

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ قِبَلِهِمُ الَّتِي

that (which) | Their Qiblah (prayer direction) | from | turned them | what | the people | among | the fools | would say
The foolish among people will say: 'What has made them turn away from their qibla which they

كَانُوا عَلَيْهَا قُلُوبَهُ لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ

whom | He guides | and the west | the east | for Allah (belong to Allah) | say | on it | they were
were facing (in their prayers) formerly. Say: 'To Allah belong both East and West. He guides

يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ (١٤٢) وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

just (and best) | a nation | we have made you | and thus | Straight | a way | to | He will
whom He will to the right path. (142) 'And thus we have made you a nation justly balanced,

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۝

a witness | over you | the Messenger | and be | mankind | over | witnesses | that you be
so that you may testify against mankind and that your own messenger may testify against you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ

follows | who so | that We might know | except | on it | you were | that | the Qiblah | We make | and did not
We appointed the qibla which you were formerly facing only in order that we might know those

الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً

great (hardest) | it was | and indeed | his heels | on | who would turn | from those | the Messenger
who followed the messenger from those who disown him. It was indeed a hard test, but not to

إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ

truly | your faith | to let lose | Allah | was | and not | Allah | guided | those whom | for | except
those whom Allah guided. He was not to make your faith fruitless.

اللَّهُ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ۝ (١٤٣) قَدْ نَرَى تَقَلُّبَ وَجْهِكَ

(of) your face | turning | We see | verily | Most Merciful | (is) Most compassionate | towards mankind | Allah
He is Compassionate and Merciful to mankind. (143) We have seen you looking repeatedly

فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ

your face | so turn | you will be pleased with it | a Qiblah | so surely We shall turn you (to) | the heaven | to
towards heaven. We will make you turn towards a qibla that will please you. So turn

شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

your faces | turn | you (people) are | and wheresoever | the Sacred | Mosque | towards
your face towards the Sacred Mosque; wherever you are, turn your faces to it. Those to

شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ

(is) from | the truth | that | know (well) | the Scripture | were given | those who | and certainly | towards it
whom the Book was given, know well that this is the truth from

رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِن آتَيْتَ الَّذِينَ

(to) those who | you were to bring | and even if | They do | of what (is) unaware | Allah | and not | their Lord
their Lord. Allah is not unaware of what they do. (144) Even if you gave those to whom the

أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ فَاتَّبَعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ

(be) a follower | you | nor | your Qiblah | they follow | (would) not | Signs | all | the Scripture | were given
Book has been given, every proof, they would not accept your qiblah, nor would you

قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِن اتَّبَعْتَ

you followed | and if | of others | (of) the Qiblah | (are) followers | some of them | nor | (of) their Qiblah
accept theirs; nor would any of them accept the qiblah of the other. If after all the knowledge

أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِذًا لَئِن

of | then (will be) | indeed you | knowledge | of | came to you | what | after | their desires
you have been given, you follow their desires, then you are (clearly)

الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ أُوتُوا الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ

they recognize | as | recognize it | the Scripture | to whom We gave | those | the wrong-doers
in the wrong. (145) Those to whom, We gave the Book, know this as they know

أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ

know | while they | the truth | conceal | of them | a group | but verily | their sons
their own sons. But some of them knowingly hide the truth. (146)

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٦﴾ وَلِكُلِّ

and for every (nation) | those who doubt | of | (you) be | so do not | your Lord | from | (this is) the truth
The truth is from your Lord: therefore, never doubt it. (147) Each one

وَجْهَةٍ هُوَ مَوْلِيهَا فَاسْتَبِقُوا

so try to excel (one another) | to which He turns them (they face in their prayers) | He | (there is) a direction
has a goal towards which he turns (in their prayers). So emulate one another in good works.

الْغَيْرِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى

over | Allah | truly | all together | Allah | you | will bring | you may be | wheresoever | (in) good works
And wherever you be, Allah will bring you all together.

وقد لازم

وقف منزل

- (١٤٦)

على الله عليه وسلم

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ قَوِّلْ وَجْهَكَ شَطْرَ

towards | your face (in prayer) | turn | you come forth | wheresoever | and from | (is) All- Powerful | thing | every

He has power over all things. (148) Whichever way you come forth (for prayers), face towards the

الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

of what | (is) unaware | Allah | and not | your Lord | from | (is) the truth | and indeed this | the Sacred | Mosque

sacred Mosque. This is surely the truth from your Lord. Allah is never unaware of what

تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ

Mosque | towards | your face | so turn | you come forth | wheresoever | and from | you do

you do. (149) Whichever way you come forth (for prayer), face towards the sacred Mosque:

الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوُتُوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ

may be | so that not | towards it | your faces | turn | you may be | and wheresoever | the Sacred

and wherever you are, face towards it, so that men will have no

لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ

fear them | so (do) not | of them | do injustice | those who | except | an argument | against you | for people

argument against you, except the evil-doers among them. Have no fear of them; fear Me,

وَاحْشَوْنِي وَإِلَّاتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

guided | and that you may be | upon you | My Favour | so that I may complete | but fear Me

and that I may complete my favour to you and that you may be rightly-guided. (150)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا

Our verses | to you | (who) recites | from among you | a Messenger | among you | We have sent | as

Indeed, We have sent forth to you a messenger of your own people who reads to you Our

وَيُذَكِّرُكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ

and teaches you | and Wisdom | the Book (Qur'an) | and teaches you | and sanctifies you (purifies your lives)

revelations and purifies you of sin; who teaches you the Book and wisdom and teaches you that of

مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُوا لِي

to Me | and give thanks | I will remember you | therefore remember Me | know | you did | not | what

which you have no knowledge. (151) Remember Me, then, and I will remember You. Give thanks

وَلَا تَكْفُرُونَ ﴿١٥٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

and prayer | with patience | seek help | believe | who | O you! | be ungrateful to Me | and (do) not

to Me and never deny the Faith. (152) O believers! seek help in patience and prayer.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ

way | in | (are) killed | to those who | (you) say | and (do) not | the patient ones | (is) with | Allah | truly
Allah is with those that are patient. (153) Do not call those who are killed in the cause

اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ

and surely We shall test you | you perceive | not | but | (they are) alive | nay | (they are) dead | (of) Allah
of Allah, "dead", they are alive, although you are not aware of them. (154) We shall test you

بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ

and lives | wealth | of | and loss | and the hunger | the fear | of | with something
with some thing of fear and hunger, with loss of property, lives

وَالشَّرَاتِ وَالْبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

calamity | afflicts them | when | those who | (to) the patient ones | but give glad tidings | and fruits (crops)
and crops. Give good news to the patient, (155) who when afflicted with calamity,

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ

upon whom (are) | (they are) those | return | to Him | and indeed we (shall) | belong to Allah | truly we | they say
say: 'We belong to Allah and to Him we shall return.' (156) On such men

صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ

verily | the guided ones | who (are) | and (they are) those | and mercy | their Lord | from | blessings
will be Allah's blessing and mercy, such men are rightly-guided. (157) Safa

الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ

performed Hajj | so whoever | (of) Allah | the symbols | (are) of | and Al-Marwah (two hills in Makkah) | As- Safa
and Marwa are among symbols of Allah. It shall be no offence for the pilgrim or the visitor to the

الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

the two | he walks (between) | that | on him | sin | (there is) no | performed Umrah | or | (of) the Home
sacred House to walk between them. He that does good of his own accord,

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ

those who | verily | All-knower | (is) All- Recogniser | Allah | then verily | good | does voluntarily | and whoever
shall be rewarded by Allah. Allah is Rewarding and Knowing. (158) Those that

يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا

that | after | and the guidance | the clear proofs | of | We have sent down | what | conceal
hide the clear proofs and the guidance We have sent down after

بَيِّنُهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ

and curse them | Allah | curses them | such are those | the Book | in | for the people | We have made it clear
we have proclaimed them in the Book, shall be cursed by Allah and shall be cursed by those

اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ

those (are) | and declare (the truth) | and mend (there ways) | repent | those who | except | the cursers
entitled to curse. (159) Except those that repent and mend their ways and openly declare (the

أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا

disbelieved | those who | verily | Most Merciful | (am) Oft- Returning | and I | for them | I will accept repentance
truth). Towards them I shall turn. I am the Returning One, the Merciful. (160) Those who

وَمَاتُوا وَهُمْ كَافِرٌ أُولَئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

and (of) the angels | (of) Allah | curse | on them (is) | it is they | (were) disbelievers | while they | and died
disbelieve and die while they are disbelievers, on them is the curse of Allah and angels and of

وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ

the punishment | from them | will be lightened | neither | in it | they shall abide | combined | and (of) mankind
men altogether. (161) Under it, they shall remain forever; their punishment shall not be lightened,

وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَالْحُكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ

the Most Beneficent | He | but | God | (there is) no | One | (is) God | and your God | will be reprieved | they | nor
nor shall they be given respite. (162) Your God is one God. There is no God but He. He is the

الرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ

(of) the night | and (in) the alternation | and the earth | (of) the heavens | the creation | in | verily | the Most Merciful
Compassionate, the Merciful. (163) In the creation of the heavens and the earth; in the alternation

وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

the mankind | benefits | with which | the sea | through | sail | which | and (in) the ships | and the day
of night and day; in the ships that sail the ocean for the profit of mankind; in the water which

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ قَاءٍ فَأَحْيَا بِهِ الْأَرْضَ

the earth | there with | and thus made alive | water (rain) | of | the sky (height) | from | Allah | sent down | and what
Allah sends down from the sky and with which He gives life to the earth after its death,

بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ

(of) the winds | and (in) veering | (of) moving creatures | all (kinds) | of | there in | and scattered | its death | after
dispersing over it all manner of beasts; in the movements of the winds, and in

وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ

for people (are) indeed proofs (signs) and the earth the sky between which are controlled and the clouds
the clouds which are held between earth and sky: surely in these, there are signs for people

يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا

(as) rivals (with Allah) Allah besides take (others) (are) (some) who people yet of who understand
who understand. (164) Yet there are some who take (for worship) other (objects) besides Allah,

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

for Allah (in their love) (are) stauncher believed but those who (of) Allah like the love they love them
they love them as they should love Allah, and the love of Allah is stronger in those who believe.

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ

all power that the torment they will see when did wrong those who (could) see and if only (would that)
But when they face their punishment, the wrongdoers will know that the power altogether

لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ

those who will disown when (in) punishment (is) severe Allah and that wholly belongs to Allah
belongs to Allah and that Allah is stern in punishment. (165) Seeing the punishment,

اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ

and would be cut off the torment and they would see followed (them) those who were followed
the leaders will disown their followers, and all relations (which now unite them)

بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً

(were) a return for us could that had followed those who and will say all relations from them (between them)
will be cut off. (166) Those who followed them will say: 'If only we had one more chance,

فَنَتَّبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ

Allah will show them thus us they have disowned as them then we would disown
we would disown them as they have now disowned us.' thus Allah will show them their own

أَعْمَالَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَا أَيُّهَا

O the Fire of will get out they and never for them (as) regrets their deeds
works as (source of) regret for them, and they shall never come out of the Fire. (167) O

النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ

the foot steps follow and (do) not good lawful the earth in of that which (is) eat people
mankind, eat of what is lawful and good on the earth and do not follow

الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ
of the evil | he commands you | only | open | an enemy | for you | verily he (is) | (of) Satan

Satan's footsteps, for he is your open enemy. (168) For he commands you what is evil and

وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ
it is said | and when | you know | (do) not | what | Allah | about | you say | and that | and the obscenity

that you should speak against Allah what you do not know. (169) When it is said

لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
upon it | we found | what | we shall follow | nay | they say | Allah | has sent down | what | follow | to them

to them: 'Follow what Allah has revealed,' They Say: 'We will follow the ways of our fathers.'

أَبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾
(did) they find Right guidance | nor | anything | understand | not | their fathers | did | even if | our fathers

even though their fathers had no understanding of any thing and were lacking in guidance. (170)

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا
except | hear | does not | to that | shouts | (of) he who | (is) as like | disbelieved | (of) those who | and the example

The unbelievers are like those whom one calls, but hears nothing except a

دُعَاءٌ وَنِدَاءٌ صُمُّ بَكْمٌ عُمَى فَمُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ
who | O you! | understand | (do) not | so they | blind | dumb | (they are) deaf | cries | shouts

shout and a cry. Deaf, dumb and blind, they understand nothing. (171) O believers,

أَمِنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ
if | to Allah | and be grateful | We have provided you (with) | that | the good (lawful) things | of | eat | believe

eat of the good things with which we have provided you and give thanks to Allah, if

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
and flesh | and blood | the dead (flesh) | on you | He has forbidden | verily | (you) worship | Him (alone) | you

it is Him you worship. (172) He has forbidden you carrion, (dead meat), blood, and the flesh of

الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ
(is) forced by necessity | but who so | Allah | any other than | to | consecrated | and that | (of) swine

swine; also (any flesh) that is consecrated other than in the name of Allah. But whoever is driven

غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنْ أَتَى اللَّهَ
Allah | indeed | on him | sin | then (there is) no | transgressing (due limits) | nor | without willful disobedience

by necessity (to eat any of these), not intending to sin or transgress, (then) it is no sin for him.

عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ

the Book | of | Allah | has sent down | what | conceal | those who | verily | Most Merciful | (is) oft-For giving
Allah is Forgiving and Merciful. (173) Those that hide any part of the Scripture Allah has sent

وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
but | their bellies | into | eat | do not | they | small | a gain | there with | and purchase
down in order to sell it for a little price, shall swallow nothing but fire into their bellies. On the

النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ۗ وَلَهُمْ
and for them (will be) | will purify them | nor | (of) Resurrection | (on) Day | Allah | will speak to them | and not | fire
day of Resurrection, Allah will neither speak to them nor purify them. Theirs shall be a painful

عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابِ
and torment | at the price of guidance | error | purchased | they who | those (are) | painful | torment
punishment. (174) They are those who have bought error in place of guidance and torture in

بِالْمَغْفِرَةِ ۗ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذٰلِكَ بِاَنَّ اللّٰهَ نَزَلَ
has sent down | Allah | because | that (is) | the Fire | to | audacious they are | so how | at the price of forgiveness
place of forgiveness. How constant are they to reach the Fire! (175) That is because Allah has

الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ
a schism | (are) in | the Book | concerning | differed | those who | and verily | with the truth | the Book
revealed the Book with the truth; those that disagree about it, are far away in

بَعِيدٍ ﴿١٧٦﴾ لَيْسَ الْبِرُّ اَنْ تَوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
and (or) the west | the east | towards | your faces | you turn | that | righteousness | (it) is not | far
opposition. (176) It is not righteousness that you face towards the east or the west

وَلٰكِنَّ الْبِرَّ اَلْبِرُّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتَابِ
and the Book | and the angels | and the Last Day | in Allah | believes | he who | righteous (is) | but
but righteous is he who believes in Allah and the Last Day, in the angels and the Book

وَالنَّبِيِّنَّ ۗ وَآتٰى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى
and the orphans | to the kinsfolk | his love for it | in spite of | wealth | and gives | and the Prophets
and the prophets; and for the love of Allah, gives his wealth to his kinsfolk, to the orphans, to the needy,

وَالْمَسْكِيْنَ وَابْنَ السَّبِيْلِ ۗ وَالسَّآئِلِيْنَ ۗ وَفِي الرِّقَابِ ۗ
the ransom of slaves | and in (for) | and (to those) who ask (for help) | and the way farer | and the needy
to the wayfarers and to the beggars and to set slaves free;

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

they promise | when | their promise | and who fulfil | Zakat | and pays | the prayer | and offers
who attends to his prayers and pays the alms-tax; who is true to his promises

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَآءِ وَحِينَ الْبَأْسِ أُولَئِكَ

such are they | peril | and at the time of | and affliction | adversity | in | and who remain patient
and steadfast in trial and adversity and in times of war. Such are the

الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

believe | who | O you | pious | they (who are) | and those (are) | have proved true | who
true believers; such are the God-fearing. (177) O believers, retaliation

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ

and the slave | for the free | the free | murder | in (cases of) | retribution | for you | (is) prescribed
is prescribed for you in bloodshed; a free man for a free man, a slave

بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ

his brother | by | for him (is) | is forgiven | but who so | for the female | and the female | for the slave
for a slave and a female for a female. He who is forgiven by his aggrieved brother,

شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ

to him | and payment be made | according to usage (with fairness) | then adhering to it | something (of blood money)
shall be prosecuted according to usage and shall pay him a liberal fine (shall pay him in kindness). This is a concession

بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ

after | transgresses | and whoever | and a mercy | your Lord | from | an alleviation | that (is) | in a goodly manner
from your Lord and mercy. He that transgresses after that (i.e. kills the killer after taking the

ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ

O men of understanding! | (is) life | retribution | in | and for you | painful | a torment | for him (is) | this
blood-money) shall have painful punishment. (178) In retaliation, there is life for you, O men of

لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ

if | death | any of you | approaches | when | for you | (it is) prescribed | become pious | that you may
understanding, that you may restrain yourselves. (179) It is prescribed for you when death

تَرَكَ خَيْرًا لِّلْوَالِدِينَ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

according to reasonable manners | and next of kin | (is) for parents | the making of bequest | wealth | he leaves
approaches any of you, if he leaves behind some goods, that he bequeathes it equitably to parents

حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ

he had heard it | after that | changes it (the will) | then whoever | the God-fearing | on | (it is) an obligation
and near relatives. This is an obligation on the righteous. (180) If any one changes the will after

فَأْتَمَّ إِثْمَهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

All-knower | (is) All-Hearer | Allah | verily | change it | those who | (will be) upon | its sin | then only
hearing it, the guilt shall be on those who make the change. Allah is Hearing and Knowing. (181)

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ

and makes peace | wrong doing | or | partiality (some unjust act) | a testator | from | fears | then whoever
He that suspects an error or an injustice on the part of the one making testament and makes

بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

Most Merciful | (is) oft-Forgiving | Allah | verily | on him | sin | (there is) no | between them (the parties)
peace between the parties, then (it shall be) no sin for him. Allah is Forgiving and Merciful. (182)

يَأْتِيهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الصِّيَامُ كَمَا كَتَبَ عَلَى

for | it was prescribed | as | the fasting | for you | (is) prescribed | believe | who | O you
O believers, fasting is prescribed for you as it was prescribed for

الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ

then whoever | numbered | days | become God-fearing | so that you may | before you | those
those before you; that you may learn self-restraint. (182) (Fast) a certain number of days, but if

كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى

and upon | other | days | of | (the same) number | journey | on | or | sick | of you | is
any one of you is ill or on a journey, (let him fast) a similar number of days later on, and for

الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ فَمَنْ

but whoever | (of) a needy person | feeding | (is) ransom | afford it (can do it with difficulty) | those who
those that find it extremely difficult to fast, there is ransom: the feeding of a poor man. He that

تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ

if | for you | (is) better | you fast | and that | for him | better | it (is) | good | does voluntarily (willingly)
will give more of his own free will, is better for him; but to fast is better for you, if

كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى

a guidance | the Qur'an | in it | was revealed | (is) that | (of) Ramadan | the month | know | you
you only knew. (183) The month of Ramadhan is the month in which the Quran was sent down,

لَتَلْمِزَنَّاسٍ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ

of you | witnesses/sights | so whoever | and the criterion | the guidance | of | and clear proofs | for mankind
guidance to mankind with proofs of guidance, and a criterion (between right and wrong).

الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ

journey | on | or | sick | is | and whoever | he should fast it | the month (of Ramadan)

Therefore, whoever of you is well in that month, let him fast. But he who is ill or on a journey,

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ

want | and (does) not | ease | for you | Allah | wants | other (later) | days | of | (the same) number

shall fast a similar number of days later on. Allah desires ease for you and does not want

بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا

that | on | Allah | and that you should magnify | the number (of days) | so that you complete | hardship | for you

to put you to difficulties. He desires that you complete the period and glorify Him for

هُدَايِكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي

then indeed I am | about me | Myself | ask you | and when | give thanks to (Him) | so that you may | He guided you

having guided you, and that you may give thanks. (185) When my servants ask you about Me, I

قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي

to Me | so let them respond | he calls (on) Me | when | (of) the caller | call | respond to | near (to them)

am indeed close (to them). I answer the call of the caller when he calls to Me; therefore, let them

وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَجَلٌ لَّكُمْ لَيْلَةَ الصِّيَامِ

of the fasts | (on) the night | for you | is allowed | walk in the Right Way | so that they may | in Me | and believe

listen to My call and put their trust in Me, that they may be rightly guided. (186) It is now lawful

الرَّفَثَ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ

Allah | knew | for them | garment | and you (are) | for you | garment | they (are) | your women | with | consorting

for you to lie with your wives on the night of the fast; they are apparel to you as you are an

أَنْكُمْ كُنْتُمْ تَخْتَلُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

(from) you | and forgave | your repentance | so He accepted | your selves | deceiving | (you) were | that you

apparel to them. Allah knows that you were betraying yourselves. But He turned to you (He has relented

فَالنَّ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا

and drink | and eat | for you | Allah | ordained | what | and seek | you can associate with them | so now

towards you) and forgave you. Therefore, you may now lie with them and seek what Allah has prescribed for

حَتَّىٰ يَتَّبَعِنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنْ
 of | the black | thread | from | the white | thread | to you | becomes distinct | until

you. Eat and drink until you can tell a white thread from a black one (in the light of

الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تُبَاشِرُوهُنَّ

associate with them (your wives) | and (do) not | the night fall | till | fasts | complete | then | the dawn

the coming dawn). Then complete the fast till nightfall and do not have sexual relations with

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ

(of) Allah | limits | these (are) | the mosques | in | are confining yourselves in 'tikaf | while you

them while you take to your mosques. These are the limits set by Allah:

فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ

that they | to mankind | His signs (verses) | Allah | makes clear | thus | approach them | so (do) not

keep well within them. Thus He makes known his revelations to mankind that they may learn

يَتَّقُونَ ﴿١٨٤﴾ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

by unjust means | among yourselves (one another) | your property | (eat up) usurp | and (do) not | become God-fearing

self-restraint.(187) Do not usurp another's property by unjust means,

وَتُدَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ

(of) others | property | of | a portion | so that you usurp (eat) | the authorities | to | it | nor present

nor bribe with it the judges in order that you may knowingly and wrongfully deprive others of a

بِأَلْسِنِهِمْ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قَدْ هِيَ

they | say | new moons | of | they ask you | know (that) | while you | sinfully

part of their possessions.(188) They question you about the new moons. Say: 'They

مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ

the houses | you enter | that | virtue | and (it is) no | and (for) Hajj | for people | are (for the determination of) times

are time fixed for mankind and for the pilgrimage.' It is not piety to enter your houses

مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

their backs | from | the houses | and enter | fears (Allah) | he who | the righteous (is) | but | their backs | from

from the back of them. But piety is to be God-fearing. Enter your houses by their doors

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٦﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

(of) Allah | the way | in | and fight | attain success | so that you may | Allah | and fear

and fear Allah, so that you may be successful.(189) Fight in the cause of Allah

الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ

like | does not | Allah | verily | transgress | but do not | fight you | (against) those who
those that fight you, but do not be aggressive. Allah does not love

الْمُعْتَدِينَ ۝١٩٠ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ

from | and turn them out | you find them | wherever | and kill them | the transgressors
the aggressors.(190) Kill them wherever you find them. Drive them out

حَيْثُ أَخْرِجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا

and do not | killing | than | (is) worse | and wrongful persecution | they have turned you out | where
of the places from which they drove you. Persecution is worse than

تُقْتَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوكُمْ فِيهِ فَإِن

but if | there in | they fight you | unless | the sacred | the mosque | at | fight them
slaughter. But do not fight them at the

قَتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ۝١٩١ فَإِنِ اتَّهَمُوا

they desist | but if | (of) the disbelievers | (is) the reward | such | then slay them | they fight you (there)
Sacred Mosque.(191) But if they desist,

فَإِنَّ اللَّهَ عَفْوٌ رَّحِيمٌ ۝١٩٢ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ

exists not | until | and fight them | Most Merciful | (is) All- forgiving | Allah | then verily
know that Allah is Forgiving and Merciful.(192) Fight against them until idolatry

فِتْنَةٌ وَيَكُونَ الدِّينَ لِلَّهِ فَإِنِ اتَّهَمُوا فَلَا

(let there be) no | then desist | that if | for Allah (alone) | worship | and becomes | oppression/ persecution
is no more, and Allah's religion reigns supreme. But if they desist, fight none

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝١٩٣ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

prohibited | (is) for the month | prohibited | the month | the wrong- doers | against | except | hostility
except the evil-doers.(193) A sacred month for a sacred month: sacred things demand

وَالْحُرْمَتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا

you transgress | against you | transgresses | then whoever | (there is) the law of equality | and for prohibited things
retaliation. If any one attacks you, attack him as he attacked

عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

Allah | that | and know | Allah | and fear | against you | he transgressed | as | likewise | against him
you. Have fear of Allah, and know that Allah is

مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا

throw | and do not | (of) Allah | Cause (way) | in | and spend | the pious people | (is) with
with the righteous. (194) Spend your wealth in the cause of Allah and cast not yourselves by

بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

the good- doers | loves | Allah | verily | and do good | destruction | into | your (hands) yourselves
your own hands into destruction; but do good; for Allah loves those who do good. (195)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ

is easy to obtain | then (send) whatever | you are prevented | and if | for Allah | and Umrah | the Hajj | and complete.
Make the pilgrimage and visit (to Mecca) for Allah. If you are prevented, send such offering for

مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

its (appointed) place | the offering | reaches | until | your heads | shave | and do not | offering | of
sacrifice as you can afford and do not shave your heads until the offerings have reached the

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ

then (he must pay) ransom | his scalp | (of) in | an ailment | he has | or | sick | among you | is | and whoever
place of sacrifice. But if any of you is ill or injured in his head, then he (should) in compensation

مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ

then whoever | you become safe | and if | sacrifice | or | aims- giving (charity) | or | fasting | of
either fast, or feed the poor or offer sacrifice. If, in peacetime, anyone

تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

offering | of | can be had with ease | then whatever | Hajj | till | of Umrah | took advantage
of you wishes to continue the visit onto the pilgrimage, he must offer such gifts as he can afford;

فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ

the Hajj | during | days | (for) three | then (he should observe) fast | find | (did) not | and whoever
but if he finds none, then he should fast three days during the pilgrimage and

وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ

(is) for those | that | in all | (is) ten (days) | that | you have returned | when | and seven (days)
seven days when you have returned. That is ten days in all. That

لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

and know | Allah | and fear | (at) the sacred | Mosque | present | whose family | is not
is for him whose family are not present at the Holy Mosque. Fear Allah and know

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ

and whoever | well-known | (is in) month | the Hajj | (in) punishment | (is) Severe | Allah | that
that He is stern in punishment. (196) Pilgrimage is in months well-known. He that intends to

فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا

nor | obscenity (sexual relations) | then (there be) no | to perform Hajj | in these (months) | undertook (intends)
perform it in those months, must abstain from sexual intercourse, obscene language and

فُسُوقًا وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ

good | (of) | you do. | and whatever | the Hajj | in (during) | wrangling | nor | wickedness
acrimonious disputes while on pilgrimage. Allah is aware of whatever good you do.

يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ

so fear Me | (is) piety | provision | the best | then verily | and take provision | Allah | knows it
Take provision: the best provision is piety. Fear Me,

يَأُولَى الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ

of | Bounty | you seek | that | sin | on you | (there is) no | (of) understanding | O men
O men of understanding. (197) It is no fault in you that you seek the bounty of

رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ

Hajj site-Muzdalifah | at | Allah | then remember | Arafat | from | you return | and when | your Lord
your Lord. When you leave Arafat, remember Allah at the

الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ

before this | you were | and indeed | He has directed you | as | and remember Him | Sacred
sacred monument, and celebrate His praises as He has guided you, though before

لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

the people | depart (return) | where | from | depart (return) | then | who went astray | of those
that you were in error. (198) Then go out from the place whence the pilgrims will go out and ask

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ فَإِذَا قَضَيْتُمْ

you have accomplished | and when | Most Merciful | (is) All-Forgiving | Allah | verily | (of) Allah | and ask forgiveness
forgiveness of Allah. He is Forgiving and Merciful. (199) And when you have

مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ

(with) for more | or | (of) your forefathers | as your remembering | Allah | then remember | your Hajj rites
performed your holy rites, remember Allah as you

ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

the world | in | give us | our Lord! | say | (are) those who | people | but of | remembrance
remember | your | forefathers | or | with

وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ وَمِنْهُمْ مَّنْ

(are) those who | and of them | share | of | the Hereafter | in | (is) for him | and nothing
deeper | reverence.(200) | There | are | some | who | say:

يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

good | the Hereafter | and in | good | the world | in | give us | O our Lord! | say
"Lord, | give us | good | in | this | world." | These | shall | have

وَقِنَا ۖ عَذَابَ النَّارِ ۚ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ

they earned | from what | (is) a portion | for them | (those) | of the Fire | torment | and save us (from)
no share in the Hereafter. (201) But there are others who say: "Lord give us what is good both in

وَاللَّهُ سَرِيعُ الْحِسَابِ ۚ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

appointed (numbered) | days | during | Allah | and remember | (in) reckoning | (is) Swift | and Allah
this world and in the next and keep us from the fire of Hell." These shall have a share of what they have earned. And God is quick in account.(202) And remember

فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن

and whoever | on him | sin | (there is) no | two days | in | hastens (to leave) | then whoever
Allah during certain days numbered. He that leaves in two days, there is no sin

تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

and know | Allah | and fear | obeys | for (him) who | on him | sin | (there is) no | delays
for him and he who stays longer, there is no sin for him, if his aim is to do right. Have fear of

أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۚ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي

in | his speech | fascinates you | (is) one who | mankind | and of | will be gathered | to Him | that you
Allah, and know that you shall all be gathered before Him. (203) There are some men whose

الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ

(yet) He | his heart | in | what (is) | on | Allah | and he calls to witness | the worldly | life
views on this life please you, and he calls Allah to witness as to that which is in his heart,

أَلَدُّ الْخِصَامِ ۚ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ

the land | in | he strives | he turns away | and when | (of) the opponents | (is) most quarrelsome
whereas, in fact, he is the deadliest of enemies. (204) No sooner do he leave (you) then he

لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ

and Allah | and the living beings (cattle) | the crops | and destroy | in it | so that he may spread mischief
hastens to commit evil in the land, destroying crops and cattle. Allah

لَا يُحِبُّ الْفُسَادَ ۖ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ

arrogance | takes him | Allah | fear | to him | it is said | and when | the mischief | like | does not
does not love mischief.(205) When it is said to him: "Fear Allah" Pride takes him

بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ۖ وَمِنَ النَّاسِ

mankind | and of | the resting place | and indeed (is) worst | Hell | so suffices for him | to sin
to sin. Hell shall be enough for him, a dismal resting-place. And of mankind

مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ

(is) Most compassionate | and Allah | (of) Allah | pleasure | seeking | his life (himself) | sells | (is) he who
is he who gives away his life in order to find favour with Allah. Allah is compassionate to

بِالْعِبَادِ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً

wholly (completely) | Islam | into | enter | believe | who | O you | to (His) slaves
His servants.(207) O believers, submit all of you to Allah

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۖ

open | enemy | for you | indeed he (is) | (of) Satan | footsteps | (you) follow | and do not
and do not follow Satan's footsteps; he is your open enemy.(208)

فَإِنْ مَرَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعَلِمُوا أَنَّ اللَّهَ

Allah | indeed | then know | the clear signs | came to you | what | after | you slide back | and if
If you lapse back after the clear signs that have come to you, know that

عَزِيزٌ حَكِيمٌ ۖ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Allah | should come to them | that | except | they wait for (any thing else) | do | All- Wise | (is) All- Mighty
Allah is Mighty and Wise.(209) Are they waiting for Allah to come down to them in the shadow of

فِي ظِلِّ مِنَ الْعَمَامِ وَالسَّلْبِ كَيْ وَاقِضَى الْأَمْرِ وَالِى اللَّهِ

Allah | and to | the matter | and will be decided | (and) the angels | the clouds | of | shadows | in
a cloud, with all the angels? Their fate will have been settled then. To Allah shall all things

تُرْجَعُ الْأُمُورُ ۖ سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ

of | We gave them | how many | (of) Israel | children | ask | (all) matters | are returned
return.(210) Ask the Children of Israel how many clear signs we have given them.

آيَةً بَيِّنَةً وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ

has come to him | that | after | of Allah | the Favour | changes | and whoever | clear signs

He that changes Allah's blessing after it has come to him,

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا

the worldly life | disbelieved | for those who | beautified is | (in) punishment | (is) severe | Allah | then indeed

Allah is severe in punishment.(211) The life of this world is alluring to the unbelievers.

وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ

(will be) above them | become pious | but those who | believed | those who | at | and they scoff

They scoff at the believers, but those that fear Allah, shall be above them

يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

measure | without | He wills | to whom | grants (provides) | and Allah | (of) Resurrection | (on) the Day

on the Day of Resurrection. Allah gives without measure to whom He wills.(212)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ

(as) bearers of glad tidings | the Prophets | Allah | and sent | one | community | mankind | were

Mankind were one community. Then Allah sent forth prophets as bearers of good news and

وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ

people | between | to judge | with the truth | the Book | with them | and sent | and warners

warnings; and with them, he sent down the Book with the truth to judge between people in

فِيهَا اُخْتَلَفُوا فِيهِ وَمَا اُخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ

who were given (the Book) | those | except | in it | differ | and did not | (in it) | they differed | in what

matters wherein they differed. None disputed it but those to whom it was given after clear

مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى

then guided | one to another | through hatred | the clear proofs | came to them | that | after

arguments had come to them, and that was through envy of one another. So Allah guided by His

اللَّهُ الَّذِينَ آمَنُوا لِمَا اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ

and Allah | by His leave | the truth | of | in it | they differed | to what | believed | those who | Allah

Will those who believed in the truth concerning that wherein they differed. Allah

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا

you will enter | that | you think | or | Straight | Path | to | He wills | whom | guides

guides whom He will to the right path.(213) Did you suppose that you would go to

الْجَنَّةِ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

before you | passed away | (of) those who | the like | come to you | while has not yet | Paradise

Paradise without such (trials) as came to those who have passed away before you?

مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ

the Messenger | said | that even | and were (so) shaken | and affliction | adversity | befell them

They encountered suffering and hardship, and were so shaken (in spirit) that even the apostle and

وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ

Help | certainly | yes | (of) Allah | Help | when (will come) | with him | believed | and those who

those who believed along with him cried out: When will the help of Allah come?

اللَّهِ قَرِيبٌ ۝ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ

of | you spend | whatever | say | they should spend | what | they ask you | (is) near | (of) Allah

His help is ever near.(214) They ask about what they should spend (in charity). Say: 'Whatever

خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ

and the wayfarer | and the needy | and the orphans | and kindered | (is) for parents | wealth (good)

good you expend (must go) to your parents and to your kinsfolk, to the orphan and to the poor

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝ كَتَبَ

is ordained | (is) Well- Informed | of it | Allah | indeed | good | of | you do | and whatever

man and to the wayfarer. Allah is aware of whatever good you do.'(215) Fighting is obligatory for

عَلَيْكُمْ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا

a thing | you dislike | that | and it may be | for you | dislike | though it is | fighting | for you

you though you dislike it. But you may hate a thing which is

وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

for you | bad | and it (is) | a thing | you like | that | and it may be | for you | good | and it (is)

good for you, and love a thing which is bad for you.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ

the prohibited (sacred) Month | about | they ask you | know | do not | but you | knows | and Allah

Allah knows, you know not.(216) They ask you about fighting in the sacred month. Say:

قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ

Way | from | and preventing | (is) a great/ grave (offence) | in it | fighting | say | in it | fighting

"To fight in this month is a grave offence; but to turn (men) from the path

اللَّهُ وَكَفَّرَ بِهِ وَالْمَسْجِدَ الْحَرَامَ وَإِخْرَاجَ أَهْلِهِ

its inhabitants | and expelling | the Sacred | the Mosque | (in) Him | and disbelieving | (of) Allah
of Allah, to deny Him, and to expel His worshippers from the

مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ

(is) greater (more heinous) | and persecution | Allah | with (in the sight of) | (is) greater (offence) | from it
Holy Mosque, is far more grave in His sight. Persecution is worse

مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ

from | they turn you back | till | fighting you | they will cease | and not | killing | than
than killing." They will not cease to fight against you until they turn you back from

دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ

and dies | his religion | from | of you | returns away | and who so | they can | if | your religion
your religion, if they can. But whoever of you turns from his religion and dies

وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

and the Hereafter | (this) world | in | their works | rendered vain | such are those (as) | disbeliever | while he is
in unbelief, his works shall come to nothing in this world and in the world to

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ الَّذِينَ

those who | verily | will abide forever | in it | they | (of) the Fire | are inhabitants | and those
come. Such men shall be the people of Hell, and there they shall abide forever. (217) Those that

آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ

hope (for) | those | (of) Allah | Way | in | and strove | emigrated | and those who | believed
have embraced the faith and those that have left their land and fought for the cause of Allah, may

رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ

wine | about | they ask you | Most Merciful | (is) Oft-Forgiving | and Allah | (of) Allah | the Mercy
hope for Allah's mercy. Allah is Forgiving and Merciful. (218) They ask you about wine

وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَتَافِعٌ لِلنَّاسِ وَإِثْمُهُمَا

and their evil | for men | and benefits | (is) great | evil/ sin | in both | say | and gambling
and gambling. Say: 'there is great sin in both, and some benefit for men; but their sin

أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ

say | they should spend | what (how much) | and they ask you | their benefit | than | (is) greater
is far greater than their usefulness. They ask you how much they should spend. Say: "that which

الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

reflect | so that you may | (His) revelations | to you | Allah | makes clear | thus | the surplus

is beyond your needs." Thus Allah makes plain to you His revelations, so that you may consider (219)

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ

(seeking) good | say | orphans | about | and they ask you | and the Hereafter | (this) world | on

(Their bearings) on this life and the Hereafter. They question you concerning orphans. Say: "To

لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ

and Allah | then (they are) your brothers | you intermix with them (your affairs) | and if | (is) best | for them

deal justly with them is best (to do what is for their good). If you mix their affairs with yours, remember

يَعْلَمُ الْمُنْهِيءَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ

He could have put you in difficulties | Allah | had willed | and | the well-wisher | from | the mischievous | knows

they are your brothers. Allah knows the man who means mischief from the man who means good. If Allah

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ

until | idolateresses | marry | and do not | All- Wise | (is) All-Mighty | Allah | indeed

pleased, he could afflict you. He is Mighty and Wise. (220) Do not marry

يُؤْمِنٌ وَإِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ

even though | and idolatress | than | (is) better | believing | and indeed a slave | they believe

idolateresses, unless they believe. A believing

أَعْجَبْتَكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

they believe | until | (to) idolaters | give in marriage your women | and do not | she pleases (allures) you

slave-girl is better than an idolateress, although she may please you. And do not marry an

وَلَعِبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ

those | he pleases you | even though | an idolater | than | (is) better | believing | and indeed a slave

idolater unless he believes. A believing slave is better than an idolater although he pleases you.

يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ

and (to) forgiveness | Paradise | to | invites (you) | and Allah | the Fire | to | invite (you)

These call to the Fire, but Allah calls you, by His will, to Paradise and to forgiveness.

بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

remember | so that they may | for people (to mankind) | His Verses | and He makes clear | by His Leave

He makes plain His signs to mankind, so that they may be mindful. (221)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا

so keep away | hurt (illness) | it (is) | say | menstruation | about | and they ask you

They ask you about women's monthly courses. Say: "It is an illness." Keep away

النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا

and when | they are cleansed | till | approach them | and do not | menstruation | during | (from) women

from women during the monthly course and do not touch them until

تَطْهَرْنَ فَأَتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ

loves | Allah | verily | Allah | commanded you | as | then come (go) to them | they are cleansed

they are clean again. Then approach them as Allah has commanded you. Allah loves those that

التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَكُمْ

for you | (are) (as) a tilth | your wives | those who purify themselves | and loves | those who repent

repent and those that purify themselves. (222) Women are your fields;

فَأْتُوا حَرْثَكُمْ أَنْتِ شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ

for yourselves (your souls) | and send before you | you wish | as (when and how) | your tilth | so go (to)

go then into your fields as you please. And send (good deeds) before you for your souls

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَأَنْتُمْ الْمُؤْمِنِينَ ﴿٢٢٣﴾

the believers | and give good tidings to | meet Him | that you | and know | Allah | and fear

and fear Allah. Bear in mind that you shall meet Him. Give good news to the believers. (223)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا

you do good | that | in your oaths | impediment (an excuse) | Allah (Allah's name) | make | and do not

Do not make Allah by your oaths a hindrance to your doing

وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

All- knowing | (is) All- Hearings | and Allah | mankind | among | and reconcile | and act piously

good and fearing Allah and making peace among men. Allah is Hearing and Knowing. (224)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

will call you to account | but | your oaths | in | for vain utterances | Allah | will blame you | not

He will not call you to account for that which is unintentional in your oaths. But He will take you

بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ

for those who | All- Forbearing | (is) All- Forgiving | and Allah | your hearts | earned | for what

to task for that which is intended in your hearts. Allah is Forgiving and Merciful. (225) Those who

يُؤْتُونَ مِنْ نِسَائِهِمْ تَرْبُصَ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا

they return then if months (of) four (is) a waiting their wives from swear for abstinence
swear not to go into their wives must wait four months. If they change their

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ٢٢٦ وَإِنْ عَزَمُوا الطَّلَاقَ

divorce they resolve on (decide upon) and if Most Merciful (is) All- Forgiving Allah verily
mind, Allah is Forgiving and Merciful.(226) But if they decide upon divorce,

فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ٢٢٧ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ

Concerning themselves Shall wait and divorced women All- knowing (is) All- Hearing Allah then indeed
know that He hears all and knows all.(227) Divorced women must wait by themselves

ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ

created what they conceal that to them it is allowed (Lawful) and not menstrual periods three
for three monthly periods. It is unlawful for them to hide what Allah has created

اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتِهِنَّ

and their husbands the Last Day in Allah believe they if their wombs in Allah
in their wombs if they believe in Allah and the Last Day. And their husbands

أَحَقُّ بِرُدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا

they intended if that (period) in to take them back have better right (are more entitled)
have the better right to take them back in that period, should they desire reconciliation.

إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

to what is reasonable (is) on them (of) that which (is) the like and for them (wives) reconciliation
Women shall with justice have rights similar to the rights exercised against them, although man

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٨ الطَّلَاقُ

the divorce All- Wise (is) All- Mighty and Allah (is) a degree over them but for men
have a degree (of advantage and responsibility) over them. Allah is Mighty and Wise. (228)

مَرَّتَيْنِ فَمَا سَاكٍ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ

it is lawful and not with kindness allowing or reasonably then retaining (is) twice
Divorce may be pronounced twice, and then a woman must be retained in honour or allowed to

لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا

both fear that except any thing you had given them (wives) of what (you) take back that for you
go with kindness. It is unlawful for you (men) to take any thing of that which you have given

أَلَا يُقِيبَا حَدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيبَا

they will be able to keep | that not | you fear | and if | (of) Allah | limits | they will be able to keep | that not
them, unless both fear that they may not be able to keep within the limits set by Allah; in that

حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

for that | she paid as ransom | in what | on both of them | sin | then (there is) no | (of) Allah | limits
case, it shall be no offence for either of them if she gives something for her freedom.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ

limits | transgress | and whoever | transgress | so do not | (of) Allah | limits | these (are)

These are the limits set by Allah; do not transgress them. Those that transgress the

اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ

she is lawful | then not | he divorces her | and if | the wrong-doers | they | those (are) | (of) Allah

limits of Allah, are the wrongdoers. (229) If a man divorces his wife, then she is not lawful

لَهُ مِنْ بَعْدُ حَتَّى تَتَكَهَّنَ مِنْ وَجْهِ غَيْرِهِ فَإِنْ طَلَّقَهَا

he divorces her | then if | other than him | a husband | she marries | until | thereafter | for him

unto him until she has married another husband and he has divorced her;

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ

that | both of them think | if | they return to one another | that | on both of them | sin | (there is) no

in that case, there is no offence for either of them to return to the other, if they think that they

يُقِيبَا حَدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا

He makes them clear | (of) Allah | limits | and these (are) | (of) Allah | limits | they would be able to keep

can keep within the limits set by Allah. These are the limits of Allah. He makes them plain to

لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

their prescribed term | and they reach | women | you divorce | and when | who know | to people

those who understand. (230) When you have divorced women and they have reached the end of

فَأَتْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَحوهُنَّ بِمَعْرُوفٍ وَلَا تَتَّسِكُوهُنَّ

retain them | but do not | in a fair manner | let them go | or | in a fair manner | then retain them

their waiting period, either take them back on equitable terms or let them go with kindness. But

ضَرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

himself | he wrongs | indeed | that | does | and who so | so that you transgress | to hurt (them)

you shall not retain them in order to harm them or to wrong them. Whoever does this, has

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوءًا وَاذْكُرُوا نِعْمَتَ اللَّهِ

(of) Allah | favour | and remember | as a jest | (of) Allah | Verses | you take | and do not

wronged himself. Do not treat Allah's revelations as a jest (by your behaviour). Remember

عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ

and (of) the Wisdom | of the Book | upon you | He sent down | and that which | upon you

Allah's favour on you and the Book and the wisdom which

يُعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ

of all things | Allah | that | and know (well) | Allah | and fear | with it | He admonishes you

He has revealed for your instruction. Fear Allah and know that Allah is aware of

عَلَيْكُمْ ۚ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

their (waiting) prescribed term | and they reach | women | you divorce | and when | (is) Aware

All things.(231) When you have divorced women and they have reached the end of their waiting

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ

mutually | they agree | when | to their husbands | they get married | that | prevent them | then do not

period, do not prevent them from re-marrying their husbands if they have come

بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ

of you | (is) | he who | with it (is) | admonished | this (is admonition) | in a fair manner.

to an honourable agreement. This instruction is for every one of you who

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ أَمْزَى لَكُمْ وَأَطْهَرُ

and purer | for you | cleaner | that (is) | the Last | and the Day | in Allah | believes

believes in Allah and the Last Day; it is cleaner and purer for you;

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ وَالْوَالِدَاتُ يُرْضَعْنَ

shall suckle | and the mothers | know | do not | and you | knows | (and) Allah

Allah knows and you know not.(232) Mothers shall suckle

أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

the suckling | complete | to | desire | for those who | whole | (for) two years | their children

their children two years completely, (that is) for those who wish to complete the suckling.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

in a fair manner | and their clothing | (is) their (mothers) food | him to whom the child is born | and on

It is for father to bear the cost of their food and clothing on equitable terms. None should be

لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ

(should) be made to suffer | neither | to its capacity | except | a soul | is tasked | not
charged with more than one can bear. No mother should be made to suffer on account

وَالِدَاتُ يَوْلِيَّهَا وَلَا مَوْلُودَ لَهُ يُولَدُ لَهُ وَعَلَى الْوَارِثِ

the heir | and on | for his child | he to whom the child is born | nor | for her child | mother
of her child, nor should a father on account of his child. The heir

مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا

of both of them (mutual) | consent | by | or weaning | both decide | and if | (of) that | (is) like
has a like duty. But if, after consultation, they choose, by mutual

وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ

(to) (for) | you decide | and if | on them both | sin | then (there is) no | and (after) consultation
consent, to wean the child, it is no sin for them. None shall it be any offence

تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا

when | on you | sin | then (there is) no | your children | weaning
for you if you prefer to have a nurse for your children, provided that

سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ

that | and know well | Allah | and fear | in a fair manner | (is) due from you | what | you pay
you pay her what you promise, on reasonable basis. Have fear of Allah and know that

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۗ وَالَّذِينَ

of you | die | and those who | (is) All-Seer | you do | of what | Allah
Allah sees the things you do. (233) And those of you who die and leave widow

وَيَذَرُونَ أَمْرًا وَّاجِبًا يُتْرَكْنَ

months | (for) four | with regard to themselves | they (the wives) shall wait | wives | and leave
behind, should keep in waiting for four months and ten days (after their husband's death).

وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيهَا

in what | on you | sin | then (there is) no | their (waiting) term | they reach | and when | and ten (days)
When they have reached the end of this waiting period, it shall be no offence for you to let

فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۗ

(is) Well-Aware | you do | of what | and Allah | in a fair manner | themselves | concerning | they do
them do honourably whatever they choose for themselves. Allah is aware of what you do. (234)

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةٍ

marriage proposal | of | (with it) | you offered | in what | on you | sin | and (there is) no
It shall be not offence for you if you make an indirect offer of betrothal or hold

النِّسَاءِ أَوْ الْكُنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ

that you | Allah | knows | yourselves | in | you concealed it | or | to (such) women
it in your hearts, Allah knows that you will remember them. Do not arrange to meet them in

سَتَذْكُرُوْنَهُنَّ وَلَكِنْ لَا تُوعِدُوْهُنَّ سِرًّا إِلَّا أَنْ

that | except | secretly | make a promise with them | do not | but | will mention them/ remember them
secret and except that you speak to them honourably.

تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ

(of) marriage | the tie | resolve on | and do not | honourably | (some thing) a saying | you say
But you shall not resolve on the tie of marriage before the end of

حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي

in | what (is) | knows | Allah | that | and know | its end | the prescribed term | reaches | till
their waiting period. Know that Allah knows what is in your minds. So beware of Him and bear

أَنْفُسِكُمْ فَاحْذَرُوْهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾ لَا

(there is) no | All-Forbearing | (is) All- Forgiving | Allah | that | and know | so beware of Him | your minds
in mind that Allah is Forgiving and Merciful.(235) It shall be no

جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوْهُنَّ

you have touched them | not | while | women | you divorce | if | on you | sin
offence for you to divorce women while yet you have not touched them

أَوْ تَفَرِّضُوا لَهُنَّ قَرِيْبَةً ۖ وَعَلَى الْمُؤَسِّرِ

wealthy | on | and provide for them | a settled portion (dower) | for them | you have fixed | or
or the dowry is settled. But bestow on them a suitable gift, the rich man

قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مِمَّا

(is) a provision | according to his means | poor | and on | according to his means
according to his means and the poor man according to his means.

بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾ وَإِنْ طَلَقْتُمْهُنَّ

you divorce them | and | if | the good-doers | upon | a duty | reasonable
This is an obligation on the righteous men. (236) If you divorce them

مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

a settled portion (dower) | for them | you have fixed | and (indeed) | you touch them | that | before
before you have touched them but after their dowry has been settled, give

فَنِصْفَ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا

(agrees to) forego | or | they (agree to) forgo | (that) | unless | you have fixed | (of) what | then half
them half of their dowry, unless they or the man

الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

to piety | (is) closer | you (agree to) forgo | and that | (of) marriage | (is) knot | in whose hand | he
in whose hand is the marriage-tie, agree to forgo it. But it is more pious

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ

you do | of what | Allah | indeed | among yourselves | grace (liberality) | (you) forget | and do not
that he should forgo it. Do not forget to show kindness to each other. Allah observes

بَصِيرٌ ﴿٢٣٧﴾ حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ

middle | and the prayer | the prayers | over | be watchful (offer regularly) | (is) All- Seer
your actions.(237) Attend regularly to your prayers, including the middle prayer,

وَقَوْمًا لِلَّهِ قَنِينٌ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ

or | then on foot | you fear | and when | utmost obediently/ truly devout | for Allah | and stand up
and stand up with all devotion before Allah. (238) When you are exposed to danger, pray on foot

رُكْبَانًا فَإِذَا أَمْنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ

not | that which | He has taught you | as | Allah | then remember | you feel secured | and when | riding
or while riding, and when you are again in safety, remember Allah, as He has thought you what

تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ

and leave | of you | who die | and those | know | you did
you did not know. (239) Those who die and leave women behind, should bequeath to them a

أَمْرًا وَاجِبًا وَصِيَّةً لِأَمْوَالِهِمْ مِمَّا رَزَقَهُمُ اللَّهُ حَتَّىٰ يَصِلُوا إِلَى الْاَحْوَالِ

one year | for | (for) maintenance | for their wives | (should make) a bequest | wives
year's maintenance without causing them to leave their homes,

غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي

in | on you | sin | then (there is) no | they leave | but if | turning them out | without
but if they leave of their own accord, there is no blame on you for

مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ

(is) All- Mighty | and Allah | in an honourable manner | themselves | for | they do | what
what they do with themselves within their rights. Allah is Mighty

حَكِيمٌ ﴿٢٤٠﴾ وَلِلَّطَّائِفِ مَتَاعٌ ۗ بِالْمَعْرُوفِ حَقًّا عَلَىٰ

on | a duty | on a reasonable (scale) | (is) a provision | and for divorced women | All- Wise
and Wise.(240) Reasonable provision should also be made for divorced women. That is an

الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

so that you may | His injunctions | for you | Allah | makes clear | thus | the God-Fearing
obligation on the righteous men. (241) Thus Allah makes known to you His revelations that you may

تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

their homes | from | went forth | those who | to (at) | you looked | have not | understand
understand.(242) Have you not considered those that fled the

وَهُمُ الْوُفَىٰ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ

Allah | to them | and said | of death | (for) fear | (in) thousands | while they (were)
country in thousands for fear of death? Allah said to them:

مُوتُوا ۗ ثُمَّ أَحْيَاهُمْ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

mankind | to | (is) Bounteous/ Gracious | Allah | indeed | He revived them | then | die
"Die" and then He brought them back to life. Surely Allah is bountiful to mankind,

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا فِي سَبِيلِ

the Way | in | and fight | give thanks | do not | people | most | but
but most men do not give thanks.(234) Fight for the cause

اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا

(is) he | who | All-knower | (is) All-Hearer | Allah | that | and know | (of) Allah
of Allah and bear in mind that He hears all and knows all.(244) Who will

الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا

times | for him | so that He will multiply it | goodly | a loan | Allah | lends | that
lend Allah a goodly (generous) loan? He will multiply it for him many times.

كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

you will be returned | and to Him | and amplifies (increases) | straitens (decreases) | and Allah | many
It is Allah who enriches and makes poor. To Him you shall all return.(245)

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

Moses | after | (of) Israel | Children | of | the Chiefs | to | you turned your vision | have not
Have you not thought of what the chiefs of the children of Israel

إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي

in | we will fight | a king | for us | appoint | of theirs | to a prophet | they said | when
demanded of a prophet of theirs after the death of Moses? 'Appoint for us a king,' they said, 'and

سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ

upon you | is perscribed | if | is it expected of you (would you) | he said | (of) Allah | Way
we will fight for the cause of Allah.' He said: "Might it be that

الْقِتَالِ إِلَّا تَقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي

in | we shall fight | that not | for us | How could we refuse | and what is | They said | you fight | that do not | the fighting
if fighting is prescribed for you, you will not fight". "Why should we refuse to fight for

سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا

and our children (families) | our homes | from | we have been driven out | when | (of) Allah | Way
the cause of Allah" they said, when we and our children have been driven from our homes?

فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالِ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

of them | a few | except | they turned back | the fighting | for them | was perscribed | but when
But when they were ordered to fight, they all refused, except a few of them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ

Allah | indeed | the Prophet | to them | and said | of the wrong-doers | (is) All-knower | and Allah
Allah knows the evil-doers.(246) Their prophet said to them: "Allah

قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

for him | would be | how | they said | a King | Talut (saul) | for you | has appointed
has appointed Saul to be your king." But they said, 'should he be a

السُّلْطَانِ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ

and not | than he | for the dominion | more deserving | when we (are) | over us | dominion
king over us, when we are more deserving of the kingdom than he is,

يُؤْتِ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

over you | has chosen him | Allah | indeed | he said | wealth | of | plenty | he has been given
since he has not been given wealth enough?' He said: 'Allah has chosen him over you

وَمَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي

grants | and Allah | and physique (stature) | knowledge | in | abundantly | and has increased him
and broadly increased him in wisdom and stature. Allah gives

مُلْكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ وَقَالَ لَهُمْ

to them | and said | All-knowing | (is) All-Sufficient | and Allah | He wills | to whom | His kingdom

His kingdom to whom He wills. Allah cares for all (is All-embracing) and knows all things.' (247) And

نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ

in it (lies) | the Ark | there would come to you | (is) that | (of) his dominion | a sign | indeed | their Prophet

their prophet said to them: 'the sign of his kingship is that the Ark of the covenant shall come to

سَكِينَةً مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ

and family | (of) Moses | the family | left | of what | and a remnant | your Lord | from | peace/security

you, wherein is peace of reassurance from your Lord and the relics left behind by the family of

هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ

if | for you | (is) a sign | that | in | truly | the angels | will bear it | (of) Haron

Moses and the family of Aaron. It will be carried by angels. Surely, in that shall be a sign for you,

كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ

he said | with forces | Talut (saul) | set out | and when | believers | you are

if you are true believers.(248) And when Saul marched out with his army, he said:

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ

of it | drinks | so whoever | with a stream | will test you | Allah | verily

'Allah will test you at a certain river. He that drinks from it, shall cease to be one of my followers,

فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ

he who | except | of me | indeed he is | tastes it | not | and whoever | of me | he is not

but he that does not drink from it, shall be among my followers except he who

اُعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا

a few | except | of it | yet they drank | of his hand | (in) the hollow | takes

takes a handful from it in his hand'. But they all drank from it, except a few

مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

with him | believed | and those who | he | crossed it | so when | of them

of them. And when Saul had crossed the river with those who shared his faith,

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ

said | and his forces | against Jaltut (Goliath) | today | for us | strength | (there is) no | they said
they said: 'We have no power this day against Goliath and his warriors'. But those of them

الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ ۖ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ

small | a group | how often | Allah | would meet | that they | knew | those who
who believed that they would meet Allah (on Judgement Day) replied: 'How often a small force

عَلَيْتُ فِئَةً كَثِيرَةً ۗ يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

the patient ones | (is) with | and Allah | (of) Allah | with (by) leave | large | a group | overcame
has, by Allah's grace, overcome a big one? Allah is with the steadfast'. (249) When they advanced

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا

on us | pour forth | our Lord | they said | and his forces | for Jaltut (Goliath) | they went forth | and when
to meet Goliath and his warriors, they prayed: 'Lord, pour out upon us

صَبْرًا وَثَبَّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

disbelieving | people | over | and grant us victory | our steps | and make firm | patience
patience. Make our steps firm and help us against the unbelievers'. (250)

فَهَرَمُوهُمْ يَأْذِنُ اللَّهُ ۖ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ

Allah | and gave him | Goliath | David | and killed | (of) Allah | by leave | so they routed them
By Allah's will, they routed them. David killed Goliath, and Allah gave him the

الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفَعُ اللَّهُ

Allah's repelling | and had it not been (for) | He willed | of what | and taught him | and wisdom | dominion
kingdom and wisdom and taught him what he willed. Had Allah not defeated

النَّاسَ بَعْضُهُمْ بِبَعْضٍ ۗ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِن

but | the earth | surely (would be) overlaid with mischief | by some (others) | some of them | people
some by the might of others, the earth would have been utterly corrupted. But

اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ

(of) Allah | Verses | these (are) | the worlds | (to) | (is) Bounteous | Allah
Allah is a Lord of Kindness to His creatures. (251) These are the signs of Allah.

تَنْزِيلُهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

the Messengers | of | and indeed you are | with truth | to you | We recite them
We recite them to you in all truth, verily, you are one of the messengers. (252)