

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٣﴾

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."

سَيَقُولُ السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَّهُمْ
the fools will say	among the people	what	has turned them
عَن قِبَلِهِمُ	الَّتِي	كَانُوا عَلَيْهَا	
from their Qiblah (prayer direction)	that (which)	they were on it	
قُلْ لِلَّهِ الْمَشْرِقُ	وَالْمَغْرِبُ	يَهْدِي	مَنْ يَشَاءُ
say for Allah (is) the east	and the west	He guides	whom He wills
	إِلَى صِرَاطٍ مُسْتَقِيمٍ		
	to a Way	Straight	

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ
إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

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

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

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

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

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

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

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

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 Injīl (Gospel)].

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

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

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

147. (This is) the truth from your Lord. So be you not one of those who doubt.
148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.
149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

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

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

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

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

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

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِيَلَّا يَكُونَ
any argument	against you	for the people	so that may not be
وَأَخْشَوْنِي	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾	عَلَيْكُمْ	وَلَا أُتِمِّ نِعْمَتِي	
and that you may be guided	upon you	[and] so that I may complete My Favours	
يَتْلُوا عَلَيْكُمْ	مِّنْكُمْ	رَّسُولًا	فِيكُمْ كَمَا أَرْسَلْنَا
who recites to you	from (among) you	a Messenger	among you as We have sent
الْكِتَابِ	وَيُعَلِّمُكُمْ	وَيُزَكِّيْكُمْ	ءَايَاتِنَا
the Book (Qur'ān)	and teaches you	and sanctifies you (purifies your lives)	Our Verses
تَعْلَمُونَ ﴿١٥١﴾	مَا لَمْ تَكُونُوا	وَيُعَلِّمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَاذْكُرُونِي اَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

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

لِي	وَاشْكُرُوا	اَذْكُرْكُمْ	فَاذْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

وَلَا تَكْفُرُونِ ﴿١٥٦﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	أَسْتَعِينُوا بِالصَّبْرِ
and (do) not be ungrateful to Me	O (you)	who believe	seek help with patience
وَالصَّلَاةَ	إِنَّ اللَّهَ	مَعَ	الصَّابِرِينَ ﴿١٥٧﴾
and the prayer	truly Allah	(is) with	the patient ones
لِمَن يُقْتَلُ	فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ	بَلْ أَحْيَاءٌ
of (those) who are killed	in (the) Way (of) Allah	(they are) dead	nay (they are) alive
وَلَكِن	لَّا تَشْعُرُونَ ﴿١٥٨﴾	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ
[and] but	you perceive (it) not	and surely We will test you	with something
مِّنَ الْخَوْفِ	وَالْجُوعِ	وَنَقْصٍ	مِّنَ الْأَمْوَالِ
of fear	and hunger	and loss	and lives
وَالشَّرَاتِ	وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾		
and fruits (crops)	but give glad tidings to the patient ones		

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

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

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

وَاِنَّا	اِلَيْهِ	رَجِعُونَ ﴿١٥٦﴾	اُولَئِكَ	عَلَيْهِمْ	صَلَوَاتٌ
and indeed we	to Him	(shall) return	(they are) those	upon whom	(are) blessings
مِّن رَّبِّهِمْ	وَرَحْمَةً	وَاُولَئِكَ	هُمْ	الْمُهْتَدُونَ ﴿١٥٧﴾	اِنَّ الصَّافَا
from their Lord	and mercy	and those	[they]	(are) the guided ones	verily As-Safa
وَالْمَرْوَةَ			مِنْ شَعَابِرِ اللَّهِ		
and Al-Marwah (two mountains in Makkah)			(are) of (the) Symbols (of) Allah		
فَمَنْ حَجَّ	الْبَيْتَ	اَوْ اعْتَمَرَ	فَلَا جُنَاحَ		
so whoever performed Hajj	(of) the House	or performed Umrah	so (there is) no sin		
عَلَيْهِ	اَنْ يَطْوِفَ	بِهِمَا	وَمَنْ تَطَوَّعَ		
on him	that he walks	between [both of] them	and whoever does voluntarily		
خَيْرًا	فَاِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ﴿١٥٨﴾		
good	then verily Allah	(is) All-Recogniser	All-Knower		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ 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.

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

مِنْ بَعْدِ مَا	بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ
After	We have made it clear	for the people	in the Book	those
يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمْ	الْلَّعِنُونَ ﴿١٥٩﴾	إِلَّا الَّذِينَ تَابُوا	
Allah curses them	and curse them	the cursers	except those who repent	
وَأَصْلَحُوا	وَبَيَّنَّا	فَأُولَئِكَ	أَتُوبُ عَلَيْهِمْ	
and reform	and declare (the truth)	then those	I will accept repentance from them	
وَأَنَا التَّوَّابُ	الرَّحِيمُ ﴿١٦٠﴾	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	
and I (am) the Oft-Returning	the Most Merciful	verily those who disbelieved	and died	
وَهُمْ	كُفَّارٌ	أُولَئِكَ	عَلَيْهِمْ	لَعْنَةُ اللَّهِ
while they	(were) disbelievers	those	on them	(is the) Curse (of) Allah
	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿١٦١﴾	
	and (of) the angels	and (of) the mankind	combined	

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

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

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (shall) abide forever	in it	neither will be lightened	from them	the punishment
وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾	وَإِلَهُكُمْ	إِلَهُ	وَاحِدٌ	لَا إِلَهَ إِلَّا هُوَ
nor they will be reprieved	and your God	(is) God	One	but He (there is) no god
	الرَّحْمَنُ	الرَّحِيمُ ﴿١٦٣﴾		
	the Most Beneficent	the Most Gracious		

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرَى فِي

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

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

إِنَّ	فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	وَاخْتِلَافِ
verily	in (the) creation	(of) the heavens	and the earth	and (in the) alternation
أَلَيْلٍ	وَالنَّهَارِ	وَالْفُلْكِ	الَّتِي	تَجْرَى فِي الْبَحْرِ
(of) [the] night	and [the] day	and (in) the ships	which	sail through the sea
بِمَا	يَنْفَعُ النَّاسَ	وَمَا أَنْزَلَ اللَّهُ	مِنَ السَّمَاءِ	
with that which	benefits the mankind	and what Allah sent down	from the sky (height)	
مِنْ مَّاءٍ	فَأَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ مَوْتِهَا
of water (rain)	then made alive	therewith	the earth	after its death
وَبَثَّ	فِيهَا	مِنْ كُلِّ	دَابَّةٍ	وَتَصْرِيفِ
and scattered	therein	[of] all (kinds)	(of) moving creatures	and (in) veering
الرِّيْحِ	وَالسَّحَابِ	الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ
(of) the winds	and the clouds	(which are) controlled	between	the sky
وَالْأَرْضِ	لَآيَاتٍ	لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾		
and the earth	(are) indeed proofs (signs)	for people who understand		

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

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

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

وَمِنَ النَّاسِ	مَنْ يَتَّخِذُ	مِنْ دُونِ اللَّهِ	أَنْدَادًا
and of the people	(are some) who take (others)	besides Allah	(as) rivals (to Allah)
يُحِبُّونَهُمْ	كَحُبِّ اللَّهِ	وَالَّذِينَ آمَنُوا	أَشَدُّ
they love them	like (the) love (of) Allah	and those who believed	(are) stauncher
حُبًّا لِلَّهِ	وَلَوْ يَرَى	الَّذِينَ ظَلَمُوا	إِذْ يَرُونَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
الْعَذَابَ	أَنَّ	الْقُوَّةَ لِلَّهِ	جَمِيعًا
the torment	that	the power (belongs) to Allah	all
شَدِيدُ	الْعَذَابِ ﴿١٦٥﴾	إِذْ تَبَرَّأَ	الَّذِينَ أُتْبِعُوا
(is) Severe	(in) punishment	when will disown	those who were followed
مِنَ الَّذِينَ اتَّبَعُوا	وَرَأَوُا الْعَذَابَ	وَتَقَطَّعَتْ	
[from] those who followed (them)	and they would see the torment	and would be cut off	
بِهِمُ	الْأَسْبَابُ ﴿١٦٦﴾		
from them	the relations		

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ فَكَيْفَ يَدْرِكُهُمْ وَالَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ فَكَيْفَ يَدْرِكُهُمْ وَالَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ فَكَيْفَ يَدْرِكُهُمْ

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

وَقَالَ	الَّذِينَ اتَّبَعُوا	لَوْ	أَنْتَ	لَنَا	كَرَّةً
and will say	those who had followed	if	[that]	for us	(were) a return
فَنَتَّبِرَآ	مِنْهُمْ	كَمَا تَبَرَّءُوا	مِنَّا	كَذَلِكَ	
then we will disown	[from] them	as they have disowned	[from] us	thus	
يُرِيهِمُ اللَّهُ	أَعْمَالَهُمْ	حَسَرَاتٍ	عَلَيْهِمْ	وَمَا هُمْ	
Allah will show them	their deeds	(as) regrets	for them	and never they	
يُخْرِجِينَ	مِنَ النَّارِ ﴿١٧٠﴾	يَتَأَيُّهَا	النَّاسُ	كُلُّوا مِمَّا	فِي الْأَرْضِ
(will) get out	of the Fire	O (you)	people	eat of that which	(is) in the earth
حَلَالًا	طَيِّبًا	وَلَا تَتَّبِعُوا	خُطَوَاتِ	الشَّيْطَانِ	إِنَّهُ
lawful	good	and follow not	(the) footsteps	(of) Satan	verily he
لَكُمْ	عَدُوٌّ	مُّبِينٌ ﴿١٧١﴾	إِنَّمَا يَأْمُرُكُمْ	بِالسُّوءِ	
(is) for you	an enemy	open	he commands you only	of the evil	
وَالْفَحْشَاءِ	وَأَنْ تَقُولُوا	عَلَى اللَّهِ	مَا لَا نَعْلَمُونَ ﴿١٧٢﴾		
and the obscenity	and that you say	about Allah	what you know not		

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأَيُّهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

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.

وَإِذَا قِيلَ لَهُمْ	أَتَتَّبِعُوا	مَا أَنزَلَ اللَّهُ	قَالُوا
to them	follow	what Allah has sent down	they say
بَلْ تَتَّبِعْ	مَا أَلْفَيْنَا	عَلَيْهِ	ءَابَاءَنَا
nay we shall follow	what we found	upon it	our fathers
لَا يَعْقِلُونَ	شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٧١﴾	وَمِثْلُ
(did) not understand	anything	nor (did) they find right guidance	and (the) example
الَّذِينَ كَفَرُوا	كَمِثْلِ	الَّذِي	يَنْعِقُ بِمَا
(of) those who disbelieved	(is) as (the) example	(of) he who	shouts to (those) that
لَا يَسْمَعُ	إِلَّا دُعَاءً	وَنِدَاءً	صُمٌّ
hears not	except calls	and cries	(they are) deaf
لَا يَعْقِلُونَ ﴿١٧٢﴾	يَتَّبِعُهَا	الَّذِينَ ءَامَنُوا	كُلُوا مِن طَيِّبَاتِ
understand not	O (you)	who believe	eat of (the) good (lawful) things
رَزَقْنَاكُمْ	وَاشْكُرُوا	لِلَّهِ	إِن كُنتُمْ
We have provided you	and be grateful	to Allah	if you
			إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾
			worship Him (alone)

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

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

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

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

أَلَيْسَ	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ	الْقِيَمَةِ
painful	(will be) a torment	and for them	nor purify them	(of) Resurrection

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ يَأْنِ لِلَّهِ أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

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

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

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

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

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

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

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالْأُنثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَابْتِغَاءُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ
تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

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

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

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ
إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

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

وَلَكُمْ	فِي الْقِصَاصِ	حَيَوةٌ	يَتَأُولَى	أَلَّا لَبِّبِ
and for you	in the retribution	(is) life	O men	(of) understanding
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾	كُتِبَ عَلَيْكُمْ	إِذَا حَضَرَ	أَحَدَكُمْ	
so that you may become pious	it is prescribed for you	when approaches	any of you	
أَلْمَوْتُ	إِنْ تَرَكَ خَيْرًا	الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ
[the] death	if he leaves wealth	the (making of) bequest	for parents	and next of kin
بِالْمَعْرُوفِ	حَقًّا	عَلَى الْمُتَّقِينَ ﴿١٨١﴾	فَمَنْ	
according to reasonable manners	(it is) an obligation	on the pious	then whoever	
بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	فَإِنَّمَا إِثْمُهُ	عَلَى الَّذِينَ
changes it (the will)	after	hearing it	then only its sin	(will be) upon those who
يَبْدِلُونَهُ ﴿١٨٢﴾	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٨٣﴾	
change it	verily Allah	(is) All-Hearer	All-Knower	

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

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

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

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

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

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

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

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

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

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

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

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

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُمْ ۚ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

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

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

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

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

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

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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَفْتَنُوهُمْ وَآخِرُجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَأَقْتُلُوهُمْ
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

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

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	الَّذِينَ	يُقَاتِلُونَكُمْ
and fight	in (the) way (of) Allah	(against) those who	fight you
وَلَا تَعْتَدُوا	إِنَّ اللَّهَ	لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾	وَأَقْتُلُوهُمْ
and transgress not	verily Allah	likes not the transgressors	and kill them
حَيْثُ	تَفْتَنُوهُمْ	وَأَخْرَجُوهُمْ	مِّنْ حَيْثُ
wherever	you find them	and turn them out	from where
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا تُقَاتِلُوهُمْ
and wrongful persecution	(is) worse	than killing	and fight them not
عِنْدَ	الْمَسْجِدِ الْحَرَامِ	حَتَّى يُقَاتِلُوكُمْ	فِيهِ
at	the Sacred	unless they fight you	therein
فَاقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ ﴿١٩١﴾
then kill them	such	(is the) reward	(of) the disbelievers

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

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

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

وَقَاتِلُوهُمْ	رَحِيمٌ ﴿١٩٤﴾	عَفُورٌ	فَإِنَّ اللَّهَ	فَإِنْ أَنْهَوْا
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist
لِلَّهِ	وَيَكُونُ الدِّينُ	فَإِنَّهُ	لَا تَكُونُ	حَتَّى
for Allah (Alone)	And the religion becomes	oppression / persecution	exists not	until
عَلَى الظَّالِمِينَ ﴿١٩٣﴾	إِلَّا	فَلَا عُدْوَانَ	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	فَمَنْ أَعْتَدَىٰ	قِصَاصٌ	
then you transgress	against you	then whoever transgresses	(there is) retribution	
وَاعْلَمُوا	وَاتَّقُوا اللَّهَ	عَلَيْكُمْ	مَا أَعْتَدَىٰ	بِمِثْلِ
and know	and fear Allah	against you	as he transgressed	likewise
فِي سَبِيلِ اللَّهِ	وَأَنْفِقُوا	الْمُتَّقِينَ ﴿١٩٥﴾	مَعَ	أَنَّ اللَّهَ
in (the) Cause/Way (of) Allah	and spend	the pious (people)	(is) with	that Allah

وَلَا تُلْقُوا	بِأَيْدِيكُمْ	إِلَى التَّهْلُكَةِ	وَأَحْسِنُوا
and (do) not throw	[with your hands] (yourselves)	into destruction	and do good
إِنَّ اللَّهَ		يُحِبُّ الْمُحْسِنِينَ ﴿١١٥﴾	
verily Allah		loves the good-doers	

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١١٦﴾

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.

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

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

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

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

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

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

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

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

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

فَإِذَا أَفَضْتُمْ	مِنْ عَرَفَاتٍ	فَاذْكُرُوا اللَّهَ	عِنْدَ	الْمَشْعَرِ
and when you return	from Arafat	then remember Allah	at	Hajj cite-Muzdalifah
الْحَرَامِ	وَادْكُرُوهُ	كَمَا هَدَيْكُمْ	وَإِنْ كُنْتُمْ	مِنْ قَبْلِهِ
Sacred	and remember Him	as He has directed you	and indeed you were	before this
لِمَنِ الضَّالِّينَ ﴿١٩٨﴾	ثُمَّ أَفِيضُوا	مِنْ حَيْثُ	أَفَاضَ النَّاسُ	
surely of those who went astray	then depart (return)	from where	the people depart	
وَاسْتَغْفِرُوا اللَّهَ	إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ ﴿١٩٩﴾	
and ask forgiveness (of) Allah	verily Allah	(is) Oft-Forgiving	Most Merciful	

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

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

فَإِذَا قَضَيْتُمْ	مَنَاسِكَكُمْ	فَاذْكُرُوا اللَّهَ		
then when you have accomplished	your Hajj rites	then remember Allah		
كَذِكْرِكُمْ	أَوْ أَشَدَّ	ذِكْرًا		
as your remembering	(of) your forefathers	or (with) far more	remembrance	
فَمِنَ النَّاسِ	مَنْ يَقُولُ	رَبَّنَا	آتِنَا	فِي الدُّنْيَا
and of the people	(are some) who say	our Lord	give us	in the world
وَمَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ ﴿٢٠٠﴾	وَمِنْهُمْ
And (there is) not	for him	in the Hereafter	any share	and of them

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

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

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

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

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

فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْإِمَّهَادُ ﴿٢٠٤﴾

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

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

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٥﴾
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوبَ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٦﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٧﴾

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

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

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

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

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

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

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

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

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

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

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ

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

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

أَمْ حَسِبْتُمْ	أَنْ تَدْخُلُوا الْجَنَّةَ	وَلَمَّا يَأْتِكُمْ	مَثَلٌ
or think you	that you will enter Paradise	while has not yet come to you	(the) like
الَّذِينَ	خَلَوْا مِنْ قَبْلِكُمْ	مَسَّتْهُمْ	الْبَاسَاءُ وَالضَّرَّاءُ
(of) those who	passed away before you	befell them	adversity and affliction
وَزُلْزِلُوا	حَتَّى يَقُولَ الرَّسُولُ	وَالَّذِينَ آمَنُوا	
and they were (so) shaken	that (even) said the Messenger	and those who believed	
مَعَهُ	مَتَى	نَصْرُ اللَّهِ	أَلَا
with him	when	(will come the) Help (of) Allah	no doubt
قَرِيبٌ ﴿٢١٥﴾	يَسْأَلُونَكَ	مَاذَا يُنْفِقُونَ	قُلْ
(is) near	they ask you	what they should spend	say
مِنْ خَيْرٍ	فَاللَّوَالِدِينَ	وَالْأَقْرَبِينَ	وَالْيَتَامَى
of good (wealth)	(is) for parents	and kindred	and the orphans
وَابْنَ السَّبِيلِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ
and the wayfarer	and whatever you do	of good	so indeed Allah
			(is) Well-Informed of it

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

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

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

كُتِبَ عَلَيْكُمُ	الْقِتَالُ	وَهُوَ	كُرْهُ	لَكُمْ	وَعَسَى
is ordained for you	the fighting	though it	(is) dislike	for you	and it may be
أَنْ تَكْرَهُوا شَيْئًا	وَهُوَ	خَيْرٌ لَّكُمْ	وَعَسَى	أَنْ تُحِبُّوا شَيْئًا	
that you dislike a thing	and it	(is) good	for you	and it may be	that you like a thing
وَهُوَ	شَرٌّ	لَكُمْ	وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ ﴿٢١٧﴾
and it	(is) bad	for you	and Allah knows	but you	know not

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرْدُوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

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

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

وَكُفْرًا	يَهُ	وَالْمَسْجِدِ	الْحَرَامِ
and disbelieving	in Him	and (preventing access to) the Mosque	the Sacred
وَإِخْرَاجُ	أَهْلِهِ	مِنْهُ	أَكْبَرُ
and expelling	its inhabitants	from it	(is) greater (offence)
عِنْدَ اللَّهِ			
with (in the sight of) Allah			
وَالْفِتْنَةُ	أَكْبَرُ	مِنَ الْقَتْلِ	وَلَا يَزَالُونَ
and persecution	(is) greater (more heinous)	than killing	and they will not cease
يُقَنِّلُونَكُمْ	حَتَّى يَرُدُّوكُمْ	عَنْ دِينِكُمْ	إِنْ أَسْتَطَاعُوا
fighting you	till they turn you back	from your religion	if they can
وَمَنْ يَرْتَدِدْ	مِنْكُمْ	عَنْ دِينِهِ	فَيَمُتْ
and whoso turns away	of you	from his religion	and dies
وَهُوَ	كَافِرٌ		
while he	(is) a disbeliever		
فَأُولَٰئِكَ	حِطَّتْ أَعْمَلُهُمْ	فِي الدُّنْيَا	وَالْآخِرَةِ
then those	are rendered vain their deeds	in this world	and the Hereafter
وَأُولَٰئِكَ	أَصْحَابُ	النَّارِ	هُمْ فِيهَا
and those	(are the) dwellers	(of) the Fire	they
			(will) abide forever

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

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

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

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوهُمْ فَاِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

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

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

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

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

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

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ	حَتَّى يُؤْمَنَّ	وَلَأَمَةٌ
and (do) not marry idolatresses	until they believe	and indeed a slave woman
مُّؤْمِنَةٌ	خَيْرٌ	مِّنْ مُّشْرِكَةٍ
believing	(is) better	than an idolatress
وَلَوْ أَعْجَبَتْكُمْ	وَلَوْ أَعْجَبَتْكُمْ	وَلَوْ أَعْجَبَتْكُمْ
even though she pleases (allures) you	even though she pleases (allures) you	even though she pleases (allures) you
وَلَا تُنْكِحُوا الْمُشْرِكِينَ	حَتَّى يُؤْمِنُوا	وَلَا تُنْكِحُوا الْمُشْرِكِينَ
and (do) not give in marriage (your women) to idolaters	until they believe	and (do) not give in marriage (your women) to idolaters
وَلَعَبْدٌ	مُّؤْمِنٌ	خَيْرٌ
and indeed a slave man	believing	(is) better
وَلَوْ أَعْجَبَكُمْ	أُولَئِكَ يَدْعُونَ	إِلَى النَّارِ
even though he pleases you	those invite (you)	to the Fire
وَاللَّهُ يَدْعُو	وَاللَّهُ يَدْعُو	وَاللَّهُ يَدْعُو
and Allah invites (you)	and Allah invites (you)	and Allah invites (you)

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

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

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

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

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شَتْمٌ وَقَدْ مَوَّا لِنَفْسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

أَنَّا تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

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

نِسَاؤُكُمْ	حَرْثٌ	لَكُمْ	فَاتُّوا حَرْثَكُمْ	أَنَّى شِئْتُمْ
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish
وَقَدِّمُوا	لَا أَنْفُسَكُمْ	وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	
and send forth (good deeds)	for yourselves	and fear Allah	and know	
أَنَّا تَبَرُّوا	وَتَتَّقُوا	وَتُصْلِحُوا بَيْنَ النَّاسِ	وَاللَّهُ سَمِيعٌ عَلِيمٌ	
that you	(will) meet Him	and give good tidings to the believers	and Allah	
وَلَا تَجْعَلُوا اللَّهَ	عُرْضَةً	لِأَيْمَانِكُمْ		
and make not Allah (Allah's Name)	impediment (an excuse)	in your oaths		
أَن تَبَرُّوا	وَتَتَّقُوا	وَتُصْلِحُوا بَيْنَ النَّاسِ	وَاللَّهُ سَمِيعٌ عَلِيمٌ	
that you do good	and act piously	and reconcile among	the mankind	
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ		
and Allah	(is) All-Hearing	All-Knowing		

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

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

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

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

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

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

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

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

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

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

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

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

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

فَإِنْ طَلَّقَهَا	فَلَا تَحِلُّ	لَهُ	مِنْ بَعْدُ	حَتَّى تَنْكِحَ
and if he divorces her	then she is not lawful	for him	thereafter	until she marries
زَوْجًا	غَيْرَهُ	فَإِنْ طَلَّقَهَا	فَلَا جُنَاحَ	عَلَيْهِمَا
a husband	other than him	then if he divorces her	then (there is) no sin	on both of them
أَنْ يَتَرَاجَعَا	إِنْ ظَنَّا	أَنْ يُقِيمَا		
that they return to one another	if both of them think	that they would be able to keep		
حُدُودَ اللَّهِ	وَتِلْكَ	حُدُودُ اللَّهِ	يُبَيِّنُهَا	
(the) limits (of) Allah	and these	(are the) limits (of) Allah	He makes them clear	
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾				
for (the) people who know				

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتِدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

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

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

ضِرَارًا	لِنَعْتَدُوا ^ع	وَمَنْ	يَفْعَلْ ذَلِكَ
to hurt (them)	so that you transgress	and whoso	does that
فَقَدْ ظَلَمَ نَفْسَهُ ^ع	وَلَا تَنْخِذُوا ^ع آيَاتِ اللَّهِ	هُزُوا ^ع	(as) a jest
then indeed he wrongs himself	and (do) not take (the) Verses (of) Allah		
وَاذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	وَمَا أُنْزِلَ	
and remember (the) Favour (of) Allah	upon you	and that which He sent down	
عَلَيْكُمْ	مِّنَ الْكِتَابِ	وَالْحِكْمَةِ	يَعِظُكُمْ ^ع
upon you	of the Book	and (of) the Wisdom	He admonishes you
وَاتَّقُوا اللَّهَ	وَاعْلَمُوا ^ع	أَنَّ اللَّهَ	بِكُلِّ شَيْءٍ ^ع
and fear Allah	and know (well)	that Allah	of every thing
		عَلِيمٌ ^ع	(is) All-Knower

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

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

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

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

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

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

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

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

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

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

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

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ. وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

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

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

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

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

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

لَا أَجْنَاحَ	عَلَيْكُمْ	إِنْ طَلَقْتُمُ النِّسَاءَ	مَا	لَمْ تَمْسُوهُنَّ
(there is) no sin	on you	if you divorce women	while	you have not touched them
أَوْ تَفْرِضُوا	لَهُنَّ	فَرِيضَةً	وَمَتَّعُوهُنَّ	
or you have (not) fixed	for them	a settled portion (dower)	and provide for them	
عَلَى الْمَوْسِعِ	قَدْرُهُ	وَعَلَى الْمُقْتِرِ	قَدْرُهُ	
upon the wealthy	according to his means	and on the poor	according to his means	
مَتَعًا	بِالْمَعْرُوفِ	حَقًّا	عَلَى الْمُحْسِنِينَ ﴿٢٣٧﴾	
a provision	reasonable	(is) a duty	upon the good-doers	

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

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

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

وَقَدْ فَرَضْتُمْ	لَهُنَّ	فَرِيضَةً	فَنِصْفُ
and indeed you have fixed	for them	a settled portion (dower)	then (pay) half
مَا فَرَضْتُمْ	إِلَّا	أَنْ يَعْفُوَ	أَوْ يَعْفُوا
(of) what you have fixed	unless	[that] they (agree to) forego (it)	or (agrees to) forego
الَّذِي	بِيَدِهِ	عُقْدَةُ	النِّكَاحِ
he	in whose hand	(is the) knot	(of) marriage
أَقْرَبُ	لِلتَّقْوَى	وَلَا تَنْسُوا الْفَضْلَ	بَيْنَكُمْ
(is) closer	to piety	and (do) not forget the grace (liberality)	among yourselves
إِنَّ اللَّهَ		بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٧﴾	
indeed Allah		(is) All-Seer of what you do	

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

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.

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

اللَّهُ قَانِتِينَ ﴿٢٣٩﴾	فَإِنْ خِفْتُمْ	فَرَجَالًا	أَوْ رُكْبَانًا
for Allah devoutly obedient	and if you fear	then on foot	or riding
فَإِذَا أَمِنْتُمْ	فَاذْكُرُوا اللَّهَ	كَمَا عَلَّمَكُمْ	as He has taught you
and when you feel secured	then remember Allah		
مَا لَمْ تَكُونُوا	تَعْلَمُونَ ﴿٢٤٠﴾	وَالَّذِينَ يَتَوَفَّوْنَ	مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
that which you did not	know	and those who die	of you and leave wives
وَصِيَّةً	لِّأَزْوَاجِهِمْ	مَّتَعًا	إِلَى الْحَوْلِ غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	for one year without
إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ فِي مَا فَعَلْنَ
turning (them) out	but if they leave	then (there is) no sin	on you in what they do
فِي أَنْفُسِهِنَّ	مِنْ مَّعْرُوفٍ	وَاللَّهُ	عَزِيزٌ حَكِيمٌ ﴿٢٤١﴾
for themselves	In honourable manner	and Allah	(is) All-Mighty All-Wise

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

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

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

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

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

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

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

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

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

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

أَلَمْ تَرَ	إِلَى الْمَلَأِ	مِنْ بَنِي	إِسْرَءِيلَ	مِنْ بَعْدِ	مُوسَى
(have) you not seen?	[to] the Chiefs	of (the) Children	(of) Israel	after	Moses
إِذْ قَالُوا	لِنَبِيِّ	لَهُمْ	أَبْعَثْ لَنَا	مَلِكًا	
when they said	to a Prophet	of theirs	appoint for us	a king	
نُقَاتِلَ فِي سَبِيلِ اللَّهِ	قَالَ	هَلْ عَسَيْتُمْ	إِنْ		
we will fight in (the) way (of) Allah	he said	(is) it expected of you (would you)?	if		
كُتِبَ عَلَيْكُمْ	الْقِتَالُ	أَلَّا تُقَاتِلُوا	قَالُوا وَمَا	لَنَا	
is prescribed upon you	the fighting	that you fight not	they said and what	(is) for us	
أَلَّا نُقَاتِلَ	فِي سَبِيلِ اللَّهِ	وَقَدْ أَخْرَجَنَا			
that we shall not fight	in (the) way (of) Allah	while surely we have been driven out			
مِنْ دِيَارِنَا	وَأَبْنَائِنَا	فَلَمَّا كُتِبَ	عَلَيْهِمْ		
from our homes	and our children (families)	but when was prescribed	for them		
الْقِتَالُ	تَوَلَّوْا	إِلَّا قَلِيلًا	مِنْهُمْ	وَاللَّهُ	
the fighting	they turned back	except a few	of them	and Allah	
عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾					
(is) All-Knower of the wrongdoers					

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

الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ
 اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي
 مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

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

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

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

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

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

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

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

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

فَلَمَّا فَصَلَ	طَالُوتُ	بِالْجُنُودِ	قَالَ	إِنَّ اللَّهَ مُبْتَلِيكُمْ
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you
بِنَهَرٍ	فَمَنْ شَرِبَ	مِنْهُ	فَلَيْسَ	مِنْيَ
with a river	so whoever drinks	of it	then he is not	of me
لَمْ يَطْعَمَهُ	فَإِنَّهُ	مِنْيَ	إِلَّا مَنْ أَغْتَرَفَ	غُرْفَةً
tastes it not	then indeed he	(is) of me	except (he) who takes	(in the) hollow
بِيَدِهِ	فَشَرَبُوا	مِنْهُ	إِلَّا قَلِيلًا	مِنْهُمْ
of his hand	then they drank	of it	except a few	of them
هُوَ	وَالَّذِينَ آمَنُوا	مَعَهُ	قَالُوا	لَا طَاقَةَ
he	and those who believed	with him	they said	(there is) no strength
الْيَوْمَ	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظُنُّونَ أَنَّهُمْ
today	against Jalut (Goliath)	and his forces	said those who	knew that they
مُلَاقُوا اللَّهَ	كَمْ	مِنْ فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ فِئَةً
would meet Allah	how often	of a group	small	overcame a group
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الصَّابِرِينَ	
by (the) Leave (of) Allah	and Allah	(is) with	the patient ones	

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

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

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