

THE WISE QUR'AN

The eternal book of Guidance

translated into simple English

by Dr. Sahib Mustaqim Bleher

Why another attempt at translating the Qur'an? The Qur'an is a book of guidance, which can only be followed if properly understood. Language continually develops, and the language of yesterday can prove a barrier to understanding for the reader of today. Most translators have in the past tried to enhance the esteem of the Qur'an by choosing a distinguished, learned and complicated language. The result has been that the message was lost on the ordinary reader. Furthermore, translators have been at pain to achieve the greatest possible accuracy. This being a worth-while objective, even more so when dealing with Allah's word, it very often destroyed the clarity of expression as a result. It is my belief that those who would like to explore the fine details of the Qur'anic text, best do so by learning Arabic, as it is entirely impossible to consistently mirror in another language the full richness and detail of the original. My attempt at translating the Qur'an is therefore not a scholarly exercise, but an effort to make these words of guidance and wisdom reach as large an audience as possible and enable them to act upon it by absorbing the meaning of the divine address and the images it contains in a language they can relate to as their own.

Surah 1, al-Fatiha, The opening Surah

- (1) In the name of Allah, the Owner and Giver of Mercy
  - (2) Allah is praised, the Lord of all Worlds
  - (3) The Owner and Giver of Mercy
  - (4) The King of the Day of Repayment
  - (5) We serve only You and ask only You for help
  - (6) Guide us the straight path
  - (7) The path of those You have favoured
- Not of those deserving anger  
Nor of those who lose their way.

## Surah 2, al-Baqarah, The Cow

In the name of Allah, the Owner and Giver of Mercy

- (1) Alif, Lam, Mim
- (2) This Book contains without doubt a guidance for those who are aware (of Allah)
- (3) Those who believe in what is hidden, and maintain prayer, and spend from what We have provided for them.
- (4) And those who believe in what has been sent down to you, and in what had been sent down before you, and are certain about the Hereafter.
- (5) They are the ones who follow the guidance from their Lord, and they are the ones who will succeed.
- (6) Those, however, who reject (the guidance), it makes no difference to them whether you warn them or warn them not, they will not believe.
- (7) Allah has sealed their hearts and their hearing and placed a blindfold over their eyes, and severe punishment awaits them.
- (8) There are also those kind of people who say, we believe in Allah and the Last Day, but they believe not.
- (9) They try to cheat Allah and the believers, but cheat only themselves, without realising.
- (10) There is an illness in their hearts, and Allah increases that illness for them, and painful punishment awaits them because of their lying.
- (11) And when they are told: do not make mischief in the earth, they say, we are only making things better.
- (12) Oh no, they are the mischief-makers, but they realise it not.
- (13) And when they are told: believe as ordinary people do, they say, should we believe as the fools do? - oh no, they are the fools, but they know it not.
- (14) And when they meet those who believe, they say: we believe, but when they are alone with their devils, they say: we are with you, we are just making fun of them.
- (15) Allah makes fun of them, and lets them get lost in their rebellion.
- (16) Those are the ones who have traded error for guidance, and their trade will not prosper, and they are not going to be guided.
- (17) Their example is like someone who lights a fire, and when it lights up his surroundings, Allah takes their light away and leaves them in darkness unable to see.
- (18) Deaf, dumb and blind - so they cannot return.
- (19) Or like a rain cloud from the sky with darkness, thunder and lightning in it; they put their fingers in their ears out of fear from the impact of the thunder, and Allah surrounds those who reject (the guidance).
- (20) The lightning almost takes away their eyesight; whenever it lights up for them, they walk with it, and when it becomes dark for them, they stop. If Allah wished, He would have taken away their hearing and their eyesight. Allah has the power to do anything.
- (21) Oh people, serve your Lord who created you and those before you, so that you are aware of Him.
- (22) He Who made the earth spread out for you, and the sky a cover, and sent water down from the sky, with which He makes fruit grow from the earth as provision for you. So do not knowingly set up partners for Allah.
- (23) And if you have doubts about what We have sent down to Our servant (Muhammad), produce a similar Surah with the help of anyone you like besides Allah, if you are truthful.

- (24) But if you don't do that - and you can never do it - then beware of the fire promised for those who reject (the guidance), which is fuelled by people and stones.
- (25) And give those who believe and do good works the good news that they will have gardens with rivers in them; whenever they are given provision of fruit from it they will say, this is what we were provided with before - and they will be given what is similar to it - and they will have purified partners in there and they will stay there forever.
- (26) Allah is not shy to use a fly, or even something smaller, as an example. Those who have faith will say this is the truth from their Lord, whereas those who reject (faith) will say: what's the point of Allah giving this example. He leads many astray with it, and He guides many with it, and He only leads those astray with it, who are sinful.
- (27) The ones who break their agreement with Allah after it has been entered into and who cut off what Allah orders to be kept together and who cause mischief on earth - those are the losers.
- (28) How can you reject (faith) in Allah when you were dead and He brought you to life? Then He makes you die again, then He brings you to life again to return to Him.
- (29) He alone created for you everything on earth, then He turned to the heaven and shaped it into seven heavens, and He knows everything.
- (30) When your Lord said to the angels, "I am going to place a representative on earth", they said, "Are you going to place someone there who will do mischief and spill blood, whilst we (already) sing your praise and glorify you?" He said, "I know what you don't know."
- (31) And He taught Adam all the names and then presented (things) to the angels and said: "tell me the names of these if you are right."
- (32) They said: "Glory be to you, we have no knowledge except what You have taught us. You are the Knowledgeable and Wise."
- (33) He said: "Oh Adam, tell them their names." And when he told them their names, He said: "Did I not tell you that I know the secrets of the heavens and the earth and that I know what you let on and what you hide?"
- (34) And when We said to the angels: "Prostrate before Adam", they prostrated except for Iblis (the devil); he refused, was arrogant and rejected (the truth).
- (35) And We said: "Oh Adam, live with your wife in the garden, and eat from anywhere in it as you please, but do not approach this tree, because then you would be wrong-doers.
- (36) But the Evil one made them trip up on this and had them thrown out from their environment, and We said: "Get down as enemies one to another. There will be a place to settle and a limited provision for you on earth."
- (37) Then Adam received words (of guidance) from his Lord, and He turned towards him in acceptance, for He is full of acceptance and mercy.
- (38) We said: "Get down from here, all of you. And when a guidance from Me comes to you, then if you follow My guidance, you shall have no fear nor be sad.
- (39) And those who reject (the guidance) and disbelieve Our signs, they will be the inmates of the fire where they will stay forever."
- (40) Oh Children of Israel, remember My blessing with which I favoured you, and keep your deal with Me, I will keep My deal with you, and fear only Me.
- (41) And believe in that which I have sent as confirmation of what you already have and be not the first to disbelieve in it, and don't sell the signs of Allah for a small gain, and beware of Me only.
- (42) And don't cover the truth with falsehood, hiding the truth knowingly.

- (43) And keep up prayer and give the Zakat (charitable contribution), and bow down with those who do.
- (44) Would you order people to do right and forget about yourselves, whilst you read the book (of revelation)? Don't you think straight?
- (45) And ask for help with patience and prayer, which is surely difficult except for those who are humble.
- (46) Those who imagine that they will meet their Lord and return to Him.
- (47) Oh Children of Israel, remember My blessing with which I favoured you and that I preferred you over everybody else.
- (48) And beware against a day when no soul will be of benefit to another and no word of support nor any betterment will be accepted from her, and they shall not be helped.
- (49) And when We rescued you from the people of Pharaoh who afflicted you with bad punishment, slaughtering your sons and sparing your women, which was a tough test from your Lord for you.
- (50) And when We split the sea for you and rescued you, but drowned Pharaoh's people whilst you looked on.
- (51) And when We arranged a meeting with Musa (Moses) for forty days; then you wrongfully took the calf (as an idol) after he (had gone).
- (52) Then We forgave you afterwards so that you would be grateful.
- (53) And when We gave Musa the book (of revelation) and the distinction, so that you would be guided.
- (54) And when Musa said to his people: My people, you have wronged yourselves in taking to the calf, so repent to your Maker, and kill yourselves; that is better for you with your Lord, so that He returns to you: He accepts repentance and is Merciful.
- (55) And when you said: Oh Musa, we shan't believe you until we see Allah clearly, and then the lightning struck you whilst you saw.
- (56) Then We raised you after your death, so that you would be grateful.
- (57) And We placed you under the shade of a cloud and sent upon you honeydew and quails: eat from the good which We have provided for you. They did wrong not to us but to themselves.
- (58) And when We said: Enter this township and eat there freely from where you like, and enter the gate submissive and ask to be accepted, We shall forgive you your shortcomings, and We shall give more to those who do good.
- (59) Yet the wrongdoers changed their instructions into something else, so We sent the wrongdoers punishment from the sky because of their excesses.
- (60) And when Musa asked for something to drink for his people, We said: Strike the rock with your stick. Then twelve springs gushed forth from it. All the people straight away knew their drinking places. Eat and drink from the provision of Allah, but do not spread mischief on earth.
- (61) And when you said: Oh Musa, we can't bear having just one kind of food, so call your Lord that He produces for us from the herbs and cucumber and lentils and garlic and onions which the earth grows. He said: Do you want to change what is lower for what is better? Go down to Egypt where you will have what you asked for. And humiliation and disgrace were brought upon them and they earned the anger of Allah, because they denied our signs and killed the prophets without right; because they disobeyed and transgressed.
- (62) The believers, the Jews, the Christians, and the Sabeans – whoever believes in Allah and the last day and does good works, they will have their reward with their Lord and shall not fear

nor be sad.

- (63) And when We made an agreement with you and raised the mountain above you: Take what We gave you with strength and remember its contents so that you will be aware (of Allah).
- (64) Then you turned away afterwards, and if Allah's favour and mercy was not with you, you would have been losers.
- (65) And you knew of those amongst you who transgressed the Sabbath, and so We said to them: Be despicable monkeys.
- (66) And We made this a punishment for what lead up to it and what came after and an admonition to those who are aware (of Allah).
- (67) And when Musa said to his people: "Allah orders you to slaughter a cow." They said: "Are you making fun of us?" He said: "I seek refuge in Allah that I should be so ignorant."
- (68) They said: "Call your Lord for us to explain to us what she is to be like." He said: "He says, she is to be a cow which is not too old nor too young, but middle-aged, so do what you have been ordered."
- (69) They said: "Call your Lord for us to explain to us what colour she should be." He said: "He says, she should be of an intense yellow colour that is pleasing to look at."
- (70) They said: "Call your Lord for us to explain to us what she is to be like, for the cows all look the same to us, but if Allah wants we shall be guided."
- (71) He said: "He says, she is a cow which is not subjugated to plough the earth or water the crops, a healthy cow without any fault." They said: "Now you have come out with the truth." Then they slaughtered her, but had almost not done it.
- (72) And when you killed someone and then argued about it, and Allah exposes what you want to hide.
- (73) So We said strike the body with some of (the cow); this is how Allah brings the dead to life and shows you His signs so that you would think.
- (74) Then your hearts hardened afterwards and became like stone or harder; for even amongst stone there are some from which rivers gush forth, and amongst them are some which break up and water emerges from them, and amongst them are some which fall down out of fear of Allah. And Allah is not unaware of what you do.
- (75) Do you hope that they will believe you when some of them heard Allah's word before and then knowingly changed it after they had understood it?
- (76) And when they meet the believers, they say: we believe; and when they are alone amongst each other, they say: are you going to tell them what Allah has decided against you, so that they can use it as an argument against you before your Lord? don't you think straight?
- (77) Don't they know that Allah knows what they conceal and what they disclose?
- (78) And amongst them are unlettered people who know the book only from hearsay and only presume.
- (79) So woe to those who make up the book themselves and then say this is from Allah, so that they gain a small profit from it. Woe to them for what they make up, and woe to them for what they gain.
- (80) And they say: the fire shall only touch us a limited number of days. Say: have you got a contract with Allah, for Allah does not break his contract, or do you say about Allah what you don't know.
- (81) Oh no, whoever does evil, and his sin surrounds him, they belong in the fire (of hell), where they will stay forever.
- (82) And those who believe and do good works, they belong in the garden (of paradise), where

they will stay forever.

- (83) And when We took a promise from the Children of Israel: don't worship anyone but Allah and be good to parents and relatives and the orphans and the poor, and speak well to people, and keep up the prayer and give the Zakah; then you turned away, except a few of you, and became rebellious.
- (84) And when We took a promise from you: do not spill each other's blood and do not throw each other out of your homes, then you agreed and were witnesses to it.
- (85) Then you were the ones killing each other and throwing some of you out of their homes, behaving sinful and showing enmity against them. And when they came to you as captives you would buy them out, when it was unlawful for you in the first place to throw them out. Do you believe only in part of the book and deny the rest? Whoever of you does that, his punishment will only be disgrace in this world, and on the day of resurrection they will be put through the toughest punishment, and Allah is not unaware of what you do.
- (86) They are the ones who have bought the worldly life for the price of the hereafter, so the punishment shall not be lightened for them, nor shall they be helped.
- (87) And We gave Musa (Moses) the book before and followed it up by messengers after him, and We gave Isa (Jesus) the son of Maryam clear proofs and helped him with the Holy Spirit. Do you then become arrogant whenever a messenger comes to you with something you don't like, and you reject some and kill others?
- (88) And they say: our hearts are sealed. But Allah has cursed them for their rejection, and they believe little.
- (89) And when a book from Allah comes to them which confirms what they already have, as they were previously asking for victory against the disbelievers, so when that which they recognise comes to them, they reject it, so Allah's curse is upon those who reject (the guidance).
- (90) Bad is what they have sold themselves for, that they reject that which Allah has revealed, envious that Allah favours for His revelation whom He wants from His servants. So they deserved anger upon anger, and for those who reject (the guidance) is a humiliating punishment.
- (91) And when they are told to believe in that which Allah has revealed, they say: we believe in that which was revealed to us; and they reject that which came after it, although it is the truth which confirms what they have. Say: Why then did you kill the prophets of Allah before, if you were believers?
- (92) And Musa (Moses) already came with clear proofs to you; then you wrongfully took the calf (for worship) after him.
- (93) And when We took your promise and raised the mountain above you: take what We gave you with strength and listen. They said: We listen and we disobey, and they let the calf sink into their hearts because of their rejection. Say: Bad is what your faith commands you, if you are believers.
- (94) Say: If the abode of the hereafter was exclusively for you and not for other people, then you should wish for death if you are truthful.
- (95) But they shall never wish for death because of the deeds they have sent ahead, and Allah knows the wrongdoers.
- (96) And you will find them the most greedy of people for life, even more than the idolaters. Each one of them wishes to live a thousand years, but it would not save them from the punishment if they lived that long, and Allah sees what they do.

- (97) Say: Who is an enemy to Jibril (Gabriel)? We have sent him onto your heart with Allah's permission to confirm that which was revealed before and as a guidance and good news to the believers.
- (98) If someone is an enemy to Allah and His angels and His messengers and Jibril and Mika'il (Michael), then Allah is an enemy to those who reject (the guidance).
- (99) And We did send clear proofs to you, and only the immoral reject it.
- (100) Is it that whenever they make a deal, a group from them throw it out? but most of them believe not.
- (101) And whenever a messenger from Allah comes to them to confirm what they already have, a group from those who were given the book throw the book of Allah behind themselves as if they did not know it.
- (102) And they follow that which the devils ascribe to the kingdom of Sulayman (Solomon), yet Sulayman did not deny (they truth), but the devils denied it, teaching people magic and that which had been revealed to the two angels in Babylon, Harut and Marut; and the two did not teach anyone without saying, "we are a test, so don't deny (the truth)"; so they learn from them how to split a man from his wife, but they cannot harm anybody with it except by Allah's permission; and they learn what harms them and does not benefit them. And they knew already that whoever sells out to it will have no share in the hereafter. Bad is what they sold themselves for if they knew.
- (103) And if they believed and were aware (of Allah), the reward from Allah would have been better if they knew.
- (104) Oh you believers, do not say: pay attention to us!, but say: look at us! (drawing attention to yourselves in a polite way) and listen; for those who deny (the truth) there is a painful punishment.
- (105) Those who deny (the truth) from amongst the people of (previously revealed) books and the idolaters don't want anything good to come to you from your Lord, but Allah selects for His mercy whom He pleases, and Allah gives enormous bounty.
- (106) We do not replace a sign or cause it to be forgotten without bringing something better or alike. Don't you know that Allah is able to do anything?
- (107) Don't you know that to Allah belongs the kingdom of the heavens and the earth, and you have besides Allah no protector nor helper?
- (108) Or would you like to question your messenger like Musa (Moses) was questioned before him? Anyone who replaces belief with denial (of the truth) has already come off the right way.
- (109) Many from the people of the (previous) book would like to bring you back from your belief into denial, out of jealousy of their own after the truth has become clear to them. So let them be and ignore them until Allah settles the matter; Allah is able to do anything.
- (110) And keep up the prayer and give the Zakat. Whatever good you send ahead for yourselves, you will find it with Allah; Allah sees what you do.
- (111) And they say nobody but a Jew or a Christian will enter the garden (of paradise). Those are their own desires. Say bring your proof, if you are right.
- (112) Oh no, anyone who submits himself to Allah and does good will have his reward with his Lord and need not fear nor be sad.
- (113) And the Jews say the Christians have no foundation, and the Christians say the Jews have no foundation, but they read the (same) book. Those without knowledge make similar statements to theirs, so Allah will judge between them on the day of rising about the things

they differed in.

- (114) And who is more wrong than one who stops His name from being mentioned in mosques of Allah and hurries to destroy them. Those shall not be permitted to enter them except in fear. They shall have disgrace in this world and tough punishment in the hereafter.
- (115) And to Allah belongs the east and the west, so wherever you turn, Allah's presence is there, Allah is far-reaching, knowing.
- (116) And they say Allah has taken a son. Glory be to Him. But whatever is in the heavens and in the earth is His, and everything is submissive to Him.
- (117) He is the originator of the heavens and the earth, and when He decides a matter, He simply says to it "Be!", and it is.
- (118) And those without knowledge say: "Why does not Allah speak to us, or a sign comes to us?" Those before them made similar statements to theirs. Their hearts are alike. We have made the signs clear to people who are sure.
- (119) We have sent you with the truth to bring good news and to warn, and you will not be asked about the inmates of hell-fire.
- (120) And neither Jews nor Christians shall be pleased with you until you follow their religion. Say: "Allah's guidance is the (only) guidance." If you followed their desires after the knowledge you have received, you would have no protector nor helper from Allah.
- (121) Those whom We have given the book read it as it should be read: They believe in it. And whoever denies it, they are the losers.
- (122) Oh children of Israel, remember My blessing with which I favoured you and that I preferred you over the rest of the world.
- (123) And fear a day when no soul will benefit another soul in any way, and no (promise of) justice will be accepted from her, and nobody shall be able to speak in her favour, and they shall not be helped.
- (124) And when His Lord tested Ibrahim (Abraham) with some words (of instruction) which he fulfilled, He said: I shall make you a leader for mankind. He asked: What about my descendants? He said: My agreement does not stretch as far as the wrong-doers.
- (125) And when We made the house (Kaaba) a place of return and of safety for the people, and that you should take the position of Ibrahim (Abraham) as a location for prayer. And when We instructed Ibrahim and Ismail: Purify My house for those who go round it, those who seclude themselves, and those who bow down in prayer.
- (126) And when Ibrahim said: My Lord, make this land safe and provide its inhabitants with fruit, those of them who believe in Allah and the last day. He said: And those who reject (the truth), I will give them provision for a while, then I will drag them into the punishment of the fire, and it is an evil destination.
- (127) And when Ibrahim and Ismail raised the foundations of the house, (saying:) Our Lord, accept from us, for You are Who hears and knows.
- (128) Our Lord, and make us both submit to You and from our descendants a community who submit to You, and show us our rituals and turn to us (in acceptance), for You are full of acceptance and mercy.
- (129) Our Lord, and send them a messenger from amongst themselves to recite your signs to them and to teach them the book and the wisdom and to purify them, for You are the Mighty and Wise.
- (130) And no-one turns away from the religion of Ibrahim but he fools himself. We have chosen him in this world, and in the hereafter he belongs to the righteous.

- (131) When his Lord said to him: submit!, he said: I have submitted to the Lord of the worlds.
- (132) And Ibrahim admonished his sons like this, and so did Ya'qub (Jacob): Oh my sons, Allah has chosen a way of life for you, so do not die but in submission to Him.
- (133) Or were you witnesses when death appeared to Ya'qub, when he asked his sons: Whom will you worship after me. They said: we shall worship your god and the god of your fathers Ibrahim (Abraham) and Isma'il (Ishmael) and Ishaq (Isaac), a single god, and we shall submit to Him.
- (134) They are a community which has gone before. Their earnings are theirs and your earnings are yours, and you will not be asked about what they did.
- (135) And they keep saying: you have to be Jewish or Christian to be guided. Say: Not at all, the religion of Ibrahim, sincerely devoted, for he was not from the idolaters.
- (136) Say you all: We believe in Allah and what has been revealed to us, and what has been revealed to Ibrahim, and Ismail, and Ishaq, and Ya'qub, and the tribes, and what Musa (Moses) and 'Isa (Jesus) were given, and what the prophets were given from their Lord; we make no difference between them, and we submit to Him.
- (137) Then if they believe in the like which you believe in, they are guided, and if they turn away, then they are the ones ad odds, and Allah will be enough for you, and He listens and knows.
- (138) The character-imprint of Allah, and who imprints a better character than Allah, and we serve Him.
- (139) Say: Do you argue with us about Allah, when He is our Lord and your Lord, and our works are for us, and your works are for you, and we are sincere to Him.
- (140) Or do you claim that Ibrahim and Ismail and Ishaq and Ya'qub and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is worse than he who hides an evidence he has from Allah, and Allah is not unaware of what you do.
- (141) They are a community which has gone before. Their earnings are theirs and your earnings are yours, and you will not be asked about what they did.
- (142) The fools amongst people will say: What has turned them away from the prayer direction they used to follow? Say: To Allah belongs the East and the West, He guides whom He pleases unto a straight path.
- (143) In this way We have made you a balanced community of people, so that you would be witnesses against mankind, and the messenger would be a witness against you. And We only arranged for the prayer direction which you used to follow, so that We could tell the one who follows the messenger from the one who makes a U-turn. And it was surely a big deal except for those whom Allah guided; and Allah won't waste your faith, for Allah is lenient and merciful towards people.
- (144) We saw you turn your face towards the sky, so We certainly give you a prayer direction with which you will be content. So turn your face towards the sacred mosque, and wherever you may be, turn your faces towards it. Those who received the book know for sure that this is the truth from their Lord, and Allah is not unaware of what they do.
- (145) And if you gave those who received the book every possible proof, they would not follow your prayer direction, nor do you follow their prayer direction, and they don't even follow each other's prayer direction, and if you followed their desires after the knowledge that has reached you, you would definitely be a wrong-doer.
- (146) Those whom We gave the book know it like they know their own children, yet a group of them hide the truth knowingly.

- (147) The truth from you Lord, so be not amongst the doubters.
- (148) Everybody has a direction that he turns to, so strive to do good; wherever you are, Allah will bring you all together, for Allah is able to do anything.
- (149) From wherever you come out, turn your face towards the sacred mosque, and this is the truth from your Lord, and Allah is not unaware of what you do.
- (150) From wherever you come out, turn your face towards the sacred mosque, and wherever you are, turn your faces towards it, so that people have no argument against you, except for the wrong-doers amongst them – you must not fear them but fear Me -, and so that I can complete my favour over you and so that you will be guided.
- (151) Just as we sent to you a messenger from amongst yourselves to recite our verses to you and to cleanse you and to teach you the book and the wisdom and teach you what you did not know.
- (152) So remember Me, and I will remember you, and thank Me and don't deny (My blessings).
- (153) O you believers, seek help with patience and prayer, Allah is with those who have patience.
- (154) And don't refer to those who have been killed in the way of Allah as dead, for they are alive but you do not notice it.
- (155) We shall test you with some fear and hunger and loss of property, and life, and fruits; and give good news to the patient,
- (156) Who when affliction strikes them say: We belong to Allah and to Him we return.
- (157) Upon them are blessings and mercy from their Lord, and they are the guided.
- (158) As-Safa and Al-Marwah are signs of worship from Allah, so if someone does Hajj or Umrah to the house it is no sin for him to go to and fro between them, and if someone does good voluntarily, then Allah appreciates and knows.
- (159) Those who hide the clear proofs and guidance Allah has revealed after We have made it clear for people in the book, Allah curses them and everyone able to do so curses them, too.
- (160) With the exception of those who repent and improve and make things clear, I turn back to them, I am the One Who accepts repentance and gives mercy.
- (161) Those who reject (the truth) and die whilst in rejection, the curse of Allah, and the angels and all people is upon them.
- (162) They shall remain in it; the punishment shall not be lightened for them and they shall not be given time off.
- (163) Your god is one single god, there is no god besides Him, the Owner and Giver of mercy.
- (164) In the creation of the heavens and the earth, and the change of night and day, and the ship which sails the sea with what benefits people, and the water which Allah sends down from the sky and then revives with it the earth after its death and spreads on it all kinds of creatures, and the turning of the winds and the heavy clouds between the sky and the earth, in this are truly signs for people who understand.
- (165) And there are people who take other than Allah as alternatives and love them like Allah should be loved; yet the believers are stronger in love for Allah. If only the wrongdoers could see, when the punishment is before them, that all power belongs to Allah and that Allah is strong in punishment.
- (166) When those who were followed will denounce those who followed them, and they see the punishment and all ties with them are cut off.
- (167) And those who followed will say: "If only we could return, so we would denounce them just like they denounce us." This is how Allah shows them their deeds as a lost opportunity,

and they shall not escape the fire.

- (168) Oh people, eat what is permitted and good in the earth and do not follow the footsteps of the devil, for he is an open enemy to you.
- (169) He only orders you evil and indecency and to say about Allah what you do not know.
- (170) And when they are told to follow what Allah has revealed they say: “No, we follow what we found our ancestors doing. What if their ancestors never understood anything nor were guided?”
- (171) The example of those who reject (the truth) is like the one who depends on something which cannot hear but (the sound of) the prayer and the calling; they are deaf and dumb, and so they understand not.
- (172) Oh you believers, eat from the good things which We have provided for you and give thanks to Allah if you truly serve Him.
- (173) He has only forbidden you carrion, blood and pork and whatever has been consecrated for other than Allah. But whoever is forced without (wilful) transgression or habit is not to be blamed: Allah is forgiving and merciful.
- (174) Those who hide part of the book which Allah has revealed and gain a small price for this will only eat fire into their bellies, and Allah will not speak to them on the day of resurrection nor will He purify them, and theirs is a painful punishment.
- (175) Those are the ones who purchase error instead of guidance, and punishment instead of forgiveness – so how long will they last in the fire?
- (176) This is because Allah has revealed the book in truth, and those who differ about the book are far away (from the truth).
- (177) Godliness is not that you turn your faces to the East or the West, but it is to believe in Allah and the last day and the angels and the books and the prophets, and to give wealth out of love for Him to the relatives and the orphans and the poor and the traveller and those who ask and the liberation (of prisoners), and to keep up prayer and give (the charity) of Zakat, and to keep promises once given, and to be patient in adversity and hardship and distress. Those (who do this) are the truthful, and they are aware (of Allah).
- (178) Oh you believers, revenge for killing has been prescribed for you: a free person for a free person, a slave for a slave, a woman for a woman, but whoever is let off by his brother for something, he must obey in a good way and give to him in goodness. This is a relief for you from your Lord and a mercy, so whoever transgresses after that, he deserves a painful punishment.
- (179) And revenge holds life for you, oh you who have sense, so that you are careful.
- (180) It is prescribed for you that when any of you is near death and leaves any goods behind, he must make a will for the parents and relatives in a proper way, a duty for those who are aware (of Allah).
- (181) And if someone changes it after he has heard it, the sin of that will be upon those who change it, Allah hears and knows.
- (182) But if someone fears from the issuer of the will a mistake or a sin and makes peace between them (the recipients), it is no sin for him, Allah forgives and has mercy.
- (183) Oh you who believe, fasting has been prescribed for you, like it was prescribed for those before you, so that you become aware (of Allah).
- (184) A limited number of days, but if one of you is ill or on a journey, then a number of other days, and those who can should compensate by feeding the poor, and whoever does good out of his own accord, it is better for him, and that you fast is better for you if you knew.

- (185) The month of Ramadan is the one when the Qur'an was revealed as a guidance for mankind and a clarification of the guidance and the distinction (between right and wrong). So if one of you witnesses the month, let him fast it. And if someone is ill or on a journey, then a number of other days. Allah wants ease for you not hardship, and that you should complete the number and glorify Allah for having guided you, so that you should give thanks.
- (186) And when My servants ask you about Me, I am near: I answer the call of (every) caller, if he calls on Me. So let them respond to Me and believe in Me, so that they go right.
- (187) It is permitted for you on the nights of the fast to be with your wives, they are a garment for you, and you are a garment for them. Allah knows that you over-burdened yourselves and turned to you in forgiveness and made it lighter for you. So go onto them now and seek what Allah has prescribed for you. And eat and drink until you can distinguish the white threat of daybreak from the black threat, then continue the fast until nightfall. And do not go onto them whilst you seclude yourselves in the mosques. These are the limits of Allah, so do not overstep them. This is how Allah makes his signs clear to people so that they become aware.
- (188) And don't consume the wealth of people foolishly amongst yourselves, nor offer it to the judges so that a clique consumes people's wealth sinfully whilst you know it.
- (189) They ask you about the moon phases, say they are time-markers for people and the pilgrimage. And godliness is not that you enter the houses from their backdoors, but godliness is that you are aware (of Allah). Enter the houses from their doors and beware of Allah, so that you can be successful.
- (190) And fight in the way of Allah those who fight you, but do not transgress. Allah does not love the transgressors.
- (191) And kill them wherever you get hold of them and drive them out from where they drove you out, for corruption is more severe than killing, but do not kill them near the sacred mosque (in Makkah) unless they fight you in there, but if they fight you, kill them. Thus is the reward of those who reject (the truth).
- (192) But if they stop, then Allah is forgiving and merciful.
- (193) And fight them until there is no corruption and the religion is completely for Allah, but if they stop, then there should be no enmity except against the wrongdoers.
- (194) The forbidden month is for the forbidden month, and what is forbidden should be revenged, so if someone transgresses against you, transgress against him in the same way that he transgressed against you, and beware of Allah and know that Allah is with those who are aware (of Him).
- (195) And spend in the way of Allah and do not bring about destruction with your own hands, and do good, Allah loves those who do good.
- (196) And complete the Hajj (greater pilgrimage) and Umrah (lesser pilgrimage) for Allah, and if you are prevented then send whatever gift is easy, and do not shave your heads until the gift has reached its destination, but if any of you is ill or has an irritation on his head, then he can compensate with fasting or charity or a sacrifice, then when you are safe and well, whoever combines Umrah with Hajj should give whatever gift is easy, but who does not find any should fast three days during Hajj and seven when you return – that is ten altogether. This is for whose family do not live near the sacred mosque. And beware of Allah and know that Allah punishes severely.
- (197) The Hajj is during known months, and whoever decides to go on pilgrimage in them must abstain from indecent behaviour, mischief and quarrel during the Hajj. Allah knows whatever

good you do. And take provision, but the best provision is awareness (of Allah), so beware of Me, oh you who have sense.

- (198) It is no sin for you to seek bounty from your Lord, but when you come out from Arafat, remember Allah at the sacred location and remember Him how He guided you when you were before that amongst those in error.
- (199) Then come out from where the people come out and seek Allah's forgiveness, Allah is forgiving and merciful.
- (200) Then, when you have completed your rituals, remember Allah as you would remember your forefathers or more than that. For amongst people is the one who says: Our Lord give us in this world, and he has no share in the hereafter.
- (201) And amongst them is the one who says: Our Lord give us good in this world and good in the hereafter and guard us from the punishment of the fire.
- (202) Those will get paid from what they have earned, and Allah is swift in counting.
- (203) And remember Allah on a number of days: but if someone has to hurry within two days, then it is no sin for him, and if he stays behind, it is no sin for him, as long as he is aware (of Allah), so beware of Allah and know that you will be gathered back to Him.
- (204) And amongst people is the one whose talk in this world amazes you, and he takes Allah as a witness for that which is in his heart, and he excels in argument.
- (205) But when he turns away he tries to make mischief in the earth and destroy people's livelihood, and Allah does not love mischief.
- (206) And when he is told to be aware of Allah, self-importance leads him to sin, so hell is good enough for him, and it is an evil place.
- (207) And amongst people is the one who gives himself fully to seeking the pleasure of Allah, and Allah is lenient towards (His) servants.
- (208) Oh you who believe, enter altogether into submission and do not follow the footsteps of the devil, for he is an open enemy of you.
- (209) And if you step out of line after the clear evidence has come to you, then know that Allah is mighty and wise.
- (210) Do they just wait for Allah and the angels to come to them in the shade of a cloud and everything is decided? Everything returns to Allah.
- (211) Ask the Children of Israel how many a clear sign We gave them. But when someone changes the blessing of Allah after he has received it, then Allah is severe in retribution.
- (212) The life of this world looks good to those who deny (the truth) and they mock the believers, but those who beware (of Allah) are above them on the day of rising, and Allah provides for whom He wants without counting.
- (213) People were one single community; then Allah sent the prophets as bringers of good news and warners and sent with them the book with the truth so that they would judge between people as to their differences – and they did not differ about it until it was given to them, after the clear proofs had come to them, out of transgression amongst each other – so Allah guided by His permission those who believed towards that of the truth which they differed in, and Allah guides whom He wants unto a straight path.
- (214) Or do you count on entering the garden (of paradise) without facing something similar to those who went before you? Affliction and hardship befell them and they shook until the messenger and those with him said: When comes the help from Allah? But no, the help from Allah is close.
- (215) They ask you what they should spend, say: whatever good you spend, it should be for the

parents and relatives and the orphans and poor and travellers, and whatever good you do, Allah knows of it.

- (216) Fighting has been prescribed for you although you dislike it. It may be that you dislike something whilst it is good for you, and it may be that you love something whilst it is bad for you. Allah knows and you do not know.
- (217) They ask you about fighting during the sacred months, say fighting during them is a big deal, but obstructing the way of Allah – or just to disbelieve in Him – and the sacred mosque, and expelling its people from it, is a bigger deal for Allah: Temptation is worse than killing, and they will not stop fighting you until they bring you back from your religion, if they can manage, and if any of you gives up his religion and dies a rejecter, their works in this world and the hereafter are wasted; they will be the inmates of the fire, where they will stay forever.
- (218) Those who believe and those who emigrate and fight in the way of Allah, they desire Allah's mercy, and Allah is forgiving and merciful.
- (219) They ask you about narcotic drugs and gambling; say: in them is great sin but also some benefit for people, and their sin is greater than their benefit. And they ask you what they should spend; say: what is spare. This is how Allah explains the signs for you to consider.
- (220) About this world and the hereafter. And they ask you about orphans; say: it is better to treat them well, and if you mix with them, then they are your brothers. Allah knows the one who does bad from the one who does good, and if Allah wanted He could have made it difficult for you; Allah is mighty and wise.
- (221) And do not marry idolatrous women until they believe, for a believing slave girl is better than an idolatress even if she looks attractive to you; and don't marry idolatrous men until they believe, for a believing slave is better than an idolater, even if he looks attractive to you. They call towards the fire, and Allah calls towards paradise and forgiveness by His permission, and He explains His signs to people so that they remember.
- (222) And they ask you about menstruation; say: it is an illness, so leave the women alone during menstruation and do not come near them until they have cleansed themselves. Then when they have cleansed themselves, approach them the way Allah has ordered you, for Allah loves those who repent and loves those who keep clean.
- (223) Your women are for your cultivation, so go to cultivate them as you like, and produce a future for yourselves, and be aware of Allah and know that you will meet Him, and give good news to the believers.
- (224) And do not make your oaths by Allah an excuse not to do good or be god-fearing or make peace between people. Allah hears and knows.
- (225) Allah does not hold you to account for unintentionally spoken oaths, but He holds you to account for what your hearts intend, and Allah is forgiving and patient.
- (226) For those who separate from their women is a waiting period of four months, then if they go back, Allah is forgiving, merciful.
- (227) And if they decide on divorce, then Allah listens and knows.
- (228) And divorced women must wait for three menstrual cycles, and it is not permitted for them to hide whatever Allah created in their wombs if they believe in Allah and the Last Day. And their husbands are in that case entitled to take them back if they want to make up. And women have similar rights as they have duties, but men are one stage above them, and Allah is mighty and wise.
- (229) Divorce can be issued twice; then (women) must be kept honourably or let go in kindness.

You are not allowed to take back anything which you have given them, except if both of them fear that they cannot keep the limits of Allah. So if you fear that they cannot keep the limits of Allah, then there is no sin upon them in what she gives up to release herself. These are the limits of Allah, so do not overstep them. Whoever oversteps the limits of Allah, they are the wrongdoers.

- (230) So if he divorces her, then she is not lawful for him afterwards unless she has married somebody else, and if he divorces her as well, then there is no sin upon the two that they get back together if they think that they can keep the limits of Allah. These are the limits of Allah which He explains to people who know.
- (231) And if you divorce women and they reach the end of their waiting period, then keep them honourably or let them go honourably, and do not keep them by force out of spite. Whoever does that wrongs himself. And don't take the signs of Allah as a joke, and remember Allah's favour for you and the book and the wisdom He revealed to admonish you, and be aware of Allah and know that He knows everything.
- (232) And if you divorce women and they reach the end of their waiting period, then do not prevent them from marrying their (new) husbands if they have agreed amongst themselves in the proper way. This is an admonition for each of you who believe in Allah and the Last Day. It is purer and cleaner for you. Allah knows and you don't know.
- (233) Mothers should breast-feed their children two full years if they wish to complete the breast-feeding, and the father is responsible for their adequate feeding and clothing - no soul shall be burdened beyond her capacity, and neither should a mother come to harm on account of her child nor a father on account of his child, and the same goes for the heir. But if both decide in mutual agreement and consultation to wean (the child) it is no sin on them, and if you decide to give your children away to be breast-fed (by a wet nurse) it is no sin upon you if you pay properly what you promised, and be aware of Allah and know that Allah sees what you do.
- (234) And if any of you die and leave wives behind, those must wait four months and ten days, then when they have reached the end of their waiting period there is no sin upon you in what they do with themselves within the rules, and Allah is informed of what you do.
- (235) It is no sin for you to declare a proposal to women or keep it to yourselves. Allah knows that you think of them, but you must not date them secretly and only say what is appropriate, and you must not decide a marriage contract until after the completion of the obligation (of waiting). Know that Allah knows what is within you, so keep Him in mind, and know that Allah is forgiving and patient.
- (236) It is no sin for you to divorce women whom you have not touched or not yet declared a dowry for them, but give them a gift – the well-to-do according to his means, and the constrained according to his means – a gift out of decency, an obligation for those who do good.
- (237) And if you divorce women before you have touched them but have already declared a dowry for them, then pay half of what you have declared, unless they or the one in charge of the marriage arrangements let you off; and it is closer to god-consciousness that you should give it up. And do not forget to be generous amongst yourselves, for Allah sees what you do.
- (238) Keep up the prayers, especially the middle prayer, and stand humbly before Allah.
- (239) And if you are in fear, then pray standing or travelling, then when you are safe, remember Allah how He taught you what you did not know.
- (240) And if any of you die and leave wives behind, they must leave a provision behind for their

wives for a year without forcing them out (of the home). But if they leave, there is no sin upon you in what they do with themselves within the rules. Allah is mighty and wise.

- (241) And for divorced women must be an appropriate provision. This is an obligation for those aware (of Allah).
- (242) This is how Allah explains His signs for you to consider.
- (243) What do you make of those who left their homes in thousands trying to avoid death? Allah said to them: die, then he revived them, for Allah is full of generosity towards people, but most people give no thanks.
- (244) So fight in the way of Allah and know that Allah hears and knows.
- (245) Who will lend Allah a good loan, so that He will increase it for him manifold? Allah tightens and expands (the provision), and you return to Him.
- (246) What do you make of the leaders of the children of Israel after Musa (Moses), when they said to their prophet: appoint a king for us and we will fight in the way of Allah. He said: What if fighting is prescribed for you and you don't fight? They said: How should we not fight in the way of Allah when we have been thrown out of our homes and families? But when fighting was prescribed for them they turned away except for a few of them, and Allah knows the wrongdoers.
- (247) And their prophet said to them: Allah has appointed Talut (Saul) as a king for you. They said: How can he have the kingdom over us when we have more right to the kingdom than he and he hasn't been given enough wealth? He said: Allah has preferred him over you and given him extra knowledge and strength, and Allah gives His kingdom to whom He wants, and Allah considers everything and knows.
- (248) And their prophet said to them: A sign of his kingdom is that he will bring you the Ark which contains reassurance from your Lord and a remainder of what the families of Musa (Moses) and Harun (Aaron) left behind; it is carried by angels. In this is a sign for you if you are believers.
- (249) And when Talut (Saul) departed with the soldiers he said: Allah will test you with a river; so whoever drinks from it, does not belong to me, and who does not taste it, belongs to me, except for one who takes a quick scoop with his hand. But they drank from it except a few of them. So when he and the believers with him crossed over, they said: We have not strength today against Jalut (Goliath) and his soldiers. Those who were sure that they would meet Allah said: How often did a small group overcome a big group with Allah's permission – Allah is with those who are steadfast.
- (250) And when they faced Jalut (Goliath) and his soldiers they said: Our Lord, fill us with steadfastness and strengthen our feet and help us against the people who reject (the guidance).
- (251) So they defeated them with Allah's permission, and Dawud (David) killed Jalut (Goliath), and Allah gave him the kingdom and the wisdom and taught him whatever He wanted. And if Allah did not make some people drive out others, the earth would be corrupted, but Allah is full of generosity towards the whole world.
- (252) These are the signs of Allah which We recite to you with truth, and you are one of the messengers.
- (253) Those are the messengers, We have favoured some of them above others. Amongst them is Whom Allah spoke to, and some of them He has raised in stages. We gave 'Isa (Jesus) the son of Maryam (Mary) the clear proofs and helped him with the Holy Spirit. If Allah wanted, those after them would not argue once the clear proofs have come to them, but they differ, so

that amongst them are those who reject (the truth). If Allah wanted, they would not argue, but Allah does what He wants.

- (254) O you believers, spend from what We have provided for you before a day will come when there will be no deals nor friendship nor advocacy and the deniers (of truth) will be the wrongdoers.
- (255) Allah, there is no God but Him, is the Living, the Eternal. Neither slumber nor sleep overtake Him. Whatever is in the heavens and on earth is His. Who will intervene in his presence without His permission? He knows what lies before them and behind them, and they don't grasp any of His knowledge except what He permits. His footstool is as wide as the heavens and the earth; maintaining them does not tire Him, and He is the Exalted, the Mighty.
- (256) There is no compulsion in religion. Right and wrong are self-evident. One who disbelieves in idols and believes in Allah holds on to a reliable link which cannot break, and Allah listens and knows.
- (257) Allah is the protector of the believers. He takes them out from all darkness into the light. But the protectors of those who reject (the truth) are the idols. They take them out from the light into all darkness. They are inmates of the fire, where they will stay forever.
- (258) What do you make of the one who argued with Ibrahim (Abraham) about his Lord that Allah had given him the kingdom. When Ibrahim said to him: "my Lord gives life and death", he replied: "I give life and death". Ibrahim said: Allah brings the sun from the East, so bring it from the West. Then the one who rejected (the truth) was dumbfounded, and Allah does not guide wrongdoing people.
- (259) Or the one who walked past a town which was abandoned in ruins and said: "How will Allah revive this after its death?" So Allah made him dead for a hundred years and then raised him. He said: "How long did you stay?" He said: "I stayed a day or part of a day." He said: "No, you stayed a hundred years, so look at your food and your drink, it has not gone off, and look at your donkey, and this is to make you a sign for people. And look at the bones, how We place them upon each other and then cover them with flesh." So when it became clear to him, he said: "I know that Allah is able to do anything".
- (260) And when Ibrahim said: "My Lord, show me how You revive the dead", He said: "Don't you believe?", he said: "Sure, but it would put my heart at ease." He said: "So take four birds and train them on you, then place a part of them on each mountain and call them, they will come to you hurriedly. And know that Allah is Mighty and Wise."
- (261) The example of those who spend their wealth in the way of Allah is like that of a seed which grows seven ears, each ear containing a hundred seeds, and Allah gives increase for whom He pleases, and Allah is generous and knows.
- (262) Those who spend their wealth in the way of Allah without following their expenditure with reproach and insult, they will have their reward with their Lord and shall have no fear nor be sad.
- (263) A decent word and forgiveness are better than charity followed by insult, and Allah is rich and gentle.
- (264) O you believers, do not spoil your charity with reproach and insult like the one who spends his wealth to be seen by people and does not believe in Allah and the last day. His example is like that of a rock covered with soil hit by a torrent which leaves it arid. They have no power over anything they earn, and Allah does not guide ungrateful people.
- (265) And the example of those who spend their wealth seeking the contentment of Allah and to

strengthen themselves is like that of a garden on a hill hit by a torrent, and it gives double its produce, and if it is not hit by a torrent then by a drizzle, and Allah sees what you do.

- (266) Would any of you like to have a garden with date trees and grape vines with rivers flowing through it, and he has all kind of fruit in it, and old age hits him whilst he has weak children; then a fiery tornado hits it and burns it – This is how Allah makes the signs clear to you, so that you ponder.
- (267) O you believers spend of the good things you have earned and what We let come out of the earth for you, and do not try to spend the bad of it which you wouldn't want to receive yourselves, and know that Allah is rich and praiseworthy.
- (268) The devil promises you poverty and commands you indecency, and Allah promises you forgiveness from Himself and abundance, and Allah is generous and knows.
- (269) He gives wisdom to whom He pleases, and when someone has been given wisdom, he has been given a lot of good, but only those with understanding appreciate it.
- (270) Whatever you give and pledge, Allah knows it, and the wrong-doers have no helpers.
- (271) If you give charity openly, then this is excellent, and if you hide it and give it to the poor, that is better for you, and it will undo some of your bad deeds for you, and Allah knows what you do.
- (272) Their guidance is not up to you, but Allah guides whom He pleases, and any good you spend is for your own selves, and you only spend to seek the presence of Allah, and any good you spend will be repaid to you, and you will not be wronged.
- (273) For the poor who are constrained in the way of Allah unable to travel on earth; the ignorant considers them to be rich due to (their) modesty, you can tell them by their sign, they do not ask people incessantly, and any good you spend, Allah knows of it.
- (274) Those who spend their wealth night and day, secretly and openly, they will have their reward with their Lord and shall have no fear nor be sad.
- (275) Those who consume interest will not stand other than the one whom the devil has struck with madness – This is because they say interest is like trade, yet Allah has permitted trade and forbidden interest. So when someone receives admonition from his Lord and stops, what is in the past remains his, and his affairs belong to Allah, and those who persist are inmates of the fire, where they will stay forever.
- (276) Allah destroys interest and gives increase to charity, and Allah does not love anyone ungrateful and sinful.
- (277) Those who believe and do good works and keep up prayer and give Zakat, they will have their reward with their Lord and shall have no fear nor be sad.
- (278) O you believers beware of Allah and abandon what remains in interest if you are believers.
- (279) And if you don't do that, then take a declaration of war from Allah and His messenger, and if you repent, then your capital sums are yours. Do not wrong and do not be wronged.
- (280) And if someone is in hardship then wait until he is at ease, and if you give charity it is better for you if you knew.
- (281) And fear a day when you will return to Allah, then each soul will be given in full what it has earned and they will not be wronged.
- (282) O you believers, if you borrow from each other until a future date, then write it down. And let a scribe amongst you write impartially, and the scribe must not refuse to write as Allah has taught him; so let him write, and let the one who owes dictate and let him beware of Allah, his Lord, and not omit anything of it. And if the one who owes is mentally unable or weak or cannot dictate, then let his guardian dictate impartially. And let two from amongst

your men be witnesses, and if there are not two men then one man and two women of those whom you are content with as witnesses, so if one of the two forgets, the other one reminds her. And the witnesses must not refuse to be called. And do not consider it a bother to write it down for the future, whether it be small or big, as that is more just before Allah and more stable in evidence and less likely to cause you doubt. Except when it is an immediate exchange you conduct amongst yourselves, then there is no sin upon you if you don't write it down. And have your trade transactions witnessed and let no harm come to either the scribe or the witness. Should you do that, it would be immoral of you, and beware of Allah, and Allah will teach you, and Allah knows everything.

- (283) And if you are on a journey and can't find a scribe, then a tangible security, and when you entrust something to each other, then the one who has been entrusted must return what he has been entrusted with, and let him beware of Allah, his Lord, and do not hide the evidence, for the one who hides it has a sinful heart, and Allah knows what you do.
- (284) To Allah belongs what is in the heavens and what is on the earth, and whether you expose what is within you or hide it, Allah will take you to account for it. Then He will forgive whom He pleases and punish whom He pleases, and Allah is able to do anything.
- (285) The messenger believes in what has been revealed to him from His Lord, and so do the believers. They all believe in Allah, His angels, His scriptures, and His messengers – we make no difference between any of His messengers – and they say we listen and we obey, Your forgiveness, o our Lord, and to You is the journey.
- (286) Allah does not burden a soul beyond its capacity, in its favour is what it has earned, and against it is what it has appropriated. Our Lord, do not grab us if we forget or make a mistake; our Lord, and do not place upon us a burden like you have placed upon those before us; our Lord and do not burden us beyond our strength; and let us off and forgive us and have mercy on us: You are our Protector, so help us against the people who deny (the truth).