an easy to read and understand translation of the meaning

THE QUR’AN
A CONTEMPORARY UNDERSTANDING

translated by Safi Kaskas
This translation of the Qur’an is dedicated to my grandchildren and yours. To all the children in the United States who will grow up and need to know their Muslim neighbor, his faith and his values.

It is said that people fear what they don’t understand. I pray that this translation of the Qur’an will enable my grandchildren to share my understanding of a peaceful and inclusive Islam that promotes God’s love and mercy to all human beings.

Safi Kaskas
Safi Kaskas’ translation of the Qur’an is path breaking for the field of interfaith reconciliation, and here is the reason. It is well known in the history of Biblical and sacred literature translations how easily texts can be pushed, through translation biases, toward either a more confrontational approach to the world or a more conciliatory approach. Key words and their translations play a critical role in how a civilization is seen in terms of their sacred scriptures. The Kaskas translation will have a major impact precisely because there is a carefully crafted intention to translate with an eye to eliminating the biases of previous translations. Many previous translations contained more aggressive, confrontational, or triumphalist presentations of Islam.

Drawing from my own experience in translation analysis, I have seen two translations of the Bible separated by about 40 years, one of which translated the single word “shalom” as peace, and then the translation decades later translated “shalom” as safety. Now the original Hebrew can mean either, but the “bias” of the later reading was toward a more consistent parochial and nationalistic read of the text with an emphasis on national security and safety, and away from a more universal, ethical and spiritual ideal of peace. Subtle differences like this in translation can have profound philosophical and political ramifications.

The Kaskas translation is trying to shift the balance of the impact of the Qur’an’s translations toward a more conciliatory direction. This is accomplished not by distorting the text but, on the contrary, by removing slants of translation that clearly leaned in the past toward confrontation and religious separation.

This new approach will stimulate important debate throughout the world on the nature of Islam and how the Qur’an confronts fundamental
questions of human and global relations. For example there are verses that embrace non-Muslims to which a footnote is added in other translations, suggesting that this position of embrace was abrogated by other verses, but this is a biased interpretation that the Kaskas translation corrects. Other verses, in which “fighting” is in the original text, are translated as “jihad”. But this is incorrect and misleading, implying that killing, physical violence is ordained and framed as sacred jihad. But this is incorrect, and a deliberate process of trying to make the text more violent in its translation which is untrue to the original. Other verses, when speaking about the People of the Book, the Jewish community, does indeed express criticism. But some translations make this a condemnation, a fatal mistake of the past that cannot be fixed. But the Kaskas translation points out that the more accurate nuance of the text is invitational, offering a choice of behavior, and, in fact, the properly translated text encourages the Jewish people to adhere to the Torah, and the Christians to adhere to the Gospel.

This and many examples throughout the Qur’anic text according to the Kaskas translation suggests that this version of the Qur’an will open a new chapter in interfaith dialogue and approaches to reconciliation, and is sure to produce lively debate on a global scale. This work should be taken very seriously by those interested in engaging Islamic and the global Islamic community.

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INTRODUCTION

The year was 1967. I was still living in Beirut, Lebanon and a close friend gave me my first English translation of the Qur’an by Abdullah Yusuf Ali. I was very impressed with that translation and Ali’s attempt to convey the musical rhythm and richness of the Arabic with poetic English verse. His translation opened my mind to a new understanding of the Qur’an in multiple linguistic and cultural dimensions.

In 1968, I moved to the United States. In the States, a journey started, where I had wide exposure to the religious pluralism that exists there. I visited Baptist, Methodists, Unitarian and Catholics churches, among others. However, after 9/11 I found myself engaged with a national group of Evangelicals and a journey toward reconciliation began.

This project is a result of that journey. I started it with three goals in mind:

1. To have a simple, easy to read and understand English translation of the Quran’s meaning, without commentary, in order to allow the Qur’an to speak for itself.
2. To have a translation that represents a fresh understanding of the original Arabic based on the tools of knowledge presently available.
3. To have a translation that will be a tool of reconciliation. Rather than emphasizing the differences between Islam and the other Abrahamic religions (wall-building), it will strive to highlight the commonalities (bridge-building).

All along, I have been guided by this verse in the Qur’an: “He has ordained for you the same faith He commanded Noah, and what We have revealed to you, and what We commanded Abraham and Moses and Jesus: “You shall uphold the faith and do not break up into factions.” (42:13)
The Team

A modern, easy to read and understand translation of the Qur’an was the initial part of the project. The second part was to find equivalent meaning in the Old and the New Testaments to certain Qur’anic verses. While we were organizing to undertake this major endeavor, it did not escape us that this work had never been done before.

Although I was the main translator, I was not working alone. A group of Evangelical Americans who share the same goals were working with me led by Dr. David S. Hungerford. Another group of Muslims in Jeddah were also working hard on a daily basis to see this idea become a reality.

Simplicity is Not as Simple as You Think

Albert Einstein is quoted as saying that ‘everything should be as simple as possible, but not simpler’. While one of the goals of this translation is provide a text that is ‘easy to read and understand’, that should not be taken to mean that the Qur’an is necessarily easy to understand.

Muslims, who grew up reading the Qur’an, always appreciated its flowing words like a stream in the spring, when it’s talking about the believers or its harshness when talking about the idolaters and those who opposed God’s messengers. I grew up listening to its rhythmic verses and always felt safe, knowing God is present with me. I talk to Him while praying and He responds to me through the Qur’an. This kind of ability to interact with the Qur’an is something that most readers in the West are missing. The inner logic of the Qur’an is different from anything else we are accustomed to.

As I started reading about Westerners’ reaction to the Qur’an, I learned that they had a problem with my favorite book.

They often had problems dealing with the Qur’an. They had a problem with its origin, its organization, its structure and many had problems accepting any post biblical revelation. Others who wanted to work with it had problems understanding why it is not biographical or historical and most of all why it is not linear.

So for me to claim that I want to present the Qur’an’s meaning in a simple, easy to read and understand translation sounds straightforward but is not, simply because the Qur’an is not a book like any other book with a beginning and an end. Its inner logic is different from what we’re accustomed to.
Muslims believe that the Qur’an is the word of God revealed to Prophet Mohammadﷺ over a period of 23 years. Its internal organization is a mystery to the western mind especially when one realizes that the first verses received by Prophet Mohammadﷺ in 610 CE were:

Recite in the name of your Lord who created
Created the human being from a clinging substance.
Recite, and your Lord is the most generous
Who taught by the pen taught human being that which he knew not.

Yet they are placed at the beginning of chapter 96 Al-Alaq (The Clinging Form), while the last verse revealed to him shortly before his death in 632 CE, was verse 281 of the second chapter:

Beware of a Day when you are returned to God and every soul will be paid in full for what it has earned, and none will be wronged.

Muslim traditions hold that when the angel Gabriel brought down these revelations to Prophet Mohammadﷺ, he also told him where to place them, in a large type of puzzle that was put together over twenty three years in the form of the book that finally became the Qur’an.

However, one has to realize that the final compilation of the Qur’an followed the way God wanted to reveal the message and not in a simple historic or linear logical order in which the revelations were received. These were but some of the issues we had to keep in mind before the translation began.

Another issue concerns the Qur’an’s voice. By the time an average reader realizes that it is in fact God speaking to His Prophet and not Mohammadﷺ talking to us, another issue arises. One may wonder why God is referring to Himself in so many different pronouns, often in the same sentence, such as “He”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Our” or “My”, or from “Him” to “Us” or “Me” or “God”. In the mind of a Western reader who is accustomed to reading the Bible this lacks uniformity. Mohammad Asad clarifies this in his Forward to The Message of The Qur’an, “They seem to be unaware of the fact that these changes are not accidental, but are obviously deliberate, a linguistic device meant to stress the idea that God is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.”
Western readers may further ask if the use of the plural pronouns, “We”, “Our” and “Us” implies there is more than one person within the One God? The answer is a definite “No”. The “We” is the royal We and in Arabic as in Hebrew, respect requires the use of the plural.

Another issue is that in the original Arabic manuscripts of the 7th and 8th century, there were no commas or periods indicating when a particular sentence begins and where it ends within a particular chapter. Verses in a particular chapter were listed one after the other without a space dividing the various subjects. Most translations followed this same tradition and usually translated the verses in a continuous manner. This we decided is one of the difficulties experienced by Westerners which does not exist when an Arab is reading or reciting the original Qur’an in Arabic. Arabs have, after all, been reciting the Qur’an for over 1450 years now, the rules of recitation are well known. Fathers taught their children to recite first and then to read the Qur’an, using these same rules from the Prophet onward. Therefore, we transformed what we do while reading in Arabic to the English translation by grouping the verses dealing with the same subject together into paragraphs.

The Qur’an does not necessarily use the same tenses in the same sentence, as would be considered grammar in English. At first I was inclined to change the Qur’anic tenses to conform to accepted English rules of grammar. But I realized that the concept of time, for God, is very different and therefore decided not to change the tenses from the Arabic original, even though this may present some ‘strangeness’ to the text for the English reader.

After considering all of this, we had to consider the geopolitical tension around the world in the post 9/11 era. Trying to present the Qur’an in a positive way is apparently a threat to a lot of people including some Muslims who feel distrustful about Western intentions to the degree they are wary of any attempt to change the status quo. Hearing about an attempt to compare the Qur’an and the Bible in order to emphasize commonalities will make some Muslims very suspicious. I have experienced this same suspicion from some religiously fervent Americans and Europeans groups, who would see it as an insult to the Bible to compare it to the Qur’an. To many Christians in the U.S. and Europe, the Qur’an is the “book of the devil.” They see nothing good that can come out of it. They either want to burn it or ban its reading all together. Some even warn of a “Chrislam” movement when they hear of Muslims speaking positively about Jesus.
Seeing the Qur’an with Fresh Eyes

The second purpose of this translation is to convey a modern understanding of the Qur’an rather than a traditional historic understanding. This translation is a translation of the meaning based on the translator’s understanding. In fact all translations represent the translator’s personal reading and understanding and should be considered very personal and must be read as a subjective interpretation.

During the last fifty years human knowledge has expanded further than all knowledge accumulated throughout human history. It is only logical to read the Qur’an with fresh eyes and to understand it in view of all this new knowledge⁠¹ that has become available to us.

When the Qur’an was revealed, it represented a new level of linguistic development. It was arranged in a composition that is different from all other texts that existed in Arabic. Early Muslims focused on its uniqueness and its linguistic miracle. However, we are suggesting that the authenticity of the Qur’an is confirmed today by modern scientific discoveries and not by its aesthetic impact only. The Qur’an, according to Prophet Mohammedﷺ, is a continuous miracle. Its meaning will continue to unfold as our tools of knowledge expand and advance allowing us to understand it more extensively.

A Tool of Reconciliation

It is said that people fear what they don’t understand. Most of the tension that exists in the West in the post 9/11 era is because Christians fear Muslims and their book, the Qur’an. This is partly because some translations by Westerners mislead rather than clarify what the Qur’an is saying. For example, consider the translation by N. J. Dawood’s 1956, Penguin Classic. In that translation, “often Dawood mistranslates one single word to give it a completely opposite meaning. Dawood’s translation is the one that most non-Muslims site when they accuse the Qur’an, Islam or Muslims, often with great conviction, of having no option but to be fanatical, violent and depraved.”⁠² Some translations by Muslims, do more harm to Muslims than any Western translator was ever able to do. Take for example “The Noble Qur’an in the English Language. By Mohammad Taqi al-Din al-Hilali and Mohammad Muhsin Khan.” This translation reads more like a supremacist Muslim, anti-Semitic, anti-Christian polemic than a translation of the Qur’an. At one time, it was the most freely distributed translation throughout the English-speaking world. People assumed that it had credibility, because it had the seal of
approval from both the University of Medina and the Saudi Dar al-Ifta. However, as American Muslims grew more aware of its biased contents and supremacist attitude towards the People of the Book, they started rejecting it and they refuse to place it in many mosques.

I intend for this new translation to be a tool of reconciliation between Muslims and the followers of other Abrahamic religions. In an environment of tension, working for reconciliation and peace is long overdue. If we are to prevent a much larger disaster from happening, we must work for a better understanding. My Islamic faith has taught me that it is my duty, and I hope the duty of every person of goodwill, to try to work towards peace and true reconciliation.

Many times during the last few years of working on this project, I felt the hand of God directing me and bringing people along the way to specifically assist and help in needed tasks. Along the way, on this journey, I have learned that the best way to communicate my ideas is to use the simplest and most direct language possible. I can now look back at my several years of hard work and smile. I will never be fully satisfied with the results because we’re dealing with the translation of the word of God, the Qur’an, but I am convinced that there is a humble contribution here toward simplifying the language and making the meaning more accessible to average readers.

1 - Hence we came to understand At-Tarig in chapter 86 not as the late night visitor, but the Pulsar. I even have its knocking sound on tape from NASA http://vimeo.com/44284337. And Sijjeen not as a place in Hell but as a locked in data base. Not like our data but like God’s data that He, all praise be to Him, hinted its existence to us, but was impossible for my father to even imagine existing.

2 - Reading the Qur’an: The Contemporary Relevance of the Sacred Text of Islam, Hardcover by Ziauddin Sardar
The Town of Mecca

According to Arabian traditions, and later confirmed by the Qur’an, the town of Mecca was established by the Patriarch Abraham and his son Ishmael. The location is not very far from the west coast of the Red Sea in a rocky valley with few agricultural resources. There were at least two possible reasons for Abraham to have chosen that location to settle his son Ishmael in that arid valley. He was directed by God according to the Qur’an to rebuild the small square building called the Ka’ba, the ancient house that was built there by Adam for the sole purpose of worshipping God. Later the well of Zamzam would appear.

As Mecca happened to be on the caravan route from the Indian Ocean to the Mediterranean and with fresh water, it naturally became a trading post where people could hear about the faith of Abraham and carry it with them to wherever they were going. With the Ka’ba, the House of God, located in the center of town, Mecca became Arabia’s most important place of pilgrimage for all Arab tribes.

As time went by, tribalism influenced the way Arabs worshiped God. The Meccans claimed descent from Abraham through Ishmael, and their place of worship, the Ka’ba, was still called the House of God, but in time the chief objects of worship became a number of idols placed inside. These were used as intercessors. Each tribe adopted an idol that was viewed as the protector of that individual tribe, and by the 4th century, large numbers of pilgrims from all over the Arabian Peninsula and beyond visited Mecca on an annual pilgrimage. But this was not only for religious reason. People visited Mecca to celebrate, trade, recite poetry in poetry competitions, commit immoral acts, and worship the many idols inside and around the Ka’ba.
The Birth of Mohammad

It was in the year 570 CE that Mohammad was born in Mecca. His father, Abdullah, belonged to the Hashemite family of Quraish. His mother, Amina, was a descendant from the same tribe. Returning with a caravan from Syria and Palestine, Abdullah stopped in Yathrib, an oasis to the north of Mecca, to visit relatives. There, he fell ill and died several months before his son’s birth.

It was customary to send the sons of Quraish into the desert to spend their early childhood with Bedouin tribes. Apart from considerations of health, this represented a return to their roots, an opportunity to experience the freedom that accompanied the vastness of the desert.

Mohammad was taken by Halima of the Banu Sa’d tribe, and spent four or five years with her family, tending the sheep and learning the Arabic language from the Bedouins, whose speech was proper Arabic.

When he was six, not long after he had rejoined his mother, she took him on a visit to town of Yathrib, where his father had died, and she herself fell ill with one of the fevers prevalent in that area, dying on the journey home. Mohammad now came under the guardianship of his grandfather, Abdul-Muttalib, chief of the Hashemite clan. When the boy was eight years old, Abdul-Muttalib died, and thus he entered the care of the new Hashemite chieftain, his uncle Abu Talib. During this time, the young Mohammad was still tending sheep. When he reached the age of nine, he was taken by his uncle on the caravan journey to Syria so that he could learn to lead a caravan and the art of trade.

He continued working as a merchant, making a reputation for himself. Among the wealthy merchants of Mecca was a wealthy widow named Khadijah. Impressed by what she heard of Mohammad, who was now commonly known as Al-Ameen (the trustworthy). She employed him to be in charge of her trade to Syria. Being impressed by his confidence and success in the way he handled her trade, his atypical competence and his personal charm, she asked him to marry her. By this time Mohammad was twenty-five, and Khadijah was forty. Khadija bore Mohammad six children. All of their children, but Fatima died during his lifetime.

For the next fifteen years or so Mohammad lived the life of a prosperous merchant. He was now a man of substance, respected in
the community, admired both for his generosity and his wisdom. Yet he was spiritually troubled, and became increasingly so, as he approached middle age. He then developed one habit uncommon to merchants; from time to time he withdrew into the mountains surrounding Mecca to meditate and pray.

Mohammad was among the few who rejected the prevailing idol worship and longed for the faith of Abraham. Such seekers of the truth were known as Hunafa', a word originally meaning “those who turn away” from idolatry. These people did not form a community, but rather each sought the truth by the light of their own inner consciousness. But with his continuous search for the truth, Mohammad increasingly felt the need to contemplate, and this lead him to seek seclusion in a cave on Mount Hira near Mecca. There, he would retreat for days to think, reflect and meditate. It was there that he was undergoing preparation for the enormous task which would be placed upon his shoulders, the task of prophethood and to convey the last revelations of God to his people and the rest of humanity.

The First Revelation

The 7th day in the month of Ramadan that year (610 CE) was like any other day Mohammad spent in solitude in a cave high above Mecca. But that night changed his life. He had fallen asleep in the cave when he suddenly was awakened with an overwhelming feeling of a divine presence. An angel was there. Mohammad must have been terrified, especially when the angel enveloped him in a terrifying embrace so that it felt as though his very breath was being squeezed from his body. The angel gave him one command:

“Iqra’!” (“Read!”) Mohammad protested in vain that he could not read. But the command was issued twice more, and each time he would feel he was reaching the end of his endurance, and he uttered the same response. Finally, the angel released him, and Mohammad found divinely inspired words pouring out of his mouth:

“Recite in the name of your Lord who created; created the human being from a clinging substance. Recite! Your Lord is the Most Generous, who taught by the pen, taught the human being that which he knew not.” (Qur’an 96:1-5)
So the angel was not asking him to read but to recite the words God puts in his mouth.\(^2\) Thus began the magnificent story of God’s last testament to humanity.

The encounter of an Arab, fourteen centuries ago, with a being from the realm of the unseen was an event of such momentous significance\(^3\) that it would affect the lives of hundreds of millions of men and women, building a great civilization and raising from the dust beauty and splendor previously unknown. The word *Iqra’*, echoing around the valleys of the Hejaz, broke the mold in which the known world was cast; and this man, alone among the rocks, took upon his shoulders a burden which would have crushed the mountains had it descended upon them.

Mohammad had reached an age of maturity. The impact of this tremendous encounter may be said to have cleansed his soul. The man who descended from the mountain was like gold refined by the fire and was not the same man who had ascended it.

For the moment, however, he was terrified as a man pursued. As he tumbled down the mountain, he heard a great voice crying, “Mohammad! You are the Messenger of God, and I am Gabriel!!.” He looked upwards, and the angel filled the horizon. Wherever he turned, the figure was there, inescapably present. He rushed home, running, falling, crawling and shaking, he cried to Khadijah: “Cover me! Cover me!” She laid him down, placing a cloak over him, held him in her arms, soothing him and trying to calm him. As soon as he had recovered a little, he told her what had happened and shared his fears that he might be now possessed by a spirit. Mohammad was terrified. She held him close and comforted him:

“No! By God! God will never disgrace you. You keep good relations with your relatives, help the poor, serve your guests generously, and assist those affected by calamities.” (Saheeh Al-Bukhari)

She saw in her husband a virtuous man—who is honest and just, given to helping the poor. The first person on the face of the earth to believe in the Message entrusted to Mohammad was his own wife, Khadijah. At once, she went to see an older male cousin, Waraqa, a *Haneef*, who had become a follower of Jesus and had studied the Scriptures. After hearing from her about Mohammad’s experience, Waraqa recognized
him from the prophecies of the Bible to be the awaited prophet, and he confirmed that what had appeared to him in the cave was indeed the angel Gabriel:

“This is the Keeper of Secrets (Gabriel) who came to Moses” (Saheeh Al-Bukhari).

The Prophet continued to receive revelations for the remainder of his life, memorized and written down by his companions on pieces of sheepskin and whatever else was available.

**The Scribes**

The revelation of the Qur’an was not an isolated event in the Prophet’s life. It was a constant stream of verses descending to him throughout the 23 years of his apostolic mission in Mecca and Medina. The Prophet appointed numerous companions of his to serve as scribes, writing down the latest verses as soon as they were revealed. The most notable among them were Zaid bin Thabit, Ubayy ibn Ka’b, Abdullah Ibn Mas’ud, Mu’awiyah ibn Abi Sufyan, Khalid ibn Al Waleed and Az Zubayr ibn Al Awwam. For the most part, new verses would be written on bones, hide or parchment.

The scribes did not just write the new revelations, adding them next to the previous ones in chronological order, but they followed the Prophet’s instructions. The organization of the revelations into verses and chapters and their order was revealed by God to His Prophet through the Archangel Gabriel known to Muslims to be the Holy Spirit. Gabriel himself told the Prophet where to place each verse and in which chapter. It was a process much like putting together a huge puzzle that took 23 years to complete. The final result is the book we know as the Qur’an.

The logic followed in the structure and composition of the Qur’an is believed by Muslims to be God’s logic.

**How the Qur’an is Organized**

With the death of the Prophet the revelations stopped. The last revelation shortly before his death, was verse 281 of the second surah:
“Beware of a day when you are returned to God and every soul will be paid in full for what it has earned, and none will be wronged.”

Muslims found themselves alone without the Prophet to guide them, a new faith based on the Qur’an and the way the Prophet used to manage Muslims’ affairs and daily events called (in Arabic) the Sunna.

The Qur’an is composed of 114 parts or chapters of unequal length. Each chapter is called a surah in Arabic, divided into units, referred to as ayas, literally ‘signs’ or verses in English. These verses are not standard in length, but Muslims believe Mohammad was directed by God as to where each begins and ends. The shortest of the chapters (surahs) has ten words, and the longest, which is placed second in the Qura’ nic text, has 6,100 words. The first chapter, the Al Fatiha (“The Opening”), is relatively short having just twenty-five words. From the second chapter onward, the chapters gradually decrease in length, although this is not a hard and fast rule. The last sixty chapters take up about as much space as the second. Some of the longer verses are much longer than the shortest chapters. All chapters, except one, begin with Bismillah hir-Rahman nir-Rahim, (“In the Name of God, the Merciful to All, the Mercy Giver”). Each chapter has a name that usually refers to a key word within it. For example, the longest chapter, Al-Baqara, or “The Cow”, is named after the story of God commanding the Jews to offer a sacrifice of a cow, which begins by God saying:

When Moses told his people, “God commands you to sacrifice a cow,” they said, “Are you making fun of us?” Moses answered, “God forbid that I should be so foolish.” (Qur’an 2:67)

Since the various chapters are of various lengths, the Qur’an was theoretically divided by scholars of the first century (Islamic Calendar) into thirty roughly equal parts, each part is called a juz’ in Arabic.

This organization of the revelations into chapters and verses was well-known to the companions. Each Ramadan, the Prophet would repeat after Gabriel and or recite from memory the entire Qur’an in its exact order as instructed, in the presence of a number of his companions. In the year of his death, he recited it twice. Thereby, the order of verses in each chapter and the order of the chapters became reinforced in the memories of each of the companions present.
It is important to note that Mohammad would have the scribes read back the verses to him after writing them down so he could proofread them, making certain there were no errors.

To further ensure that there were no errors, Mohammad ordered that no one record anything else, not even his words, *hadith*, on the same sheet as the Qur’an. Regarding the sheets that the Qur’an was written down on, he stated “And whoever has written anything from me other than the Qur’an should erase it”. This was done to ensure that no other words were accidentally added to the text of the Qur’an.

As the companions spread out to various provinces with different populations, they took their recitations with them in order to instruct others. In this way, the same Qur’an became widely retained in the memories of many people across vast and diverse areas of land.

It is important to know, however, that the Qur’an was not primarily preserved by writing it down. Arabia in the 600s was an oral society. Very few people could read and write, thus huge emphasis was placed on the ability to memorize long poems. Before Islam, Mecca was a center of Arabic poetry. Annual festivals were held that brought together the best poets from all over the Arabian Peninsula. Exuberant attendees would memorize the exact words recited by their favorite poets and quote them years and decades later.

Thus, in this type of oral society, the vast majority of the companions learned and retained the Qur’an by memorizing it. Its rhythmic nature made it easy to memorize.

The recitation of the Qur’an was not heard by just a few select companions. It was heard and memorized by hundreds of people, many of them travelers to Medina. Thus, chapters and verses of the Qur’an quickly spread during the life of the Prophet to all corners of the Arabian Peninsula. Those who had heard verses from the Prophet would go and spread them to tribes far away, who would also memorize them. In this way, the Qur’an achieved a literary status known among the Arabs as *tawator*, or reaching a consensus on authenticity when various recitations confirm one another. This meant it was so vastly disseminated to so many different groups of people, who all had the same exact wording, that it is inconceivable that that any one person or group could have changed it. The entire Qur’an’s authenticity is confirmed through
correlated recitation (mutawatir), because it was widespread during the life of the Prophet through oral tradition. Ibn Hisham, in his famous biography of the Prophet, Seerah Al-Nabi, stated that the Qur’an we have with us today has been handed down orally by a large number of the Prophet’s companions, with a consensus that this was the actual Qur’an that had been revealed to Mohammad.

Collection after the Death of the Prophet

As reading the Qur’an became widespread across the Islamic world, it was impossible for verses to be changed without Muslims in other parts of the world noticing and correcting them. Furthermore, after the Qur’an was completed near the end of the Prophet’s life, Mohammad made sure that numerous companions knew the entire Qur’an by heart.

Shortly after the death of the Prophet, the first caliph, however, felt a need to have a central copy of the entire Qur’an for safe keeping. Abu Bakr, who ruled from 632 to 634 C.E., feared that if the number of people who had the Qur’an memorized dwindled, the community would be in danger of losing the Qur’an. As a result, he ordered a committee be organized, under the leadership of Zaid bin Thabit, to collect all the written pieces of Qur’an that were spread throughout the community. The plan was to collect them all into one central place that could be preserved and protected long after those who had memorized the Qur’an had died.

Zaid accepted verses only from people he knew to be trustworthy. He only accepted verses written on pieces of parchment that had been written down in the presence of the Prophet. As well, there had to be witnesses who could attest to that fact. These fragments of Qur’an that he collected were each compared with the memorized Qur’an itself, ensuring that there was no discrepancy between the written and oral versions.

When the task was completed, a finalized collection of all the verses was assembled and presented to Abu Bakr, who secured it in the archives of the young Muslim state in Medina. Because of the numerous memorizers of Qur’an present in Medina at the time, it can be assumed with certainty that this copy that Abu Bakr had, matched exactly the revelations that Mohammad had received. Had there been any discrepancies, the people of Medina would have raised the issue.
There is, however, no record of any opposition to Abu Bakr’s project or its outcome.

Later this collection representing the entire Qur’an went to Omar Ibn Al Khattab the second caliph (ruled from 23 August 634 to November 644 C.E.), who gave it to his daughter Hafsa, the Prophet’s widow, for safe keeping.

The Mushaf of Uthman

During the caliphate of Uthman (644 to 656 C.E.), a new issue regarding the Qur’an arose in the Muslim community: pronunciation. During the life of the Prophet, the Qur’an was revealed in seven different dialects - \textit{qira’as}. The dialects differed slightly in their pronunciation of certain letters and words. These seven dialects were not an innovation resulting from corruption of the Qur’an in later years, as their authenticity was mentioned by the Prophet and recorded in the \textit{Hadith} compilations of Bukhari and Muslim\textsuperscript{15} and recognized by his companions. The reason for the different dialects was to make it easier for different tribes around the Arabian Peninsula to learn and understand the Qur’an.

During Uthman’s reign, people coming into the Muslim world at its periphery, in places like Persia, Azerbaijan, Armenia, and North Africa were beginning to learn the Qur’an. An issue arose for them when it came to pronunciation of words, as they would hear different Arabs pronouncing the same verses differently. Although the different pronunciations were sanctioned by the Prophet and there was no inherent harm in people reciting and teaching them, it led to confusion among new non-Arab Muslims.

Uthman responded by commissioning a group to come together, organize the Qur’an according to the dialect of the tribe of Quraysh (the Prophet’s tribe), and spread that authorized copy throughout the world. Uthman’s team (which again included Zaid bin Thabit) compiled a complete written codex of the Qur’an with sheets of vellum (known as a \textit{mus’haf} – from the word for page, sahifa) based on first hand manuscripts along with the memories of the best Qur’an reciters of Medina. This \textit{mus’haf} was then compared with the copy that Abu Bakr commissioned, to make sure there were no discrepancies. Uthman then ordered numerous copies of the \textit{mus’haf} to be made, which were sent to far off provinces throughout the world, along with reciters who would teach people to properly recite the Qur’an.
Because the Qur’an was now compiled and being reproduced on regular basis, there was no need for the numerous fragments of verses that people had in their possession. He thus ordered that those fragments be destroyed so they could not be used in the future to cause confusion among the masses. Although some Orientalists use this incident to try to claim that there were some discrepancies that Uthman wanted to eliminate, that claim lacks any supporting evidence. The entire community in Medina, including numerous eminent companions such as Ali ibn Abi Talib, willingly went along with this plan. Had he been eliminating legitimate differences, the people of Medina would have surely objected or even revolted against Uthman, neither of which happened. Instead, the Mus’haf of Uthman was accepted by the entire community as authentic and correct.

The Script of the Qur’an

The Mus’haf of Uthman lacked any diacritical marks (dots that differentiated the letters and vowel markings). The letters seen in his mus’haf are thus merely the basic Arabic letters.

Uthman sent reciters with his copies of the mus’haf, to teach the people, especially non-Arabs, the proper pronunciation and recitation of the Qur’an. However, we must remember that the main way the Qur’an was preserved was orally, and the written copies were only meant to be a supplement to oral recitation. If someone already has a verse memorized, the basic letters in a copy of Uthman’s mus’haf serves only as a visual aid when reciting.

Over time, during the mid-700s, the Muslim world became an empire. Cities flourished, and written documents became a necessity for the young empire’s business. This is when diacritical marks began to be added to the mus’hafs throughout the world. This was done as the Muslim world shifted from an oral to a written society, to further facilitate reading from a copy of the Qur’an, and to eliminate errors.

According to tradition, it was for this reason that Muawiyah (602 – 680) of the Umayyad dynasty, ordered Ziad Ibn Abih, his wâlí in Basra (governed 664–673), to find someone who would devise a method to transcribe correct reading. Ziad Ibn Abih, in turn, appointed Abu Al Aswad Al Du’ali (ca. 603CE – 688CE/69AH) for the task. Abu Al Aswad was a close companion of Imam Ali and according to some traditions he
might have learned his system of dots to signal the three short vowels (along with their respective allophones) of Arabic from the Imam himself. This system of dots predates the *i'jām*, dots used to distinguish between different consonants.

Fragments from a large number of Qur'an codices from the 8th and 9th century C.E. that we have today were written originally with the Kufic script and dots were added later.

Later, on the orders of the Umayyad Caliph 'Abd al-Malik a Qura'nic text with diacritical marks was produced. This, to a certain extent, removed the difficulty of reading the Kufic script. Several difficulties however, remained. The diacritical marks for vowels, for example, were for a time only dots. Instead of a *fathah*, a dot was placed at the beginning of the letter and, instead of *kasrah*, a dot below and, for a *dammah*, a dot above at the end of a letter. This led to ambiguity. It was not until Khalil ibn Ahmad al-Farahidi (718 – 786 CE) set about explaining the *maddah*, i.e. the lengthening of certain words, the doubling of letters, the diacritical marks of vowelling and the pause, that the difficulty of reading script was finally removed.

The Qur'an text most widely used today is based on the *Rasm Uthmani* (Uthmanic way of writing the Qur'an) and in the *Hafs* tradition of recitation, as approved by Al-Azhar University in Cairo in 1922. This is in fact the Arabic text that we translated.

Today, all modern *mus'hafs* include diacritical marks on the basic letters along with vowel markings to make reading easier.

Finally, as part of my passion to verify the authenticity of the currently printed copies of the Qur'an, I spent years searching the early original scripts thought to be from the late 1st century / early 2nd century (AH). Fragments from a large number of Qur'an codices were discovered in Yemen in 1972. They are now lodged in the House of Manuscript in Sana’a. I presently own a copy of this manuscript thought to be the oldest copy of the Qur’an in existence.

One of the most famous of the Qur’an’s manuscripts is the one kept in the Topkapi Palace Museum, Istanbul, Turkey. It is an early manuscript of the Quran dated to the late 1st century / early 2nd century (AH). A number of copies were produced faithful to the original in every way in 2009, and I own one of them.
The third copy of an original manuscript that I own, is the one called the “Qur’an Of ‘Uthman” that was displayed for some time at Al-Hussein Mosque, Cairo, Egypt, and thought by some people to be from 1st / 2nd Century (AH). However, paleographer Salah al-Din al-Munajjid did not consider this manuscript to be from the time of caliph ‘Uthman. He said that, in all probability, it was a copy made on the order of the Governor of Egypt ‘Abd al-‘Aziz ibn Marwan, brother of Umayyad caliph ‘Abd al-Malik ibn Marwan (646-705). Therefore, it can be one of the oldest copies of the Qur’an written in Egypt in the second half of 1st century (AH).

A Koran fragment from the University of Tübingen Library has been dated to the 7th century - the earliest phase of Islam - making it at least a century older than previously thought. Expert analysis of three samples of the manuscript parchment concluded that it was more than 95 percent likely to have originated in the period 649-675 AD - 20 to 40 years after the death of the Prophet Mohammed. Such scientific dating of early Koran manuscripts is rare.

Perhaps the oldest certified manuscript of the Qur’an at this time is the one owned by the University of Tübingen in Germany. On 10.11.2014, it was announced that a Tübingen fragment was tested by the Coranica project, a collaboration between the Académie des Inscriptions et Belles-Lettres Paris and the Berlin-Brandenburgischen Academy of the Sciences and Humanities, sponsored by the German Research Foundation (DFG) and France’s Agence Nationale de la Recherche (ANR). The project investigates the Qur’an in the context of its historical background using documents such as manuscripts and information derived from archaeological excavations.

The fragment in question is one of more than 20 in the University Library Collection written in Kufic script, one of the oldest forms of Arabic writing. The manuscript came to the University in 1864 as part of the collection of the Prussian consul Johann Gottfried Wetzstein.

Analysis showed that the Tübingen University fragment was written 20 - 40 years after the death of the Prophet Mohammad.

It can be viewed online at: http://idb.ub.uni-tuebingen.de/diglit/MaVI165
1 - The Qur’an. The early biographies; Ibn Hisham and Al-Tabari. Modern biographies; Mohammad Hussein Heikal.

2 - This might be what Deuteronomy 18:18 refers to “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Deuteronomy 18:18 - KJV). However Christians do not believe it refers to Mohammad.ﷺ

3 - This experience is mentioned in the Quran 53:4-9.

4 - Ibn Hajar al-’Asqalani, Al-Isabah fee Tamyeez as-Sahabah, Beirut: Dar al-Fikr, 1978; Bayard Dodge, Mohammad M. Azami, in Kuttab al-Nabi, Beirut: Al-Maktab al-Islami, 1974, in fact mentions 48 persons who were used to write for the Prophet (p).

5 - Sahih Al Boukhari, Al Manakib, Hadith Ibn Abbas about the compilation of the Qur’an.

6 - Ibíd


8 - Saheeh Al-Bukhari Vol.6, Hadith No.519

9 - Saheeh Al-Bukhari Vol.6, Hadith Nos.518 & 520.


11 - Narrated Qatadah: I asked Anas Ibn Malik: ‘Who collected the Qur’an at the time of Prophet?’

   He replied: ‘Four, all of whom were from the Ansar: Ubay Ibn Ka’ab, Mu’adh Ibn Jabal, Zayd Ibn Thabit and Abu Zayd.’ (Bukhari, Kitab Fada’ilu’l-Qur’an)

12 - The main source of all accounts related to the collection of the Qur’an originate in Sahih Al Bukhari, Fada’il Al Qur’an, section 6 named Jame’a Al Qur’an.

13 - Zayd ibn Thabit (تثاث نب ديز was the personal scribe of Mohammad and was from the Medina converts known as Ansar (Supporters). When Zayd was 15 years old, he was among those chosen by Mohammad to write down the verses of the Quran. http://en.wikipedia.org/wiki/Zayd_ibn_Thabit

14 - Sahih Al Bukhari 6: 315 | 9

15 - In Islamic terminology, the term hadith refers to reports of statements or actions of Mohammad, or of his tacit approval or criticism of something said or done in his presence. The two most accepted books on hadith are the two written by Imam Abū ’Abd Allāh Mohammad al-Bukhari known as Sahih al-Bukhari considered as one of the most sahih (authentic) of all hadith compilations. The other compilation of hadith known as Sahih Muslim is a collection of hadith compiled by Imām Muslim ibn al-Hajjāj al-Naysāburi. His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet.

One of the troublesome problems of translation is the disparity among languages. The bigger the gap between the source language and the translation language, the more difficult is the transfer of the message from the former to the latter. Nowhere is this more obvious than in the translation of the Qur’an from the original Arabic into English.

The difference between Arabic and English and the variation in cultures make the process of translating a real challenge. Among the problematic factors involved in such a translation is form, meaning, style, proverbs, idioms, etc. I am going to concentrate mainly on the strategies and procedures I used for understanding the Qur’an, translating its meaning and later finding equivalent meaning for its verses within the Old and the New Testaments.

Typically, a translation is a simple process of transferring a written text from its source language to an equivalent written text in the target language. However, in order to do this successfully, the translator has to first understand the text in its source language. In our case this task is not easy. The Qur’an as an Arabic text went through more than two hundred attempts to translate it into English, and none of them claims or was later credited with capturing the meaning sufficiently.

Without going into an analysis of the other translations and their positive and/or negative contributions, I would like to move directly to the strategies, methodology and procedures used to produce this translation.
Here are some basic assumptions we made in order to develop our methodology.

1 - The Qur’an is a text written in the classical Arabic language, so the only way we can effectively understand its meaning is through a proficient knowledge of classical Arabic.

We based our understanding of Qur’anic Arabic on the following assumptions:

a) The Qur’anic Arabic as a language is the root of today’s Arabic but far more superior to it. In the Qur’anic Arabic the words used are fixed and will not change. But to understand a word, we did not go to dictionaries or to classical commentators only, but we went through the process of comparing the word in a verse to the same word in other verses. If a traditional commentator explained a certain word in a certain way, and we found that this contradicted the way the Qur’an used this word in other verses we opted to use the Qur’anic understanding.

b) Arabic grammar; the set of rules that explain how words are used in Arabic, was created after the revelation of the Qur’an. It had to conform to it and not the other way around. However, while translating the Qur’anic Arabic we had to observe English grammar rules to the best of our ability in order to make the translation as communicative as possible.

c) The same goes for the tense of verbs used in the Qur’an. In some verses God uses the present tense and then switches to future or present continuous tense. We understand that using the same tense is proper English, but tense has to do with time, and time is relative to living on the planet Earth which is limited to human beings but not God. However, we tried to use English grammar rules to the best of our ability as stated above.

d) The Qur’anic Arabic does not have synonyms. Every word used has a specific meaning. So while we attempted to render the exact contextual meaning of the original, we also endeavored to be as faithful to the original by using specific terms/words translation such as zalemeen translated to “unjust” or “criminals” and not “evildoers” or “sinners” on some occasions and as “wrongdoers” on others.
e) The words and the verses carry important meanings. If we understand the meaning of a verse to be inconsequential, then we should conclude that we have misunderstood the meaning.

2 - The Qur’anic Arabic, did not historically or stylistically reflect the language of the 7th century CE. The revealed verses represented a new level of linguistic evolution. They displayed textual qualities that Arabs had not known before. They contained vocabulary of non-Arabic origins that their pre-Islamic poetry had not used. They were composed in a way that is different from the entire Arabic textual body of that period. So while we refer to the Arabs’ understanding of a word at the time of the Qur’an’s revelation, we need to keep in mind that our own contemporary understanding of that word’s meaning is evolving as our understanding of our environment is expanding. For example, when the 7th century Arabs heard for the first time Surat At Tariq (86 The Knocker) the word “knocker” for them used to mean the late night visitor as reflected by the early Qur’anic commentators. But since the verse refers to the knocker as a piercing star, so they concluded the knocker to be the planet Jupiter as it shows up late at night and disappears during the day. Today, we understand it to be a pulsating star.¹

In adding new discoveries to our knowledge, humans take part in constructing the new meaning of the Qur’anic language in as much as they find in the text the discoveries they have just made. To limit our understanding of the Qur’anic verses to the historical Arabic of the 7th century would mean a regression in our ability to understand our modern world and a return to a pre-modern understanding of the divine text.

3 - Before translating the text we found it necessary to read and understand a number of classical commentaries to acquire a better historic understanding of the text and to re-examine differences in interpretations.

Many people assume that there is one authentic interpretation of the Qur’an. This is far from true. Even the closest companions of the Prophet differed early on in understanding various verses. In fact no one interpretation can command the following of a majority of Muslims. Islam, in fact, does not have an institution in charge of such interpretation, and there is hardly any major issue on which Muslim scholars do not differ. These differences,
more often than not, are due to traditional interpretations of the Qur’anic text based on various stories told by the Prophet’s companions. They, also, may represent a later understanding by scholars when striving to find and represent new understanding. This practice was no longer allowed after the 12th C.E. Today, traditional scholars still base their understanding of the Qur’an on the same traditional interpretations, except when they are forced to catch up with obvious scientific discoveries.

4 - Historically, Arabs were astonished by the text’s aesthetic and rhetorical beauty. We are too. However, we propose that the Qur’an should not be considered simply as a historic, culturally-specific text, but as an entity that exists in and by itself. Its text is fixed and does not change. Yet, we are changing. We gain more understanding of the same text through our gradual growth and our expanding knowledge. Hence, we conclude that the Qur’an has a fixed text and a dynamic meaning. It always allows its intelligent reader to understand it in a contemporary manner, especially if a dialectical relationship is established between the text and its reader. This relationship is usually more obvious when the Qur’an is read by an Arab in Arabic. I kept this principle in mind while translating, but only the reader can judge whether the translation is good enough to produce such results.

5 - The Qur’an explains the purpose of our existence on earth and the values needed to make that purpose meaningful. While doing this, it celebrates our unique human consciousness. It urges us repeatedly to think, to reflect, to observe and to learn. Its basic message directs us to consider the existence of a Creator who is the primary cause beyond all existence through His innovative and intelligent creation. The purpose of our short life on earth, it tells us, is to exercise our freedom of choice. Freedom is essential for our existence on earth if we are to be responsible for our choices. The two basic choices we are urged to make are: to recognize God as our Creator, to worship him and to serve others. If we are free to choose and we opt to reject God as our creator and reject the resurrection after death and the eternal life that will follow and egotistically choose to put our own interest ahead of everyone else, we will go away from God. But if we chose to serve Him through serving others, we will draw nearer and nearer to Him. At the end, we are judged
based on our choices and His mercy. An eternal life will await the God-conscious people in Heaven. While those who have rejected God and spend their lives serving themselves instead of Him will end in an eternal Hell.

6 - The Quran does not contradict itself, and is not dependent on outside sources to explain its meaning. It is, in a sense, self-sufficient. One part of the Qur’an helps to explain another. Hence, when we translate a verse in a certain way, we should make sure that other verses affirm our understanding of that verse. If such evidence is lacking, or if, in fact, our translation is clearly contradicted by other verses, then we should understand that we have a false understanding. Considering its claim for its divine origin, it is impossible to have contradictions amongst the various verses of the Qur’an. The distinguishing feature of a good interpretation is that the Qur’an contains an abundance of evidence to support it. However, the Prophetﷺ expanded and explained further certain verses with general meaning regarding, for instance, acts of worship.

7- The Qur’an teaches that Mohammadﷺ was both a prophet and a messenger of God. So the Qur’an contains both the verses given to the Prophet, addressing the creation around us and the universal laws, as well as the verses of the Message given to him as a messenger addressing how to best worship God and how to live successfully alongside others on this planet.

The Messenger Mohammadﷺ explained these verses in detail, especially those related to worshipping God. Hence, the way Muslims perform their ritual prayers, the way they fast and all other acts of worship are practiced according to the example and teachings of the Messenger. They can’t be changed. Other verses the Prophet very wisely did not explain because he did not want us to be committed to a seventh century understanding of the world around us. For this reason, we look today to NASA to better understand the universe around us and not to a historic interpretation given by a companion or an early scholar.

8 - The translator believes that the Qur’an is the indirect speech of God, verbally revealed to Prophet Mohammadﷺ through the Archangel Gabriel (Holy Spirit). We regard it as the miracle given to Mohammadﷺ to prove his prophethood. It is also a book of guidance to humanity. As such, we assume it
corresponds and parallels the universe which is also the words of God materializing all around us. In order to understand our world, we need to grasp the meaning of both, the words of God as the universe and His revealed words. The more we understand one, the better we understand the other. As such, we are called by the Qur’an to reflect on the basic universal laws as we can observe them in the world around us. The Qur’an as a book of revelations should not contradict the reality around us and should not contradict reason. Therefore, we assume that the best way to understand the Qur’an is through sound rational analysis. Hence, a new reading of the Qur’an based on the tools of knowledge available to us today should provide a better and deeper understanding beyond the existing traditional exegetical commentaries.

On the surface, this seems to contradict the fact that the Qur’an itself calls on us to believe in its divine origin based on faith and not reason. We are also called to believe in resurrection after death, the Day of Judgment, Heaven and Hell and Eternity. All this is in what the Qur’an calls “Ghaib” translated as: what is beyond our senses and/or human perception. A believer is required to accept these doctrines based on faith, defined as “the substance of things hoped for, the evidence of things not seen” (Hebrew 11:1).

9 - The Qur’an does not discriminate or generalize in its condemnation of any people. God describes Himself in the Qur’an as “the Just”. The principle of “no soul will bear the burden of another” (17:15) was mentioned in the Qur’an 5 times. Most classical commentators mentioned specific Jews or specific Christians addressed by a specific verse. We are taught to ask whether the pronoun Al (the) before the name is specific or general. As such, I understand most of what is mentioned in the Qur’an about “the Jews” or “the Christians” to concern only those who were involved with a particular event—not all Jews or all Christians.

10 - The original text had no punctuations and was not divided into paragraphs. Early Muslims learned to recite the Qur’an from memory, the way they originally learned it from the Prophet.

xxx
Punctuation marks were added later, but Muslims knew instinctively where to stop. However, westerners who are newly introduced to the Qur’an find it very hard to make sense of a text that is not organized the way they are used to.

Most translators, did a continuous translation of the text of each chapter without paying attention to the difficulties non-Muslims face when they read it. We found it necessary to divide the text of each chapter into paragraphs following the meaning and the subject matter.

In addition, the Qur’an is not that easy to understand by the average Arab, let alone the average westerner. While it has an inner logic in the way it tackles various issues, it will help to facilitate showing this inner logic by organizing references to the subject matter to help the reader understand.

Based on these assumptions we developed the following general principles for the methodology used for this translation:

1 - The translation will be done with the goal of accuracy, naturalness, and clarity.

a) The meaning of the original text is to be translated accurately, exactly.
b) We will translate the meaning of ideas. This is not word-for-word translation.
c) Meaning will have priority over form.
d) Naturalness of expression will have priority over form.
e) Translated materials should sound natural and be readily understood by the target audience. This includes word order, grammar, sentence length, idiomatic phrases and figurative expressions.
f) Vocabulary will be carefully chosen, with common words preferred over outdated and with the goal of producing a translation that is clearly and correctly understood by all English speakers, especially the younger generation.

2 - We determined after careful sociolinguistic research, that our primary target audience is an average American with a high school education. The language used should reflect
this choice. We used common English, used in everyday life, where the reader will not usually have to use a dictionary to understand the words. Other fringe audiences outside the U.S. are also considered, such as English-speaking people in Southeast Asia.

3 - When reviewing the Arabic text of the Qur’an, we tried to define the culture-bound terms and allusions usually taken for granted by Muslims familiar with the Qur’anic terminology and the use of names of people and places and opted to use the Anglicized version, in order to better communicate the meaning.

4 - To give the closest approximation of the source language, it was necessary to opt for creating a glossary of words and concepts and to use some explanatory footnotes.

5 - Grammatical and syntactic structures do not often correspond between Arabic and English. We, therefore, found it often misleading to maintain the same form as the Qur’anic source text. So, changes of form were often necessary. We, therefore, employed as many or as few terms as are required to communicate the original meaning as accurately as possible.

6 - We recognized early on that the transfer into English should be done by mother-tongue speakers. Therefore, we recruited and worked with a team of native-speaking Americans.

7 - We also realized the need to test the translation as extensively as possible in the United States and among other English-speaking communities in other parts of the world, in order to ensure that it communicates the meaning clearly and naturally, keeping in mind the sensitivities and experience of our targeted audience.

1 - A celestial object, thought to be a rapidly rotating neutron star, that emits regular pulses of radio waves and other electromagnetic radiation at rates of up to one thousand pulses per second.
8 - We left the monitoring for qualitative and stylistic errors in the text to the revision stage where we did several re-evaluation attempts. Several qualified volunteers proofread and contrasted the translation with other existing translations of the same text done by other translators. They looked into the differences and identified them. I, as the main translator, had to make sure that what we have is closest to the original meaning.
Al-Fatiha

THE OPENING

In the name of God, the Merciful-to-all, the Mercy Giver: (1:01)
Praise be to God, the Lord of the Worlds, (1:02)
The Merciful-to-all, the Mercy Giver, (1:03)
Master of the Day of Judgment. (1:04)
It is You we worship, and it is You we seek for help. (1:05)
Guide us to the straight path, (1:06)
The path of those whom You have blessed, with whom You are not angry and who have not gone astray. (1:07)

1 - Al-Fatiha, is the first chapter of the Qur’an. It is also known as Fatihat al-Kitab (The Opening of the Book) Recitation of this Chapter is an obligatory part of Salat (daily prayer). Muslims memorize this chapter and recite it at the beginning of each of the five daily prayers and all other voluntary prayers they perform.
In the name of God, the Merciful-to-all, the Mercy Giver:

Alef Lam Meem\(^{(2:01)}\) This is the Book that, without doubt, has guidance for those who are mindful of God;\(^{(2:02)}\) Who believe in the existence of what is beyond human perception, perform prayers and contribute some of what We have provided to them,\(^{(2:03)}\) those who believe in what We revealed to you and what We revealed before you; they are certain of the Hereafter.\(^{(2:04)}\) Such people are guided by their Lord and are successful.\(^{(2:05)}\) As for the unbelievers, it is all the same whether you warn them or not, they will not believe.\(^{(2:06)}\) God has sealed their hearts and their hearing and covered their sight. They will have a terrible punishment.\(^{(2:07)}\)

Some people say, “We believe in God and in the last day,” but they are not believers.\(^{(2:08)}\) They try to fool God and the believers, but they fool only themselves and do not even realize it.\(^{(2:09)}\) They have a sickness in their hearts, and God has made them even sicker. They will have a painful punishment because of their lies.\(^{(2:10)}\) When they are told, “Do not cause corruption in the land,” they say, “But we are reformers!”\(^{(2:11)}\) They are truly corrupters and do not realize it.\(^{(2:12)}\) When they are told, “Believe just like other people have believed,” they say, “Will we believe

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2 - The title of this chapter, the longest in the Quran, derives from the story narrated in verses 67-73. It is the first chapter revealed in its entirety after the Prophet’s migration to Medina. Most of it dates to his first two years there, but verses 275-281 were revealed during the last months before the Prophet’s death. Verse 281 is considered to be the very last revelation that he received.
like fools?” They are the fools, but they do not know it.\(^{(2:13)}\) If they meet believers, they say, “We have believed.” But when they are alone with their devils, they tell them, “We are with you. We were only mocking them.”\(^{(2:14)}\) God will mock them and will increase their arrogance as they stray.\(^{(2:15)}\) They have sold guidance for error, what an unprofitable trade; they have not been guided.\(^{(2:16)}\) They are like one who lights a fire, and when it shines around him, God takes away their light and leaves them in darkness, where they are unable to see;\(^{(2:17)}\) deaf, dumb, and blind, they will not return (to the path).\(^{(2:18)}\) Or, they are like a cloudburst in the sky that has darkness, thunder, and lightning. They put their fingers in their ears because of the lightning bolts, afraid of death. God surrounds those who deny (the truth).\(^{(2:19)}\) The lightning almost blinds them. Whenever it shines, they walk by its light. When it is dark, they stand still. If God had willed, he would have taken away their hearing and their sight. God has power over all things.\(^{(2:20)}\)

People, worship your Lord who created you and those before you, that you may be mindful of God.\(^{(2:21)}\) He, who spread out the earth for you and built the sky. He sent rain from the sky, and through it, brought forth fruits as provision for you. So do not knowingly set up rivals for God.\(^{(2:22)}\) And if you are in doubt concerning our revelation to our servant, bring a chapter like it, and call your witnesses other than God, if you are telling the truth.\(^{(2:23)}\) If you do not do that—and you never will—beware of Hell, whose fuel is people and rocks. It was prepared for the unbelievers.\(^{(2:24)}\)

Give good news to the believers who do virtuous deeds; they will have Heavenly Gardens with flowing rivers. Every time they are provided fruit from it, they will say, “This is similar to what we were provided before.” It appears to them that they are given the same thing. There they will have pure spouses, (and there) they will be eternally.\(^{(2:25)}\)

God is not reluctant to present a proverb about a mosquito or something bigger. Believers know that it is truth from their Lord, but the unbelievers say, “What does God mean by this?” It is a proverb that misguides many and guides many. It misguides only the defiantly disobedient.\(^{(2:26)}\) Those who break God’s covenant after it is confirmed and sever what God commanded to be joined and corrupt the earth, they are doomed.\(^{(2:27)}\) How can you deny the truth in God when you were dead, and He made you alive? Then He will make you die, then make you alive, and then you will return to Him.\(^{(2:28)}\) It is He who created everything on the earth for you, and then turned toward heaven, and He made them seven heavens. He has knowledge of all things.\(^{(2:29)}\)
When your Lord told the angels, “I will place a steward on earth,” they said, “Will you put someone there who will corrupt it and shed blood, while we glorify, praise, and sanctify You?” He said, “I know things you do not know.”

He taught Adam the names of everything, and then showed them to the angels. He said, “Tell me the names of these if you are so sure of yourselves.” They said, “May You be exalted in your glory! We know nothing except what You have taught us. You are the All-Knowing, the Wise.” He said, “Adam, tell them their names.” When he told them their names, He said, “Did I not tell you that I know the hidden reality of the heavens and the earth, and I know what you show and what you hide.”

When We told the angels, “Bow down to Adam,” they all bowed down, except for Iblīs, who refused out of arrogance. He was one who rejected the truth. We said, “Adam, live with your spouse in the Heavenly Garden, and eat freely whatever you want, but do not come near this tree, or you will be unjust.” But Satan made them slip and caused them to be expelled from where they were, and We said, “Go down, you will be enemies to one another, and on earth you will have a temporary abode and livelihood.” Then Adam received word from his Lord, and He accepted his repentance. He alone is the Accepter of Repentance, the Mercy Giver.

We said, “All of you go down from it (the Garden). When my guidance comes to you, whoever follows my guidance will not have fear or grieve”. Those who deny the truth and reject Our revelations are headed for Hell, where they will be eternally.

Children of Israel, remember my grace which I gave you. Fulfill your promise, and I will fulfill My promise, as I am the One you should fear. Believe in My revelation, confirming the revelations that you already have. Do not be the first to deny it, and do not barter away My verses for trivial gain, but be conscious of Me. And do not mix truth with error or knowingly hide the truth. Perform prayers, and pay zakah, and kneel together with those who are kneeling.

As you read the Book, do you command others to be virtuous and yet forget yourselves? Don’t you comprehend? Seek help in endurance and prayers. (Doing this) is a burden, except for the humble, who assume they will meet their Lord, and they will return to Him.

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3 - Zakah: The general use of the term in the Qur’an is for charitable giving. However, for Muslims, it means specifically “purification of wealth.” It is basically 2.5% calculated on one’s idle wealth and is obligatory for all Muslims. It is given either directly or through an institution to seven categories of needy people. The practice is one of the Five Pillars of Islam. See glossary.
Children of Israel, remember my grace which I gave you. I preferred you above all mankind. (2:47) And beware of a day when no soul can benefit another soul, nor will any intercession be accepted on its behalf, nor will any ransom be accepted from it; nor will they be helped. (2:48) When We rescued you from Pharaoh’s people, who subjected you to malicious punishment, slaughtering your sons and sparing only your women, it was a great trial from your Lord. (2:49) When We divided the sea for you, and rescued you and drowned Pharaoh’s people as you watched, (2:50) when We appointed for Moses forty nights, then you chose to worship the calf in his absence, and were unjust. (2:51) Afterwards, We pardoned you so that you might give thanks. (2:52)

We gave Moses the Book and a standard by which We judge right from wrong, so that you might be guided. (2:53) Then Moses told his people, “My people, you have sinned against yourselves by worshipping the calf, so repent to your Creator and then kill yourselves. That would be better for you in your Creator’s sight. Then He turned to you, accepting your repentance. He is always forgiving, the Mercy Giver. (2:54) Then you said, “Moses, we will not believe you until we see God clearly.” Thunderbolts overtook you as you watched. (2:55) Then We resurrected you after your death, so that you might give thanks. (2:56) And We provided shade for you with clouds and sent manna and quail down to you (saying), “Eat of the good things We have provided you.” They did not cheat Us, but they cheated themselves. (2:57) And when We said, “Enter this village and eat freely whatever you want. But enter the door humbly, and say, ‘Relieve us from the burden of our sins.’ We will forgive your sins and increase the rewards of those who do good.” (2:58) Those who were unjust substituted words other than those given to them, so We sent down a plague from heaven on the unjust for their disobedience. (2:59)

When Moses prayed for water for his people, We said, “Strike the rock with your staff,” and twelve springs broke forth from it. All people knew their drinking place. Eat and drink from God’s provision, and do not act unjustly on earth by spreading corruption. (2:60) When you said, “Moses, we will not put up with just one kind of food. Pray to your Lord for us. Let Him bring us herbs, cucumbers, garlic, lentils, and onions that grow from the earth for us.” He said, “Will you trade what is good for what is less? Go down to Egypt. You can have all that you ask.” Humiliation and misery struck them, and they incurred the wrath of God because they persistently rejected His messages and killed prophets contrary to all that is right. They were transgressors. (2:61) Truly those believers
in this message, as well as the Jews, the Christians, and the Sabeans, whoever believes in God and in the Last Day and does righteous deeds will have their reward from their Lord, and will not have fear, nor will they grieve.\(^{(2:62)}\)

When We made a covenant with you and raised the mountain over you, (We said), “Hold fast to what We give you, and remember what is in it, so that you may be mindful of God."\(^{(2:63)}\) Even after that you turned away. If not for the grace and mercy of God towards you, you would have ended up being lost.\(^{(2:64)}\) You know those of you who profane the Sabbath, so We told them, “Be despicable apes.”\(^{(2:65)}\) We made them a warning for their time and for all times to come and an example for those that are mindful of God.\(^{(2:66)}\)

When Moses told his people, “God commands you to sacrifice a cow,” they said, “Are you making fun of us?” Moses answered, “God forbid that I should be so foolish.”\(^{(2:67)}\) They said, “Pray to your Lord for us that He would clarify for us which kind.” He said, “He says that it is a heifer, neither old, nor virgin, but middle-aged, so do as you are told.”\(^{(2:68)}\) They said, “Pray to your Lord for us to clarify to us what color she should be.” Moses said, “He says it is a yellow heifer, bright yellow-colored, pleasing to look at.”\(^{(2:69)}\) They said, “Pray to your Lord for us, to clarify which one she is. The heifers look alike to us. If God wills, we will be guided.”\(^{(2:70)}\) Moses said, “He says it is a cow never yoked to plow the ground, or to water the furrows, whole and without blemish.” They said, “Now you have spoken the truth.” They almost missed the opportunity to sacrifice it.\(^{(2:71)}\) When you (Israelites) killed a person and fought about it, God brought to light what you hid.\(^{(2:72)}\) So We said, “Strike the body with parts of the cow in this way, God brings life from death and shows you his signs, so you might comprehend.”\(^{(2:73)}\) Then, after that, your hearts were hardened. They were as hard as stone or harder. For there are rocks from which streams gush forth, and some from which water flows when they split open, and others which fall down in awe of God. He is not unaware of what you do.\(^{(2:74)}\)

Do you really hope that they will be true to you when some of them heard God’s word, comprehended it and then knowingly alter it?\(^{(2:75)}\) When they meet believers, they say, “We believe,” and when they are alone by themselves, they say, “Do you tell them what God has disclosed to you so they dispute with you about it before your Lord?” Have you no sense?\(^{(2:76)}\) Do they not know that God knows what they conceal and what they reveal?\(^{(2:77)}\)
Some of them are Gentiles, and know only a little of the Book. They are guessing.\textsuperscript{(2:78)} How terrible it is to those who write the Book with their hands and then say, “This is from God,” to sell it for a little money. How terrible it is for them for what their hands have written, and how terrible for them what they have earned.\textsuperscript{(2:79)} They said, “we will spend only a few days in Hell.” Have you made a covenant with God that He will not break? Or do you say what you do not know about God?\textsuperscript{(2:80)} Truly, those who do evil and are caught in their sins will be in Hell eternally.\textsuperscript{(2:81)} Those who believe and do good deeds will go to Heaven, where they will remain eternally.\textsuperscript{(2:82)}

We made a covenant with the Children of Israel: Worship God alone, be good to your parents, relatives, orphans and the poor. Speak nicely to people, perform prayers and pay zakah. Then all but a few of you turned away as you weren’t interested.\textsuperscript{(2:83)} We took your pledge that you don’t shed one another’s blood or drive one another from your homeland. You acknowledged and witnessed it.\textsuperscript{(2:84)} (Nevertheless), here you are, you kill one another and expel some of your own people from their homeland. You assist each other against your own in sin and hostility. But when they come to you as captives, you ransom them, though it is forbidden for you to expel them. Do you believe in part of the Book but not in the rest? What is the repayment for those of you who do that but humiliation in this world? And, on the day of resurrection, they will be sent to the severest punishment. God is aware of what you do.\textsuperscript{(2:85)} The punishment of those who trade this life for the Hereafter will not be lightened, and they will not be saved.\textsuperscript{(2:86)}

We gave Moses the Book, and he was followed by other messengers, and (We) gave Jesus, the son of Mary, all evidence of the truth, and strengthened him with the Holy Spirit. Whenever a messenger comes to you with a message you do not like, you become arrogant, calling some of them liars, and murdering some of them.\textsuperscript{(2:87)} They said, “Our hearts are hardened.” God has rejected them in their unbelief. How little they believe!\textsuperscript{(2:88)} And when a Book came to them from God confirming what they have, while they were themselves asking for help against the unbelievers, they did not believe the Book. Although they recognized (the truth), they denied it. God rejects the unbelievers.\textsuperscript{(2:89)} They sell their souls for nothing of value, denying what God has revealed out of resentment that God reveals his grace to whomever He will from among his worshipers. They angered God more and more. The unbelievers will have a shameful punishment.\textsuperscript{(2:90)} If they are told, “Believe in what God
has revealed," they say, “We believe in what was revealed to us.” They do not believe in what came afterward, though it is the Truth confirming what they have already received. Say, “Why then did you murder God’s prophets beforehand, if you are believers?” \((2:91)\) Moses came to you with clear signs, but then, when he was away, you chose to worship the calf and were unjust. \((2:92)\)

And when We made a covenant with you and raised the mountain above you, saying, “Cling firmly to what we bring you and listen,” they said, “We listened and disobeyed.” Then, in their unbelief, their hearts were filled with the (worship of the) calf. Say, “It is dreadful what your faith commands you to do, if you are in fact believers."\(^{(2:93)}\) Say, “If you have a clear and exclusive title to Heaven, you should long for death, if you are telling the truth.”\(^{(2:94)}\) They will not wish for it at all because of what their hands have done. God knows the unjust. \((2:95)\) You will discover that they cling to life even more than the idol-worshippers. Any of them would desire to live a thousand years, but none will avoid punishment by living a long time. God sees what they do. \((2:96)\)

Say, “Those that are enemies to Gabriel should know that he has brought it (the Qur’an) down to your heart by God’s permission, confirming what is already revealed and a guidance and good news to believers.\(^{(2:97)}\) For anyone who is an enemy of God, His angels, His Messengers, Gabriel and Michael, God is the enemy of the unbelievers. \(^{(2:98)}\) We have revealed clear verses and miracles to you. Only those who defy God would not believe them.\(^{(2:99)}\) Whenever they make a covenant, some of them violate it. Most of them do not believe.

And when a messenger from God comes to them confirming what they have, some recipients of the Book throw God’s Book behind their backs as if they knew nothing of it. Instead, they followed what the evil ones used to practice during Solomon’s reign. Not that Solomon himself was one who denied the truth; it was the evil ones who denied the truth. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut, although these two never taught it to anyone without first declaring, “We are nothing more than a temptation to evil: Do not deny (God’s) truth.” From these two, they learned what can separate a man from his wife, although they harm no one with it except with God’s permission. They learned what harmed them, not what benefited them, knowing full well that whoever acquired (this knowledge) would have no share in the Hereafter. Surely, evil is the (price) for which they sold their souls, if only they realized that. If they had believed and been godly,
God would have rewarded them well, if they only knew it.

Believers, do not say, “Listen to us,” but, rather say, “Have patience and listen to us.” Those who reject the truth will have painful punishment. Neither those people of the Book who deny the truth, nor the idol worshippers would like anything good to come down to you from your Lord. But God assigns his mercy to whom He wills. God has boundless grace. Any verse (from the previous Books) We cause to be abrogated or forgotten; We will replace it with one like it or better. Do you not know that God has power over all things? Do you not know that God owns the Kingdom of the heavens and the earth? Besides God, you have no helper or protector.\(^{(2:107)}\) Or do you want to ask your Messenger as Moses was asked previously? Whoever exchanges faith for unbelief has strayed from the straight path.\(^{(2:108)}\) Even after truth became clear to them, many of the people of the Book, out of their selfish envy, wish they could turn you back to unbelief after you became believers. So forgive and forbear until God makes His will clear. God has power over all things.\(^{(2:109)}\)

Perform the prayers and give zakah. Whatever good you do here you will find later with God. God discerns what you do.\(^{(2:110)}\)

They said, “Only Jews and Christians will enter heaven.” That is their wishful thinking. Say, “Present your proof if you are telling the truth.”\(^{(2:111)}\) Rather, whoever turns his face in submission towards God while acting generously have their reward from their Lord, and will neither fear nor grieve.\(^{(2:112)}\) The Jews said, “Christians are without valid grounds,” and the Christians said, “The Jews are without valid grounds,” while they chant the Book. The ignorant speak similarly. God will judge between them on the Day of Resurrection concerning their differences.\(^{(2:113)}\)

Who could be more unjust than the one who forbids God’s name to be mentioned in his places of worship and then tries to get them destroyed? They should be afraid to enter them. They will have shame in this world and terrible punishment in the Hereafter.\(^{(2:114)}\) To God belong the East and the West, and His face is wherever you turn. God is Infinite, All-Knowing. \(^{(2:115)}\)

They said, “God has taken a son.” May He be exalted in His glory. All things in the heavens and on the earth belong to Him. All things devoutly obey His will,\(^{(2:116)}\) the Originator of the heavens and the earth. If He decrees something, He simply says to it, “Be!” and it is.\(^{(2:117)}\) And the ignorant said, “If only God would speak to us or give us a sign.”
Those before them spoke similarly. Their hearts are similar. We have made signs clear to people who are certain. We have sent you with the Truth as a bearer of good news and a warner. You will not be held accountable for those who are going to Hell. The Jews and Christians will not be pleased with you until you follow their ways. Say, “God’s guidance is the guidance.” If you follow their whims, after having received knowledge, you will not have anyone to protect you from God or to help you. Those to whom We gave the Book and read it the way it should be read, believe in it, and whoever denies it is doomed.

(2:118)

(2:119)

(2:120)

(2:121)

(2:122)

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(2:129)

Those to whom We gave the Book and read it the way it should be read, believe in it, and whoever denies it is doomed.

(2:121)

O Children of Israel, remember my blessings which I gave you and that I preferred you above all human kind. And beware of a day when no soul stands in for another. Ransom will not be accepted, nor will intercession benefit any of them, nor will any be helped.

(2:122)

(2:123)

(2:124)

(2:125)

(2:126)

(2:127)

(2:128)

(2:129)

Who but a fool would abandon Abram’s faith? We have chosen him in 

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4 - See Genesis 12. See glossary.
5 - Ibid
6 - The Ka’ba and the Holy Sanctuary around it.
this world and in the Hereafter; he is righteous.\(^{(2:130)}\) When his Lord told him, “Submit,” he said, “I have submitted to the Lord of the worlds.”\(^{(2:131)}\) Abram commanded his sons to do the same as did Jacob, “Sons, your God is One, He has chosen this faith for you, so do not die unless you have submitted to Him.”\(^{(2:132)}\)

Or were you witnesses when Jacob was on his deathbed, when he asked his sons, “What will you worship after I die?” They said, “We will worship your God and the God of your fathers, Abram and Ishmael and Isaac. (He is) one God and we have submitted to Him.”\(^{(2:133)}\) That nation has passed away. They have what they deserve, and you have what you deserve. You will not be questioned about what they did.\(^{(2:134)}\)

They said, “Become Jews or Christians, and you will be guided.” Say, rather, “We will follow the faith of Abram, who turned away from all that is false, and was not one who ascribed divinity to anything other than God.”\(^{(2:135)}\) Say, “We believe in God and what was revealed to us and what was revealed to Abram, Ishmael, Isaac, Jacob, and the tribes, what was given to Moses and Jesus, and what was given to the prophets from their Lord. We do not distinguish between any of them, and we submit to Him.”\(^{(2:136)}\) If they believe as you believe, they are guided, but if they turn away, they are in dispute. God will protect you from them, and He hears all and knows all.\(^{(2:137)}\) This is God’s identifying color, and who is better than God at giving us a color of identity? And it is He whom we worship.\(^{(2:138)}\)

Say, “Do you argue with us about God, when He is our Lord and your Lord? We have our works and you have your works, and we are sincere towards Him.”\(^{(2:139)}\) Or do you say that Abram, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians?” Say, “Do you know more than God does?” And who is more wicked than the one who conceals a testimony with him from God? God is never unaware of what you do.”\(^{(2:140)}\) That nation has passed away. It has received what it deserves, and you will receive what you deserve. You are not accountable for what they did.\(^{(2:141)}\)

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7 - In this translation we chose to understand the Arabicُءاَشَي ْنَم يِدْهَي yahdi man Yasha‘ in this manner: accepting guidance has to be a free choice made by each one of us. After this free choice is made, God then will make the path towards Him easy for those who choose Him. The verse however, can be understood as God will guide towards Him whom He chooses. This will create a contradiction in our understanding of punishment for those who were not chosen at the Day of Judgement. Because if God picks and chooses those He wants, why would He then punish those He did not choose. Still, we understand that God has said in different verses of the Qur’an that no choice is made by anyone except with God’s approval. See 76:30 and 81:29.
Foolish people will say, “What turned them away from their former prayer direction?” Say, “East and West belong to God. He guides whoever wants to be guided” to a straight path.”(2:142) We have made you a moderate nation, so that you may bear witness to human kind and the Messenger may bear witness to you. We made your former prayer direction only so that we could know who would follow the Messenger and who would turn away from him. This change was too much to bear except for those whom God has guided. God will surely not lose sight of your faith. God is compassionate and Merciful-to-all people.(2:143)

We have seen you turning your face towards the heavens, so We will certainly turn a prayer direction for you that will please you. So turn your face toward the Sacred Sanctuary in Mecca, and wherever you are, turn your faces toward it. Those who were given the Book know that it is the truth from their Lord. God is aware of what they do.(2:144) If you brought every revelation to those who were given the Book, they would not follow your prayer direction, and you will not follow their prayer direction, and some of them do not follow the others’ prayer direction. If you follow their desires after knowledge has come to you, you will be unjust.(2:145) Those to whom we gave the Book know it as they know their children, but a group of them knowingly hide the truth.(2:146) This is the Truth from your Lord, so do not doubt.(2:147) To every community there is a direction to turn to, so compete to do good deeds wherever you may be. God will bring you all. God has power over all things.(2:148)

Wherever you go, turn your face toward the Sacred Sanctuary. This is the Truth from your Lord. God is aware of what you do.(2:149) Wherever you go, turn your face toward the Sacred Sanctuary, and wherever you all are, turn your faces towards it, so that people should have no argument against you. Except for the unjust among them, do not fear them, but fear Me, and I will complete my grace to you, so that you might be guided.(2:150) For this We sent one of your own people as a Messenger reciting Our revelations to you, purifying you, teaching you the Book and wisdom, and teaching you what you didn’t know.(2:151) So, remember Me, and I will remember you. Thank Me, and do not be ungrateful to Me.(2:152)

Believers, seek help through patience and prayers. God helps those who endure in hard times.(2:153) Do not say that those killed in God’s path are dead; they are alive, though you do not realize it.(2:154) We will certainly send you trials of fear, hunger, and the loss of wealth, people and crops, so give good news to the steadfast,(2:155) who say when disaster strikes them, “We belong to God and will return to Him.”(2:156) It is they who have
their Lord’s grace and mercy, and they are guided.\(^{(2:157)}\)

Safa and Marwa\(^8\) are among the rites of God. Whoever makes the Pilgrimage to the House, or performs the Umrah must stride between them. Regarding those who voluntarily do good, God is grateful and All-knowing.\(^{(2:158)}\) Those who hide evidence of the Truth and the guidance revealed after We made it clear to the people in the Book, those God will reject, and they will be rejected by others,\(^{(2:159)}\) except for those who repent and make amends and declare the Truth. I will accept their repentance. I am the Ever-Forgiving, the Merciful-to-all.\(^{(2:160)}\) God will reject from His mercy those who denied the truth, who died in their unbelief, and they will be cursed by God, angels and all people.\(^{(2:161)}\) They will be there (in Hell) forever, and their punishment will not be lightened, nor will they be relieved.\(^{(2:162)}\)

Your God is one God. There is no God but Him, the Most Gracious and the Merciful-to-all.\(^{(2:163)}\) The creation of the heavens and the earth, the difference of night and day, the ships that sail the seas to benefit people, the rain God sends to give life to a lifeless earth and to all kinds of creatures that He scattered over it, the directing of the winds and clouds that run a course between heaven and earth, these are all signs to people who comprehend.\(^{(2:164)}\) Still, some people equate others to God, and they love them as only God should be loved. Believers, love God more than anything. If the unjust could only see, and they will see when suffering becomes their destiny, that all power is God’s and that God is severe in punishment.\(^{(2:165)}\) When those who were followed disown their followers, and they all see punishment and are at their wit’s end,\(^{(2:166)}\) the followers will say, “If only we had another chance, we would disown them just as they have disowned us.” Thus God will make them bitterly regret their works. They will not leave Hell.\(^{(2:167)}\)

People, eat what is permitted and delicious on earth. Do not follow Satan’s steps; he is clearly your enemy.\(^{(2:168)}\) He commands you to do evil and to behave promiscuously, and to say things about God you do not know.\(^{(2:169)}\) If they are told “Follow what God has revealed,” they say, “Rather We will follow what we found our fathers doing,” even though their fathers did not understand anything and were not guided.\(^{(2:170)}\) Unbelievers are like ones who call out to that which hears nothing more than a scream and a cry. They are deaf, dumb, and blind; they do not comprehend.\(^{(2:171)}\) Believers, eat the good things we provided you, and

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\(^8\) Places inside the Holy Sanctuary.
thank God, if you are truly worshiping Him.\(^{(2:172)}\) He has forbidden you to eat dead animals, blood, pork, and meat offered in any name other than God. If someone is compelled to do so; not driven by desire or excess, he does not sin. God is forgiving and Merciful-to-all.\(^{(2:173)}\)

Those who hide part of the Book God has revealed and barter it away for a small price will consume nothing in their bellies except fire, and God will neither speak to them on the Day of Resurrection nor purify them. They will have painful punishment.\(^{(2:174)}\) It is they who accept misguidance in exchange for guidance, and punishment in exchange for forgiveness. yet they have no tolerance for the fire!\(^{(2:175)}\) That is because God revealed the Book in Truth and those who differed about the Book are deeply divided.\(^{(2:176)}\)

Righteousness is not a matter of turning your faces eastward or westward. Rather, righteousness is believing in God and the Last Day and the angels and the Book and the prophets; giving money you cherish to relatives, orphans, the poor, stranded travelers, beggars, and to free slaves; performing prayers and paying zakah; keeping promises, and enduring misery and hard times in time of threat. It is they who prove themselves true, and it is they who are mindful of God.\(^{(2:177)}\)

Believers, just retribution is prescribed in the case of those killed: a free person for a free person, a slave for a slave, a female for a female. But If the aggrieved brother pardons the guilty person, then grant any reasonable demand and pay with kindness. This is a relief and mercy from your Lord. However, if anyone then goes beyond these limits he will have painful punishment.\(^{(2:178)}\) You who have understanding, there is life for you(by practicing) just retribution, so that you may continue to be mindful of God.\(^{(2:179)}\) If any of you is close to death and leaves possessions, it is an obligation that he includes fairly his parents and relatives in a will. This is a duty for those who are mindful of God.\(^{(2:180)}\) But whoever changes the terms after hearing it is a sin on the one who changes it. God hears all and knows all.\(^{(2:181)}\) He who is concerned that the person leaving a will is deviating from fairness or sinning and then reconciles them, he does not sin. God is forgiving and Merciful-to-all.\(^{(2:182)}\)

Believers, God commanded fasting for you just as he commanded it for those who came before you so that you might be mindful of God.\(^{(2:183)}\) Fast for a specific number of days, and if someone is sick or traveling, then alternate days. For those who can afford a redemption should feed a poor person. If someone voluntarily does good, it is goodness for him.
Fasting is good for you, if you only knew.\(^{(2:184)}\) The month of Ramadan is when the Qur’an was revealed, giving guidance to humankind, and clear messages of guidance and a standard for distinguishing right from wrong. Whoever lives to see this month should fast. Whoever is sick or traveling should fast on alternate days. God wants it to be easy for you, not hard, so you can complete the days you missed. So praise God for his guidance to you, and give thanks.\(^{(2:185)}\) If My worshipers ask you about Me, I am near, answering the prayer of the one who prays to Me. They should respond to Me and believe in Me in order to be guided.\(^{(2:186)}\)

Sex with your wives is permitted on the night of a fast. They are clothing to you, and you to them. God knows that you used to betray yourselves, so He turned to you and forgave you. So now, have sex with them, and seek what God has ordained for you. (You may) eat and drink until you can distinguish a white thread from a black one in the dawn, then complete the fast until night. Do not have sex with them while you are secluded in the places of worship. These are God’s boundaries. So don’t go near them. This is how God shows people His messages so that they would be mindful of Him.\(^{(2:187)}\) Do not abuse other people’s wealth using wrong means, and do not bribe authorities in order to take possession of other people’s wealth knowingly and sinfully.\(^{(2:188)}\)

They ask you about new moons. Say, “They show times for people and for the Hajj.” It is not right to enter houses from the back. Rather, righteousness is to be mindful of God and to enter houses through their front doors. Always be mindful of God, so that you may succeed.\(^{(2:189)}\) Fight in God’s path against those who fight you, but do not be aggressors, for God does not love aggressors.\(^{(2:190)}\) (If they start a fight) kill them wherever you find them\(^{9}\), and expel them from wherever they expelled you. For oppression\(^{10}\) is worse than murder. Do not fight them at the Holy Sanctuary unless they fight you in it. If they fight you, kill them. That

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9 - To understand the verses 21:190-3 and those it is referring to, it is important to understand its context. Ibn Abbas, the famous companion of the Prophet and Qur’anic exegete, says that this passage was revealed in reference to the Quraysh. The Quraysh tribe had persecuted the Muslims and tortured them for thirteen years in Makkah. They had driven Muslims out of their homes, seized their properties and wealth, and fought battles against them after the Muslims sought refuge in Madinah. The Muslims were apprehensive about another attack occurring during their sacred pilgrimage when fighting was prohibited for Muslims. This is why these verses were revealed to reassure the Muslims that they would be able to defend themselves against a Qurayshi attack during pilgrimage. Such fighting never actually took place between them and Quraysh, for a peace agreement was upheld and the pilgrimage was permitted.

10 - The Arabic term used here is (Fitna) which can mean enticement, inducement etc. meaning that this situation was a reaction to oppression.
is the reward of the unbelievers. (2:191) If they stop, God is forgiving and Merciful-to-all. (2:192) Fight them until there is no more persecution and until all worship is devoted only to God. If they stop, there should be no aggression\(^{11}\) except toward the unjust. (2:193) Fight back during the sacred month: violation of sanctity (calls for) just retribution. Whoever attacks you, attack them as you were attacked. Be mindful of God, and know that God is with those who are mindful of Him. (2:194) Spend your money in the path of God, and do not contribute to your own destruction, but do good. God loves those who do good. (2:195)

Do your Hajj and the Umrah for God. If you are prevented, then send what offerings for sacrifice are possible, and do not shave your heads until the offerings arrive. If one of you is sick or has a head injury, then one can be redeemed by fasting, giving zakah or offering a sacrifice. When you are secure, whoever breaks one’s purification between the Umrah\(^{12}\) until the Hajj should offer whatever sacrifice one can; or, if one cannot, one should fast three days during the Hajj, and then seven when one returns, ten days in all. This (observance) is for those whose families are not present at the Sacred Sanctuary. Be mindful of God, and know that God is severe in punishment. (2:196)

The Hajj is in the prescribed months; for him who decides to perform the Hajj, there should b no vulgarity, bad behavior, or argument during the Hajj. God knows the good deeds you do, so do lots of them. And take provision for yourself. The best of all provision is being mindful of God. So be mindful of Me, you who have insights. (2:197) It is not wrong to seek your Lord’s blessing. So when you flow down from (Mount) Arafat, remember God at the sacred place. Remember Him as He guided you after you had gone astray. (2:198) Then surge onward with all the others, and ask God’s forgiveness. He is forgiving and Merciful-to-all. (2:199) When you have completed your rituals, remember God at least as much as you remember your fathers, or even more. Some people say, “Our Lord, bless us in this world.” They have no share in the Hereafter. (2:200) Others say, “Our Lord, give us goodness in this world and goodness in the Hereafter. Protect us from the punishment of Hell.” (2:201) Those have the portion of blessings they deserve. God is swift in reckoning judgment.

\(^{11}\) - The phrase "there should be no aggression" was explained by Ibn Abbas to mean, "Do not attack women, children, elderly, or anyone who is not fighting against you," and thus harming any non-combatants is deemed a transgression against God Almighty.

\(^{12}\) - Umrah means to perform tawaf round the Kaaba and sa’i between the hills of Al Safa and Al Marwah. See glossary.
(2:202) Remember God on certain appointed days. Whoever completes the process in two days is not guilty, and whoever stays longer out of minding God will not be guilty. Know that you will be gathered to Him.

(2:203) Among the people there is a kind of person whose view of this life pleases you. He even calls God as witness to what is in his heart, yet he is the fiercest of (your) opponents. When he leaves you, he goes throughout the land, spreading corruption, destroying crops and animals. God does not like corruption. If he is told, “Be mindful of God,” arrogance leads him to sin. He is headed to Hell, a dreadful destination.

(2:206) Some people give their life away, desiring God’s pleasure. God is compassionate to His worshipers. Believers, enter wholeheartedly into submission to God, and do not follow the steps of Satan; he is clearly your enemy. If you should stumble after clear signs have come to you, be aware that God is Powerful and Wise.

(2:208) Are these people waiting to see God and the angels coming to them in a formation of clouds? At that point, the matter would already be over. All matters are referred to God. Ask the Children of Israel how many times We brought them clear signs. If anyone alters God’s grace after having received it, God is stern in punishment. This life has been made attractive to the unbelievers, and they ridicule the believers, but those who are mindful of God will be above them on the Day of Resurrection. God provides bountifully for all He wills.

(2:210) Human beings were (once) all one nation. God sent prophets carrying good news and warnings, and with them He sent the Book in Truth to judge between people in matters on which they differ. Yet rivalry between those who received it led them to disagreement, even after having received clear signs. God willingly guided believers to the truth about which they differed. God guides whoever wants to be guided into a straight path.

(2:213) Or do you think you will enter Heaven without experiencing the trials of those who were before you. They experienced misery, hard times, and they were so shaken that even their messenger and the believers with him cried, “When will God’s help arrive?” Truly, God’s help is near. They ask you (Prophet) what they should contribute. Say, “The possessions you contribute should be for parents, relatives, orphans, the poor, and the stranded traveler.” God is fully aware of all the good you do.

(2:215) Fighting is ordained for you, even though it repulses you. You may hate something that is good for you, or love something that is evil.
for you. God knows, but you do not.\(^{(2:216)}\) They ask you about fighting during the sacred month. Say, “Fighting in it is a big offense. But turning people away from the path of God, denying Him, preventing access to the Sacred Sanctuary, and expelling its residents is a bigger offense to God because sedition is a bigger offense than murder. They will not stop fighting you as long as there is the possibility of turning you away from your faith. But if any of you denies the faith and dies in a state of unbelief, their deeds will come to nothing in this world and the Hereafter. They will be in Hell, where they will remain forever.\(^{(2:217)}\) Those who have believed and journeyed and struggled in God’s path, they may hope for God’s mercy. God is forgiving and Merciful-to-all.\(^{(2:218)}\)

They ask you about intoxicants and gambling. Say, “There is great sin in them, and also some benefit for humankind. The sin is greater than the benefit.” They ask you what they should contribute. Say, “Whatever you can possibly give.” Thus God makes signs clear to you so that you might think about this world and the Hereafter. They ask you about orphans, say, “Improving their lot in life is good. If you mingle your affairs with them, (they are) your brethren.” God knows the difference between one who corrupts and one who improves things. If God had wanted, He would have made things difficult for you. God is strong and wise.\(^{(2:220)}\)

Do not marry idolatrous women until they believe; a believing slave woman is better than an idolatrous woman even if she pleases you. And do not give your women in marriage to idolaters until they believe. A believing slave is better than an idolater, even if he pleases you. They (idolaters) invite (you) to Hell, whereas God calls for Heaven and forgiveness by His permission. He makes his signs clear to people so that they may remember.\(^{(2:221)}\)

They ask you about menstruation. Say, “It is painful, so keep away from women during their menstruation, and do not approach them until they are purified. When they are purified, you may approach them the way God has ordained you.” God loves the repentant and the purified.\(^{(2:222)}\) Your wives are a field for you, so go into your fields however you want and do beforehand all that is necessary, being fully mindful of God and knowing that you will meet Him. Give good news to the believers.\(^{(2:223)}\)

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13 - The word “Qital”, which refers to physical fighting. Fighting is ordained for Muslims in order to defend themselves and their rights, as well as the rights of others. The obligation to physically defend one’s rights, and to establish justice is elaborated in this verse from the Quran: “How could you refuse to fight in God’s cause for the helpless men, women and children who are screaming, “Lord! Lead us towards freedom, out of this land of oppressors! Through your grace, give us a protector and a helper!” (Quran 4:75)
Do not use your oaths to God as an excuse for not doing good, being mindful of God, and making peace between people. God hears all and knows all.\(2:224\) God does not blame you for foolishness in your oaths, but only as your hearts deserve. God is forgiving and gentle.\(2:228\) To those who swear not to have sexual relations with their wives, there is a waiting period of four months; if they change their minds, God is forgiving and Merciful-to-all.\(2:226\) If they insist on divorce, God hears all and knows all.\(2:227\) Divorced women will wait three menstruation periods (before re-marrying), for they are not allowed to hide what God has created in their wombs if they believe in God and the Last Day. Their husbands are entitled to take them back if they want to be reconciled. But, in accordance with justice, the rights of the wives (with regard to their husbands) are equal to the (husbands’) rights with regard to them, although husbands have a degree (of right) over them. God is almighty and wise.\(2:228\)

Divorce is allowed twice, after which keep (your wives) kindly, or dismiss them generously. You (husbands) may not take back anything you have given them unless both of you fear that they may not be able to keep within the limits set by God. It is not then wrong for them if she buys her way out. These are God’s limits, do not exceed them. Anyone who exceeds them is unjust.\(2:229\) If he divorces her (for the third time), she is no longer allowed to remarry him until she marries another husband. Then, if (the latter) divorces her, it is not wrong for them to return (to each other) if they think that they can observe God’s limits. These are the bounds set by God, which He makes clear to people who have knowledge.\(2:230\)

If you divorce (your) women, and their waiting term is complete, either take them back kindly or let them go kindly. Do not take them back in order to harm them or to treat them belligerently. Anyone who does that sins against himself. Do not mock God’s revelations, but remember God’s grace to you and what He revealed to you from the Book and the wisdom through which He exhorts you. Be mindful of God, and know that God knows everything.\(2:231\) If you divorce women and their waiting term is complete do not prevent them from marrying their new husbands if they come to a fair agreement. This instruction is to all who believe in God and the Last Day. This (way) is the most virtuous and purest for you. God knows, and you do not.\(2:232\)

Mothers should nurse their children for two complete years if they wish to complete the nursing period. Their provision and clothing are,
in fairness, the father’s responsibility. No soul should be burdened with more than it can possibly bear; neither should a mother be made to suffer because of her child, nor a father because of his child. An heir has similar duties. If both (parents) decide to separate, they will incur no sin. Nor will there be any blame if you decide to employ a wet nurse, provided you ensure the child’s safety in a fair manner. But remain mindful of God, and know that God sees all that you do.\( ^{(2:233)} \)

Widows of those who die among you must wait four months and ten days (prior to remarrying). When they complete their waiting period, you are not to be blamed for what they may choose to do lawfully with themselves. God is aware of what you do.\( ^{(2:234)} \) You will not be blamed whether you publicly announce that you want to marry these women or decide to keep your proposal to yourself; God knows your intentions to propose to them. Do not make a secret arrangement with them, but speak decently to them, and do not confirm the marriage contract until the prescribed period is finished. And you should know that God knows what is in your soul, so be mindful of Him. Remember that God is most forgiving, most forbearing.\( ^{(2:235)} \)

There is nothing wrong with divorcing your wives before you have touched them or paid them their dowry, but make fair provision for them, the rich according to his means and the poor according to his. This is a duty for those who behave righteously.\( ^{(2:236)} \) If you divorce them before you touch them, but after you have given them their dowry, then let them have half of it, unless they renounce (their claim), or unless the one making the marriage-tie renounces it. Renouncing (the portion) is closer to being mindful of God. Do not forget the grace that is between you. God sees what you do.\( ^{(2:237)} \) Always be mindful of prayers and perform the intermediate prayer and stand devoutly before God.\( ^{(2:238)} \) But If you fear danger, pray (whether you are) walking or riding, and remember God when you are safe again, because it is He Who has taught you what you did not know.\( ^{(2:239)} \)

Those of you who die and leave wives should have a will with a provision giving their widows a year without being driven from their homes. If they leave (on their own), you will not be blamed for what they may reasonably choose to do with their lives. God is strong and wise.\( ^{(2:240)} \) Divorced women should be provided for adequately. This is an obligation on those who are mindful of God.\( ^{(2:241)} \) God thus makes his revelations clear to you, so that you might understand.\( ^{(2:242)} \)
Did you not see the thousands who left their homes to avoid death? God told them, “Die.” Then he made them alive again. God is gracious to people, but most people do not give thanks.\(^{(2:243)}\) Fight in God’s path, and know that God hears all and knows all.\(^{(2:244)}\) Who will make a good loan to God, which He will repay many times over? It is God who withholds, and it is He Who gives abundantly, and it is to Him you will return.\(^{(2:245)}\)

Did you not see how, after Moses’ time, the leaders of the Children of Israel told one of their prophets, “Raise up a king for us, and we will fight in God’s cause”? He said, “If it is God’s will for you to fight, would you refuse?” They answered, “Why should we not fight in God’s cause when we and our children have been driven from our homelands?” Yet, when they were commanded to fight, all but a few of them turned away. God has full knowledge of the unjust.\(^{(2:246)}\) Their prophet told them, “God has chosen Saul as your king.” They said, “How can he be our king? We are more deserving of being king than he. He does not have a lot of money.” He said, “God has chosen him over you, and has endowed him with knowledge and physical strength. God gives his kingdom to whomever He wills.” God is Infinite, All-Knowing.\(^{(2:247)}\) Their prophet told them, “The sign of his royal authority is that the Ark of the Covenant will come to you, carried by angels, bearing inner peace from your Lord as well as reminders of the family of Moses and Aaron. If you believe, that is a sign for you.”\(^{(2:248)}\)

When Saul divided the troops, he said, “God will test you at a river. Whoever drinks from it is not with me, and whoever does not taste it is with me, except for those who scoop up a handful.” All but a few drank from it. When he and the believers crossed it together, they said, “We do not have any strength against Goliath and his troops today.” Those who thought they were about to meet God said, “How often small groups have defeated large groups by God’s authority. God is with those who endure.”\(^{(2:249)}\) When they met Goliath and his troops, they said, “Lord, give us endurance and make our feet firm and save us from the unbelievers.”\(^{(2:250)}\) So, with God’s approval, they defeated them. David killed Goliath, and God gave him the kingdom and wisdom, and taught him what He willed. If God had not driven some back by means of others, the earth would have been corrupted, but God shows grace to people.\(^{(2:251)}\)

These are God’s revelations, which We recite to you (Prophet) in Truth. You are one of the messengers.\(^{(2:252)}\) We preferred some of those messengers over others. God spoke to some, and he raised some in
degree; We gave Jesus son of Mary clear signs, and strengthened him with the Holy Spirit. If God had willed, those after them would not have fought each other after clear evidence of the truth had come to them, but they fought. Some of them believed, and others denied the truth. If God had willed, they would not have fought. But God does whatever He wants.\textsuperscript{2.253}

Believers, contribute some of what We have provided you before a day comes when there is no bargaining, nor friends, nor intercession. Those who have denied the truth are unjust.\textsuperscript{2.254} God is the only god, the Eternal and Self-Sustainer. He neither slumbers nor sleeps. He owns what is in the heavens and the earth. Who is he who intercedes with Him except with His permission? He knows what is before them and what is behind them. They know nothing of His knowledge except what He wills. The throne of His majesty covers the heavens and the earth, and protecting them does not tire Him. He is Most high and Tremendous.\textsuperscript{2.255}

There is no compulsion in religion. The difference between guidance and error has been made clear. Whoever rejects false gods and believes in God has grasped a firm, unshakable support. God hears all and knows all\textsuperscript{2.256} God protects believers and brings them out of the darkness of ignorance into enlightenment. False gods are the protectors of the unbelievers, bringing them out of enlightenment into the darkness of ignorance. They will be eternally in Hell.\textsuperscript{2.257}

Have you not considered the one who was given a kingship by God (and) then disputed with Abram about his Lord? Abram said, “My Lord gives life and causes death.” He said, “I also give life and death.” Abram said, “God brings the sun from the East. So bring it from the West.” The disbeliever was dumfounded. God does not guide unjust people.\textsuperscript{2.258}

Or, (consider) the one who passed by a town which had fallen into ruin. He said, “How can God bring back those who were once alive here after their death?” God made him die for a hundred years, and then resurrected him. He said, “How long have you stayed?” He said, “A day or part of a day.” He said, “You stayed for a hundred years. Look at your food and your drink. They have not gone bad. Look at your dead donkey. We will make you a sign for people. Look how We raise the bones, and then cover them with flesh.” When he saw it, he said, “I know that God has power over all things.”\textsuperscript{2.259}

Abram said, “My Lord, show me how you give life to the dead.” God said, “Have you not believed?” He said, “Yes I have, but assure my
heart." God said, "Take four birds, kill them and cut them into pieces. Then put pieces of each on a mountain and call them. They will come quickly to you. Know that God is Strong and Wise."(2:260)

Those who contribute their money in God’s way are like a seed that sprouts seven heads, in each of which are a hundred grains. God grants such multiple increase to whom He wills. God is Infinite and All-Knowing.(2:261) Those who spend their money in God’s way and then do not follow what they spend with reproach or harm will have a reward from their Lord. They will neither fear nor grieve.(2:262) A kind word and forgiveness are better than charity followed by hurt. God is Rich beyond need and Forbearing.(2:263) Believers do not ruin your charitable deeds with reproach and harm like one who does not believe in God or the Last Day and contributes his money so people will see him. He is like a rock with dirt on it that was rained upon heavily and became hard and bare. Such people can do nothing with what they earned. God does not guide disbelieving people.(2:264) Those who spend their money seeking God’s pleasure and as an affirmation of their own faith are like a garden on a hill when heavy rain falls on it—it doubles its produce—and if heavy rain does not fall, there is dew. God sees what you do.(2:265) Do any of you want to have a garden with date palms and vineyards, with flowing rivers, having every kind of fruit, to then be overtaken by old age, with only weak children, and then a fiery whirlwind strikes it and burns it up? Thus God shows you signs so that you may contemplate.(2:266)

Believers, contribute some of the good things You have earned, and of what We have produced for you from the earth. Do not choose the worst of it to give in charity that you yourself would be reluctant to accept. Know that God is Rich beyond need and Praiseworthy.(2:267) Satan promises you poverty and orders you to commit immoral acts. God promises you His forgiveness and esteem. God is Infinite, All-Knowing.(2:268) He gives wisdom to whom He chooses, and whoever is given wisdom is blessed abundantly. But only insightful people bear this in mind.(2:269) God knows what you contribute or what you vow. The unjust have no one to save them.(2:270) If you give charity visibly, it is good. But if you hide it while giving to the poor, it is better for you, and He will atone for some of your sins. God is well aware of what you do.(2:271) It is not for you to guide them. God guides whomever He wills. What charity you give benefits you when you contribute only to please God. Your contributions will be paid back to you, and you will not be cheated.(2:272) Give to the poor who are wholly committed to the path of God and who are unable to travel
in the land. The unaware considers them rich because of their self-restraint. You will recognize them by their character traits. They are not always asking people to help them. God knows what you contribute.\textsuperscript{(2:273)}

All those who contribute their money at night or during the day, both secretly and publicly, will receive a reward from their Lord. They will not be afraid, nor will they grieve.\textsuperscript{(2:274)} Those who profit from usury\textsuperscript{14} will rise up on the Day of Resurrection like someone tormented by Satan’s touch because they say, “Selling is like usury, but God allowed selling and forbade usury.” So whoever stops when receiving his Lord’s good advice may keep what was previously his, and his matter is with God. Those who return to (usury) will eternally be in Hell.\textsuperscript{(2:275)} God condemns usury, while He blesses and multiplies charitable transactions. God does not love any sinful person who denies the truth.\textsuperscript{(2:276)} Those who believe and do righteous deeds and perform their prayers and give zakah have their reward from their Lord, and they will not fear or grieve.\textsuperscript{(2:277)} Believers, always be aware of God, and quit what remains of usury, if you are believers.\textsuperscript{(2:278)} If you do not, then be warned of a war from God and his Messenger; and if you repent, you may have your original capital. You will not cheat, and you will not be cheated.\textsuperscript{(2:279)} However, if the borrower has financial difficulties, then defer payment until circumstances are better, and it would be for your own good, if you fully understood, to forgive the entire loan.\textsuperscript{(2:280)} Beware of a day when you are returned to God and every soul will be paid in full for what it has earned, and none will be wronged.\textsuperscript{(2:281)}

Believers, if you become indebted to each other for a stated term, put it in writing. Let a legal clerk draw it up between you. The clerk should not refuse to write as God has taught him. The one who owes should dictate and always be mindful of God, his Lord. No amount should be withheld from him. If the one who owes is foolish, weak, or unable to dictate himself, let his legal guardian dictate and have it witnessed by two men, or, if there are not two, by one man and two women whom you approve as witnesses. If one of (the women) forgets, the other will remind her. Witnesses should not refuse when they are called upon. Do not think it unimportant to write it down, whether a small or large amount, along with its specified terms. That is more equitable to God, more reliable for testimony, and more likely to preclude doubt, except when it is a current business (that) you manage among yourselves. (In that

\textsuperscript{14} - Very high or abusive rate of interest
case), not writing it down is not wrong. Always have witnesses present whenever you trade with one another, and do not let any harm be done to either the legal clerk or witnesses. If you do, you will be sinning. Be mindful of God, and God will teach you. God knows everything.\(^{2:282}\) If you are on a trip and do not find a scribe, then an earnest payment should be paid. If you entrust things to each other, the one to whom it was entrusted should fulfill his pledge. He should be mindful of God, his Lord. Do not hide the testimony. Whoever hides it has a guilty heart. God knows what you do.\(^{2:283}\) To God belongs what is in the heavens and the earth. Whether you reveal what is in your hearts or if you hide it, God will call you to account for it. He forgives whom he wills and punishes whom He wills. God has power over all things.\(^{2:284}\)

The Messenger believes in what was revealed to him by his Lord, as do the believers; they all believe in God, His angels, His Books and His Messengers. We do not distinguish between any of His Messengers. They said, “We have heard and obeyed. Our Lord, (we seek) Your forgiveness. To You is (our) destiny.”\(^{2:285}\) God does not burden a soul more than it can bear. It has (the good) it has earned, and (the evil) it has incurred. Our Lord, do not blame us if we forget or err. Our Lord, do not make us bear a burden like those before us. Our Lord, do not make us bear what We have no strength to bear. Pardon us, forgive us, and have mercy on us. You are our Master, so help us against the people who deny the truth.\(^{2:286}\)
In the name of God, the Merciful-to-all, the Mercy Giver:

Alef Lam Meem\(^\text{3:01}\) God! There is no God but Him. The Eternal, the Self-Sustainer.\(^\text{3:02}\) He has sent down the Book\(^\text{16}\) to you with the Truth to confirm what is available of other revelations, as it is He who sent down the Torah and the Gospel\(^\text{3:03}\) beforehand as guidance to people, and He revealed the Standard by which we judge right from wrong. Those who do not believe God’s signs will have severe punishment. God is Almighty and capable of revenge.\(^\text{3:04}\) Nothing on earth or in heaven is hidden from God.\(^\text{3:05}\) He forms you in the womb as He wills. There is no God but Him, the Almighty, the Wise.\(^\text{3:06}\) It is He who revealed this Book to you. Some of its verses are clear and definite in meaning; they are the Book’s core. Others are ambiguous. Those with stubborn hearts follow the ambiguous verses, desiring to create confusion and their own interpretation, while absolutely no one but God knows their (exact) interpretation. Those who are grounded in knowledge say, “We believe it. It is all from our Lord.” No one will take this to heart except

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15 - The title “The Family of ‘Imran” has been derived from verses 33 and 35, in this chapter. The chapter had been revealed in Medinah at the third year of the Hijra, but some of its verses (61) were revealed much later, during the 10th year of Hijra. The Chapter relates the story of Mary and Jesus, as well as of Zachariah, the father of John the Baptist. They are all members of “The Family of ‘Imran”.

16 - See Tanzil in glossary.
those endowed with insight. (3:07) “Our Lord, do not let our hearts deviate after you have guided us. Give us your mercy. You are the Ever Giving. (3:08) Our Lord, You are gathering the people for a definite day. God does not break His promise.” (3:09)

Neither the possessions nor the children of the unbelievers will help them at all with God. They are fuel for Hell. (3:10) As in the case of Pharaoh’s people and those before them, they have denied our signs, so God punished them for their sins. God is severe in punishment. (3:11) Say to the unbelievers, “You will be defeated and gathered into Hell – a dreadful suffering place. (3:12) You already have a sign: Two groups met (in battle), one fighting in God’s cause and the other denying Him; with their own eyes the unbelievers saw the believers as double in numbers.” God provides help to whomever He wills. That is a lesson for those who have eyes to see. (3:13)

The love of worldly pleasures is alluring to people: women, children, vast hoards of gold and silver, branded horses, cattle, and farmland. These are matters of this world. God has the best of destinations. (3:14) Say, “Will I tell you of better things than that? Those that were mindful of God will have Heavenly Gardens with their Lord, with flowing rivers. They will live there forever, with purified mates and God’s grace.” God is fully aware of His worshipers (3:15) who say, “Our Lord, We have believed, so forgive us our sins and protect us from the punishment of Hell.” (3:16) They are the ones who are patient in hard times, true to their word, devout, generous and who pray before dawn for forgiveness. (3:17)

God bears witness that there is no God but Him, as do the angels, and those who are endowed with knowledge. He is the Upholder of Justice. There is no God but Him, the Almighty, the Wise. (3:18) To God true faith is submission (Islam), and those who received the Book differed only after receiving knowledge out of contention. God will be swift in reckoning with those who deny His revelations. (3:19) If they dispute with you, say, “My followers and I have totally submitted to God.” Say to those who were given the Book and to the Gentiles, “Have you submitted?” If they submit, they have been guided. If they turn away, your responsibility is

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17 - Submission is the translation we chose to use for the word, Islam. It is an action oriented verb and not a noun. Nowadays, Islam is used as a noun referring to a particular faith. Originally, when the word was revealed for the first time, people understood it to mean an act of submission to God, that one strives to achieve every moment of the day. As such, the Qur’an calls the followers of all God’s prophets, Muslims. However, once the word Islam started being used as a noun, it became a tool to divide the followers of Prophet Mohammad from other people who submit but follow other prophets. See glossary.
Tell those who deny God’s revelations, who wrongfully kill prophets and kill those who call for justice, that they will have painful punishment. Their works have failed both in this world and in the Hereafter, and they have no one to rescue them. Have you thought about those who were given a portion of the Book? They were asked to accept judgment according to God’s Book, some of them being unreasonably stubborn, turned away just because they declared, “We will only be in Hell for a few days.” The lies they had fabricated caused them to betray their faith. How then will they feel if we gather them for a definite day, when every soul is repaid as it deserves, and they will not be wronged?

Say, “God, Lord of all dominion, You give power to whom You will and You take power from whom You will; You exalt whom You will, and You bring low whom You will. Goodness is in Your hand. You can do anything. You make night flow into day, and day flow into night; You bring out the living from the dead, the dead from the living, and You provide bountifully, without measure, for those You will.”

The believers should not take unbelievers as allies in preference to believers. Anyone who does that will completely isolate himself from God, unless you are seeking protection. God warns you to beware of Him. God is our ultimate destination. Say, “God knows what is in your hearts, whether you hide or reveal it. He knows what is in the heavens and the earth. God has power over all things.” On that day, every soul will find the good that it has done present before it. But it will wish that there were a great distance between it and the evil it has done. God cautions you about Himself. God is compassionate with His worshipers.” Say, “If you love God, follow me, God will surely love you and forgive your sins. God is forgiving and merciful.” Say, “Obey God and the Messenger. But if they turn away, God does not love those who deny the truth.”

God chose Adam, Noah, Abraham’s family, and Imran’s family over all people—a common line of descent, one following the other. God hears all and knows all. Imran’s wife said, “Lord, I have vowed to you what is in my womb to be wholly dedicated to you; accept it from me. You hear all and know all.” When she gave birth, she said, “Lord, I have delivered a female.” God knows well what she delivered—that a male is not like a female. “I have named her Mary. I seek your protection for her and her children, from the accursed Satan.” Her Lord accepted the female baby favorably and caused her to have a good upbringing.
and placed her in Zechariah’s care. As often as Zechariah visited her in the inner sanctuary, he found she had food. He said, “Mary, how did you get this?” She said, “It is from God. God provides bountifully for whomever he wills.”

There Zechariah prayed to his Lord. He said, “Lord, be gracious to me and give me such a blessed child. You certainly hear prayer.”

The angels called to him as he stood praying in the inner sanctuary, “God gives you good news of John, who will confirm a Word from God. He will be noble and chaste, a prophet and one of the righteous.”

He said, “Lord, how can I have a boy when I am an old man, and my wife is barren?” The angel said, “It will be so. God does whatever He wills.”

He said, “Lord, give me a sign.” He said, “Your sign will be that you will not speak to people for three days except by gestures. Remember your Lord frequently and glorify Him in the evening and the morning.”

The angels said, “Mary, God has chosen you, purified you, and chosen you above all women in the worlds. Mary, be dedicated to your Lord; bow down and kneel with those who are kneeling in prayer.”

This is hidden knowledge that We reveal to you (Mohammad). You were not with them when they cast lots for which of them would take care of Mary, or when they quarreled.

(When) the angels said, “Mary, God gives you good news of a word from Him, whose name will be the Messiah, Jesus son of Mary. He will be highly distinguished in this world and the Hereafter, and brought near to God. He will speak to people from the cradle and when he’s an old man. He’s from among the righteous.”

She said, “Lord, how can I have a boy when no man has ever touched me?” He said, “God creates what He wills, when He decides a matter, He simply says to it: “Be!” and then it is.”

And He will teach him the Book, the Wisdom, the Torah, and the Gospel, and he will be a messenger to the people of Israel, saying, “I have come to you with a sign from your Lord: I will create a bird like for you from clay and breathe into it and by God’s permission it will be a bird. I, by God’s permission, heal men born blind and lepers and give life to the dead. I will tell you what you may eat and what you should store in your homes. There is a sign in this for you, if you will believe.”

I will confirm what is available of the Torah, and I will make permissible for you some of the things that were forbidden to you. I have brought you a sign from your Lord, so be mindful of God and obey me.

God is my Lord and your Lord, so worship Him. This is the straight path.”

When Jesus sensed their refusal to acknowledge the truth, he asked, “Who are my supporters in God’s cause?” The disciples said, “We are God’s supporters. We
have believed in God, so bear witness that we have submitted.\(^{(3:52)}\) Our Lord, we believe in what You revealed, and we follow the Messenger, so record us as witnesses.\(^{(3:53)}\) And they (the unbelievers) plotted (against Jesus) but God caused their schemes to fail, for God is the best of all plotters.\(^{(3:54)}\)

God said, “Jesus, I will cause you to die and raise you up to me, and purify you from those who denied the truth, and I will exalt your followers over those who deny you until the Resurrection Day. Then you all will return to me, and I will judge between you in matters about which you disagree.\(^{(3:55)}\) “But I will severely punish the unbelievers both in this world and the Hereafter, and they will have no one to help them.”\(^{(3:56)}\) As for the believers who do righteous deeds, God will pay them in full. God does not love the unjust.\(^{(3:57)}\)

What we are relating to you (Mohammad) are verses and the Wise Reminder (the Qur'an).\(^{(3:58)}\) To God, Jesus is like Adam, whom He created from dust, then He told him, “Be!” and he was.\(^{(3:59)}\) This is the Truth from your Lord, so do not doubt.\(^{(3:60)}\) If someone continues to argue with you about it after knowledge has come to you, say, “Come let us call your children and ours and your wives and ours and you and us, then let us praise God and call down His curse on the liars.”\(^{(3:61)}\) This is the truth of the matter, and there is no deity but God. God is the Almighty, the Wise.\(^{(3:62)}\) If they turn away, God is well aware of the corrupters.\(^{(3:63)}\)

People of the Book, “Come to a common word between us that we will not worship any but God, and we will not ascribe partners to Him, nor will we take each other as lords in addition to God.” If they turn away, say, “Bear witness that we have submitted to God.”\(^{(3:64)}\)

People of the Book, “Why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not understand?\(^{(3:65)}\) Here you are arguing about some things you know, so why do you argue about things which you do not know? God knows and you do not.”\(^{(3:66)}\) Abraham was neither a Jew nor a Christian, but he was one who turned away from all that is false, a monotheist who submitted to God; never an idolater.\(^{(3:67)}\) The people who are most deserving of Abraham are surely those who followed him – as does this Prophet and all who believed. God is the guardian of the believers.\(^{(3:68)}\)

Some People of the Book want to mislead you. They mislead only themselves, while not realizing it.\(^{(3:69)}\) People of the Book, “Why do you deny God’s revelations when you yourselves are witnesses?”\(^{(3:70)}\) People
of the Book, “Why do you clothe the Truth with falsehood, and knowingly hide the Truth?” (3:71) Some People of the Book said, “Believe in what was revealed to the believers at daybreak, and deny it at sunset, so they may return (to their ignorance).” (3:72) Only trust those who follow your faith.” Say, “True guidance is God’s guidance. But you think it is impossible for anyone to be given the same revelation as you were given, or that they could use it to argue against you before your Lord.” Say, “Grace is in God’s hand, and He gives it to those He wills. God is infinite, All-knowing.” (3:73) He singles out for His mercy whomever He wills, and God has boundless grace.” (3:74)

Some of the People of the Book you can trust with a lot of gold, and they will return it to you. If you give others of them merely one coin, they will not return it to you unless you constantly remind them. That is because they say, “We are under no obligation to the Gentiles.” They knowingly say lies about God. (3:75) Indeed, God loves those who keep His covenant and are always mindful of Him. (3:76) Those who barter God’s covenant and their oaths for a small price have no portion in the Hereafter, and God will not speak to them or look at them on the Resurrection Day, nor will He cleanse them of their sins. They will have a painful punishment. (3:77) Some of them distort the Book with their tongues, so that you would think that it is from the Book, when it is not. They say, it is from God, when it is not, and they knowingly tell lies about God. (3:78)

It is inconceivable that a man could have been given the Book, Wisdom and Prophecy by God and then have told people, “Worship me instead of God,” rather than, “Be godly teachers because of what you were taught from the Book and because of what you have studied.” (3:79) He will not command you to take angels and prophets as lords. Would he command you to deny God after you have submitted? (3:80)

When God made a covenant with the prophets, (He said), “If after I give you the Book and the Wisdom, I then send a messenger confirming what is with you, you should believe in him and help him. Do you accept and make it binding on you?” They said, “We accept.” He said, “Then bear witness, and I, too, will be your witness.” (3:81) From now on, those who turn away are disobedient. (3:82) Do they seek to have faith in something other than God, when all that is in heaven and earth submit to Him willingly or unwillingly? And unto Him all must return. (3:83)

Say, “We believe in God and what He revealed to us and to Abraham, Ishmael, Isaac, Jacob, the tribes, and in what was given to Moses, Jesus and the prophets from their Lord. We do not distinguish between
any of them, and we have submitted to Him.\textsuperscript{18} (3:84) If one seeks a faith other than submission\textsuperscript{18} to God (Islam), it will never be accepted from him, and in the Hereafter he will be among the losers.\textsuperscript{(3:85)} How can God guide those who deny Him after having believed and witnessed that the messenger is true and after having seen miracles? God does not guide unjust people.\textsuperscript{(3:86)} Their reward is the curse of God, angels, and all such men.\textsuperscript{(3:87)} They will remain in that state forever, and their punishment will not be lightened nor will they be given a break.\textsuperscript{(3:88)} As for those who repent and do good beforehand, God is forgiving and Merciful-to-all.\textsuperscript{(3:89)} The unbelievers, if after they have believed they then became stubborn in their unbelief, their repentance will never be accepted. They are truly lost.\textsuperscript{(3:90)} An earth full of gold will not be accepted as a ransom from anyone who dies in a state of unbelief denying God. They will have a painful punishment and will not have anyone to help them.\textsuperscript{(3:91)} You (believers) will not attain righteousness until you give from what you hold dearest to your heart. God knows well what you give away.\textsuperscript{(3:92)}

Before the Torah was revealed, all food was lawful for the children of Israel except what Israel (Jacob) made unlawful for himself. If you are telling the truth, bring the Torah and read it.\textsuperscript{(3:93)} Those who persist in inventing lies about God after that are truly unjust.\textsuperscript{(3:94)}

Say, “God has spoken the Truth; therefore follow the creed of Abraham, a monotheist. He was not an idolater.\textsuperscript{(3:95)} The first house of worship established for human beings was the one in Bakkah\textsuperscript{19}. It is blessed and a source of guidance to humanity.\textsuperscript{(3:96)} In it are signs and miracles. It was the place where Abraham stood. Whoever entered it was safe. Pilgrimage to the House\textsuperscript{20} is a duty owed to God by all people who can find a way to do it. But if anyone decides to reject the truth, (they should know that) God is rich beyond need of the worlds.\textsuperscript{(3:97)}

Say, “People of the Book, why do you reject God’s revelations? God is

\textsuperscript{18} See glossary.

\textsuperscript{19} The Valley of Baca is mentioned in Psalm 84 of the Bible in the following passage:

“How lovely is Your dwelling-place, O Lord of Hosts. I long, I yearn for the courts of the Lord; my body and soul shout for joy to the living God . . . Happy are those who dwell in Your house; they forever praise You. Happy is the man who finds refuge in You, whose mind is on the (pilgrim) highways. They pass through the Valley of Baca, regarding it as a place of springs, as if the early rain had covered it with blessing . . . Better one day in Your courts than a thousand (anywhere else); I would rather stand at the threshold of God’s house than dwell in the tents of the wicked.”

\textsuperscript{20} It refers to the House of God, the Holy Sanctuary in Mecca.
witness to what you do.”  

 Say, “People of the Book, why do you turn the believers away from God’s path? Seeking to make it (seem) deviant, while you are witnesses (to the truth)? God is not oblivious to what you do.”

 Believers, if you obey some of those who were given the Book, they will turn you back to unbelief. How can you not believe when God’s message is recited to you and His Messenger is among you? Whoever clings to God has been guided to a straight path. Believers, be mindful of God as is due Him and be sure you have submitted to Him before you die. Cling all together to God’s rope, and do not separate. Remember God’s grace to you: when you were enemies He united your hearts and you became brothers through His grace. You were at the edge of a pit of Hell, and He rescued you from it. God makes His signs clear to you, so that you may be guided.  

 May there be a group among you that calls for all that is good, promotes what is right and prevents what is wrong. It is they who are successful. Do not be like those, who after having received clear signs, disputed and were divided among themselves. They will have a great punishment waiting for them. On the Day (of Judgment) when some faces are bright (with hope) while others are dark (with despair). Those whose faces are darkened will be asked “Have you denied God’s Truth after believing? Then experience the punishment for your unbelief.” As for those whose faces were bright, they will live eternally in God’s mercy. These are God’s revelations which we recite to you in Truth. God does not desire injustice for people. Everything in the heavens and on earth belongs to God, and all things will return to Him.  

 You are the best community brought forth for the good of mankind, promoting what is right, forbidding what is wrong, and believing in God. If the People of the Book had believed, it would have been better for them. Some of them are believers, but most are defiantly disobedient. They will not do you much harm, and if they fight you, they will flee and not be helped. They are disgraced wherever they are, except for a lifeline from God and from people, and they brought God’s anger upon themselves. They are branded with humiliation because they, in their transgression and disobedience, persisted in denying God’s signs and wrongly killed the prophets. They are not all alike. Among the People of the Book are upright people, reading God’s verses all night as they bow down. They believe in God and the Last Day, order what is obviously right, forbid what is obviously wrong, and they are quick
to do good deeds. They are righteous.\(^{(3:114)}\) The good they do will not be forgotten. God knows those who are mindful of Him.\(^{(3:115)}\)

As for the unbelievers, neither their wealth nor their children will be of benefit to them before God. They are destined to Hell, where they will remain eternally.\(^{(3:116)}\) The parable of what they spend in this worldly life is like a freezing wind that blew on a field belonging to people who wronged themselves, and it destroyed it. God did not cheat them, but they cheated themselves.\(^{(3:117)}\)

Believers do not be close friends to outsiders who spare no effort to ruin you and want to see you suffer. Their hatred is apparent in what they say, and what their hearts hide is even worse. We have made Our revelations clear to you, if you would only use your reason.\(^{(3:118)}\) Here you are loving them, but they do not love you. You believe in the entire Book, and when they meet you, they say, “We believe.” When they depart, they bite their fingers in rage against you. Say, “Perish in you rage. God knows what is in your hearts.”\(^{(3:119)}\) If goodness befalls you, they are displeased, and if evil, then they rejoice. If you endure and are godly, their plots will not harm you at all. God surrounds all they do.\(^{(3:120)}\)

Remember, Prophet, when you left your family at dawn to post the believers at their battle stations, knowing that God hears all and knows all,\(^{(3:121)}\) when two of your groups were about to give up, God protected them. Let the believers put their trust in God.\(^{(3:122)}\) You were very weak, and God gave you the victory at Badr\(^{(22)}\). So, remain mindful of God and be grateful.\(^{(3:123)}\) When you said to the believers, “Will it not be enough that your Lord supplies you with three thousand angels?”\(^{(3:124)}\) Yes! If you endure and are mindful of God, and the enemy suddenly attacks you, your Lord will provide five thousand swooping angels.\(^{(3:125)}\) God makes it all good news for you so that your hearts will be at peace in Him. Victory is only from God, the Almighty, the Wise.\(^{(3:126)}\) He destroyed a flank of the unbelievers and suppressed them, so they would retreat frustrated in failure.\(^{(3:127)}\) You have nothing to do with the matter. Either He will accept their repentance or punish them because they are unjust.\(^{(3:128)}\)

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18 - See glossary.

21 - What is obviously right or wrong is time, place and culture sensitive.

22 - The Battle of Badr, took place outside Medina and was fought on Saturday, 13 March 624 CE (17 Ramadan, 2 AH in the Islamic calendar) in the Hejaz region of western Arabia, was a key battle in the early days of Islam and a turning point in the Prophet’s struggle with his opponents among the Quraish in Mecca.
To God belongs everything in the heavens and the earth. He forgives whomever He wants and punishes whomever he wants. God is forgiving and Merciful-to-all. (3:129)

Believers, do not collect exorbitantly compounded interests from usury, and be mindful of God so that you will succeed. (3:130) Be aware that Hell was prepared for the unbelievers, and obey God and his Messenger, that you may receive mercy. (3:131) Rush toward forgiveness from your Lord and a Heavenly Garden as wide as the heavens and the earth, prepared for those who are mindful of God. (3:132) Those who give in good times and in bad, suppress their rage and pardon other people. God loves those who do good and those who when they are promiscuous or wrong themselves, remember God and ask forgiveness for their sins. Who but God forgives sins? And they do not knowingly persist in the sins they commit. (3:133) Their reward is forgiveness from their Lord and Heavenly Gardens with flowing rivers. They will live there eternally. What an incredible reward for their works! (3:134)

Historic events guided by God’s laws happened down through the ages. As you walk throughout the land consider the consequences of those who denied the truth. (3:135) This is a clear statement to Mankind. It is guidance, and instruction to those who are mindful of God. (3:136) Do not lose heart or despair. You will overcome if you are believers. (3:137)

If you have been wounded, know that the other side has been similarly wounded. We alternate such days between people, so God may know those who believe and to choose from among them some who (with their lives) will bear witness to the Truth. God does not love the unjust. (3:138) So God can test the believers and annihilate the unbelievers. (3:139) Or do you suppose that you will enter the Heavenly Garden while God has not yet made evident those among you who struggled and made evident those who endure? (3:140) You desired death (in God’s cause) before you encountered it. Now you have seen it with your own eyes!

Mohammad is only a messenger. Other messengers have passed away before him. If he dies or is killed, will you turn back? Whoever turns back will not hurt God at all. God will reward those who give thanks. (3:141) No soul can die without God’s permission at a predetermined time. We will give rewards in this world to whoever wants them, and rewards in the Hereafter to whoever wants them. We will reward those who give thanks. (3:142) Many prophets have fought with godly people by their side. They did not lose heart or weaken or surrender when suffering for God’s cause. God loves those who endure. (3:143) What they said was,
“Lord, forgive us our sins and our over indulgences and make our feet
firm, and save us from the unbelieving people.”(3:147) So God gave them
rewards in this world and best rewards in the life to come. God loves
those who do good.(3:148)

Believers, if you obey the unbelievers, they will cause you to turn back
(from faith), and you will become losers.(3:149) God is your protector and
He is the best of all victors.(3:150) We will strike panic into the hearts of the
unbelievers. They attributed partners to God, for which He has never
sent down any authority. Their dwelling is Hell. What an awful dwelling
for the unjust!(3:151) God has fulfilled His promise to you when you, with
His permission, were about to destroy your enemy. He showed you what
you love, and then you failed, disputed and disobeyed. Some of you
long for this world, and others long for the life to come. Then, in order
that He might put you to a test, He kept you from winning. Then, later
He pardoned you. God is gracious towards the believers.(3:152) As you
fled up (the mountain), not listening to anyone, even as the Messenger
was calling out to you from behind, God afflicted you with sorrow upon
sorrow. (God has now forgiven you) so that you would not grieve over
what you missed or what happened to you. God is well aware of what
you do.(3:153) Then after the sorrow, He surrounded you with a sense of
calm and drowsiness covered some of you, while others were feeling
sorry for themselves, entertaining wrong and ignorant thoughts about
God. They said, “Do we have a say about this matter?” Say, “The whole
matter is God’s.” They hide their true feeling from you. They say, “If we
had a say about this we would not have been killed here.” Say, “If you
were in your houses, those destined to be killed would have gone out to
meet their death. God wants to test what is within you and purify what is
in your hearts. God knows what is in the hearts.”(3:154) As for those of you
who ran away on the day the two groups met, Satan humiliated them by
their own actions. However, God has pardoned them. God is forgiving
and forbearing.(3:155)

Believers, do not be like the unbelievers and say about their brothers
who went on a journey or a raid, “If they were with us, they would not
have died or been killed.” God will make these thoughts turn into bitter
regret in their hearts. It is God who gives life and causes death. God
sees well what you do.(3:156) If you die or are killed in God’s path, there
is forgiveness and mercy from God better than all the wealth one might
accumulate.(3:157) When you die or are killed, you will be assembled
before God.(3:158)
By God’s mercy, you (Prophet) were gentle toward them. If you had been rude and hard-hearted, they would have turned away from you. Pardon them, ask forgiveness for them, and consult them about the matter, but once you decide on a course of action, put your trust in God. God loves those who trust Him.\(^{(3:159)}\) If God supports you, no one can defeat you. But if He fails you, who then can help you? Let the believers put their trust in God.\(^{(3:160)}\)

No prophet should deceive, and whoever deceives will be faced with his deceit on the Resurrection Day. Then every soul will be rewarded according to what it earned, and they will not be wronged.\(^{(3:161)}\) Is someone who pursues God’s acceptance, like the one who earns God’s wrath? His dwelling is Hell, a dreadful destiny.\(^{(3:162)}\) They are on different levels in the sight of God. God sees what they do.\(^{(3:163)}\)

God was gracious to the believers by sending them a messenger from among them reciting to them His verses, purifying them and teaching them the Book and Wisdom, though they were previously in clear error.\(^{(3:164)}\) And when you are stricken with a disaster even after you have inflicted twice as much damage (on the enemy), you say, “How can this be?” Say, “You brought this upon yourselves. God has power over all things.”\(^{(3:165)}\) What happened to you on the day when the two groups met was according to God’s will, in order to give believers a chance to prove their faith,\(^{(3:166)}\) and to let the hypocrites be known. When they were told “Come fight in God’s path or at least defend yourselves.” They said, “If we had known how to fight, we would have followed you.” They were closer on that day to unbelief than they were to faith. They say with their mouths what is not in their hearts. God knows what they hide.\(^{(3:167)}\)

As for those who remained behind, and said of their brothers, “If they obeyed us, they would not have been killed.” Say, “Prevent death from reaching you, if you are telling the truth.”\(^{(3:168)}\) Never think of those who are killed in God’s path as dead, but alive and provided for with their Lord,\(^{(3:169)}\) rejoicing in what God has bestowed upon them of His favor, and they receive good news about those who remained behind who have not yet joined them - that there will be no fear for them, nor will they grieve.\(^{(3:170)}\) They are rejoicing in God’s blessings and favor from God, and that God does not allow the believers’ rewards to be lost.\(^{(3:171)}\) Those who responded to God and his Messenger after suffering defeat, who do good and are mindful of God, will have a great reward.\(^{(3:172)}\) Those who were told by others, “People have gathered (an army) to fight you so fear them.” This instead increased their faith, and they said, “It is sufficient
for us to be on God’s side. He is the best of protectors. \(^{3:173}\) So they returned with grace and favor from God; no harm had touched them. And they worked hard at pleasing God, for truly God’s favor is great. \(^{3:174}\) It is Satan who is trying to get you to fear his allies, so do not be afraid, but fear Me, if you are believers. \(^{3:175}\)

Do not let those who rush to unbelief grieve you. They will not harm God at all. It is God’s will that they will have no part in the life to come. They will have great punishment. \(^{3:176}\) Those who chose to deny God over faith will not harm God at all. They will have painful punishment. \(^{3:177}\) Those who are adamantly denying God shouldn’t think that granting them more time, is necessarily better for them. We give them more time, but they only increase their guilt. They will have shameful punishment. \(^{3:178}\) God would not leave the believers in the state they are in, until He identifies for you good from evil. Nor would God reveal to you His unseen plan, but God chooses messengers according to His will. So believe in God and his Messengers. If you believe and are mindful of God, you will have a great reward. \(^{3:179}\) Those who are tightfisted with what God has given them out of His abundance must not think that it is good for them; in fact, it is terrible for them. Whatever they cruelly withhold will be hung around their necks on Resurrection Day. It is God who will inherit the heavens and the earth: God is well aware of all you do. \(^{3:180}\)

God has heard those who said, “God is poor, and we are rich.” We will write down what they said and their wrongful killing of the prophets in defiance of all that is right. We tell them, “Experience the fire’s punishment!” \(^{3:181}\) That is for what your hands have committed, because God is never unjust to his servants. \(^{3:182}\) They are those who said that God has made a covenant with us not to believe in a messenger unless he brings us an offering that fire consumes. Say, “Messengers before me have come to you with miracles including the one you mentioned, so why did you kill them if you are telling the truth?” \(^{3:183}\) And if they reject you, so also were messengers rejected who came before you, who brought miracles, written texts and the enlightening Book. \(^{3:184}\) Every soul will experience death, and your true compensation will come on the Resurrection Day. The victor is he who is drawn away from Hell to enter the Heavenly Garden, for the life of this world is merely an illusion. \(^{3:185}\) You will certainly be tested in your wealth and yourselves and will certainly hear hurtful things from those previously given the Book and the idolaters. But if you endure and are mindful of God, this proves the strength of your resolve. \(^{3:186}\)
God made a covenant with those who were given the Book, to clearly show it to humanity and not hide it, but they turned their backs on the covenant and bartered it for a small price. What an evil bargain they made. (3:187) Do not think that those who rejoice over what they were given and who love to be praised for what they did not do – do not think that they will escape from punishment. They will have agonizing punishment. (3:188)

To God belongs the kingdom of the heavens and the earth. God has power over all things. (3:189) The creation of the heavens and the earth and the sequence of night and day are signs to those who are endowed with insight. (3:190) They are those who remember God while standing and sitting and lying on their sides, and consider the creation of the heavens and the earth, saying “Our Lord, you have not created this aimlessly. May You be exalted in your glory! So protect us from the punishment of Hell. (3:191) Our Lord, You humiliate those You condemn to Hell. There is no help for the unjust. (3:192) Our Lord, We have heard one calling us to faith, ‘Believe in your Lord.’ So we believed. Our Lord, forgive us our sins and wipe out our bad deeds, and let us die with the righteous. (3:193) Our Lord, bring us what You promised us through Your messengers, and do not shame us on the Day of Resurrection. You do not break Your promises.” (3:194) So their Lord answered their prayer, “I will not allow any of your deeds to be lost, male or female, each one of you is like the other. I will wipe away the sins of those who emigrated and were expelled from their homes and were harmed for My sake, and who fought and were killed, and make them enter Heavenly Gardens graced with flowing rivers as a reward from God. God has great rewards.” (3:195)

Do not be deceived by the (uninhibited) movement of the unbelievers throughout the land. (3:196) They have a short time of enjoyment, and then their dwelling is Hell, a dreadful dwelling place. (3:197) But those who are mindful of their Lord have Heavenly Gardens with flowing rivers, lodging there forever in dwellings from God. God has the best in store for the righteous. (3:198)

Among the people of the Book are those who believe in God and what was revealed to you and what was revealed to them. They stand in awe of God; they do not barter God’s messages for trivial gain. They have their reward from their Lord: God is quick in settling accounts. (3:199) Believers, be patient in hard times, and encourage each other to endure, and always be ready. Remain mindful of God, so you may prosper. (3:200)