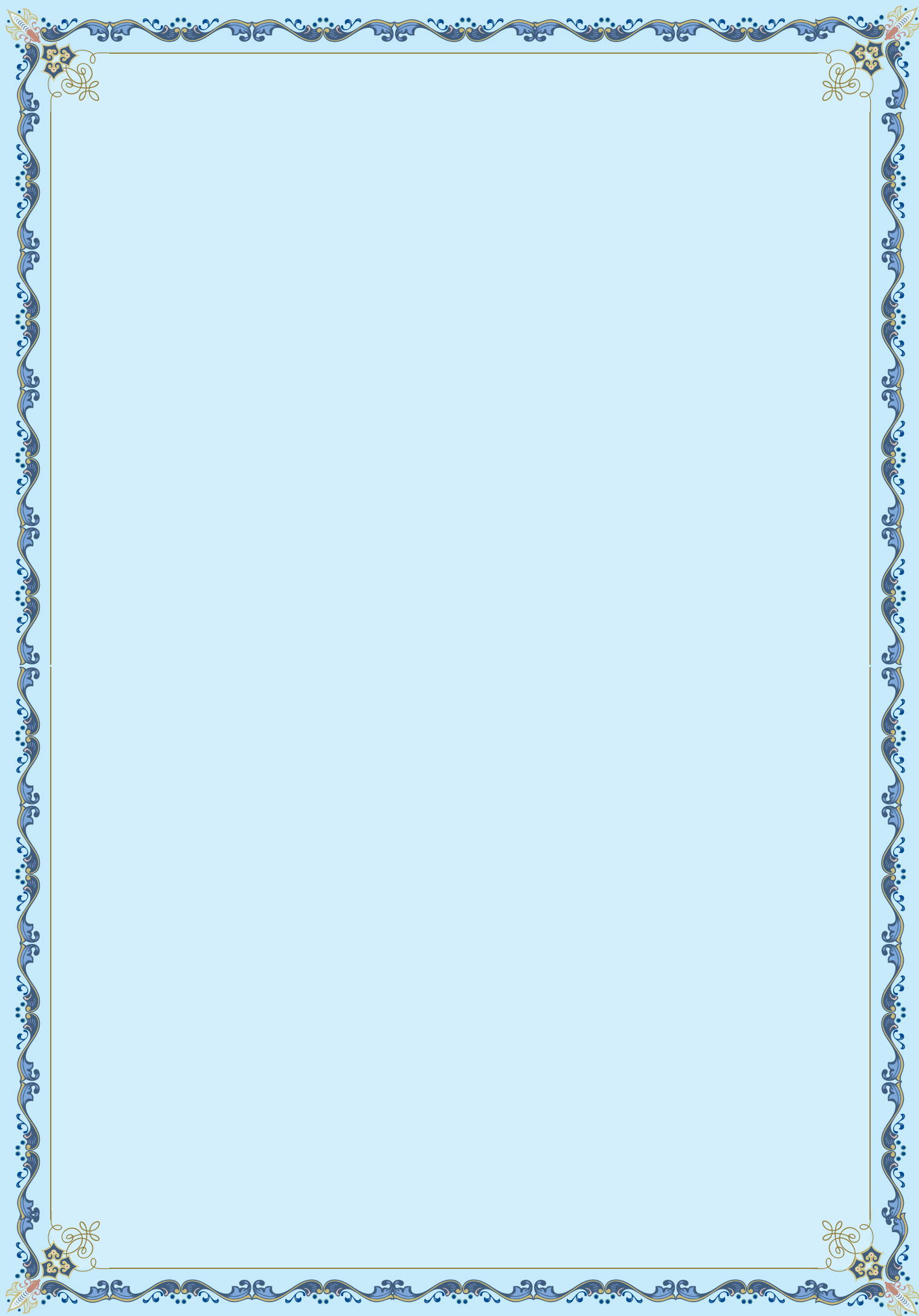


# The Holy Quran

## (Second Part)

سَيَقُولُ

Split Word Translation  
(English)



## Foreword:

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V ايدہ اللہ تعالیٰ بنصرہ العزیز reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur'an, as explained by Hadrat Khalifatul Masih III رحمہ اللہ. Accordingly, regular Taleem-ul-Qur'an classes were started, but the need was felt for a split word translation of the Holy Quran to be made widely available. Work began on this in earnest with the approval of Hadrat Khalifatul Masih V ايدہ اللہ تعالیٰ بنصرہ العزیز, and the split word English translation of the First Part was published by Majlis Ansarullah UK in 2009, the Urdu split word translation of the first 15 parts was recently completed and published. الحمد للہ

The painstaking work continues for the English split word translation of the remaining parts. I am grateful for the dedication and hard work of Ch Ata Ur Rehman Sb (USA) who completed the initial split word translation based on the English translation by Hadrat Maulvi Sher Ali Sb رضی اللہ تعالیٰ عنہ as amended by Hadrat Khalifatul Masih IV رحمہ اللہ, and Dr Sir Iftikhar Ayaz Sb (UK) for its first review. Maulana Munir-ud-Din Shamas Sb, Additional Wakil-ul-Tasnif London, was appointed by Hazoor-e-Aqdas ايدہ اللہ تعالیٰ بنصرہ العزیز for its final review and approval. I am deeply indebted to him for his ongoing patience, help and support in guiding us through this task.

By the Grace of Allah, the Second Part with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Talim-ul-Quran, Muhammad Ishaq Nasir Sb, Farhat Hayat Sb and Hafiz Masood Iqbal Sb.

I pray that Allah blesses all those حسان الدنیا والآخرہ who have been involved with this project and accepts these humble efforts of Majlis Ansarullah UK. I also pray that may Allah enable us all to learn, understand and follow the teachings of the Holy Qur'an. آمین

Ch Waseem Ahmed  
Sadr Majlis Ansarullah UK  
November 2015

## Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 2, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.



سَ	يَقُولُ	السُّفَهَاءُ	مِنْ	النَّاسِ	مَا	وَلَّى	هُمْ	عَنْ
	he says / he will say	the foolish	among	the people	what	he turned	them	from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ

The foolish among the people will say: What has turned them away from their

قِبْلَةً	هُمْ	الَّتِي	كَانُوا	عَلَى	هَا	قُلْ	لِ	اللَّهِ
Qiblah	their	which	they were	upon	it	you say	for	Allah

قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ

Qibla which they followed? Say: 'To Allah belong

الْمَشْرِقُ	وَالْمَغْرِبُ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ
the East	and the West	He guides/He will guide	whom	He desires / He will desire	to	path

الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

the East and the West. He guides whom He pleases to the right path.

مُسْتَقِيمٍ	وَكَ	ذَلِكَ	جَعَلْنَا	كُمْ	أُمَّةً	وَسَطًا	لِ	تَكُونُوا
right	and	like	that	you	nation	exalted	so that	you become / you will become

مُسْتَقِيمٍ ۝ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا

And thus have We made you an exalted nation, that you may be

شُهَدَاءَ	عَلَى	النَّاسِ	وَ	يَكُونُ	الرَّسُولُ	عَلَى	كُمْ
guardians	over	the people	and	he becomes / he will become	the Messenger	on / over	you

شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ

guardians over men, and the Messenger (of God) may be a guardian over you.

شَهِيدًا	وَ	مَا	جَعَلْنَا	الْقِبْلَةَ	الَّتِي	كُنْتَ
guardian	and	not / what	we made	the Qiblah	which	you were

شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ

And we did not appoint the Qiblah which you did follow,

عَلَىٰ هَآءِ إِلَّا لِي نَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِنْ	مَنْ	الرَّسُولَ	مِنْ	مَنْ
(him) who	from	the Messenger	he follows/he will follow	who

عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ

except that We might know him who follows the Messenger (of God) from him

يَنْقَلِبُ عَلَىٰ عَقَبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً	لَ	كَانَتْ	وَ	إِنْ	كَانَتْ	لَكَبِيرَةً
big (hard)	indeed	it was	although	and	his	heels

يَنْقَلِبُ عَلَىٰ عَقَبَيْهِ ط وَإِنْ كَانَتْ لَكَبِيرَةً

who turns upon his heels . And this is indeed hard,

إِلَّا عَلَىٰ الَّذِينَ هَدَىٰ اللَّهُ وَ مَا كَانَ اللَّهُ	كَانَ	مَا	وَ	اللَّهُ	هَدَىٰ	الَّذِينَ	عَلَىٰ	إِلَّا
Allah	he was	not	and	Allah	he guided	those (whom)	upon	except

إِلَّا عَلَىٰ الَّذِينَ هَدَىٰ اللَّهُ ط وَمَا كَانَ اللَّهُ

except for those whom Allah has guided. And it does not behove Allah

لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ	لِيُضِيعَ	إِيمَانَكُمْ	إِنَّ	اللَّهُ	بِالنَّاسِ
the people	with	Allah (is)	surely	your	faith

لِيُضِيعَ إِيمَانَكُمْ ط إِنَّ اللَّهَ بِالنَّاسِ

to let your faith go in vain; surely, Allah is Compassionate (and) Merciful

لَ رَأَوْفٌ رَّحِيمٌ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ لَكَ	رَأَوْفٌ	رَّحِيمٌ	قَدْ	نَرَىٰ	تَقَلُّبَ	وَجْهِكَ	لَكَ
indeed	Compassionate	Merciful	surely	We see	turning	face	your

لَرَأَوْفٌ رَّحِيمٌ ١٤٤ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ

to the people. Verily, We see you turning your face often

فِي	السَّمَاءِ	فَ	لَ	نُوَلِّينَ	لَكَ	قِبَلَةً
in	the heaven	so	surely	We surely turn / We surely will turn	you	Qiblah

فِي السَّمَاءِ ١٤٥ فَلَنُوَلِّينَكَ قِبَلَةً

to heaven; surely, then, will We make you turn to the Qiblah which you like.

تَرْضَى	هَا	فَ	وَلَّ	وَجْهَ	كَ	شَطْرَ	الْمَسْجِدِ	الْحَرَامِ
you like / you will like	it	so	you turn	face	your	towards	the Mosque	the Sacred

تَرْضَاهَا ۖ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط

So, turn your face towards the Sacred Mosque;

وَ	حَيْثُ	مَا	كُنْتُمْ	فَ	وَلُّوا	وُجُوهَ	كُم	شَطْرَ	هُ
and	where	ever	you (all) were	so	you (all) turn	faces	your	towards	it

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ط

and wheresoever you be, turn your faces towards it.

وَ	إِنَّ	الَّذِينَ	أُوتُوا	الْكِتَابَ	لَ	يَعْلَمُونَ	أَنَّ	هُ
and	surely	to whom	they were given	the Book	surely	they (all) know / they (all) will know	that	it

وَأَنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ

And they to whom the Book has been given know that

الْحَقُّ	مِنْ	رَبِّ	هَمْ	وَ	مَا	اللَّهُ	بِغَافِلٍ	عَنْ	مَا
the truth	from	Lord	their	and	not	Allah	unmindful	from	that

الْحَقُّ مِنْ رَبِّهِمْ ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا

this is the truth from their Lord; And Allah is not unmindful of what they do.

يَعْمَلُونَ	وَ	لَ	إِنْ	آتَيْتَ	الَّذِينَ	أُوتُوا	الْكِتَابَ
they (all) do / they (all) will do	and	surely	if	you brought	(to) those who	they were given	the Book

يَعْمَلُونَ ۝ وَلَئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ

And even if you should bring every Sign to those who have been given the Book,

بِ	كُلِّ	آيَةٍ	مَا	تَبِعُوا	قِبْلَةَ	كَ	وَ	مَا
with	every	Sign	not	they (all) followed	Qiblah	your	and	nor

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ج وَمَا

they would never follow your Qiblah; nor would you,

أَنْتَ	بِتَابِعِ	قِبْلَةَ	هُمْ	وَ	مَا	بَعْضُ	هُمْ	بِتَابِعِ
you	follower	Qiblah	their	and	nor	some	of them	follower

أَنْتَ بِتَابِعِ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعِ

follow their Qiblah; nor would some of them follow the Qiblah of others.

قِبْلَةَ	بَعْضِ	وَ	لَ	إِنْ	اتَّبَعْتَ	أَهْوَاءَ	هُمْ	مِّنْ	بَعْدِ
Qiblah	some (of others)	and	surely	if	you followed	desires	their	from	after

قِبْلَةَ بَعْضٍ ۖ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَ هُمْ مِّنْ بَعْدِ

And if you should follow their desires after the knowledge that has come to you,

مَا	جَاءَ	كَ	مِنَ	الْعِلْمِ	إِنَّ	كَ	إِذَا	لَ	مِنَ	الظَّالِمِينَ
that	it came	to you	from	the knowledge	surely	you	then	surely	of	the transgressors

مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ۝١٤٦

then you shall surely be of the transgressors.

الَّذِينَ	آتَيْنَا	هُمْ	الْكِتَابَ	يَعْرِفُونَ	هَ	كَ	مَا
those	We gave	them	the Book	they recognise / they will recognise	it	as	that

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا

Those to whom We have given the Book recognize it as the truth even as they

يَعْرِفُونَ	أَبْنَاءَ	هُمْ	وَ	إِنَّ	فَرِيقًا	مِّنْ	هُمْ
they recognise / they will recognise	sons	their	and	surely	a party (some)	of	them

يَعْرِفُونَ أَبْنَاءَ هُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ

recognize their sons, but surely some of them

لَ	يَكْتُمُونَ	الْحَقَّ	وَ	هُمْ	يَعْلَمُونَ	الْحَقَّ
surely	they conceal / they will conceal	the truth	while	they	they know / they will know	the truth

لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ۝١٤٧

conceal the truth knowingly. (It is) the truth



مِنْ	رَبِّ	كَ	فَ	لَا	تَكُونَنَّ	مِنْ	الْمُتَرِّينَ	وَلِ	كُلِّ
from	your	Lord	so	not	you be / you will be	from	those who doubt	and	every one

مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُتَرِّينَ ۝ وَلِكُلِّ

from your Lord; be not therefore of those who doubt. And every one

وَجْهَةً	هُوَ	مَوْلَى	هَا	فَ	اسْتَبَقُوا	الْخَيْرَاتِ
a goal	him	one that dominates	which	then	you vie with one another	good works

وَجْهَةً هُوَ مُوَلِّيْهَا فَاسْتَبَقُوا الْخَيْرَاتِ ط

has a goal which dominates him; vie, then, with one another in good works.

أَيْنَ	مَا	تَكُونُوا	يَأْتِ	بِ	كُمُ	اللَّهُ	جَمِيعًا	إِنَّ
wherever	you be / you will be	he brings / he will bring	with	you	Allah	all together	surely	

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ط إِنَّ

Wherever you be, Allah will bring you all together. Surely,

اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَمِنْ	حَيْثُ
Allah	on	all	that He wills	All-Powerful/one who has the power	and	wheresoever

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمِنْ حَيْثُ

Allah has the power to do all that He wills. And from wheresoever

خَرَجْتَ	فَ	وَلِ	وَجْهَ	كَ	شَطْرَ	الْمَسْجِدِ
you came forth	then	you turn	face	your	towards	the Mosque

خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ

you come forth, turn your face towards the Sacred Mosque;

الْحَرَامِ	وَ	إِنَّ	هَ	لَ	الْحَقُّ	مِنْ	رَبِّ	كَ
the Sacred	and	surely	it (is)	indeed	the truth	from	Lord	your

الْحَرَامِ ط وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ط

for that is indeed the truth from your Lord.

وَمِن	و	تَعْمَلُونَ	عَمَّا	بِغَافِلٍ	اللَّهُ	مَا	و
from	and	you do/you will do	of what	unmindful	Allah (is)	not	and

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝<sup>150</sup> وَمِن

And Allah is not unmindful of what you do. And from

حَيْثُ	خَرَجْتَ	فَ	وَلَّ	وَجْهَ	كَ	شَطْرَ	الْمَسْجِدِ
wheresoever	you came forth	then	you turn	face	your	towards	the Mosque

حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ

wheresoever you come forth, turn your face towards the Sacred Mosque;

الْحَرَامِ	وَ	حَيْثُ مَا	كُنْتُمْ	فَ	وَلُّوا	وُجُوهَ	كُم
the Sacred	and	wherever	you were	then	you turn	faces	your

الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

and wherever you be, turn your faces towards it

شَطْرَ	هَ	لِئَلَّا	يَكُونَ	لِ	النَّاسِ	عَلَى	كُم
towards	it	so that no	it be / it will be	for	the people	against	you

شَطْرَهُ ۚ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ

that people may have no argument against you,

حُجَّةٌ	إِلَّا	الَّذِينَ	ظَلَمُوا	مِنْ	هُمْ	فَ لَا	تَخْشَوْ	هُمْ
argument	except	those who	they were unjust	from	them	not so	you fear/you will fear	them

حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۚ فَلَا تَخْشَوْهُمْ

except those who are unjust- so fear them not, but fear Me -

وَ	أَخْشَوْنِي	وَ	لِ	أَتِمَّ	نِعْمَتِي	عَلَى	كُم	وَ
and	you fear me	and	that	I perfect	My favour	upon	you	and

وَأَخْشَوْنِي ۚ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَ

And that I may perfect My favour upon you; and that



لَعَلَّكُمْ	تَهْتَدُونَ	كَمَا	أَرْسَلْنَا	فِيكُمْ	رَسُولًا	مِّنْكُمْ
you	you are rightly guided	as	We sent	you	Messenger	you

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ

you may be rightly guided. Even as We have sent to you a Messenger from among

يَتْلُوا	عَلَيْكُمْ	آيَاتِنَا	وَهُوَ	يُزَكِّيْكُمْ	وَهُوَ	يُعَلِّمُكُمْ	كُم
he recites/he will recite	you	Our Signs	and	he purifies/he will purify	and	you	you

يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمْ

yourselves who recites Our Signs to you, and purifies you, and teaches you

الْكِتَابَ	وَالْحِكْمَةَ	وَهُوَ	يُعَلِّمُكُمْ	كُم	مَا لَمْ	تَكُونُوا	تَعْلَمُونَ
the Book	and the Wisdom	and	he teaches/he will teach	you	that you	you are	you know/you will know

الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

the Book and Wisdom, and teaches you that which you did not know.

فَإِذْ	أَذْكُرُوا	نِيَّ	أَذْكُرْ	كُم	وَ	أَشْكُرُوا	لِيَّ	وَلَا
so	you remember	Me	I will remember	you	and	you be thankful	to Me	not

فَإِذْ كُرُونِيْ أَذْكُرْكُمْ وَأَشْكُرُوا لِيَّ وَلَا

Therefore, remember Me, and I will remember you; and be thankful to Me and do not

تَكْفُرُونَ	يَا أَيُّهَا الَّذِينَ	آمَنُوا	اسْتَعِينُوا	بِالصَّبْرِ
you are ungrateful to me/you will be ungrateful to me	O you who believe	who	they believed	with

تَكْفُرُونَ ﴿١٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ

be ungrateful to Me. O you who believe! seek help with patience and prayer;

وَالصَّلَاةِ	إِنَّ اللَّهَ	مَعَ الصَّابِرِينَ	وَلَا	تَقُولُوا
and prayers	surely Allah	with the steadfast	not	you (all) say/you (all) will say

وَالصَّلَاةِ ط إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٤﴾ وَلَا تَقُولُوا

surely, Allah is with the steadfast. And say not of those

لِ	مَنْ	يُقْتَلُ	فِي	سَبِيلِ	اللَّهِ	أَمْوَاتٌ	بَلْ	أَحْيَاءُ
for	who	he is killed	in	way/cause	Allah	dead	no	living

لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ط بَلْ أَحْيَاءُ

who are killed in the cause of Allah that they are dead; no, they are living;

وَلَكِنْ	لَّا	تَشْعُرُونَ	وَل	نَبْلُوكُمْ	بِشْيٍ	مِّنْ
but	no	you perceive/you will perceive	and	We try	with something	from

وَلَكِنْ لَّا تَشْعُرُونَ ١٥٥ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنْ

only you perceive not. And We will try you with something

الْخَوْفِ	وَالْجُوعِ	وَالنَّفْسِ	وَالْأَمْوَالِ	وَالْخَوْفِ	وَالْجُوعِ	وَالنَّفْسِ
fear	and	hunger	and	loss	of	wealth

الْخَوْفِ وَالْجُوعِ وَنَقْصِ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ

of fear and hunger, and loss of wealth and lives,

وَالثَّمَرَاتِ	وَالْبَشَرِ	الصَّابِرِينَ	الَّذِينَ	إِذَا
and	fruits	and	you give glad tidings	the patient ones

وَالثَّمَرَاتِ ط وَبَشِّرِ الصَّابِرِينَ ١٥٦ الَّذِينَ إِذَا

and fruits; but give glad tidings to the patient, Who when

أَصَابَتْ	هُمُ	مُصِيبَةٌ	قَالُوا	إِنَّا	لِلَّهِ	وَأِنَّا	إِلَيْهِ
it overtook	them	misfortune	they said	surely we	for	Allah	towards

أَصَابَتْهُمْ مُصِيبَةٌ ١٥٧ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return'.

رَاجِعُونَ	أُولَئِكَ	عَلَى	هُمْ	صَلَوَاتُ	مِّنْ	رَّبِّ	هُمْ	وَ
those who return	these	upon	them	blessings	from	Lord	their	and

رَاجِعُونَ ١٥٧ أُولَئِكَ عَلَيْهِمْ صَلَوَاتُ مِّنْ رَبِّهِمْ وَ

It is these on whom are blessings from their Lord and mercy, and

رَحْمَةً	وَ	أُولَئِكَ	هُمْ	الْمُهْتَدُونَ	إِنَّ	الصَّافَا	وَ	الْمَرْوَةَ
mercy	and	these are	they	the rightly guided ones	surely	As-Safaa	and	Al-Marwah

رَحْمَةً قَفْ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ۝ إِنَّ الصَّافَا وَالْمَرْوَةَ

it is these who are rightly guided. Surely, Al-Safaa and Al-Marwah are

مِنْ	شَعَائِرِ	اللَّهِ	فَ	مَنْ	حَجَّ	الْبَيْتِ	أَوْ	اعْتَمَرَ	فَلَا
from	Signs	Allah	so	who	he performed Hajj/ pilgrimage	the House	or	he performed Umrah	so no

مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا

the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or

جُنَاحَ	عَلَى	هِ	أَنْ	يَطُوفَ	بِ	هِمَا	وَ	مَنْ
sin	upon	him	that	he will go round/he goes round	with	the two	and	whoso

جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا ط وَمَنْ

performs Umrah, to go round the two. And whoso

تَطَوَّعَ	خَيْرًا	فَ	إِنَّ	اللَّهَ	شَاكِرٌ	عَلِيمٌ	إِنَّ	الَّذِينَ
he volunteered	good	then	surely	Allah	Appreciating	All-Knowing	surely	those

تَطَوَّعَ خَيْرًا ۚ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ۝ إِنَّ الَّذِينَ

does good beyond what is obligatory, surely then , Allah is Appreciating, All- Knowing.

يَكْتُمُونَ	مَا	أَنْزَلْنَا	مِنْ	الْبَيِّنَاتِ	وَ	الْهُدَى	مِنْ	بَعْدِ
they conceal/they will conceal	that	we sent down	from	the Signs	and	guidance	after	

يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ

Those who conceal what We have sent down of signs and guidance after We have made

مَا	بَيِّنًا	هُ	لِ	النَّاسِ	فِي	الْكِتَابِ	أُولَئِكَ	يَلْعَنُ	هُمْ
that	We made clear	it	for	the people	in	the Book	these	he will curse/he curses	them

مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَئِكَ يَلْعَنُهُمُ

it clear for the people in the Book, it is these whom Allah curses;

وَاللَّهُ	وَاللَّعْنُ	هُمْ	اللَّعْنُونَ	إِلَّا	الَّذِينَ	تَابُوا	وَاللَّهُ
and Allah	he curses/he will curse	them	those who curse	except	those	they repented	and

وَاللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ۖ إِلَّا الَّذِينَ تَابُوا ۖ

And (so) curse them those who curse. But they who repent and amend and

وَالصَّالِحُونَ	وَالْبَيْنُونَ	فَ	أُولَئِكَ	أَتُوبُ	عَلَىٰ هُمْ	وَالصَّالِحُونَ
and they amended	they openly declared	so	these	I will turn with forgiveness/ I turn with forgiveness	on them	and

أَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَ

openly declare (the truth), it is these to whom I turn with forgiveness, and

أَنَا	التَّوَّابُ	الرَّحِيمُ	إِنَّ	الَّذِينَ	كَفَرُوا	وَمَاتُوا	وَأَنَا
I am	the Oft-Returning with compassion	the Merciful	surely	those	they disbelieved	and they died	while

أَنَا التَّوَّابُ الرَّحِيمُ ۖ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا ۚ وَ

I am Oft-Returning (with compassion and) Merciful. Those who disbelieve and die while

هُمْ	كُفَّارٌ	أُولَئِكَ	عَلَىٰ	هُمْ	لَعْنَةُ	اللَّهِ	وَالْمَلَائِكَةِ
they	disbelievers	those	on	them	curse	Allah	and the angels

هُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

they are disbelievers, on them shall be the curse of Allah and of Angels

وَالنَّاسِ	أَجْمَعِينَ	خَالِدِينَ	فِي	هَا	لَا	يُخَفَّفُ
the people	all together	those who live long	in	it	not	it is lightened

وَالنَّاسِ أَجْمَعِينَ ۖ خَالِدِينَ فِيهَا ۚ لَا يُخَفَّفُ

and of men all together. They shall remain under it . The punishment shall not be

عَنْ	هُمْ	الْعَذَابِ	وَلَا	هُمْ	يُنْظَرُونَ	وَعَنْ
from	them	the punishment	and	not	they	and

عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ۖ

lightened for them, nor shall they be granted respite.



إِلَهُكُمْ	إِلَهُكُمْ	وَاحِدٌ	لَا	إِلَهَ	إِلَّا	هُوَ	الرَّحْمَنُ	الرَّحِيمُ
God/worthy of worship	your	One	no	God/worthy of worship	but	He	the Gracious	the Merciful

إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

And your God is One God; there is no God but He, the Gracious, the Merciful.

إِنَّ	فِي	خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	وَ	اِخْتِلَافِ	الَّيْلِ
surely	in	creation	the Heavens	and	the Earth	and	alternation

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاِخْتِلَافِ اللَّيْلِ

Verily, in the creation of the heavens and the earth and in the alternation of night

وَالنَّهَارِ	وَالْفُلْكِ	الَّتِي	تَجْرِي	فِي	الْبَحْرِ	بِ	مَا
and	the ships	which	it sails/flows	in	the sea	with	that

وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا

and day, and in the ships which sail in the sea with that which

يَنْفَعُ	النَّاسَ	وَمَا	أَنْزَلَ	اللَّهُ	مِنْ	السَّمَاءِ	مِنْ
it profits	the people	and	he sent down	Allah	from	sky	in (from)

يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ

profits people, and in the water which Allah sends down from the sky and

مَاءٍ	فَ	أَحْيَا	بِ	هِيَ	الْأَرْضُ	بَعْدَ	مَوْتِ	هَا	وَ	بَثَّ
water	then	he brought to life	with	it	the earth	after	death	it	and	he scattered

مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ

quickeneth therewith the earth after its death and scatters therein all kinds

فِي	هَا	مِنْ كُلِّ	دَابَّةٍ	وَوَصْرِيْفٍ	الرَّيْحِ	وَالسَّحَابِ
in	it	from all	beast	and	the winds	and

فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ

of beasts, and in the change of the winds, and the clouds

الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ	وَ	الْأَرْضِ	لَ	آيَاتٍ	لِّ	قَوْمٍ
pressed into service	between	the heaven	and	the earth	indeed	Signs	for	people

الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ

pressed into service between the heaven and the earth- are indeed Signs for the people

يَعْقِلُونَ	وَ	مِنْ	النَّاسِ	مَنْ	يَتَّخِذُ	مِنْ دُونِ
they understand / they will understand	and	from	the people	who	he takes/he will take	other than

يَعْقِلُونَ ۝ وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ

who understand. And there are some among men who take for themselves objects of

اللَّهُ	أَنْدَادًا	يُحِبُّونَ	هُمْ	كَ	حُبِّ	اللَّهِ	وَ	الَّذِينَ
Allah	partners	they love	them	as	love	Allah	and	those

اللَّهُ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ

worship other than Allah, loving them as they should love Allah. But those who believe

أَمَنُوا	أَشَدُّ	حُبًّا	لِلَّهِ	وَ	لَوْ	يَرَى	الَّذِينَ
they believed	stronger	love	for Allah	and	if	he sees/he will see	those

أَمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۖ وَلَوْ يَرَى الَّذِينَ

are stronger in (their) love for Allah. And if those who transgress could now see the time

ظَلَمُوا	إِذْ	يَرَوْنَ	الْعَذَابَ	أَنَّ	الْقُوَّةَ	لِ	اللَّهِ	جَمِيعًا
they transgressed	when	they see/they will see	the punishment	surely	power	for	Allah	all

ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ

when they shall see the punishment, (they would realize) that all power belongs to Allah

وَأَنَّ	اللَّهِ	شَدِيدُ	الْعَذَابِ	إِذْ	تَبَرَّأَ	الَّذِينَ
and	Allah	severe	the punishment	when	he disowned	those

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ۝ إِذْ تَبَرَّأَ الَّذِينَ

and that Allah is severe in punishing. (Truly they would certainly realize if they could see



تَقَطَّعَتْ	وَ	الْعَذَابَ	رَأَوْا	وَ	اتَّبَعُوا	مِنَ الَّذِينَ	مِنْ	اتَّبَعُوا
it cut asunder	and	the punishment	they saw	and	they followed	those	from	they were followed

اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ

the time) when those who were followed shall disown their followers and shall see the

بِ	هُمْ	الْأَسْبَابُ	وَ	قَالَ	الَّذِينَ	اتَّبَعُوا	لَوْ	أَنَّ
with	them	ties	and	he said	those	they followed	if	surley

بِهِمُ الْأَسْبَابُ ۝ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ

punishment, and all the means of escape shall be cut asunder. And those who followed

لَ	نَا	كَرَّةً	فَ	نَتَّبَرَأُ	مِنْ	هُمْ	كَمَا	تَبَرَّءُوا
for	us	return	then	we will disown/we disown	from	them	as	they disowned

لَنَا كَرَّةً فَنَتَّبَرَأَمِنْهُمْ كَمَا تَبَرَّءُوا

shall say: 'If we could only return, we would disown them as they have disowned us'.

مِنْ	نَا	كَذَلِكَ	يُرَى	هُمْ	اللَّهُ	أَعْمَالَ	هُمْ
from	us	likewise	He shows/ He will show	them	Allah	deeds	thier

مِنَّا ۖ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ

Thus will Allah show them their works as anguish for them,

حَسَرَاتٍ	عَلَى	هُمْ	وَ	مَا	هُمْ	بِ	خَارِجِينَ
anguishes	on	them	and	not	they	with	those who get out

حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ

and they shall not get out of the Fire.

مِنْ	النَّارِ	يَا	أَيُّهَا	النَّاسُ	كُلُّوا	مِنْ	مَا
from	the fire	O	you	people	you eat	from	that

مِنَ النَّارِ ۚ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا

O you people! eat of what is lawful (and) wholesome

فِي	الْأَرْضِ	حَلَالًا	طَيِّبًا	وَّ	لَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ
in	the earth	lawful	good	and	not	you follow/you will follow	footsteps	Satan

فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط

in the earth; and follow not the footsteps of Satan;

إِنَّ	هَ	لَ	كُم	عَدُوَّ	مُبِينٍ	إِنَّ	مَا	يَأْمُرُ	كُم	بِالسُّوءِ
surely	he	for	you	enemy	open	surely	that	he enjoins	you	with evil

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٩ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ

surely, he is to you an open enemy. He only enjoins upon you what is evil and

وَّ	الْفَحْشَاءِ	وَّ	أَنْ	تَقُولُوا	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ
and	the foul	and	that	you say	on	Allah	that	not	you know/you will know

وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ١٧٠

what is foul, and that you say of Allah what you do not know.

وَ	إِذَا	قِيلَ	لَ	هُمْ	اتَّبِعُوا	مَا	أَنْزَلَ	اللَّهُ	قَالُوا
and	when	it was said	for	them	you follow	that	he sent down	Allah	they said

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا

And when it is said to them, 'Follow that which Allah has sent down', they say: 'No,

بَلْ	نَتَّبِعُ	مَا	أَلْفَيْنَا	عَلَى	هِ	آبَاءَ	نَا	أَ	وَّ	لَوْ	كَانَ
no	we follow	that	we found	on	it	fathers	our	what	and	if	he was

بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَ نَا ط أَوْلُو كَانَ

we will follow that wherein we found our fathers.' What! even if their fathers had no

أَبَاؤُهُمْ	لَا	يَعْقِلُونَ	شَيْئًا	وَّ	لَا	يَهْتَدُونَ	وَّ
fathers	not	they have sense/they understand	at all	and	not	they take guidance/they will take guidance	and

أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ١٧١ وَ

sense at all and no guidance? And

مَثَلُ	الَّذِينَ	كَفَرُوا	كَ	مَثَلِ	الَّذِي	يَنْعِقُ	بِ	مَا	لَا
case	those	they disbelieved	like	case	who	he will shout/he shouts	with	that	not

مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا

the case of those who disbelieve is like the case of one who shouts to that which hears

يَسْمَعُ	إِلَّا	دُعَاءَ	وَّ	نِدَاءَ	صُمٌّ	بُكْمٌ	عُمًى	فَ	هُمْ
he hears/he will hear	but	call	and	cry	deaf	dumb	blind	so	they

يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ ط صُمٌّ بُكْمٌ عُمًى فَهُمْ

nothing but a call and a cry. (They are) deaf, dumb, (and) blind-- so

لَا	يَعْقِلُونَ	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	كُلُوا	مِنْ	طَيِّبَاتِ
not	they understand/they will understand	O	you	those	they believed	you eat	from	good things

لَا يَعْقِلُونَ ١٧٣ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ

they do not understand. O you who believe! eat of the good things

مَا	رَزَقْنَا	كُمْ	وَ	اشْكُرُوا	لِلَّهِ	إِنْ	كُنْتُمْ	إِيَّاهُ	تَعْبُدُونَ
that	we provided	you	and	you render thanks	for Allah	if	you were	only	you worship Him

مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٣

We have provided for you, and render thanks to Allah, if it is He whom you worship.

إِنَّمَا	حَرَّمَ	عَلَى	كُمْ	الْمَيِّتَةَ	وَ	الدَّمَ	وَ	لَحْمَ
only	he made unlawful	on	you	dead	and	blood	and	flesh

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيِّتَةَ وَالدَّمَ وَلَحْمَ

He has made unlawful to you only that which dies of itself, and blood, and the flesh of

الْخِنْزِيرِ	وَ	مَا	أَهْلَ	بِ	هُ	لِ	غَيْرِ	اللَّهِ	فَ مَنْ
swine	and	that	it was invoked	with	it	for	other than	Allah	who so

الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ ٢ فَمَنْ

swine, and that on which the name of any other than Allah has been invoked. But he who

اضْطُرَّ	غَيْرَ	بَاغٍ	وَلَا	عَادٍ	فَ لَا	إِثْمَ	عَلَى	هِ
he was compelled	not	disobedient	or	one who exceeds limit	then	no	sin	on

اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ط

is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin

إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	إِنَّ	الَّذِينَ	يَكْتُمُونَ	مَا
surely	Allah	Most Forgiving	Merciful	surely	those	they will conceal/they conceal	that

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٧٤ إِنَّ الَّذِينَ يَكْتُمُونَ مَا

for him. Surley, Allah is Most Forgiving , Merciful. Those who conceal that which

أَنْزَلَ	اللَّهُ	مِنَ الْكِتَابِ	وَ	يَشْتَرُونَ	بِ	هُ	ثَمَنًا	قَلِيلًا
he sent down	Allah	from	the Book	and	they will exchange/they exchange	with	it	paltry

أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ١٧٥

Allah has sent down of the Book and take in exchange for that a paltry price,

أُولَئِكَ	مَا	يَأْكُلُونَ	فِي	بُطُونٍ	هُمْ	إِلَّا	النَّارَ	وَ لَا
these	not	they will eat/they eat	in	bellies	their	except	the fire	and

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا

they fill their bellies with nothing but fire. Allah will not

يُكَلِّمُ	هُمْ	اللَّهُ	يَوْمَ	الْقِيَمَةِ	وَ لَا	يُزَكِّي	هُمْ
he will speak/he speaks	them	Allah	day	the Resurrection	not	he purifies/he will purify	them

يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ ١٧٦

speak to them on the Day of Resurrection, nor will He purify them.

وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا
and	for	them	punishment	grievous	these are	those	they exchanged

وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٧ أُولَئِكَ الَّذِينَ اشْتَرُوا

And for them is a grievous punishment. It is they who have taken error in exchange



الضَّلَّةَ	بِ	الْهُدَى	وَ	الْعَذَابَ	بِ	الْمَغْفِرَةِ	فَ	مَا
the error	with	guidance	and	the punishment	with	forgiveness	so	how

الضَّلَّةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا

for guidance and punishment for forgiveness. How great is

أَصْبَرَ	هُمْ	عَلَى	النَّارِ	ذَلِكَ	بِأَنَّ	اللَّهَ	نَزَّلَ	الْكِتَابَ
he endured	their	on	the fire	this	because of	Allah	he sent down	the Book

أَصْبَرَهُمْ عَلَى النَّارِ ۚ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ

their endurance of the Fire!. That is because Allah has sent down the Book

بِ	الْحَقِّ	وَ	إِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِي	الْكِتَابِ	لَ	فِي	شِقَاقٍ
with	the truth	and	surely	those	they disagreed	in	the Book	indeed	in	enmity

بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ

with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

بَعِيدٍ	لَيْسَ	الْبِرُّ	أَنْ	تَوَلَّوْا	وُجُوهَ	كُم	قَبْلَ	الْمَشْرِقِ	وَ
far	not	righteousness	that	you turn	faces	your	towards	the East	and

بَعِيدٍ ۚ لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَ

It is not righteousness that you turn your faces to the East or the West,

الْمَغْرِبِ	وَلَكِنَّ	الْبِرَّ	مَنْ	أَمَنَ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ
the West	but	righteous	who	he believed	in(with)	Allah	and	day	the Last

الْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

but (truly) righteous is he who believes in Allah and Last Day

وَ	الْمَلَائِكَةِ	وَ	الْكِتَابِ	وَ	النَّبِيِّينَ	وَ	آتَى	الْمَالَ	عَلَى
and	the Angels	and	the Book	and	the Prophets	and	he gave	wealth	for(on)

وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى

and the angels and the Book and the Prophets, and spends his money for love of Him,

حُبِّ	ه	ذَوِي الْقُرْبَىٰ	و	الْيَتَامَىٰ	و	الْمَسْكِينِ	و	ابْنِ السَّبِيلِ	و
love	His	the kindred	and	the orphans	and	the needy	and	the wayfarer	and

حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ٧

on the kindred and the orphans and the needy and wayfarer and those

السَّائِلِينَ	و	فِي	الرِّقَابِ	و	أَقَامَ	الصَّلَاةَ	و	آتَى	الزَّكَاةَ
those who ask	and	in	the captives	and	he observed	the prayer	and	he paid	the Zakat

وَالسَّائِلِينَ وَفِي الرِّقَابِ ٨ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ٩

who ask (for charity), and for (ransoming) the captives; and who observe Prayer and pay

وَالْمُوفُونَ	بِ	عَهْدِهِمْ	إِذَا	عَاهَدُوا	و	الصَّابِرِينَ	فِي
and those who fulfil	with	their promise	when	they made a promise	and	those who are patient	in

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ١٠ وَالصَّابِرِينَ فِي

the Zakat; and those who fulfil their promise when they have made one, and the patient in

الْبَأْسَاءِ	و	الضَّرَّاءِ	و	حِينَ	الْبَاسِ	أُولَئِكَ	الَّذِينَ	صَدَقُوا
poverty	and	afflictions	and	time	war	these	those	they were truthful

الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ١١ أُولَئِكَ الَّذِينَ صَدَقُوا ١٢

poverty and afflictions and (the steadfast) in time of war; it is these who have proved

وَأُولَئِكَ	هُمْ	الْمُتَّقُونَ	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ
and these	they	God-fearing	O	you	those	they believed	it was prescribed

وَأُولَئِكَ هُمُ الْمُتَّقُونَ ١٣ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ

truthful and it is these who are the God-fearing. O you who believe! (equitable) retaliation in

عَلَىٰ	كُمُ	الْقِصَاصُ	فِي	الْقَتْلِ	الْحُرِّ	بِ	الْحُرِّ	و	الْعَبْدِ
on	you	retaliation	in	slain	free man	with	free man	and	slave

عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ١٤ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ

(the matter of) the slain is prescribed for you: the free man for the free man, and the slave for



بِ	الْعَبْدِ	وَ	الْأُنْثَى	بِ	الْأُنْثَى	فَ	مَنْ	عُفِيَ	لَ	هَ
with	slave	and	female	with	female	so	who	he was granted remission	for	him

بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى ط فَمَنْ عُفِيَ لَهُ

the slave, and the female for the female. But if one is granted any remission by

مِنْ	أَخِيهِ	شَيْءٌ	فَ	اتِّبَاعُ	بِ	الْمَعْرُوفِ	وَ	أَدَاءُ
from	his brother	something	then	pursue	with	realisation	and	paying

مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءُ

one's brother, then pursuing (the matter for the realisation of the blood money) shall be

إِلَى	هِ	بِ	إِحْسَانٍ	ذَلِكَ	تَخْفِيفٌ	مِّنْ	رَّبِّ	كُمُ	وَ
towards	it	with	fairness	this	alleviation	from	Lord	your	and

إِلَيْهِ بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ مِّنْ رَبِّكُمْ وَ

done with fairness and (the murderer) shall pay him the blood money in a handsome

رَحْمَةً	فَ	مَنْ	اعْتَدَى	بَعْدَ	ذَلِكَ	فَ	لَ	هَ	عَذَابُ
Mercy	so	who	he transgressed	after	this	then	for	him	punishment

رَحْمَةً ط فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابُ

manner. This is an alleviation from your Lord and a mercy. And whoso transgresses

الْيَمِّ	وَ	لَ	كُمُ	فِي	الْقِصَاصِ	حَيَوةٌ	يَا	أُولَى الْأَلْبَابِ
grievous	and	for	you	in	retaliation	life	O	those with understanding

الْيَمِّ ١٧٩ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولَى الْأَلْبَابِ

thereafter, for him there shall be a grievous punishment. And there is life for you in (the

لَعَلَّ	كُمُ	تَتَّقُونَ	كُتِبَ	عَلَى	كُمُ	إِذَا	حَضَرَ	أَحَدَ	كُمُ
so that	you	you be protected	it was prescribed	upon	you	when	he came	one of	you

لَعَلَّكُمْ تَتَّقُونَ ١٨٠ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَ كُمُ

law of) retaliation, O men of understanding, that you may enjoy security. It is prescribed for

الْمَوْتُ	إِنْ	تَرَكَ	خَيْرًا	الْوَصِيَّةُ	لِ	الْوَالِدَيْنِ	و	الْأَقْرَبِينَ
death	if	he left	wealth/good	Will	to	parents	and	near relatives

الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

you , when death comes to any one of you, if he leave much wealth, (that he makes) a Will

بِ	الْمَعْرُوفِ	حَقًّا	عَلَى	الْمُتَّقِينَ	فَ	مَنْ	بَدَّلَ	هُ	بَعْدَ
with	fairness	obligation	on	those who fear God	so	who	he altered	it	after

بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ۝<sup>181</sup> فَمَنْ بَدَّلَهُ بَعْدَ

to parents and near relatives to act with fairness; (it is) an obligation on those who fear

مَا	سَمِعَ	هُ	فَ	إِنَّمَا	إِثْمُ	هُ	عَلَى	الَّذِينَ	يُبَدِّلُونَ	هُ
that	he heard	it	so	surely	sin	lie	on	those	they will alter/they alter	it

مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۖ

God. And he who alters it after he has heard it, the sin thereof shall surely lie on those who

إِنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ	فَ	مَنْ	خَافَ	مِنْ	مُوصٍ	جَنَفًا	أَوْ	إِثْمًا
surely	Allah	All Hearing	All Knowing	so	who	he feared	from	testator	partiality	or	sin

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝<sup>182</sup> فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا

alter it. Surely, Allah is All Hearing, All Knowing. But whoso apprehends from a testator a

فَ	أَصْلَحَ	بَيْنَ	هُمْ	فَ	لَا	إِثْمَ	عَلَى	هِ	إِنَّ	اللَّهَ	غَفُورٌ
so	he made peace	between	them	then	no	sin	on	him	surely	Allah	Most-Forgiving

فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۖ إِنَّ اللَّهَ غَفُورٌ

partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely,

رَحِيمٌ	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ	عَلَى	كُمُ	الصِّيَامُ	كَ	مَا
Merciful	O	you	those	they believed	it was prescribed	to	you	fasting	as	that

رَحِيمٌ ۝<sup>183</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا

Allah is Most Forgiving , Merciful. O you who believe! fasting is prescribed for you, as it

كُتِبَ	عَلَى	الَّذِينَ	مِنْ	قَبْلُ	كُم	لَعَلَّ	كُم	تَتَّقُونَ	أَيَّامًا	مَّعْدُودَاتٍ
it was prescribed	to	those	from	before	you	so may	you	you will become righteous/ you become righteous	days	calculated

كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝<sup>184</sup> أَيَّامًا مَّعْدُودَاتٍ ط

was prescribed for those before you, so that you may become righteous. (The prescribed fasting) is for a fixed

فَ	مَنْ	كَانَ	مِنْ	كُم	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ	فَ	عِدَّةً	مِّنْ	أَيَّامٍ	أُخَرِ	
	other	days	from	count	then	journey	on	or	sick	you	among	he was	who	so

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةً مِّنْ أَيَّامٍ أُخَرَ ط

number of days, but whoso among you is sick or is on a journey (shall fast) the same number

وَ	عَلَى	الَّذِينَ	يُطِيقُونَ	هَ	فِدْيَةً	طَعَامُ	مِسْكِينٍ	فَ	مَنْ
who	so	poor man	feeding	expiation	for it	they will be able/they are able	those	on	and

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامُ مِسْكِينٍ ط فَمَنْ

of other days; and for those who are able to fast (only) with great difficulty is an expiation- the

تَطَوَّعَ	خَيْرًا	فَ	هُوَ	خَيْرٌ	لَّ	هَ	وَ	أَنْ	تَصُومُوا	خَيْرٌ	لَّ	كُم
he volunteered	so	good	that	better	for	him	and	that	you keep fast	better	for	you

تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ط وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ

feeding of a poor man. And whoso performs a good work with willing obedience, it is

إِنْ	كُنْتُمْ	تَعْلَمُونَ	شَهْرُ	رَمَضَانَ	الَّذِي	أُنْزِلَ	فِي	هَ
if	you were	you know/you will know	month	Ramadan	that	it was sent down	in	it

إِنْ كُنْتُمْ تَعْلَمُونَ ۝<sup>185</sup> شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ

better for him. And fasting is good for you, if you only knew. The month of Ramadan is that

الْقُرْآنُ	هُدًى	لِّ	النَّاسِ	وَ	بَيِّنَاتٍ	مِّنَ	الْهُدَى	وَ	الْفُرْقَانِ
Quran	guidance	for	mankind	and	clear proofs	of	guidance	and	discrimination

الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ج

in which the Quran was sent down as a guidance for mankind with clear proofs of

فَ	مَنْ	شَهِدَ	مِنْ	كُمُ	الشَّهْرَ	فَ	لِ	يَصُومُ	هُ	وَ	مَنْ
whoso	and	in it	he fasts	should	then	this month	you	among	he observed/he found	whoso	so

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ <sup>ط</sup> وَمَنْ

guidance and discrimination. Therefore, whosoever of you is present (*at home*) in this month, let

كَانَ	مَرِيضًا	أَوْ	عَلَى	سَفَرٍ	فَ	عِدَّةً	مِّنْ	أَيَّامٍ	أُخَرَ	يُرِيدُ
He desires	other	days	from	account	then	journey	on	or	sick	is

كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ <sup>ط</sup> يُرِيدُ

him fast therein. But whoso is sick or is on a journey, (*shall fast*) the same number of other

اللَّهُ	بِ	كُمُ	الْيُسْرِ	وَ	لَا	يُرِيدُ	بِ	كُمُ	الْعُسْرَ	وَ
and	hardship	you	for	He will desire/He desires	not	and	facility	you	for	Allah

اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ <sup>ز</sup> وَ

days. Allah desires (*to give*) you facility and He does not desire hardship for you, and that you

لِ	تُكْمِلُوا	الْعِدَّةَ	وَ	لِ	تُكَبِّرُوا	اللَّهَ	عَلَى	مَا	هَدَى	كُمُ
you	he guided	which	on	Allah	you exalt	that	and	count	you complete/you will complete	that

لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَى كُمُ

may complete the number, and that you may exalt Allah for His having guided you

وَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	وَ	إِذَا	سَأَلَ	كَ	عِبَادِي
my servants	you	he asked	when	and	you are grateful	you	so that	and

وَلَعَلَّكُمْ تَشْكُرُونَ <sup>186</sup> وَإِذْ سَأَلَكَ عِبَادِي

and that you may be grateful. And when My servants ask you about Me,

عَنِّي	فَ	إِنِّي	قَرِيبٌ	أَجِيبُ	دَعْوَةَ	الدَّاعِ	إِذَا
when	suppliant	prayers	i will answer/I answer	near	surely I	so	about Me

عَنِّي فَإِنِّي قَرِيبٌ <sup>ط</sup> أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا

(say:) 'I am near. I answer the prayer of the suppliant when he prays to Me. So they should



دَعَا	نِ	فَ	لَ	يَسْتَجِيبُوا	لِي	وَ	لَ	يُؤْمِنُوا	بِي	لَعَلَّ	هُمْ
he prayed	Me	so	should	they will listen/they listen	to Me	and	should	they will believe/they believe	in Me	so that	they

دَعَانِ لَا فليَسْتَجِيبُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ

hearken to Me and believe in Me, that they may follow the right way'.

يُرْشِدُونَ	أَحَلَّ	لَ	كُم	لَيْلَةَ	الصَّيَامِ	الرَّفَثِ	إِلَى
they be wise	it was made lawful	for	you	night	the fast	approach	to

يُرْشِدُونَ ١٨٧ أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَى

It is made lawful for you to go to your wives on the night of the fast.

نِسَاءِ	كُم	هُنَّ	لِبَاسٌ	لَ	كُم	وَ	أَنْتُمْ	لِبَاسٌ	لَ	هُنَّ
wives	your	they	garments	for	you	and	you	garments	for	them

نِسَائِكُمْ ط هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ط

They are a garment for you, and you are a garment for them.

عَلِمَ	اللَّهُ	أَنَّ	كُم	كُنْتُمْ	تَخْتَانُونَ	أَنْفُسَ	كُم	فَ	تَابَ
he knew	Allah	that	you	you were	they will act unjustly/you act unjustly	selves	your	so	he turned

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ

Allah knows that you have been acting unjustly to yourselves, wherefore He

عَلَى	كُم	وَ	عَفَا	عَنْ	كُم	فَ	الْآنَ	بَاشِرُوا	هُنَّ	وَ	ابْتَغُوا
to (upon)	you	and	he forgave	about	you	so	now	you go unto	them	and	you seek

عَلَيْكُمْ وَعَفَا عَنْكُمْ ج فَالْآنَ بَاشِرُوا هُنَّ وَابْتَغُوا

has turned to you with mercy and afforded you relief. So you may now go in to them

مَا	كَتَبَ	اللَّهُ	لَ	كُم	وَ	كُلُوا	وَ	اشْرَبُوا	حَتَّى	يَتَبَيَّنَ	لَ	كُم
that	he ordained	Allah	for	you	and	you eat	and	you drink	until	it is distinguishable	for	you

مَا كَتَبَ اللَّهُ لَكُمْ ١٨٨ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ

and seek what Allah has ordained for you; and eat and drink until the white thread of

الْخَيْطُ	الْأَبْيَضُ	مِنْ	الْخَيْطِ	الْأَسْوَدِ	مِنْ	الْفَجْرِ	ثُمَّ	اتِّمُّوا	الصِّيَامَ
thread	white	from	thread	black	from	dawn	then	you complete	the fast

الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ اتِّمُّوا الصِّيَامَ

dawn is distinguishable from the dark thread of night. Then complete the fast till nightfall

إِلَى	الَّيْلِ	وَلَا	تُبَاشِرُوهُنَّ	وَأَنْتُمْ	عَاكِفُونَ	فِي	الْمَسْجِدِ
till	night	and	you go unto	you	those who sit in devotion	in	the mosques

إِلَى اللَّيْلِ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ط

and do not go in to them while you remain in the mosques for devotion.

تِلْكَ	حُدُودُ	اللَّهِ	فَ لَا	تَقْرُبُوهَا	هَآ	كَذَلِكَ	يُذَكِّرُ
these are	limits	Allah	so	you will approach/ you approach	them	likewise	he will mention clearly/ he mentions clearly

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ط كَذَلِكَ يُذَكِّرُ

These are the limits (fixed) by Allah, so approach them not. Thus does Allah

اللَّهُ	أَيُّهَا	لِ	النَّاسِ	لَعَلَّ	هُمْ	يَتَّقُونَ	وَلَا	تَأْكُلُوا
Allah	commandments	for	mankind	so that	they	they will become secure/ they become secure	and	you eat/you consume

اللَّهُ أَيُّهَا النَّاسِ لَعَلَّهُمْ يَتَّقُونَ ١٨٨ وَلَا تَأْكُلُوا

make His commandments clear to men that they may become secure against evil.

أَمْوَالُكُمْ	بَيْنَكُمْ	بِ	الْبَاطِلِ	وَأَنْتُمْ	تُذَلُّونَ	بِ	هَآ	إِلَى
wealth	yours	among	you	with	falsehood	and	you (all) offer as a bribe	to it with

أَمْوَالُكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُذَلُّونَ بِهَا إِلَى

And do not devour your wealth among your-selves through falsehood and offer it not (as bribe)

الْحُكَّامِ	لِ	تَأْكُلُوا	فَرِيقًا	مِّنْ	أَمْوَالِ	النَّاسِ	بِ	الْإِثْمِ
the authorities	so that	you will consume/ you consume	part	from	wealth	the people	with	sin

الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ

to the authorities that you may knowingly devour a part of the wealth of (other) people with



وَأَنْتُمْ	تَعْلَمُونَ	يَسْأَلُونَ	كَ	عَنْ	الْأَهْلَةِ	قُلْ	هِيَ	مَوَاقِيتُ
you	you will know / you know	they will ask/they ask	you	about	the new moons	you say	it	means of times

وَأَنْتُمْ تَعْلَمُونَ<sup>189</sup> يَسْأَلُونَكَ عَنِ الْأَهْلَةِ ط قُلْ هِيَ مَوَاقِيتُ

injustice. They ask you about the new moons. Say, 'They are means for measuring time for

لِ	النَّاسِ	وَ	الْحَجِّ	وَ	لَيْسَ	الْبِرُّ	بِأَنْ	تَأْتُوا	الْبُيُوتَ	مِنْ
for	the people	and	the Pilgrimage	and	not	righteousness	that	you come	houses	from

لِلنَّاسِ وَالْحَجِّ ط وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ

(the general good of) mankind and for the Pilgrimage'. And it is not righteousness that you

ظُهُورِ	هَا	وَلَكِنَّ	الْبِرَّ	مَنْ	اتَّقَى	وَ	أَتُوا	الْبُيُوتَ	مِنْ
backs	its	but	righteous	who	he feared God	and	you come	houses	from

ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ج وَأَتُوا الْبُيُوتَ مِنْ

come into houses by the backs thereof; but (truly) righteous is he who fears God. And you

أَبْوَابِ	هَا	وَ	اتَّقُوا	اللَّهَ	لَعَلَّ	كُمْ	تُفْلِحُونَ	وَ	قَاتِلُوا	فِي	سَبِيلِ
doors	its	and	you fear	Allah	so that	you	you will prosper/ you prosper	and	you fight	in	way

أَبْوَابِهَا هـ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ<sup>190</sup> وَقَاتِلُوا فِي سَبِيلِ

should come into houses by the doors thereof; and fear Allah that you may prosper. And

اللَّهُ	الَّذِينَ	يُقَاتِلُونَ	كُمْ	وَ	لَا	تَعْتَدُوا	إِنَّ	اللَّهَ	لَا	يُحِبُّ
Allah	those	they will fight/ they fight	you	and	not	you will transgress/ you transgress	surely	Allah	not	he loves

اللَّهُ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ط إِنَّ اللَّهَ لَا يُحِبُّ

fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah

الْمُعْتَدِينَ	وَ	اقْتُلُوا	هُمْ	حَيْثُ	تَقِفْتُمُو	هُمْ	وَ	أَخْرِجُوا	هُمْ
the transgressors	and	you kill	them	wherever	you met	them	and	you drive out	them

الْمُعْتَدِينَ<sup>191</sup> وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ

loves not the transgressors. And kill them wherever you meet them and drive them out

مِّنْ	حَيْثُ	أَخْرَجُوا	كُمُ	وَ	الْفِتْنَةُ	أَشَدُّ	مِنَ	الْقَتْلِ	وَ
from	wherever	they drove out	you	and	persecution	worse	than	killing	and

مِّنْ حَيْثُ أَخْرَجُوا كُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ج وَ

from where they have driven you out; for persecution is worse than killing. And fight them

لَا	تُقَاتِلُوهُمْ	عِنْدَ	الْمَسْجِدِ	الْحَرَامِ	حَتَّى	يُقَاتِلُوا	كُمُ	فِي	هِ
not	you fight	in	Mosque	Sacred	until	they fight	you	in	it

لَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوا كُمْ فِيهِ ج

not (in, and) near the Sacred Mosque until they fight you therein.

فَ	إِنْ	قَاتَلُوا	كُمُ	فَ	اقْتُلُوا	هُمْ	كَ	ذَلِكَ	جَزَاءُ
so	if	they fought	you	then	you fight	them	such	is	requit

فَإِنْ قَاتَلُوا كُمْ فَاقْتُلُوهُمْ ط كَذَلِكَ جَزَاءُ

But if they fight you, then fight them: such is the requital for the disbelievers.

الْكَافِرِينَ	فَ	إِنْ	انْتَهَوْا	فَ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	وَ
the disbelievers	so	if	they desisted	then	surely	Allah	Most Forgiving	Merciful	and

الْكَافِرِينَ ١٩٢ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٩٣ وَ

But if they desist, then surely Allah is Most Forgiving, Merciful.

قَاتِلُوا	هُمْ	حَتَّى	لَا	تَكُونَ	فِتْنَةٌ	وَ	يَكُونَ	الدِّينُ
you fight	them	until	not	it exists	persecution	and	it becomes	religion

قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ

And fight them until there is no persecution, and religion is (freely professed) for Allah.

لِ	اللَّهِ	فَ	إِنْ	انْتَهَوْا	فَ	لَا	عُدْوَانَ	إِلَّا	عَلَى
for	Allah	so	if	they desisted	then	no	hostility	except	on

لِلَّهِ ط فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى

But if they desist, then (remember) that no hostility is allowed except against the aggressors.

الظَّالِمِينَ	الشَّهْرُ	الْحَرَامُ	بِ	الشَّهْرِ	الْحَرَامِ	وَ	الْحُرْمَتِ	قِصَاصُ
the aggressors	the month	the Sacred	with	the month	the Sacred	and	Sacred things	retaliation

الظَّالِمِينَ ١٩٤ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتِ قِصَاصُ ط

The (violation of a) Sacred Month (should be retaliated) in the Sacred Month; and for (all) sacred

فَ مَنْ	اعْتَدَى	عَلَى	كُمُ	فَ	اعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	اعْتَدَى
so	he transgressed	on	you	so	you transgress	on him	same level	that	he transgressed

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى

things there is (the law of) retaliation. So, whoso transgresses against you, punish him for

عَلَى	كُمُ	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	مَعَ	الْمُتَّقِينَ	وَ
on	you	and	you fear	Allah	and	you know	that	Allah	with	God-fearing people	and

عَلَيْكُمْ ١٩٥ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ١٩٦

his transgression to the extent to which he has transgressed against you. And fear Allah

أَنْفِقُوا	فِي	سَبِيلِ	اللَّهِ	وَ	لَا	تُلْقُوا	بِ	أَيْدِي	كُمُ	إِلَى
you spend	in	way	Allah	and	not	you cast /you cast	with	hands	yours	to

أَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى

and know that Allah is with those who fear Him. And spend for the cause of Allah, and cast

التَّهْلُكَةَ	وَ	أَحْسِنُوا	إِنَّ	اللَّهَ	يُحِبُّ	الْمُحْسِنِينَ	وَ	اتِّمُوا
ruin	and	you do good	surely	Allah	he loves/he will love	those who do good	and	you complete

التَّهْلُكَةَ ١٩٧ وَأَحْسِنُوا ١٩٨ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ١٩٩ وَاتِّمُوا

not yourselves into ruin with your own hands, and do good; surely, Allah loves those who

الْحَجَّ	وَ	الْعُمْرَةَ	لِلَّهِ	فَ	إِنْ	أُحْصِرْتُمْ	فَ	مَا	اسْتَيْسَرَ
the Hajj	and	the Umrah	for Allah	so	if	kept back	then	whatever	it was easily available

الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ

do good. And complete the Hajj and the Umrah for the sake of Allah: but if you are kept



مِنْ	الْهَدْيِ	وَلَا	تَحْلِقُوا	رُءُوسَ	كُمُ	حَتَّى	يَبْلُغَ	الْهَدْيُ	مَحَلَّهُ
from	offering	and	not	you shave/ you will shave	heads	until	it reaches/ it will reaches	offering	its destination

مِنْ الْهَدْيِ ج وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ط

back, then (make) whatever offering is easily available; and do not shave your head until

فَ	مَنْ	كَانَ	مِنْ	كُمُ	مَرِيضًا	أَوْ	بِ	هَ	أَذَى	مِنْ	رَأْسِ	هَ
so	whoever	he was	among	you	sick	or	with	it	ailment	from	head	his

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَى مِنْ رَأْسِهِ

the offering reaches its destination. And whoever among you is sick or has an ailment of

فَ	فِدْيَةٍ	مِنْ	صِيَامٍ	أَوْ	صَدَقَةٍ	أَوْ	نُسْكِ	فَ	إِذَا	أَمِنْتُمْ
then	expiation	from	fasting	or	almsgiving	or	sacrifice	then	when	you became safe

فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ ج فَإِذَا أَمِنْتُمْ وقفه

head, (should make) an expiation either by fasting or almsgiving or a sacrifice. But when

فَ	مَنْ	تَمَتَّعَ	بِ	الْعُمْرَةِ	إِلَى	الْحَجِّ	فَ	مَا	اسْتَيْسَرَ	مِنْ
then	who	he availed	with	the Umrah	together	the Hajj	then	whatever	it was easily obtainable	from

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنْ

you are safe, then, he who would avail himself of the Umrah together with Hajj, (should make)

الْهَدْيِ	فَ	مَنْ	لَمْ	يَجِدْ	فَ	صِيَامٌ	ثَلَاثَةَ	أَيَّامٍ	فِي	الْحَجِّ
offering	so	whoso	not	he finds/he will finds	then	fasting	three	days	in	the Hajj

الْهَدْيِ ج فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ

whatever offering is easily obtainable. But such (of you) as cannot find (an offering) should

وَسَبْعَةَ	إِذَا	رَجَعْتُمْ	تِلْكَ	عَشْرَةَ	كَامِلَةً	ذَلِكَ	لِ	مَنْ
and	when	you returned	these	ten	complete	this is	for	whoso

وَسَبْعَةَ إِذَا رَجَعْتُمْ ط تِلْكَ عَشْرَةَ كَامِلَةً ط ذَلِكَ لِمَنْ

fast three days during the Pilgrimage, and seven when you return home; these are



لَمْ	يَكُنْ	أَهْلُ	هَ	حَاضِرِي	الْمَسْجِدِ	الْحَرَامِ	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا
you know	and	Allah	you fear	and	the Sacred	the Mosque	those who are present	his	family	it is	not

لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا

ten complete. This is for him; whose family does not reside near the Sacred Mosque. And

أَنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ	الْحَجِّ	أَشْهُرٌ	مَّعْلُومَتٌ	فَ	مَنْ
whoever	so	well known	months	the Hajj	punishment	severe	Allah	that

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ١٩٧ الْحَجِّ أَشْهُرٌ مَّعْلُومَتٌ ج فَمَنْ

fear Allah and know that Allah is severe in punishing. The months of the Hajj are well known; so

فَرَضَ	فِي	هِنَّ	الْحَجِّ	فَ	لَا	رَفَثَ	وَ	لَا	فُسُوقَ	وَ	لَا
not	and	transgression	not	and	foul talk	not	then	the Hajj	these	in	he determined

فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ١ وَلَا

whoever determines to perform the Pilgrimage in these months, (should remember that)

جِدَالَ	فِي	الْحَجِّ	وَ	مَا	تَفْعَلُوا	مِنْ	خَيْرٍ	يَعْلَمُ	هُ	اللَّهُ
Allah	it	he knows/he will knows	good	from	you do/you will do	whatever	and	Hajj	in	quarreling

جِدَالَ فِي الْحَجِّ ط وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط

there is (to be) no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage.

وَ	تَزَوَّدُوا	فَ	إِنَّ	خَيْرَ	الزَّادِ	التَّقْوَى	وَ	اتَّقُوا	نِ
Me	you fear	and	righteousness	provision	good	surely	so	you take provision/you will take provision	and

وَ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ز وَاتَّقُونِ

And whatever good you do, Allah knows it . And furnish yourselves with (necessary)

يَا	أُولَى الْأَلْبَابِ	لَيْسَ	عَلَى	كُمُ	جُنَاحٌ	أَنْ	تَبْتَغُوا
you seek/you will seek	that	sin	you	on	no	those with understanding	O you

يَا أُولَى الْأَلْبَابِ ١٩٨ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا

provisions, and surely, the best provision is righteousness. And fear Me (alone), O men of

فَضْلًا	مِّنْ	رَّبِّ	كُمْ	فَ	إِذَا	أَفْضُتُمْ	مِّنْ
bounty	from	Lord	yours	so	when	you poured forth	from

فَضْلًا مِّنْ رَبِّكُمْ ط فَإِذَا أَفْضُتُمْ مِّنْ

understanding. It is no sin for you that you seek the bounty of your Lord. But when you pour forth

عَرَفَاتٍ	فَ	اذْكُرُوا	اللَّهِ	عِنْدَ	الْمَشْعَرِ	الْحَرَامِ
Arafaat	then	you remember	Allah	near	'Mashar'	the Sacred

عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ص

from Arafaat, remember Allah at Mashar al-Haram;

وَ	اذْكُرُوا	هُ	كَمَا	هَدَى	كُمْ	وَ	إِنْ	كُنْتُمْ
and	you (all)remember	Him	as	he guided	you	and	although	you were

وَادْكُرُوهُ كَمَا هَدَىٰكُمْ ج وَإِنْ كُنْتُمْ

and remember Him as He has guided you, although,

مِّنْ	قَبْلُ	هَ	لَ	مِنْ	الضَّالِّينَ	ثُمَّ	أَفِضُوا
from	before	this	were	among	those who have gone astray	then	you pour forth

مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ١٩٩ ثُمَّ أَفِضُوا

before this, you were of those gone astray. Then pour forth from

مِّنْ	حَيْثُ	أَفَاضَ	النَّاسُ	وَ	اسْتَغْفِرُوا	اللَّهِ	إِنَّ
from	where	he poured forth	the people	and	you seek forgiveness	Allah	surely

مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ط إِنَّ

where the people pour forth, and seek forgiveness from Allah; surely, Allah

اللَّهُ	غَفُورٌ	رَّحِيمٌ	فَ	إِذَا	قَضَيْتُمْ	مَّنَاسِكَ	كُمْ
Allah	Most Forgiving	Merciful	So	when	you performed	acts of worship	your

اللَّهُ غَفُورٌ رَّحِيمٌ ٢٠٠ فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ

is Most Forgiving, Merciful. And when you have performed the acts of worship prescribed

فَ	اذْكُرُوا	اللَّهَ	كَذِكْرِكُمْ	الْبَاءَ	كُمُ	أَوْ	أَشَدَّ	ذِكْرًا
so	you remember	Allah	as your remembrance	parents	your	or	even more	remembrance

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ط

for you, celebrate the praises of Allah as you celebrated the praises of your fathers, or

فَمِنْ	النَّاسِ	مَنْ	يَقُولُ	رَبَّنَا	إِنَّا	فِي	الدُّنْيَا	وَمَا
so from	the people	who	he says/he will say	Our Lord	You grant us	in	this world	not and

فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا

even more than that. And of men there are some who say, 'Our Lord, grant us (good

لَ	هَ	فِي	الْآخِرَةِ	مِنْ	خَلْقٍ	وَ	مِنْ	هُمْ	مَنْ	يَقُولُ
for	him	in	Hereafter	any	share	and	among	them	who	he says/he will say

لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۝ وَمِنْهُمْ مَنْ يَقُولُ

things) in this world, and such a one shall have no share in the Hereafter. And of them there are some who say:

رَبِّ	نَا	إِنَّا	فِي	الدُّنْيَا	حَسَنَةً	وَفِي	الْآخِرَةِ	حَسَنَةً
Lord	our	You grant	us	in	the world	good	and	in

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

'Our Lord, grant us good in this world as well as good in the world to come,

وَقِ	نَا	عَذَابَ	النَّارِ	أُولَئِكَ	لَ	هُمْ	نَصِيبٌ	مِنْ	مَا
and	You save	us	punishment	the Fire	these are	for	them	share	from

وَقِنَا عَذَابَ النَّارِ ۝ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا

and protect us from the torment of the Fire'. For these there shall be a (goodly) share

كَسَبُوا	وَاللَّهُ	سَرِيعٌ	الْحِسَابِ	وَ	اذْكُرُوا	اللَّهُ	فِي	آيَامٍ
they earned	and	Allah	swift	reckoning	and	you remember	in	days

كَسَبُوا ط وَاللَّهُ سَرِيعٌ الْحِسَابِ ۝ وَاذْكُرُوا اللَّهَ فِي آيَامِهِ

because of what they have earned. And Allah is swift at reckoning. And remember Allah

مَّعْدُودَاتٍ	فَ	مَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	فَ	لَا	إِثْمَ	عَلَى	هِ
count	so	whoso	he hastened	in	two days	then	no	sin	on	him

مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ج

during the appointed number of days; but whoso hastens (to leave) in two days, it shall be

وَمَنْ	تَأَخَّرَ	فَ	لَا	إِثْمَ	عَلَى	هِ	لِ	مَنْ
and	he stayed behind	then	no	sin	on	him	for	who

وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لَا لِمَنْ

no sin for him; and whoso stays behind, it shall be no sin for him. (This is) for him who fears

اتَّقَى	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا	أَنَّ	كُمُ	إِلَى	هِ
he feared	and	you (all) fear	Allah	and	you know	that	you	towards	Him

اتَّقَى ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

God. And fear Allah and know that you shall be brought together before Him.

تُحْشَرُونَ	وَ	مِنْ	النَّاسِ	مَنْ	يُعْجِبُ	كَ	قَوْلُ	هِ
you are to be gathered	and	among	the people	who	it pleases	you	talk	his

تُحْشَرُونَ ۚ وَمِنْ النَّاسِ مَنْ يُعْجِبُ قَوْلُهُ

And for men there is he whose talk on his life would please you,

فِي	الْحَيَاةِ	الدُّنْيَا	وَ	يُشْهَدُ	اللَّهُ	عَلَى	مَا	فِي	قَلْبِ	هِ
in	life	the world	and	he calls to witness	Allah	on	that	in	heart	his

فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ لَا

and he would call Allah to witness as to that which is in his heart,

وَ	هُوَ	الَّذِي	الْخِصَامِ	وَ	إِذَا	تَوَلَّى	سَعَى	فِي	الْأَرْضِ
and	he	contentious	quarreller	and	when	he was in authority	he ran	in	land

وَهُوَ الَّذِي الْخِصَامِ ۚ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ

and yet he is the most contentious of quarrellers. And when he is in authority, he runs



لِ	يُفْسِدَ	فِي	هَا	وَ	يُهْلِكَ	الْحَرْثَ	وَ	النَّسْلَ	وَاللَّهُ
to	he creates disorder	in	it	and	he ruins	crops	and	progeny	Allah

لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ط وَاللَّهُ

about in the land to create disorder in it and destroy the crops and the progeny (of man);

لَا	يُحِبُّ	الْفُسَادَ	وَ	إِذَا	قِيلَ	لَ	هُ	أَتَى	اللَّهُ	أَخَذَتْ	هُ
not	he loves	disorder	and	when	it was said	to	him	you fear	Allah	it held	him

لَا يُحِبُّ الْفُسَادَ ۖ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ

and Allah loves not disorder. And when it is said to him, 'Fear Allah'; pride incites him

الْعِزَّةُ	بِ	الْإِثْمِ	فَ	حَسْبُ	هُ	جَهَنَّمَ	وَ	لَ	بُئْسَ
pride	with	sin	so	sufficient	him	Hell	and	surely	evil

الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمَ ط وَلَبِئْسَ

to (further) sin. So Hell shall be his sufficient reward; and surely it is an evil place of rest.

الْمِهَادُ	وَ	مِنْ	النَّاسِ	مَنْ	يَشْرِي	نَفْسَ	هُ	ابْتِغَاءَ
place of rest	and	among	the people	who	he sells/he would sell	soul	his	seeking

الْمِهَادُ ۖ وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ

And of men there is he who would sell himself to seek the pleasure of Allah;

مَرْضَاتِ	اللَّهُ	وَ	اللَّهُ	رءُ	وَفٍّ	بِ	الْعِبَادِ	يَا	أَيُّهَا	الَّذِينَ
pleasure	Allah	and	Allah	compassionate	to (with)	servants	O	you	those	those

مَرْضَاتِ اللَّهِ ط وَاللَّهُ رءُ وَفٍّ بِالْعِبَادِ ۖ يَا أَيُّهَا الَّذِينَ

And Allah is Compassionate to (His) servants. O you who believe!

اٰمَنُوا	ادْخُلُوا	فِي	السِّلْمِ	كَافَّةً	وَ	لَا	تَتَّبِعُوا
they believed	you enter	into	submission	wholly	and	not	you follow

اٰمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۖ وَلَا تَتَّبِعُوا

come into submission wholly and follow not the footsteps of Satan;

خُطُوتِ	الشَّيْطَانِ	إِنَّ	هَ	لَ	كُم	عَدُوُّ	مُبِينٌ	وَ	إِنْ
footsteps	Satan	surely	he	for	you	enemy	open	so / then	if

خُطُوتِ الشَّيْطَانِ ط إِنَّهُ لَكُمْ عَدُوُّ مُبِينٌ ٢٠٩ فَإِنْ

surely, he is your open enemy. But if you slip after the clear Signs

زَلَلْتُمْ	مِّنْ بَعْدِ	مَا	جَاءَتْ	كُم	الْبَيِّنَاتِ	وَ	أَعْلَمُوا
you slipped	after this	that	it came	you	the clear signs	so / then	you (all) know

زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتِ فَأَعْلَمُوا

that have come to you, then know that Allah is Mighty, Wise.

أَنَّ	اللَّهِ	عَزِيزٌ	حَكِيمٌ	هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	يَأْتِيَ	هُمْ
that	Allah	Mighty	Wise	do	they wait/they will wait	but	that	He comes	to them

أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢١٠ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ

Are they waiting for anything but that Allah should come to them in the coverings

اللَّهُ	فِي	ظُلُلٍ	مِّنَ	الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ	الْأَمْرُ
Allah	in	coverings	from	clouds	and the Angels	it was decided	the matter

اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ط

of the clouds with angels, and the matter be decided? And to Allah do all things

وَ	إِلَى	اللَّهِ	تُرْجَعُ	الْأُمُورُ	سَلْ	بَنِي	إِسْرَءِيلَ	كَمْ
and	to	Allah	it is returned	the matters	you ask	children	Israel	how many

وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ ٢١١ سَلْ بَنِي إِسْرَءِيلَ كَمْ

return. Ask of the children of Israel how many clear Signs We gave them.

آتَيْنَا	هُمْ	مِّنْ	آيَةٍ	بَيِّنَةٍ	وَ	مَنْ	يُبَدِّلُ	نِعْمَةً	اللَّهُ
we gave	them	from	Sign	clear	and	whoso	he will change/he changes	bounty/gift	Allah

آتَيْنَهُمْ مِّنْ آيَةٍ بَيِّنَةٍ ط وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ

But whoso changes the gift of Allah after it has come to him, surely, then

مِنْ بَعْدِ	مَا	جَاءَتْ	هُ	فَ	إِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ
after	that	it came	him	so	surely	Allah	severe	punishing

مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢١٢

Allah is severe in punishing.

زَيْنَ	لِ	الَّذِينَ	كَفَرُوا	الْحَيَاةِ	الدُّنْيَا	وَ	يَسْخَرُونَ	مِنْ
it appeared attractive	for	those	they disbelieved	life	worldly	and	they scoff/they will scoff	among

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةِ الدُّنْيَا وَيَسْخَرُونَ مِنْ

The life of this world is made (to appear) attractive to those who disbelieve; and they scoff

الَّذِينَ	أَمَنُوا	وَ	الَّذِينَ	اتَّقَوْا	فَوْقَ	هُمْ	يَوْمَ	الْقِيَمَةِ
those	they believed	and	those	they feared God	above	them	Day	the Resurrection

الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ط

at those who believe. But those who fear God shall be above them on the Day of

وَاللَّهُ	يَرْزُقُ	مَنْ	يَشَاءُ	بِغَيْرِ	حِسَابٍ	كَانَ	النَّاسُ
Allah	he provides/he will provide	whoso	He pleases	without	reckoning	he was	mankind

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ٢١٣ كَانَ النَّاسُ

Resurrection; and Allah bestows (His gift) on whomsoever He pleases without reckoning.

أُمَّةً	وَاحِدَةً	فَ	بَعَثَ	اللَّهُ	النَّبِيِّنَ	مُبَشِّرِينَ	وَ	مُنْذِرِينَ
community	one	then	he raised	Allah	the Prophets	those who give glad tidings	and	warners

أُمَّةً وَاحِدَةً فَفَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ ص

Mankind were one community, (then they differed among themselves), so Allah raised

وَ	أَنْزَلَ	مَعَهُمْ	الْكِتَابَ	بِ	الْحَقِّ	لِ	يَحْكُمَ	بَيْنَ	النَّاسِ
and	He sent down	with	the Book	with	the truth	so that	he judges	among/between	the people

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ

Prophets as bearers of glad tidings and as warners, and sent down with them the Book

فِي	مَا	اِخْتَلَفُوا	فِي	ه	وَ	مَا	اِخْتَلَفَ	فِي	ه	إِلَّا	الَّذِينَ
in	that	they differed	in	it	and	not	he differed	in	it	except	those

فِيمَا اِخْتَلَفُوا فِيهِ ط وَمَا اِخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

containing the truth that He might judge between the people wherein they differed. (But

أُوتُوا	ه	مِنْ بَعْدِ	مَا	جَاءَتْ	هُمْ	الْبَيِّنَاتُ	بَغْيًا	بَيْنَ	هُمْ
they were given	it	after this	that	it came	they	clear	out of envy	between	they

أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ج

now they began to differ about the Book), and none differed about it except those to whom it

فَ	هَدَى	اللَّهُ	الَّذِينَ	آمَنُوا	لِ	مَا	اِخْتَلَفُوا	فِي	ه
so	he guided	Allah	those	they believed	for	that	they differed	in	it

فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اِخْتَلَفُوا فِيهِ

was given, after clear Signs had come to them, out of envy towards one another. Now

مِنَ الْحَقِّ	بِ	إِذْنِ	ه	وَ	اللَّهُ	يَهْدِي	مَنْ	يَشَاءُ
from	the truth	with	His	and	Allah	he guides/he will guide	whoso	He desires/he will desire

مِنَ الْحَقِّ بِإِذْنِهِ ط وَاللَّهُ يَهْدِي مَنْ يَشَاءُ

has Allah, by His command, guided the believers to the truth in regard to which they

إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	أَمْ	حَسِبْتُمْ	أَنْ	تَدْخُلُوا	الْجَنَّةَ
towards	path	right	do	you thought	that	you enter/you will enter	Garden/Heaven/paradise

إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ

(the unbelievers) differed; and Allah guides whomsoever He pleases to the right path.

و	لَمَّا	يَأْتِ	كُم	مَثَلُ	الَّذِينَ	خَلَوْا	مِنْ	قَبْلِ	كُم
and	while not	it comes	(on) you	condition	those	they passed away	among	before	you

وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ط

Do you think that you will enter Heaven while there has not come over you the condition of



يَقُولَ	حَتَّى	زُلْزِلُوا	و	الضَّرَاءُ	و	الْبَاسَاءُ	هُمْ	مَسَّتْ
he says/he will say	until	they were shaken	and	affliction	and	poverty	them	it befell

مَسَّتْهُمْ الْبَاسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ

those who passed away before you? Poverty and affliction befell them, and they were

الرَّسُولُ	و	الَّذِينَ	أَمَنُوا	مَعَ	هَ	مَتَى	نَصْرُ	اللَّهِ	آلَا
the Messenger	and	those	they believed	with	him	when	help	Allah	beware

الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ط آ

violently shaken untill the Messenger and those who believed along with him said: 'When (will

إِنَّ	نَصْرَ	اللَّهِ	قَرِيبٌ	يَسْأَلُونَ	لَكَ	مَا	ذَا	يُنْفِقُونَ
surely	help	Allah	near	they ask/they will ask	you	what	that	they spend/they will spend

إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ٢١٥ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط

come) the help of Allah? Yes, surely, the help of Allah is near. They ask you what they shall

قُلْ	مَا	أَنْفَقْتُمْ	مِّنْ	خَيْرٍ	فَ	لِ	الْوَالِدَيْنِ	و	الْأَقْرَبِينَ
you say	that	you spent	from	wealth	so	for	parents	and	relatives

قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and

و	الْيَتَامَى	و	الْمَسْكِينِ	و	ابْنِ السَّبِيلِ	و	مَا	تَفْعَلُوا
and	orphans	and	needy	and	wayfarer	and	that	you (all) do/you (all) will do

وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ط وَمَا تَفْعَلُوا

near relatives and orphans and the needy and the wayfarer. And whatever good you do,

مِنْ	خَيْرٍ	فَ	إِنَّ	اللَّهَ	بِ	هَ	عَلِيمٌ	كُتِبَ	عَلَى	كُمُ
from	good	then	surely	Allah	with	it	All-Knowing	it was ordained	on	you

مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٦ كُتِبَ عَلَيْكُمُ

surely Allah knows it well'. Fighting is ordained for you, though it is repugnant to you;

الْقِتَالُ	وَ	هُوَ	كُرْهُ	لَكُمْ	وَ	عَسَى	أَنْ	تَكْرَهُوا
fighting	and	that	repugnant	to	you	and	it may be	that you (all) will dislike/you (all) dislike

الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا

but it may be that you dislike a thing while it is good for you, and it may be that you like

شَيْئًا	وَ	هُوَ	خَيْرٌ	لَكُمْ	وَ	عَسَى	أَنْ	تُحِبُّوا	شَيْئًا
a thing	and	that	better	for	you	and	it may be	that you (all) will like/you (all) like	a thing

شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا

a thing while it is bad for you.

وَهُوَ	شَرٌّ	لَكُمْ	وَ	اللَّهُ	يَعْلَمُ	وَأَنْتُمْ	لَا	تَعْلَمُونَ
and	that	bad	for	you	and	Allah	he knows/he will know	you know/you will know

وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Allah knows (all things), and you know not.

يَسْأَلُونَ	كَ	عَنِ	الشَّهْرِ	الْحَرَامِ	قِتَالٍ	فِي	هِ	قُلْ	قِتَالٌ
they ask/they will ask	you	about	the Month	the Sacred	fighting	in	it	you say	fighting

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ

They ask you about fighting in the Sacred Month. Say: 'Fighting therein is (a great

فِي	هِ	كَبِيرٌ	وَ	صَدٌّ	عَنْ	سَبِيلِ	اللَّهِ	وَ	كُفْرٌ	بِ	هِ
in	it	great	and	hinder	from	way	Allah	and	ungrateful	to	Him

فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ

transgression), but to hinder (men) from the way of Allah, and to be ungrateful to Him and (to

وَ	الْمَسْجِدِ	الْحَرَامِ	وَ	إِخْرَاجِ	أَهْلِهِ	مِنْ	هُ	أَكْبَرُ
and	the Mosque	the Sacred	and	to turn out	its	from	it	greater

وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ

hinder men from) the Sacred Mosque, and to turn out its people therefrom is a greater (sin)

عِنْدَ اللَّهِ وَ	الْفِتْنَةُ	أَكْبَرُ	مِنَ الْقَتْلِ	وَلَا	يَزَالُونَ
with Allah	and persecution	greater	from killing	not	they cease/they will cease

عِنْدَ اللَّهِ ج وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ط وَلَا يَزَالُونَ

with Allah, and persecution is worse than killing'. And they will not cease fighting you until

يُقَاتِلُونَ	كُمُ حَتَّى	يَرُدُّوْا	كُمُ عَنْ دِينِكُمْ	إِنْ	اسْتَطَاعُوا
they fight/they will fight	until you	they will turn/they turn	from you	if your faith	they had the capacity/capability

يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا ط

they turn you back from your faith, if they can. And whoso from among you turns back from his

وَمَنْ	يَرْتَدِدْ	مِنْ كُمْ	عَنْ دِينِهِ	فَإِنْ	يَمُتْ	وَأَنْ
and who	he turns back/he will turn back	among you	from your faith	then his	he dies/he will die	and

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَ

faith and dies while he is a disbeliever,

هُوَ	كَافِرٌ	فَإِنْ	أُولَئِكَ	حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا
he	disbeliever	then/so	these are	it was vain	works	in	the world

هُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

it is they whose works shall be vain in this world and the next.

وَالْآخِرَةِ	وَأُولَئِكَ	أَصْحَابُ النَّارِ	هُمْ فِيهَا	خَالِدُونَ
and the last/Hereafter	these are	inmates	Fire	they

وَالْآخِرَةِ ج وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٢١٨

These are the inmates of the Fire and therein shall they abide.

إِنَّ الَّذِينَ	آمَنُوا	وَالَّذِينَ	هَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
surely those	they believed	and those	they emigrated	and they strived	in Allah way

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ لَا

Those who believe and those who emigrate and strive hard in the cause of Allah,

أُولَئِكَ	يَرْجُونَ	رَحِمَتَ	اللَّهِ	وَ	اللَّهُ	غَفُورٌ	رَّحِيمٌ
these	they (all) hope/they (all) will hope	Mercy	Allah	and	Allah	Most Forgiving	Merciful

أُولَئِكَ يَرْجُونَ رَحِمَتَ اللَّهِ ط وَاللَّهُ غَفُورٌ رَّحِيمٌ 219

it is these who hope for Allah's Mercy; and Allah is Most Forgiving, Merciful.

يَسْأَلُونَ	كَ	عَنِ	الْخَمْرِ	وَ	الْمَيْسِرِ	قُلْ	فِي	هِمَا	إِثْمٌ
they Ask/they will ask	you	concerning	wine	and	gambling	you say	in	they both	sin

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ

They ask you concerning wine and the game of hazard. Say: 'In both there is great sin

كَبِيرٌ	وَ	مَنَافِعُ	لِلنَّاسِ	وَ	إِثْمٌ	هُمَا	أَكْبَرُ	مِنْ	نَفْعٍ	هِمَا
great	and	advantages	for people	and	sin	of both	greater	from	advantage	of both

كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ن وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ط

and also (some) advantages for men; but their sin (harm) is greater than their advantage'.

وَ	يَسْأَلُونَ	كَ	مَاذَا	يُنْفِقُونَ	قُلْ	الْعَفْوُ	كَ	ذَلِكَ
and	they ask/they will ask	you	what should	they spend/they will spend	you say	whatever can be spared	like	this

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط قُلِ الْعَفْوُ ط كَذَلِكَ

And they ask you what they should spend. Say: 'What you can spare'. Thus does Allah

يُبَيِّنُ	اللَّهُ	لَ	كُمُ	الْآيَاتِ	لَعَلَّ	كُمُ	تَتَفَكَّرُونَ	فِي	الدُّنْيَا
he makes clear/he will make clear	Allah	for	you	the Signs	so that	you	you think/you will think	in	the world

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ 220 فِي الدُّنْيَا

make His commandments clear to you, that you may reflect. Upon this world

وَ	الْآخِرَةِ	وَ	يَسْأَلُونَ	كَ	عَنِ	الْيَتَامَى	قُلْ	إِصْلَاحٌ	لَّ	هُمْ
and	the Hereafter	and	they ask/they will ask	you	concerning	the orphans	you say	amendment/reformation	for	them

وَالْآخِرَةِ ط وَيَسْأَلُونَكَ عَنِ الْيَتَامَى ط قُلْ إِصْلَاحٌ لَهُمْ

and the next. And they ask you concerning the orphans. Say: 'Promotion of their welfare is



خَيْرٌ وَ إِنْ تَخَالَطُوا هُمْ فَ إِيَّاهُمْ وَ اللَّهُ يَعْلَمُ	خَيْرٌ	وَ	إِنْ	تَخَالَطُوا	هُمْ	فَ	إِيَّاهُمْ	وَ	اللَّهُ	يَعْلَمُ
he knows/he will know	Allah	and	your	brothers	so	them	you intermix	if	and	better

خَيْرٌ ط وَإِنْ تَخَالَطُوا هُمْ فَإِيَّاهُمْ ط وَاللَّهُ يَعْلَمُ

(an act of) great goodness. And if you intermix with them, they are your brethren. And Allah

الْمُفْسِدِ مِنَ الْمُصْلِحِ وَ لَوْ شَاءَ اللَّهُ لَ أَغْنَتْ كُمْ	الْمُفْسِدِ	مِنَ	الْمُصْلِحِ	وَ	لَوْ	شَاءَ	اللَّهُ	لَ	أَغْنَتْ	كُمْ
you	he put to hardship	surely	Allah	he willed	if	and	reformer	from	mischief-maker	

الْمُفْسِدِ مِنَ الْمُصْلِحِ ط وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ ط

knows the mischief-maker from the reformer. And if Allah had so willed, He would have

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ وَ لَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى	إِنَّ	اللَّهُ	عَزِيزٌ	حَكِيمٌ	وَ	لَا	تَنْكِحُوا	الْمُشْرِكَةَ	حَتَّى
until	idolatrous women	you (all) marry	not	and	Wise	Mighty	Allah	surely	

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢٢ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى

put you to hardship, Surely, Allah is Mighty, Wise. And marry not idolatrous women until

يُؤْمِنَنَّ وَ لَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَ لَوْ أَغْبَتْكُمْ	يُؤْمِنَنَّ	وَ	لَا	أَمَةٌ	مُّؤْمِنَةٌ	خَيْرٌ	مِّنْ	مُّشْرِكَةٍ	وَ	لَوْ	أَغْبَتْكُمْ
you	she pleased	even	and	idolatrous woman	than	better	believing woman	bond-woman	not	and	they believe

يُؤْمِنَنَّ ط وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَ لَوْ أَغْبَتْكُمْ ج

they believe; even a believing bond-woman is better than an idolatress, although she may

وَ لَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَ لَ عَبْدٌ مُّؤْمِنٌ	وَ	لَا	تَنْكِحُوا	الْمُشْرِكِينَ	حَتَّى	يُؤْمِنُوا	وَ	لَ	عَبْدٌ	مُّؤْمِنٌ
believer	slave	surely	and	they believe	until	idolators	you give in marriage	not	and	

وَ لَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ط وَلَعَبْدٌ مُّؤْمِنٌ

highly please you. And give not believing women in marriage to idolaters until they believe;

خَيْرٌ مِّنْ مُّشْرِكٍ وَ لَوْ أَغْبَتْكُمْ أُولَئِكَ يَدْعُونَ إِلَى	خَيْرٌ	مِّنْ	مُّشْرِكٍ	وَ	لَوْ	أَغْبَتْكُمْ	أُولَئِكَ	يَدْعُونَ	إِلَى
to	they call/they will call	those	you	he pleased	even	and	idolator	than	better

خَيْرٌ مِّنْ مُّشْرِكٍ وَ لَوْ أَغْبَتْكُمْ ط أُولَئِكَ يَدْعُونَ إِلَى

(even) a believing slave is better than an idolater, although he may (highly) please you.

النَّارِ	وَ	اللَّهُ	يَدْعُوا	إِلَى	الْجَنَّةِ	وَالْمَغْفِرَةِ	بِ	إِذْنِ	هُ
the Fire	and	Allah	he calls/ he will call	to	paradise/heaven/garden	and	forgiveness	with	His command

النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ج

These call to the Fire, but Allah calls to Heaven and to forgiveness by His command.

وَيُبَيِّنُ	آيَاتِ	هُ	لِ	النَّاسِ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ
and	he makes clear/he will make clear	Signs	for	the people	so that	they	they remember/they will remember

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٢٢

And He makes His Signs clear to the people that they may remember.

وَيَسْأَلُونَكَ	عَنِ	الْمَحِيضِ	قُلْ	هُوَ	أَذَى	فَ	اعْتَزِلُوا
and they ask/they will ask	you	about	menstruation	say	that	indisposition	so you keep away

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى لَا فَاعْتَزِلُوا

And they ask you concerning menstruation. Say: 'It is indisposition, so keep away from

النِّسَاءِ	فِي	الْمَحِيضِ	وَ	لَا	تَقْرُبُوهُنَّ	هُنَّ	حَتَّى	يَطْهُرْنَ
women	during	menstruation	and	not	you go near	them	until	they are clean

النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ ج

women during menstruation, and go not to them until they are clean. But when they

فَإِذَا	تَطَهَّرْنَ	فَ	أَتُوهُنَّ	هُنَّ	مِنْ	حَيْثُ	أَمَرَ	كُمُ	اللَّهُ	إِنَّ
when	they are cleaned	then	you approach	them	from	whereas	he commanded	you	Allah	surely

فَإِذَا تَطَهَّرْنَ فَأَتُوهُنَّ مِنْ حَيْثُ أَمَرَ كُمُ اللَّهُ ط إِنَّ

have cleansed themselves, go to them as Allah has commanded you. Allah loves

اللَّهُ	يُحِبُّ	التَّوَابِينَ	وَ	يُحِبُّ	الْمُتَطَهِّرِينَ	نِسَاءُ	كُمُ
Allah	he loves	who turn to Him	and	he loves	those who keep themselves clean	wives	your

اللَّهُ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٣ نِسَاءُ كُمُ

those who turn to Him and loves those who keep themselves clean'. Your wives are

و	شِئْتُمْ	أَنَّى	كُم	حَرْثَ	أَتُوا	فَ	كُم	لَ	حَرْثَ
and	you liked	when and how	your	tilth	you approach	so	you	for	tilth

حَرْثَ لَكُمْ ص فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ز وَ

a tilth for you; so approach your tilth when and how you like and send ahead (some

كُم	أَنَّ	اعْلَمُوا	و	اللَّهِ	اتَّقُوا	و	أَنْفُسِ	لِ	قَدِّمُوا
you	that	you (all) know	and	Allah	you (all) fear	and	your	selves	for

قَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ

good) for yourselves; and fear Allah and know that you shall meet Him; and give good

مُلِقُوا	هُوَ	وَ	بَشِّرِ	الْمُؤْمِنِينَ	وَ لَا	تَجْعَلُوا	اللَّهُ
those who will meet	Him	and	you give glad tidings	the believers	and	you (all) make/you (all) will make	Allah

مُلِقُوهُ ط وَبَشِّرِ الْمُؤْمِنِينَ ٢٢٤ وَلَا تَجْعَلُوا اللَّهَ

tidings to those who obey. And make not Allah a target for your oaths

عُرْضَةً	لِ	أَيْمَانٍ	كُم	أَنْ	تَبَرُّوا	و	تَتَّقُوا	و	تُصْلِحُوا
you (all) make peace/ you (all) will make peace	and	you (all) act righteously/ you (all) will act righteously	and	you (all) do good/ you will (all) do good	that	your	oaths	for	target

عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا

that you may (thereby) abstain from doing good and acting righteously and making peace

كُم	يُؤَاخِذُ	لَا	عَلِيمٌ	سَمِيعٌ	و	اللَّهُ	بَيْنَ	النَّاسِ
you	he calls to account/he will call to account	not	All-Knowing	All-Hearing	Allah	and	the people	between

بَيْنَ النَّاسِ ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٢٥ لَا يُؤَاخِذُكُمْ

between men. And Allah is All-Hearing, All-Knowing. Allah will not call you to account

كُم	يُؤَاخِذُ	لَكِنْ	و	أَيْمَانٍ	فِي	اللَّغْوِ	بِ	اللَّهِ
your	he calls to account/he will call to account	but	and	your	oaths	in	vain	for

اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

for such of your oaths as are vain. But He will call you to account for what

بِ	مَا	كَسَبَتْ	قُلُوبُكُمْ	وَأَلَّهُ	غَفُورٌ	حَلِيمٌ
for	what	it earned	hearts	and	Most Forgiving	Forbearing

بِمَا كَسَبَتْ قُلُوبُكُمْ ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

your hearts have earned. And Allah is Most Forgiving, Forbearing.

لِ	الَّذِينَ	يُؤْلُونَ	مِنْ	نِسَاءِ	هُمْ	تَرْبُصُ	أَرْبَعَةَ
for	those	they vow/they will vow	from	wives/women	their	waiting	four

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرْبُصُ أَرْبَعَةَ

For those who vow (abstinence) from their wives, the (maximum) period of waiting is four

أَشْهُرٍ	فَإِنْ	فَاءَ وَ	فَ	إِنَّ	اللَّهُ	غَفُورٌ	رَحِيمٌ	وَ
months	if	they went back	then	surely	Allah	Most Forgiving	Merciful	and

أَشْهُرٍ فَإِنْ فَاءَ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾ وَ

months; then if they go back from the vow, surely, Allah is Most Forgiving, Merciful. And

إِنْ	عَزَمُوا	الطَّلَاقَ	فَ	إِنَّ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	وَ
if	they decided	divorce	then	surely	Allah	All-Hearing	All-Knowing	and

إِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾ وَ

if they decide upon divorce, then surely, Allah is All-Hearing, All Knowing. And

الْمُطَلَّاتِ	يَتَرَبَّصْنَ	بِ	أَنْفُسِهِنَّ	هِنَّ	ثَلَاثَةَ	قُرُوءٍ	وَ
divorced women	they wait /they will wait	for	selves	them	three	courses	and

الْمُطَلَّاتِ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَ

the divorced women shall wait concerning themselves for three courses; and it is

لَا	يَحِلُّ	لَهُنَّ	أَنْ	يَكْتُمْنَ	مَا	خَلَقَ	اللَّهُ
not	it is lawful	for	them	that	they conceal/they will conceal	what	he created

لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ

not lawful for them that they conceal what Allah has created in their wombs,



فِي	أَرْحَامٍ	هِنَّ	إِنْ	كُنَّ	يُؤْمِنَنَّ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ
in	wombs	their	if	they are	they believe	with/in	Allah	and	the Day	the Last

فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط

if they believe in Allah and the Last Day;

و	بُعُولَتُهُنَّ	هُنَّ	أَحَقُّ	بِ	رَدِّهِنَّ	فِي	ذَلِكَ	إِنْ
and	husbands	their	more right	to/with	their taking back	in	this	if

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ

and their husbands have the greater right to take them back during that period,

أَرَادُوا	إِصْلَاحًا	وَ	لَ	هُنَّ	مِثْلُ	الَّذِي	عَلَى	هِنَّ
they desired	reconciliation	and	for	them (women)	similar	that (men)	upon	them (women)

أَرَادُوا إِصْلَاحًا ط وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ

provided they desire reconciliation. And they (the women) have rights similar to

بِ	الْمَعْرُوفِ	وَ	لِ	الرِّجَالِ	عَلَى	هُنَّ	دَرَجَةً	وَ
in/with	equity	and	for	men	upon	them (women)	rank	and

بِالْمَعْرُوفِ ص وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ط وَ

those (of men) over them in equity; but men have a rank above them. And

اللَّهُ	عَزِيزٌ	حَكِيمٌ	الطَّلَاقُ	مَرَّتَيْنِ	فَامْسَاكٌ	بِ	مَعْرُوفٍ
Allah	The Mighty	The Wise	the divorce	twice	retaining	with	becoming manner

اللَّهُ عَزِيزٌ حَكِيمٌ ط الطَّلَاقُ مَرَّتَيْنِ ص فَامْسَاكٌ بِمَعْرُوفٍ

Allah is Mighty, Wise. Such divorce may be (pronounced) twice; then either retain (them) in a

أَوْ	تَسْرِيحٌ	بِ	إِحْسَانٍ	وَ	لَا	يَحِلُّ	لَ	كُمُ	أَنْ	تَأْخُذُوا
or	sending away	with	kindness	and	not	it is lawful	for	you	that	you (all) take/you (all) will take

أَوْ تَسْرِيحٌ بِإِحْسَانٍ ط وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا

becoming manner or send (them) away with kindness. And it is not lawful for you that you

مِنْ	مَا	اتَّيْمُوا	هُنَّ	شَيْئًا	إِلَّا	أَنْ	يَخَافَا	أَلَّا	يُقِيمَا	حُدُودَ
	what	you gave	them	anything	except	that	they (both) fear	cannot	they both observe/ they will both observe	limits

مِمَّا اتَّيْمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ

take anything of what you have given them (your wives) unless both fear that they cannot

اللَّهُ	فَ	إِنْ	خِفْتُمْ	أَلَّا	يُقِيمَا	حُدُودَ	اللَّهُ
Allah	so	if	you feared	cannot	they both observe/they will both observe	limits	Allah

اللَّهُ ط فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ لَا

observe the limits (*prescribed*) by Allah. But, if you fear that they cannot observe the limits

فَ	لَا	جُنَاحَ	عَلَىٰ	هِمَا	فِي	مَا	اِفْتَدَتْ	بِ	هَـ
then	no	sin	upon	both	in	what	redemption she gave	for	this

فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ط

(*prescribed*) by Allah, then it shall be no sin for either of them in what she gives to get her

تِلْكَ	حُدُودَ	اللَّهِ	فَ	لَا	تَعْتَدُوا	هَا	وَ	مَنْ	يَتَعَدَّ
these	limits	Allah	so	not	you transgress	it	and	whoso	he transgresses

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ

freedom. These are the limits (*prescribed*) by Allah, so transgress them not; and whoso

حُدُودَ	اللَّهِ	فَ	أُولَئِكَ	هُمْ	الظَّالِمُونَ	فَ	إِنْ
limits	Allah	so	those	they	the transgressors	then	if

حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ٢٣٠ فَإِنْ

transgresses the limits (*prescribed*) by Allah, it is they that are the wrongdoers.

طَلَّقَ	هَا	فَ	لَا	تَحِلُّ	لَـ	هَـ	مِنْ بَعْدُ
he divorced	her	then	not	she is lawful	for	him	thereafter

طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ

And if he divorce her (*the third time*), then she is not lawful for him thereafter, until she

حَتَّى	تَنْكِحَ	زَوْجًا	غَيْرَ	هَ	فَ	إِنْ	طَلَّقَ	هَا	فَ	لَا
until	she marries/she will marry	husband	other than	him	then	if	he divorced	her	then	no

حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ٥ فَإِنْ طَلَّقَهَا فَلَا

marries another husband; and, if he (also) divorce her, then it shall be no sin for them to

جُنَاحَ	عَلَى	هِمَا	أَنْ	يَتَرَاجَعَا	إِنْ	ظَنَّا	أَنْ	يُقِيمَا
sin	upon	both	that	they both return to each other/ they will both return to each other	if	they both think	that	they both observe

جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا

return to each other, provided they are sure that they would be able to observe the limits

حُدُودَ	اللَّهِ	وَ	تِلْكَ	حُدُودُ	اللَّهِ	يُبَيِّنُ	هَا
limits	Allah	and	these are	limits	Allah	He makes clear	it

حُدُودَ اللَّهِ ٥ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا

(prescribed) by Allah. And these are the limits (prescribed) by Allah which He makes clear to

لِ	قَوْمٍ	يَعْلَمُونَ	وَ	إِذَا	طَلَّقْتُمْ	النِّسَاءَ	فَ	بَلَغْنَ
for	people	they know	and	when	you divorced	wives/women	then	they approached

لِقَوْمٍ يَعْلَمُونَ ٥ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ

the people who have knowledge. And when you divorce your wives and they approach

أَجَلَ	هُنَّ	فَ	أَمْسِكُوهُنَّ	بِ	مَعْرُوفٍ	أَوْ	سَرَّحُوهُنَّ	هُنَّ
period/limit	their	then	you retain	in	becoming manner	or	you send	them

أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَّحُوهُنَّ

the end of their (appointed) period, then either retain them in a becoming manner; or send

بِ	مَعْرُوفٍ	وَ	لَا	تُمْسِكُوهُنَّ	هُنَّ	ضَرَارًا	لِ	تَعْتَدُوا
in	becoming manner	and	not	you retain	them	wrongfully	so that	you transgress

بِمَعْرُوفٍ ٥ وَلَا تُمْسِكُوهُنَّ ضَرَارًا لِتَعْتَدُوا ٥

them away in a becoming manner; but retain them not wrongfully so that you may

وَ	مَنْ	يَفْعَلُ	ذَلِكَ	فَ	قَدْ	ظَلَمَ	نَفْسَ	هُ	وَ
and	whoso	he does/he wil do	this	then	surely	he wronged	soul	his	and

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ط

transgress. And whoso does that, surely wrongs his own soul. And

لَا	تَتَّخِذُوا	آيَاتِ	اللَّهِ	هُزُؤًا	وَ	اذْكُرُوا	نِعْمَتَ
not	you (all) make/ you (all) make	commandments/signs	Allah	a jest	and	you (all) remember	favour

لَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُؤًا ز وَادْكُرُوا نِعْمَتَ

do not make a jest of the commandments of Allah, and remember the favour of Allah

اللَّهُ	عَلَى	كُمُ	وَ	مَا	أَنْزَلَ	عَلَى	كُمُ	مِّنَ	الْكِتَابِ
Allah	over	you	and	what	He sent down	upon	you	from	the Book

اللَّهُ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتَابِ

upon you and the Book and the Wisdom which He has sent down to you,

وَ	الْحِكْمَةِ	يَعِظُ	كُمُ	بِ	هُ	وَ	اتَّقُوا	اللَّهَ	وَ
and	Wisdom	He exhorts/He will exhort	you	with	it	and	you (all) fear	Allah	and

وَالْحِكْمَةِ يَعِظُكُم بِهِ ط وَاتَّقُوا اللَّهَ وَ

whereby He exhorts you. And fear Allah and know that

اعْلَمُوا	أَنَّ	اللَّهَ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	وَ	إِذَا	طَلَّقْتُمُ
you (all) know	that	Allah	with	all	things	All-Knowing	and	when	you divorced

اعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝<sup>232</sup> وَإِذَا طَلَّقْتُمُ

Allah knows all things well. And when you divorce women and

النِّسَاءِ	فَ	بَلَغْنَ	أَجَلَ	هُنَّ	فَ	لَا	تَعْضُلُو	هُنَّ
women	then	they reached	end of period	their	then	not	you prevent/you will prevent	them

النِّسَاءِ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ

they reach the end of their period, prevent them not from marrying their husbands,



أَنْ	يُنكِحْنَ	أَزْوَاجَ	هُنَّ	إِذَا	تَرَاضَوْا	بَيْنَ	هُمْ	بِ	الْمَعْرُوفِ
that	they marry	husbands	their	when	they agreed	between	them	with	decent manner

أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ط

if they agree between themselves in a decent manner.

ذَلِكَ	يُوعِظُ	بِ	هَ	مَنْ	كَانَ	مِنْ	كُمْ	يُؤْمِنُ	بِ	اللَّهِ
this	he is admonished	with	him	who	he was	among	you	he believes	in	Allah

ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ

This is an admonition for him among you who believes in Allah

وَ	الْيَوْمِ	الْآخِرِ	ذَلِكَ	أَزْكَى	لَ	كُمْ	وَ	أَطْهَرُ	وَ
and	the Day	the Last	this is	more blessed	for	you	and	purser	and

وَالْيَوْمِ الْآخِرِ ط ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ ط وَ

and the Last Day. It is more blessed for you and purser; and

اللَّهُ	يَعْلَمُ	وَ	أَنْتُمْ	لَا	تَعْلَمُونَ	وَ	الْوَالِدَاتُ
Allah	he knows	and	you	not	you know	and	mothers

اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢٣٣ وَالْوَالِدَاتُ

Allah knows but you do not know. And mothers

يُرْضِعْنَ	أَوْلَادَ	هُنَّ	حَوْلَيْنِ	كَامِلَيْنِ	لِ	مَنْ	أَرَادَ	أَنْ
they give suck	children	their	two years	two complete	for	whoso	he desired	that

يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ

shall give suck to their children for two whole years; (this is) for those who desire to complete the

يُتِمُّ	الرَّضَاعَةَ	وَ	عَلَى	الْمَوْلُودِ	لَ	هَ	رِزْقُ	هُنَّ
he completes/he will complete	suckling	and	upon	the child	belongs	to whom	provision	their (women)

يُتِمُّ الرِّضَاعَةَ ط وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ

suckling. And the man to whom the child belongs shall be responsible for their

وَ	كِسْوَةً	هُنَّ	بِ	الْمَعْرُوفِ	لَا	تُكَلِّفُ	نَفْسٌ	إِلَّا
and	clothing	their	with	according to custom	not	it is burdened	a soul	except

وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ط لَا تُكَلِّفُ نَفْسٌ إِلَّا

(the mother's) food and clothing according to usage. No soul is burdened beyond its capacity.

وُسْعَ	هَا	لَا	تُضَارُّ	وَالِدَةً	بِ	وَلَدِ	هَا	وَ	لَا	مَوْلُودٌ
capacity	its	not	she is made to suffer	mother	by	child	her	and	not	child

وُسْعَهَا ج لَا تُضَارُّ وَالِدَةً بِوَلَدِهَا وَلَا مَوْلُودٌ

The mother shall not make (the father) suffer on account of her child, nor shall he to whom the child belongs make (the mother) suffer on account of his child, and

لَ	هَ	بِ	وَلَدِ	هَ	وَ	عَلَى	الْوَارِثِ	مِثْلُ	ذَلِكَ	فَ	إِنْ
belongs	to whom	by	child	his	and	upon	the heir	like wise	is	so	if

لَهُ بِوَلَدِهِ ق وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ج فَإِنْ

the same is incumbent on the heir. If they both decide upon weaning (the child)

أَرَادَا	فِصَالًا	عَنْ	تَرَاضٍ	مِّنْ	هُمَا	وَ	تَشَاوُرٍ	فَ	لَا
they both decided	weaning	about	mutual consent	from	both	and	consultation	then	no

أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا

by mutual consent and consultation, there is no blame on them.

جُنَاحَ	عَلَى	هِمَا	وَ	إِنْ	أَرَدْتُمْ	أَنْ	تَسْتَرْضِعُوا	أَوْلَادَ	كُمُ
sin/blame	upon	both	and	if	you desired	that	you engage a wet nurse	children	your

جُنَاحَ عَلَيْهِمَا ط وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ

And if you desire to engage a wetnurse for your children,

فَ	لَا	جُنَاحَ	عَلَى	كُمُ	إِذَا	سَلَّمْتُمْ	مَّا	أَتَيْتُمْ
then	no	sin/blame	upon	you	when	you paid	that	you gave

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَّا أَتَيْتُمْ

there shall be no blame on you, provided you pay what you have agreed to pay,

بِ	الْمَعْرُوفِ	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ
in	fair manner	and	you (all) fear	Allah	and	you (all) know	that	Allah	in	what	you do/you will do

بِالْمَعْرُوفِ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

in a fair manner. And fear Allah and know that Allah sees what you do.

بَصِيرٌ	وَ	الَّذِينَ	يُتَوَفَّوْنَ	مِنْ	كُمْ	وَ	يَذَرُونَ	أَزْوَاجًا
All Seeing	and	those	those who die	from	you	and	they leave/they will leave	spouses

بَصِيرٌ ٢٣٤ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

And those of you who die and leave wives behind, these (wives) shall wait

يَتَرَبَّصْنَ	بِ	أَنْفُسِ	هُنَّ	أَرْبَعَةَ	أَشْهُرٍ	وَ	عَشْرًا	فَ	إِذَا
they shall wait	with	selves	them	four	months	and	ten	so	when

يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا

concerning themselves four months and ten (days). And when

بَلَغْنَ	أَجَلَ	هُنَّ	فَ	لَا	جُنَاحَ	عَلَيْ	كُمْ	فِي	مَا	فَعَلْنَ
they reached	end period	their	then	no	sin	upon	you	in	what	they did

بَلَغْنَ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ

they have reached the end of their period, no sin shall lie on you in anything that they do

فِي	أَنْفُسِ	هُنَّ	بِ	الْمَعْرُوفِ	وَ	اللَّهِ	بِ	مَا	تَعْمَلُونَ
to	selves	them	in	fair manner	and	Allah	in	what	you do

فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ط وَاللَّهُ بِمَا تَعْمَلُونَ

with regard to themselves according to what is fair. And Allah is aware of what you do.

خَيْرٌ	وَ	لَا	جُنَاحَ	عَلَيْ	كُمْ	فِي	مَا	عَرَّضْتُمْ	بِ	هَ
aware	and	no	sin	on	you	in	what	you proposed	with	it

خَيْرٌ ٢٣٥ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ

And there shall be no blame on you in throwing out a hint regarding a proposal of marriage

عِلْمَ	كُم	فِي	اَكُنْتُمْ	اَوْ	النِّسَاءِ	خِطْبَةِ	مِنْ	
he has come to know	your	selves	in	you kept hidden	or	women	marriage	of

مِنْ خِطْبَةِ النِّسَاءِ اَوْ اَكُنْتُمْ فِي اَنْفُسِكُمْ ط عِلْمَ

to (these) women or in keeping the (desire) hidden in your minds. Allah knows

لَا	وَلَكِنْ	هُنَّ	تَذْكُرُونَ	سَ	كُم	أَنَّ	اللَّهُ
not	but	them	you think	will/certainly	you	surely	Allah

اللَّهُ اَنْكُمْ سَتَذْكُرُوْنَهُنَّ وَلَكِنْ لَا

that you will think of them (in this connection). But make not a contract with them

تَوَاعِدُوْ	هُنَّ	سِرًّا	إِلَّا	أَنْ	تَقُولُوا	قَوْلًا	مَّعْرُوفًا
you (all) contract/you (all) will contract	them	secret	except	that	you (all) say/you (all) will say	word	fair

تَوَاعِدُوْهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا ط

in secret, except that you say a fair word. And

وَلَا	تَعَزِّمُوا	عُقْدَةَ	النِّكَاحِ	حَتَّى	يَبْلُغَ	الْكِتَابِ
not and	you (all) determine/you (all) will determine	knot	marriage	until	it reaches	prescribed period/the book

وَلَا تَعَزِّمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابِ

resolve not on the marriage tie until the prescribed period reaches its end.

أَجَلٌ	هَـ	وَ	اعْلَمُوا	أَنَّ	اللَّهُ	يَعْلَمُ	مَا	فِي	أَنْفُسِكُمْ
period	its	and	you (all) know	that	Allah	he knows/he will know	what	in	your souls

أَجَلَهُ ط وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

And know that Allah knows what is in your mind; so beware of it.

فَ	احْذَرُوا	هُـ	وَ	اعْلَمُوا	أَنَّ	اللَّهُ	غَفُورٌ	حَلِيمٌ
so	you (all) beware	it	and	you (all) know	surely	Allah	Most Forgiving	Forbearing

فَاحْذَرُوْهُ ج وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

And know that Allah is Most Forgiving, Forbearing.



لَا	جُنَاحَ	عَلَى	كُم	إِنْ	طَلَّقْتُمْ	النِّسَاءَ	مَا	لَمْ	تَمْسُوْهُنَّ	هُنَّ
no	sin	on	you	if	you divorced	women	while	not	you touch/you will touch	them

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ

It shall be no sin for you if you divorce women while you have not touched them,

أَوْ	تَفَرِّضُوا	لَهُنَّ	فَرِيضَةً	وَّ	مَتَّعُوْهُنَّ	هُنَّ	عَلَى	الْمُوسِعِ
or	you settle/you will settle	for	dowry	and	you provide	them	on	rich man

أَوْ تَفَرِّضُوا لَهُنَّ فَرِيضَةً مِّمَّا مَتَّعُوهُنَّ عَلَى الْمُسَاعِدَةِ

nor settled for them a dowry. But provide for them-- the rich man according to his means

قَدْرُ	هُ	وَ	عَلَى	الْمُقْتِرِ	قَدْرُ	هُ	مَتَاعًا	بِ	الْمَعْرُوفِ
means	his	and	on	poor man	means	his	provision	with	becoming manner

قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مِمَّا مَتَاعًا بِالْمَعْرُوفِ ح

and the poor man according to his means-- a provision in a becoming manner,

حَقًّا	عَلَى	الْمُحْسِنِينَ	وَ	إِنْ	طَلَّقْتُمُوْهُنَّ	هُنَّ	مِنْ	قَبْلَ
obligation	on	the virtuous	and	if	you divorced	them	from	before

حَقًّا عَلَى الْمُحْسِنِينَ ٢٣٧ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ

an obligation upon the virtuous. And if you divorce them before you have touched them,

أَنْ	تَمْسُوهُنَّ	وَ	قَدْ	فَرَضْتُمْ	لَهُنَّ	فَرِيضَةً
that	you touch them	and	have	you settled	for them	dowry

أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

but have settled for them a dowry, then half of what you have settled (shall be due from

فَ	نِصْفُ	مَا	فَرَضْتُمْ	إِلَّا	أَنْ	يَعْفُونَ	أَوْ	يَعْفُوا
then	half	what	you settled	except	that	they remit	or	he remits

فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا

you), unless they remit, or he, in whose hand is the tie of marriage, should remit,

الَّذِي	بِ	يَدِ	هُ	عُقْدَةُ	النِّكَاحِ	وَ	أَنْ	تَعْفُوا	أَقْرَبُ
whose	by	hand	his	tie	the marriage	and	if	you remit	nearer

الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ط وَأَنْ تَعْفُوا أَقْرَبُ

And that you should remit is nearer to righteousness.

لِ	التَّقْوَى	وَ	لَا	تَنْسُوا	الْفُضْلَ	بَيْنَ	كُمُ	إِنَّ	اللَّهَ
for	righteousness	and	not	you forget	good	between	you	surely	Allah

لِلتَّقْوَى ط وَلَا تَنْسُوا الْفُضْلَ بَيْنَكُمْ ط إِنَّ اللَّهَ

And do not forget to do good to one another. Surely, Allah sees what you do.

بِ	مَا	تَعْمَلُونَ	بَصِيرٌ	حَافِظُوا	عَلَى	الصَّلَوَاتِ	وَ
that	what	you do/you will do	one who sees	you watch over	upon	prayers	and

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾ حَافِظُوا عَلَى الصَّلَوَاتِ وَ

Watch over Prayers, and the middle Prayer, and

الصَّلَاةِ	الْوُسْطَى	وَ	قُومُوا	لِلَّهِ	قَنِتِينَ	فَ	إِنْ	خِفْتُمْ
the prayer	the middle	and	you stand	for Allah	submissively	so	if	you were in fear

الصَّلَاةِ الْوُسْطَى فَ وَقُومُوا لِلَّهِ قَنِتِينَ ﴿٢٣٩﴾ فَإِنْ خِفْتُمْ

stand before Allah submissively. If you are in (a state of fear), then (say your Prayer)

فَ	رِجَالًا	أَوْ	رُكْبَانًا	فَ	إِذَا	أَمِنْتُمْ	فَ	اذْكُرُوا
then	on foot	or	riding	and	when	you were safe	then	you remember

فَرِجَالًا أَوْ رُكْبَانًا فَ إِذَا أَمِنْتُمْ فَ اذْكُرُوا

on foot, or riding; but when you are safe, remember Allah as He

اللَّهُ	كَمَا	عَلَّمَ	كُمُ	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ
Allah	as	he taught	you	that	not	you were	you (all) know/you (all) know

اللَّهُ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٤٠﴾

has taught you that which you did not know.

وَالَّذِينَ يُتَوَفَّوْنَ	مِنْكُمْ	وَالَّذِينَ يُتَوَفَّوْنَ	وَالَّذِينَ يُتَوَفَّوْنَ	وَالَّذِينَ يُتَوَفَّوْنَ	وَالَّذِينَ يُتَوَفَّوْنَ	وَالَّذِينَ يُتَوَفَّوْنَ	وَالَّذِينَ يُتَوَفَّوْنَ
will	wives	they leave	and	you	from	they die	those

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً

And those of you who die and leave behind wives shall bequeath to their wives provision

لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ	لِأَزْوَاجِهِمْ	مَّتَاعًا	إِلَى	الْحَوْلِ	غَيْرِ	إِخْرَاجٍ	لِأَزْوَاجِهِمْ
being turned out	without	a year	to	provision	their	wives/spouses	for

لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

for a year without (their) being turned out. But if they (themselves) go out,

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا	فَإِنْ	خَرَجْنَ	فَلَا	جُنَاحَ	عَلَيْكُمْ	فِي	مَا	فَإِنْ	خَرَجْنَ
what	in	you	on	sin	no	then	they went out	if	then

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا

there shall be no blame upon you in regard to any proper thing which they do concerning

فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ	فَعَلْنَ	فِي	أَنْفُسِهِنَّ	مِنْ	مَّعْرُوفٍ	وَاللَّهُ	عَزِيزٌ	فَعَلْنَ	فِي
Mighty	Allah	and	fair manner	in	their souls	in	they did		

فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ

themselves. And Allah is Mighty, Wise.

حَكِيمٌ وَ لِمُطَلَّاتٍ مَتَاعٌ بِ الْمَعْرُوفِ حَقًّا	حَكِيمٌ	و	لِمُطَلَّاتٍ	مَتَاعٌ	بِ	الْمَعْرُوفِ	حَقًّا	حَكِيمٌ	و
obligation	fair manner	with	provision	divorced women	for	and	Wise		

حَكِيمٌ ۝ وَلِمُطَلَّاتٍ مَتَاعٌ بِ الْمَعْرُوفِ حَقًّا

And for the divorced women (also) there should be a provision according to what is fair--; an

عَلَى الْمُتَّقِينَ كَ ذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ	عَلَى	الْمُتَّقِينَ	كَ	ذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ	آيَاتِهِ	عَلَى
His	commandments/signs	you	for	Allah	he makes clear	this	like	God-fearing people	on

عَلَى الْمُتَّقِينَ ۝ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

obligation on the God-fearing. Thus does Allah make His Commandments clear to you

لَعَلَّكُمْ	تَعْقِلُونَ	أَلَمْ تَرَ	إِلَى	الَّذِينَ	خَرَجُوا
you	you understand/you will understand	do you not see	towards	those	they came out

لَعَلَّكُمْ تَعْقِلُونَ ٢٤٣ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا

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ع  
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that you may understand. Do you not know of those who went forth from

مِنْ	دِيَارِ	هَمُّ	وَ	هَمُّ	أَلُوفٌ	حَذَرَ	الْمَوْتِ	فَ	قَالَ
from	homes	their	and	they	thousands	fear	the death	so	he said

مِنْ دِيَارِهِمْ وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ

their homes, and they were thousands, fearing death? And Allah said to them:

لَ	هُمُ	اللَّهُ	مُوتُوا	ثُمَّ	أَحْيَا	هُمُ	إِنَّ	اللَّهُ
to	them	Allah	you (all) die	then	he brought to life	them	surely	Allah

لَهُمُ اللَّهُ مُوتُوا ۖ ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ

'Die'; then He brought them to life. Surely, Allah is Munificent to men,

لَ	ذُو	فَضْلٍ	عَلَى	النَّاسِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
surely	with / possessor of	kindness	on	the people	but	majority	the people

لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ

but most men are not grateful.

لَا	يَشْكُرُونَ	وَ	قَاتِلُوا	فِي	سَبِيلِ	اللَّهِ	وَ	اعْلَمُوا
not	they are grateful	and	you (all) fight	in	way/cause	Allah	and	you (all) know

لَا يَشْكُرُونَ ٢٤٤ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا

And fight in the cause of Allah and know that

أَنَّ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	مَنْ	ذَ الَّذِي	يُقْرِضُ	اللَّهُ
surely	Allah	All-Hearing	All-Knowing	who	the one	he lends	Allah

أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ٢٤٥ مَنْ ذَ الَّذِي يُقْرِضُ اللَّهَ

Allah is All-Hearing, All-knowing. Who is it that will lend Allah a goodly loan



قَرْضًا	حَسَنًا	وَ	يُضْعِفَ	هَ	لَ	هَ	أَضْعَافًا	كَثِيرَةً
loan	good	then	He increases/He will increase	it	for	him	increase	manifold

قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً ط

that He may multiply it for him manifold? And Allah receives and enlarges, and

وَاللَّهُ	يَقْبِضُ	وَ	يَبْصِطُ	وَ	إِلَيْهِ	تُرْجَعُونَ	أَلَمْ تَرَ
Allah	he receives	and	he enlarges	and	to Him	you will be made to return	do you not see

وَاللَّهُ يَقْبِضُ وَيَبْصِطُ ص وَإِلَيْهِ تُرْجَعُونَ ٢٤٦ أَلَمْ تَرَ

to Him shall you be made to return. Have you not heard

إِلَى	الْمَلَا	مِنْ	بَنِي	إِسْرَآءِيلَ	مِنْ بَعْدِ	مُوسَى
towards	the chiefs	of	children	Israel	after	Moses

إِلَى الْمَلَا مِنْ بَنِي إِسْرَآءِيلَ مِنْ بَعْدِ مُوسَى

of the chiefs of the children of Israel after Moses,

إِذْ	قَالُوا	لِ	نَبِيِّ	لَّ	هُمْ	أَبْعَثْ	لَ	نَا	مَلِكًا	تُقَاتِلُ
when	they said	to	prophet	for	them	you appoint	for	us	king	we fight

إِذْ قَالُوا لِنَبِيِّ لَّهُمْ أَبْعَثْ لَنَا مَلِكًا تُقَاتِلُ

when they said to a Prophet of theirs: 'Appoint for us a king that we may fight in the

فِي	سَبِيلِ	اللَّهِ	قَالَ	هَلْ	عَسَيْتُمْ	إِنْ	كُتِبَ	عَلَى	كُمْ
in	cause/way	Allah	he said	is it	you were likely	if	it was prescribed	for	you

فِي سَبِيلِ اللَّهِ ط قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمْ

cause of Allah'? He said: 'Is it not likely that you will not fight, if fighting is prescribed for

الْقِتَالِ	أَلَّا	تُقَاتِلُوا	قَالُوا	وَ	مَا	لَ	نَا	أَلَّا	تُقَاتِلُ
the fighting	then not	you fight	they said	and	what	for	us	that not	we fight

الْقِتَالِ أَلَّا تُقَاتِلُوا ط قَالُوا وَمَا لَنَا أَلَّا تُقَاتِلَ

you?' They said: 'What reason have we to abstain from fighting in the cause of Allah

فِي	سَبِيلِ	اللَّهِ	وَ	قَدْ	أُخْرِجْنَا	مِنْ	دِيَارِ	نَا	وَ	أَبْنَاءِ	نَا
in	cause/way	Allah	and	surely	we were turned out	from	homes	our	and	sons	our

فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ط

when we have been driven forth from our homes and our sons?'

فَ	لَمَّا	كُتِبَ	عَلَى	هِمْ	الْقِتَالُ	تَوَلَّوْا	إِلَّا	قَلِيلًا
then	when	it was ordained/it was prescribed	for (on)	them	the fighting	they turned back	except	minority

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا

But when fighting was ordained for them, they turned back except a small number

مِّنْ	هُمْ	وَ	اللَّهُ	عَلِيمٌ	بِالظَّالِمِينَ	وَ	قَالَ	لَ	هُمْ
from	them	and	Allah	All-Knowing	the transgressors	and	he said	to	them

مِّنْهُمْ ط وَاللَّهُ عَلَيْهِمُ بِالظَّالِمِينَ ٢٤٧ وَقَالَ لَهُمْ

of them. And Allah knows the transgressors well. And their Prophet said to them:

نَبِيُّ	هُمْ	إِنَّ	اللَّهِ	قَدْ	بَعَثَ	لَ	كُم	طَالُوتَ
prophet	their	surely	Allah	already	he appointed	for	you	Taalut

نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ

'Allah has appointed for you Taalut as a king'.

مَلِكًا	قَالُوا	أَنَّى	يَكُونُ	لَ	هُ	الْمُلْكُ	عَلَى	نَا	وَ
king	they said	how can	he has	for	him	sovereignty	over	us	while

مَلِكًا ط قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ

They said: 'How can he have sovereignty over us while we are better

نَحْنُ	أَحَقُّ	بِ	الْمُلْكِ	مِنْ	هُ	وَ	لَمْ	يُؤْت	سَعَةً
we	better entitled	for	sovereignty	from	him	and	not	he has been given	abundance

نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْت سَعَةً

entitled to sovereignty than he, and he is not given abundance of wealth?'

مِّنَ	الْمَالِ	قَالَ	إِنَّ	اللَّهَ	اصْطَفَىٰ	هُ	عَلَىٰ	كُم	وَ	زَادَ	هُ
him	wealth	he said	surely	Allah	he chose	him	above	you	and	he increased	him

مِّنَ الْمَالِ ط قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ

He said: 'Surely, Allah has chosen him above you and has increased him abundantly in

بَسْطَةً	فِي	الْعِلْمِ	وَ	الْجِسْمِ	وَ	اللَّهُ	يُؤْتِي	مُلْكَ	هُ	مَنْ
abundantly	in	knowledge	and	body	and	Allah	he gives/he will give	sovereignty	His	whom

بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ط وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ

knowledge and body'. And Allah gives sovereignty to whom He pleases

يَشَاءُ	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ	وَ	قَالَ	لَ	هُم	نَبِيٌّ	هُم
He desired	and	Allah	Bountiful	All-Knowing	and	he said	to	them	prophet	their

يَشَاءُ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٤٨ وَقَالَ لَهُمْ نَبِيُّهُمْ

and Allah is Bountiful, All-Knowing. And their Prophet said to them: 'The sign of

إِنَّ	آيَةَ	مُلْكِ	هُ	أَنْ	يَأْتِي	كُم	التَّابُوتُ	فِي	هُ	سَكِينَةً
surely	sign	sovereignty	his	that	he comes	you	coffin/heart	in	it	tranquility

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةً

his sovereignty is that there shall be given you a heart wherein there will be tranquility

مِّنْ	رَّبِّ	كُم	وَ	بَقِيَّةٌ	مِّنْ	مَا	تَرَكَ	الْ	مُوسَىٰ	وَ
from	Lord	your	and	leftover	from	what	he left	family	Moses	and

مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ

from your Lord and a legacy (of good) left by the family of Moses and the

الْ	هَارُونَ	تَحْمِلُ	هُ	الْمَلَائِكَةُ	إِنَّ	فِي	ذَلِكَ
family	Aaron	she bears	it	angels	surely	in	this

الْ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ط إِنَّ فِي ذَلِكَ

family of Aaron-- the angels bearing it . Surely, in this is

لَ	آيَةً	لَّ	كُم	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	فَ	لَمَّا	فَصَلَ	طَالُوتُ
	Sign	for	you	if	you were	believers	so	when	he set out	Taalut

لَايَةً لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ فَلَمَّا فَصَلَ طَالُوتُ

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ع  
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a Sign for you if you are believers'. And when Taalut set out with the forces,

بِ	الْجُنُودِ	قَالَ	إِنَّ	اللَّهَ	مُبْتَلَى	كُم	بِ	نَهْرٍ
with	forces	he said	surely	Allah	the one who tries	you	with	river

بِالْجُنُودِ لَا قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

he said: 'Surely, Allah will try you with a river.

فَ	مَنْ	شَرِبَ	مِنْ	هُ	فَ	لَيْسَ	مِنْ	نِي
so	whoso	he drank	from	it	so	not	of	me

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ج

So he who drinks therefrom is not of me;

وَ	مَنْ	لَمْ	يَطْعَمْ	هُ	فَ	إِنَّ	هُ	مِنِّي	إِلَّا
and	whoso	not	he tastes/he will taste	it	so	surely	he	from me	except

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا

And he who tastes it not is assuredly of me, except him

مَنْ	اِغْتَرَفَ	غُرْفَةً	بِ	يَدِ	هُ	فَ	شَرِبُوا	مِنْ	هُ
whoso	he dipped	palm	of	hand	his	so	they drank	from	it

مَنْ اِغْتَرَفَ غُرْفَةً بِيَدِهِ ج فَشَرِبُوا مِنْهُ

who takes a handful of water with his hand'. But, they drank of it,

إِلَّا	قَلِيلًا	مِّنْ	هُمْ	فَ	لَمَّا	جَاوَزَ	هُ	هُوَ	وَ
except	few	from	them	so	when	he crossed	it	he	and

إِلَّا قَلِيلًا مِّنْهُمْ ط فَلَمَّا جَاوَزَهُ هُوَ وَ

except a few of them. And when they crossed it--he and those



الَّذِينَ	امَّنُوا	مَعَ	هَ	قَالُوا	لَا	طَاقَةَ	لَ	نَا	الْيَوْمَ	بِ	جَالُوتَ
those	they (all) believed	with	him	they said	no	power	for	us	today	with	Jaalut

الَّذِينَ امَّنُوا مَعَهُ لَا قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ

who believed along with him--they said: 'We have no power today against Jalut

وَجُنُودِهِ	قَالَ	الَّذِينَ	يَظُنُّونَ	أَنَّ	هُمْ	مُلِقُوا	اللَّهِ	كَمْ
his forces	he said	those	they were certain	that	they	those who meet	Allah	how many

وَجُنُودِهِ ط قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلِقُوا اللَّهَ لَا كَمْ

and his forces'. But those who knew for certain that they would (*one day*) meet Allah said:

مِّنْ	فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ	فِئَةً	كَثِيرَةً	بِ	إِذْنِ	اللَّهِ	وَ
from	party	small	it triumphed	party	large	with	command	Allah	and

مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ط وَ

'How many a small party has triumphed over a large party by Allah's command!' and

اللَّهُ	مَعَ	الصَّابِرِينَ	وَ	لَمَّا	بَرَزُوا	لِ	جَالُوتَ	وَ	جُنُودِ	هَ
Allah	with	those who are steadfast	and	when	they appeared	for	Jalut	and	forces	his

اللَّهُ مَعَ الصَّابِرِينَ ٢٥٠ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ

Allah is with the steadfast'. And when they issued forth to (*encounter*) Jaalut and his forces,

قَالُوا	رَبَّنَا	أَفْرِغْ	عَلَيْنَا	صَبْرًا	وَ	ثَبِّتْ	أَقْدَامَ	نَا	وَ	انصُرْنَا
they said	our Lord	you pour forth	on us	steadfastness	and	you make firm	steps	our	and	you help us

قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

they said: 'O our Lord, pour forth steadfastness upon us, and make our steps firm, and

عَلَى	الْقَوْمِ	الْكَافِرِينَ	فَ	هَزَمُوهُمُ	هُمْ	بِ	إِذْنِ	اللَّهِ
over	the people	disbelievers	so	they routed/they defeated	them	with	command	Allah

عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥١ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ قَلِيلًا

help us against the disbelieving people'. So they routed them by the command of Allah;

وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ	وَقَتَلَ	دَاوُدُ	جَالُوتَ	وَ	آتَاهُ	اللَّهُ	الْمُلْكَ
and	he killed	David	Jaalut	and	he gave	Allah	sovereignty

وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ

and David slew Jaalut, and Allah gave him sovereignty and wisdom,

وَالْحِكْمَةَ وَعَلَّمَ هِمَّ مِمَّا يَشَاءُ	وَالْحِكْمَةَ	وَعَلَّمَ	هِمَّ	مِمَّا	يَشَاءُ	وَ	لَوْ	لَا
and	wisdom	he taught	him	of	what	He desires	if	not

وَالْحِكْمَةَ وَعَلَّمَ هِمَّ مِمَّا يَشَاءُ ط وَلَوْ لَا

and taught him of what He pleased. And had it not been

دَفَعَ اللَّهُ النَّاسَ بَعْضُ	دَفَعَ	اللَّهُ	النَّاسَ	بَعْضُ	هُمْ	بِ	بَعْضٍ
repelling	Allah	the people	some	them	with	some	repelling

دَفَعَ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَا

for Allah's repelling men, some of them by the others,

لَئِنْ فَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى	لَئِنْ	فَسَدَتِ	الْأَرْضُ	وَلَكِنَّ	اللَّهُ	ذُو	فَضْلٍ	عَلَى
surely	it filled with disorder	earth	but	Allah	possessor of	kindness	over	surely

لَئِنْ فَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى

the earth would have become filled with disorder. But Allah is Munificent to (all)

الْعَالَمِينَ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ	الْعَالَمِينَ	تِلْكَ	آيَاتُ	اللَّهُ	نَتْلُوهَا	عَلَيْكَ	كَ
all the worlds	these are	Signs	Allah	we recite	them	to/on	you

الْعَالَمِينَ ٢٥٢ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ

peoples. These are the Signs of Allah; We recite them to you with truth.

بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ	بِالْحَقِّ	وَإِنَّكَ	لَمِنَ	الْمُرْسَلِينَ	بِ	الْحَقِّ	وَ	إِنَّكَ	لَمِنَ	الْمُرْسَلِينَ
with	truth	and	surely	you	certainly	among	the Messengers	among	the Messengers	among

بِالْحَقِّ ٢٥٣ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

Surely, you are (one) of the Messengers.



# **‘Sayaqool’**

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