

Study the

Noble Qur'ân

Word-for-Word

Volume 1

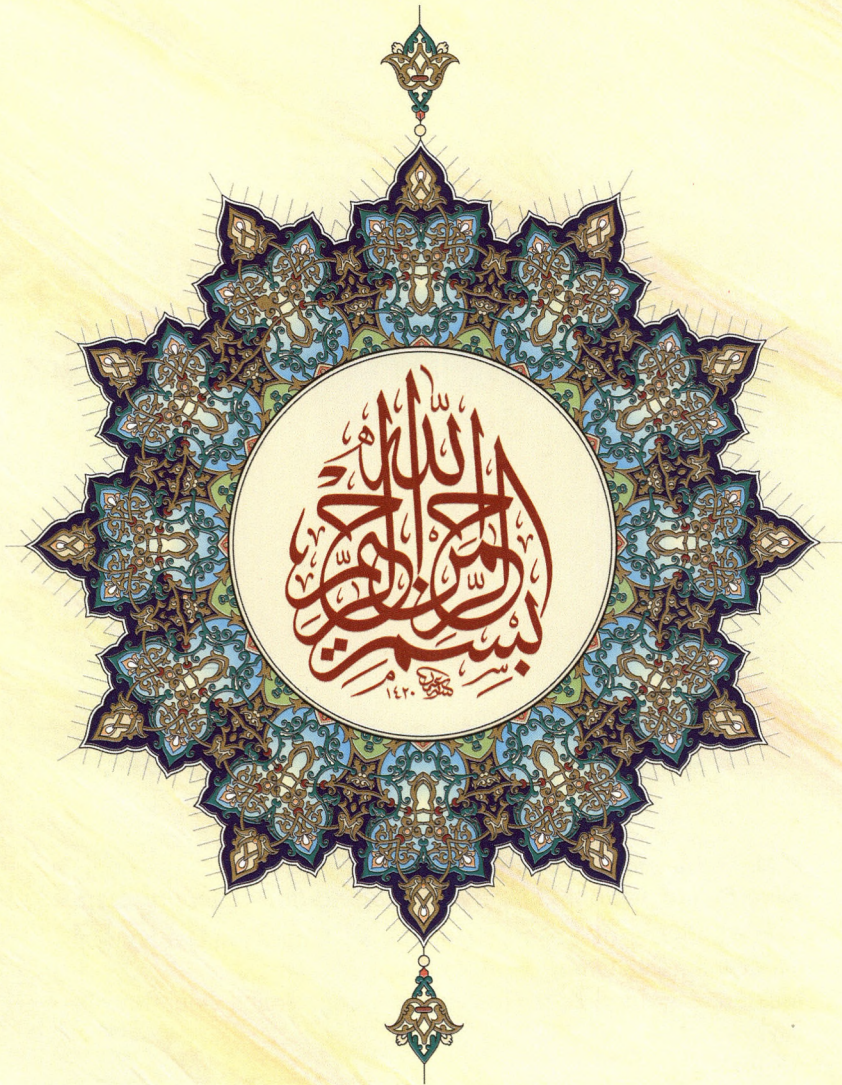
(Part 1 of 10)

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The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
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In the Name of Allah, the Most Gracious, the Most Merciful

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

وَلَّاهُمْ	مَا	مِنَ النَّاسِ	سَيَقُولُ السُّفَهَاءُ
has turned them	what	among the people	the fools will say
كَانُوا عَلَيْهَا	الَّتِي	عَن قِبْلَتِهِمُ	
they were on it	that (which)	from their <i>Qiblah</i> (prayer direction)	
مُسْتَقِيمٍ ﴿١٤٢﴾	إِلَى صِرَاطٍ	مَنْ يَشَاءُ	وَالْمَغْرِبُ يَهْدِي
Straight	to a Way	whom He wills	He guides and the west
			say for Allah (is) the east

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ إِنَّكَ اللَّهُ بِالتَّكْوِينِ رَءُوفٌ رَّحِيمٌ ﴿١٤٢﴾

143. Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

وَكَذَلِكَ	جَعَلْنَاكُمْ	أُمَّةً	وَسَطًا	لِنَكُونُوا شُهَدَاءَ
and thus	We have made you	a nation	just (and best)	so that you be witnesses
عَلَى النَّاسِ	وَيَكُونُ الرَّسُولُ	عَلَيْكُمْ	شَهِيدًا	
over mankind	and be the Messenger	over you	a witness	
وَمَا جَعَلْنَا الْقِبْلَةَ	الَّتِي كُنْتَ	عَلَيْهَا	إِلَّا	
and We (did) not make the Qiblah	that you were	on it	except	
لِنَعْلَمَ مَنْ	يَتَّبِعُ الرَّسُولَ	مِمَّنْ يَنْقَلِبُ		
that We might know whoso	follows the Messenger	from those who would turn		
عَلَى عَقْبَيْهِ	وَإِنْ كَانَتْ	لَكَبِيرَةً	إِلَّا	عَلَى الَّذِينَ
on their heels	and indeed it was	certainly a great (hard test)	except	for those whom
هَدَى اللَّهُ	وَمَا كَانَ اللَّهُ	لِيُضِيعَ إِيمَانَكُمْ	إِنَّ اللَّهَ	
Allah guided	and Allah was not	to let lose your faith	truly Allah	
بِالنَّاسِ	لِرَأْفِئِهِ	رَحِيمٌ		
towards [the] mankind	(is) Most Compassionate	Most Merciful		

قَدْ زَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

قَدْ زَرَى تَقَلُّبَ	وَجْهِكَ	فِي السَّمَاءِ	فَلَنُوَلِّيَنَّكَ
verily We see (the) turning	(of) your face	towards the heaven	so surely We shall turn you

قِبْلَةً	تَرْضَاهَا	فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ
(to) a Qiblah	you will be pleased with it	so turn your face	towards	[the] Mosque
الْحَرَامِ	وَحَيْثُ مَا	كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ	شَطْرَهُ
the Sacred	and wheresoever	you (people) are	[so] turn your faces	towards it
وَإِنَّ الَّذِينَ	أُوتُوا الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	
and certainly those who	were given the Scripture	surely know (well)	that it	
الْحَقُّ	مِنْ رَبِّهِمْ	وَمَا اللَّهُ	يَغْفِلُ	عَمَّا يَعْمَلُونَ
(is) the truth	from their Lord	and Allah (is) not	unaware	of what they do

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayat* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injīl (Gospel)].

وَلَيْنَ آتَيْتَ الَّذِينَ	أُوتُوا الْكِتَابَ	بِكُلِّ	آيَةٍ
and (even) if you were to bring to those who	were given the Scripture	all	(the) Signs
مَاتَبِعُوا قِبْلَتَكَ	وَمَا أَنْتَ	بِتَابِعٍ	قِبْلَتَهُمْ
they would not follow your Qiblah	nor you	(are) follower	(of) their Qiblah

وَمَا بَعْضُهُمْ	يَتَّبِعِ	قِبْلَةَ	بَعْضٍ	وَلَيْنِ اتَّبَعَتْ
nor some of them	(are) followers	(of the) Qiblah	(of) others	and if you followed
أَهْوَاءَهُمْ	مِّنْ بَعْدِ	مَا	جَاءَكَ	مِنَ الْعِلْمِ
their desires	after	that which	came to you	of knowledge
إِذَا	لَيَنَّ الظَّالِمِينَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ
then (will be)	surely of the wrongdoers	those	(to) whom We gave	the Scripture
يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ أَبْنَاءَهُمْ	وَإِنَّ فَرِيقًا	مِّنْهُمْ
recognise it	as	they recognise their sons	but verily a group	of them
	لَيَكُنُّونَ الْحَقَّ	وَهُمْ يَعْلَمُونَ		
	surely conceal the truth	while they know		

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا
 الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمَنْ
 حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

وَلِكُلِّ	مِنَ الْمُؤْمِنِينَ	فَلَا تَكُونَنَّ	مِنْ رَبِّكَ	الْحَقُّ
and for everyone	of those who doubt	so be (you) not	(is) from your Lord	the truth
فَاسْتَبِقُوا الْخَيْرَاتِ	مُوَلِّيًّا	هُوَ	وِجْهَةً	
so try to excel (in) good works	turns towards it	he	(there is) a direction	

إِنَّ اللَّهَ	جَمِيعًا	يَأْتِ بِكُمْ اللَّهُ	أَيْنَ مَا تَكُونُوا
truly Allah	all together	Allah will bring you	wheresoever you may be
وَمِنْ حَيْثُ خَرَجْتَ		قَدِيرٌ	شَيْءٍ عَلَى كُلِّ
and from wheresoever you come forth		(is) All-Powerful	thing over every
وَأِنَّهُ	الْحَرَامِ	الْمَسْجِدِ	شَطْرَ
and indeed this	the Sacred	[the] Mosque	towards
[so] turn your face (in prayer)			
عَمَّا تَعْمَلُونَ	يَغْفِلِ	وَمَا اللَّهُ	مِنْ رَبِّكَ
of what you do	unaware	and Allah (is) not	from your Lord
(is) surely the truth			

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَنَّوْا عَلَيَّ وَلَا تَمَنَّوْا عَلَيَّمْ وَلَا تَمَنَّوْا عَلَيَّمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* – jurisprudence), and teaching you that which you used not to know.

الْمَسْجِدِ	شَطْرَ	فَوَلِّ وَجْهَكَ	وَمِنْ حَيْثُ خَرَجْتَ
[the] Mosque	towards	[so] turn your face	and from wheresoever you come forth
شَطْرَهُ	فَوَلُّوا وُجُوهَكُمْ	وَحَيْثُ مَا كُنْتُمْ	الْحَرَامِ
towards it	[so] turn your faces	and wheresoever you may be	the Sacred

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِيَلَّا يَكُونَ
any argument	against you	for the people	so that may not be
وَأَخْشَوْنِي	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٢﴾	عَلَيْكُمْ	وَلِيَأْتِمَّ نِعْمَتِي	
and that you may be guided	upon you	[and] so that I may complete My Favours	
يَتْلُوا عَلَيْكُمْ	مِنْكُمْ	رَسُولًا	فِيكُمْ كَمَا أَرْسَلْنَا
who recites to you	from (among) you	a Messenger	among you as We have sent
الْكِتَابِ	وَيُعَلِّمُكُمْ	وَيُزَكِّيكُمْ	ءَايَاتِنَا
the Book (Qur'an)	and teaches you	and sanctifies you (purifies your lives)	Our Verses
تَعْلَمُونَ ﴿١٥٣﴾	مَا لَمْ تَكُونُوا	وَيُعَلِّمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَأَذْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salāt* (the prayer). Truly, Allāh is with *As-Sābirūn* (the patient). 154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient).

لِي	وَأَشْكُرُوا	أَذْكُرْكُمْ	فَأَذْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	أَسْتَعِينُوا بِالصَّبْرِ	وَلَا تَكْفُرُونِ ﴿١٥٦﴾	
O (you)	who believe	seek help with patience	and (do) not be ungrateful to Me	
وَالصَّلَاةِ	الصَّابِرِينَ ﴿١٥٦﴾	وَلَا نَقُولُوا	إِنَّ اللَّهَ	مَعَ
and the prayer	the patient ones	and say not	truly Allah	(is) with
لِمَنْ يُقْتَلُ	أَمْوَاتٍ	بَلْ أَحْيَاءُ	فِي سَبِيلِ اللَّهِ	وَلَكِنْ
of (those) who are killed	(they are) dead	nay (they are) alive	in (the) Way (of) Allah	[and] but
لَا تَشْعُرُونَ ﴿١٥٧﴾	وَلَنَجْزِيَنَّهُمْ	بِشَيْءٍ	وَالْجُوعِ	مِنَ الْخَوْفِ
you perceive (it) not	and surely We will test you	with something	and hunger	of fear
وَالشَّمْرِ	وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾	وَالْأَنْفُسِ	وَالنَّقْصِ	مِنَ الْأَمْوَالِ
and fruits (crops)	but give glad tidings to the patient ones	and lives	and loss	of wealth

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

الَّذِينَ	إِذَا	أَصَابَتْهُمُ	مُصِيبَةٌ	قَالُوا إِنَّا	لِلَّهِ
those who	when	afflicts them	a calamity	they say truly we	(belong) to Allah

وَأِنَّا	إِلَيْهِ	رَجِعُونَ ﴿١٥٦﴾	أُولَئِكَ	عَلَيْهِمْ	صَلَوَاتٌ
and indeed we	to Him	(shall) return	(they are) those	upon whom	(are) blessings
مِّن رَّبِّهِمْ	وَرَحْمَةً	وَأُولَئِكَ	هُمْ	الْمُهْتَدُونَ ﴿١٥٧﴾	إِنَّ الصَّفَا
from their Lord	and mercy	and those	[they]	(are) the guided ones	verily As-Safa
وَالْمَرْوَةَ			مِن شَعَابِرِ اللَّهِ		
and Al-Marwah (two mountains in Makkah)			(are) of (the) Symbols (of) Allah		
فَمَنْ حَجَّ	الْبَيْتِ	أَوْ اعْتَمَرَ	فَلَا جُنَاحَ		
so whoever performed Hajj	(of) the House	or performed Umrah	so (there is) no sin		
عَلَيْهِ	أَنْ يَطُوفَ	بِهِمَا	وَمَنْ تَطَوَّعَ		
on him	that he walks	between [both of] them	and whoever does voluntarily		
حَيْرًا	فَإِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ﴿١٥٨﴾		
good	then verily Allah	(is) All-Recogniser	All-Knower		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

وَأَلْهُدَىٰ	مِنَ الْبَيِّنَاتِ	مَا أَنْزَلْنَا	إِنَّ الَّذِينَ يَكْتُمُونَ
and the guidance	of the clear proofs	what We have sent down	verily those who conceal

مِنْ بَعْدَمَا	بَيَّنَّهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ
After	We have made it clear	for the people	in the Book	those
يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمُ	اللَّعِنُونَ	إِلَّا الَّذِينَ تَابُوا	
Allah curses them	and curse them	the cursers	except those who repent	
وَأَصْلَحُوا	وَبَيَّنَّا	فَأُولَئِكَ	أَتُوبُ عَلَيْهِمْ	
and reform	and declare (the truth)	then those	I will accept repentance from them	
وَأَنَا التَّوَّابُ	الرَّحِيمُ	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	
and I (am) the Oft-Returning	the Most Merciful	verily those who disbelieved	and died	
وَهُمْ	كُفَّارٌ	أُولَئِكَ	عَلَيْهِمْ	لَعْنَةُ اللَّهِ
while they	(were) disbelievers	those	on them	(is the) Curse (of) Allah
وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ		
and (of) the angels	and (of) the mankind	combined		

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilāh* (God) is One *Ilāh* (God - Allāh), *Lā ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (shall) abide forever	in it	neither will be lightened	from them	the punishment
وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾	وَإِلَهُكُمْ	إِلَهُ	وَاحِدٌ	لَا إِلَهَ
nor they will be reprieved	and your God	(is) God	One	(there is) no god
بUT He				
الرَّحْمَنُ	الرَّحِيمُ			
the Most Beneficent	the Most Merciful			

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ أَلْيَلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَتَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

إِنَّ	فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	وَأَخْتَلَفِ
verily	in (the) creation	(of) the heavens	and the earth	and (in the) alternation
أَيْلٍ	وَالنَّهَارِ	وَالْفُلِكِ	الَّتِي	تَجْرِي فِي الْبَحْرِ
(of) [the] night	and [the] day	and (in) the ships	which	sail through the sea
بِمَا	يَنْفَعُ النَّاسَ	وَمَا أَنْزَلَ اللَّهُ	مِنَ السَّمَاءِ	
with that which	benefits the mankind	and what Allah sent down	from the sky (height)	
مِنْ مَّاءٍ	فَأَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ مَوْتِهَا
of water (rain)	then made alive	therewith	the earth	after its death
وَبَتَّ	فِيهَا	مِنْ كُلِّ	دَابَّةٍ	وَتَصْرِيفِ
and scattered	therein	[of] all (kinds)	(of) moving creatures	and (in) veering
الرِّيْحِ	وَالسَّحَابِ	الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ
(of) the winds	and the clouds	(which are) controlled	between	the sky
وَالْأَرْضِ	لآيَاتٍ	لِقَوْمٍ يَعْقِلُونَ		
and the earth	(are) indeed proofs (signs)	for people who understand		

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ

شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ أُتْبِعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَمِنَ النَّاسِ	مَنْ يَتَّخِذُ	مِنْ دُونِ اللَّهِ	أَنْدَادًا
and of the people	(are some) who take (others)	besides Allah	(as) rivals (to Allah)
يُحِبُّونَهُمْ	كَحُبِّ اللَّهِ	وَالَّذِينَ آمَنُوا	أَشَدُّ
they love them	like (the) love (of) Allah	and those who believed	(are) stauncher
حُبًّا لِلَّهِ	وَلَوْ يَرَى	الَّذِينَ ظَلَمُوا	إِذْ يَرُونَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
الْعَذَابِ	أَنَّ	الْقُوَّةَ لِلَّهِ	جَمِيعًا
the torment	that	the power (belongs) to Allah	all
شَدِيدُ	الْعَذَابِ	إِذْ تَبَرَّأَ	الَّذِينَ أُتْبِعُوا
(is) Severe	(in) punishment	when will disown	those who were followed
مِنَ الَّذِينَ اتَّبَعُوا	وَرَأَوُا الْعَذَابَ	وَتَقَطَّعَتْ	
[from] those who followed (them)	and they would see the torment	and would be cut off	
بِهِمُ	الْأَسْبَابُ		
from them	the relations		

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنْتَ لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ
اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا
فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٦﴾

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not.

وَقَالَ	الَّذِينَ اتَّبَعُوا	لَوْ	أَنْتَ	لَنَا	كَرَّةً
and will say	those who had followed	if	[that]	for us	(were) a return
فَنَتَّبِرَآ	مِنْهُمْ	كَمَا تَبَرَّءُوا	مِنَّا	كَذَلِكَ	
then we will disown	[from] them	as they have disowned	[from] us	thus	
يُرِيهِمُ اللَّهُ	أَعْمَلَهُمْ	حَسْرَاتٍ	عَلَيْهِمْ	وَمَا هُمْ	
Allah will show them	their deeds	(as) regrets	for them	and never they	
بِخَارِجِينَ	مِنَ النَّارِ ﴿١٦٧﴾	يَتَأْتِيهَا	النَّاسُ	كُلُوا مِمَّا	فِي الْأَرْضِ
(will) get out	of the Fire	O (you)	people	eat of that which	(is) in the earth
حَلَالًا	طَيِّبًا	وَلَا تَتَّبِعُوا	خُطُوَاتِ	الشَّيْطَانِ	إِنَّهُ
lawful	good	and follow not	(the) footsteps	(of) Satan	verily he
لَكُمْ	عَدُوٌّ	مُّبِينٌ ﴿١٦٨﴾	إِنَّمَا يَأْمُرُكُمْ	بِالسُّوءِ	
(is) for you	an enemy	open	he commands you only	of the evil	
وَالْفَحْشَاءِ	وَأَنْ تَقُولُوا	عَلَى اللَّهِ	مَا لَا نَعْلَمُونَ ﴿١٦٩﴾		
and the obscenity	and that you say	about Allah	what you know not		

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانَتْ ءَابَاؤُهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧١﴾

170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

وَأِذَا قِيلَ	لَهُمْ	اتَّبِعُوا	مَا أَنْزَلَ اللَّهُ	قَالُوا
and when it is said	to them	follow	what Allah has sent down	they say
بَلْ نَتَّبِعُ	مَا أَلْفَيْنَا	عَلَيْهِ	ءَابَاءَنَا	أَوَلَوْ كَانُوا
nay we shall follow	what we found	upon it	our fathers	though [were] their fathers?
لَا يَعْقِلُونَ	شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٧٢﴾	وَمَثَلُ	
(did) not understand	anything	nor (did) they find right guidance	and (the) example	
الَّذِينَ كَفَرُوا	كَمَثَلِ	الَّذِي	يَنْعِقُ بِمَا	
(of) those who disbelieved	(is) as (the) example	(of) he who	shouts to (those) that	
لَا يَسْمَعُ	إِلَّا دُعَاءَ	وَنِدَاءَ	صُمٌّ	بُكْمٌ
hears not	except calls	and cries	(they are) deaf	dumb
لَا يَعْقِلُونَ ﴿١٧٢﴾	يَتَّيَّهَا	الَّذِينَ ءَامَنُوا	كُلُوا مِن طَيِّبَاتِ	مَا
understand not	O (you)	who believe	eat of (the) good (lawful) things	that
رَزَقْنَاكُمْ	وَاشْكُرُوا	لِلَّهِ	إِن كُنتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾
We have provided you	and be grateful	to Allah	if you	worship Him (alone)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهَلَ بِهِ لِغَيْرِ اللَّهِ
فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. 174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

وَلَحْمٍ	وَالدَّمِ	الْمَيْتَةِ	عَلَيْكُمْ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ اللَّهِ	بِهِ	وَمَا أَهْلًا	أَلِخَنِزِيرٍ	
to other than Allah	[with it]	and what has been dedicated	(of) swine	
غَيْرَ بَاطِلٍ			فَمَنْ اضْطُرَّ	
without willful disobedience			so whoso is forced by necessity	
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	وَلَا عَادٍ	
indeed Allah	on him	then (there is) no sin	nor transgressing (due limits)	
مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ	رَحِيمٌ	عَفُورٌ	
what Allah has sent down	verily those who conceal	Most-Merciful	(is) Oft-Forgiving	
أُولَئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِ	وَيَشْتَرُونَ
they eat not	small	a gain	therewith	and purchase
يَوْمَ	وَلَا يُكَلِّمُهُمُ اللَّهُ	إِلَّا النَّارَ	فِي بُطُونِهِمْ	
(on the) Day	and Allah will not speak to them	but fire	into their bellies	

أَلَيْمٌ ﴿١٧٥﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ	الْقِيَمَةِ
painful	(will be) a torment	and for them	nor purify them	(of) Resurrection

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ يَأْنِي أَنْ اللَّهُ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

أُولَئِكَ	الَّذِينَ اشْتَرَوْا	الضَّلَالََةَ	بِالْهُدَىٰ	وَالْعَذَابَ
those	(are) they who purchased	astraying	at the (price of) guidance	and torment
بِالْمَغْفِرَةِ	فَمَا	أَصْبَرَهُمْ	عَلَى النَّارِ ﴿١٧٥﴾	
at the (price of) forgiveness	so how	audacious they are	to the Fire	
ذَلِكَ يَأْنِي أَنْ اللَّهُ	نَزَّلَ الْكِتَابَ	بِالْحَقِّ		
that (is) because Allah	has sent down the Book	with the truth		
وَإِنَّ الَّذِينَ اخْتَلَفُوا	فِي الْكِتَابِ	لَفِي شِقَاقٍ	بَعِيدٍ ﴿١٧٦﴾	
and verily those who differed	concerning the Book	(are) surely in a schism	far	

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ
وَأَيْتَمَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177. It is not *Al-Birr* (piety, righteousness, and every act of obedience to Allāh)

that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious).

وَالْمَغْرِبِ	الْمَشْرِقِ	قِبَلَ	أَنْ تَوَلُّوا وُجُوهَكُمْ	لَيْسَ الْبِرَّ
and (or) the west	the east	towards	that you turn your faces	it is not righteousness
وَالْمَلَائِكَةِ	الْآخِرِ	وَالْيَوْمِ	مَنْ ءَامَنَ بِاللَّهِ	وَلَكِنَّ الْبِرَّ
and the Angels	Last	and the Day	(he) who believes in Allah	[and] but righteous (is)
عَلَىٰ حُبِّهِ	وَعَاتَىٰ الْمَالَ	وَالنَّبِيِّنَ	وَالْكِتَابِ	
in spite of his love (for it)	and gives [the] wealth	and the Prophets	and the Book	
وَأَبْنَ السَّبِيلِ	وَالْمَسْكِينِ	وَالْيَتَامَىٰ	ذَوِي الْقُرْبَىٰ	
and the wayfarer	and the needy	and the orphans	(to) the kinsfolk	
الرِّقَابِ	وَفِي	وَالسَّائِلِينَ		
the ransom of slaves	and for	and (to those) who ask (for help)		
بِعَهْدِهِمْ	وَالْمُوفُونَ	وَعَاتَىٰ الزَّكَاةَ	وَأَقَامَ الصَّلَاةَ	
their promise	and who fulfil	and pays Zakat	and establish the prayer	
وَالضَّرَّاءِ	فِي الْبَأْسَاءِ	وَالصَّابِرِينَ	إِذَا عَاهَدُوا	
and affliction	in adversity	and who remain patient	when they promise	
وَأُولَئِكَ	الَّذِينَ صَدَقُوا	أُولَئِكَ	الْبَاسِ	وَحِينَ
and those	they who have proved true	such (are)	peril	and at the time of
	الْمُنْقَوْنَ	هُمُ		
	(who are) the pious	(are) they		

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ بِالْحُرِّ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأِتْبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	كُنِبَ عَلَيْكُمْ	الْقِصَاصُ	فِي الْقَتْلِ
O (you)	who believe	is prescribed for you	retribution	in (cases of) [the] murder
الْحُرُّ	بِالْحُرِّ	وَالْعَبْدُ	بِالْعَبْدِ	وَالْأُنْثَىٰ
the free	for the free	and the slave	for the slave	and the female
فَمَنْ عَفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	
but whoso is forgiven	[for him]	by his brother	something (of blood money)	
فَأِتْبَاعٌ	بِالْمَعْرُوفِ	وَأَدَاءٌ		
then adhering (to it)	according to usage (with fairness)	and payment (be made)		
إِلَيْهِ	بِإِحْسَانٍ	ذَلِكَ	تَخْفِيفٌ	مِّن رَّبِّكُمْ
to him	in a goodly manner	that	(is) an alleviation	from your Lord
فَمَنِ اعْتَدَىٰ	بَعْدَ	ذَلِكَ	فَلَهُ	عَذَابٌ
then whoever transgresses	after	that	then for him	(is) a torment
				أَلِيمٌ ﴿١٧٨﴾
				painful

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٨﴾ كُنِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٧٩﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious). 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious). 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

وَلَكُمْ	فِي الْقِصَاصِ	حَيَوَةٌ	يَتَأُولَى	الْأَلْبَابِ
and for you	in the retribution	(is) life	O men	(of) understanding
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾	كُتِبَ عَلَيْكُمْ	إِذَا حَضَرَ	أَحَدَكُمْ	
so that you may become pious	it is prescribed for you	when approaches	any of you	
الْمَوْتِ	إِنْ تَرَكَ خَيْرًا	الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ
[the] death	if he leaves wealth	the (making of) bequest	for parents	and next of kin
بِالْمَعْرُوفِ	حَقًّا	عَلَى الْمُتَّقِينَ ﴿١٨٠﴾	فَمَنْ	
according to reasonable manners	(it is) an obligation	on the pious	then whoever	
بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	فَإِنَّمَا إِثْمُهُ	عَلَى الَّذِينَ
changes it (the will)	after	hearing it	then only its sin	(will be) upon those who
يَبْدِلُونَهُ	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٨١﴾	
change it	verily Allah	(is) All-Hearer	All-Knower	

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

prescribed for those before you, that you may become *Al-Muttaqūn* (the pious).

أَوْ إِثْمًا	جَنَفًا	مِنْ مُوصٍ	فَمَنْ خَافَ
or wrong-doing	partiality (some unjust act)	from a testator	but whoso fears
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	فَأَصْلَحَ بَيْنَهُمْ
verily Allah	on him	then (there is) no sin	and makes peace between them (the parties)
الصِّيَامُ	كُتِبَ عَلَيْكُمْ	يَا أَيُّهَا الَّذِينَ ءَامَنُوا	رَحِيمٌ
the fasting	is prescribed for you	who believe O (you)	Most Merciful (is) Oft-Forgiving
لَعَلَّكُمْ تَتَّقُونَ	مِنْ قَبْلِكُمْ	عَلَى الَّذِينَ	كَمَا كُتِبَ
so that you may become pious	before you	for those	as it was prescribed

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

أَيَّامًا	مَّعْدُودَاتٍ	فَمَنْ كَانَ	مِنْكُمْ	مَّرِيضًا أَوْ	عَلَى سَفَرٍ
days	numbered	then whoso is	of you	sick or	on a journey
فَعِدَّةٌ	مِنْ أَيَّامٍ	أُخَرَ	وَعَلَى الَّذِينَ		
then (the same) number	of days	other	and upon those who		
يُطِيقُونَهُ	فِدْيَةٌ	طَعَامُ	مِسْكِينٍ		
afford it (can do it with difficulty)	(is) ransom	feeding	(of) a needy person		
فَمَنْ تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَهُ	
but whoso does voluntarily (willingly)	good	then it	(is) better	for him	

وَأَنْ تَصُومُوا	خَيْرٌ	لَكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ
and that you fast	(is) better	for you	if you	know

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

185. The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

شَهْرُ	رَمَضَانَ	الَّذِي	أُنزِلَ فِيهِ	الْقُرْآنُ	هُدًى
(the) month	(of) Ramadan	(is) that	was revealed in it	the Qur'ān	a guidance
لِّلنَّاسِ	وَبَيِّنَاتٍ	مِّنَ الْهُدَىٰ	وَالْفُرْقَانِ		
for mankind	and clear proofs	of the guidance	and the Criterion		
فَمَن شَهِدَ	مِنْكُمُ	الشَّهْرَ	فَلْيَصُمْهُ		
so whoever witnesses/sights	of you	the month (of Ramadan)	then he should fast it		

وَمَنْ كَانَ	مَرِيضًا أَوْ	عَلَى سَفَرٍ	فَعِدَّةٌ	مِنْ أَيَّامٍ
and whosoever is	or	on a journey	then (the same) number	of days
أُخْرٍ	يُرِيدُ اللَّهُ بِكُمْ	الْيُسْرَ	وَلَا يُرِيدُ	بِكُمْ
other	Allah wants for you	ease	and (does) not want	for you
وَلِتُكْمِلُوا الْعِدَّةَ	وَلِتُكَبِّرُوا اللَّهَ	عَلَى مَا		
and that you complete the number (of days)	and that you should magnify Allah	on that		
هَدَانِكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ	وَإِذَا	سَأَلْتُكَ	عِبَادِي
He guided you	so that you may be grateful (to Him)	and when	ask you	My slaves
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ دَعْوَةَ	الدَّاعِ
about Me	then indeed I am	near (to them)	I respond to (the) call	(of) the caller
دَعَانِي	فَلْيَسْتَجِيبُوا	لِي	وَلْيُؤْمِنُوا	بِي
he calls on Me	so let them respond	to Me	and believe	in Me

لَعَلَّهُمْ يَرْشُدُونَ

so that they may be led aright

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libās [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them – as in Verse 7:189)] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have

sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious).

أُحِلَّ لَكُمْ	لَيْلَةَ	الصِّيَامِ	الرَّفَثُ	إِلَى نِسَائِكُمْ
is allowed for you	(on the) night	(of) the fasts	consorting	with your women
هُنَّ	لِبَاسٌ	لَكُمْ	وَأَنْتُمْ	لِبَاسٌ
they	(are) garments	for you	and you	(are) garments
عَلِمَ اللَّهُ	لَهُنَّ	عَلَيْكُمْ	وَعَفَا	
Allah knew	for them	to you	and forgave	
أَنْتُمْ كُنْتُمْ	تَخْتَانُونَ أَنْفُسَكُمْ	فَتَابَ	عَلَيْكُمْ	وَعَفَا
that you used to	deceive yourselves	so He turned	to you	and forgave
عَنْكُمْ	فَالْكَانَ	بَشِرُوهُمْ	وَأَبْتَغُوا	مَا كَتَبَ اللَّهُ
[from] you	so now	you can associate with them	and seek	what Allah has ordained
لَكُمْ	وَكُلُوا	وَأَشْرَبُوا	حَتَّى يَتَبَيَّنَ	لَكُمْ
for you	and eat	and drink	until becomes distinct	to you
مِنَ الْخَيْطِ	الْأَسْوَدِ	مِنَ الْفَجْرِ	ثُمَّ آتَمُوا الصِّيَامَ	إِلَى الْيَلِّ
from the thread	black	of the dawn	(your) fast	till the nightfall
وَلَا تُبَشِّرُوهُمْ	وَأَنْتُمْ	عَاكِفُونَ		
and (do) not associate with them	while you	are confining yourselves (in I'tikāf)		
فِي الْمَسْجِدِ	تِلْكَ	حُدُودُ اللَّهِ	فَلَا تَقْرُبُوهَا	
in the mosques	these	(are the) limits (of) Allah	so approach them not	
كَذَلِكَ يُبَيِّنُ اللَّهُ	ءَايَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ يَتَّقُونَ	
thus Allah makes clear	His Signs (Verses)	to mankind	so that they may become pious	

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا
 مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ
 لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ
 اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ	وَتُدْلُوا بِهَا		
and (do) not usurp your properties	among yourselves	by unjust means	it nor present		
إِلَى الْحُكَّامِ	لِتَأْكُلُوا فَرِيقًا	مِّنْ أَمْوَالِ	النَّاسِ		
to the authorities	so that you usurp a portion	of (the) properties	(of) the people		
بِالْإِثْمِ	وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾	يَسْأَلُونَكَ	عَنِ الْأَهْلِ قُلْ هِيَ		
sinfully	while you know (that)	they ask you	of the new moons		
مَوَاقِيتُ	لِلنَّاسِ	وَالْحَجِّ			
are (for the determination of) times	for people	and (for) Hajj			
وَلَيْسَ الْبِرُّ	بِأَنْ تَأْتُوا الْبُيُوتَ	مِنْ ظُهُورِهَا			
and it is not the righteousness	that you enter the houses	from their backs			
وَلَكِنَّ الْبِرَّ	مَنِ اتَّقَىٰ	وَأَتُوا الْبُيُوتَ			
[and] but the righteous (is)	(he) who fears (Allah)	and enter the houses			
مِنْ أَبْوَابِهَا	وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾			
from their gates	and fear Allah	so that you may attain success			

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (V.9:36)]. 191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

يُقَاتِلُونَكُمْ	الَّذِينَ	فِي سَبِيلِ اللَّهِ	وَقَاتِلُوا
fight you	(against) those who	in (the) way (of) Allah	and fight
وَأَقْتُلُوهُمْ	لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾	إِنَّ اللَّهَ	وَلَا تَعْتَدُوا
and kill them	likes not the transgressors	verily Allah	and transgress not
أَخْرَجُوكُمْ	مِّنْ حَيْثُ	وَأَخْرِجُوهُمْ	تَقْبَلُوهُمْ
they have turned you out	from where	and turn them out	you find them
عِنْدَ	وَلَا تُقَاتِلُوهُمْ	أَشَدُّ	وَالْفِتْنَةُ
at	and fight them not	(is) worse	and wrongful persecution
فَإِن قَاتَلُوكُمْ	فِيهِ	حَتَّى يُقَاتِلُوكُمْ	الْحَرَامِ
but if they fight you (there)	therein	unless they fight you	the Sacred
الْكَافِرِينَ ﴿١٩١﴾	جَزَاءُ	كَذَلِكَ	فَأَقْتُلُوهُمْ
(of) the disbelievers	(is the) reward	such	then kill them

فَإِن أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ فَإِن
 أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
 يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers). 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious). 195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muttaqūn* (the good-doers).

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist	
وَقَاتِلُوهُمْ	رَحِيمٌ ﴿١٩٢﴾	عَفُورٌ	فَإِنَّ اللَّهَ	فَإِنْ أَنْهَوْا	فَإِنْ أَنْهَوْا
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist	but if they desist
حَتَّىٰ لَا تَكُونَ	وَيَكُونَ الدِّينُ	فِتْنَةً	فَتَنَةً	فَتَنَةً	فَتَنَةً
exists not	And the religion becomes	oppression / persecution	exists not	exists not	exists not
لِلَّهِ	لِلَّهِ	لِلَّهِ	لِلَّهِ	لِلَّهِ	لِلَّهِ
for Allah (Alone)	And the religion becomes	oppression / persecution	exists not	exists not	exists not
عَلَى الظَّالِمِينَ ﴿١٩٣﴾	إِلَّا	فَلَا عُدْوَانَ	فَلَا عُدْوَانَ	فَلَا عُدْوَانَ	فَلَا عُدْوَانَ
against the wrongdoers	except	then (let there be) no hostility	then (let there be) no hostility	then (let there be) no hostility	then (let there be) no hostility
وَالْحُرْمَاتِ	وَالْحُرْمَاتِ	وَالْحُرْمَاتِ	وَالْحُرْمَاتِ	وَالْحُرْمَاتِ	وَالْحُرْمَاتِ
and (for) the prohibited things	prohibited	(is) for the month	prohibited	prohibited	prohibited
فَاعْتَدُوا	عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ	فَمَنْ أَعْتَدَىٰ	فَمَنْ أَعْتَدَىٰ	فَمَنْ أَعْتَدَىٰ
then you transgress	against you	then whoever transgresses	then whoever transgresses	then whoever transgresses	then whoever transgresses
وَأَعْلَمُوا	وَأَتَّقُوا اللَّهَ	عَلَيْكُمْ	مَا أَعْتَدَىٰ	بِمِثْلِ	عَلَيْهِ
and know	and fear Allah	against you	as he transgressed	likewise	against him
فِي سَبِيلِ اللَّهِ	وَأَنْفِقُوا	وَأَنْفِقُوا	وَأَنْفِقُوا	مَعَ	أَنَّ اللَّهَ
in (the) Cause/Way (of) Allah	and spend	and spend	the pious (people)	(is) with	that Allah

وَأَحْسِنُوا	إِلَى النَّهْلِكَةِ	بِأَيْدِيكُمْ	وَلَا تُلْقُوا
and do good	into destruction	[with your hands] (yourselves)	and (do) not throw
يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾		إِنَّ اللَّهَ	
loves the good-doers		verily Allah	

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ مَن تَمَنَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *'Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

فَإِنْ أُحْصِرْتُمْ	لِلَّهِ	وَالْعُمْرَةَ	وَاتِمُّوا الْحَجَّ
but if you are prevented	for Allah	and Umrah	and complete the Hajj
مِنَ الْهَدْيِ	فَمَا اسْتَيْسَرَ		
of offering	then (send) whatever is easy to obtain (the sacrificial animal)		

مَحَلَّهُ		حَتَّىٰ يَبْلُغَ الْهَدْيَ			وَلَا تَحْلِقُوا رُءُوسَكُمْ	
its (appointed) place		until the offering reaches			and (do) not shave your heads	
مِنْ رَأْسِهِ	أَذَى	بِهِ	أَوْ	مَرِيضًا	مِنْكُمْ	فَمَنْ كَانَ
in his scalp	an ailment	he has	or	sick	among you	and whoever is
أَوْ سَكِّ	أَوْ صَدَقَةٍ		مِنْ صِيَامٍ		فَفِدْيَةٌ	
or sacrifice	or alms-giving (charity)		of fasting		then (he must pay) ransom	
إِلَى الْحَجِّ	بِالْعُمْرَةِ	فَمَنْ تَمَنَّعَ			فَإِذَا أَمِنْتُمْ	
till Hajj	of Umrah	then whoever took advantage			and when you become safe	
لَمْ يَجِدْ	فَمَنْ	مِنْ الْهَدْيِ		فَمَا اسْتَيْسَرَ		
(did) not find	and whoever	of offering		then whatever is easy to obtain		
وَسَبْعَةَ	فِي الْحَجِّ	أَيَّامٍ	ثَلَاثَةَ	فَصِيَامٍ		
and seven (days)	during the Hajj	days	(for) three	then (he should observe) fast		
لِمَنْ	ذَلِكَ	كَامِلَةً	عَشْرَةَ	تِلْكَ	إِذَا رَجَعْتُمْ	
(is) for those	that	in all	(is) ten (days)	that	when you have returned	
وَأَعْلَمُوا	وَاتَّقُوا اللَّهَ	الْحُرَامَ	الْمَسْجِدِ	حَاضِرِي	لَمْ يَكُنْ أَهْلُهُ	
and know	and fear Allah	the Sacred	(at) the Mosque	present	whose family is not	
الْعِقَابِ		شَدِيدُ		أَنَّ اللَّهَ		
(in) punishment		(is) Severe		that Allah		

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْتَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming *Ihrām*), then he should not have sexual

relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

فِيهِتْ	فَمَنْ فَرَضَ	مَعْلُومَتْ	أَشْهُرٌ	الْحَجُّ
in these (months)	so whoever undertook (intends)	well-known	(is in) months	the Hajj
وَلَا فُسُوقَ	فَلَا رَفَثَ		الْحَجَّ	
nor wickedness	then (there be) no obscenity (sexual relations)		(to perform) the Hajj	
يَعْلَمُهُ اللَّهُ	مِنْ خَيْرٍ	وَمَا تَفْعَلُوا	فِي الْحَجِّ	وَلَا جِدَالَ
Allah knows it	of good	and whatever you do	during the Hajj	nor wrangling
وَاتَّقُونَ	النَّقْوَى	الزَّادِ	فَإِنَّ خَيْرَ	وَتَكْزُودُوا
so fear Me	(is) piety	provision	then verily (the) best	and take provision
	الْأَلْبَابِ	يَأُولِي		
	(of) understanding	O men		

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash'ar-il-Harām*. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

مِنْ رَبِّكُمْ	أَنْ تَبْتَغُوا فَضْلًا	جُنَاحٌ	لَيْسَ عَلَيْكُمْ
of your Lord	that you seek bounty	any sin	(there) is not on you

فَإِذَا أَفَضْتُمْ	مِنْ عَرَفَتٍ	فَاذْكُرُوا اللَّهَ	عِنْدَ	الْمَشْعَرِ
and when you return	from Arafat	then remember Allah	at	Hajj cite-Muzdalifah
أَلْحَرَامِ	وَأَذْكُرُوهُ	كَمَا هَدَيْتُمْ	وَإِنْ كُنْتُمْ	مِنْ قَبْلِهِ
Sacred	and remember Him	as He has directed you	and indeed you were	before this
لِمَنِ الضَّالِّينَ	ثُمَّ أَفِيضُوا	مِنْ حَيْثُ	أَفَاضَ النَّاسُ	
surely of those who went astray	then depart (return)	from where	the people depart	
وَأَسْتَغْفِرُوا اللَّهَ	إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ	
and ask forgiveness (of) Allah	verily Allah	(is) Oft-Forgiving	Most Merciful	

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا ءَانِنَا فِي الدُّنْيَا وَمَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَانِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

فَإِذَا قَضَيْتُمْ	مَنَسِكَكُمْ	فَاذْكُرُوا اللَّهَ	
then when you have accomplished	your Hajj rites	then remember Allah	
كَذِكْرِكُمْ	ءَابَاءَكُمْ	أَوْ أَشَدَّ	ذِكْرًا
as your remembering	(of) your forefathers	or (with) far more	remembrance
فَمِنَ النَّاسِ	مَنْ يَقُولُ	رَبَّنَا	ءَانِنَا
and of the people	(are some) who say	our Lord	give us
وَمَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ
And (there is) not	for him	in the Hereafter	any share
			وَمِنْهُمْ
			and of them

مَنْ يَقُولُ	رَبَّنَا	ءَاثِنَا	فِي الدُّنْيَا	حَسَنَةً
(are those) who say	our Lord	give us	in the world	good
وَفِي الآخِرَةِ	حَسَنَةً	وَقِنَا	عَذَابَ	النَّارِ ﴿٢١﴾
and in the Hereafter	good	and save us	(from the) torment	(of) the Fire

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

202. Those for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning. 203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

أُولَئِكَ لَهُمْ نَصِيبٌ	مِّمَّا كَسَبُوا	وَاللَّهُ سَرِيعٌ		
(is) a share for them	from what they earned	and Allah (is) Swift		
أَلْحِسَابِ ﴿٢٢﴾	وَأَذْكُرُوا اللَّهَ	فِي أَيَّامٍ	مَّعْدُودَاتٍ	
(at) reckoning	and remember Allah	during (the) Days	Appointed (numbered)	
فَمَنْ تَعَجَّلَ	فِي يَوْمَيْنِ	فَلَا إِثْمَ	عَلَيْهِ	
then whoever hastens (to leave)	in two days	then (there is) no sin	on him	
وَمَنْ تَأَخَّرَ	فَلَا إِثْمَ	عَلَيْهِ	لِمَنِ اتَّقَىٰ	
and whoever delays	then (there is) no sin	on him	for (him) who fears (Allah)	
وَآتَقُوا اللَّهَ	وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾	
and fear Allah	and know	that you	will be gathered to Him	

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسْبُهُ، جَهَنَّمَ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. 206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ	مَنْ	يُعِجِبُكَ	قَوْلُهُ	فِي الْحَيَاةِ
and of the mankind	(is one) who	fascinates you	(with) his speech	in the life
الدُّنْيَا	وَيُشْهِدُ اللَّهَ	عَلَى مَا	فِي قَلْبِهِ	وَهُوَ
(of) the world	and he calls Allah to witness	on what	(is) in his heart	and he
أَلَدُّ	الْخِصَامِ	وَإِذَا تَوَلَّى		
(is the) most quarrelsome	(of) the opponents	and when he turns away		
سَعَى فِي الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ الْحَرْثَ	
he strives in the land	so that he may spread mischief	in it	and destroy the crops	
وَالنَّسْلِ	وَاللَّهِ	لَا يُحِبُّ الْفُسَادَ	وَإِذَا قِيلَ	
and the living beings (cattle)	and Allah	(does) not like the mischief	and when it is said	
لَهُ	أَتَقَى اللَّهَ	الْعِزَّةَ	بِالْإِثْمِ	فَحَسْبُهُ
to him	fear Allah	the arrogance	to the sin	so enough for him
	جَهَنَّمَ	وَلَيْسَ الْمِهَادُ		
	(is) Hell	and worst indeed is the resting place		

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
يَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ تَكُفُّكُمْ
أَلْبَيْتُنَّ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'an and Islam) have come to you, then know that Allāh is All-Mighty, All-Wise.

وَمِنَ النَّاسِ	مَنْ يَشْرِي	نَفْسَهُ	أُبْتِغَاءَ	مَرْضَاتِ اللَّهِ
and of the mankind	(is he) who sells	himself (his life)	seeking	(the) pleasure (of) Allah
وَاللَّهُ	رءُوفٌ بِالْعِبَادِ	يَتَابِعُهَا	الَّذِينَ ءَامَنُوا	أَدْخَلُوا
and Allah	(is) Most Compassionate to (His) slaves	O (you)	who believe	enter
فِي السَّلَامِ	كَافَّةً	وَلَا تَتَّبِعُوا	خُطَوَاتِ	الشَّيْطَانِ
into Islam	wholly (completely)	and follow not	(the) footsteps	(of) Satan
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	فَإِنْ زَلَلْتُمْ
indeed he	(is) for you	an enemy	open	then if you slide back
جَاءَكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَزِيزٌ
came to you	the clear signs	then know	that Allah	(is) All-Mighty
				حَكِيمٌ
				All-Wise

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٨﴾ سَلَّ بَنِي إِسْرَائِيلَ كَمَا ءَاتَيْنَهُمْ مِنْ ءَايَةٍ بَيْنَهُ وَمَنْ يَبْدَلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٩﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٠﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it

has come to him, [e.g. renounces the religion of Allāh (Islam) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

هَلْ يَنْظُرُونَ		إِلَّا	أَنْ يَأْتِيَهُمُ اللَّهُ
(do) they wait for (anything else)?		except	that Allah should come to them
فِي ظِلِّ	مِنَ الْغَمَامِ	وَأَمَلَيْكَهٗ	وَقُضِيَ الْأَمْرُ
in (the) shadows	of the clouds	and the angels	and the matter will be decided
وَالِىَ اللَّهُ تُرْجِعُ الْأُمُورَ		سَلِّ	بَنِي إِسْرَائِيلَ
and to Allah return (all) the matters		ask	(of) Israel (the) Children
كَمْ	ءَاتَيْنَاهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ يَبْدَلْ
how many	We gave them	of clear sign(s)	and whoever changes
نِعْمَةَ اللَّهِ	مِنْ بَعْدِ مَا	جَاءَتْهُ	فَإِنَّ اللَّهَ
(the) Favour (of) Allah	after	it has come to him	then indeed Allah
شَدِيدٌ	الْعِقَابِ	زِينٌ	لِّلَّذِينَ كَفَرُوا
(is) Severe	(in) punishment	is beautified	for those who disbelieved
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ ءَامَنُوا	وَالَّذِينَ اتَّقَوْا
(of) the world	and they scoff	at those who believed	and those who became pious
فَوْقَهُمْ	يَوْمَ	الْقِيَامَةِ	وَاللَّهُ يَرْزُقُ
(will be) above them	(on the) Day	(of) Resurrection	and Allah grants (provides)
مَنْ يَشَاءُ		بِغَيْرِ	حِسَابٍ
(to) whom He wills		without	measure

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أَوْتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا
 اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

كَانَ النَّاسُ	أُمَّةً	وَاحِدَةً	فَبَعَثَ اللَّهُ	الَّتِي بَيَّنَّ
the mankind was	community	one	then Allah sent	the Prophets
مُبَشِّرِينَ	وَمُنذِرِينَ	وَأَنْزَلَ مَعَهُمُ	الْكِتَابَ	
(as) heralds of glad tidings	and warners	and sent down with them	the Book	
بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	فِيمَا اٰخْتَلَفُوا
with the truth	to judge	between	the people	in what they differed
وَمَا اٰخْتَلَفَ	فِيهِ	إِلَّا الَّذِينَ	أُوْتُوهُ	مِنْ بَعْدِ مَا
and (did) not differ	in it	except those who	were given it (the Book)	after
جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا	بَيْنَهُمْ	فَهَدَى اللَّهُ
came to them	the clear proofs	through hatred	among them	then Allah guided
الَّذِينَ ءَامَنُوا	لِمَا اٰخْتَلَفُوا	فِيهِ	مِنَ الْحَقِّ	بِإِذْنِهِ ۗ
those who believed	to what they differed	in it	of the truth	by His Leave
وَاللَّهُ يَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ	
and Allah guides	whom He wills	to a Path	Straight	

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْمِلِينَ
 الْبَأْسَاءِ وَالضَّرَّاءِ وَرُبُلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا
 إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّذِينَ

وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well."

مَثَلٌ	وَلَمَّا يَأْتِكُمْ	أَنْ تَدْخُلُوا الْجَنَّةَ	أَمْ حَسِبْتُمْ
(the) like	while has not yet come to you	that you will enter Paradise	or think you
وَالضَّرَّاءِ	الْبِئْسَاءِ	مَسَّتْهُمْ	الَّذِينَ
and affliction	adversity	befell them	(of) those who
وَالَّذِينَ آمَنُوا	حَتَّى يَقُولَ الرَّسُولُ	وَزُلْزَلُوا	
and those who believed	that (even) said the Messenger	and they were (so) shaken	
إِنْ نَصَرَ اللَّهُ	أَلَا	نَصَرَ اللَّهُ	مَعَهُ
certainly (the) Help (of) Allah	no doubt	(will come the) Help (of) Allah	when with him
مَا أَنْفَقْتُمْ	قُلْ	مَاذَا يُنْفِقُونَ	يَسْأَلُونَكَ
whatever you spend	say	what they should spend	they ask you
قَرِيبٌ			
(is) near			
مِنْ خَيْرٍ	وَالْيَتَامَى	وَالْأَقْرَبِينَ	فَاللَّوَالِدِينَ
of good (wealth)	and the orphans	and kindered	(is) for parents
وَابْنَ السَّبِيلِ	فَإِنَّ اللَّهَ	مِنْ خَيْرٍ	وَمَا تَفْعَلُوا
and the wayfarer	so indeed Allah	of good	and whatever you do

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. *Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for

you and that you like a thing which is bad for you. Allāh knows but you do not know.

وَعَسَىٰ	لَكُمْ	كُرَهُ	وَهُوَ	الْقِتَالُ	كُتِبَ عَلَيْكُمْ
and it may be	for you	(is) dislike	though it	the fighting	is ordained for you
أَنْ تُحِبُّوا شَيْئًا	وَعَسَىٰ	لَكُمْ	حَيْرٌ	وَهُوَ	أَنْ تَكْرَهُوا شَيْئًا
that you like a thing	and it may be	for you	(is) good	and it	that you dislike a thing
لَا تَعْلَمُونَ	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	لَكُمْ	شَرٌّ	وَهُوَ
know not	but you	and Allah knows	for you	(is) bad	and it

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harām* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

يَسْأَلُونَكَ	عَنِ الشَّهْرِ الْحَرَامِ	قِتَالٍ	فِيهِ
they ask you	about the prohibited (sacred) Month	(concerning) fighting	in it
قُلْ قِتَالٌ	فِيهِ	كَبِيرٌ	وَصَدٌّ
say fighting	in it	(is) a great (offence)	and preventing
			عَنِ سَبِيلِ اللَّهِ
			from (the) way (of) Allah

الْحَرَامِ	وَالْمَسْجِدِ	بِهِ	وَكُفْرًا
the Sacred	and (preventing access to) the Mosque	in Him	and disbelieving
عِنْدَ اللَّهِ	أَكْبَرُ	مِنْهُ	أَهْلِيهِ
with (in the sight of) Allah	(is) greater (offence)	from it	its inhabitants
وَلَا يَزَالُونَ	مِنَ الْقَتْلِ	أَكْبَرُ	وَالْفِتْنَةَ
and they will not cease	than killing	(is) greater (more heinous)	and persecution
إِنْ أَسْتَطَعُوا	عَنْ دِينِكُمْ	حَتَّى يَرُدُّوكُمْ	يُقَاتِلُونَكُمْ
if they can	from your religion	till they turn you back	fighting you
كَافِرٌ	وَهُوَ	عَنْ دِينِهِ	مِنْكُمْ
(is) a disbeliever	while he	from his religion	of you
وَمَنْ يَرْتَدِدْ	فَيَمُتْ	عَنْ دِينِهِ	مِنْكُمْ
and whoso turns away	and dies	from his religion	of you
فَأُولَئِكَ	فِي الدُّنْيَا	حِطَّتْ أَعْمَالُهُمْ	وَالْآخِرَةِ
then those	in this world	are rendered vain their deeds	and the Hereafter
وَأُولَئِكَ	فِيهَا	هُمُ	النَّارِ
and those	in it	they	(of) the Fire
وَأُولَئِكَ	فِيهَا	هُمُ	النَّارِ
and those	in it	they	(of) the Fire

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.

إِنَّ الَّذِينَ آمَنُوا	وَالَّذِينَ هَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
verily those who believed	and those who emigrated	and strove	in (the) way (of) Allah
أُولَئِكَ يَرْجُونَ	رَحْمَتَ اللَّهِ	وَاللَّهِ	رَحِيمٌ
those hope for	(the) Mercy (of) Allah	and Allah	Most Merciful (is) Oft-Forgiving
يَسْأَلُونَكَ	عَنِ الْخَمْرِ	وَالْمَيْسِرِ	قُلْ فِيهِمَا
they ask you	about intoxicants	and games of chance	say in both (is) a sin
كَبِيرٌ	وَمَنْفَعٌ	لِلنَّاسِ	وَإِثْمُهُمَا
great	and benefits	for men	(is) greater than their benefit
وَيَسْأَلُونَكَ	مَاذَا يُنْفِقُونَ	قُلِ الْعَفْوَ	
and they ask you	what (how much) they should spend	say the surplus	
كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ
thus Allah makes clear	to you	(His) revelations	so that you may reflect

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الِيتَمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا مِنْهُمْ فَاخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٢٠﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

فِي الدُّنْيَا	وَالْآخِرَةِ	وَيَسْأَلُونَكَ	عَنِ الِيتَمَىٰ
in this world	and the Hereafter	and they ask you	about the orphans
قُلْ إِصْلَاحٌ	لَّهُمْ	خَيْرٌ	وَإِنْ تُخَاطَبُوا مِنْهُمْ
say (seeking) good	for them	(is) best	and if you intermix with them (your affairs)
فَاخْوَانُكُمْ	وَاللَّهُ يَعْلَمُ الْمُفْسِدَ	مِنَ الْمُصْلِحِ	
then (they are) your brothers	and Allah knows the mischievous	from the well-wisher	

وَلَوْ شَاءَ اللَّهُ	لَأَعْنَتَكُمْ	إِنَّ اللَّهَ
and if Allah had willed	surely He (could have) put you in difficulties	indeed Allah
	عَزِيزٌ	حَكِيمٌ
	(is) All-Mighty	All-Wise

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبْتُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikūn* till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَلَأَمَةٌ	حَتَّى يُؤْمِنَ	وَلَا تَنْكِحُوا الْمُشْرِكَاتِ
and indeed a slave woman	until they believe	and (do) not marry idolatresses
وَلَوْ أَعْجَبْتُمْ	مِّنْ مُّشْرِكَةٍ	خَيْرٌ
even though she pleases (allures) you	than an idolatress	(is) better
مُؤْمِنَةٌ		بِعِبَادَةٍ
believing		and indeed a slave man
حَتَّى يُؤْمِنُوا	وَلَا تَنْكِحُوا الْمُشْرِكِينَ	
until they believe	and (do) not give in marriage (your women) to idolaters	
مِّنْ مُّشْرِكٍ	خَيْرٌ	مُؤْمِنٌ
than an idolater	(is) better	believing
وَاللَّهُ يَدْعُوا	إِلَى النَّارِ	وَلَوْ أَعْجَبَكُمْ
and Allah invites (you)	to the Fire	even though he pleases you
	أُولَئِكَ يَدْعُونَ	
	those invite (you)	

وَيَسِّرْ أَيْتِهِ	بِإِذْنِهِ	وَالْمَغْفِرَةَ	إِلَى الْجَنَّةِ
and He makes clear His Verses	by His Leave	and (to) forgiveness	to Paradise
لَعَلَّهُمْ يَتَذَكَّرُونَ		لِلنَّاسِ	
so that they may remember		to people	

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

222. They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath)." And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

وَيَسْأَلُونَكَ	عَنِ الْمَحِيضِ	قُلْ هُوَ	أَذَىٰ
and they ask you	about menstruation	say it (is)	a noxiousness (illness)
فَاعْتَزِلُوا النِّسَاءَ	فِي الْمَحِيضِ	وَلَا تَقْرَبُوهُنَّ	
so keep away (from) women	during menstruation	and approach them not	
حَتَّىٰ يَطْهَرْنَ	فَإِذَا تَطَهَّرْنَ	فَأْتُوهُنَّ	مِنْ حَيْثُ
till they are cleansed	and when they are cleansed	then come (go) to them	from where
أَمَرَكُمُ اللَّهُ	إِنَّ اللَّهَ	يُحِبُّ التَّوَّابِينَ	
Allah has commanded you	verily Allah	loves those who repent	
وَيُحِبُّ	الْمُتَطَهِّرِينَ		
and loves	those who purify themselves		

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَعَلِمُوا

أَنَّكُمْ مَلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ). 224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

نِسَاؤُكُمْ	حَرْتٌ	لَكُمْ	فَاتُوا حَرْثَكُمْ	أَنْ تَشْتُمُوا
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish
وَقَدِّمُوا	لِأَنْفُسِكُمْ	وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	
and send forth (good deeds)	for yourselves	and fear Allah	and know	
أَنْتُمْ	مَلَاقُوهُ	وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾		
that you	(will) meet Him	and give good tidings to the believers		
وَلَا تَجْعَلُوا اللَّهَ	عُرْضَةً	لِأَيْمَانِكُمْ		
and make not Allah (Allah's Name)	impediment (an excuse)	in your oaths		
أَنْ تَبْرُوا	وَتَتَّقُوا	وَتُصْلِحُوا بَيْنَ	النَّاسِ	
that you do good	and act piously	and reconcile among	the mankind	
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٢٢٤﴾		
and Allah	(is) All-Hearing	All-Knowing		

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ
حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing. 226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

فِي أَيَّمَانِكُمْ		بِاللَّغْوِ		لَا يُؤَاخِذُكُمُ اللَّهُ		
in your oaths		for vain utterances		Allah will not blame you		
وَاللَّهُ		كَسَبَتْ قُلُوبِكُمْ		بِمَا		وَلَكِنْ يُؤَاخِذُكُمْ
and Allah		your hearts earned		for what		[and] but He will call you to account
مِنْ نِسَائِهِمْ		لِلَّذِينَ يُؤْلُونَ		حَلِيمٌ		عَفُورٌ
from their wives		for those who swear off abstinence		All-Forbearing		(is) Oft-Forgiving
عَفُورٌ		فَإِنَّ اللَّهَ		فَإِنْ فَآءُوا		أَرْبَعَةَ أَشْهُرٍ
(is) Oft-Forgiving		then verily Allah		then if they return		months (for) four (is) a waiting
فَإِنَّ اللَّهَ		وَإِنْ عَزَمُوا الطَّلَاقَ				رَّحِيمٌ
then indeed Allah		and if they resolve on (decide upon) divorce				Most Merciful
		عَلِيمٌ		سَمِيعٌ		
		All-Knowing		(is) All-Hearing		

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards

obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

فُرُوعٍ	ثَلَاثَةَ	بِأَنْفُسِهِنَّ	وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ		
menstrual periods	three	concerning themselves	and divorced women shall wait		
مَا خَلَقَ اللَّهُ	أَنْ يَكْتُمْنَ	هُنَّ	وَلَا يَحِلُّ		
what Allah has created	that they conceal	to them	and it is not allowed (lawful)		
وَبِعُولِهِنَّ	الْآخِرِ	وَالْيَوْمِ	يُؤْمِنَنَّ بِاللَّهِ	إِنْ كُنَّ	فِي أَرْحَامِهِنَّ
and their husbands	the Last	and the Day	believe in Allah	if they	in their wombs
فِي ذَلِكَ	رُدَّهُنَّ	أَحَقُّ			
in that (period)	to take them back	have better right (are more entitled)			
الَّذِي	مِثْلُ	وَهُنَّ	إِنْ أَرَادُوا إِصْلَاحًا		
(of) that which	(is the) like	and for them (wives)	if they intended for reconciliation		
دَرَجَةً	عَلَيْهِنَّ	وَالرِّجَالِ	بِالمَعْرُوفِ	عَلَيْهِنَّ	
(is) a degree	over them	and for men	to what is reasonable	(is) on them	
	حَكِيمٌ	عَزِيزٌ	وَاللَّهِ		
	All-Wise	(is) All-Mighty	and Allah		

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the

limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

أَوْ تَسْرِيحٌ	بِمَعْرُوفٍ	فَإِمْسَاكٌ	مَرَّتَانِ	أَطْلَقُ
or releasing	in a reasonable manner	then retaining	(is) twice	the divorce
مِمَّا	أَنْ تَأْخُذُوا	لَكُمْ	وَلَا يَحِلُّ	بِإِحْسَانٍ
of what	that you take back	for you	and it is not lawful	with kindness
أَنْ يَخَافَا	إِلَّا	شَيْئًا	ءَاتَيْتُمُوهُنَّ	
that both fear	except	anything	you had given them (wives)	
فَإِنْ خِفْتُمْ	حُدُودَ اللَّهِ	أَلَا يَاقِيْمَا		
and if you fear	(the) limits (of) Allah	that they will not be able to keep		
فَلَا جُنَاحَ	حُدُودَ اللَّهِ	أَلَا يَاقِيْمَا		
then (there is) no sin	(the) limits (of) Allah	that they both will not be able to keep		
حُدُودَ اللَّهِ	تِلْكَ	بِهِ	فِيْمَا أَفْنَدَتْ	عَلَيْهِمَا
(are the) limits (of) Allah	these	for that	in what she paid as ransom	on both of them
حُدُودَ اللَّهِ	وَمَنْ يَنْعَدْ	فَلَا تَعْتَدُوهَا		
(the) limits (of) Allah	and whoever transgresses	so (do) not transgress them		
	الظَّالِمُونَ	هُمْ	فَأُولَئِكَ	
	(are) the wrongdoers	[they]	then those	

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

فَإِنْ طَلَّقَهَا	فَلَا تَحِلُّ	لَهُ	مِنْ بَعْدُ	حَتَّى تَنْكِحَ
and if he divorces her	then she is not lawful	for him	thereafter	until she marries
زَوْجًا	غَيْرَهُ	فَإِنْ طَلَّقَهَا	فَلَا جُنَاحَ	عَلَيْهِمَا
a husband	other than him	then if he divorces her	then (there is) no sin	on both of them
أَنْ يَتَرَاجَعَا	إِنْ ظَنَّا	أَنْ يُقِيمَا		
that they return to one another	if both of them think	that they would be able to keep		
حُدُودَ اللَّهِ	وَتِلْكَ	حُدُودَ اللَّهِ	يُبَيِّنُهَا	
(the) limits (of) Allah	and these	(are the) limits (of) Allah	He makes them clear	

لِقَوْمٍ يَعْلَمُونَ ﴿٣١﴾

for (the) people who know

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْنُدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah – legal ways – Islamic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَبَلَّغْنَ أَجَلَهُنَّ	فَأَمْسِكُوهُنَّ
and when	you divorce women	and they reach their (prescribed) term	then retain them
بِمَعْرُوفٍ	أَوْ سَرِّحُوهُنَّ	بِمَعْرُوفٍ	وَلَا تُمْسِكُوهُنَّ
in a fair manner	or let them go	in a fair manner	and (do) not retain them

يَفْعَلُ ذَلِكَ	وَمَنْ	لِنَعْتَدُوا ^ع	ضَرَارًا
does that	and whoso	so that you transgress	to hurt (them)
هُزُوا ^ع	وَلَا نَتَّخِذُوا آيَاتِ اللَّهِ		فَقَدْ ظَلَمَ نَفْسَهُ ^ع
(as) a jest	and (do) not take (the) Verses (of) Allah		then indeed he wrongs himself
وَمَا أَنْزَلَ	عَلَيْكُمْ	وَأَذْكُرُوا نِعْمَتَ اللَّهِ	
and that which He sent down	upon you	and remember (the) Favour (of) Allah	
بِهِ ^ع	يَعْظُمُكُمْ	وَالْحِكْمَةَ	عَلَيْكُمْ
with it	He admonishes you	and (of) the Wisdom	of the Book upon you
عَلِيمٌ	شَيْءٍ	بِكُلِّ	أَنَّ اللَّهَ
(is) All-Knower	thing	of every	that Allah
		وَأَعْلَمُوا	وَاتَّقُوا اللَّهَ
		and know (well)	and fear Allah

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ^ع ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ^ع وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَلَمَّا أَجَلَهُنَّ	
and when	you divorce [the] women	and they reach their (prescribed) term	
فَلَا تَعْضُلُوهُنَّ	أَنْ يَنْكِحْنَ	أَزْوَاجَهُنَّ	
then prevent them not	that they get married	(to) their (former) husbands	
إِذَا تَرَضَوْا	بَيْنَهُمْ	بِالْمَعْرُوفِ ^ع	ذَلِكَ يُوعِظُ ^ع
when they agree	mutually	in a fair manner	with it that is admonished
مَنْ كَانَ	مِنْكُمْ	يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ
(he) who [is]	of you	believes in Allah	and the Day
			ذَلِكَ ^ع
			the Last

لَا تَعْلَمُونَ ﴿٢٣٣﴾	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	وَأَطْهَرُ	لَكُمْ	أَزْكَى
know not	and you	and Allah knows	and purer	for you	(is) more virtuous

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا عَانَيْتُمْ بِالْمَعْرُوفِ وَأَنْفَقُوا اللَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

كَامِلَيْنِ	حَوْلَيْنِ	أَوْلَادَهُنَّ	وَالْوَالِدَاتُ يُرْضِعْنَ
whole	(for) two years	their children	and the mothers shall suckle
لِمَنْ أَرَادَ	وَعَلَى	أَنْ يُتِمَّ الرَّضَاعَةَ	أَلْمَوْلُودِ لَهُ
for (those) who desire	and on	to complete the suckling	(him) to whom the child is born
رِزْقُهُنَّ	وَكِسْوَتُهُنَّ	بِالْمَعْرُوفِ	لَا تُكَلَّفُ نَفْسٌ
(is) their (mothers) food	and their clothing	in a fair manner	a soul is not tasked
إِلَّا وُسْعَهَا	لَا تُضَارَّ وَالِدَةٌ	بِوَلَدِهَا	
except (to) its capacity	neither the mother should be made to suffer	for her child	
وَلَا	مَوْلُودٌ لَهُ	وَعَلَى الْوَارِثِ	مِثْلُ
nor	(he) to whom the child is born	and on the heir	(is the) like

ذَلِكَ ^ط	فَإِنْ أَرَادَا فِصَالًا	عَنْ تَرَاضٍ	مِنْهُمَا
(of) that	and if both decide on weaning	by mutual consent	of both of them
وَتَشَاوُرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا ^ط	وَإِنْ أَرَدْتُمْ
and (after) consultation	then (there is) no sin	on them both	and if you decide
أَنْ تَسْتَزِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
to ask (another woman) to suckle	your children	then (there is) no sin	on you
إِذَا سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ ^ط	وَأَتَّقُوا اللَّهَ
when you pay	what you give	in a fair manner	and know
	أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ بَصِيرٌ	
	that Allah	(is) All-Seer of what you do	

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا^ط فِإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ^ط وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ^{٢٣٤}

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

وَالَّذِينَ يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ أَزْوَاجًا	يَتَرَبَّصْنَ
and those who die	of you	and leave wives behind	they (the wives) shall wait
بِأَنْفُسِهِنَّ	أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا ^ط	فِإِذَا بَلَغْنَ
with (regard to) themselves	(for) four months	and ten (days)	and when they reach
أَجَلَهُنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِي مَا فَعَلْنَ
their (waiting) term	then (there is) no sin	on you	in what they do
فِي أَنْفُسِهِنَّ	بِالْمَعْرُوفِ ^ط	وَاللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ
concerning themselves	in a fair manner	and Allah	(is) Well-Aware of what you do

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ
 عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
 مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ. وَأَعْلَمُوا
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٥﴾

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islamic law). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

وَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا عَرَّضْتُمْ	بِهِ	مِنْ خِطْبَةِ
and (there is) no sin	on you	in what you offered	[with it]	of marriage proposal
النِّسَاءِ	أَوْ أَكْنَنْتُمْ	فِي أَنْفُسِكُمْ	عَلِمَ اللَّهُ أَنَّكُمْ	
(to such) women	or you conceal (it)	in yourselves	Allah knows that you	
سَتَذْكُرُونَهُنَّ	وَلَكِنْ	لَا تُوَاعِدُوهُنَّ		
will mention / remember them	[and] but	(do) not make a promise with them		
سِرًّا	إِلَّا	أَنْ تَقُولُوا قَوْلًا	مَعْرُوفًا	
secretly	except	that you say (something) a saying	honourable	
وَلَا تَعْزِمُوا	عُقْدَةَ	النِّكَاحِ	حَتَّى يَبْلُغَ الْكِتَابُ	
and (do) not resolve on	(the) tie	(of) marriage	until the prescribed term reaches	
أَجَلَهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي أَنْفُسِكُمْ
its end	and know	that Allah knows	what	(is) in yourselves
فَاحْذَرُوهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
so beware of Him	and know	that Allah	(is) Oft-Forgiving	All-Forbearing

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ

عَلَى الْمَوْسِعِ قَدْرَهُ، وَعَلَى الْمُقْتِرِ قَدْرَهُ، مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَمْ تَمْسُوهُنَّ	مَا	إِنْ طَلَقْتُمُ النِّسَاءَ	عَلَيْكُمْ	لَا جُنَاحَ
you have not touched them	while	if you divorce women	on you	(there is) no sin
وَمَتَّعُوهُنَّ	فَرِيضَةً	لَهُنَّ	أَوْ تَفَرِّضُوا	
and provide for them	a settled portion (dower)	for them	or you have (not) fixed	
قَدْرَهُ	وَعَلَى الْمُقْتِرِ	قَدْرَهُ	عَلَى الْمَوْسِعِ	
according to his means	and on the poor	according to his means	upon the wealthy	
عَلَى الْمُحْسِنِينَ	حَقًّا	بِالْمَعْرُوفِ	مَتَعًا	
upon the good-doers	(is) a duty	reasonable	a provision	

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

أَنْ تَمْسُوهُنَّ	مِنْ قَبْلِ	وَإِنْ طَلَقْتُمُوهُنَّ
[that] you have touched them	before	and if you divorce them

فَنِصْفُ	فَرِيضَةً	لَهُنَّ	وَقَدْ فَرَضْتُمْ
then (pay) half	a settled portion (dower)	for them	and indeed you have fixed
أَوْ يَعْفُوا	أَنْ يَعْفُونَ	إِلَّا	مَا فَرَضْتُمْ
or (agrees to) forego	[that] they (agree to) forego (it)	unless	(of) what you have fixed
وَأَنْ تَعْفُوا	النِّكَاحِ	عُقْدَةٌ	بِيَدِهِ
and that you (agree to) forego	(of) marriage	(is the) knot	in whose hand
بَيْنَكُمْ	وَلَا تَنْسُوا الْفَضْلَ	لِلتَّقْوَىٰ	أَقْرَبُ
among yourselves	and (do) not forget the grace (liberality)	to piety	(is) closer
	بِمَا تَعْمَلُونَ بَصِيرَةً	إِنَّ اللَّهَ	
	(is) All-Seer of what you do	indeed Allah	

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِن مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

238. Guard strictly (five obligatory) *As-Salawāt* (the prayers) especially the middle *Salāt* (i.e. the best prayer - 'Asr). And stand before Allāh with obedience [and do not speak to others during the *Salāt* (prayers)]. 239. And if you fear (an enemy), perform *Salāt* (pray) on foot or riding. And when you are in safety, offer the *Salāt* (prayer) in the manner He has taught you, which you knew not (before). 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.

وَقُومُوا	الْوَسْطَىٰ	وَالصَّلَاةِ	حَافِظُوا عَلَى الصَّلَوَاتِ
and stand up	[the] middle	and the prayer	be watchful over (offer regularly) the prayers

اللَّهِ قَنِينِينَ ﴿٢٢٨﴾	فَإِنْ خِفْتُمْ	فَرِحَالًا	أَوْ رُكْبَانًا
for Allah devoutly obedient	and if you fear	then on foot	or riding
فَإِذَا أَمِنْتُمْ	فَاذْكُرُوا اللَّهَ	كَمَا عَلَّمَكُم	
and when you feel secured	then remember Allah	as He has taught you	
مَا لَمْ تَكُونُوا	تَعْلَمُونَ ﴿٢٢٩﴾	وَالَّذِينَ يَتَّقُونَ	مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
that which you did not	know	and those who die	and leave wives of you
وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَاعًا	إِلَى الْحَوْلِ غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	without for one year
إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ فِي مَا فَعَلْنَ
turning (them) out	but if they leave	then (there is) no sin	in what they do on you
فِي أَنْفُسِهِنَّ	مِنْ مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ حَكِيمٌ ﴿٢٣٠﴾
for themselves	In honourable manner	and Allah	All-Wise (is) All-Mighty

وَالْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqin* (the pious). 242. Thus Allāh makes clear His *Ayāt* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die." And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

وَالْمُطَلَّقَاتِ	مَتَّعٌ	بِالْمَعْرُوفِ	حَقًّا
and for divorced women	(is) a provision	on a reasonable scale	a duty
عَلَى الْمُتَّقِينَ ﴿٢٤١﴾	كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ
on the pious	thus Allah makes clear	for you	His Injunctions

إِلَى الَّذِينَ خَرَجُوا		أَلَمْ تَرَ		لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٦﴾	
to those who went forth		(have) you not looked?		so that you may understand	
فَقَالَ	أَلْمُوتِ	حَدَرَ	أُلُوفٌ	وَهُمْ	مِنْ دِيَارِهِمْ
and said	(of) death	(for) fear	(were in) thousands	while they	from their homes
لَذُو فَضْلٍ		إِنَّ اللَّهَ	ثُمَّ أَحْيَاهُمْ	مُتَوًّا	لَهُمُ اللَّهُ
(is) Bounteous/Gracious		indeed Allah	then He revived them	die	Allah to them
لَا يَشْكُرُونَ ﴿٢٤٧﴾		النَّاسِ	وَلَكِنَّ أَكْثَرَ	عَلَى النَّاسِ	
(do) not give thanks		(of) [the] people	[and] but most	to mankind	

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ؛ لَهُ أَضْعَافًا كَثِيرَةٌ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower. 245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	وَأَعْلَمُوا	أَنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿٢٤٤﴾
and fight	in (the) way (of) Allah	and know	that Allah	(is) All-Hearer	All-Knower
مَنْ	ذَا الَّذِي	يُقْرِضُ اللَّهَ قَرْضًا	حَسَنًا	فَيُضْعِفُهُ.	
who	(is) the one who	lends Allah a loan	goodly	so (that) He will multiply it	
لَهُ	أَضْعَافًا كَثِيرَةٌ	وَاللَّهُ يَقْبِضُ	وَيَبْصُطُ		
for him	many times	and Allah straitens (decreases)	and amplifies (increases)		
وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾					
and to Him you will be returned					

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

فَقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers).

أَلَمْ تَرَ	إِلَى الْمَلَأِ	مِنْ بَنِي	إِسْرَائِيلَ	مِنْ بَعْدِ	مُوسَى
(have) you not seen?	[to] the Chiefs	of (the) Children	(of) Israel	after	Moses
إِذْ قَالُوا	لِنَبِيِّ	لَهُمْ	أَبْعَثْ لَنَا	مَلِكًا	
when they said	to a Prophet	of theirs	appoint for us	a king	
نُقَاتِلُ فِي سَبِيلِ اللَّهِ	قَالَ	هَلْ عَسَيْتُمْ	إِنْ		
we will fight in (the) way (of) Allāh	he said	(is) it expected of you (would you)?	if		
كُتِبَ عَلَيْكُمْ	الْقِتَالُ	أَلَّا تُقَاتِلُوا	قَالُوا وَمَا	لَنَا	
is prescribed upon you	the fighting	that you fight not	they said and what	(is) for us	
أَلَّا نُقَاتِلَ	فِي سَبِيلِ اللَّهِ	وَقَدْ أُخْرِجْنَا			
that we shall not fight	in (the) way (of) Allāh	while surely we have been driven out			
مِنْ دِيَارِنَا	وَأَبْنَائِنَا	فَلَمَّا كُتِبَ	عَلَيْهِمْ		
from our homes	and our children (families)	but when was prescribed	for them		
الْقِتَالُ	تَوَلَّوْا	إِلَّا قَلِيلًا	مِنْهُمْ	وَاللَّهُ	
the fighting	they turned back	except a few	of them	and Allāh	

عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾
(is) All-Knower of the wrongdoers

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُوْتِ سَعَةً مِنَ الْمَالِ قَالَ إِنْ
 اللَّهُ أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي
 مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدَ بَعَثَ لَكُمْ طَالُوتَ	وَقَالَ لَهُمْ نَبِيُّهُمْ	إِنَّ اللَّهَ	قَدَ بَعَثَ	لَكُمْ طَالُوتَ
Talut (Saul)	for you	has surely appointed	indeed Allah	their Prophet to them and said
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ	قَالُوا	أَنَّى يَكُونُ	لَهُ	الْمَلِكُ عَلَيْنَا وَنَحْنُ
while we	over us	the kingship	for him	how would be they said (as) a king
أَحَقُّ بِالْمَلِكِ مِنْهُ	وَلَمْ يُوْتِ سَعَةً	وَزَادَهُ	بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ	وَاللَّهُ يُؤْتِي مُلْكَهُ
plenty	and he has not been given	than he	for the kingship (are) more deserving	and has increased him over you
إِنَّ اللَّهَ أَصْطَفَاهُ عَلَيْكُمْ	وَاللَّهُ يُؤْتِي مُلْكَهُ	وَزَادَهُ	بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ	وَاللَّهُ يُؤْتِي مُلْكَهُ
indeed Allah has chosen him	he said of [the] wealth	and has increased him	over you	indeed Allah has chosen him
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ	وَاللَّهُ يُؤْتِي مُلْكَهُ	وَزَادَهُ	بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ	وَاللَّهُ يُؤْتِي مُلْكَهُ
abundantly	and Allah grants His kingdom	and physique (stature)	in knowledge	abundantly
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾	مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٢٤٧﴾
(to) whom He wills	and Allah	(is) All-Sufficient	All-Knower	

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
 مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَعَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
 إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

248. And their Prophet (Samuel عليه السلام) said to them: "Verily, the sign of His kingdom

is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which the household of *Mūsā* (Moses) and the household of *Hārūn* (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

وَقَالَ	لَهُمْ	نَبِيُّهُمْ	إِنَّ آيَةَ	مُلْكِهِ
and said	to them	their Prophet	indeed a sign	(of) his kingship
أَنْ يَأْتِيَكُمْ	الَّتَابُوتُ	فِيهِ	سَكِينَةٌ	مِنْ رَبِّكُمْ
(is) that (there) would come to you	the Ark	in it (lies)	peace	from your Lord
وَبَقِيَّةٌ	مِمَّا تَرَكَ	عَالُ	مُوسَى	وَعَالُ
and a remnant	of what left	(the) family	(of) Moses	(of) Aaron
تَحْمِلُهُ	الْمَلَائِكَةُ	إِنَّ فِي ذَلِكَ	آيَةً	لَكُمْ
will carry it	the angels	truly	in that	for you
				if you are believers

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أُغْرِقَ بِغُرْفَةٍ بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَا مَن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when *Tālūt* (Saul) set out with the army, he said: "Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against *Jālūt* (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with *As-Sābirūn* (the patient).

فَلَمَّا فَصَلَ	طَالُوتُ	بِالْجُنُودِ	قَالَ	إِنَّ اللَّهَ مُبْتَلِيكُمْ
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you
بِنَهْرٍ	فَمَنْ شَرِبَ	مِنْهُ	فَلَيْسَ	مِنِّي
with a river	so whoever drinks	of it	then he is not	of me
وَمَنْ	لَمْ يَطْعَمْهُ	فَإِنَّهُ	مِنِّي	إِلَّا مَنْ أَغْرَفَ
and whoever	tastes it not	then indeed he	(is) of me	(in the) hollow
عُرْفَةً	يَدِيهِ	فَشَرِبُوا	مِنْهُ	إِلَّا قَلِيلًا
(in the) hollow	of his hand	then they drank	of it	except a few
جَاوَزَهُ	هُوَ	وَالَّذِينَ ءَامَنُوا	مَعَهُ	قَالُوا
crossed it	he	and those who believed	with him	they said
فَلَمَّا	أَلْيَوْمَ	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ
so when	today	against Jalut (Goliath)	and his forces	said those who
مَنْهُمْ	كَمْ	مِنْ فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ فِئَةً
of them	how often	of a group	small	overcame a group
كَبِيرَةً	مُلِقُوا اللَّهَ	كَمْ	مِنْ فِئَةٍ	قَلِيلَةٍ
large	would meet Allah	how often	of a group	small
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الضَّالِّينَ	الضَّالِّينَ
by (the) Leave (of) Allah	and Allah	(is) with	the patient ones	the patient ones

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ
 اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
 يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
 وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا
 عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

250. And when they advanced to meet Jālūt (Goliath) and his forces, they

invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, jinn and all that exists). 252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

وَلَمَّا بَرَزُوا	لِجَالُوتَ	وَجُنُودِهِ	قَالُوا رَبَّنَا
and when they went forth	for Jalut (Goliath)	and his forces	they said our Lord
أَفْرِغْ عَلَيْنَا صَبْرًا	وَتَثَبَّتْ أَقْدَامَنَا	وَأَنْصُرْنَا	عَلَى الْقَوْمِ
pour forth on us	and make firm our steps	and grant us victory	over the people
الْكَافِرِينَ	فَهَزَمُوهُمْ	بِإِذْنِ اللَّهِ	وَقَتَلَ دَاوُدُ
the disbelieving	so they routed them	by (the) Leave (of) Allah	and David killed
جَالُوتَ	وَأَتَاهُ اللَّهُ	الْمَلِكَ	وَعَلَّمَهُ
Goliath	and Allah gave him	the kingdom	and taught him
مِمَّا يَشَاءُ	وَلَوْلَا دَفَعُ اللَّهُ	النَّاسَ	بَعْضَهُمُ
of what He willed	and had (it) not been for Allah's repelling	the people	some of them
بِبَعْضٍ	لَفَسَدَتِ الْأَرْضُ	وَلَكِنَّ اللَّهَ	
by (some) others	the earth would surely be overlaid with mischief	[and] but Allah	
ذُو فَضْلٍ	عَلَى الْعَالَمِينَ	تِلْكَ	ءَايَاتُ اللَّهِ
(is) Bounteous	to the worlds	these	(are the) Verses (of) Allah
نَتْلُوهَا	عَلَيْكَ بِالْحَقِّ	وَإِنَّكَ	لَمِنَ الْمُرْسَلِينَ
We recite them	to you with truth	and indeed you (are)	surely of the Messengers