

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٤﴾

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."

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| سَيَقُولُ السُّفَهَاءُ | مِنَ النَّاسِ | مَا | وَلَّاهُمْ |
| the fools will say | among the people | what | has turned them |
| عَن قِبْلَتِهِمُ | 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 ﴿١٤٤﴾ | |
| | | Straight | to a Way |

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

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| وَكَذَلِكَ | جَعَلْنَاكُمْ | أُمَّةً | وَسَطًا | لِتَكُونُوا شُهَدَاءَ |
| and thus | We have made you | a nation | just (and best) | so that you be witnesses |
| عَلَى النَّاسِ | وَيَكُونَ 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 | لِرَأْوْفٍ | 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 فَوَلُّوْا 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.

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

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| 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 | بِغَافِلٍ | عَمَّا يَعْمَلُونَ |
| (is) the truth | from their Lord | and Allah (is) not | unaware | of what they do |

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ 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 Injil (Gospel)].

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| 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 |

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| وَمَا بَعْضُهُمْ | يَتَّبِعِ | قِبْلَةَ | بَعْضٍ | وَلَمَّا تَبِعْت |
| 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 | لَمِنَ 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 |
| | | وَهُمْ يَعْلَمُونَ | لَيَكْتُمُونَ الْحَقَّ | |
| | | while they know | surely conceal the truth | |

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

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

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

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

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

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

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي 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.

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

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمَاتٌ 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).

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

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| وَلَا تَكْفُرُونَ ﴿١٥٦﴾ | | يَتَأْتِيهَا | | الَّذِينَ ءَامَنُوا | | أَسْتَعِينُوا بِالصَّبْرِ | |
| and (do) not be ungrateful to Me | | O (you) | | who believe | | seek help with patience | |
| وَالصَّلَاةَ | | مَعَ | | الصَّابِرِينَ ﴿١٥٧﴾ | | وَلَا نَقُولُوا | |
| and the prayer | | (is) with | | the patient ones | | and say not | |
| لِمَنْ يُقْتَلُ | | فِي سَبِيلِ اللَّهِ | | أَمْوَاتٌ | | بَلْ أَحْيَاءٌ | |
| of (those) who are killed | | in (the) Way (of) Allah | | (they are) dead | | nay (they are) alive | |
| وَلَكِنْ | | لَا تَشْعُرُونَ ﴿١٥٨﴾ | | وَلَنَبْلُوَنَّكُمْ | | بِشَيْءٍ | |
| [and] but | | you perceive (it) not | | and surely We will test you | | with something | |
| مِّنَ الْخَوْفِ | | وَالْجُوعِ | | وَنَقْصٍ | | وَالْأَنْفُسِ | |
| of fear | | and hunger | | and loss | | and lives | |
| وَالثَّمَرَاتِ | | وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾ | | | | | |
| and fruits (crops) | | but give glad tidings to the patient ones | | | | | |

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ 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.

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

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

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

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

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

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| مِنْ بَعْدِ مَا | بَيْنَكُمْ | لِلنَّاسِ | فِي الْكِتَابِ | أُولَئِكَ |
| After | We have made it clear | for the people | in the Book | those |
| يَلْعَنُهُمُ اللَّهُ | وَيَلْعَنُهُمْ | اللَّعِينُونَ ﴿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 عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

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

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

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي 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 لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

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

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| وَإِنْ | فِي خَلْقِ | السَّمَوَاتِ | وَالْأَرْضِ | وَأَخْتَلَفِ |
| and (in the) alternation | and the earth | (of) the heavens | in (the) creation | verily |
| أَيُّلِ | وَالنَّهَارِ | وَالْفُلِكِ | الَّتِي | تَجْرِي فِي الْبَحْرِ |
| (of) [the] night | and [the] day | and (in) the ships | which | sail through the sea |
| بِمَا | يَنْفَعُ النَّاسَ | وَمَا أَنْزَلَ اللَّهُ | مِنَ السَّمَاءِ | |
| with that which | benefits the mankind | and what Allah sent down | from the sky (height) | |
| مِن 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 | لآيَاتٍ | لِقَوْمٍ يَعْقِلُونَ | | |
| 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 يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ

شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ أُتْبِعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوْا 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.

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| وَمِنَ النَّاسِ | مَنْ يَتَّخِذُ | مِن 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 | and [that] Allah |
| شَدِيدُ | الْعَذَابِ ﴿١٦٥﴾ | إِذْ تَبَرَّأَ | الَّذِينَ أُتْبِعُوا |
| (is) Severe | (in) punishment | when will disown | those who were followed |
| مِنَ الَّذِينَ اتَّبَعُوا | وَرَأَوْا 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 لَنَا كَرَةٌ فَنَتَّبِعَ اللَّهُ مَنَّا كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ
اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا
فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

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.

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| وَقَالَ | الَّذِينَ اتَّبَعُوا | لَوْ | أَنْتَ | لَنَا | كَرَّةً |
| and will say | those who had followed | if | [that] | for us | (were) a return |
| فَنَتَّبِرًا | مِنْهُمْ | كَمَا تَبَرَّءُوا | مِنَّا | كَذَلِكَ | |
| then we will disown | [from] them | as they have disowned | [from] us | thus | |
| يُرِيهِمُ اللَّهُ | أَعْمَلَهُمْ | حَسْرَاتٍ | عَلَيْهِمْ | وَمَا هُمْ | |
| Allah will show them | their deeds | (as) regrets | for them | and never they | |
| 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 ﴿١٦٩﴾ | | |
| 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 ءَابَاءَنَا أَوْ لَوْ كَانِ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ
الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عُمَىٰ 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 | اتَّبِعُوا | مَا أَنْزَلَ اللَّهُ | قَالُوا |
| and when it is said | to them | follow | what Allah has sent down | they say |
| بَلْ نَتَّبِعُ | مَا آفَيْنَا | عَلَيْهِ | ءَابَاءَنَا | أَوْلُوكَانَ |
| nay we shall follow | what we found | upon it | our fathers | though [were] their fathers? |
| لَا يَعْقِلُونَ | شَيْئًا | وَلَا يَهْتَدُونَ | 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 دُعَاءَ | وَنِدَاءَ | صُمٌّ | بُكْمٌ |
| hears not | except calls | and cries | (they are) deaf | dumb |
| لَا يَعْقِلُونَ | يَتَأْتِيهَا | الَّذِينَ ءَامَنُوا | كُلُوا مِن طَيِّبَاتِ | مَا |
| understand not | O (you) | who believe | eat of (the) good (lawful) things | that |
| رَزَقْنَاكُمْ | وَاشْكُرُوا | لِلَّهِ | إِن كُنتُمْ | إِيَّاهُ تَعْبُدُونَ |
| We have provided you | and be grateful | to Allah | if you | worship Him (alone) |

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

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ 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.

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

| | | | | |
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| أَلِيمٌ ﴿١٧٥﴾ | 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 بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

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

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

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَعَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَعَآتَى
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).

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

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ بِالْحُرِّ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ
بِالْأُنْثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَابْتِغَاءً بِالْمَعْرُوفِ وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ذَلِكَ
تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

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

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| 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 | وَالْأُنْثَىٰ |
| the free | for the free | and the slave | for the slave | and the female |
| فَمَنْ عَفِيَ | لَهُ | مِنْ أَخِيهِ | شَيْءٌ | |
| but whoso is forgiven | [for him] | by his brother | something (of blood money) | |
| فَابْتِغَاءً | بِالْمَعْرُوفِ | وَأَدَاءً | | |
| then adhering (to it) | according to usage (with fairness) | and payment (be made) | | |
| إِلَيْهِ | بِإِحْسَانٍ | ذَلِكَ | تَخْفِيفٌ | مِّن رَّبِّكُمْ |
| to him | in a goodly manner | that | (is) an alleviation | from your Lord |
| فَمَنِ اعْتَدَىٰ | بَعْدَ | ذَلِكَ | فَلَهُ | عَذَابٌ |
| then whoever transgresses | after | that | then for him | (is) a torment |
| | | | | أَلِيمٌ ﴿١٧٨﴾ |
| | | | | painful |

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَتَأُولَىٰ ٱلْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ
حَقًّا عَلَى ٱلْمُنْقِذِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى ٱلَّذِينَ يَبَدِّلُونَهُ ۚ 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.

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

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا 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).

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

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

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

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

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

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ 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.

| | | | | | |
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| شَهْرٌ | رَمَضَانَ | الَّذِي | أُنزِلَ 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 | | |
| فَمَنْ شَهِدَ | مِنْكُمُ | الشَّهْرَ | فَلْيَصُمْهُ | | |
| so whoever witnesses/sights | of you | the month (of Ramadan) | then he should fast it | | |

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| وَمَنْ كَانَ | مَرِيضًا أَوْ | عَلَى سَفَرٍ | فَعِدَّةٌ | مِنْ أَيَّامِ |
| and whosoever is | or | on a journey | then (the same) number | of days |
| أُخْرٍ | يُرِيدُ اللَّهُ بِكُمْ | الْيُسْرَ | وَلَا يُرِيدُ | بِكُمْ |
| other | Allah wants for you | ease | and (does) not want | for you |
| وَلِتُكْمِلُوا الْعِدَّةَ | وَلِتُكَبِّرُوا اللَّهَ | عَلَى مَا | | |
| and that you complete the number (of days) | and that you should magnify Allah | on that | | |
| هَدَانِكُمْ | وَلَعَلَّكُمْ تَشْكُرُونَ | وَإِذَا | سَأَلْتُكَ | عِبَادِي |
| He guided you | so that you may be grateful (to Him) | and when | ask you | My slaves |
| عَنِّي | فَإِنِّي | قَرِيبٌ | أَجِيبُ دَعْوَةَ | الدَّاعِ |
| about Me | then indeed I am | near (to them) | I respond to (the) call | (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 الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَابِسٌ لَهُنَّ
 عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
 فَالْكَفَّ بِشُرُوهِنَّ وَأَبْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُنَّ
 وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ
 آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

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

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

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| 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 | لَهُنَّ |
| they | (are) garments | for you | and you | (are) garments | for them |
| أَنْتُمْ كُنْتُمْ | | تَخْتَانُونَ أَنْفُسَكُمْ | فَتَابَ | عَلَيْكُمْ | وَعَفَا |
| that you used to | | deceive yourselves | so He turned | to you | and forgave |
| عَنْكُمْ | فَالْتَنَ | بَشِرُوهُمْ | 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 | الْخَيْطُ الْأَبْيَضُ |
| for you | and eat | and drink | until becomes distinct | to you | the thread white |
| مِنَ الْخَيْطِ | الْأَسْوَدِ | مِنَ الْفَجْرِ | ثُمَّ أَتَمُّوا الصِّيَامَ | إِلَى الْيَلِّ | |
| from the thread | black | of the dawn | then complete (your) fast | till the nightfall | |
| وَلَا تَبَشِّرُوهُمْ | | وَأَنْتُمْ | عَلِكُمْ | | |
| and (do) not associate with them | | while you | are confining yourselves (in I'tikāf) | | |
| فِي الْمَسْجِدِ | تِلْكَ | حُدُودُ اللَّهِ | فَلَا تَقْرَبُوهَا | | |
| in the mosques | these | (are the) limits (of) Allah | so approach them not | | |
| كَذَلِكَ يُبَيِّنُ اللَّهُ | ءَايَاتِهِ | لِلنَّاسِ | لَعَلَّهُمْ يَتَّقُونَ | | |
| thus Allah makes clear | His Signs (Verses) | to mankind | so that they may become pious | | |

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

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

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| وَلَا تَأْكُلُوا أَمْوَالَكُمْ | بَيْنَكُمْ | بِالْبَاطِلِ | وَتُدْلُوا بِهَا |
| and (do) not usurp your properties | among yourselves | by unjust means | it nor present |
| إِلَى الْحُكَّامِ | لِتَأْكُلُوا فَرِيقًا | مِّنْ أَمْوَالِ | النَّاسِ |
| to the authorities | so that you usurp a portion | of (the) properties | (of) the people |
| بِالْإِثْمِ | وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ | يَسْأَلُونَكَ | عَنِ الْأَهْلِ قُلْ هِيَ |
| sinfully | while you know (that) | they ask you | of the new moons 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 | مَنْ 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 وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ 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.

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| 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 | وَأَخْرِجُوهُمْ | مِّنْ حَيْثُ |
| wherever | you find them | and turn them out | from where |
| أَشَدُّ | وَالْفِتْنَةُ | مِنَ الْقَتْلِ | وَلَا تُقَاتِلُوهُمْ |
| (is) worse | and wrongful persecution | than killing | and fight them not |
| عِنْدَ | الْمَسْجِدِ الْحَرَامِ | حَتَّى يُقَاتِلُوكُمْ | فِيهِ |
| at | the Sacred | unless they fight you | therein |
| فَأَقْتُلُوهُمْ | 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 وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

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

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| وَقَاتِلُوهُمْ | رَحِيمٌ ﴿١٩٣﴾ | عَفُورٌ | فَإِنَّ اللَّهَ | فَإِنْ أَنْهَوْا |
| and fight them | Most Merciful | (is) Oft-Forgiving | then verily Allah | but if they desist |
| لِلَّهِ | وَيَكُونُ الدِّينُ | فِيهِ | لَا تَكُونُ | حَتَّىٰ |
| 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 | |
| وَالْحُرْمَاتِ | الْحُرَامِ | بِالشَّهْرِ | الْحُرَامِ | الشَّهْرِ |
| 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 | وَأَتَّقُوا اللَّهَ | عَلَيْكُمْ | مَا أَعْتَدَىٰ | بِمِثْلِ |
| and know | and fear Allah | against you | as he transgressed | likewise |
| عَلَيْهِ | مَعَ | الْمُتَّقِينَ ﴿١٩٤﴾ | مَعَ | أَنَّ اللَّهَ |
| against him | (is) with | the pious (people) | (is) with | that Allah |
| فِي سَبِيلِ اللَّهِ | وَأَنْفِقُوا | | | |
| in (the) Cause/Way (of) Allah | and spend | | | |

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

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 ذَلِكَ 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.

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

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

الْحَجُّ أَشْهُرٌ 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-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

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| فِيهِتْ | فَمَنْ فَرَضَ | مَعْلُومَتٌ | أَشْهُرٌ | الْحَجُّ |
| in these (months) | so whoever undertook (intends) | well-known | (is in) months | the Hajj |
| وَلَا فُسُوقَ | فَلَا رَفَثَ | | | الْحَجِّ |
| nor wickedness | then (there be) no obscenity (sexual relations) | | | (to perform) the Hajj |
| يَعْلَمَهُ 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 | فَأَيُّ خَيْرٍ | وَتَزَوَّدُوا |
| so fear Me | (is) piety | provision | then verily (the) best | and take provision |
| | | يَأُولِي | الْأَلْبَابِ | |
| | | O men | (of) understanding | |

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ 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.

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

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

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا 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!"

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

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

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

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| أُولَئِكَ | لَهُمْ | نَصِيبٌ | مِّمَّا كَسَبُوا | وَاللَّهُ سَرِيعٌ |
| those | for them | (is) a share | from what they earned | and Allah (is) Swift |
| الْحِسَابِ ﴿٢٢﴾ | وَأَذْكُرُوا اللَّهَ | فِي أَيَّامٍ | مَّعْدُودَاتٍ | |
| (at) reckoning | and remember Allah | during (the) Days | Appointed (numbered) | |
| فَمَنْ تَعَجَّلَ | فِي يَوْمَيْنِ | فَلَا إِثْمَ | عَلَيْهِ | |
| then whoever hastens (to leave) | in two days | then (there is) no sin | on him | |
| وَمَنْ تَأَخَّرَ | فَلَا إِثْمَ | عَلَيْهِ | لِمَنِ اتَّقَىٰ | |
| and whoever delays | then (there is) no sin | on him | for (him) who fears (Allah) | |
| 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، جَهَنَّمَ وَلِبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

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

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

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ تَكُمْ
الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

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

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| 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 | رءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ | يَتَأَيُّهَا | 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 | مُبِينٌ ﴿٢٠٨﴾ | 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 ﴿٢٠٩﴾ |
| | | | | All-Wise |

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾ سَلَّ بَنِي إِسْرَائِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

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.

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| 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 | |
| وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ | | سَلِّ | بَنِي | إِسْرَائِيلَ |
| and to Allah return (all) the matters | | ask | (the) Children | (of) Israel |
| كَمْ | ءَاتَيْنَاهُمْ | مِنْ آيَاتٍ بَيِّنَةٍ | وَمَنْ يبدِّلْ | |
| how many | We gave them | of clear sign(s) | and whoever changes | |
| نِعْمَةً اللَّهُ | مِنْ بَعْدِ مَا | جَاءَتْهُ | فَإِنَّ اللَّهَ | |
| (the) Favour (of) Allah | after | it has come to him | then indeed Allah | |
| شَدِيدٌ | الْعِقَابِ | زِينٌ | لِلَّذِينَ كَفَرُوا | |
| (is) Severe | (in) punishment | is beautified | for those who disbelieved | |
| الدُّنْيَا | وَيَسْخَرُونَ | مِنَ الَّذِينَ ءَامَنُوا | وَالَّذِينَ اتَّقَوْا | |
| (of) the world | and they scoff | at those who believed | and those who became pious | |
| فَوْقَهُمْ | يَوْمَ | الْقِيَامَةِ | وَاللَّهُ يَرْزُقُ | |
| (will be) above them | (on the) Day | (of) Resurrection | and Allah grants (provides) | |
| مَنْ يَشَاءُ | | بِغَيْرِ | حِسَابٍ | |
| (to) whom He wills | | without | measure | |

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ 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 آمَنُوا لِمَا
 اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٣﴾

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.

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| كَانَ النَّاسُ | أُمَّةً | وَاحِدَةً | فَبَعَثَ اللَّهُ | النَّبِيِّنَ |
| the mankind was | community | one | then Allah sent | the Prophets |
| مُبَشِّرِينَ | وَمُنذِرِينَ | وَأَنْزَلَ مَعَهُمُ | الْكِتَابَ | |
| (as) heralds of glad tidings | and warners | and sent down with them | the Book | |
| بِالْحَقِّ | لِيَحْكُمَ | بَيْنَ | النَّاسِ | فِيمَا اخْتَلَفُوا |
| with the truth | to judge | between | the people | in what they differed |
| وَمَا اخْتَلَفَ | فِيهِ | إِلَّا الَّذِينَ | أُوتُوهُ | 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 آمَنُوا | لِمَا اخْتَلَفُوا | 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
 الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا
 إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّوَالِدِينَ

وَالْأَقْرَبِينَ وَالْيَتَامَىٰ 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."

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| مَثَلٌ | وَلَمَّا يَأْتِكُمْ | أَنْ تَدْخُلُوا الْجَنَّةَ | أَمْ حَسِبْتُمْ |
| (the) like | while has not yet come to you | that you will enter Paradise | or think you |
| وَالضَّرَّاءِ | الْبِئْسَاءِ | مَسَّتْهُمْ | خَلَوْا مِنْ قَبْلِكُمْ |
| and affliction | adversity | befell them | passed away before you |
| وَالَّذِينَ آمَنُوا | وَالَّذِينَ آمَنُوا | حَتَّى يَقُولَ الرَّسُولُ | وَزُلْزِلُوا |
| and those who believed | and those who believed | that (even) said the Messenger | and they were (so) shaken |
| إِنَّ نَصْرَ اللَّهِ | أَلَا | نَصْرُ اللَّهِ | مَعَهُ |
| certainly (the) Help (of) Allah | no doubt | (will come the) Help (of) Allah | when with him |
| مَا أَنْفَقْتُمْ | قُلْ | مَاذَا يُنْفِقُونَ | يَسْأَلُونَكَ |
| whatever you spend | say | what they should spend | they ask you |
| وَالْمَسْكِينِ | وَالْيَتَامَىٰ | وَالْأَقْرَبِينَ | فَلِلْوَالِدَيْنِ |
| and the needy | and the orphans | and kindred | (is) for parents |
| وَالَّذِينَ آمَنُوا | فَإِنَّ اللَّهَ | مِنْ خَيْرٍ | وَمَا تَفْعَلُوا |
| (is) Well-Informed of it | so indeed Allah | of good | and whatever you do |

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ 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.

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

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

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

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

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

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

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

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| إِنَّ الَّذِينَ آمَنُوا | وَالَّذِينَ هَاجَرُوا | وَجَاهَدُوا | فِي سَبِيلِ اللَّهِ |
| verily those who believed | and those who emigrated | and strove | in (the) way (of) Allah |
| أُولَئِكَ يَرْجُونَ | رَحْمَتَ اللَّهِ | 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 |
| | | أَكْبَرُ | مِنْ نَفْعِهِمَا |
| | | (is) greater | than their benefit |
| وَيَسْأَلُونَكَ | مَاذَا يُنْفِقُونَ | قُلِ الْعَفْوَ | |
| and they ask you | what (how much) they should spend | say the surplus | |
| كَذَلِكَ يُبَيِّنُ اللَّهُ | لَكُمْ | الْآيَاتِ | لَعَلَّكُمْ تَتَفَكَّرُونَ |
| thus Allah makes clear | to you | (His) revelations | so that you may reflect |

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا مِنْهُمْ
فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٣٢﴾

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."

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

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

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢١﴾

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.

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

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| إِلَى الْجَنَّةِ | وَالْمَغْفِرَةَ | 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 أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ 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).

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

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ وَقَدِّمُوا لَأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَعَلِمُوا

أَنَّكُمْ مُلَقَّوهُ^ط وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ 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).

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

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

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

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

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

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

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

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| قُرُوعٍ | ثَلَاثَةَ | بِأَنْفُسِهِنَّ | وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ | |
| menstrual periods | three | concerning themselves | and divorced women shall wait | |
| مَا خَلَقَ اللَّهُ | أَنْ يَكْتُمْنَ | لَهُنَّ | وَلَا يَحِلُّ | |
| what Allah has created | that they conceal | to them | and it is not allowed (lawful) | |
| وَبُعُولَتِهِنَّ | الْآخِرَةِ | وَالْيَوْمِ | يُؤْمِنُونَ بِاللَّهِ | إِنْ كُنَّ |
| and their husbands | the Last | and the Day | believe in Allah | if they |
| فِي أَرْحَامِهِنَّ | | | | in their wombs |
| أَحَقُّ | بِرَدِّهِنَّ | 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 | وَالرِّجَالِ | عَلَيْهِنَّ | دَرَجَةٌ | |
| (is) on them | and for men | over them | (is) a degree | |
| وَاللَّهُ | عَزِيزٌ | حَكِيمٌ | | |
| and Allah | (is) All-Mighty | All-Wise | | |

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ 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).

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| أَوْ تَسْرِيحٍ | بِمَعْرُوفٍ | فَإِمْسَاكُ | 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 | فِي مَا أَفْنَدَتْ | عَلَيْهِمَا | |
| (are the) limits (of) Allah | these | for that in what she paid as ransom | on both of them | |
| حُدُودَ اللَّهِ | وَمَنْ يَنْعَدْ | فَلَا تَعْتَدُوهَا | | |
| (the) limits (of) Allah | and whoever transgresses | so (do) not transgress them | | |
| | الظَّالِمُونَ | هُمْ | فَأُولَئِكَ | |
| | (are) the wrongdoers | [they] | then those | |

فَإِنْ طَلَّقَهَا فَلَا مَحِلَّ 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.

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

لِقَوْمٍ يَعْلَمُونَ ﴿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.

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| وَإِذَا | طَلَقْتُمُ النِّسَاءَ | فَلَمَّا بَلَغْنَ 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 |

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

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ^ع ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ^ع وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ^ع

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.

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| وَإِذَا | طَلَّقْتُمُ النِّسَاءَ | فَبَلَغْنَ أَجَلَهُنَّ | |
| and when | you divorce [the] women | and they reach their (prescribed) term | |
| فَلَا تَعْضُلُوهُنَّ | أَنْ يَنْكِحْنَ | أَزْوَاجَهُنَّ | |
| then prevent them not | that they get married | (to) their (former) husbands | |
| إِذَا تَرَاضَوْا | بَيْنَهُمْ | بِالْمَعْرُوفِ ^ع | ذَلِكَ يُوعَظُ ^ع |
| when they agree | mutually | in a fair manner | that is admonished |
| مَنْ كَانَ | يُؤْمِنُ بِاللَّهِ | وَالْيَوْمِ | الْآخِرِ ^ع |
| (he) who [is] | believes in Allah | and the Day | the Last |
| ذَلِكَمْ | أَزْكَى | لَكُمْ | وَأَطْهَرُ ^ع |
| that | of you | that | more virtuous and purer |

| | | | | | |
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| أَزْكَى | لَكُمْ | وَاطْهَرُ | وَاللَّهُ يَعْلَمُ | وَأَنْتُمْ | لَا تَعْلَمُونَ |
| (is) more virtuous | for you | and purer | and Allah knows | and you | know not |

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

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

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| وَالْوَالِدَاتُ يُرْضِعْنَ | أَوْلَادَهُنَّ | 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 وَسْعَهَا | 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 |

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| ذَلِكَ ^{قَدْ} | 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 ^{قَدْ} | وَإِنْ أَرَدْتُمْ |
| and (after) consultation | then (there is) no sin | on them both | and if you decide |
| أَنْ تَسْتَرْضِعُوا | أَوْلَادَكُمْ | فَلَا جُنَاحَ | عَلَيْكُمْ |
| to ask (another woman) to suckle | your children | then (there is) no sin | on you |
| إِذَا سَلَّمْتُمْ | مَّا آتَيْتُمْ | بِالْمَعْرُوفِ ^{قَدْ} | وَأَنْتُمْ وَاللَّهُ |
| when you pay | what you give | in a fair manner | and know and fear Allah |
| أَنَّ اللَّهَ | | بِمَا تَعْمَلُونَ بَصِيرٌ | |
| that Allah | | (is) All-Seer of what you do | |

وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٤﴾

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.

| | | | |
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| وَالَّذِينَ يَتُوفَوْنَ | مِنْكُمْ | وَيَذَرُونَ أَزْوَاجًا | يَتَرَبَّصْنَ |
| and those who die | of you | and leave wives behind | they (the wives) shall wait |
| بِأَنْفُسِهِنَّ | أَرْبَعَةَ أَشْهُرٍ | وَعَشْرًا ^{قَدْ} | فَإِذَا بَلَغْنَ |
| with (regard to) themselves | (for) four months | and ten (days) | and when they reach |
| أَجَلَهُنَّ | فَلَا جُنَاحَ | عَلَيْكُمْ | فِي مَا فَعَلْنَ |
| their (waiting) term | then (there is) no sin | on you | in what they do |
| فِي أَنْفُسِهِنَّ | بِالْمَعْرُوفِ ^{قَدْ} | وَاللَّهُ | بِمَا تَعْمَلُونَ خَيْرٌ |
| 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. وَعَلِمُوا
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَعَلِمُوا 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.

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| 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 | وَعَلِمُوا | أَنَّ اللَّهَ يَعْلَمُ | مَا | فِي أَنْفُسِكُمْ |
| its end | and know | that Allah knows | what | (is) in yourselves |
| فَاحْذَرُوهُ | وَعَلِمُوا | أَنَّ اللَّهَ | غَفُورٌ | حَلِيمٌ ﴿٢٣٥﴾ |
| 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 قَدْرَهُ، وَعَلَى الْمُقْتِرِ قَدْرَهُ، مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

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

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| لَمْ تَمْسُوهُنَّ | مَا | إِنْ طَلَقْتُمُ النِّسَاءَ | عَلَيْكُمْ | لَا جُنَاحَ |
| you have not touched them | while | if you divorce women | on you | (there is) no sin |
| وَمَتَّعُوهُنَّ | فَرِيضَةً | لَهُنَّ | أَوْ تَفَرِّضُوا | |
| and provide for them | a settled portion (dower) | for them | or you have (not) fixed | |
| قَدْرَهُ | وَعَلَى الْمُقْتِرِ | قَدْرَهُ | عَلَى الْمَوْسِعِ | |
| according to his means | and on the poor | according to his means | upon the wealthy | |
| عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾ | حَقًّا | بِالْمَعْرُوفِ | مَتَعًا | |
| upon the good-doers | (is) a duty | reasonable | a provision | |

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

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

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

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَقَّاتُ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

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

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

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| اللَّهِ قَانِتِينَ ﴿٢٣٨﴾ | فَإِنْ خِفْتُمْ | فَرَجَالًا | أَوْ رُكْبَانًا |
| for Allah devoutly obedient | and if you fear | then on foot | or riding |
| فَإِذَا آمِنْتُمْ | فَاذْكُرُوا اللَّهَ | كَمَا عَلَّمَكُم | as He has taught you |
| and when you feel secured | then remember Allah | | |
| مَا لَمْ تَكُونُوا | تَعْلَمُونَ ﴿٢٣٩﴾ | وَالَّذِينَ يَتَّقُونَ | مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا |
| that which you did not | know | and those who die | of you and leave wives |
| وَصِيَّةً | لِأَزْوَاجِهِمْ | مَّتَعًا | إِلَى الْحَوْلِ غَيْرَ |
| (should make) a bequest | for their wives | (for) maintenance | for one year without |
| إِخْرَاجَ | 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 مَعْرُوفٍ | وَاللَّهُ | عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ |
| for themselves | In honourable manner | and Allah | (is) All-Mighty All-Wise |

وَاللَّمْطَلَقَتِ 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.

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| وَاللَّمْطَلَقَتِ | 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 |

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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا 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.

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| 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 الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّنَا لَئِنَّمَا لَنَا مَلَكًا نُنْقَلِتُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

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

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

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

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

| | | | | | | |
|----------------------|------------------|-----------------------------|---------------------------|-----------------------|-----------------------|--------------|
| وَقَالَ | لَهُمْ | نَبِيِّهِمْ | 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 | الْمُلْكُ | عَلَيْنَا | وَنَحْنُ |
| (as) a king | they said | how would be | for him | the kingship | over us | while we |
| أَحَقُّ | بِالْمُلْكِ | مِنْهُ | وَلَمْ يُؤْتَ | سَعَةً | وَزَادَهُ | |
| (are) more deserving | for the kingship | than he | and he has not been given | plenty | and has increased him | |
| 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 | | |
| مِنْ 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 آءَالُ مُوسَىٰ وَعَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
 إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

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

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

| | | | | |
|-------------------------------------|----------------|---------------|---------------|-------------------|
| وَقَالَ | لَهُمْ | نَبِيُّهُمْ | إِنَّ آيَةَ | مُلْكِهِ |
| and said | to them | their Prophet | indeed a sign | (of) his kingship |
| أَنْ يَأْتِيَكُمْ | 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 |
| and a remnant | of what left | (the) family | (of) Moses | and (the) family |
| تَحْمِلُهُ | الْمَلَائِكَةُ | إِنَّ | فِي ذَلِكَ | لَآيَةً |
| will carry it | the angels | truly | in that | (is) a sign |
| لَكُمْ | إِنْ كُنْتُمْ | مُؤْمِنِينَ | فِي | تَابُوتِ |
| for you | if you are | believers | in | the Ark |

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِّنْ فَئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

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

| | | | | |
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| فَلَمَّا فَصَلَ | طَالُوتُ | بِالْجُنُودِ | قَالَ | إِنَّ اللَّهَ مُبْتَلِيكُمْ |
| and when set out | Talut (Saul) | with forces | he said | verily Allah will test you |
| بِنَهْرٍ | فَمَنْ شَرِبَ | مِنْهُ | فَلَيْسَ | مِنِّي |
| with a river | so whoever drinks | of it | then he is not | of me |
| لَمْ يَطْعَمَهُ | فَإِنَّهُ | مِنِّي | إِلَّا مَنْ أُعْتَرَفَ | عُرْفَةً |
| tastes it not | then indeed he | (is) of me | except (he) who takes | (in the) hollow |
| بِيَدِهِ | فَشَرِبُوا | مِنْهُ | إِلَّا قَلِيلًا | مِنْهُمْ |
| of his hand | then they drank | of it | except a few | of them |
| هُوَ | وَالَّذِينَ ءَامَنُوا | 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
 وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا
 عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

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

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

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