The Cow
In the name of Allah, Most Gracious, Most Merciful

1. A.L.M.
2. This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
4. And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter.
5. They are on (true) guidance, from their Lord, and it is these who will prosper.
6. As to those who reject Faith, it is the same to them whether you warn them or do not warn them; they will not believe.
7. Allah has set a seal on their hearts and on their hearing. And on their eyes is a veil: great is the chastisement they (incur).
8. Of the people there are some who say: “We believe in Allah and the Last Day,” but they do not (really) believe.
9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not!
10. In their hearts is a disease; and Allah has increased their disease: and grievous is the chastisement they (incur), because they are false (to themselves).
11. When it is said to them: “Make not mischief on the earth,” they say: “Why, we only want to make peace!”

Sūrah Al-Baqara
Bismillaahir Rahmaanir Rahjeem

1. Alif-Laaam-Meeem
2. Zaalikal-Kitaabu laa ray; feeh; hudal-ilmuttaqeen.
3. Allazeena yu’minoona bilghaybi wa yuqueemoonaš-Salaata wa minmāa razā- naahum yunfifoon.
4. Wallazeena yu’minoona bimaa unzila ilayka wa maa unzila min gahiika wa bil-Aakhirati hum yooqinoon.
5. Ulaa’ika ‘alaa hudam-mir-Rabbihim wa ulaa’ika humul-muflifoon.
8. Wa min-nasī maniy-yaqoolu aamanmaa billaahi wa bil-Yawmil-Aakhiri wa maa hum biimu’mineen.
9. Yukhaadi’on al-laaha wallazzeena aamanoo wa maa yaahda‘oon illaana annfusahum wa maa yash’u roon.
10. Fee quloobihim mara-dun fazaadahumul-laahu maradai wa lahum ‘azaabun aleem-bimaa kaanoo yakziboon.
11. Wa izaa qeela lahum laa tufsidoo fil-ardi qaaloog inmaamaa naahlum muflifoon.
12. Of a surety, they are the ones who make mischief, but they realize (it) not.

13. When it is said to them: “Believe as the others believe.” They say: “Shall we believe as the fools believe?” Nay, of a surety they are the fools, but they do not know.

14. When they meet those who believe, they say: “We believe;” but when they are alone with their evil ones, they say: “We are really with you: we (were) only jesting.”

15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).

16. These are they who havebartered guidance for error: but their traffic is profitless, and they have lost true direction.

17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness, so they could not see.

18. Deaf, dumb, and blind, they will not return (to the path).

19. Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

20. The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still.
21. O you people! Worship your Guardian-Lord, Who created you and those who came before you, that you may become righteous.

22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then do not set up rivals unto Allah when you know (the truth).

23. And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereof; and call your witnesses or helpers (if there are any) besides Allah, if you are truthful.

24. But if you cannot- and of a surety you cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.

25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom, they say: “Why, this is what we were fed with before,” for they are given things in similitude; and they have therein spouses purified; and they abide therein (for ever).

26. Allah disdains not to use the similitude of things, lowest as well as highest. Those who
believe know that it is Truth from their Lord; but those who reject Faith say: “What means Allah by this similitude?” By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path).

27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves.

28. How can you reject the Faith in Allah?—seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return.
29. It is He Who has created for you all things that are on earth; moreover His design comprehends the heavens, for He gave order and perfection to the seven firmaments; and of all things He has perfect knowledge.
30. Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood?"—while we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not.

31. And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell Me the nature of these if you are right.

32. They said: "Glory to You, of knowledge we have none, save what You have taught us: in truth it is You Who are perfect in knowledge and wisdom."
33. He said: "O Adam! tell them their natures."

aamanoo faya'lamoona anna-hul-haqqu mir-Rabbihim wa ammal-lazaena kafaroo faya-qooloona maazaaara araadal-laahu bihaaqa maalala; yu'dilu bihee kasee'en-wa yahdee bihee kaseeraa; wa maa yu'dilu bihee illal-faaqiyyeen.

27. Allazaena yanqu'doona 'Ahdal-laahi mim ba'di meesaqihee wa yahk'a'ona maaam aradal-laahu bihee anyye'qala wa yufsidoona fil-ar'd; ulaa'ika humul-khaasiiroon.

28. Kayfa takfuroona billaahi wa kun'tum amwa'a'an fa-shyakum summa yumeetukum summa yuhyeqeekum summa ilayhi turj'a'oonn.

29. Huwal-lazaee khalaqa lakum-maa fil-ar'd jamee'an summas-tawawa ilas-samaa'I fasaaw-waa-hunnah sada samaa'a'at; wa Huwa bikulli shay'in 'Aleem.

30. Wa iz qaala Rabbuka lil-mala'aa ikat'ee jaa' la'llun fil-ar'd khaleefa'an qaaloo at'adi alu feehaa many-yusidu feehaa wa yarsikdu-dimaa'a'wa nahn nuusabbi'I bihamidika wa nuqaddisu laka qaala innee am-lamu maa laa ta'lamoon.

31. Wa 'allama Adamal-asmaa'a kullahaa summa 'araadahum alal-mala'aa ikat' faqala ambi'oonee bi-asmaa'i haa'uulaa'i in kun'tum saadi-qeen.
32. Qaaloo suhaa'anka laa 'ilma lanaana illaa maa 'allamtaanaa inmak'a Antal-'Aleemul-Hakeem.
33. Qala qaal yaa Adamu ambi'hum bi-asmaa'I hiim fala'ammaa
he had told them, Allah said: “Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?”

34. And behold, We said to the angels: “Bow down to Adam” and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith.

35. We said: “O Adam! dwell you and your wife in the Garden; and eat of the bountiful things therein as (where and when) you will; but approach not this tree, or you run into harm and transgression.”

36. Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: “Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time.”

37. Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most Merciful.

38. We said: “Get you down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, on them shall be no fear, nor shall they grieve.

39. “But those who reject Faith and believe Our Signs, they shall be companions of the Fire; they shall abide therein.”

40. O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you, and fear none but Me.

41. And believe in what I reveal, confirming the revelation which is
with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

42. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).

43. And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

44. Do you enjoin right conduct on the people, and forget (to practise it) yourselves, and yet you study the Scripture? Will you not understand?

45. Nay, seek (Allah’s) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

47. O Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for My Message).

48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

49. And remember, We delivered you from the people of Pharaoh. They set hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.
50. And remember, We divided the sea for you and saved you and drowned Pharaoh’s people within your very sight.

51. And remember We appointed forty nights for Moses, and in his absence, you took the calf (for worship), and you did grievous wrong.

52. Even then We did forgive you; there was a chance for you to be grateful.

53. And remember We gave Moses the Scripture and the Criterion (between right and wrong): there was a chance for you to be guided aright.

54. And remember, Moses said to his people: “O my people! you have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker.” Then He turned towards you (in forgiveness): for He is Oft-Returning, Most Merciful.

55. And remember, you said: “O Moses! we shall never believe in you until we see Allah manifestly,” but you were dazed with thunder and lightning even as you looked on.

56. Then We raised you up after your death: you had the chance to be grateful.

57. And We gave you the shade of clouds and sent down to you manna and quails, saying: “Eat of the good things We have provided for you.” (But they rebelled); to Us they did no harm, but they harmed their own souls.

58. And remember, We said: “Enter this town, and eat of the plenty therein as you wish;
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but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good.

59. But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

60. And remember, Moses prayed for water for his people; We said: “Strike the rock with your staff.” Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.

61. And remember, you said: “O Moses! we cannot endure one kind of food (always); so beseech your Lord for us to produce for us of what the earth grows, - its pothes, herbs, and cucumbers, its garlic, lentils, and onions.” He said: “Will you exchange the better for the worse? You go down to any town, and you shall find what you want!” They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

62. Those who believe (in the Qur’an), and those who follow the Jewish (scriptures),
and the Christians and the Sabians, - and who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

63. And remember, We took your Covenant and We raised you above you (the towering height) of Mount (Sinai): (saying): “Hold firmly to what We have given you and bring (ever) to remembrance what is therein: perchance you may fear Allah.”

64. But you turned back thereafter: had it not been for the Grace and Mercy of Allah to you, you had surely been among the lost.

65. And you knew well those amongst you who transgressed in the matter of the Sabbath: We said to them: “Be you apes, despised and rejected.”

66. So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

67. And remember, Moses said to his people: “Allah commands that you sacrifice a heifer”. They said: Do you wish to make a laughing-stock of us?” He said: “May Allah save me from being an ignorant (fool)!”

68. They said: “Beseech on behalf of your Lord to make plain to us what (heifer) it is!” He said: “He says: the heifer should be neither too old nor too young, but of middling age: now do what you are commanded!”

69. They said: “Beseech on behalf of your Lord to make plain to us her colour.” He said: “He says: A fawn-coloured heifer, pure and rich in tone, the admiration of holders!”

Wan-Nasaraa wa-Saabib’eeena man aamana billaahi wal-Yawmil-Aakhirhi wa ‘amilta saalihaan falahum al-rum munda Rabbihim wa laa khawfun alayhim wa laa hum yahzonoon.

63. Wa iz akhaznaa meesaaga-kum wa rafa’naa fawqakum-Thuora khuzoo maas aayyana-kum biquwwatin-wazkuroo maas fechi la’allaakum tattaqoon.

64. Summa tawallaytum mim ba’di zaalika faalwlaa faadul-laaahi alaykum wa rajmatu hoo lakuntum minal-khaasireen.

65. Wa laaqal ‘alimtum-lazeena’-tadaw minmuk fis-Sabti faqulnaa lahum koonoo qiradatan khaas’eeen.

66. Faja’alnaa nabaa nakaalal-lima bayna yadayhahaa wa maa khalfahahaa wa maw’izatal-lilmuttaqeen.

67. Wa iz qaala Moosaa liqaw-miheece innal-llaaha ya-murukum an aazbahoo baqaratal-qaaloo atattakhzuma huzuwan qaala a’oozu billaahi an akoona minal-jahihleen.

68. Qaalulu’u lanaa Rabbaka yubayyil-lanaa maah hee; qaala innahoo yaqoolu innahaa baqaratul-laa faariqun-wa laa bikrun ‘awaanum bayna zaalika faf’alo maat tu’maroon.

69. Qaalulu’u lanaa Rabbaka yubayyil-lanaa maa lawnuhahaa; qaala innahoo yaqoolu innahaa baqaratun sahraa’u faaqi’ul-lawnuhahaa tasrunnaa-zireen.
They said: “Beseech on our behalf your Lord to make plain to us what she is: to us all heifers are alike: we wish indeed for guidance, if Allah wills.”

He said: “He says: a heifer not trained to till the soil or water the fields; sound and without blemish”. They said: “Now you have brought the truth.” Then they offered her in sacrifice, but not with good-will.

Remember, you slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what you did hide.

So We said: “Strike the (body) with a piece of the (heifer).” Thus Allah brings the dead to life and shows you His Signs: perchance you may understand.

Thenceforth your hearts were hardened: they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what you do.

Can you (O you men of Faith) entertain the hope that they will believe in you?—seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

Behold! when they meet the men of Faith, they say: “We believe”: but when they meet each other in private,

Qaalū-l-u lanaa Rabbaka yubayyil-lanaa maa hiya innal-baqara tashaabaha 'alaynna wa innāa a in-sha'aa al-laahu lamuhtadadoon.

Qala innāhoo yaqoolu innāhoo baqaratul-lla zaloolūn tu'seerularda wa laa tasqih-harga musallamaturllaa shiyata feehaa; qaalul 'aana ji'ta bilha iz fayzibahoo haa wa maa kaadoo yaf'aloon.

Wa iz qataltum nafa saan raddaarat'um feehaa wallaahu mukhrjum-maa kunum taktumoon.

Faqulna-d-roboohu biba'dihaa; kazalika yuhyil-lla hul-mawtaa wa yureekum Aayaatihee la'allakum ta'qi-loon.

Summa qasat quoloobukum mim ba'di zaalika fahiya kalhijaarat aw-ashaddu qaswah waa-inna minal-hijaaratami lamaa yatafajaru minhil-anaaar; wa-inna minahaa lamaa yashshaaqaaq fayakhrju minhil-maa'; wa inna minahaa lamaa yahbiitu min khasiyyatil-laah; wa mal-laahu bighaafilin ammaa ta'maloon.

Afata ma'aona anyu'minnoo lakum wa qal kaana fareequn-minhum yasma'aona Kalaamal-laahi summa ya'harirri foonahoo mim ba'di maa 'aqaloohu wa hum ya'lamoon.

Wa izaa lAQUL-Lazeena aamanoo qalooqoo aamanma wa izaa khalaab ba'duhum ilaab ba'din
they say: “Shall you tell them what Allah has revealed to you, that they may engage you in argument about it before your Lord?”- do you not understand (their aim)?

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

78. And there are among them illiterates, who do not know the Book, but (see therein their own) desires, and they do nothing but conjecture.

79. Then woe to those who write the Book with their own hands, and then say: “This is from Allah,” to traffic with it for a miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

80. And they say: “The Fire shall not touch us but for a few numbered days;” say: “Have you taken a promise from Allah, for He never breaks His promise? or is it that you say of Allah what you do not know?”

81. Nay, those who seek gain in evil, and are girt round by their sins,- they are Companions of the Fire: therein shall they abide (for ever).

82. But those who have faith and work righteousness, they are Companions of the Garden: therein shall they abide (for ever).

83. And remember, We took a Covenant from the Children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people;
be steadfast in prayer; and practise regular charity. Then you turned back, except a few among you, and you backslide (even now).

84. And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes; and this you solemnly ratified, and to this you can bear witness.

85. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and rancour; and if they come to you as captives, you ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous Chastisement. For Allah is not unmindful of what you do.

86. These are the people who buy the life of this world at the price of the Hereafter: their Chastisement shall not be lightened nor shall they be helped.

87. We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary, clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what you yourselves do not desire, you are puffed up with pride?

74. laqad aataynaa Moosalit-saadiqiyun nufusukumus takbartyum wa ayyana huna bi-Rooophil Quodus; afakullamaa jaahadakum Rasooolumu bima laa tahwaa dhuunya yusoroom.

75. Summa anum haa ulaa’i takcunoona anfasakum wa takhrirnaa foqeejam min diyarikum ‘alayhim lil-ismi war’ul waani way-yena tookum usaraa tufaadoolum wahuwu muharramun ‘alaykum ikhraajuhum; afatu’-mi-Noona biba’dil-Kitaabi wa takfurruona biba’iil tamaa jaza’u manh-yaf’alu zaalika minkum illaa khizyurn til-bayaatid-dunya wa yawmal-Qiyaamatii yuraddoon illaa ashahdil-’azaab; wa mal-lahhu bighaafilin ammaa ta’maloon.

76. Ulaa’ikal-lazenashe-taraawul hayaatad-dunya bil-Aakhirati falaal yuhaffafu ‘anhumul-’azaabu wa laa hum yunnsroon.

77. Wa laqad aataynaa Moosalit-saadiqiyun nufusukumus takbartyum wa ayyana huna bi-Rooophil Quodus; afakullamaa jaahadakum Rasooolumu bima laa tahwaa dhuunya yusoroom.
some you called impostors, and others you slay!
88. They say, “Our hearts are the wrappings (which preserve Allah’s Word: we need no more).” Nay, Allah’s curse is on them for their blasphemy: little is it they believe.
89. And when there comes to them a Book from Allah, confirming what is with them, although from of old they had prayed for victory against those without Faith, when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of Allah is on those without Faith.
90. Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: thus they have drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.
91. When it is said to them, “Believe in what Allah has sent down,” they say, “We believe in what was sent down to us.” Yet they reject all besides, even if it be Truth confirming what is with them. Say: “Why then have you slain the prophets of Allah in times gone by, if you did indeed believe?”
92. There came to you Moses with clear (Signs); yet you worshipped the Calf (even) after that, and you did behave wrongfully.
93. And remember, We took your Covenant and We raised above you (the towering height) of Mount (Sinai): (saying): “Hold firmly to what We have given you and hearken (to the Law)”: they said: “We hear, and we disobey:” and they had to drink into their hearts (of the taint) of the Calf
because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if you have any faith!"

94. Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then you seek for death, if you are sincere."

95. But they will never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well-acquainted with the wrong-doers.

96. You will indeed find them, of all people, most greedy of life,- even more than the idolators: each of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

97. Say: Whoever is an enemy to Gabriel - for he brings down the (revelation) to your heart by Allah’s will, a confirmation of what went before, and guidance and glad tidings for those who believe,

98. Whoever is an enemy to Allah and His Angels and Apostles, to Gabriel and Michael,- certainly Allah is an enemy to those who reject Faith.

99. We have sent down to you Manifest Signs (ayaat); and none reject them but those who are perverse.

100. Is it not (the case) that every time they make a Covenant, some party among them throw it aside? Nay, most of them are faithless.

101. And when there came to them an Apostle from Allah, confirming what was with them, a party of the People of the Book threw away the Book of Allah
102. They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: “We are only for trial; so do not blaspheme.” They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah’s permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

104. O you who believe! say not (to the Apostle) words of ambiguous import, but words of respect; and hearken (to him): to those without Faith is a grievous punishment.

105. It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.
106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: don't you know that Allah has power over all things?

107. Don’t you know that to Allah belongs the dominion of the heavens and the earth? And besides Him you have neither patron nor helper.

108. Would you question your Apostle as Moses was questioned of old? But whoever changes from Faith to Unbelief, has strayed without doubt from the even way.

109. Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed, from selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplishes His purpose; for Allah has power over all things.

110. And be steadfast in prayer and regular in charity: and whatever good you send forth for your souls before you, you shall find it with Allah: for Allah sees well all that you do.

111. And they say: “None shall enter Paradise unless he be a Jew or a Christian.” Those are their (vain) desires. Say: “Produce your proof if you are truthful.”

112. Nay,- whoever submits his whole self to Allah and is a doer of good,- he will get his reward with his Lord; on such
shall be no fear, nor shall they
grieve.

113. The Jews say: “The
Christians have nothing (to
stand upon);” and the Christians
say: “The Jews have nothing (to
stand upon).” Yet they (profess
to) study the (same) Book. Like
unto their word is what those say
who do not know; but Allah will
guide between them in their
dispute on the Day of Judgment.

114. And who is more unjust
than he who forbids that in places
for the worship of Allah, Allah’s
name should be celebrated—
whose zeal is (in fact) to ruin
them? It was not fitting that such
should themselves enter them
except in fear. For them there is
nothing but disgrace in this
world, and in the world to come,
an exceeding torment.

115. To Allah belong the East
and the West: whithersoever you
turn, there is the presence of
Allah. For Allah is All-Perva-
ding, All-Knowing.

116. They say: “Allah has
begotten a son”; glory be to
Him.-Nay, to Him belongs all
that is in the heavens and on
earth: everything renders
worship to Him.

117. To Him is due the primal
origin of the heavens and the
earth: when He decrees a matter,
He says to it: “Be,” and it is.

118. Those without knowledge
say: “Why does not Allah speak
to us? Or why does not a Sign
come to us?” So said the people
before them words of similar
import. Their hearts are alike. We
have indeed made clear the Signs
for any people who hold firmly to
Faith (in their hearts).
119. Surely We have sent you in truth as a bearer of glad tidings and a warner: but of you no question shall be asked of the Companions of the Blazing Fire.

120. Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: “The Guidance of Allah—that is the (only) Guidance.” If you were to follow their desires after the knowledge which has reached you, then you would find neither Protector nor Helper against Allah.

121. Those to whom We have sent the Book study it as it should be studied: they are the ones that believe therein: those who reject faith therein, - the loss is their own.

122. O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

123. Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: “I will make you an Imam to the Nations.” He pleaded: “And also (Imams) from my offsprings!” He answered: “But My Promise is not within the reach of evil-doers.”

125. And remember, We made the House a place of assembly for men and a place of safety; and you take the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma’il, that they should sanctify My House for those who compass it round,

126. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

127. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

128. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

129. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

130. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

131. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

132. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

133. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

134. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.

135. Wa la taddaa an bindaqi basheera fi laaa tus’alun ‘an A’shaabil-Jaheem.
or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

126. And remember, Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits - such of them as believe in Allah and the Last Day." He said: "(Yes), and such as reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, - an evil destiny (indeed)!

127. And remember, Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for You are the All-Hearing, the All-Knowing.

128. "Our Lord! make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Returning, Most Merciful.

129. "Our Lord! send amongst them an Apostle of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for You are the Exalted in Might, the Wise."

130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous.

131. Behold! his Lord said to him: "Bow (your will to Me):" he said: "I bow (my will) to the Lord and Cherisher of the Universe.

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah has chosen the Faith for you;

126. Wa iz qaala Ibraheemu Rabbi'll-al haazaa baladan aaminaw-wazruq ahlahoo minas-samaraati man aamana minhu billaahi wa-Yaymil Aakhiri qaala wa man kafara fa-umattiu'uhoo qalefan summu aqudarruhooo ilaa 'azaabin-Naari wa bi'sal maseer.

127. Wa iz yarfa'u Ibraheemul-qawaada minal-Bayti wa Ismaa'eelu Rabbanaa taqabbal minnaga innaka Antas-Samee'ul-'Aleem.

128. Rabbanaa wa'lanaa muslimayni laka wa min zurriyyatinna ummatam-muslimatal-laka wa arina manasaikanaa wa tu 'alaynaya innaka Antal-Taawwaab-Raheem.

129. Rabbanaa wa'las feehim Rasoolam-minhum yatloo 'alayhim Aayaatika wa yu'allimuhumul-Kitaaba wal-Hikmata wa yuzakkeehim; innaka Antal-'Azeezul-Hakeem.

130. Wa man-y-yarhabu 'am-Millati Ibraheema illaa man safiha nafsah; wa laqiad-tafaqyanaahu fid-dunyaa wa immu-hoo fil-Aakhirati laminas-saalieen.

131. Iz qaala lahoo Rabbuhoo aslim qaala aslamtu li-Rabbil-'aalameen.

132. Wa wasaasaa bihaa Ibraheemu baneeci wa Ya'qooq yaa baniyyaa inna laaahas-tafaat laakumud-deena
then do not die except in the Faith of Islam.”

133. Were you witnesses when Death appeared before Jacob? Behold, he said to his sons: “What will you worship after me?” They said: “We shall worship your God (Allah) and the God (Allah) of your fathers, of Abraham, Isma’il and Isaac, - the One (True) God (Allah): to Him we bow (in Islam).”

134. That was a people who have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case!

135. They say: “Become Jews or Christians if you would be guided (to salvation).” You say: “Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah.”

136. You say: “We believe in Allah, and the revelation given to us, and to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam).”

137. So if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice you as against them, and He is the All-Hearing, the All-Knowing.

138. (Our religion is) the Baptism of Allah: and who can baptize better than Allah? And it is He Whom we worship.

139. Say: Will you dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and you for
140. Or do you say that Abraham, Isma'il, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do you know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what you do!

141. That was a people who have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case.

142. The fools among the people will say: “What has turned them from the Qibla to which they were used?” Say: To Allah belong both East and West: He guides whom He will to a Way that is straight.

143. Thus, have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Apostle a witness over yourselves; and We appointed the Qibla to which you were used, only to test those who followed the Apostle from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful.

144. We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qibla that shall please you. Turn then...
145. Even if you were to bring to the people of the Book all the Signs (together), they would not follow your Qibla; nor are you going to follow their Qibla; nor indeed will they follow each other’s Qibla. If you after the knowledge has reached you were to follow their (vain) desires,- then you were indeed (clearly) in the wrong.

146. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

147. The Truth is from your Lord; so be not at all in doubt.

148. To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good. Wheresoever you are, Allah will bring you together. For Allah has power over all things.

149. From wheresoever you start forth, turn your face in the direction of the Sacred Mosque; that is indeed the truth from your Lord. And Allah is not unmindful of what you do.

150. So from wheresoever you start forth, turn your face in the direction of the Sacred Mosque; and wheresoever
you are, turn your face to it; that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so do not fear them, but fear Me; and that I may complete My favours on you, and you may (consent to) be guided;

151. A similar (favour you have already received) in that We have sent among you an Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new Knowledge.

152. Then you remember Me; I will remember you. Be grateful to Me, and do not reject Faith.

153. O you who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

154. And do not say of those who are slain in the way of Allah: “They are dead.” Nay, they are living, though you do not perceive (it).

155. Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.

156. Who say, when afflicted with calamity: “To Allah we belong, and to Him is our return”:

157. They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.

158. Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeys his own impulse to Good, he is sure that Allah is He Who recognises and knows.
159. Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book,- on them shall be Allah’s curse, and the curse of those entitled to curse,-

160. Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful.

161. Those who reject Faith, and die rejecting,- on them is Allah’s curse, and the curse of angels, and of all mankind.

162. They will abide therein: their Chastisement will not be lightened, nor will respite be for their (lot).

163. And your God (Allah) is One God (Allah): There is no god but He, Most Gracious, Most Merciful.

164. Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives thereto for an earth that is dead; in the beasts of all kinds that He scatters throughout the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;-(here) indeed are Signs for a people that are wise.

165. Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If
only the unrighteous could see, behold, they would see the Chastisement: that to Allah belongs all power, and Allah will strongly enforce the Chastisement.

166. Then would those who are followed clear themselves of those who follow (them): they would see the Chastisement, and all relations between them would be cut off.

167. And those who followed would say: “If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.” Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

168. O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Satan, for he is to you an avowed enemy.

169. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge.

170. When it is said to them: “Follow what Allah has revealed:” they say: “Nay! we shall follow the ways of our fathers.” What! even though their fathers were void of wisdom and guidance?

171. The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind, they are void of wisdom.

172. O you who believe! Eat of the good things that We have provided for you and be grateful
to Allah, if it is Him you worship.

173. He has only forbidden you dead meat, and blood, and the flesh of swine, and what is impure by way of birds and things that may be caught with their feet, and all things that are intrinsically evil, and Al-"Izz." 174. Then whenever there is found a just witness among you, let two of you testify with him; and if there be not two, let one testify; and if the man has six witnesses, let five of them testify against him; and if he has not six witnesses, let four testify in his place; and if he has not four, let two testify in his place, and let a witness from among you swear for him. And let one of them own the testimony against him, and let the one who is to be bound by the testimony himself swear four times. And so long as any doubt exists in the matter, let [the witnesses] apply a part of the penalty to the one who is to be bound by it. And this is a duty which Allah has imposed upon you; and Allah loves to purify you with His mercy. But whoever is ignorant of the penalty, let him suffice to himself the penalty of the blood of the one who is to be bound by it. But he who repents after that, then there is no sin upon him. Allah is Forgiving, Most Merciful.

175. They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ali! what boldness (they show) for the Fire!

176. (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

177. It is not righteousness that you turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the
contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, those who fear Allah.

178. O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave Chastisement.

179. In the Law of Equality there is (saving of) Life to you. O you men of understanding; that you may restrain yourselves.

180. It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from those who fear Allah.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things).

182. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those
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184. (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that you fast, if you only know.

185. Ramadhan is the (month) in which was sent down the Qur’an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.

186. When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah has ordained

\[
\text{min qar} \text{likum la} \text{’allakum tattaqoon.}
\]

\[
\text{184. Ayyaam-ma’ doodaani} \\
\text{fama kaana minkum mareedan} \\
\text{aw ‘alaa safarin fa’iddatum-min} \\
\text{ayyaamin ukhar; wa ‘alal} \\
\text{lazeena yuuseequanahoo fayaamin} \\
\text{ta’aamun ta’mukenin famam} \\
\text{tataawwa’a khayrun fahuwa} \\
\text{khayrul-lahoo wa an uusanoo} \\
\text{khayrul-lakum in kuntum} \\
\text{ta’lamoon.}
\]

\[
\text{185. Shahrul Ramaadhaanallazeee} \\
\text{mizila Feehilo-Qur’aanu hudal} \\
\text{innaasi wa bayinyiaatun-minal} \\
\text{hudaab wali-furqaan; faman} \\
\text{shahida minkumush-shahra} \\
\text{falyabumhu wa man kaana} \\
\text{mareedan aw ‘alaa safarin} \\
\text{fa’iddatum-min ayyaamin} \\
\text{ukhar; yureedul-laahu bikumul} \\
\text{yusra wa laa yureedu bikumul} \\
\text{yusra wa litukabirul-laahaa ‘alaa maa} \\
\text{hadaaakum wa la’allakum} \\
\text{tashkuroon.}
\]

\[
\text{186 Wa iiza sa-alaka ‘ibaadee} \\
\text{annde fa-imree qareeq; ujeebu} \\
\text{da’watadda’ai iiza da’aaani} \\
\text{falyastajeebee lee walyu’miino} \\
\text{bee la’allahum yarshudoon.}
\]

\[
\text{187. Uthilla lakum laylataa} \\
\text{Shyaaamir-rafasu ila nisaai’ik} \\
\text{kum; hunna libaasullakum wa} \\
\text{antum libaasulahum; ‘alimal} \\
\text{laahu annakum kuntum} \\
\text{takhtaanoono antu sakum} \\
\text{fataaba ‘alaykum wa ‘afaa} \\
\text{ankum fal’aana baashiroo} \\
\text{hunna warthaghoor maa katabal} \\
\text{laahu}
\]
for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) Allah: do not go near to those. Thus Allah makes clear His Signs to men: that they may learn self-restraint.

188. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people’s property.

189. They ask you concerning the New Moons. Say: They are but signs to mark fixed periods of time (in the affairs of) men, and for Pilgrimage. It is no virtue if you enter your houses from the back: it is virtue if you fear Allah. Enter houses through the proper doors: and fear Allah: that you may achieve success.

190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah does not love transgressors.

191. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but do not fight them at the Sacred Mosque, unless they (first) fight you there; but if they fight you,
sllay them. Such is the reward of those who suppress faith.

192. But if they cease, Allah is Oft-Forgiving, Most Merciful.

193. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression.

194. The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, transgress you likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

195. And spend of your substance in the cause of Allah, and do not make your own hands contribute to (your) destruction; but do good; for Allah loves those who do good.

196. And complete the Hajj or ‘Umra in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when you are in peaceful conditions (again), if any one wishes to continue the ‘Umra or the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah.
and know that Allah is strict in punishment.

197. For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O you that are wise.

198. It is no crime in you if you seek the bounty of your Lord (during pilgrimage). Then when you pour down from (Mount) ‘Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray.

199. Then pass on at a quick pace from the place whence it is usual for the multitude to do so, and ask for Allah’s forgiveness. For Allah is Oft-Forgiving, Most Merciful.

200. So when you have accomplished your holy rites, celebrate the praises of Allah, as you used to celebrate the praises of your fathers--yes, with far more heart and soul. There are men who say: “Our Lord! Give us (Your bounties) in this world!” but they have no portion in the Hereafter.

201. And there are men who say: “Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire!”

202. To these will be allotted what they have earned; and Allah is quick in account.

203. Celebrate the praises of Allah during the Appointed Days.

wa’lamoo annal-laaha shadeedul-‘iqaa.


199. Summa afeedoo min hayyoo afaadaan nasu wastagh-firul-laah; innal-laaha Ghaffoorur-Rahmeen.

200. Fa-izaa qadaytum manaa-sikakum fazkurul-laahha kazikrium aabaa’akum aw ashadda zikria; faminaaasi manay-yaqoolu Rabbanaa aatinnaa fid-dunyaa wa maa laaho fil-Aakhirati min khalaa.

201. Wa minhum manay-yaqoolu Rabbanaa aatinnaa fid-dunyaa hasanaatun-wa fil-Aakhirati hasanaatun-wa qinaa ‘azaah nan-Naar.


203. Wazkurul-laahha fee ayyaanum-ma dooaaat.
But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that you will surely be gathered to Him.

204. There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet he is the most contentious of enemies.

205. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah does not love mischief.

206. When it is said to him, “Fear Allah”, he is led by arrogance to (more) crime. Enough for him is Hell; - an evil bed indeed (to lie on)!

207. And there is the type of man who gives his life to earn the pleasure of Allah: and Allah is full of kindness to (His) devotees.

208. O you who believe! Enter into Islam whole-heartedly; and do not follow the footsteps of the Satan; for he is to you an avowed enemy.

209. If you backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

210. Will they wait until Allah comes to them in canopies of clouds, with Angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision).

211. Ask the Children of Israel how many Clear (Signs) We have sent them. But if any one,
after Allah’s favour has come to him, substitutes (something else), Allah is strict in punishment.

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the Clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

214. Or do you think that you shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: “When (will come) the help of Allah?” Ah! Verily, the help of Allah is (always) near!

215. They ask you what they should spend (in charity). Say: Whatever you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is
216. Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and you know not.

217. They ask you concerning fighting in the Prohibited Month. Say: “Fighting therein is a grave (offence); but graver is still in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.” Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

218. Innal-lazeena aamanoo wallazeena haajaroo wa jaahadoo fee sabeelil-laahi ullaalika yarjoona rahmatul-laah; wallaalu Ghafoorur-Rahimeem.

219. Yas’aloona ‘anilikhamri walmaysiri qul feehimaa ismun kbreeun-wa manaafitu innaasi wa ismuhumaa akbaru min nif’ihmaa; wa yas’aloona maazaa sunuqona qullil-kawf; kaazalika yubayyinul-laahu laakumul-

good, - Allah knows it well.
220. (Their bearings) on this life and the Hereafter. They ask you concerning orphans. Say: “The best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise.”

221. Do not marry unbelieving women (idolators), until they believe: a slave woman who believes is better than an unbelieving woman, even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind, so that they may celebrate His praise.

222. They ask you concerning women’s courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

223. Your wives are a tilth unto you; so approach your tilth when or how you will; but do some good act for your souls beforehand; and fear Allah. And know that you are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

224. And make not Allah’s (name) an excuse in your oaths
against doing good, or acting rightly, or making peace between persons; for Allah is One Who knows and knows all things.

225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-Forgiving, Most Forbearing.

226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful.

227. But if their intention is firm for divorce, Allah hears and knows all things.

228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

229. A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not

an tabaroo wa tattaqoo wa tuslilho bayn-n-nas; wallaahu Samaee'un-'Aleem.

225. Laa ya'aakhii-zukumul-laahu billaghwi fee aymaanikum wa laakhy-yu'aakhii-

zukum bima kasbat quloobukum; wallaahu Ghafoorun Haleem.

226. Lillazeena yu'luona min

nisaa'a 'ilham tarabbusu arba'ai
as-hu' ind fa-in faa'a oo fa-

in-

laaha Ghafoor-Rahimeem.

227. Wa in 'azamut-talaqa fa-

in-

laaha Samaee'un 'Aleem.

228. Wadmutaallaqaatu yatarab-

ba'sha bi-anfushinna salaqaata

qaroo; wa laa yahih lu lahu

an-

yaakumna maa khalaq-

laah fee arhaamininna in

ku

n ya'miina billaahi wal-

Yawmil-Aakhir; wa bu'oool-

tu

hunna afaqqu birahidinna

fee zaalika in araadoo islaah; wa

lahunna mislul-lazee

alay

hunna darajah; wa

laahuuu 'Azeezun Hakeem.

229. A'talaaqo marrataani fa-

imaa sakunt blima'roofin aw
tasreehun bi-ihsaan; wa laa

yahih lu hakum an fit-

khuzzo

minmaa aataytumoohunna

shay'an illaay any-yakhaafa

allaay yuqemaa ludoodellaah; fa-

in khiftum allaa yuqemaa

ludoodel-laahfi falaa Junaaqha

alayhinmaa feemaf-tadat bihee

tilka ludoodel-laahfi falaa
transgress them, if any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

230. So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

231. When you divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

232. When you divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and you do not know.

233. The mothers shall give suck to their offspring

233. Walwaalidaatu yurdi’na awwaada huna
for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If you decide on a foster-mother for your offspring, there is no blame on you, provided you pay (the mother) what you offered, on equitable terms. But fear Allah and know that Allah sees well what you do.

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what you do.

235. There is no blame on you if you make an offer of betrothal or hold it in your hearts. Allah knows that you cherish them in your hearts: but do not make a secret contract with them except in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knows what is
in your hearts, and take heed of Him; and know that Allah is Of-Forgiving, Most Forbearing.

236. There is no blame on you if you divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means;—a gift of a reasonable amount is due from those who wish to do the right thing.

237. And if you divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man’s half) is remitted by him in whose hands is the marriage tie; and the remission (of the man’s half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that you do.

238. Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout frame of mind.

239. If you fear (an enemy), pray on foot, or riding, (as may be most convenient), but when you are in security, celebrate Allah’s praises in the manner He has taught you, which you knew not (before).

240. Those of you who die and leave widows should bequeath for their widows a year’s maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is...
reasonable. And Allah is Exalted in Power, Wise.

241. For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

242. Thus Allah Makes clear His Signs to you: in order that you may understand.

243. Did you not turn your vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them: "Die!" Then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful.

244. Then fight in the cause of Allah, and know that Allah hears and knows all things.

245. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that gives (you) Want or Plenty, and to Him shall be your return.

246. Have you not turned your vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a Prophet (that was) among them: "Appoint for us a King, that we may fight in the cause of Allah." He said: "Is it not possible, if you were commanded to fight, that you will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong.

247. Wa lilmutallaqaati mataa'am-bilma'roofi haqqan 'alal-muttaqeen.

248. Kazaalika yubayyinul-laahu lakum Aayaatihee la'allakum ta'qiloon.

249. Alam tara ilal-lazeena kharajoo min diyaarihim wa hum ulooofun hazaral-mawti fataqaalahumul-laahu mooToo summa ahyaahum; innal-laaha lazoo faadlin 'alannaasi wa laakinna aksaraanasi laa yashkuroon.

250. Wa qaatilloo fee sabcelilaahi wa'lamoow anna-l-laaha Samee'un 'Aleem.

251. Man zal-lazee yuRidul-laaha qardaan hasanan tayudaa-'ifhoo lahoo ad'a'aan kas-eerah; wallaahu ya'bidu wa ya'al su; wa ilayhi turja'oon.

252. Alam tara ilal-malai mim-Daneee Israa'eela mim-lai di Moosaa; iz qaallow li-Nabiyillahumul-lahuma-as lanaa malikaan naqaatil fee sabcelilalaihaa qaala hal 'asaytum in kutiba 'alaykumul-qitaalu allaa tuqaatilloo qaallow wa maa lanaa allaa naqaatil fee sabcelil-laahi wa qaal ukhrinaa mim diyaarinna wa almaa'in naa falammaa kutiba 'alayhimul-qitaalu tawallaw illaa qalee slamming-minhum; wallaahu 'alecum-min-bizzaalimeen.
247. Their Prophet said to them: “Allah has appointed Talut as king over you.” They said: “How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?” He said: “Allah has chosen him above you, and has gifted him abundantly with knowledge and bodily prowess: Allah grants His authority to whom He pleases. Allah cares for all, and He knows all things.”

248. And (further) their Prophet said to them: “A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by Angels. In this is a symbol for you if you indeed have faith.”

249. When Talut set forth with the armies, he said: “Allah will test you at the stream: if any drinks of its water, he does not go with my army: only those who do not taste of it go with me: a mere sip out of the hand is excused.” But they all drank of it, except a few. When they crossed the river, he and the faithful ones with him,- they said: “This day We cannot cope with Goliath and his forces.” But those who were convinced that they must meet Allah, said: “How oft, by Allah’s will, has a small force vanquished a big one? Allah is with those who steadfastly persevere.”
250. When they advanced to meet Goliath and his forces, they prayed: “Our Lord! Pour out constancy on us and make our steps firm: help us against those that reject faith.”

251. By Allah’s will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

252. These are the Signs of Allah: we rehearse them to you in truth: verily you are one of the Apostles.

253. Those Messengers We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave Clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after Clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfills His plan.

254. O you who believe! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith-they are the wrong-doers.
255. Allah! There is no god but He, - the Living, the Selfsubsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they compass of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

256. Let there be no compulsion in religion: Truth stands out clear from Error: Whoever rejects Evil and believes in Allah has grasped the most trust-worthly hand-hold, that never breaks. And Allah hears and knows all things.

257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).

258. Have you not turned your vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who gives life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causes the sun to rise from the East: do you then cause it to rise from the West?"
Thus was he confounded who (in arrogance) gives guidance to a people unjust.

259. Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: “Oh! how shall Allah bring it (ever) to life, after (this) its death?” but Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you tarry (thus)?” He said: (Perhaps) a day or part of a day.” He said: “Nay, you have tarried thus a hundred years; but look at your food and your drink; they show no signs of age; and look at your donkey: And that We may make of you a Sign for the people, Look further at the bones, how We bring them together and clothe them with flesh.” When this was shown clearly to him, he said: “I know that Allah has power over all things.”

260. Behold! Abraham said: “My Lord! Show me how You give life to the dead.” He said: “Do you not then believe?” He said: “Yes! but to satisfy my own understanding.” He said: “Take four birds; tame them to turn to you; put a portion of them on every hill and call to them: they will come to you (flying) with speed. Then know that Allah is Exalted in Power, Wise.”

261. The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases.
and Allah cares for all and He knows all things.

262. Those who spend their substance in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, for their reward is with their Lord: on them shall be no fear, nor shall they grieve.

263. Kind words and the covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is Most Forbearing.

264. O you who believe! waste not your charity by reminders of your generosity or by injury-like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with anything they have earned. And Allah does not guide those who reject faith.

265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it does not receive heavy rain, light moisture suffices it. Allah sees well whatever you do.

266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and

262. Allazeeona yunfiqoona amwaalahum fee sabeellahahin summa laa yutbi’oonaa maana anfaqoo manaanaw-wa laaa azal-lahum ahl rum hinda Rabbihim; wa laa khawfun ‘alayhim wa laa hum yawzanoon.

263. Qawlum-ma’roofunw-wa maghfiratun khayrum-min sadaqatny-yatba’uuhaa azaa; wallaahu Ghaniiyyun Huleem.


265. Wa ma’alul-lazeena yunfiqoona amwaala-humul-lu’ghhaa’aa mardaait-laahi wa tasbeetam-min anfsihih kamasali jannatun birakwatin aasaabahaa waabilun fa-aatat ukulahaa di’fayni fa-il-lam yu’shaa waabilun fa-tall; wallaahu bimaa ta’maloono Baceer.

266. Ayawaddu-ahadukum-an mikoona lahoo jannatum-min nakheefun-wa a’naabin taaqee min tahthab-anhaaru lahoo feehaa min
all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves) - that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus does Allah make clear to you (His) Signs; that you may consider.

267. O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and Worthy of all praise.

268. Satan threatens you with poverty and bids you to conduct unseemly, Allah promises you His forgiveness and bounties. And Allah cares for all things.

269. He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding.

270. And whatever you spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

271. If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do.

272. It is not required of you (O Apostle), to set them on the right path, but Allah sets on the right path whom He pleases. Whatever of...
good you give benefits your own souls, and you shall only do so seeking the “Face” of Allah. Whatever good you give, shall be rendered back to you, and you shall not be dealt with unjustly.

273. (Charity is) for those in need, who, in Allah’s cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they do not beg importantly from all and sundry. And whatever of good you give, be assured Allah knows it well.

274. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

275. Those who devour interest will not stand except as stands one whom the Satan One by his touch has driven to madness. That is because they say: “Trade is like interest,” but Allah has permitted trade and forbidden interest. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the Fire: they will abide therein (for ever).

276. Allah will deprive interest of all blessing, but will give increase for deeds of charity: for He does not love ungrateful and wicked creatures.

277. Those who believe, and do deeds of righteousness,
and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

278. O you who believe! Fear Allah, and give up what remains of your demand for interest, if you are indeed believers.

279. If you do it not, take notice of war from Allah and His Apostle: but if you turn back, you shall have your capital sums, deal not unjustly, and you shall not be dealt with unjustly.

280. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.

281. And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

282. O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish anything of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get

wa aqaamus-Salaata wa aatawuz-Zakaata lahum alruhum ina Rabbihim wa laa khawfun ‘alayhim wa laa hum yahzannoon.

278. Yaa ayyuhul-lazeena aamanut-taqul-laha wa zaroo maa baqiya minaribaaba in kuntum ma mineen.

279. Fa-il-lam taf’alloo farzanoo biharibim-minal-laahi wa Rasoolihee wa in tu’tum faalakum ru’ooseu amwaalkum laa ta‘limoon wa laa tu‘lamoon.

280. Wa in kaana zoo ‘usratim kanaziratu ilaa maysaral, wa antasadaqoo khayrul-lakum in kuntum ta‘lamoon.


282. Yaa ayyuhul-lazeena aamanoo iza tadaayatum bidaynim ilaa ajalhumusam: man faktabbooh; walyaktab baynakum kaatibum la‘ill; wa laa ya-ba kaatibun any-yaktaba kamaa ‘allamahullaah; falyaktabb; walyumuliillazee ‘alayhil-‘aqqu walyattaqil-laaha rabbahoo wa laa ya‘khas minhu shay‘a, fa-la kaanaliillazee ‘alayhil-‘aqqu safeehan aw da‘ee’ee aw laa yastat‘ee’u any-yumilla huwa falyumilil waliyyuhoo bil‘all; wastashhidoo
two witnesses, out of your own
men, and if there are not two
men, then a man and two
women, such as you choose, for
witnesses, so that if one of them
ers, the other can remember her.
The witnesses should not refuse
when they are called on (for
evidence). Disdain not to reduce
to writing (your contract) for a
future period, whether it be
small or big; it is juster in the
sight of Allah, more suitable as
evidence, and more convenient
to prevent doubts among
yourselves but if it be a
transaction which you carry out
on the spot among yourselves,
there is no blame on you if you
reduce it not to writing. But take
witnesses whenever you make a
commercial contract; and let
neither scribe nor witness suffer
harm. If you do (such harm), it
would be wickedness in you. So
fear Allah; for it is Allah that
teaches you. And Allah is well
acquainted with all things.

283. If you are on a journey,
and cannot find a scribe, a
pledge with possession (may
serve the purpose). And if one of
you deposits a thing on trust
with another, Let the trustee
(faithfully) discharge his trust,
and let him fear His Lord.
Conceal not evidence; for
whoever conceals it, his heart
is tainted with sin. And Allah
knows all that you do.

284. To Allah belongs all that is
in the heavens and on earth.
Whether you show what is in
your minds or conceal it, Allah
calls you to account for it.
He forgives whom He pleases, and punishes whom He pleases. For Allah has power over all things.

285. The Apostle believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, His Angels, His Books, and His Apostles. "We make no distinction (they say) between one and another of His Apostles." And they say: "We hear, and we obey: (we seek) Your forgiveness, Our Lord, and to You is the end of all journeys."

286. On no soul Allah places a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! do not condemn us if we forget or fall into error; our Lord! do not lay on us a burden like that which You did lay on those before us; our Lord! do not lay on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against Faith.

AALI ‘IMRAAN-3
Bismillaahir-Rahmaanir Raheem

4. Min qaa fusu’l-hudaa-l-immasasi wa anzalal-Furqaan; innallazeena kafaroob bi’-Aayaatil-

Al- ‘Imran, or The Family of ‘Imran
In the name of Allah, Most Gracious, Most Merciful

1. Alif-Lam-Mim
3. It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus).
4. Before this, as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong). Then those who reject Faith in the Signs of