

سَيَقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنْهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صَرَاطٍ مُّسْتَقِيمٍ

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."

وَلَنْهُمْ	مَا	مِنَ النَّاسِ	سَيَقُولُ الْسُّفَهَاءُ
has turned them	what	among the people	the fools will say
كَانُوا عَلَيْهَا	الَّتِي	عَنْ قِبْلَتِهِمُ	
they were on it	that (which)	from their <i>Qiblah</i> (prayer direction)	
مُسْتَقِيمٍ	إِلَى صَرَاطٍ	يَهْدِي	وَالْمَغْرِبُ
Straight	to a Way	whom He wills	قُلْ لِلَّهِ الْمَشْرِقُ
		He guides	وَالْمَغْرِبُ
		and the west	يَهْدِي
			مَنْ يَشَاءُ
			إِلَى صَرَاطٍ
			مُسْتَقِيمٍ
			سَيَقُولُ الْسُّفَهَاءُ
			وَالْمَغْرِبُ
			يَهْدِي
			مَنْ يَشَاءُ
			إِلَى صَرَاطٍ
			مُسْتَقِيمٍ

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقِلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكِبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعُ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرِءُوفٌ رَّحِيمٌ

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.

لَكُونُوا شَهِدَاءَ	وَسَطًا	أُمَّةً	جَعَلْتُكُمْ	وَكَذَلِكَ
so that you be witnesses	just (and best)	a nation	We have made you	and thus
شَهِيدًا	عَلَيْكُمْ	وَيَكُونَ الرَّسُولُ	عَلَى النَّاسِ	
a witness	over you	and be the Messenger		over mankind
إِلَّا	عَلَيْهَا	أُلَّا كُنْتَ	وَمَا جَعَلْنَا الْقِبْلَةَ	
except	on it	that you were	and We (did) not make the Qiblah	
مِمَّن يَنْقِلِبُ		يَتَبَعُ الرَّسُولَ	لِنَعْلَمَ مَنْ	
from those who would turn		follows the Messenger	that We might know who so	
عَلَى الَّذِينَ	إِلَّا	لَكِبِيرَةً	وَإِنْ كَانَ	عَلَى عَقِبَيْهِ
for those whom	except	certainly a great (hard test)	and indeed it was	on their heels
إِنَّ اللَّهَ	لِيُضِيغَ إِيمَانَكُمْ		وَمَا كَانَ اللَّهُ	هَدَى اللَّهُ
truly Allah	to let lose your faith		and Allah was not	Allah guided
رَحِيمٌ	لَرَءُوفٌ		يَالنَّاسِ	
Most Merciful	(is) Most Compassionate		towards [the] mankind	

قَدْ نَرَى تَقْلِبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّنَّكَ قِبْلَةً تَرْضَهَا فَوْلٌ وَجْهَكَ شَطَرَ
 الْمَسْجِدِ الْحَرَامِ وَحِيتُ مَا كُنْتُمْ فَوْلُوا وَجْهَكُمْ شَطَرَهُ وَإِنَّ الَّذِينَ أَوْتُوا الْكِتَابَ
 لِيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ

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.

فَلَنُوَلِّنَّكَ	فِي السَّمَاءِ	وَجْهَكَ	قَدْ نَرَى تَقْلِبَ
so surely We shall turn you	towards the heaven	(of) your face	verily We see (the) turning

الْمَسْجِدُ	شَطَرَ	فَوَّ وَجْهَكَ	تَرَضَّهَا	قِبْلَةٌ
[the] Mosque	towards	so turn your face	you will be pleased with it	(to) a Qiblah
شَطَرَهُ	فَوَّا وَجْهَكُمْ	كُنْتُمْ	وَحَيْثُ مَا	الْحَرَامُ
towards it	[so] turn your faces	you (people) are	and wheresoever	the Sacred
أَنَّهُ	لَيَعْلَمُونَ	أُوتُوا الْكِتَابَ	وَإِنَّ الَّذِينَ	
that it	surely know (well)	were given the Scripture	and certainly those who	
عَمَّا يَعْمَلُونَ	يَغْفِلُ	وَمَا أَلَّهُ	مِنْ رَّبِّهِمْ	الْحَقُّ
of what they do	unaware	and Allah (is) not	from their Lord	(is) the truth

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ ءَايَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayāt* (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 *Injil* (Gospel)].

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

وَلَئِنْ أَتَّبَعْتَ	بَعْضَ	قِبْلَةَ	بِسَابِعِ	وَمَا بَعْضُهُمْ
and if you followed	(of) others	(of the) Qiblah	(are) followers	nor some of them
إِنَّكَ	مِنْ الْعِلْمِ	جَاءَكَ	مَا	مِنْ بَعْدِ
indeed you	of knowledge	came to you	that which	after
الْكِتَابَ	إِلَيْنَاهُمْ	الَّذِينَ	لَمِنَ الظَّالِمِينَ	إِذَا
the Scripture	(to) whom We gave	those	surely of the wrongdoers	then (will be)
مِنْهُمْ	وَإِنَّ فَرِيقًا	يَعْرِفُونَ أَبْنَاءَهُمْ	كَمَا	يَعْرِفُونَهُ
of them	but verily a group	they recognise their sons	as	recognise it
وَهُمْ يَعْلَمُونَ		لَيَكُنُوا الْحَقَّ		
while they know		surely conceal the truth		

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ  وَلِكُلِّ وِجْهَةٍ هُوَ مُوْلَيْهَا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللهُ جَمِيعًا إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  وَمَنْ
حَيَثُ خَرَجَتْ فَوَلِ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللهُ
 يُغَفِّلُ عَمَّا تَعْمَلُونَ

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

إِنَّ اللَّهَ	جَمِيعًا	يَأْتِ بِكُمُ اللَّهُ	أَيْنَ مَا تَكُونُوا
truly Allah	all together	Allah will bring you	wheresoever you may be
وَمِنْ حَيْثُ خَرَجْتَ	قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ
and from wheresoever you come forth	(is) All-Powerful	thing	over every
وَإِنَّهُ	الْمَسْجِدُ الْحَرَامُ	شَطَرَ	فَوْلِ وَجْهَكَ
and indeed this	the Sacred	[the] Mosque	towards [so] turn your face (in prayer)
عَمَّا تَعْمَلُونَ	بِغَفْلٍ	وَمَا اللَّهُ	لِلْحَقِّ
of what you do	unaware	and Allah (is) not	from your Lord (is) surely the truth

وَمِنْ حَيْثُ خَرَجْتَ فَوْلِ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوْلُوا وَجُوهَكُمْ
 شَطَرَهُ، لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
 وَأَخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهَدُوْنَ ۝ كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا
 مِنْكُمْ يَتَلَوُ عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
 وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ۝

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.

الْمَسْجِدُ	شَطَرَ	فَوْلِ وَجْهَكَ	وَمِنْ حَيْثُ خَرَجْتَ
[the] Mosque	towards	[so] turn your face	and from wheresoever you come forth
شَطَرَهُ	فَوْلُوا وَجُوهَكُمْ	وَحَيْثُ مَا كُنْتُمْ	الْحَرَامُ
towards it	[so] turn your faces	and wheresoever you may be	the Sacred

حَجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لَعَلَّا يَكُونُ
any argument	against you	for the people	so that may not be
وَأَخْشُونِي	فَلَا تَخْشُوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ	عَلَيْكُمْ	[and] so that I may complete	وَلَأَتَمَّ نِعْمَتِي
and that you may be guided	upon you	My Favours	
يَتَلَوَّ أَعْلَيْكُمْ	مِنْكُمْ	رَسُولًا	كَمَا أَرْسَلْنَا
who recites to you	from (among) you	a Messenger	among you
الْكِتَابَ	وَيَعْلَمُ كُمْ	وَيُزَكِّيْكُمْ	إِيَّنَا
the Book (Qur'ān)	and teaches you	and sanctifies you (purifies your lives)	Our Verses
تَعْلَمُونَ	مَا لَمْ تَكُونُوا	وَيَعْلَمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَادْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِي [١٥٧] يَأْتِيْهَا الَّذِينَ ءَامَنُوا أَسْتَعِينُوْا بِالصَّابِرِ وَالصَّالِفَةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [١٥٨] وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ [١٥٩] وَلَنَبْتُلُنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُحُوعِ وَنَقْصِ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ [١٦٠]

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	فَادْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

أَسْتَعِينُوْ بِالصَّبْرِ	الَّذِينَ آمَنُوا	يَأْتِيْهَا	وَلَا تَكْفُرُوْنَ
seek help with patience	who believe	O (you)	and (do) not be ungrateful to Me
وَلَا تَقُولُوا	الصَّابِرِينَ	مَعَ	إِنَّ اللَّهَ
and say not	the patient ones	(is) with	truly Allah
بَلْ أَحْيَاهُ	أَمْوَاتٍ	فِي سَبِيلِ اللَّهِ	لِمَنْ يُقْتَلُ
nay (they are) alive	(they are) dead	in (the) Way (of) Allah	of (those) who are killed
بِشَيْءٍ	وَلَنَبْلُوْنَكُمْ	لَا تَشْعُرُوْنَ	وَلَكِنْ
with something	and surely We will test you	you perceive (it) not	[and] but
وَالْأَنْفُسِ	مِنَ الْأَمْوَالِ	وَنَقْصٍ	وَالْجُوعِ
and lives	of wealth	and loss	and hunger
وَبَشِّرُ الصَّابِرِينَ		وَالشَّرَبَاتِ	
but give glad tidings to the patient ones		and fruits (crops)	

الَّذِينَ إِذَا أَصَبْتَهُمْ مُّصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعُونَ ۝ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ ۝ إِنَّ الْصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْهِمْ ۝

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.

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

صَلَوَاتٌ	عَلَيْهِمْ	أُولَئِكَ	رَجِعُونَ	إِلَيْهِ	وَإِنَّا
(are) blessings	upon whom	(they are) those	(shall) return	to Him	and indeed we
إِنَّ الصَّفَا	الْمُهَتَّدُونَ	هُمْ	وَأُولَئِكَ	وَرَحْمَةٌ	مِنْ رَبِّهِمْ
verily As-Safa	(are) the guided ones	[they]	and those	and mercy	from their Lord
مِنْ شَعَابِ اللَّهِ				وَالْمَرْوَةَ	
(are) of (the) Symbols (of) Allah				and Al-Marwah	(two mountains in Makkah)
فَلَاجُنَاحٍ	أَوْ أَعْتَمَّ	الْبَيْتَ	فَمَنْ حَجَّ		
so (there is) no sin	or performed Umrah	(of) the House	so whoever performed Hajj		
وَمَنْ تَطَوَّعَ		بَيْمَا	أَنْ يَطَوَّفَ	عَلَيْهِ	
and whoever does voluntarily		between [both of] them	that he walks		on him
عَلِيمٌ	شَاكِرٌ	فَإِنَّ اللَّهَ	خَيْرًا		
All-Knower	(is) All-Recogniser	then verily Allah	good		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَتْهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَأْتُهُمُ اللَّهُ وَيَلْعَبُهُمُ الْلَّهُعُونَ ١٥٩ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَنْتُبُ عَلَيْهِمْ وَأَنَا التَّوَابُ الرَّحِيمُ ١٦٠ إِنَّ الَّذِينَ كَفَرُوا وَمَا تَوَأَّ وَهُمْ كُفَّارٌ 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.

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

أُولَئِكَ	فِي الْكِتَابِ	لِلنَّاسِ	بَيْتَهُ	مِنْ بَعْدِ مَا
those	in the Book	for the people	We have made it clear	After
إِلَّا الَّذِينَ تَابُوا	اللَّعْنُونَ	وَيَلْعَنُهُمْ	يَلْعَنُهُمُ اللَّهُ	
except those who repent	the cursers	and curse them	Allah curses them	
أَنُوبُ عَلَيْهِمْ	فَأُولَئِكَ	وَبَيَّنُوا	وَأَصْلَحُوا	
I will accept repentance from them	then those	and declare (the truth)	and reform	
وَمَا تُوْا	إِنَّ الَّذِينَ كَفَرُوا	الرَّحِيمُ	وَأَنَا أَلَّا تَوَابُ	
and died	verily those who disbelieved	the Most Merciful	and I (am) the Oft-Returning	
لَعْنَةُ اللَّهِ	عَلَيْهِمْ	أُولَئِكَ	كُفَّارُ	وَهُمْ
(is the) Curse (of) Allah	on them	those	(were) disbelievers	while they
أَجْمَعِينَ	وَالنَّاسِ	وَالْمَلَائِكَةُ		
combined	and (of) the mankind	and (of) the angels		

خَلِيلِنَّ فِيهَا لَا يُحَفَّ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنَظَّرُونَ ١٦٣ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ
إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ١٦٤

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.

العَذَابُ	عَنْهُمْ	لَا يُخَفَّ	فِيهَا	خَلِدِينَ
the punishment	from them	neither will be lightened	in it	they (shall) abide forever
إِلَّا هُوَ	لَا إِلَهَ	وَحْدَهُ	إِلَهُ	وَإِلَهُكُمْ
but He	(there is) no god	One	(is) God	and your God
		وَلَا هُمْ يُنَظَّرُونَ		
	الرَّحِيمُ		الرَّحْمَنُ	
	the Most Merciful		the Most Beneficent	

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الْيَوْمِ وَالنَّهَارِ وَالْفُلَكِ الَّتِي تَجْرِي فِي

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحِيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَأَيَّتِ 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.

وَأَخْتَلَفُ	وَالْأَرْضِ	السَّمَوَاتِ	فِي خَلْقِ	إِنَّ
and (in the) alternation	and the earth	(of) the heavens	in (the) creation	verily
بَحْرِي فِي الْبَحْرِ	الَّتِي	وَالْفُلَكِ	وَالنَّهَارِ	الْأَيَّلِ
sail through the sea	which	and (in) the ships	and [the] day	(of) [the] night
مِنَ السَّمَاءِ	وَمَا أَنْزَلَ اللَّهُ	يَنْفَعُ النَّاسَ		بِمَا
from the sky (height)	and what Allah sent down	benefits the mankind		with that which
مَوْتَهَا	بَعْدَ	أَلْأَرْضَ	بِهِ	مِنْ مَاءٍ
its death	after	the earth	therewith	of water (rain)
وَتَصْرِيفِ	دَابَّةٍ	مِنْ كُلِّ	فِيهَا	وَبَثَ
and (in) veering	(of) moving creatures	[of] all (kinds)	لَأَيَّتِ	and scattered
السَّمَاءِ	بَيْنَ	الْمُسَخَّرِ		الرِّيحِ
the sky	between	(which are) controlled		(of) the winds
لِقَوْمٍ يَعْقِلُونَ		لَأَيَّتِ		وَالْأَرْضِ
for people who understand		(are) indeed proofs (signs)		and the earth

وَمِنَ النَّاسِ مَنْ يَسْخَدُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحْبَ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُ حُبًا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ

شَدِيدُ الْعَذَابِ ١٦٥ إِذْ تَبَرَّأَ الَّذِينَ أَتَبْعَوْا مِنَ الَّذِينَ أَتَبَعُوا وَرَأَوْا الْعَذَابَ
وَتَقْطَعَتْ بِهِمُ الْأَسْبَابُ

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.

أَنَّدَادًا	مِنْ دُونِ اللَّهِ	مَنْ يَتَّخِذُ	وَمِنْ النَّاسِ
(as) rivals (to Allah)	besides Allah	(are some) who take (others)	and of the people
أَشَدُّ	وَالَّذِينَ أَمْنَوْا	كَحْبِ اللَّهِ	يُحِبُّونَهُمْ
(are) stauncher	and those who believed	like (the) love (of) Allah	they love them
إِذْ يَرَوْنَ	الَّذِينَ ظَلَمُوا	وَلَوْ يَرَى	حُبَّالِهِمْ
when they will see	those who did wrong	and if would see	(in their) love for Allah
وَأَنَّ اللَّهَ	جَمِيعًا	الْقُوَّةُ لِلَّهِ	أَنَّ
and [that] Allah	all	the power (belongs) to Allah	that
الَّذِينَ أَتَبْعَوْا	إِذْ تَبَرَّأُ	الْعَذَابِ	شَدِيدُ
those who were followed	when will disown	(in) punishment	(is) Severe
وَتَقْطَعَتْ	وَرَأَوْا الْعَذَابَ	مِنَ الَّذِينَ أَتَبَعُوا	
and would be cut off	and they would see the torment	[from] those who followed (them)	
الْأَسْبَابُ		بِهِمْ	
the relations		from them	

وَقَالَ الَّذِينَ أَتَبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأُ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ
اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَرِيجِينَ مِنَ النَّارِ ١٦٧ يَأْتِيهَا النَّاسُ كُلُّهُمْ مَمَّا
فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَبَعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨

إِنَّمَا يَأْمُرُكُم بِالسُّوْءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ١٦٩

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.

كَرَّة	لَنَا	أَتْ	لَوْ	الَّذِينَ أَتَبَعُوا	وَقَالَ
(were) a return	for us	[that]	if	those who had followed	and will say
كَذَلِكَ	مِنْا	كَمَا تَبَرَّءُوا	مِنْهُمْ	فَنَتَبَرَّأُ	
thus	[from] us	as they have disowned	[from] them	then we will disown	
وَمَا هُمْ	عَلَيْهِمْ	حَسَرَتِ	أَعْمَلَهُمْ	بِرِيهِمْ اللَّهُ	
and never they	for them	(as) regrets	their deeds	Allah will show them	
فِي الْأَرْضِ	كُلُّوْمَقَاتِ	النَّاسُ	يَتَأَيَّهَا	مِنَ النَّارِ	يُخْرِجِينَ
(is) in the earth	eat of that which	people	O (you)	of the Fire	(will) get out
إِنَّهُ	الشَّيْطَانُ	خُطُوطِ	وَلَا تَتَبَعُوا	طَيْبًا	حَلَالًا
verily he	(of) Satan	(the) footsteps	and follow not	good	lawful
بِالسُّوْءِ	إِنَّمَا يَأْمُرُكُمْ	مُبِينٌ	عَدُوٌّ	لَكُمْ	
of the evil	he commands you only	open	an enemy	(is) for you	
مَا لَا تَعْلَمُونَ	عَلَى اللَّهِ	وَأَن تَقُولُوا		وَالْفَحْشَاءِ	
what you know not	about Allah	and that you say		and the obscenity	

وَإِذَا قِيلَ لَهُمْ أَتَيْتُمْ مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَبَعُ مَا أَفْيَنَا عَلَيْهِ أَبَاءَنَا أَوْ لَوْكَاتَ
أَدَبَأْوْهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ١٧٠ وَمَثُلُ الَّذِينَ كَفَرُوا كَمِثْلِ
الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عُمُّ فَهُمْ لَا يَعْقِلُونَ ١٧١ يَتَأَيَّهَا

الَّذِينَ ءَامَنُوا كَلُوا مِنْ طَيْبَتِ مَا رَزَقْنَاكُمْ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيمَانُهُ تَعْبُدُونَ

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.

قَالُوا	مَا أَنْزَلَ اللَّهُ	أَتَّبِعُوا	هُمْ	وَإِذَا قِيلَ
they say	what Allah has sent down	follow	to them	and when it is said
أَوْلَوْكَاتٍ	أَبَاءَنَا	عَلَيْهِ	مَا أَفْلَيْنَا	بَلْ نَتَّبِعُ
though [were] their fathers?	our fathers	upon it	what we found	nay we shall follow
وَمَثَلٌ	وَلَا يَهْتَدُونَ	شَيْئًا	لَا يَعْقِلُونَ	
and (the) example	nor (did) they find right guidance	anything	(did) not understand	
يَنْعِقُ بِمَا	الَّذِي	كَمَلَ	الَّذِينَ كَفَرُوا	
shouts to (those) that	(of) he who	(is) as (the) example	(of) those who disbelieved	
فَهُمْ	عُمْيٌ	بُكْمٌ	صُمُّ	لَا يَسْمَعُ
so they	(and) blind	dumb	(they are) deaf	إِلَّا دُعَاءَ
مَا	كُلُوا مِنْ طَيْبَتِ		وَنِدَاءَ	لَا يَسْمَعُ
that	eat of (the) good (lawful) things	who believe	وَنِدَاءَ	لَا يَعْقِلُونَ
إِيمَانُهُ تَعْبُدُونَ	يَأَيُّهَا		إِلَّا دُعَاءَ	
worship Him (alone)	إِيمَانُهُ تَعْبُدُونَ	إِنْ كُنْتُمْ	وَأَشْكُرُوا	رَزَقْنَاكُمْ
		إِنْ كُنْتُمْ	لِلَّهِ	
		إِنْ كُنْتُمْ		

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالْأَلْدَمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ مُطْهَرٌ بَاعِغٌ وَلَا عَادٍ فَلَا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ إِنَّ الَّذِينَ

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَبِ وَيَشْرُونَ بِهِ ثُمَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا أَنَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

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.

وَلَحْمٌ	وَالدَّمُ	الْمَيْتَةُ	عَلَيْكُمْ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ اللَّهِ	بِهِ	وَمَا أَهْلَ		الْخِنْزِيرِ
to other than Allah	[with it]	and what has been dedicated		(of) swine
غَيْرَ بَاغٍ			فَمَنِ اضْطُرَّ	
without willful disobedience			so whoso is forced by necessity	
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ		وَلَا عَادِ
indeed Allah	on him	then (there is) no sin		nor transgressing (due limits)
مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ		رَحِيمٌ	غَفُورٌ
what Allah has sent down	verily those who conceal			Most-Merciful (is) Oft-Forgiving
أُولَئِكَ مَا يَا كُلُونَ	قَلِيلًا	ثُمَّا	بِهِ	وَيَشْرُونَ مِنَ الْكِتَبِ
they eat not	small	a gain	therewith	and purchase of the Book
يَوْمٌ	وَلَا يُكَلِّمُهُمُ اللَّهُ		إِلَّا أَنَّارَ	فِي بُطُونِهِمْ
(on the) Day	and Allah will not speak to them		but fire	into their bellies

أَلَيْمُ	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيْهُمْ	الْقِيَمَةُ
painful	(will be) a torment	and for them	nor purify them	(of) Resurrection

أُولَئِكَ الَّذِينَ أَشْرَوْا الصَّلَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرُهُمْ عَلَى النَّارِ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَبَ بِالْحَقِّ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِي الْكِتَبِ لَفِي شِقَاقٍ بَعِيدٍ

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.

وَالْعَذَابَ	بِالْهُدَىٰ	الصَّلَةَ	أَلَّذِينَ أَشْرَوْا	أُولَئِكَ
and torment	at the (price of) guidance	astraying	(are) they who purchased	those
عَلَى النَّارِ	أَصْبَرُهُمْ	فَمَا	بِالْمَغْفِرَةِ	
to the Fire	audacious they are	so how	at the (price of) forgiveness	
بِالْحَقِّ	نَزَّلَ الْكِتَبَ		ذَلِكَ بِأَنَّ اللَّهَ	
with the truth	has sent down the Book		that (is) because Allah	
بَعِيدٍ	لَفِي شِقَاقٍ	فِي الْكِتَبِ	وَإِنَّ الَّذِينَ أَخْتَلُفُوا	
far	(are) surely in a schism	concerning the Book	and verily those who differed	

لَيْسَ الْبَرُّ أَنْ تَوَلُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ إِيمَانَ بِاللَّهِ وَالْيَوْمَ الْآخِرِ وَالْمَلَئِكَةِ وَالْكِتَبِ وَالنَّبِيِّنَ وَإِنَّ الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينَ وَابْنَ السَّيِّلِ وَالسَّاَلِيْلِ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَإِنَّ الْزَكَوَةَ وَالْمُوْقَرَبَتَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

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-Masākin* (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	قِبَلَ	الْمَشْرِقِ	أَنْ تُولُوا وُجُوهَكُمْ	لَيْسَ الْبَرُّ
and (or) the west	the east	towards	that you turn your faces	it is not righteousness
وَالْمَلِئَكَةَ	الْآخِرِ	وَالْيَوْمِ	مَنْ ءَامَنَ بِاللَّهِ	وَلَكِنَّ الْبَرُّ
and the Angels	Last	and the Day	(he) who believes in Allah	[and] but righteous (is)
عَلَى حُبِّهِ		وَءَانِي الْمَالَ	وَالنَّبِيِّنَ	وَالْكِتَابِ
in spite of his love (for it)		and gives [the] wealth	and the Prophets	and the Book
وَأَبْنَى السَّيِّلِ	وَالْمَسَكِينَ	وَالْيَتَامَى	وَالْقُرْبَى	
and the wayfarer	and the needy	and the orphans		(to) the kinsfolk
الرِّقَابُ	وَفِي		وَالسَّاَلِيْنَ	
the ransom of slaves	and for			and (to those) who ask (for help)
يَعْهِدُهُمْ	وَالْمُؤْفُوتُ	وَءَاقِي الزَّكُوْتَةَ	وَأَقَامَ الصَّلَاةَ	
their promise	and who fulfil	and pays Zakat	and establish the prayer	
وَالضَّرَّاءَ	فِي الْبَأْسَاءِ	وَالصَّابِرِينَ	إِذَا عَاهَدُوا	
and affliction	in adversity	and who remain patient		when they promise
وَأُولَئِكَ	الَّذِينَ صَدَقُوا	أُولَئِكَ	أَنْبَاسٌ	وَحِينَ
and those	they who have proved true	such (are)	peril	and at the time of
الْمُتَّقُونَ		هُمْ		
(who are) the pious		(are) they		

يَأَيُّهَا الَّذِينَ آمَنُوا كُتُبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى
بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَبْيَأْعُوْفَ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ
تَحْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

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.

فِي الْقَتْلَى	الْقِصَاصُ	كُتُبَ عَلَيْكُمُ	الَّذِينَ آمَنُوا	يَأَيُّهَا
in (cases of) [the] murder	retribution	is prescribed for you	who believe	O (you)
بِالْأُنْثَى	وَالْأُنْثَى	بِالْعَبْدِ	وَالْعَبْدُ	بِالْحُرُّ
for the female	and the female	for the slave	and the slave	for the free
شَيْءٌ	مِنْ أَخِيهِ	لَهُ	فَمَنْ عُفِيَ	
something (of blood money)	by his brother	[for him]	but whoso is forgiven	
وَأَدَاءُ	بِالْمَعْرُوفِ	فَأَبْيَأْعُوْفَ		
and payment (be made)	according to usage (with fairness)	then adhering (to it)		
وَرَحْمَةٌ	مِنْ رَبِّكُمْ	تَحْفِيفٌ	ذَلِكَ	إِلَيْهِ
and a mercy	from your Lord	(is) an alleviation	that	بِإِحْسَانٍ
أَلِيمٌ	عَذَابٌ	فَلَهُ	بَعْدَ	فَمَنْ أَعْتَدَ
painful	(is) a torment	then for him	that	then whoever transgresses

وَلَكُمْ فِي الْقِصَاصِ حَيَّةٌ يَأْوِي إِلَّا لَبِّ لَعَلَّكُمْ تَتَّقَوْنَ كُتُبَ عَلَيْكُمُ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنَ وَالْأَقْرَبَيْنَ بِالْمَعْرُوفِ
حَقًا عَلَى الْمُتَّقِينَ فَمَنْ بَدَلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلَيْهِ الْعَلِيُّمُ

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.

أَلَّا لَيَنْبَتِ	يَأْوِلِي	حَيَاةً	فِي الْقِصَاصِ	وَلَكُمْ
(of) understanding	O men	(is) life	in the retribution	and for you
أَحَدُكُمْ	إِذَا حَضَرَ	كُتُبَ عَلَيْكُمْ	لَعَلَّكُمْ تَتَّقَوْنَ	
any of you	when approaches	it is prescribed for you	so that you may become pious	
وَالْأَقْرَبَينَ	لِلْوَالِدَيْنِ	الْوَصِيَّةُ	إِنْ تَرَكْ خَيْرًا	الْمَوْتُ
and next of kin	for parents	the (making of) bequest	if he leaves wealth	[the] death
فَمَنْ	عَلَى الْمُتَّقِينَ	حَقًا	بِالْمَعْرُوفِ	
then whoever	on the pious	(it is) an obligation	according to reasonable manners	
عَلَى الَّذِينَ	فَإِنَّمَا إِثْمُهُ	سَيِّعَهُ	بَعْدَمَا	بَدَّلَهُ
(will be) upon those who	then only its sin	hearing it	after	changes it (the will)
عَلِيُّمُ	سَمِيعٌ	إِنَّ اللَّهَ	يُبَدِّلُونَهُ	
All-Knower	(is) All-Hearer	verily Allah	change it	

فَمَنْ خَافَ مِنْ مُّوْصِي جَنَّاً أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ يَعْلَمُهَا الَّذِينَ إِمَّا تَبَرَّأُوا كُتُبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتُبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ

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 مُوصِّ	فَمَنْ خَافَ
or wrong-doing	partiality (some unjust act)	from a testator	but whoso fears
إِنَّ اللَّهَ عَلَيْهِ إِثْمٌ فَلَا إِثْمٌ		فَأَصْلَحَ بَيْنَهُمْ	
verily Allah on him then (there is) no sin and makes peace between them (the parties)			
الصِّيَامُ كُتُبَ عَلَيْكُمْ يَأْتِيهَا الَّذِينَ آمَنُوا	رَحِيمٌ	غَفُورٌ	
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 مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخْرَى
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
وَأَن تَصُومُوا خَيْرٌ لَكُمْ إِن 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 *Miskin* (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.

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

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

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهَرَ فَلَيَصُمِّمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكِمُلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَنَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ وَإِذَا سَأَلَكُ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُحِبُّ دُعَوَةَ الْدَّاعِ إِذَا دَعَانِ فَلَيَسْتَحِبُّوا لِي وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

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.

هُدَىٰ	الْقُرْآنُ	أُنْزِلَ فِيهِ	الَّذِي	رَمَضَانَ	شَهْرٌ
a guidance	the Qur'ān	was revealed in it	(is) that	(of) Ramadan	(the) month
وَالْفُرْقَانِ	مِنَ الْهُدَىٰ		وَبَيِّنَاتٍ	لِلنَّاسِ	
and the Criterion	of the guidance		and clear proofs	for mankind	
فَلَيَصُمِّمْهُ	الشَّهَرَ	مِنْكُمْ	فَمَنْ شَهِدَ		
then he should fast it	the month (of Ramadan)	of you	so whoever witnesses/sights		

مِنْ أَيَّامِ	فَعِدَّةٌ	عَلَى سَفَرٍ	أَوْ	مَرِيضاً	وَمَنْ كَانَ
of days	then (the same) number	on a journey	or	sick	and whosoever is
الْعُسْرَ	بِكُمْ	وَلَا يُرِيدُ	الْيُسْرَ	يُرِيدُ اللَّهُ بِكُمْ	أُخْرَ
hardship	for you	and (does) not want	ease	Allah wants for you	other
عَلَى مَا	وَلِتُكَبِّرُوا اللَّهَ			وَلِتُكِمِلُوا الْعِدَّةَ	
on that	and that you should magnify Allah			and that you complete the number (of days)	
عَبَادِي	سَأَلَكَ	وَإِذَا	وَلَعَلَّكُمْ تَشْكُرُونَ	هَدَنَكُمْ	
My slaves	ask you	and when	so that you may be grateful (to Him)	He guided you	
إِذَا	الْدَّاعُ	أَبْحِبْ دَعْوَةَ	قَرِيبٌ	فَإِنِّي	عَنِّي
when (of) the caller	I respond to (the) call	near (to them)	then indeed I am	about Me	
بِي	وَلَيَوْمَنُوا	لِي	فَلِيَسْتَحِبُّوا	دَعَانِ	
in Me	and believe	to Me	so let them respond	he calls on Me	
		لَعَلَّهُمْ يَرْشُدُونَ			
		so that they may be led aright			

أَحِلَّ لَكُمْ لَيْلَةَ الْصِيَامِ الْرَّفَثُ إِلَى نِسَاءِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسُ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
فَالآنَ بَشِّرُوهُنَّ وَابْتَغُوهُنَّ مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُّوا وَأْشِرِبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الْصِيَامَ إِلَى الْيَمِيلِ وَلَا تَبْشِرُوهُنَّ
وَأَنْتُمْ عَذِّكُفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهُنَّ كَذَلِكَ يُبَيِّنُ اللَّهُ
ءَأَيَّتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقَوْنَ

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).

إِلَيْنَاهُمْ نِسَاءٌ	أَرْفَاثٌ	الصِّيَامُ	لَيْلَةٌ	أَحِلٌّ لَّهُمْ
with your women	consorting	(of the fasts)	(on the) night	is allowed for you
عَلِمَ اللَّهُ	لَهُنَّ	لِبَاسٌ	وَأَنْتُمْ	لَكُمْ
Allah knew	for them	(are) garments	and you	for you
وَعَفَا	عَلَيْكُمْ	فَتَابَ	تَخَانُونَ أَنفُسَكُمْ	أَنَّكُمْ كُنْتُمْ
and forgave	to you	so He turned	deceive yourselves	that you used to
مَا كَتَبَ اللَّهُ	وَابْتَغُوا	بَشِّرُوهُنَّ	فَأَنْتُمْ	عَنْكُمْ
what Allah has ordained	and seek	you can associate with them	so now	[from] you
الْخَيْطُ الْأَبْيَضُ	لَكُمْ	حَتَّىٰ يَتَبَيَّنَ	وَأَشْرِبُوا	وَكُلُوا
white	the thread	to you	until becomes distinct	and drink
إِلَى الْيَلِلِ	ثُمَّ أَتِمُوا الصِّيَامَ	مِنْ الْفَجْرِ	الْأَسْوَدُ	مِنَ الْخَيْطِ
till the nightfall	then complete (your) fast	of the dawn	black	from the thread
عَنِّكُفُونَ	وَأَنْتُمْ		وَلَا تَبَشِّرُوهُنَّ	
are confining yourselves (in <i>I'tikāf</i>)	while you		and (do) not associate with them	
فَلَا تَقْرُبُوهَا	حُدُودُ اللَّهِ	تِلْكَ	فِي الْمَسَاجِدِ	
so approach them not	(are the) limits (of) Allah	these	in the mosques	
لَعَلَّهُمْ يَتَّقُونَ	لِلنَّاسِ	إِيَّاهُمْ	كَذَلِكَ يَبْيَسْ	اللَّهُ
so that they may become pious	to mankind	His Signs (Verses)	thus Allah makes clear	

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ وَتُدْلُوْا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فِيْقَا
 مِنْ أَمْوَالِ النَّاسِ بِالْأَلْثَمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨١﴾ يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هَيْ مَوَاقِيتُ
 لِلنَّاسِ وَالْحَجَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنْ
 أَتَقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٢﴾

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.

بِهَا	وَتُدْلُوْا	بِالْبَطْلِ	بَيْنَكُمْ	وَلَا تَأْكُلُوا أَمْوَالَكُمْ
it	nor present	by unjust means	among yourselves	and (do) not usurp your properties
النَّاسِ	مِنْ أَمْوَالِ		لِتَأْكُلُوا فِيْقَا	إِلَى الْحُكَّامِ
(of) the people	of (the) properties		so that you usurp a portion	to the authorities
قُلْ هَيْ	عَنِ الْأَهْلَةِ	يَسْأَلُونَكَ	وَأَنْتُمْ تَعْلَمُونَ ﴿١٨١﴾	بِالْأَلْثَمِ
say they	of the new moons	they ask you	while you know (that)	sinfully
وَالْحَجَّ	لِلنَّاسِ		مَوَاقِيتُ	
and (for) Hajj	for people		are (for the determination of) times	
مِنْ ظُهُورِهَا	بِأَنْ تَأْتُوا الْبُيُوتَ		وَلَيْسَ الْبِرُّ	
from their backs	that you enter the houses		and it is not	the righteousness
وَأَتُوا الْبُيُوتَ	مَنِ اتَّقَىٰ		وَلَكِنَّ الْبِرَّ	
and enter the houses	(he) who fears (Allah)		[and] but	the righteous (is)
لِعَلَّكُمْ تُفْلِحُونَ ﴿١٨٢﴾		وَاتَّقُوا اللَّهَ	مِنْ أَبْوَابِهَا	
so that you may attain success		and fear Allah	from their gates	

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتَلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ١٩١ وَاقْتُلُوهُمْ حَيْثُ شَفِقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفَنَّةُ أَشَدُ
 مِنَ الْقَتْلِ وَلَا تُقْتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتِلُوكُمْ فِيهِ فَإِنْ قَتَلْتُمُوهُمْ فَاقْتُلُوهُمْ
 كَذَلِكَ جَزَاءُ الْكُفَّارِ ١٩٢

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.

يُقْتَلُونَكُمْ	الَّذِينَ	فِي سَبِيلِ اللَّهِ	وَقَاتِلُوا
fight you	(against) those who	in (the) way (of) Allah	and fight
وَاقْتُلُوهُمْ	لَا يُحِبُّ الْمُعْتَدِينَ ١٩١	إِنَّ اللَّهَ	وَلَا تَعْتَدُوا
and kill them	likes not the transgressors	verily Allah	and transgress not
أَخْرِجُوكُمْ	مِّنْ حَيْثُ	وَأَخْرِجُوهُمْ	شَفِقْتُمُوهُمْ
they have turned you out	from where	and turn them out	you find them
عِنْدَ	وَلَا تُقْتِلُوهُمْ	مِنَ الْقَتْلِ	وَالْفَنَّةُ
at	and fight them not	than killing	(is) worse
فَإِنْ قَاتَلُوكُمْ	فِيهِ	حَتَّىٰ يُقْتِلُوكُمْ	الْحَرَامِ
but if they fight you (there)	therein	unless they fight you	the Sacred
الْكُفَّارِ ١٩٢		الْمَسْجِدِ	the Mosque
(of) the disbelievers	(is the) reward	كَذَلِكَ	فَاقْتُلُوهُمْ
		such	then kill them

فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ١٩٣ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ يَلِهُ فَإِنْ
 أَنْهَوْا فَلَا عُدُونَ إِلَّا عَلَى الظَّالِمِينَ ١٩٤ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَةُ قِصَاصٌ

فَمَنِ اعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُنْتَقِينَ ﴿١٩٢﴾ وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْنَّهْلَكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ

يُحِبُّ الْمُحْسِنِينَ ﴿١٩٣﴾

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).

وَقَاتُلُوهُمْ	رَحِيمٌ	عَفُورٌ	فَإِنَّ اللَّهَ	فَإِنْ أَنْهَوْا
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist
لِلَّهِ	وَيَكُونُ الَّذِينُ	فِتْنَةٌ	لَا تَكُونُ	حَتَّىٰ
for Allah (Alone)	And the religion becomes	oppression / persecution	exists not	until
عَلَى الظَّالِمِينَ	إِلَّا	فَلَا عُدُونَ	فَإِنْ أَنْهَوْا	
against the wrongdoers	except	then (let there be) no hostility	then if they desist	
وَالْحُرْمَتُ	الْحَرَامُ	بِالشَّهْرِ	الْحَرَامُ	الشَّهْرُ
and (for) the prohibited things	prohibited	(is) for the month	prohibited	the month
فَاعْتَدُوا	عَلَيْكُمْ	فَمَنِ اعْتَدَى	قِصَاصٌ	
then you transgress	against you	then whoever transgresses	(there is) retribution	
وَاعْلَمُوا	وَاتَّقُوا اللَّهَ	عَلَيْكُمْ	مَا اعْتَدَى	بِمِثْلٍ
and know	and fear Allah	against you	as he transgressed	against him
فِي سَبِيلِ اللَّهِ	وَأَنْفَقُوا	الْمُنْتَقِينَ	مَعَ	أَنَّ اللَّهَ
in (the) Cause/Way (of) Allah	and spend	the pious (people)	(is) with	that Allah

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

وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ إِنْ أَخْصَرْتُمْ فَمَا أَسْتَيْسَرَ مِنَ الْهَدَىٰ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ
يَتَلْعَبَ الْهَدَىٰ مَحْلَهُ فَنَّ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذَىٰ مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ
سُكُنٍ فَإِذَا أَمْنَتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجَّ فَمَا أَسْتَيْسَرَ مِنَ الْهَدَىٰ فَنَّ لَمْ يَحِدْ فَصِيَامُ ثَلَاثَةِ
أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرٍ
الْمَسِيْدُ الْحَرَامُ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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 أَخْصَرْتُمْ	لِلَّهِ	وَالْعُمْرَةَ	وَأَتَمُوا الْحَجَّ
but if you are prevented	for Allah	and Umrah	and complete the Hajj
مِنَ الْهَدَىٰ		مَا أَسْتَيْسَرَ	
of offering	then (send) whatever is easy to obtain	(the sacrificial animal)	

مَحَلَّهُ	حَتَّىٰ يَتَلَقَّ أَهْدَى	وَلَا تَحْلِقُوا رُءُوفُ وَسَكُونٌ
its (appointed) place	until the offering reaches	and (do) not shave your heads
مِنْ رَأْسِهِ	أَذْنَى بِدْرَهُ أَوْ مَرِيضًا مِنْكُمْ فَمَنْ كَانَ	
in his scalp	an ailment he has or sick among you	and whoever is
أُوْنُسُكِ	أَوْ صَدَقَةٌ مِنْ صِيَامٍ فِدْيَةٌ	
or sacrifice	or alms-giving (charity) of fasting	then (he must pay) ransom
إِلَى الْحَجَّ بِالْعُرْمَةِ	فَمَنْ تَمَّنَعَ	فَإِذَا أَمِنْتُمْ
till Hajj of Umrah	then whoever took advantage	and when you become safe
لَمْ يَجِدْ	فَمَنْ مِنْ أَهْدَى	فَمَا أَسْتَيْسِرَ
(did) not find	and whoever of offering	then whatever is easy to obtain
وَسَبْعَةٌ	فِي الْحَجَّ أَيَّامٍ	فَصِيَامُ
and seven (days)	during the Hajj days	(for) three then (he should observe) fast
لِمَنْ	ذَلِكَ كَامِلَةٌ	إِذَا رَجَعْتُمْ
(is) for those	that in all	(is) ten (days) that when you have returned
وَاعْلَمُوا	وَاتَّقُوا اللَّهَ الْحَرَامُ	لَمْ يَكُنْ أَهْلُهُ حَاضِرٍ
and know	and fear Allah the Sacred	(at) the Mosque present whose family is not
	الْعِقَابُ	شَدِيدٌ أَنَّ اللَّهَ
	(in) punishment	(is) Severe that Allah

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ
 فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكَرُّوْدُوا فَإِنَّ خَيْرَ الزَّادِ الْنَّقْوَىٰ
 وَاتَّقُونِ يَسْأُفُ لِلْأَلْبَابِ

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!

فِيهِنَّ	فَمَنْ فَرَضَ	مَعْلُومَةٌ	أَشْهُرٌ	الْحَجَّ
in these (months)	so whoever undertook (intends)	well-known	(is in) months	the Hajj
وَلَا فُسُوقٌ	فَلَارَفَثَ			الْحَجَّ
nor wickedness	then (there be) no obscenity (sexual relations)		(to perform) the Hajj	
يَعْلَمُهُ اللَّهُ	مِنْ خَيْرٍ	وَمَا تَفَعَّلُوا	فِي الْحَجَّ	وَلَا جِدَالَ
Allah knows it	of good	and whatever you do	during the Hajj	nor wrangling
وَاتَّقُونَ	النَّقْوَىٰ	الْزَادُ	فَإِنَّ خَيْرَ	وَتَرَزُّوْدُوا
so fear Me	(is) piety	provision	then verily (the) best	and take provision
		الْأَلَبَبِ	يَتَأْوِلِي	
		(of) understanding	o men	

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا آتَيْتُمْ
مِنْ عَرَفَتِ فَإِذَا كُرِّرَ أَنَّ اللَّهَ عِنْدَ الْمَشْعُرِ الْحَرَامٌ وَإِذَا كُرِّرَهُ كَمَا
هَذَا كُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لِمَنِ الْأَضَالِّينَ ١٩١ ثُمَّ أَفِيظُوا مِنْ حَيْثُ
أَفْكَاضَ الْكَاسُ وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ١٩٢

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 عَرَفَتِ	فَادْكُرُوا اللَّهَ عِنْدَ	الْمَشْعَرِ
Hajj cite-Muzdalifah	at	then remember Allah	from Arafat
مِنْ قَبْلِهِ	وَإِنْ كُنْتُمْ	كَمَا هَدَنَاكُمْ	وَادْكُرُوهُ
before this	and indeed you were	as He has directed you	and remember Him
أَفَلَمْ يَرَ	أَفَكَانَ أَنْتَ أَنْتَ	لِمِنْ أَضَالَّ	الْحَرَامُ
the people depart	from where	then depart (return)	surely of those who went astray
رَحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ	وَاسْتَغْفِرُوا اللَّهَ
Most Merciful	(is) Oft-Forgiving	verily Allah	and ask forgiveness (of) Allah

فَإِذَا قَضَيْتُمْ مَنِاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرُكُمْ إِبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فِيمِنَ الْكَافِرِ مَنْ يَقُولُ رَبَّنَا إِنَّا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ٢٠٠ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ

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!''

فَادْكُرُوا اللَّهَ	مَنِاسِكَكُمْ	فَإِذَا أَفَضْتُمْ
then remember Allah	your Hajj rites	then when you have accomplished
ذِكْرًا	أَوْ أَشَدَّ	إِبَاءَكُمْ
remembrance	or (with) far more	(of) your forefathers
فِي الدُّنْيَا	إِنَّا	مَنْ يَقُولُ
in the world	give us	our Lord
(are some) who say	(are some) who say	and of the people
وَمِنْهُمْ	مِنْ خَلْقِ	فِي الْآخِرَةِ
and of them	any share	in the Hereafter
		لَهُ
		وَمَا
		أَنَّهُ

حَسَنَةٌ	فِي الدُّنْيَا	عَانِكَا	رَبَّنَا	مَنْ يَقُولُ
good	in the world	give us	our Lord	(are those) who say
النَّارِ	عَذَابٍ	وَقَنَا	حَسَنَةٌ	وَفِي الْآخِرَةِ
(of) the Fire	(from the) torment	and save us	good	and in the Hereafter

أَوْلَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ٢٣٢ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُخْشَرُونَ ٢٣٣

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.

وَاللَّهُ سَرِيعٌ	مِمَّا كَسَبُوا	نَصِيبٌ	لَهُمْ	أَوْلَئِكَ
and Allah (is) Swift	from what they earned	(is) a share	for them	those
مَعْدُودَاتٍ	فِي أَيَّامٍ	وَادْكُرُوا اللَّهَ	الْحِسَابِ	٢٣٢
Appointed (numbered)	during (the) Days	and remember Allah	(at) reckoning	
عَلَيْهِ	فَلَا إِثْمَ	فِي يَوْمَيْنِ	فَمَنْ تَعَجَّلَ	
on him	then (there is) no sin	in two days	then whoever hastens (to leave)	
لِمَنِ اتَّقَى	عَلَيْهِ	فَلَا إِثْمَ	وَمَنْ تَأَخَّرَ	
for (him) who fears (Allah)	on him	then (there is) no sin	and whoever delays	
إِلَيْهِ تُخْشَرُونَ	أَنَّكُمْ	وَاعْلَمُوا	وَاتَّقُوا اللَّهَ	
will be gathered to Him	that you	and know	and fear Allah	

وَمِنَ النَّاسِ مَنْ يُعِجِّلُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُ الْخِصَامِ ٢٣٤ وَإِذَا تَوَلَّ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهَلِّكَ الْحَرَثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ٢٣٥ وَإِذَا قِيلَ لَهُ أَتَقَّ اللَّهَ أَخْذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسِبُهُ جَهَنَّمُ وَلِبَسَ الْمَهَادُ

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!

فِي الْحَيَاةِ	قَوْلُهُ	يُعْجِبُكَ	مَنْ	وَمِنَ النَّاسِ
in the life	(with) his speech	fascinates you	(is one) who	and of the mankind
وَهُوَ	فِي قَلْبِهِ	عَلَى مَا	وَيُشَهِّدُ اللَّهَ	أَلْدُنِيَا
and he	(is) in his heart	on what	and he calls Allah to witness	(of) the world
وَإِذَا تَوَلَّ		الْبَخَاصَامِ		الَّدُ
and when he turns away		(of) the opponents		(is the) most quarrelsome
وَيَهْلِكُ الْحَرَثَ	فِيهَا	لِيُفْسِدَ		سَعَى فِي الْأَرْضِ
and destroy the crops	in it	so that he may spread mischief		he strives in the land
وَإِذَا قِيلَ	لَا يُحِبُّ الْفَسَادَ	وَاللَّهُ	وَالنَّسْلُ	
and when it is said	(does) not like the mischief	and Allah		and the living beings (cattle)
فَحَسِبُهُ	بِالْإِثْمِ	الْعَزَّةُ	أَخْذَهُ	أَتَقِ اللَّهَ
so enough for him	to the sin	the arrogance	takes him	fear Allah
				لَهُ
		وَلِبَسَ الْمَهَادُ	جَهَنَّمُ	
				and worst indeed is the resting place
				(is) Hell

وَمِنَ النَّاسِ مَنْ يَسْرِي نَفْسَهُ أَبْتِغَاةً مَرْضَاتٍ اللَّهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ
 يَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي الْسِّلْمٍ كَافَةً وَلَا تَنْتَهُوا حُطُوتَ
 الْشَّيْطَنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ فَإِنْ زَلَّتُمْ مِّنْ بَعْدِ مَا جَاءَتُكُمْ
 أَلْبَيْنَتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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.

وَمِنْ أَنَاسٍ	مَنْ يَشْرِي	نَفْسَهُ	أَبْتَغَاهُ	مَرْضَاتِ اللَّهِ	(the) pleasure (of) Allah
وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ	ۚ۲۷	يَأَيُّهَا الَّذِينَ آمَنُوا أَدْخُلُوا	ۚ۲۸	seeking himself (his life)
and Allah	and of the mankind	(is he) who sells	O (you)	Most Compassionate to (His) slaves	enter who believe
فِي الْسِّلْمِ	كَافَّةً	وَلَا تَتَّبِعُوا	خُطُواتِ	الشَّيْطَانِ	(of) Satan
into Islam	wholly (completely)	and follow not	the footsteps	(the) footsteps	after
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	فَإِنْ زَلَّتُمْ	مِنْ بَعْدِمَا
indeed he	(is) for you	an enemy	open	then if you slide back	then if you slide back
جَاءَتْكُمْ	أَبْيَنَتْ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ
came to you	the clear signs	then know	that Allah	(is) All-Mighty	All-Wise

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظَلَلٍ مِّنَ الْفَحَامِ وَالْمَلَئِكَةُ وَقَضَى الْأَمْرُ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۖ ۲۹ سَلْ بَنِي إِسْرَائِيلَ كُمْ أَتَيْنَاهُمْ مِّنْ أَيَّامِهِمْ بَيْنَهُ وَمَنْ يُبَدِّلُ
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ ۳۰ زِينَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ
الْدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ أَتَقَوْا فَوَقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۖ ۳۱

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.

أَن يَأْتِيَهُمُ اللَّهُ		إِلَّا	هَلْ يَظْرُونَ	
that Allah should come to them		except	(do) they wait for (anything else)?	
وَقُضِيَ الْأَمْرُ	وَالْمَلِئَةَ	مِنَ الْفَمَاءِ	فِي ظُلُلٍ	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
and the matter will be decided	and the angels	of the clouds	in (the) shadows	
إِسْرَائِيلَ	بَنِي	سَلَّ	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ	
(of) Israel	(the) Children	ask	and to Allah return (all) the matters	
وَمَن يَبْدِلُ	مِنْ أَيْةٍ بَيْنَهُ	هَاتَتِهِمْ	كَمْ	
and whoever changes	of clear sign(s)	We gave them	how many	
فَإِنَّ اللَّهَ	جَاءَهُ	مِنْ بَعْدِمَا	نِعْمَةُ اللَّهِ	
then indeed Allah	it has come to him	after	(the) Favour (of) Allah	
الْحَيَاةُ	لِلَّذِينَ كَفَرُوا	زُنْ	الْعِقَابُ	شَدِيدٌ
the life	for those who disbelieved	is beautified	(in) punishment	(is) Severe
وَالَّذِينَ أَتَقَوْا	مِنَ الَّذِينَ إِمَانُوا	وَيَسْخُرُونَ	الْدُّنْيَا	
and those who became pious	at those who believed	and they scoff	(of) the world	
وَاللَّهُ يُرِزِّقُ	الْقِيَمَةَ	يَوْمَ	فَوْهَمُ	
and Allah grants (provides)	(of) Resurrection	(on the) Day	(will be) above them	
حِسَابٌ	يَغْنِي	مَن يَشَاءُ		
measure	without	(to) whom He wills		

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمُ بَيْنَ النَّاسِ فِيمَا أَخْتَلَفُوا فِيهِ وَمَا أَخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَعْدًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا

أَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ يَأْذِنُهُ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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.

النَّبِيُّونَ	فَبَعَثَ اللَّهُ	وَاحِدَةً	أُمَّةً	كَانَ النَّاسُ
the Prophets	then Allah sent	one	community	the mankind was
الْكِتَابَ	وَأَنْزَلَ مَعَهُمْ	وَمُنْذِرِينَ	مُبَشِّرِينَ	
the Book	and sent down with them	and warners	(as) heralds of glad tidings	
فِيهِ	فِيمَا أَخْتَلَفُوا	أَنَّ النَّاسَ	لِيَحْكُمُ	بِالْحَقِّ
[in it]	in what they differed	between	to judge	with the truth
مِنْ بَعْدِ مَا	أُوتُوهُ	إِلَّا الَّذِينَ	فِيهِ	وَمَا أَخْتَلَفَ
after	were given it (the Book)	except those who	in it	and (did) not differ
فَهَدَى اللَّهُ	بَيْنَهُمْ	بَعْدًا	الْبَيِّنَاتُ	جَاءَتْهُمْ
then Allah guided	among them	through hatred	the clear proofs	came to them
يَأْذِنُهُ	مِنَ الْحَقِّ	فِيهِ	لِمَا أَخْتَلَفُوا	الَّذِينَ ءَامَنُوا
by His Leave	of the truth	in it	to what they differed	those who believed
٢١٣				
	إِلَى صِرَاطٍ	مُسْتَقِيمٍ	وَاللَّهُ يَهْدِي	
	Straight	to a Path	whom He wills	and Allah guides

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهُمْ
 الْبَأْسَاءُ وَالضَّرَاءُ وَرُزُلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا
 إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ٢١٤ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الْدِينُ

وَالْأَقْرَبَينَ وَالْيَتَمَّى وَالْمَسْكِينَ وَأَبْنَى السَّكِيلِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَعْلَمُ

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-Masākin* (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
وَالضَّرَاءُ and affliction	الْبَأْسَاءُ adversity	مَسْتَهْمُ befell them	خَلَوْا مِنْ قَبْلِكُمْ passed away before you	الَّذِينَ (of) those who	
وَالَّذِينَ أَمْنَوْا and those who believed	حَتَّى يَقُولَ الرَّسُولُ		وَزُلْزَلُوا		
إِنَّ نَصْرَ اللَّهِ certainly (the) Help (of) Allah	أَلَا		نَصْرُ اللَّهِ	مَقَدِّسَةٌ	مَعَهُ
مَا أَنْفَقْتُمْ whatever you spend	قُلْ	مَاذَا يُنْفِقُونَ	يَسْأَلُونَكَ		قَرِيبٌ
وَالْمَسْكِينَ and the needy	وَالْيَتَمَّى and the orphans	وَالْأَقْرَبَينَ and kindered	فَكِلُوا لِدِيَنِ	مِنْ خَيْرٍ	
بِهِ عَلِيهِمُ (is) Well-Informed of it	فَإِنَّ اللَّهَ so indeed Allah	مِنْ خَيْرٍ of good	وَمَا تَفَعَّلُوا and whatever you do	وَأَبْنَى السَّكِيلِ and the wayfarer	

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ

وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

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.

وَعَسَنَ	لَكُمْ	كُرْهٌ	وَهُوَ	الْقِتَالُ	كِتَبَ عَلَيْكُمْ
and it may be	for you	(is) dislike	though it	the fighting	is ordained for you
أَنْ تُحِبُّوا شَيْئًا	وَعَسَنَ	لَكُمْ	خَيْرٌ	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 الْشَّهْرِ الْحَرَامِ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَيِّلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَرَوْنَ يُقْتَلُونَكُمْ حَتَّىٰ يُرْدُوْكُمْ عَنِ دِينِكُمْ إِنْ أَسْتَطَعُوا
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنِ دِينِهِ فَيَمْتُ وَهُوَ كَافِرٌ فَأُولَئِكَ حَاطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

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.

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

الْحَرَامُ	وَالْمَسْجِدُ			يَهُ	وَكُفْرُ
the Sacred	and (preventing access to) the Mosque			in Him	and disbelieving
عِنْدَ اللَّهِ	أَكْبَرُ	مِنْهُ	أَهْلِهِ	وَإِخْرَاجُ	
with (in the sight of) Allah	(is) greater (offence)	from it	its inhabitants	and expelling	
وَلَا يَرَانُ	مِنْ الْقَتْلِ	أَكْبَرُ		وَالْفِتْنَةُ	
and they will not cease	than killing	(is) greater (more heinous)		and persecution	
إِنْ أَسْتَطِعُوْا	عَنِ دِينِكُمْ		حَتَّىٰ يَرُدُّوْكُمْ		يُقَاتِلُونَكُمْ
if they can	from your religion		till they turn you back		fighting you
كَافِرُ	وَهُوَ	فَيَمْتُ	عَنِ دِينِهِ	مِنْكُمْ	وَمَنْ يَرْتَدِدُ
(is) a disbeliever	while he	and dies	from his religion	of you	and whoso turns away
وَالْآخِرَةُ	فِي الدُّنْيَا		حِكْمَتٌ أَعْمَلُهُمْ		فَأُولَئِكَ
and the Hereafter	in this world		are rendered vain	their deeds	then those
خَلِدُونَ	فِيهَا	هُمْ	النَّارُ	أَصْحَابُ	وَأُولَئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers	and those

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ يَسْأَلُونَكَ عَنِ الْحَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرٌ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنِفِّقُونَ قُلِ الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ لَعَلَّكُمْ تَنْفَكِرُونَ

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.

فِي سَبِيلِ اللهِ	وَجَاهُوا	وَالَّذِينَ هَاجَرُوا	إِنَّ الَّذِينَ إِمَامُوا	
in (the) way (of) Allah	and strove	and those who emigrated	verily those who believed	
رَحِيمٌ	غَفُورٌ	وَاللهُ	رَحْمَتَ اللهُ	أُولَئِكَ يَرْجُونَ
Most Merciful	(is) Oft-Forgiving	and Allah	(the) Mercy (of) Allah	those hope for
إِثْمٌ	قُلْ فِيهِمَا	وَالْمَيْسِرٌ	عَنِ الْخَمْرِ	يَسْأَلُونَكَ
(is) a sin	say in both	and games of chance	about intoxicants	they ask you
مِنْ نَفْعِهِمَا	أَكْبَرُ	وَإِثْمُهُمَا	لِلنَّاسِ	كَبِيرٌ
than their benefit	(is) greater	and their sin	for men	and benefits
قُلِ الْعَفْوُ	مَاذَا يُنِفِقُونَ			وَيَسْأَلُونَكَ
say the surplus	what (how much) they should spend			and they ask you
لَعَلَّكُمْ تَنْفَكِرُونَ	الْأَيَّاتِ	لَكُمْ	كَذَلِكَ يُبَيِّنُ اللهُ	
so that you may reflect	(His) revelations	to you	thus Allah makes clear	

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَمَّيْ قُلْ إِصْلَاحُهُمْ خَيْرٌ وَإِن تَخَالِطُوهُمْ فَإِخْرُونَكُمْ وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللهُ لَا عَنْتَكُمْ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ

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."

عَنِ الْيَتَمَّيْ	وَيَسْأَلُونَكَ	وَالْآخِرَةُ	فِي الدُّنْيَا
about the orphans	and they ask you	and the Hereafter	in this world
وَإِن تَخَالِطُوهُمْ	خَيْرٌ	لَهُمْ	قُلْ إِصْلَاحٌ
and if you intermix with them (your affairs)	(is) best	for them	say (seeking) good
مِنَ الْمُصْلِحِ	وَاللهُ يَعْلَمُ الْمُفْسِدَ	فَإِخْرُونَكُمْ	
from the well-wisher	and Allah knows the mischievous	then (they are)	your brothers

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

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ وَلَا مَمْلَكَةٌ مُؤْمِنَاتٌ حَيْثُ مِنْ مُشْرِكَاتٍ وَلَوْ
أَعْجَبْتُكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ حَيْثُ مِنْ مُشْرِكٍ وَلَوْ
أَعْجَبْتُكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
وَبِئْنَ مَا يَتَّبِعُهُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

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.

وَلَا مَمْلَكَةٌ	حَتَّىٰ يُؤْمِنَنَّ	وَلَا تَنْكِحُوا الْمُشْرِكَاتِ
and indeed a slave woman	until they believe	and (do) not marry idolatresses
وَلَوْ أَعْجَبْتُكُمْ	مِنْ مُشْرِكَاتٍ	خَيْرٌ حَيْثُ مُؤْمِنَاتٌ
even though she pleases (allures) you	than an idolatress	(is) better believing
حَتَّىٰ يُؤْمِنُوا	وَلَا تُنْكِحُوا الْمُشْرِكِينَ	
until they believe	and (do) not give in marriage (your women) to idolaters	
مِنْ مُشْرِكٍ	خَيْرٌ	وَلَعَبْدٌ
than an idolater	(is) better	believing
وَاللَّهُ يَدْعُو إِلَيْهِ	إِلَى النَّارِ	وَلَعَبْدٌ
and Allah invites (you)	to the Fire	those invite (you)
		وَلَوْ أَعْجَبْتُكُمْ
		even though he pleases you

وَبَيْنَ أَيْمَنِهِ وَبَيْنَ أَيْمَنِهِ	يُأْذِنُهُ	وَالْمَغْفِرَةِ	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 أَذَى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا
نَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأَتُوْهُنَّ مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ
الْتَّوَّبِينَ 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).

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

نِسَاؤُكُمْ حَرَثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ وَقَدْ مُوْلَى لِأَنفُسِكُمْ وَأَتَقْوَا اللَّهَ وَأَعْلَمُوْمَا

أَنَّكُم مُّلَاقُوهُ وَبَشِّرُ الْمُؤْمِنِينَ ﴿١٦﴾ وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً لِّأَيْمَنِكُمْ
أَنْ تَبْرُوْ وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ ﴿١٧﴾

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).

أَنَّكُم مُّلَاقُوهُ وَبَشِّرُ الْمُؤْمِنِينَ ﴿١٦﴾	فَأَتُوا حَرَثَكُمْ	لَكُمْ	حَرَثٌ	نِسَاءُكُمْ
as (when and how) you wish	so go to your tilth	for you	(are) a tilth	your wives
وَأَعْلَمُوا	وَاتَّقُوا اللَّهَ	لِأَنفُسِكُمْ	وَقَدِمُوا	
and know	and fear Allah	for yourselves	and send forth (good deeds)	
وَبَشِّرُ الْمُؤْمِنِينَ ﴿١٧﴾		مُّلَاقُوهُ		أَنَّكُمْ
and give good tidings to the believers		(will) meet Him		that you
لِأَيْمَنِكُمْ	عَرْضَةٌ	وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً		
in your oaths	impediment (an excuse)	and make not Allah (Allah's Name)		
النَّاسُ	وَتُصْلِحُوا بَيْنَ	وَتَتَّقُوا	أَنْ تَبْرُوْ	
the mankind	and reconcile among	and act piously	that you do good	
عَلِيْمٌ ﴿١٨﴾	سَمِيعٌ	وَاللَّهُ		
All-Knowing	(is) All-Hearing	and Allah		

لَا يُوَاْخِذُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَا كُنْ يُوَاْخِذُكُمْ بِمَا كَسَبْتُ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ
حَلِيمٌ ﴿١٩﴾ لِلَّذِينَ يُؤْلُونَ مِن نِسَاءِهِمْ تَرْبِضُ أَرْبَعَةُ أَشْهُرٍ فَإِنْ فَاءُو فَإِنَّ اللَّهَ عَفُورٌ
رَحِيمٌ ﴿٢٠﴾ وَإِنْ عَزَمُوا الْطَّلَقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيْمٌ ﴿٢١﴾

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 أَيْمَنِكُمْ	بِاللَّغْوِ	لَا يُؤَاخِذُكُمْ أَللَّهُ
in your oaths	for vain utterances	Allah will not blame you
وَاللَّهُ and Allah	كَسَبْتُ قُلُوبَكُمْ your hearts earned	إِنَّمَا لِمَا وَلَكُنْ يُؤَاخِذُكُمْ [and] but He will call you to account
مِنْ نِسَاءِهِمْ from their wives	لِلَّذِينَ يُؤْلُوْنَ for those who swear off abstinence	حَلِيمٌ All-Forbearing (is) Oft-Forgiving
غَفُورٌ (is) Oft-Forgiving	فَإِنَّ اللَّهَ then verily Allah	أَرْبَعَةٌ أَشْهُرٌ تَرْبُصُ months (for) four (is) a waiting
فَإِنَّ اللَّهَ then indeed Allah	وَإِنْ عَزَمُوا الظَّلَاقَ and if they resolve on (decide upon) divorce	رَحِيمٌ Most Merciful
	عَلِيمٌ All-Knowing	سَمِيعٌ (is) All-Hearing

وَالْمُطَلَّقَاتُ يَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُونٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ
فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعُولَهُنَّ أَحَقُّ بِرِدَهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَهُنَّ 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 Allah is All-Mighty, All-Wise.

فِي سَعَى فِرْوَعَ	ثَلَاثَةَ	بِأَنفُسِهِنَّ	وَالْمُطَلَّقَاتُ يَرْبَصُنَ
menstrual periods	three	concerning themselves	and divorced women shall wait
مَا خَلَقَ اللَّهُ وَبِعُولَتِهِنَّ	أَن يَكْتُمُنَ	هُنَّ	وَلَا يَحِلُّ
what Allah has created and their husbands	that they conceal the Last	to them and the Day	and it is not allowed (lawful) in their wombs
فِي ذَلِكَ in that (period)	بِرَدَهِنَ		أَحَقُّ
الَّذِي (of) that which	مِثْلٌ	وَهُنَّ	إِنْ أَرَادُوا إِصْلَاحًا
دَرْجَةٌ (is) a degree	عَلَيْهِنَّ	وَلِلرِّجَالِ	بِالْمَعْرُوفِ
	وَلِلرِّجَالِ		عَلَيْهِنَّ
	وَلِلرِّجَالِ		وَاللَّهُ
حَكِيمٌ	عَزِيزٌ		
All-Wise	(is) All-Mighty	and Allah	

الْطَّلاقُ مَرَّتَانِ فَإِمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيْحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
هَاتَتِيْمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا أَفْتَدْتُ بِهِ تِلْكَ حُدُودَ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَنْعَدَ حُدُودَ اللَّهِ فَأُولَئِكَ

هُمُ الظَّالِمُونَ

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).

أَوْسَرِيْحُ	يُعَرُّوْفٍ	فِيْمَسَاكٍ	مَرْتَابَتِيْنَ	الْطَّلَقُ
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	مَمَّا أَتَيْتُمُوهُنَّ	
that both fear	except	anything	you had given them (wives)	
فَإِنْ خَفْتُمْ	حُدُودَ اللَّهِ		أَلَا يُقِيمَا	
and if you fear	(the) limits (of) Allah		that they will not be able to keep	
فَلَا جُنَاحَ	حُدُودَ اللَّهِ		أَلَا يُقِيمَا	
then (there is) no sin	(the) limits (of) Allah		that they both will not be able to keep	
حُدُودَ اللَّهِ	تِلْكَ	يَوْمَ	فِيمَا أَفْنَدَتْ	عَلَيْهِمَا
(are the) limits (of) Allah	these	for that	in what she paid as ransom	on both of them
حُدُودَ اللَّهِ	وَمَنْ يَشَاءُ		فَلَا تَعْتَدُوهَا	
(the) limits (of) Allah	and whoever transgresses		so (do) not transgress them	
الْظَّالِمُونَ		هُمْ	فَأُولَئِكَ	
(are) the wrongdoers		[they]	then those	

فَإِنْ طَلَقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرَاجِعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودَ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

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.

حَتَّىٰ تَنكِحَ	مِنْ بَعْدِ	لَهُ	فَلَا يَنْحِلُّ	فَإِنْ طَلَقَهَا
until she marries	thereafter	for him	then she is not lawful	and if he divorces her
عَلَيْهِمَا	فَلَا جُنَاحَ	فَإِنْ طَلَقَهَا	غَيْرُهُ	زَوْجًا
on both of them	then (there is) no sin	then if he divorces her	other than him	a husband
أَنْ يُقْبِلَا	إِنْ ظَنَّا		أَنْ يَرَاجِعَا	
that they would be able to keep	if both of them think		that they return to one another	
يُبَيِّنُهَا	حُدُودُ اللَّهِ	وَتِلْكَ	حُدُودُ اللَّهِ	
He makes them clear	(are the) limits (of) Allah	and these	(the) limits (of) Allah	
لِقَوْمٍ يَعْلَمُونَ				
for (the) people who know				

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيَغْنِ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِحُوهُنَّ بِمَعْرُوفٍ وَلَا
تُنْسِكُوهُنَّ ضِرَارًا لِتَعْذِيْدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَنْخَذُوا إِيَّا يَنْهَا
هُرُوزًا وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةُ يَعْظُمُكُمْ بِهِ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلَيْمٌ

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.

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

يَفْعَلُ ذَلِكَ	وَمَنْ	لِتَعْدُوا	ضِرَارًا
does that	and whoso	so that you transgress	to hurt (them)
هُزُوا	وَلَا تَخْدُوا أَيَّاتِ اللَّهِ	فَقَدْ ظَلَمَ نَفْسَهُ	
(as) a jest	and (do) not take (the) Verses (of) Allah	then indeed he wrongs himself	
وَمَا أَنْزَلَ	عَلَيْكُمْ	وَأَذْكُرُوا نِعْمَاتَ اللَّهِ	
and that which He sent down	upon you	and remember (the) Favour (of) Allah	
بِهِ	يَعْظُمُكُمْ	وَالْحِكْمَةُ	مِنَ الْكِتَبِ
with it	He admonishes you	and (of) the Wisdom	of the Book
عَلِيمٌ	شَيْءٌ يُكْلِي	أَنَّ اللَّهَ	عَلَيْكُمْ
(is) All-Knower	thing of every	that Allah	and know (well)
		وَأَعْلَمُوا	وَاتَّقُوا اللَّهَ
		وَأَطْهَرُ اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	and fear Allah

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَجْلِهِنَّ فَلَا تَعْصِلُوهُنَّ أَنْ يَنْكِحُنَّ أَزْوَاجَهُنَّ إِذَا تَرَضُوا بِيَنْهُمْ
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكُمْ أَزْكَى لَكُمْ
وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

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.

فَلَمْ يَجْلِهِنَّ	طَلَقْتُمُ النِّسَاءَ	وَإِذَا
and they reach their (prescribed) term	you divorce [the] women	and when
أَزْوَاجَهُنَّ	أَنْ يَنْكِحُنَّ	فَلَا تَعْصِلُوهُنَّ
(to) their (former) husbands	that they get married	then prevent them not
بِهِ	بِالْمَعْرُوفِ	بِيَنْهُمْ
with it	that is admonished	mutually
ذَلِكُمْ	ذَلِكَ يُوعَظُ	إِذَا تَرَضُوا
that	in a fair manner	when they agree
ذَلِكُمْ	وَالْيَوْمِ	مِنْكُمْ
that	and the Day	of you
	يُؤْمِنُ بِاللَّهِ	(he) who [is]

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

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتَمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكْلِفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضْكَارَ وَالِدَةُ بِوَلَدِهَا وَلَا مَوْلُودُهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَ أَرَادَ فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَارِرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا إِنْتُمْ بِالْمَعْرُوفِ وَأَنْقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

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
الْمَوْلُودِ لَهُ	وَعَلَى	أَنْ يُتَمَّ الرَّضَاعَةَ	لِمَنْ أَرَادَ
(him) to whom the child is born	and on	to complete the suckling	for (those) who desire
لَا تُكْلِفُ نَفْسٍ	بِالْمَعْرُوفِ	وَكِسْوَتُهُنَّ	رِزْقُهُنَّ
a soul is not tasked	in a fair manner	and their clothing	(is) their (mothers) food
بِوَلَدِهَا	لَا تُضْكَارَ وَلِدَةُ	إِلَّا وُسْعَهَا	
for her child	neither the mother should be made to suffer	except (to) its capacity	
مِثْلُ	وَعَلَى الْوَارِثِ	بِوَلَدِهِ	مَوْلُودَهُ
(is the) like	and on the heir	for his child	(he) to whom the child is born
			وَلَا

مِنْهُمَا	عَنْ قَرَاضِ	فَإِنْ أَرَادَا فِصَالًا	ذَلِكَ
of both of them	by mutual consent	and if both decide on weaning	(of) that
وَإِنْ أَرَدْتُمْ	عَلَيْهِمَا	فَلَا جُنَاحَ	وَتَشَاءُرٍ
and if you decide	on them both	then (there is) no sin	and (after) consultation
عَلَيْكُمْ	فَلَا جُنَاحَ	أُولَدَكُمْ	أَنْ تَسْتَرْضِعُوا
on you	then (there is) no sin	your children	to ask (another woman) to suckle
وَاعْلَمُوا	وَأَنْقُو اللَّهَ	بِالْمَعْرُوفِ	إِذَا سَلَمْتُمْ
and know	and fear Allah	in a fair manner	what you give
بِمَا تَعْمَلُونَ بَصِيرٌ		أَنَّ اللَّهَ	
(is) All-Seeing of what you do		that Allah	

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصُنَّ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغُنَّ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَعْلَمُ

بِمَا تَعْمَلُونَ خَيْرٌ

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.

يَتَرَبَّصُنَّ	وَيَذَرُونَ أَزْوَاجًا	مِنْكُمْ	وَالَّذِينَ يُتَوَفَّوْنَ
they (the wives) shall wait	and leave wives behind	of you	and those who die
فَإِذَا بَلَغُنَّ	وَعَشْرًا	أَشْهُرٍ	أَنفُسِهِنَّ
and when they reach	and ten (days)	months	(for) four with (regard to) themselves
فِيمَا فَعَلَنَّ	عَلَيْكُمْ	فَلَا جُنَاحَ	أَجَلَهُنَّ
in what they do	on you	then (there is) no sin	their (waiting) term
بِمَا تَعْمَلُونَ خَيْرٌ	وَاللَّهُ	بِالْمَعْرُوفِ	فِي أَنفُسِهِنَّ
(is) Well-Aware of what you do	and Allah	in a fair manner	concerning themselves

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكَنَّنْتُمْ فِي أَنفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذَكُرُونَهُنَّ وَلَكِنَ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

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.

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

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَالَمْ تَمْسُوهُنَّ أَوْ تَفِرِضُوا لَهُنَّ فَرِيضَةٌ وَمَتَّعُوهُنَّ

عَلَى الْمُوْسِعِ قَدْرِهِ، وَعَلَى الْمُقْتَرِ قَدْرِهِ، مَتَّعًا بِالْمَعْرُوفِ حَقًا عَلَى الْمُحْسِنِينَ

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	فَرِيَضَةً	لَهُنَّ	أَوْ تَفَرَّضُوا	
and provide for them	a settled portion (dower)	for them	or you have (not) fixed	
قَدْرُهُ	وَعَلَى الْمُقْتَرِ	قَدْرُهُ	عَلَى الْمُوْسِعِ	
according to his means	and on the poor	according to his means	upon the wealthy	
عَلَى الْمُحْسِنِينَ	حَقًا	بِالْمَعْرُوفِ	مَتَّعًا	
upon the good-doers	(is) a duty	reasonable	a provision	

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيَضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوْنَ أَوْ يَعْفُوْا الَّذِي يَبْدِهِ عُقْدَةُ الْنِكَاحِ وَأَنْ تَعْفُوْا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوْا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ يُمْا تَعْمَلُونَ بِصِيرَتِكُمْ



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

فَنِصْفٌ	فَرِيضَةٌ	لَهُنَّ	وَقَدْ فَرَضْتُمْ
then (pay) half	a settled portion (dower)	for them	and indeed you have fixed
أُوْيَعْفُوا	أَنْ يَعْفُونَ	إِلَّا	مَا فَرَضْتُمْ
or (agrees to) forego	[that] they (agree to) forego (it)	unless	(of) what you have fixed
وَأَنْ تَعْفُوا	النِّكَاحُ	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 بَصِيرٌ		إِنَّ اللَّهََ	
(is) All-Seer of what you do		indeed Allah	

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَنِيتِينَ ٢٣٨ فَإِنْ خِفْتُمْ فِرْجًا لَا أَوْرُكُمَاً فَإِذَا أَمْنَتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلَمْتُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ٢٣٩ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجُوا فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ 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	الْوُسْطَىٰ	وَالصَّلَاةِ	حَفِظُوا عَلَى الصَّلَوَاتِ
and stand up	[the] middle	and the prayer	be watchful over (offer regularly) the prayers

أَوْ رُكْبَانًا	فَرِجَالًا	فَإِنْ خَفْتُمْ	لِلَّهِ قَنِينَ
or riding	then on foot	and if you fear	for Allah devoutly obedient
كَمَا عَلَمْتُمْ	فَإِذْ كُرُوا اللَّهَ	فَإِذَا آمِنْتُمْ	
as He has taught you	then remember Allah	and when you feel secured	
وَيَدْرُونَ أَزْوَاجًا	وَالَّذِينَ يُتَوَفَّوْنَ	تَعْلَمُونَ	مَا لَمْ تَكُونُوا
and leave wives	of you	and those who die	know that which you did not
عَيْرَ	إِلَى الْحَوْلِ	مَتَعًا	وَصِيَّةً
without	for one year	(for) maintenance	لِأَزْوَاجِهِمْ
فِي مَا فَعَلُوكُمْ	عَلَيْكُمْ	فَلَا جُنَاحَ	إِخْرَاجٍ
in what they do	on you	then (there is) no sin	فَإِنْ خَرَجْنَ
حَكِيمٌ	عَزِيزٌ	وَاللَّهُ	فِي أَنفُسِهِمْ
All-Wise	(is) All-Mighty	and Allah	In honourable manner
		مِنْ مَعْرُوفٍ	فِي أَنفُسِهِمْ

وَلِلْمُطَلَّقَاتِ مَتَعٌ بِالْمَعْرُوفِ حَقًا عَلَى الْمُتَّقِينَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 إِيمَانِهِ لَعَلَّكُمْ تَعْقِلُونَ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ وَهُمْ أُلُوفٌ
 حَذَرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُوْتَوْا ثُمَّ أَحْيِهِمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqūn* (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.

حَقًا	بِالْمَعْرُوفِ	مَتَعٌ	وَلِلْمُطَلَّقَاتِ
a duty	on a reasonable scale	(is) a provision	and for divorced women
إِيمَانِهِ	لَكُمْ	كَذَلِكَ يُبَيِّنُ اللَّهُ	عَلَى الْمُتَّقِينَ
His Injunctions	for you	thus Allah makes clear	on the pious

إِلَى الَّذِينَ خَرَجُوا	أَلَمْ تَرَ	لَعَلَّكُمْ تَعْقِلُونَ
to those who went forth	(have) you not looked?	so that you may understand
فَقَالَ	حَذَرَ الْمَوْتَ	وَهُمْ مِنْ دِيَرِهِمْ
and said	(of) death	(for) fear
لَذُوفَضِيلٍ	إِنَّ اللَّهَ	ثُمَّ أَحْيَهُمْ
(is) Bounteous/Gracious	indeed Allah	مُوْتَوْا لَهُمُ اللَّهُ
		لَهُمْ اللَّهُ أَهْمَّ
		مُوْتَوْا اللَّهُ أَهْمَّ
		عَلَى النَّاسِ أَكْثَرُ
		وَلَكِنَّ أَكْثَرَ
		لَا يَشْكُرُونَ
(do) not give thanks	(of) [the] people	[and] but most
		to mankind

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلَيْهِ مِنْ ذَا الَّذِي يُفْرِضُ اللَّهُ
قَرْضًا حَسَنَا فَيُضَعِّفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَعِصِّمُ وَيَبْصُطُ وَإِلَيْهِ
تُرْجَعُونَ

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.

عَلَيْهِ	سَمِيعٌ	أَنَّ اللَّهَ	وَأَعْلَمُوا	فِي سَبِيلِ اللَّهِ	وَقَاتِلُوا
All-Knower	(is) All-Hearer	that Allah	and know	in (the) way (of) Allah	and fight
فَيُضَعِّفُهُ		حَسَنَا	يُقْرِضُ اللَّهُ قَرْضًا	ذَا الَّذِي	مَنْ
so (that) He will multiply it	goodly		lends Allah a loan	(is) the one who	who
وَيَبْصُطُ			وَاللَّهُ يَعِصِّمُ	أَضْعَافًا كَثِيرَةً	لَهُ
and amplifies (increases)	and Allah	straitens (decreases)		many times	for him
			وَإِلَيْهِ تُرْجَعُونَ		
				and to Him you will be returned	

أَلَمْ تَرَ إِلَى الْمَلِئَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذَا قَالُوا لَهُمْ أَبْعَثْ لَنَا مَلِئَةً
نُقَاتِلُ فِي سَبِيلِ اللَّهِ قَاتَلَ هَلْ عَسِيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَا

نَفَّتُلُوا قَالُوا وَمَا لَنَا أَلَا نُقْتَلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيْرِنَا وَأَبْنَائِنَا
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَيْلَامِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

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).

الله تَرَ	إِلَى الْمَلِإِ	مِنْ بَنِي	إِسْرَائِيلَ	مُوسَى	مِنْ بَعْدِ
(have) you not seen?	[to] the Chiefs	of (the) Children	(of) Israel	after	Moses
إِذْ قَالُوا	لِتَبْعِي	لَهُمْ	أَبْعَثْ لَنَا	مَلِكًا	a king
when they said	to a Prophet	of theirs	appoint for us	أَبْعَثْ لَنَا	if
نُقْتَلُ فِي سَبِيلِ اللَّهِ	قَالَ	هَلْ عَسِيْتُمْ	أَبْعَثْ لَنَا	نَفَّتُلُوا	إِنْ
we will fight in (the) way (of) Allah	he said	(is) it expected of you (would you)?	that you fight not	فِي سَبِيلِ اللَّهِ	if (is) it expected of you (would you)?
is prescribed upon you	the fighting	that you fight not	that you fight not	الْقِتَالُ	قَالُوا وَمَا
while surely we have been driven out	in (the) way (of) Allah	that you fight not	أَلَا نُقْتَلُ	كُتِبَ عَلَيْكُمْ	لَنَا
from our homes	and our children (families)	that you fight not	فِي سَبِيلِ اللَّهِ	وَقَدْ أُخْرِجْنَا	عَلَيْهِمُ
the fighting	they turned back	they turned back	إِلَّا قَيْلَامِنْهُمْ	وَقَدْ أُخْرِجْنَا	فَلَمَّا كُتِبَ
(is) All-Knower of the wrongdoers			وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ		عَلَيْهِمُ

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

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعْةً مِنْ الْمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَنَا عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِمْ

247. And their Prophet (Samuel ﷺ) 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."

لَكُمْ طَائُوتَ	قَدْ بَعَثَ	إِنَّ اللَّهَ	لَهُمْ نَبِيُّهُمْ	وَقَالَ
Talut (Saul)	for you	has surely appointed	indeed Allah	their Prophet to them and said
وَنَحْنُ	عَلَيْنَا	الْمُلْكُ	لَهُ	أَنَّ يَكُونُ
while we	over us	the kingship	for him	قَالُوا مَلِكًا
سَعْةً	وَلَمْ يُؤْتَ	مِنْهُ	بِالْمُلْكِ	أَحَقُّ
plenty	and he has not been given	than he	(are) more deserving	
وَزَادَهُ	عَلَيْكُمْ	إِنَّ اللَّهَ أَصْطَفَنَهُ	قَالَ	مِنْ الْمَالِ
and has increased him	over you	indeed Allah has chosen him	he said	of [the] wealth
وَاللَّهُ يُؤْتِي مُلْكَهُ		وَالْجِسْمِ	فِي الْعِلْمِ	بَسْطَةً
and Allah grants His kingdom		and physique (stature)	in knowledge	abundantly
عَلِيِّمٌ	وَسِعٌ	وَاللَّهُ	مَنْ يَشَاءُ	
All-Knowing	(is) All-Sufficient	and Allah	(to) whom He wills	

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ إِعْيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمْ الْتَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ أَهْلُ مُوسَىٰ وَأَهْلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَذِيَّةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

248. And their Prophet (Samuel ﷺ) 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."

مُلْكُه	إِنَّهُ أَيْكَه	نَبِيُّهُمْ	لَهُمْ	وَقَالَ
(of) his kingship	indeed a sign	their Prophet	to them	and said
مِنْ رَبِّكُمْ	سَكِينَةٌ	فِيهِ	الْتَّابُوتُ	أَنْ يَأْتِيَكُمْ
from your Lord	peace	in it (lies)	the Ark	(is) that (there) would come to you
هَارُونَ	وَآلُ مُوسَىٰ	آلُ مُوسَىٰ	مَمَّا تَرَكَ	وَبَقِيَّةٌ
(of) Aaron	and (the) family	(of) Moses	(the) family	of what left and a remnant
إِنْ كُنْتُمْ مُؤْمِنِينَ	لَكُمْ	لَآيَةٌ	فِي ذَلِكَ	الْمَلَكِكَه
if you are believers	for you	(is) a sign	in that	تَحْمِلُهُ
			تَرْجِعُهُ	وَالَّذِينَ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّهُ أَمْبَلِيَكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيَسْ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أَعْرَفَ عُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاءَهُمْ هُوَ وَالَّذِينَ ءاْمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا إِلَيْوْمَ بِجَاهَلُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلْقُوا أَلَّهَ كَمْ مِنْ فِتْنَهُ قَلِيلَهُ غَلَبَتْ فِتْنَهُ كَثِيرَهُ يَادِنِ أَلَّهُ وَأَلَّهُ مَعَ الصَّابِرِينَ

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 مُبْتَدِئُكُمْ	وَمَنْ
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you	
with a river	so whoever drinks	of it	then he is not	of me	and whoever
لَمْ يَطْعَمْهُ	فَإِنَّهُ	مِنْهُ	فَلَيْسَ	مِنِّي	وَمَنْ
tastes it not	then indeed he	(is) of me	except (he) who takes	(in the) hollow	(in the) hollow
بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا مَنِ اغْتَرَفَ	إِلَّا مَنِ اغْتَرَفَ	غُرْفَةً
of his hand	then they drank	of it	except a few	of them	so when
هُوَ	وَالَّذِينَ	مَعَهُ	قَالُوا	لَا طَاقةَ	لَنَا
he	and those who believed	with him	they said	(there is) no strength	for us
الْيَوْمَ	بِجَاهُولَتِ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظْنُونَ	أَنَّهُمْ
today	Jalut (Goliath)	and his forces	said those who	knew that they	
مُلْكُوْلَهُ	كَمْ	مِنْ فَشَّةٍ	غَلَبَتْ فَشَّةً	لَكِيلَةً	كَثِيرَةً
would meet Allah	how often	of a group	small	overcame a group	large
يَأْذِنُ اللَّهُ		وَاللَّهُ	مَعَ	الصَّابِرِينَ	
Leave (of) Allah		and Allah	(is) with	the patient ones	

وَلَمَّا بَرَزُوا لِجَاهُولَتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبَرًا وَثِقَتْ
 أَقْدَامَنَا وَأَنْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥) فَهَزَمُوهُمْ يَأْذِنْ
 اللَّهِ وَقَتَلَ دَاؤُدْ جَاهُولَتَ وَأَتَكَهُ اللَّهُ الْمُلَكُ وَالْحِكْمَةَ وَعَلَمَهُ مِمَّا
 يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضُهُمْ يَبْعِضُ لَفَسَدَتِ الْأَرْضُ
 وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (٢٦) تِلْكَءَ اِيَادِيْتُ اللَّهِ نَتَلُوهَا
 عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لِمِنَ الْمُرْسَلِينَ (٢٧)

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).

قَالُوا رَبَّنَا	وَجْهُنُودِهِ	لِجَاهُلُوتَ	وَلَمَّا بَرَزُوا
they said our Lord	and his forces	for Jalut (Goliath)	and when they went forth
عَلَى الْقَوْمِ	وَانْصُرْنَا	صَبَرْنَا وَثَبَتْتَ أَقْدَامَنَا	أَفْرِغْ عَلَيْنَا
over the people	and grant us victory	and make firm our steps	patience pour forth on us
وَقَتَلَ دَاؤِدُ	يَادِنْ اللَّهِ	فَهَزَمُوهُمْ	الْكَافِرِينَ
and David killed	by (the) Leave (of) Allah	so they routed them	the disbelieving
وَعَلَمَهُ	وَالْحِكْمَةَ	الْمُلْكَ	وَءَاتَكَهُ اللَّهُ جَاهُلُوتَ
and taught him	and the wisdom	the kingdom	and Allah gave him Goliath
بَعْضُهُمْ	النَّاسَ	وَلَوْلَا دَفَعَ اللَّهُ	مِمَّا يَشَاءُ
some of them	the people	and had (it) not been for Allah's repelling	of what He willed
وَلَكِنَّ اللَّهَ	لَفَسَدَتِ الْأَرْضُ		بِبَعْضِ
[and] but Allah	the earth	would surely be overlaid with mischief	by (some) others
ءَيَادِيْتُمُ اللَّهَ	تِلْكَ	عَلَى الْعَكَلَمِينَ	دُوْفَضِيلٍ
(are the) Verses (of) Allah	these	to the worlds	(is) Bounteous
لَمِنَ الْمُرْسَلِينَ	وَإِنَّكَ	بِالْحَقِّ	عَلَيْكَ تَتَلَوَّهَا
surely of the Messengers	and indeed you (are)	with truth	to you We recite them