "Assuredly the sign of his dominion is that arrives to you will the casket; in it is tranquility from your Lord and the remnants of what was left (by) the family of Moses and the family of Aaron, carrying it will be the angels. Assuredly in this is a sign for you, if you were ever faithful."

249. So when separated did Saul with the troops, he said, "Assuredly Allah is trying you with a river, so whoever drinks from it then he is not of me; and whoever ingests not, then assuredly he is of me - except whoever scoops a scoop with his hand." Yet, they drank from it, except a few of them. So when he traversed it, he and the ones who had faith with him, they said "There is no tolerance for us today against Goliath and his troops." Said did the ones who surmise that they are meeting Allah, "How many of a small faction conquered an abundant faction by the permission of Allah?" And Allah is with the patient.

250. And when they emerged to Goliath and his troops they said, "Our Lord, empty out upon us patience, stabilize our feet, and give us victory over the repudiating people."

251. So they defeated them by the permission of Allah and David killed Goliath; and provided him did Allah the dominion and judiciousness, and taught him from what He willed. And if not that Allah pushes humanity, some of them against the others, surely corrupted would be Earth, but Allah is the Possessor of favors upon the worlds.

252. Those are the signs of Allah, We recite it upon you with the right, and assuredly you are from the sent ones.

253. Those are the messengers, We favored some of them over others; from them are those who Allah spoke to and He elevated some of them degrees. And We provided Jesus, son of Mary, the manifestations and supported him with the holy spirit. And if Allah willed, fought not would have the ones from after them, from after what came to them of the manifestations, but they differed. So from them are those who had faith and from them are those who repudiated; and if Allah willed they would have fought not, but Allah does what He wants.

254. O you the ones who have faith, spend from what We provisioned you before there arrives a day (with) no sale in it, and no friendship, and no intercession; and the repudiators are the oppressors.

255. Allah (there is) no god except Him, The Living, The Establishing - takes him not does dozing, nor sleep; unto Him is what is in the heavens and what is in Earth. Who is the one who intercedes with Him, except by His permission? He knows what is between their hands and what is behind them, and they encompass not anything of His knowledge except in what He wills. Capacious is His seat (of) the heavens and Earth, and strains Him not does preserving them; and He is The High, The Grand.

256. (There is) no coercion into the religion, truly manifested was the reasoning from the straying. So whoever repudiates in the tyrannical (things) and has faith in Allah, then he has truly held onto the firm handle, no splitting for it; and Allah is most hearing, most knowledgeable.

257. Allah is the trustee of the ones who have faith, He issues them from the darkneses into the light. And the ones who repudiated, their trustees are the tyrannical (things), they issue them from the light into the darkneses; those are the Companions of The Fire, they are in it eternally.

258. Have you not seen the one who argued (with) Abraham about his Lord for provided him did Allah with the dominion? For said Abraham, "My Lord is the One who vivifies and deadens." He said, "I vivify and deaden." Said Abraham, "Then assuredly Allah brings the sun from the east, so you bring it from the west." So dumbfounded was the one who repudiated, and Allah guides not the oppressing people.

259. Or, like the one who passed by a village while it was vacuous upon its framework. He said, "How will Allah vivify this after its death?" So deadened him did Allah (for) a hundred years, then He dispatched him. He said, "How long have you subsisted?" He said, "I subsisted a day or part of a day." He said, "Rather, you subsisted a hundred years so look at your food and your drink." He saw it aged not. "And look at your donkey - and We will make you a sign for humanity - and look at the bones, how We rouse them then We garb them with flesh." So when it was manifested to him, he said "I know that Allah is over everything most able."

260. And for, said Abraham, "My Lord, show me how you vivify the dead." He said, "Have you not had faith?" He said, "Yea, but so my core becomes serene." He said, "Then take four of the birds, then parcel them unto you; then put on each mountain a segment of them. Then call them, they will arrive to you pursuing; and know that Allah is most esteemed, most judicious."

261. The simile of the ones who spend their wealth in the way of Allah is like the simile of a grain that vegetates seven spikes, in each spike is one hundred grains, and Allah multiplies to whoever He wills; and Allah is most capacious, most knowledgeable.

262. The ones who spend their wealth in the way of Allah then follow not what they spent (by) causing obligation or harm - for them, their reward is at their Lord, and no fear is upon them and not are they saddened.

263. Decorous speech and forgiveness are better than charity followed by harm, and Allah is most rich, most forbearing.

264. O you the ones who have faith, negate not your charity by causing obligation or harm like the one who spends his wealth ostentatiously for the people and has not faith in Allah and the Last Day. Thus, his simile is like the simile of a boulder, on top of which is soil, then it is impacted with a downpour that leaves it solid - not are they able over anything from what they earned, and Allah guides not the repudiating people.

265. And the simile of the ones who spend their wealth seeking the contentment of Allah and stabilization of themselves, is like the simile of a garden upon a hill impacted by a downpour; thus, it provides its eatables twofold. So if it is not impacted by a downpour then by a drizzle, and Allah is in what you perform most sighted.

266. Would one of you fancy that there were for him a garden of palms and grapevines, running beneath it are rivers, and for him in it was from every kind of fruit while impacted him had senescence and he had weak progeny - then impacted it did a cyclone (with) fire therein so it burned? Thus, manifests does Allah for you His signs so you might bethink.
267. O you the ones who have faith, spend from the niceties of what you earned and from what We issued for you from the earth, and aim not (for) the vile of it, to spend from it, while you would not be takers (of) it unless you had closed eyes; and know that Allah is rich, most praiseworthy.
268. Satan promises you poverty and orders you with offensiveness while Allah promises you forgiveness from Him and favors, and Allah is capacious, most knowledgeable.
269. He provides judiciousness to whoever He wills; and whoever is provided judiciousness, then he has truly been provided abundant goodness, and none remember except the ones with cognition.
270. And whatever you expend of an expenditure or you vow of a vow, then assuredly Allah knows it; and not for the oppressors are any champions.
271. If you exhibit the charities then commendable are they, and if you hide them and provide them (to) the poor then it is better for you and He expiates for you from your ills; and Allah is in what you perform most informed.
272. Not upon you is their guidance, but Allah guides whoever He wills; and whatever you spend of goodness then it is for your selves, and you spend not except seeking the Countenance of Allah; and whatever you spend of goodness is fulfilled unto you and you are oppressed not.
273. (It is) for the poor, the ones who are confined in the way of Allah, they cannot strike out into the land. Counts them does the ignorant (one) as rich, from (their) abstinence - you (shall) know them by their brands, they ask not the people importunately. And whatever you spend of goodness, then assuredly Allah is in it most knowledgeable.
274. The ones who spend their wealth by night and daytime, concealed and declared, then for them is their reward at their Lord; and no fear is upon them, and not are they saddened.
275. The ones who eat the augmentation (usury) rise not except as rises does the one who beats him does Satan with being touched (by madness). That, because they said, "In fact, selling is similar to augmentation." Yet, legitimized did Allah the selling and He sanctioned the augmentation. Thus, whoever came to him did an exhortation from his Lord so he ceased, then unto him is what preceded and his affair is unto Allah. And whoever repeated, then those are the Companions of The Fire and they are in it eternally.
276. Allah expunges the augmentation (usury) and augments the charities, and Allah likes not every repudiator, wicked one.
277. Assuredly the ones who had faith, and performed righteousness, and established the prayers, and provided the Zakah - for them, their reward is at their Lord; and no fear is upon them and not are they saddened.
278. O you the ones who have faith, venerate Allah and leave what remains of the augmentation (usury), if you were ever faithful.
279. So if you don't do it, then be announced of a war from Allah and His messenger; and if you repent, then for you is your money's principal - you oppress not, and not are you oppressed.
280. And if he was in difficulty, then a reprieve until easement; and that you give charity is better for you, if you were ever knowing.
281. And shield from a day (that) you are returned in it to Allah, then fulfilled is each soul (with) what it earned, and not are they oppressed.

282. O you the ones who have faith, if you indebt with debt till a named postponement then write it; and let him write between you, a writer, with justice. And not should a writer refuse to write, as taught him did Allah. So let him write and let the one to dictate be the one who upon him is the right (the debtor); and let him venerate Allah, his Lord, and depreciate not from it anything. So if he, the one who upon him is the right (the debtor), is a fool, or weak, or he cannot dictate himself then let the one to dictate be his trustee with justice, and call to witness two witnesses from your men. So if they are not two men, then a man and two women from whoever you are content with of witnesses, for if she deviates, one of them, then reminds one of them does the other; and not should the witnesses refuse if they are called. And tire not that you write it, small or great, to its postponement - that is fairer at Allah and sounder for the witnessing, and it is less (likely) that you suspect - except when it is a present trade that you are conducting between you, then not upon you is (any) lapse if you write it not. And take witness if you transact, and harmed not should be a writer nor a witness, and if you do then assuredly it is divergence in you. And venerate Allah, and teaches you does Allah, and Allah is in everything most knowledgeable.

283. And if you are ever upon a travel and find not a writer, then (take) a collected bond. So if you secure, each of you the other, then let him convey, the one who was entrusted, his trust and let him venerate Allah, his Lord. And suppress not the witnessing, and whoever suppresses it then assuredly wicked is his core; and Allah is in what you perform most knowledgeable.

284. Unto Allah is what is in the heavens and what is in Earth , and if you exhibit what is in your selves or hide it, holds you to account with it does Allah. Then He forgives whoever He wills and torments whoever He wills; and Allah is over everything most able.

285. Had faith did the messenger in what was descended to him from his Lord, and (so did) the faithful; each had faith in Allah, and His angels, and His writs, and His messengers - we partition not between any one of His messengers - and they said, "We hear and we obey. Your forgiveness, our Lord! And unto you is the destination."

286. Assigns not does Allah (to) any soul except its capacity, unto it is what it earned and upon it is what it acquired. "Our Lord, reproach us not if we forget or err. Our Lord, and carry not upon us responsibility as You carried on the ones from before us. Our Lord, and load us not with what we have no tolerance for and absolve us, and forgive us, and mercy us. You are our trustee, so champion us over the repudiating people."