

The Holy Quran

(Part Two)



Split Word Translation
(English)

Sayaqool

Second Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{أَيَّدْتَهُ} ^{بِطَرَفِ} ^{الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{أَيَّدْتَهُ} ^{بِطَرَفِ} ^{الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصص Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ
Dhālikal-Kitābu lā raiba fīh, hudal-lil-muttaqīn (pause here)	Dhālikal-Kitābu lā raib, fīhi hudal-lil-muttaqīn (pause here)

Important Note

In order to better understand the meanings, the words of the Holy Quran have been split in the first two Parts more than the rest of the Parts.

For example, the word بِسْمِ is separated like this:

اِسْمِ بِ
 name with

While in other Parts you will see it like this:

بِسْمِ
 in the name of

سَ	يَقُولُ	السُّفَهَاءُ	مِنْ	النَّاسِ					
soon	he says/ he will say	the foolish	among	the people					
سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ									
The foolish among the people will say:									
مَا	وَلَّى	هُمْ	عَنْ	قِبْلَةٍ	هُمْ	الَّتِي	كَانُوا	عَلَى	هَا
what	it turned	them	from	Qiblah	their	which	they were	upon	it
مَا وَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ط									
"What has turned them away from their Qiblah which they followed?"									
قُلْ	لِ	اللَّهِ	الْمَشْرِقُ	وَ	الْمَغْرِبُ				
you say	for	Allah	the East	and	the West				
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ط									
Say: "To Allah belong the East and the West.									
يَهْدِي	مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ				
He guides/ He will guide	whom	He desires/ He will desire	to	path	right				
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (143)									
He guides whom He pleases to the right path."									
وَ	كَ	ذَلِكَ	جَعَلْنَا	كُمْ	أُمَّةً	وَسَطًا			
and	like	that	We made	you	nation	exalted			
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا									
And thus have We made you an exalted nation,									
لِ	تَكُونُوا	شُهَدَاءَ	عَلَى	النَّاسِ					
so that	you become/ you will become	guardians	over	the people					
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ									
that you may be guardians over men,									

و	يَكُونُ	الرَّسُولُ	عَلَى	كُم	شَهِيدًا
and	he becomes/ he will become	the Messenger	on/ over	you	guardian
وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ^ط					
and the Messenger of God may be a guardian over you.					
و	مَا	جَعَلْنَا	الْقِبْلَةَ	الَّتِي	كُنْتَ
and	not/ what	We made	the Qiblah	which	you were
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا					
And We did not appoint the Qiblah which thou didst follow,					
إِلَّا	لِ	نَعْلَمَ	مَنْ	يَتَّبِعُ	الرَّسُولَ
except	that	We know	who	he follows/ he will follow	the Messenger
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ					
except that We might know him who follows the Messenger of God					
مِنْ	مَنْ	يَنْقَلِبُ	عَلَى	عَقْبَيْ	هِ
from	(him) who	he turns/ he will turn	upon	heels	his
مَنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ^ط					
from him who turns upon his heels.					
وَ	إِنْ	كَانَتْ	لَ	كَبِيرَةً	إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ
and	although	it was	indeed	big(hard)	except upon those(whom) He guided Allah
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ^ط					
And this is indeed hard, except for those whom Allah has guided.					
وَ	مَا	كَانَ	اللَّهُ	لِ	يُضِيعَ
and	not	he was	Allah	to	he lets go in vain/ he will let go in vain
وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ^ط					
And it does not behove Allah to let your faith go in vain;					

رَحِيمٌ	رَعُوفٌ	لَ	النَّاسِ	بِ	اللَّهُ	إِنَّ		
Merciful	Compassionate	indeed	the people	with	Allah	surely		
إِنَّ اللَّهَ بِالنَّاسِ لَرَعُوفٌ رَحِيمٌ ﴿١٤٤﴾								
surely, Allah is Compassionate and Merciful to the people.								
السَّمَاءِ	فِي	كَ	وَجْهِ	تَقَلُّبُ	نَرَى	قَدْ		
the heaven	in	your	face	turning	we see	surely		
قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ٣								
Verily, We see thee turning thy face often to heaven;								
هَا	تَرْضَى	قِبْلَةً	كَ	نُؤَيِّنُ	لَ	فَ		
it	you like/you will like	Qiblah	you	We surely turn/ We surely will turn	surely	so		
فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا ٤								
surely, then, will We make thee turn to the Qiblah which thou likest.								
الْحَرَامِ	الْمَسْجِدِ	شَطْرَ	كَ	وَجْهِ	وَلِ	فَ		
the Sacred	the Mosque	towards	your	face	you turn	so		
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ٥								
So, turn thy face towards the Sacred Mosque;								
هُ	شَطْرَ	كُمُ	وُجُوهَ	وَلَوْ	فَ	كُنْتُمْ	حَيْثُ مَا	وَ
it	towards	your	faces	you(all)turn	so	you(all)were	wherever	and
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ٦								
and wherever you be, turn your faces towards it.								
الْكِتَابِ	أُوتُوا	الَّذِينَ	إِنَّ	وَ				
the Book	they were given	those who	surely	and				
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابِ								
And they to whom the Book has been given								

لَ	يَعْلَمُونَ	أَنَّ	هُ	الْحَقُّ	مِنْ	رَبِّ	هُمْ
surely	they know/they will know	that	it	the truth	from	Lord	their
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ^ط							
know that this is the truth from their Lord;							
وَ	مَا	اللَّهُ	بِغَافِلٍ	عَنْ	مَا	يَعْمَلُونَ	
and	not	Allah	unmindful	from	that	they do/ they will do	
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ^{١٤٥}							
and Allah is not unmindful of what they do.							
وَ	لَ	إِنْ	أَتَيْتَ	الَّذِينَ			
and	surely	if	you came	those who			
وَلَئِنْ أَتَيْتَ الَّذِينَ							
And even if thou shouldst bring							
أُوتُوا	الْكِتَابَ	بِ	كُلِّ	آيَةٍ			
they were given	the Book	with	every	Sign			
أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ							
every Sign to those who have been given the Book,							
مَا	تَبِعُوا	قِبْلَةَ	كَ				
not	they followed	Qiblah	your				
مَا تَبِعُوا قِبْلَتَكَ ^ج							
they would never follow thy Qiblah;							
وَ	مَا	أَنْتَ	بِتَابِعِ	قِبْلَةَ	هُمْ		
and	nor	you	follower	Qiblah	their		
وَمَا أَنْتَ بِتَابِعِ قِبْلَتَهُمْ ^ج							
nor wouldst thou follow their Qiblah;							

بَعْضٍ	قِبْلَةً	بِتَابِعٍ	هُمْ	بَعْضُ	مَا	وَ
some	Qiblah	follower	of them	some	nor	and
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ^ط						
nor would some of them follow the Qiblah of others.						
هُمْ	أَهْوَاءَ	اتَّبَعْتَ	إِنْ	لَ	وَ	
their	desires	you followed	if	surely	and	
وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ						
And if thou shouldst follow their desires						
الْعِلْمِ	مِنْ	كَ	جَاءَ	مَا	بَعْدَ	مِّنْ
the knowledge	from	to you	it came	that	after	from
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ^ل						
after the knowledge that has come to thee,						
الظَّالِمِينَ	مِنْ	لَّ	إِذَا	كَ	إِنَّ	
the transgressors	of/ from	surely	then	you	surely	
إِنَّكَ إِذَا لَبِثَ الظَّالِمِينَ ⁽¹⁴⁶⁾						
then thou shalt surely be of the transgressors.						
هُ	يَعْرِفُونَ	الْكِتَابِ	هُمْ	آتَيْنَا	الَّذِينَ	
it	they recognise/ they will recognise	the Book	them	We gave	those	
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ						
Those to whom We have given the Book recognize it as the truth						
هُمْ	أَبْنَاءَ	يَعْرِفُونَ	مَا	كَ		
their	sons	they recognise/ they will recognise	that	as		
كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ^ط						
even as they recognise their sons,						

و	إِنَّ	فَرِيقًا	مِّنْ	هُمْ
and	surely	a party	of	them
وَأَنَّ فَرِيقًا مِّنْهُمْ				
but surely some of them				
لَ	يَكْتُمُونَ	الْحَقَّ	وَ	هُمْ
surely	they conceal/ they will conceal	the truth	while	they
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾				
conceal the truth knowingly.				
أَلْحَقُّ	مِنْ	رَّبِّ	كَ	
the truth	from	Lord	your	
أَلْحَقُّ مِنْ رَبِّكَ				
It is the truth from thy Lord;				
فَ	لَا	تَكُونَنَّ	مِنْ	الْمُتَرَدِّينَ
so	not	you be/ you will be	from	those who doubt
فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ ﴿١٤٨﴾				
be not therefore of those who doubt.				
وَ	لِ	كُلِّ	وَجْهَةٍ	هُوَ
and	for	every one	a goal	he
وَلِكُلِّ وَجْهَةٍ هُوَ مُوَلِّيُّهَا				
And every one has a goal which dominates him;				
فَ	اسْتَبِقُوا	الْخَيْرَاتِ	أَيْنَ مَا	تَكُونُوا
then	you vie with one another	good works	wherever	you be/ you will be
فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا				
vie, then, with one another in good works. Wherever you be,				

وقف منزل

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ع 6
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وقف

يَأْتِ	بِ	كُمُ	اللَّهُ	جَمِيعًا	إِنَّ
he brings/ he will bring	with	you	Allah	all together	surely

يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ

Allah will bring you all together. Surely,

اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
Allah	on	all	A thing	All powerful/ one who has the power

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ⁽¹⁴⁹⁾

Allah has the power to do all that He wills.

و	مِنْ	حَيْثُ	خَرَجْتَ
and	from	wheresoever	you came forth

وَمِنْ حَيْثُ خَرَجْتَ

And from wheresoever thou comest forth,

فَ	وَلِ	وَجْهَ	كَ	شَطْرَ	الْمَسْجِدِ	الْحَرَامِ
then	you turn	face	your	towards	the Mosque	the Sacred

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط

turn thy face towards the Sacred Mosque;

وَ	إِنَّ	هُ	لَ	الْحَقُّ	مِنْ	رَبِّ	كَ
and	surely	it	indeed	the truth	from	Lord	your

وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ط

for that is indeed the truth from thy Lord.

وَ	مَا	اللَّهُ	بِغَافِلٍ	عَنْ	مَا	تَعْمَلُونَ
and	not	Allah	unmindful	of	what	you do/ you will do

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ⁽¹⁵⁰⁾

And Allah is not unmindful of what you do.

و	مِنْ	حَيْثُ	خَرَجْتَ
and	from	wheresoever	you came forth
وَمِنْ حَيْثُ خَرَجْتَ			
And from wheresoever thou comest forth,			
فَ	وَلَّ	وَجْهَ	لَكَ
then	you turn	face	your
الْحَرَامِ	الْمَسْجِدِ	شَطْرَ	الْحَرَامِ
the Sacred	the Mosque	towards	the Sacred
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط			
turn thy face towards the Sacred Mosque;			
وَ	حَيْثُ مَا	كُنْتُمْ	فَ
and	wherever	you were	then
وَلُّوْا	وُجُوْهُ	كُم	شَطْرَ
you turn	faces	your	towards
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْكُمْ شَطْرَهُ ل			
and wherever you be, turn your faces towards it			
لِيَلَّا	يَكُوْنَ	لِ	النَّاسِ
so that no	it be/ it will be	for	the people
حُجَّةٌ	كُم	عَلَيَّ	حُجَّةٌ
argument	you	against	you
لِيَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ل			
that people may have no argument against you,			
إِلَّا	الَّذِيْنَ	ظَلَمُوْا	مِنْ
except	those who	they behaved unjustly	from
إِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ ق			
except those who are unjust-			
فَ	لَا	تَخْشَوْ	هُمْ
so	not	you fear/you will fear	them
نِي	أَخْشَوْ	وَ	نِي
me	you fear	and	me
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ق			
so fear them not, but fear Me-			

و	لِ	أَتَمَّ	نِعْمَتِي	عَلَيْ	كُمْ
and	that	I perfect	My favour	upon	you
وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ					
and that I may perfect My favour upon you;					
و	لَعَلَّ	كُمْ	تَهْتَدُونَ		
and	it may be	you	you are rightly guided		
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾					
and that you may be rightly guided.					
كَمَا	أَرْسَلْنَا	فِي	كُمْ	رَسُولًا	مِّنْ
as	We sent	in	you	a Messenger	from/among
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ					
Even as We have sent to you a Messenger from among yourselves					
يَتْلُوا	عَلَى	كُمْ	آيَاتِ	نَا	
he recites/ he will recite	on	you	Signs	Our	
يَتْلُوا عَلَيْكُمْ آيَاتِنَا					
who recites Our Signs to you,					
و	يُزَكِّي	كُمْ	و	يُعَلِّمُ	كُمْ
and	he purifies/ he will purify	you	and	he teaches/ he will teach	you
وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ					
and purifies you, and teaches you the Book					
و	الْحِكْمَةَ	و	يُعَلِّمُ	كُمْ	
and	the wisdom	and	he teaches/ he will teach	you	
وَالْحِكْمَةَ وَيُعَلِّمُكُمْ					
and Wisdom, and teaches you					

تَعْلَمُونَ	تَكُونُوا	لَمْ	مَا				
you know/ you will know	you are	not	that				
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿152﴾							
that which you did not know.							
لِي	اشْكُرُوا	وَ	كُم	أَذْكُرُ	نِي	أَذْكُرُوا	فَ
to Me	you be thankful	and	you	I will remember	Me	you remember	so
فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي							
Therefore remember Me, and I will remember you;and be thankful to Me							
نِ	تَكْفُرُوا			لَا	وَ		
to me	you are ungrateful/ you will be ungrateful			not	and		
وَلَا تَكْفُرُونِ ﴿153﴾							
and do not be ungrateful to Me.							
الصَّابِرِ	بِ	اسْتَعِينُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا		
patience	with	you seek help	they believed	who	O ye		
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ							
O ye who believe! seek help with patience							
الصَّابِرِينَ	مَعَ	اللَّهُ	إِنَّ	الصَّلَاةَ	وَ		
the steadfast ones	with	Allah	surely	the prayer	and		
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿154﴾							
and Prayer;surely, Allah is with the steadfast.							
يُقْتَلُ	مَنْ	لِ	تَقُولُوا		لَا	وَ	
he is killed	who	for	you say/ you will say		not	and	
وَلَا تَقُولُوا لِمَنْ يُقْتَلُ							
And say not of those who are killed							

مائدة
عند المستحقين18
5
2

فِي	سَبِيلِ	اللَّهِ	أَمْوَاتٌ	بَلْ	أَحْيَاءُ		
in	way/ cause	Allah	dead ones	nay	living ones		
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۖ بَلْ أَحْيَاءُ							
in the cause of Allah that they are dead; nay, they are living;							
وَلَكِنْ	لَّا	تَشْعُرُونَ					
but	no	you perceive/ you will perceive					
وَلَكِنْ لَّا تَشْعُرُونَ ﴿١٥٥﴾							
only you perceive not.							
وَ	لَ	نَبْلُوكُمْ	كُمُ	بِ	شَيْءٍ	مِّنَ	الْخَوْفِ
and	surely	We will try	you	with	a thing	from	fear
وَلَنَبْلُوكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ							
And We will try you with something of fear							
وَ	الْجُوعِ	وَ	نَقْصٍ	مِّنَ	الْأَمْوَالِ	وَ	الْأَنْفُسِ
and	hunger	and	loss	of	the riches	and	the lives
وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ							
and hunger, and loss of wealth and lives,							
وَ	الشَّارَاتِ	وَ	بَشِيرِ	الصَّابِرِينَ			
and	the fruits	and	you give glad tidings	the patient ones			
وَالشَّارَاتِ ۖ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٦﴾							
and fruits; but give glad tidings to the patient,							
الَّذِينَ	إِذَا	أَصَابَتْ	هُمْ	مُصِيبَةٌ	قَالُوا		
those	when	it overtook	them	misfortune	they said		
الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ ۖ قَالُوا							
Who, when a misfortune overtakes them, say,							

إِنَّا	لِ	اللَّهُ	وَ	إِنَّا	إِلَىٰ	هِ	رُجُعُونَ
surely we	for	Allah	and	surely we	towards	Him	those who return
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجُعُونَ ﴿١٥٧﴾							
"Surely, to Allah we belong and to Him shall we return."							
أُولَٰئِكَ	عَلَىٰ	هُمْ	صَلَوَاتُ	مِّنْ	رَّبِّ	هُمْ	
these	upon	them	blessings	from	Lord	their	
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ							
It is these on whom are blessings from their Lord							
وَ	رَحْمَةً	وَ	أُولَٰئِكَ	هُمْ	الْمُهْتَدُونَ		
and	mercy	and	these are	they	the rightly guided ones		
وَرَحْمَةً ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾							
and mercy, and it is these who are rightly guided.							
إِنَّ	الصَّافَا	وَ	الْمَرْوَةَ	مِنْ	شَعَائِرِ	اللَّهِ	
surely	As-Safa	and	Al-Marwah	from	Signs	Allah	
إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ							
Surely, Al-Safa and Al-Marwah are among the Signs of Allah.							
فَ	مَنْ	حَجَّ	الْبَيْتِ	أَوْ	اعْتَمَرَ		
so	who	he performed Hajj / pilgrimage	the House	or	he performed Umrah		
فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ							
It is, therefore, no sin for him who is on pilgrimage to the House, or performs. 'Umrah,'							
فَ	لَا	جُنَاحَ	عَلَىٰ	هِ	أَنْ	يَطُوفَ	بِهَا
so	no	sin	upon	him	that	he will go round / he goes round	the two
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهَا ۖ							
to go round the two.							

وَمَنْ	تَطَوَّعَ	خَيْرًا	فَ	إِنَّ	اللَّهَ	شَاكِرٌ	عَلِيمٌ
and	he volunteered	good	then	surely	Allah	One Who Appreciates	the All-Knowing

وَمَنْ تَطَوَّعَ خَيْرًا¹⁵⁹ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

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

إِنَّ	الَّذِينَ	يَكْتُمُونَ	مَا	أَنْزَلْنَا	مِنْ	الْبَيِّنَاتِ
surely	those	they conceal/ they will conceal	that	We sent down	from	the Signs

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ

Those who conceal what We have sent down of Signs

وَالْهُدَى	مِنْ	بَعْدِ	مَا	بَيَّنَّا	لِ	النَّاسِ
and	from	after	that	We have made clear	for	the people

وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّا لِلنَّاسِ

and guidance after We have made it clear for the people

فِي	الْكِتَابِ	أُولَئِكَ	يَلْعَنُ	هُمْ	اللَّهُ
in	the Book	these	he will curse/ he curses	them	Allah

فِي الْكِتَابِ¹⁶⁰ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ

in the Book, it is these whom Allah curses;

وَيَلْعَنُ	هُمْ	اللَّعْنُونَ
he curses/ he will curse	them	those who curse

وَيَلْعَنُهُمُ اللَّعْنُونَ¹⁶⁰

and so curse them those who curse.

إِلَّا	الَّذِينَ	تَابُوا	وَأَصْلَحُوا
except	those	they repented	they amended

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا

But they who repent and amend

و	بَيَّنُّوْا	فَ	أُولَئِكَ	أَتُوبُ	عَلَى	هُمْ
and	they openly declared	so	those who	I turn with forgiveness	on	them
وَبَيَّنُّوْا فَاُولَئِكَ اَتُوبُ عَلَيْهِمْ ؕ						
and openly declare the truth, it is these to whom I turn with forgiveness,						
وَ	أَنَا	التَّوَّابُ		الرَّحِيمُ		
and	I	the Oft-Returning with compassion		the Merciful		
وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦١﴾						
and I am Oft-Returning with compassion and Merciful.						
إِنَّ	الَّذِينَ	كَفَرُوا	وَ	مَاتُوا	وَ	هُمْ
surely	those	they disbelieved	and	they died	and	they
إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ						
Those who disbelieve and die while they are disbelievers,						
أُولَئِكَ	عَلَى	هُمْ	لَعْنَةُ	اللَّهِ	وَ	الْمَلَائِكَةِ
those	on	them	curse	Allah	and	the angels
وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾						
on them shall be the curse of Allah and of angels and of men all together.						
خُلِدِیْنَ	فِیْ	هَا	لَا	يُخَفَّفُ	عَنْ	هُمْ
those who will live long	in	it	not	it is lightened	from	them
الْعَذَابُ						
خُلِدِیْنَ فِیْهَا ؕ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ						
They shall remain under it. The punishment shall not be lightened for them,						
وَ	لَا		هُمْ		يُنْظَرُونَ	
and	nor		they		they are granted respite	
وَلَا هُمْ يُنْظَرُونَ ﴿١٦٣﴾						
nor shall they be granted respite.						

وَ	إِلَهُ	كُم	إِلَهِ	وَاحِدٌ
and	God/ one worthy of worship	your	God/ one worthy of worship	One
وَالْهُكُمُ إِلَهُ وَاحِدٌ ٢				
And your God is One God;				
لَا	إِلَهِ	إِلَّا	هُوَ	الرَّحِيمُ
no	God/ one worthy of worship	but	He	the Merciful
لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ١٦٤				
there is no God but He, the Gracious, the Merciful.				
إِنَّ	فِي	خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ
surely	in	creation	the heavens	the earth
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ				
Verily, in the creation of the heavens and the earth				
وَ	اِخْتِلَافِ	الَّيْلِ	وَالنَّهَارِ	وَالْفُلْكِ
and	alternation	the night	and the day	the ships
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ				
and in the alternation of night and day, and in the ships				
الَّتِي	تَجْرِي	فِي	الْبَحْرِ	بِ
which	it sails/flows	in	the sea	with
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ				
which sail in the sea with that which profits men,				
وَ	مَا	أَنْزَلَ	اللَّهُ	مِنْ
and	that	he sent down	Allah	from
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ				
and in the water which Allah sends down from the sky				

فَ	أَحْيَا	بِ	هِ	الْأَرْضِ	بَعْدَ	مَوْتِ	هَا
then	he brought to life	with	it	the earth	after	death	it
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا							
and quickens therewith the earth after its death							
وَ	بَثَّ	فِي	هَا	مِنْ	كُلِّ	دَابَّةٍ	وَّ
and	he scattered	in	it	from	all	beast	and
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيحِ							
and scatters therein all kinds of beasts, and in the change of the winds,							
وَ	السَّحَابِ	الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ			
and	the clouds	one pressed into service	between	the heaven			
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ							
and the clouds pressed into service between the heaven							
وَ	الْأَرْضِ	لَ	أَيِّتٍ	لِّ	قَوْمٍ	يَعْقِلُونَ	
and	the earth	indeed	Signs	for	people	they understand	
وَالْأَرْضِ لَأَيِّتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾							
and the earth-are indeed Signs for the people who understand.							
وَ	مِنَ	النَّاسِ	مَنْ	يَتَّخِذُ	مِنْ دُونِ	اللَّهِ	أَنْدَادًا
and	from	the people	from	he takes/ he will take	other than	Allah	partners
وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا							
And there are some among men who take for themselves objects of worship other than Allah,							
يُحِبُّونَ	هُمْ	كَ	حُبِّ	اللَّهِ	وَ	الَّذِينَ	أَمَنُوا
they love	them	as	love	Allah	and	those	they believed
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا ۖ							
loving them as they should love Allah. But those who believe are							

أَشَدُّ	حُبًّا	لِ	اللَّهِ	وَ	لَوْ	يَرَى	الَّذِينَ	ظَلَمُوا
stronger	love	for	Allah	and	if	he sees/ he will see	those	they transgressed

أَشَدُّ حُبًّا لِلَّهِ ط وَلَوْ يَرَى الَّذِينَ ظَلَمُوا

stronger in their love for Allah and if those who transgress could now see the time

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

إِذَا يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ٧

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

وَأَنَّ	اللَّهَ	شَدِيدٌ	الْعَذَابِ
and	Allah	severe	the punishment

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ١٦٦

and that Allah is severe in punishing.

إِذَا	تَبَرَّأَ	الَّذِينَ	اتَّبَعُوا	مِنْ	الَّذِينَ	اتَّبَعُوا
when	he disowned	those	they were followed	from	those	they followed

إِذَا تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

Truly, they would certainly realize if they could see the time when those who were followed

وَرَأَوْا	الْعَذَابَ	وَقَطَّعَتْ	بِ	هُمْ	الْأَسْبَابُ
they saw	the punishment	it cut asunder	with	them	ties

وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ١٦٧

shall disown their followers and shall see the punishment, and all the means of escape shall be cut asunder.

وَقَالَ	الَّذِينَ	اتَّبَعُوا	لَوْ	أَنَّ	لَ	نَا	كَرَّةً
he said	those	they followed	if	surely	for	us	return

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً

And those who followed shall say: "If we could only return,

فَ	نَتَّبَرَأَ	مِنْ	هُمْ	كَأَ	تَتَّبَرَّءُوا	مِنَّا
then	we will disown/ we disown	from	them	as	they disowned	from us
فَنَتَّبَرَأَ مِنْهُمْ كَمَا تَتَّبَرَّءُوا مِنَّا ط						
we would disown them as they have disowned us."						
كَذَلِكَ	يُرِي	هُمْ	اللَّهُ	أَعْمَالَ	هُمْ	حَسْرَاتٍ عَلَى هُمْ
likewise	He shows/ He will show	them	Allah	deeds	their	anguishes on them
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ ط						
Thus will Allah show them their works as anguish for them,						
وَ	مَا	هُمْ	بِخُرُوجِ	مِنْ	النَّارِ	
and	not	they	those who get out	from	the Fire	
وَمَا هُمْ بِخُرُوجٍ مِنَ النَّارِ ١٦٨ ع						
and they shall not get out of the Fire.						
يَا أَيُّهَا	النَّاسُ	كُلُّوا	مِنْ	مَا	فِي	الْأَرْضِ حَلَالًا طَيِّبًا
O ye	the people	you eat	from	that	in	the earth lawful good
يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ط						
O ye people! eat of what is lawful and wholesome in the earth;						
وَ	لَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ		
and	not	you follow/ you will follow	footsteps	the Satan		
وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط						
and follow not the footsteps of Satan;						
إِنَّ	لَ	كُمُ	عَدُوٌّ	مُبِينٌ		
surely	he	you	enemy	open		
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٩ ع						
surely, he is to you an open enemy.						

إِنَّمَا	يَأْمُرُ	كُمُ	بِ	السُّوِّءِ	وَ	الْفَحْشَاءِ		
only/surely	he enjoins	you	with	evil	and	the foul		
إِنَّمَا يَأْمُرُكُم بِالسُّوِّءِ وَالْفَحْشَاءِ								
He only enjoins upon you what is evil and what is foul,								
وَ	أَنْ	تَقُولُوا	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ	
and	that	you say	on	Allah	that	not	you know/you will know	
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾								
and that you say of Allah what you do not know.								
وَ	إِذَا	قِيلَ	لَ	هُمْ	اتَّبِعُوا	مَا	أَنْزَلَ	اللَّهُ
and	when	it was said	for	them	you follow	that	he sent down	Allah
وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ								
And when it is said to them, "Follow that which Allah has sent down,"								
قَالُوا	بَلْ	نَتَّبِعُ	مَا	أَلْفَيْنَا	عَلَى	وَ	آبَاءَ	نَا
they said	nay	we follow	that	we found	on	it	fathers	our
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ط								
they say: "Nay, we will follow that wherein we found our fathers."								
أَ	وَ	لَوْ	كَانَ	آبَاؤُ	هُمْ	لَا	يَعْقِلُونَ	
whether	and	if	it was	fathers	their	not	they have sense/they understand	
أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ								
What! even if their fathers had no sense								
شَيْئًا	وَ	لَا	يَهْتَدُونَ					
at all	and	not	they take guidance/they will take guidance					
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾								
at all and no guidance?								

وَمَثَلُ الَّذِينَ كَفَرُوا	كَ	مَثَلِ	الَّذِي
they disbelieved	like	the case	who
وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي			
And the case of those who disbelieve is like the case of one who			
يَنْعِقُ	بِ	مَا	لَا
he will shout/ he shouts	with	that	not
يَنْعِقُ بِهَا لَا يَسْمَعُ إِلَّا			
shouts to that which hears nothing but			
دُعَاءَ	و	نِدَاءَ	صُمٌّ
call	and	cry	deaf
دُعَاءَ وَنِدَاءَ صُمٌّ بُكْمٌ عُمْيٌ			
a call and a cry. They are deaf, dumb, and blind-			
فَ	هُمْ	لَا	يَعْقِلُونَ
so	they	not	they understand/ they will understand
فَهُمْ لَا يَعْقِلُونَ ⁽¹⁷²⁾			
so they do not understand.			
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُلُوا
O ye	those	they believed	you eat
يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ			
O ye who believe! eat of the good things			
مَا	رَزَقْنَا	كُم	و
that	We provided	you	and
مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ			
We have provided for you, and render thanks to Allah,			

تَعْبُدُونَ	إِيَّاهُ	كُنْتُمْ	إِنْ
you worship	He alone	you were	if
إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٩﴾			
if it is He Whom you worship.			
الْخَنِزِيرِ	لَحْمٍ	وَالدَّمَ	وَالْبَيْتَةَ
the swine	flesh	and the blood	and you
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْبَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنِزِيرِ			
He has made unlawful to you only that which dies of itself, and blood and the flesh of swine,			
وَاللَّهِ	غَيْرِ	لِ	بِ
Allah	other than	for	it
وَمَا أَهْلَ بِهِ لَعَيْرِ اللَّهِ			
and that on which the name of any other than Allah has been invoked.			
فَ	مَنْ	اضْطُرَّ	غَيْرِ
one who exceeds limit	not	and	disobedient
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ			
But he who is driven by necessity, being neither disobedient nor exceeding the limit,			
فَ	لَا	إِثْمَ	عَلَى
Merciful	the Most Forgiving	Allah	surely
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٤﴾			
Surely, Allah is Most Forgiving, Merciful.			
إِنَّ	الَّذِينَ	يَكْتُمُونَ	مَا
Allah	he sent down	that	they will hide/ they conceal
إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ			
Those who conceal that which Allah has sent down			

مِنْ	الْكِتَابِ	وَ	يَشْتَرُونَ	بِ	۞	ثَنًا	قَلِيلًا
from	the Book	and	they will exchange/ they exchange	with	it	price	paltry
مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَنًا قَلِيلًا ۞							
of the Book and take in exchange for that a paltry price,							
أُولَئِكَ	مَا	يَأْكُلُونَ	فِي	بُطُونِ	هُمْ	إِلَّا	النَّارَ
they	not	they will eat/ they eat	in	bellies	their	except	the fire
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ							
they fill their bellies with nothing but fire.							
وَ	لَا	يُكَلِّمُهُمْ	هُمْ	اللَّهُ	يَوْمَ	الْقِيَمَةِ	وَ
and	not	he will speak/ he speaks	them	Allah	Day	the Resurrection	and
وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَ							
Allah will not speak to them on the Day of Resurrection,							
لَا	يُزَكِّي	هُمْ	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ
not	he purifies/ he will purify	them	and	for	them	punishment	grievous
لَا يُزَكِّيهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾							
nor will He purify them. And for them is a grievous punishment.							
أُولَئِكَ	الَّذِينَ	اشْتَرَوْا	الضَّلَالَ	بِ	الْهُدَى	وَ	الْعَذَابِ
they	those	they exchanged	the error	in exchange/ with	the guidance	and	the punishment
أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَ بِالْهُدَى وَالْعَذَابِ							
It is they who have taken error in exchange for guidance and punishment							
بِ	الْمَغْفِرَةِ	فَبِأَصْبَرَهُمْ	عَلَى	النَّارِ			
in exchange	the forgiveness	how great is their endurance	on	the Fire			
بِالْمَغْفِرَةِ ۚ فَبِأَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾							
for forgiveness. How great is their endurance of the Fire!							

ذٰلِكَ	بِاَنَّ	الله	نَزَّلَ	الْكِتٰبَ	بِ	الْحَقِّ	وَ	اِنَّ
this	because of	Allah	He sent down	the Book	with	the truth	and	surely
ذٰلِكَ بِاَنَّ اللهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ وَاِنَّ								
That is because Allah has sent down the Book with the truth;and surely,								
الَّذِيْنَ	اِخْتَلَفُوْا	فِي	الْكِتٰبِ	لَ	فِي	شِقَاقٍ	بَعِيْدٍ	
those	they disagreed	in	the Book	indeed	in	enmity	far	
الَّذِيْنَ اِخْتَلَفُوْا فِي الْكِتٰبِ لَفِي شِقَاقٍ بَعِيْدٍ ۝١٧٧								
they who disagree concerning the Book are gone far in enmity.								
لَيْسَ	الْبِرُّ	اَنْ	تُوَلُّوْا	وُجُوْهَ	كُمُ	قِبَلَ	الشَّرِقِ	وَالْمَغْرِبِ
not	the righteousness	that	you turn	faces	your	towards	the East	the West
لَيْسَ الْبِرُّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الشَّرِقِ وَالْمَغْرِبِ								
It is not righteousness that you turn your faces to the East or the West,								
وَلٰكِنْ	الْبِرُّ	مَنْ	اٰمَنَ	بِالله	وَ	الْيَوْمِ	الْاٰخِرِ	
but	the righteousness	who	he believed	in Allah	and	the day	the last	
وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ								
but truly righteous is he who believes in Allah and the Last Day								
وَ	الْمَلٰٓئِكَةِ	وَ	الْكِتٰبِ	وَ	النَّبِيِّْنَ	وَ		
and	the angels	and	the Book	and	the Prophets	and		
وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيِّْنَ ۚ								
and the angels and the Book and the Prophets, and								
اٰتٰى	الْمَالَ	عَلٰى	حُبِّ	ۙ	ذَوٰى الْقُرْبٰى	وَ	الْيَتٰمٰى	
he gave	the wealth	for/on	love	His	the kindred	and	the orphans	
اٰتٰى الْمَالَ عَلٰى حُبِّهِ ذَوٰى الْقُرْبٰى وَالْيَتٰمٰى								
spends his money for love of Him, on the kindred and the orphans								

وَالسَّائِلِينَ	و	ابْنِ السَّبِيلِ	و	الْمُسْكِينِ	و
those who ask	and	the wayfarer	and	the needy	and
وَالْمُسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ ^١					
and the needy and the wayfarer and those who ask for charity,					
وَالزَّكَاةَ	اتَى	و	الصَّلَاةَ	أَقَامَ	و
the Zakat	he gave	and	the Prayer	he observed	and
وَفِي الرِّقَابِ ^٢ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ^٣					
and for ransoming the captives; and who observes Prayer and pays the Zakat;					
وَالْمُوفُونَ	بِ	عَهْدِهِمْ	إِذَا	عَاهَدُوا	و
those who fulfil	with	their	when	they made a promise	and
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ^٤					
and those who fulfil their promise when they have made one,					
وَالصَّابِرِينَ	فِي	الْبَأْسَاءِ	و	الضَّرَّاءِ	و
those who are patient	in	the poverty	and	the afflictions	and
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ^٥					
and the patient in poverty and afflictions and the steadfast in time of war;					
أُولَئِكَ	الَّذِينَ	صَدَقُوا	و	أُولَئِكَ	هُمُ
they	those	they proved truthful	and	those	they
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ⁽¹⁷⁸⁾					
it is these who have proved truthful and it is these who are the God-fearing.					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ	عَلَيْكُمْ	كُمُ
O ye	those	they believed	it was prescribed	on	you
يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ^٦					
O ye who believe! equitable retaliation in the matter of the slain is prescribed for you:					

الْحُرُّ	بِ	الْحُرِّ	وَ	الْعَبْدُ	بِ	الْعَبْدِ	وَ	الْأُنْثَى	بِ	الْأُنْثَى
the free man	with	the free man	and	the slave	with	the slave	and	the female	with	the female
الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى ط										
the free man for the free man, and the slave for the slave, and the female for the female.										
فَ	مَنْ	عُفِيَ	لَ	هُ	مِنْ	أَخِي	هِ	شَيْءٌ		
so	who	he was granted remission	for	him	from	brother	his	something		
فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ										
But if one is granted any remission by one's brother, then pursuing the matter for the realization										
فَ	اتِّبَاءً	بِ	الْمَعْرُوفِ	وَ	أَدَاءً	إِلَى	هِ	بِ	إِحْسَانٍ	
then	pursue	with	realisation	and	paying	towards	him	with	fairness	
فَاتِّبَاءً بِالْمَعْرُوفِ وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ط										
of the blood money shall be done with fairness and the murderer shall pay him										
ذَلِكَ	تَخْفِيفٌ	مِّنْ	رَّبِّ	كُم	وَ	رَحْمَةً				
this	alleviation	from	Lord	your	and	mercy				
ذَلِكَ تَخْفِيفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ ط										
the blood money in a handsome manner. This is an alleviation from your Lord and a mercy.										
فَ	مَنْ	اعْتَدَى	بَعْدَ	ذَلِكَ	فَ	لَ	هُ	عَذَابٌ	أَلِيمٌ	
so	who	he transgressed	after	this	then	for	him	punishment	grievous	
فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ١٧٩										
And whoso transgresses thereafter, for him there shall be a grievous punishment.										
وَ	لَ	كُم	فِي	الْقِصَاصِ	حَيَوَةٌ					
and	for	you	in	the retaliation	life					
وَلَكُمْ فِي الْقِصَاصِ حَيَوَةٌ										
And there is life for you in the law of retaliation,										

يَا أُولِي الْأَلْبَابِ	لَعَلَّ	كُم	تَتَّقُونَ				
O men of understanding	so that	you	you be protected				
يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾							
O men of understanding, that you may enjoy security.							
كُتِبَ	عَلَى	كُم	إِذَا	حَضَرَ	أَحَدَ	كُم	الْمَوْتُ
it was prescribed	upon	you	when	he came	one	you	the death
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ							
It is prescribed for you, when death comes to any one of you,							
إِنْ	تَرَكَ	خَيْرًا	الْوَصِيَّةَ	لِ	الْوَالِدَيْنِ		
if	he left	wealth/ good	the Will	for/to	the parents		
إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ							
if he leave much wealth, that he make a will to parents							
وَ	الْأَقْرَبِينَ	بِ	الْبَعْرُوفِ	حَقًّا	عَلَى	الْمُتَّقِينَ	
and	the near relatives	with	the fairness	obligation	on	those who fear God	
وَالْأَقْرَبِينَ بِالْبَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾							
and near relatives to act with fairness; it is an obligation on those who fear God.							
فَ	مَنْ	بَدَّلَ	هُ	بَعْدَ	مَا	سَمِعَ	هُ
so	who	altered	it	after	that	he heard	it
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ							
And he who alters it after he has heard it,							
فَ	إِنَّمَا	إِثْمُهُ	هُ	عَلَى	الَّذِينَ	يُبَدِّلُونَهُ	هُ
so	surely	sin	its	lie on	those	they will alter/ they alter	it
فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۖ							
the sin thereof shall surely lie on those who alter it.							

عَلِيمٌ	سَمِيعٌ	اللَّهِ	إِنَّ					
All-Knowing	All-Hearing	Allah	surely					
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾								
Surely, Allah is All-Hearing, All-Knowing.								
إِثْمًا	أَوْ	جَنَفًا	مُّوَصِّ	مِنْ	خَافَ	مَنْ	فَ	
sin	or	partiality	testator	from	he feared	who	so	
فَمَنْ خَافَ مِنْ مُوَصِّ جَنَفًا أَوْ إِثْمًا								
But whoso apprehends from a testator a partiality or a wrong,								
هَ	عَلَى	إِثْمَ	لَا	فَ	هُمْ	بَيْنَ	أَصْلَحَ	فَ
him	on	sin	no	then	them	between	he made peace	so
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ط								
and makes peace between them(the parties affected), it shall be no sin for him.								
أَمَنُوا	الَّذِينَ	يَا أَيُّهَا	رَحِيمٌ	غَفُورٌ	اللَّهِ	إِنَّ		
they believed	those	O ye	Merciful	Most Forgiving	Allah	surely		
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا								
Surely, Allah is Most Forgiving, Merciful.O ye who believe!								
الَّذِينَ	عَلَى	كُتِبَ	كَمَا	الصِّيَامُ	كُمُ	عَلَى	كُتِبَ	
those	to/ on	it was prescribed	as	the fasts	you	for/ on	it was prescribed	
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ								
fasting is prescribed for you, as it was prescribed for those								
تَتَّقُونَ	كُمُ	لَعَلَّ	كُمُ	قَبْلَ	مِنْ			
you become righteous	you	so that	you	before	from			
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾								
before you, so that you may become righteous.								

أَيَّامًا	مَّعْدُودَاتٍ	فَ	مَنْ	كَانَ	مِنْ	كُمُ	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ
days	calculated	so	who	he was	among	you	sick	or	on	journey

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey

فَ	عِدَّةً	مِّنْ	أَيَّامٍ	أُخْرَىٰ	وَ	عَلَى	الَّذِينَ
then	count	from	days	other	and	on	those

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۖ وَعَلَى الَّذِينَ

shall fast the same number of other days; and for those

يُطِيقُونَ	هُ	فِدْيَةً	طَعَامُ	مِسْكِينٍ	فَ	مَنْ
they will be able/ they are able	it	expiation	feeding	poor man	so	who

يُطِيقُونَهُ فِدْيَةً طَعَامُ مِسْكِينٍ ۖ فَمَنْ

who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso

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

تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَأَنْ تَصُومُوا

performs a good work with willing obedience,

خَيْرٌ	لَّ	كُمُ	إِنْ	كُنْتُمْ	تَعْلَمُونَ
better/ good	for	you	if	you were	you know/ you will know

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾

it is better for him. And fasting is good for you, if you only knew.

شَهْرُ	رَمَضَانَ	الَّذِي	أُنْزِلَ	فِي	هِ	الْقُرْآنُ
month	Ramadan	that	it was sent down	in	it	the Quran

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramadan is that in which the Qur'an was sent down

هُدًى	لِ	النَّاسِ	وَ	بَيِّنَاتٍ	مِّنَ	الْهُدَى	وَ	الْفُرْقَانِ
guidance	for	the mankind	and	clear proofs	of	the guidance	and	the discrimination
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ^٢								
as a guidance for mankind with clear proofs of guidance and discrimination.								
فَ	مَنْ	شَهِدَ	مِنْ	كُمُ	الشَّهْرِ	فَلْيَصُمْ	هُ	
so	who	he observed/ he found	among	you	this month	then he should fast	it	
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ^٣								
Therefore, whosoever of you is present at home in this month, let him fast therein.								
وَ	مَنْ	كَانَ	مَرِيضًا	أَوْ	عَلَى	سَفَرٍ		
and	whoso	is	sick	or	on	a journey		
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ								
But whoso is sick or is on a journey,								
فَ	عِدَّةٌ	مِّنْ	أَيَّامٍ	أُخَرَ	يُرِيدُ	اللَّهُ	بِ	كُمُ
then	count	from	days	other	He desires	Allah	for	you
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ^٤ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ								
shall fast the same number of other days. Allah desires to give you facility								
وَ	لَا	يُرِيدُ	بِكُمْ	الْعُسْرَ	وَ	لِ	تُكْمِلُوا	الْعِدَّةَ
and	not	He desires	for you	the hardship	and	that/ for	you complete	the count
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ^٥ وَلِتُكْمِلُوا الْعِدَّةَ								
and He desires not hardship for you, and that you may complete the number,								
وَ	لِ	تُكْبِرُوا	اللَّهُ	عَلَى	مَا	هُدًى	كُمُ	
and	that/ for	you exalt	Allah	on	which	he guided	you	
وَلِتُكْبِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ								
and that you may exalt Allah for His having guided you								

وَ	لَعَلَّ	كُم	تَشْكُرُونَ	وَ	إِذَا
and	so that	you	you may be grateful	and	when
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾ وَإِذَا					
you and that you may be grateful. And when					
سَأَلَ	لَكَ	عِبَادِي	عَنِّي	فَ	إِنِّي
he asked	you	My servants	about Me	so	surely I
سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ط					
My servants ask thee about Me, say: "I am near.					
أُجِيبُ	دَعْوَةَ	الدَّاعِ	إِذَا	دَعَا	نِ
I will answer/ I answer	prayer	the supplicant	when	he called	Me
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ل					
I answer the prayer of the supplicant when he prays to Me.					
فَلْيَسْتَجِيبُوا		لِي		وَ	
so they should hearken		to Me		and	
فَلْيَسْتَجِيبُوا لِي وَ					
So they should hearken to Me and					
لَ	يُؤْمِنُوا	بِي	لَعَلَّ	هُمْ	يَرْشُدُونَ
should	they will believe/ they believe	in Me	so that	they	they be wise
لِيُؤْمِنُوا بِأَنِّي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾					
believe in Me, that they may follow the right way."					
أُحِلَّ	لَ	كُم	لَيْلَةَ	الصِّيَامِ	الرَّفَثِ
it was made lawful	for	you	night	the fast	the approach
أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ط					
It is made lawful for you to go in unto your wives on the night of the fast.					

هُنَّ	لَ	لِبَاسٌ	أَنْتُمْ	وَ	كُمْ	لَ	لِبَاسٌ	هُنَّ
they	for	garment	you	and	you	for	garment	they
هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ط								
They are a garment for you, and you are a garment for them.								
عَلِمَ	اللَّهُ	أَنَّ	كُمْ	كُنْتُمْ	تَخْتَانُونَ	أَنْفُسَ	كُمْ	
He knew	Allah	that	you	you were	you act unjustly	selves	your	
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ								
Allah knows that you have been acting unjustly to yourselves,								
فَ	تَابَ	عَلَى	كُمْ	وَ	عَفَا	عَنْ	كُمْ	
so	He turned	to/upon	you	and	he forgave	about	you	
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ؕ								
wherefore He has turned to you with mercy and afforded you relief.								
فَ	الْآنَ	بَاشِرُوكُمْ	هُنَّ	وَ	ابْتَغُوا	مَا	كَتَبَ	اللَّهُ لَكُمْ
so	now	you go unto	them	and	you seek	that	he ordained	Allah for you
فَالْآنَ بَاشِرُوكُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ؕ								
So you may now go in unto them and seek what Allah has ordained for you;								
وَ	كُلُوا	وَ	اشْرَبُوا	حَتَّى	يَتَبَيَّنَ	لَكُمْ	الْخَيْطُ	الْأَبْيَضُ
and	you eat	and	you drink	until	it becomes distinguishable	you for	the thread	the white
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ								
and eat and drink until the white thread of dawn is distinguishable								
مِنْ	الْخَيْطِ	الْأَسْوَدِ	مِنْ	الْفَجْرِ	ثُمَّ	اتَّمُوا	الصِّيَامَ	إِلَى
from	the thread	the black	from	the dawn	then	you complete	the fasts	till
مِنْ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ								
from the dark thread of night. Then complete the fast till nightfall								

وَلَا تُبَاشِرُوهُنَّ	وَأَنْتُمْ	عِكَفُونَ	فِي	الْمَسْجِدِ
you go unto	you	those who sit in devotion	in	the mosques

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عِكَفُونَ فِي الْمَسْجِدِ

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

تِلْكَ	حُدُودُ	اللَّهِ	فَ لَا	تَقْرَبُوهَا	هَا	كَذَلِكَ	يُبَيِّنُ
these are	limits	Allah	so	you approach	them	thus/ likewise	he mentions clearly

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ

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

اللَّهُ	أَيَّتِ	هُ	لِ النَّاسِ	لَعَلَّ	هُمْ	يَتَّقُونَ
Allah	commandments	His	for	mankind	so that	they
they become secure (against evil)						

اللَّهُ أَيَّتِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ⁽¹⁸⁸⁾

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

وَلَا	تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ
and	you eat	wealth	your	among
you				

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

And do not devour your wealth among yourselves through falsehood,

وَلَا	تُذَلُّوا	بِهَا	إِلَى	الْحُكَّامِ
and	you offer as a bribe	with	it	to
the authorities				

وَتُذَلُّوا بِهَا إِلَى الْحُكَّامِ

and offer it not as bribe to the authorities

لِيَأْكُلُوا	فَرِيقًا	مِّنْ	أَمْوَالِ	النَّاسِ	بِ	الْإِثْمِ
so that	you will consume/ you consume	a part	from	wealth	the people	with
the sin						

لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ

that you may knowingly devour a part of the wealth of other people with injustice.

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و	أَنْتُمْ	تَعْلَمُونَ	يَسْأَلُونَ	كَ	عَنِ	الْأَهْلَةِ
and	you	you know	they ask	you	about	the new moons
وَأَنْتُمْ تَعْلَمُونَ ^{١٨٩} يَسْأَلُونَكَ عَنِ الْأَهْلَةِ ^ط						
They ask thee about the new moons.						
قُلْ	هِيَ	مَوَاقِيتُ	لِ	النَّاسِ	وَ	الْحَجِّ
you say	it	means for measuring time	for	the people	and	the Pilgrimage
قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ^ط						
Say, "They are means for measuring time for the general good of mankind and for the Pilgrimage."						
وَ	لَيْسَ	الْبِرُّ	بِأَنْ	تَأْتُوا	الْبُيُوتَ	مِنْ ظُهُورِهَا
and	not	the righteousness	that	you come	the houses	from its backs
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا						
And it is not righteousness that you come into houses by the backs thereof;						
وَلَكِنَّ	الْبِرَّ	مَنْ	اتَّقَى	وَ	أَتُوا	الْبُيُوتَ مِنْ أَبْوَابِهَا
but	the righteous	who	he feared God	and	you come	the houses from its doors
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ^ج وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ^ص						
but truly righteous is he who fears God. And you should come into houses by the doors thereof;						
وَ	اتَّقُوا	اللَّهَ	لَعَلَّ	كُمْ	تُفْلِحُونَ	
and	you fear	Allah	so that	you	you will prosper/ you prosper	
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ^{١٩٠}						
and fear Allah that you may prosper.						
وَ	قَاتِلُوا	فِي	سَبِيلِ	اللَّهِ	الَّذِينَ	يُقَاتِلُونَكُمْ
and	you fight	in	way/ cause	Allah	those	you they fight/ they will fight
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ						
And fight in the cause of Allah against those who fight against you,						

و	لَا	تَعْتَدُوا	إِنَّ	اللَّهَ	لَا	يُحِبُّ	الْمُعْتَدِينَ
and	not	you transgress	surely	Allah	not	he loves	the transgressors

وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

but do not transgress. Surely, Allah loves not the transgressors.

و	اَقْتُلُوْهُمْ	هُمْ	حَيْثُ	ثَقِفْتُمُوْهُمْ	هُمْ	و	اَخْرِجُوْهُمْ	هُمْ
and	you kill	them	wherever	you met	them	and	you drive out	them

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ

And kill them wherever you meet them and drive them out

مِّنْ	حَيْثُ	اَخْرَجُوْهُمْ	كُم	و	الْفِتْنَةُ	اَشَدُّ	مِنْ	الْقَتْلِ
from	wherever	they drove out	you	and	the persecution	worse	than	the killing

مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ

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

و	لَا	تُقَاتِلُوْهُمْ	هُمْ	عِنْدَ	الْمَسْجِدِ	الْحَرَامِ	حَتَّىٰ
and	not	you fight	them	near	the Mosque	the Sacred	until

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ

And fight them not in, and near, the Sacred Mosque until

يُقَاتِلُوْكُمْ	كُم	فِي	هَـ	فَ	إِنْ	قَاتَلُوْكُمْ	كُم
they fight	you	in	it	so	if	they fought	you

يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ

they fight you therein. But if they fight you,

فَ	اَقْتُلُوْهُمْ	هُمْ	كَذٰلِكَ	جَزَاءُ	الْكٰفِرِيْنَ
then	you fight	them	such is	requit	the disbelievers

فَاقْتُلُوهُمْ ۚ كَذٰلِكَ جَزَاءُ الْكٰفِرِيْنَ ﴿١٩٢﴾

then fight them: such is the requital for the disbelievers.

فَ	إِنْ	انْتَهَوْا	فَ	إِنَّ	اللَّهُ	غَفُورٌ	رَّحِيمٌ
so	if	they desisted	then	surely	Allah	Most Forgiving	Merciful
فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ⁽¹⁹³⁾							
But if they desist, then surely Allah is Most Forgiving, Merciful.							
وَ	تَقَاتِلُوا	هُمْ	حَتَّى	لَا	تَكُونَ	فِتْنَةٌ	
and	you fight	them	until	not	it exists	persecution	
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ							
And fight them until there is no persecution,							
وَ	يَكُونَ	الدِّينُ	لِ	اللَّهِ	فَ	إِنْ	انْتَهَوْا
and	it becomes	the religion	for	Allah	so	if	they desisted
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا							
and religion is freely professed for Allah. But if they desist,							
فَ	لَا	عُدْوَانَ	إِلَّا	عَلَى	الظَّالِمِينَ		
then	no	hostility	except	on	the aggressors		
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ⁽¹⁹⁴⁾							
then remember that no hostility is allowed except against the aggressors.							
الشَّهْرِ	الْحَرَامِ	بِ	الشَّهْرِ	الْحَرَامِ	وَ	الْحُرْمَتِ	قِصَاصُ
the month	the Sacred	with	the month	the Sacred	and	the Sacred things	retaliation
الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتِ قِصَاصٌ							
The violation of a Sacred Month should be retaliated in the Sacred Month; and for all sacred things							
فَ	مَنْ	اعْتَدَى	عَلَى	كُمْ	فَ	اعْتَدُوا	عَلَى
so	who	he transgressed	on	you	so	you transgress	on
فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ							
there is the law of retaliation. So, whoso transgresses against you, punish him for his transgression							

بِ	مِثْلِ	مَا	اعْتَدَى	عَلَى	كُم	وَ	اتَّقُوا	اللَّهُ
with	same level	that	he transgressed	on	you	and	you fear	Allah
بِشْئِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ								
to the extent to which he has transgressed against you. And fear Allah								
وَ	اعْلَمُوا	أَنَّ	اللَّهُ	مَعَ	الْبَتِّينَ	وَ	أَنْفِقُوا	
and	you know	that	Allah	with	the God-fearing people	and	you spend	
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْبَتِّينَ ﴿١٩٥﴾ وَأَنْفِقُوا								
and know that Allah is with those who fear Him. And spend								
فِي	سَبِيلِ	اللَّهِ	وَ	لَا	تُلْقُوا	بِ	أَيْدِي	كُم
in	way/cause	Allah	and	not	you cast	with	hands	your
فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ								
for the cause of Allah, and cast not yourselves								
إِلَى	التَّهْلُكَةِ	وَ	أَحْسِنُوا	إِنَّ	اللَّهَ	يُحِبُّ	الْبُحْسِنِينَ	
to	the ruin	and	you do good	surely	Allah	he loves	those who do good	
إِلَى التَّهْلُكَةِ ۖ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْبُحْسِنِينَ ﴿١٩٦﴾								
into ruin with your own hands, and do good; surely, Allah loves those who do good.								
وَ	اتَّبُوا	الْحَجَّ	وَ	الْعُمْرَةَ	لِ	اللَّهِ	فَ	إِنْ
and	you complete	the Hajj	and	the Umrah	for	Allah	so	if
وَاتَّبُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ فَإِنْ								
And complete the Hajj and the 'Umrah for the sake of Allah: but if								
أُحْصِرْتُمْ	فَ	مَا	اسْتَيْسَرَ	مِنْ	الْهَدْيِ	وَ	لَا	تَحْلِقُوا
you kept back	then	whatever	it was easily available	from	the offering	and	not	you shave
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا								
you are kept back, then make whatever offering is easily available; and do not shave								

رُعُوسُ	كُمُ	حَتَّى	يَبْلُغَ	الْهَدْيُ	مَحِلَّ	هُ	فَ	مَنْ	كَانَ		
heads	your	until	it reaches	offering	destination	its	so	whoever	he was		
رُعُوسُكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ ٥ فَمَنْ كَانَ											
your heads until the offering reaches its destination. And whoever											
مِنْ	كُمُ	مَرِيضًا	أَوْ	بِ	هُ	أَذَى	مِّنْ	رَّأْسِ	فَ	فِدْيَةٍ	
among	you	sick	or	with	him	ailment	from	head	his	then	expiation
مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَى مِّنْ رَّأْسِهِ فَفِدْيَةٌ											
among you is sick or has an ailment of the head, should make an expiation											
مِّنْ	صِيَامٍ	أَوْ	صَدَقَةٍ	أَوْ	نُسُكٍ	فَ	إِذَا	أَمِنْتُمْ			
from	fasts	or	almsgiving	or	sacrifice	then	when	you became safe			
مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ٦ فَإِذَا آمِنْتُمْ ٧											
either by fasting or almsgiving or a sacrifice. But when you are safe,											
فَ	مَنْ	تَبَتَّعَ	بِ	الْعُمْرَةِ	إِلَى	الْحَجِّ					
then	who	he availed	with	the Umrah	unto	the Hajj					
فَمَنْ تَبَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ											
then he, who would avail himself of the 'Umrah together with the Hajj,											
فَ	مَا	اسْتَيْسَرَ	مِنْ	الْهَدْيِ	فَ	مَنْ	لَّمْ	يَجِدْ			
then	whatever	it was easily obtainable	from	the offering	then	whoso	did not	he finds			
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ٨ فَمَنْ لَّمْ يَجِدْ											
should make whatever offering is easily obtainable. But such of you as cannot find											
فَ	صِيَامٍ	ثَلَاثَةَ	أَيَّامٍ	فِي	الْحَجِّ	وَ	سَبْعَةَ	إِذَا	رَجَعْتُمْ		
then	fasts	three	days	in	the Hajj	and	seven	when	you returned		
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ٩											
an offering should fast three days during the Pilgrimage, and seven when you return home;											

تِلْكَ	عَشْرَةٌ	كَامِلَةٌ	ذَلِكَ	لِ	مَنْ	لَمْ	يَكُنْ	أَهْلُ	هُ
these	ten	complete	this is	for	whoso	did not	it is	family	his
تِلْكَ عَشْرَةٌ كَامِلَةٌ ٥ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ									
these are ten complete. This is for him whose family does not									
حَاضِرِي	الْمَسْجِدِ	الْحَرَامِ	وَ	اتَّقُوا	اللَّهِ				
those who are present	the Mosque	the Sacred	and	you fear	Allah				
حَاضِرِي الْمَسْجِدِ الْحَرَامِ ٦ وَاتَّقُوا اللَّهَ									
reside near the Sacred Mosque. And fear Allah									
وَ	اعْلَمُوا	أَنَّ	اللَّهِ	شَدِيدُ	الْعِقَابِ				
and	you know	that	Allah	severe	the punishment				
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٧									
and know that Allah is severe in punishing									
الْحَجِّ	أَشْهُرُ	مَعْلُومَتٍ	فَ	مَنْ	فَرَضَ	فِي	هِنَّ	الْحَجِّ	
the Hajj	months	well known	so	whoever	he determined	in	these	the Hajj	
الْحَجِّ أَشْهُرُ مَعْلُومَتٍ ٨ فَمَنْ فَرَضَ فِيهِنَّ الْحَجِّ									
The months of the Hajj are well known;so whoever determines to perform the Pilgrimage in these months,									
فَ	لَا	رَفَثَ	وَ	لَا	فُسُوقَ	وَ	لَا	جِدَالَ	فِي
then	no	foul talk	and	no	transgression	and	no	quarrelling	in
فَلَا رَفَثَ وَلَا فُسُوقَ ٩ وَلَا جِدَالَ فِي الْحَجِّ									
should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during									
وَ	مَا	تَفْعَلُوا	مِنْ	خَيْرٍ	يَعْلَمُ	هُ	اللَّهُ		
and	whatever	you do	from	good	he knows	it	Allah		
وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ١٠									
the Pilgrimage. And whatever good you do, Allah knows it.									

وَتَزَوَّدُوا	فَإِنَّ خَيْرَ الزَّادِ	التَّقْوَى
and	you take provision/ you will take provision	the righteousness

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And furnish yourselves with necessary provisions, and surely, the best provision is righteousness.

وَأَتَّقُونِ يَا أُولِيَ الْأَلْبَابِ	نَافِثَةً	يَا أُولِيَ الْأَلْبَابِ
and	you fear	O men of understanding

وَأَتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (198)

And fear Me alone, O men of understanding.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا	مِنْ رَبِّكُمْ	كُمُ
no	you seek	bounty
on	you	sin
that	that	you seek
from	from	Lord
yours	yours	Lord

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ط

It is no sin for you that you seek the bounty of your Lord.

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ	فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ
so	when	you poured forth	from	from	Arafat	then	you remember	Allah	Allah

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ

But when you pour forth from 'Arafat', remember Allah

عِنْدَ الْبُشَيْرِ الْحَرَامِ	وَأَذْكُرُوا كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ	كَمَا هَدَىٰ
near	Mash'ar	the Sacred	and	you remember	Him	as	he guided	you	and

عِنْدَ الْبُشَيْرِ الْحَرَامِ ۚ وَأَذْكُرُوا كَمَا هَدَىٰكُمْ ؕ

at Mash'ar al-Haram; and remember Him as He has guided you,

إِنْ كُنْتُمْ مِنْ قَبْلُ	هَٰذَا	لَافِئَةً	مِنْ	الضَّالِّينَ
although	you were	from	before	this
surely	among	those who have gone astray		

إِنْ كُنْتُمْ مِنْ قَبْلُ لَبِئْسَ الضَّالِّينَ (199)

although, before this, you were of those gone astray.

النَّاسُ	أَفَاضَ	حَيْثُ	مِنْ	أَفِيضُوا	ثُمَّ					
the people	he poured forth	where	from	you pour forth	then					
ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ										
Then pour forth from where the people pour forth,										
رَّحِيمٌ	غَفُورٌ	اللَّهُ	إِنَّ	اللَّهُ	أَسْتَغْفِرُوا	وَ				
Merciful	Most Forgiving	Allah	surely	Allah	you seek forgiveness	and				
وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠٠﴾										
and seek forgiveness from Allah; surely, Allah is Most Forgiving, Merciful.										
اللَّهُ	اذْكُرُوا	فَ	كُمُ	مَّنَاسِكَ	تَقْضِيْتُمْ	إِذَا	فَ			
Allah	you remember	so	your	acts of worship	you performed	when	so			
فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَادْكُرُوا اللَّهَ										
And when you have performed the acts of worship prescribed for you, celebrate the praises of Allah										
ذِكْرًا	أَشَدَّ	أَوْ	كُمُ	أَبَاءَ	كُمُ	ذِكْرٍ	كَ			
remembrance	even more	or	your	parents	your	remembrance	as			
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۖ										
as you celebrated the praises of your fathers, or even more than that.										
الدُّنْيَا	فِي	نَا	أَتِ	نَا	رَبِّ	يَقُولُ	مَنْ	النَّاسِ	مِنْ	فَ
the world	in	us	You grant	our	Lord	he says	who	the people	from	so
فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا										
And of men there are some who say, "Our Lord, grant us good things in this world;"										
خَلَقٍ	مِنْ	الْآخِرَةِ	فِي	هُ	لَ	مَا	وَ			
share	any	the Hereafter	in	him	for	not	and			
وَمَالَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠١﴾										
and such a one shall have no share in the Hereafter.										

و	مِنْ	هُمْ	مَنْ	يَقُولُ	رَبِّ	نَا	اِ	نَا
and	among	them	who	he says/ he will say	Lord	our	You grant	us
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا								
And of them there are some who say: "Our Lord, grant us								
فِي	الدُّنْيَا	حَسَنَةً	وَ	فِي	الْآخِرَةِ	حَسَنَةً		
in	the world	good	and	in	the Hereafter	good		
فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً								
good in this world as well as good in the world to come,								
وَّ	قِي	نَا	عَذَابَ	النَّارِ	أُولَئِكَ	لَ	هُمْ	نَصِيبٌ
and	You save	us	punishment	the Fire	these	for	them	a share
وَقَنَّا عَذَابَ النَّارِ ۖ أُولَئِكَ لَهُمْ نَصِيبٌ ⁽²⁰²⁾								
and protect us from the torment of the Fire." For these there shall be a goodly share								
مِّنْ	مَّا	كَسَبُوا	وَ	اللَّهُ	سَرِيعٌ	الْحِسَابِ		
from	that	they earned	and	Allah	swift	the reckoning		
مِمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ⁽²⁰³⁾								
because of what they have earned. And Allah is swift at reckoning.								
وَ	اذْكُرُوا	اللَّهُ	فِي	أَيَّامٍ	مَّعْدُودَاتٍ	فَ	مَنْ	
and	you remember	Allah	in	days	the counted ones	so	who	
وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ ^ط								
And remember Allah during the appointed number of days;but whoso								
تَعَجَّلَ	فِي	يَوْمَيْنِ	فَ	لَا	إِثْمَ	عَلَى	هَ	
he hastened	in	two days	then	no	sin	on	him	
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ^ج								
hastens to leave in two days, it shall be no sin for him;								

وَ	مَنْ	تَأَخَّرَ	فَ	لَا	إِثْمَ	عَلَى	هُ
and	whoso	he stayed behind	then	no	sin	on	him
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ^{٢٠٤}							
and whoso stays behind, it shall be no sin for him.							
لِ	مَنْ	اتَّقَى	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا
for	who	he feared	and	you fear	Allah	and	you know
لِإِنَّ اتَّقَى ^{٢٠٥} وَاتَّقُوا اللَّهَ وَاعْلَمُوا							
This is for him who fears God. And fear Allah and know							
أَنَّ	كُمُ	إِلَى	هُ	تُحْشَرُونَ	وَ	مِنْ	النَّاسِ
that	you	towards	Him	you are to be gathered	and	among	the people
أَنْتُمْ إِلَيْهِ تُحْشَرُونَ ^{٢٠٤} وَمِنْ النَّاسِ							
that you shall be brought together before Him. And of men							
مَنْ	يُعْجِبُ	لَكَ	قَوْلُ	هُ	فِي	الْحَيَاةِ	الدُّنْيَا
who	it pleases	you	talk	his	in	the life	the world
مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا							
there is he whose talk on this life would please thee,							
وَ	يُشْهَدُ	اللَّهُ	عَلَى	مَا	فِي	قَلْبِ	هُ
and	he calls to witness	Allah	on	that	in	heart	his
وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ^{٢٠٥}							
and he would call Allah to witness as to that which is in his heart,							
وَ	هُوَ	الَّذُ	الْخَصَامِ	وَ	إِذَا	تَوَلَّى	سَعَى
and	he	the most contentious	the quarrellers	and	when	he gained authority	he ran
وَهُوَ الَّذُ الْخَصَامِ ^{٢٠٥} وَإِذَا تَوَلَّى سَعَى							
and yet he is the most contentious of quarrellers. And when he is in authority, he runs							

فِي	الْأَرْضِ	لِ	يُفْسِدَ	فِي	هَا	وَ	يُهْلِكُ	الْحَرْثَ
in	the land	for	he creates disorder	in	it	and	he ruins	the crops
فِي الْأَرْضِ يُفْسِدَ فِيهَا وَيُهْلِكُ الْحَرْثَ								
about in the land to create disorder in it and destroy the crops								
وَ	النَّسْلَ	وَ	اللَّهُ	لَا	يُحِبُّ	الْفَسَادَ		
and	the progeny	and	Allah	not	he loves	the disorder		
وَالنَّسْلُ ۖ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾								
and the progeny of man;and Allah loves not disorder.								
وَ	إِذَا	قِيلَ	لَ	هُ	اتَّقِ	اللَّهُ	أَخَذَتْ	الْعِزَّةُ
and	when	it is said	to	him	you fear	Allah	it held	the pride
وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ								
And when it is said to him, "Fear Allah,"pride incites him								
بِ	الْإِثْمِ	فَ	حَسْبُ	هُ	جَهَنَّمُ	وَ	لَ	بِئْسَ
with	sin	so	sufficient	him	Hell	and	surely	evil
بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۖ وَلَبِئْسَ الْبِهَادُ ﴿٢٠٧﴾								
to further sin. So Hell shall be his sufficient reward;and surely, it is an evil place of rest.								
وَ	مِنَ	النَّاسِ	مَنْ	يَشْرِي	نَفْسَ	هُ	ابْتِغَاءَ	
and	among	the people	who	he sells/ he would sell	soul	his	seeking	
وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ								
And of men there is he who would sell himself to seek								
مَرْضَاتِ	اللَّهُ	وَ	اللَّهُ	رَعُوفٌ	بِ	الْعِبَادِ		
pleasures	Allah	and	Allah	Compassionate	to/ with	the servants		
مَرْضَاتِ اللَّهِ ۖ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾								
the pleasure of Allah;and Allah is Compassionate to His servants.								

و	كَافَّةً	السِّلْمِ	فِي	ادْخُلُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا		
and	wholly	the submission	into	you enter	they believed	those	O ye		
يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ									
O ye who believe! come into submission wholly and									
لَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّ	هُ	لَ	كُمُ		
open	enemy	you	for	he	surely	the Satan	footsteps	you follow	not
لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾									
follow not the footsteps of Satan; surely, he is your open enemy.									
فَ	إِنْ	زَلَلْتُمْ	مِّنْ	بَعْدِ	مَا	جَاءَتْ	كُمُ	الْبَيِّنَاتُ	
	if	you slipped	from	after	that	it came	you	the clear Signs	
فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ									
But if you slip after the clear Signs that have come to you,									
فَ	اعْلَمُوا	أَنَّ	اللَّهَ	عَزِيزٌ	حَكِيمٌ				
	you(all) know	that	Allah	Mighty	Wise				
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾									
then know that Allah is Mighty, Wise.									
هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	يَأْتِي	هُمْ	اللَّهُ			
	they wait / they will wait	but	that	He comes	to them	Allah			
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ									
Are they waiting for anything but that Allah should come to them									
فِي	ظُلُلٍ	مِّنْ	الْغَمَامِ	وَ	الْمَلَائِكَةِ	و			
	coverings	from	the clouds	and	the angels	and			
فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةِ وَ									
in the coverings of the clouds with angels, and									

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قُضِيَ	وَالْأَمْرُ	وَ	إِلَى	اللَّهُ	تُرْجَعُ	الْأُمُورُ
it was decided	the matter	and	to	Allah	it is returned	the matters

قُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (211)

the matter be decided? And to Allah do all things return.

سَلْ	بَنِي إِسْرَءِيلَ	كَمْ	آتَيْنَا	هُمْ	مِّنْ	آيَةٍ	بَيِّنَةٍ
you ask	children	how many	We gave	them	from	a Sign	clear

سَلْ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ط

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

وَمَنْ	يُبَدِّلْ	نِعْمَةً	اللَّهُ	مِنْ	بَعْدِ	مَا
whoso	he will change/ he changes	bounty/ gift	Allah	from	after	that

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا

But whoso changes the gift of Allah after

جَاءَتْ	هُ	فَ	إِنَّ	اللَّهُ	شَدِيدُ	الْعِقَابِ
it came	him	so	surely	Allah	severe	the punishment

جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (212)

it has come to him, surely, then, Allah is severe in punishing.

زُيِّنَ	لِ	الَّذِينَ	كَفَرُوا	الْحَيَاةَ	الدُّنْيَا
it was made to appear attractive	for	those	they disbelieved	the life	world

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا

The life of this world is made to appear attractive to those who disbelieve;

وَيَسْخَرُونَ	مِنْ	الَّذِينَ	آمَنُوا	وَ	الَّذِينَ
they scoff/ they will scoff	among	those	they believed	and	those

وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ

and they scoff at those who believe. But those

وقف لايزيد

و	الْقِيَمَةِ	يَوْمَ	هُمْ	فَوْقَ	اتَّقُوا			
and	the Resurrection	Day	them	above	they feared God			
اتَّقُوا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ٥								
who fear God shall be above them on the Day of Resurrection;and								
حِسَابٍ	بِغَيْرِ	يَشَاءُ	مَنْ	يَرْزُقُ	اللَّهُ			
reckoning	without	He pleases	whoso	he provides/ he will provide	Allah			
اللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ٢١٣								
Allah bestows His gifts on whomsoever He pleases without reckoning.								
النَّبِيِّنَ	اللَّهُ	بَعَثَ	فَ	وَاحِدَةً	أُمَّةً	النَّاسِ	كَانَ	
the Prophets	Allah	he raised	then	one	community	the mankind	he was	
كَانَ النَّاسُ أُمَّةً وَاحِدَةً ٦ فَبَعَثَ اللَّهُ النَّبِيِّنَ								
Mankind were one community, then they differed among themselves, so Allah raised Prophets								
الْكِتَابِ	هُمْ	مَعَ	أَنْزَلَ	وَ	مُنْذِرِينَ	وَ	مُبَشِّرِينَ	
the Book	them	with	He sent down	and	warners	and	those who give glad tidings	
مُبَشِّرِينَ وَمُنْذِرِينَ ٧ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ								
as bearers of good tidings and as warners, and sent down with them the Book								
مَا	فِي	النَّاسِ	بَيْنَ	يَحْكُمُ	لِ	الْحَقِّ	بِ	
that	in	the people	among/ between	he judges	so that	the truth	with	
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيهَا								
containing the truth that He might judge between the people wherein								
إِلَّا	هِ	فِي	اِخْتَلَفَ	مَا	وَ	هِ	فِي	اِخْتَلَفُوا
except	it	in	he differed	not	and	it	in	they differed
اِخْتَلَفُوا فِيهِ ٨ وَمَا اِخْتَلَفَ فِيهِ إِلَّا								
they differed.But now they began to differ about the Book, and none differed about it except								

الَّذِينَ	أُوتُوا	هُ	مِنْ	بَعْدِ	مَا	جَاءَتْ	هُمْ	الْبَيِّنَاتُ
those	they were given	it	this	after	that	it came	they	the clear(Signs)
الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ								
those to whom it was given,after clear Signs had come to them,								
بَغْيًا	بَيْنَ	هُمْ	فَ	هَدَى	اللَّهُ	الَّذِينَ	أَمَنُوا	
out of envy	amongst	them	so	he guided	Allah	those	they believed	
بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا								
out of envy towards one another.Now has Allah, by His command, guided the believers to the truth								
لِ	مَا	اِخْتَلَفُوا	فِي	هِ	مِنْ	الْحَقِّ	بِ	إِذْنِ
for	that	they differed	in	it	from	the truth	with	command
لِأَنَّهُ اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۖ								
in regard to which they (the unbelievers) differed;								
وَ	اللَّهُ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	
and	Allah	He guides	whoso	He desires/ He will desire	towards	path	right	
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٤﴾								
and Allah guides whomsoever He pleases to the right path.								
أَمْ	حَسِبْتُمْ	أَنْ	تَدْخُلُوا	الْجَنَّةَ				
whether	you thought	that	you enter/ you will enter	the Garden/ Heaven/ Paradise				
أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ								
Do you think that you will enter Heaven								
وَ	لَمَّا	يَأْتِ	كُمُ	مِثْلُ	الَّذِينَ	خَلَوْا	مِنْ	قَبْلِ
and	while did not	it comes	(on) you	condition	those	they passed away	among	before
وَلَمَّا يَأْتِكُمْ مِثْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ								
while there has not come over you the condition of those who passed away before you?								

مَسَتْ	هُمْ	الْبَاسَاءُ	وَ	الضَّرَاءُ	وَ	زُلْزِلُوا
it befell	them	the poverty	and	the afflictions	and	they were shaken
مَسَتْهُمْ الْبَاسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا						
Poverty and afflictions befell them, and they were violently shaken						
حَتَّى	يَقُولَ	الرَّسُولُ	وَ	الَّذِينَ	أَمَنُوا	مَعَهُ
until	he says/ he will say	the Messenger	and	those	they believed	with him
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ أَمَنُوا مَعَهُ						
until the Messenger and those who believed along with him						
مَتَى	نَصْرُ	اللَّهِ	آلَا	إِنَّ	نَصْرَ	اللَّهِ
when	help	Allah	beware	surely	help	Allah
مَتَى نَصْرُ اللَّهِ ۖ آلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ⁽²¹⁵⁾						
said: "When will come the help of Allah?" "Yea, surely the help of Allah is nigh.						
يَسْأَلُونَ	كَ	مَاذَا	يُنْفِقُونَ	قُلْ	مَا	أَنْفَقْتُمْ
they ask	you	what	they spend	you say	that	you spent
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ						
They ask thee what they shall spend. Say: "Whatever of good and abundant wealth you spend						
فَ	لِ	الْوَالِدَيْنِ	وَ	الْأَقْرَبِينَ	وَ	الْيَتَامَى
so	for	the parents	and	the relatives	and	the orphans
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَ						
should be for parents and near relatives and orphans and the needy and						
ابْنِ السَّبِيلِ	وَ	مَا	تَفْعَلُوا	مِنْ	خَيْرٍ	فَ
the wayfarer	and	that	you do	from	good	then
ابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ⁽²¹⁶⁾						
the wayfarer. And whatever good you do, surely Allah knows it well."						

كُتِبَ	عَلَى	كُمُ	الْقِتَالِ	وَ	هُوَ	كُرْهًا	لَ	كُمُ	وَ	عَسَى
it was ordained	on	you	the fighting	and	that	repugnant	to/for	you	and	it may be

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى

Fighting is ordained for you, though it is repugnant to you; but it may be

أَنْ	تَكْرَهُوا	شَيْئًا	وَ	هُوَ	خَيْرٌ	لَّ	كُمُ	وَ	عَسَى	أَنْ	تُحِبُّوا
that	you dislike	a thing	and	that	better	to/for	you	and	it may be	that	you like

أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا

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

شَيْئًا	وَ	هُوَ	شَرٌّ	لَّ	كُمُ	وَ	اللَّهُ	يَعْلَمُ	وَ	أَنْتُمْ
a thing	and	that	bad	to/for	you	and	Allah	he knows/he will know	and	you

شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ

Allah knows all things, and you a thing while it is bad for you.

لَا	تَعْلَمُونَ	يَسْأَلُونَ	كَ	عَنِ	الشَّهْرِ	الْحَرَامِ	قِتَالٍ	فِي	هِ
not	you know	they ask/they will ask	you	about	the Month	the Sacred	fighting	in	it

لَا تَعْلَمُونَ ۚ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ

know not. They ask thee about fighting in the Sacred Month.

قُلْ	قِتَالٍ	فِي	هِ	كَبِيرٌ	وَ	صَدٌّ	عَنْ	سَبِيلِ	اللَّهِ
you say	fighting	in	it	great	and	hinderance	from	way	Allah

قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ

Say: "Fighting therein is a great transgression, but to hinder men from the way of Allah,

وَ	كُفْرًا	بِ	هِ	وَ	الْمَسْجِدِ	الْحَرَامِ	وَ
and	ungrateful	to	Him	and	the Mosque	the Sacred	and

وَكُفْرًا بِهِ وَالْمَسْجِدِ الْحَرَامِ ۚ

and to be ungrateful to Him and to hinder men from the Sacred Mosque, and

إِخْرَاجُ	أَهْلِ	ه	مِنْ	هُ	أَكْبَرُ	عِنْدَ	اللَّهِ
turning out	inhabitants	its	from	it	greater	with	Allah
إِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ٣							
to turn out its people therefrom, is a greater sin with Allah;							
وَ	الْفِتْنَةُ	أَكْبَرُ	مِنْ	الْقَتْلِ	وَ	لَا	يَزَالُونَ
and	the persecution	greater	from	the killing	and	not	they cease/ they will cease
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ٤ وَلَا يَزَالُونَ							
and persecution is worse than killing." And they will not cease							
يُقَاتِلُونَ	كُنتُمْ	حَتَّى	يَرُدُّوْا	كُنتُمْ	عَنْ	دِينِ	كُنتُمْ
they will fight/ they fight	you	until	they will turn/ they turn	you	from	faith	your
يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ							
fighting you until they turn you back from your faith,							
إِنْ	اسْتَطَاعُوا	وَ	مَنْ	يَرْتَدِدْ	مِنْ	كُنتُمْ	
if	they had the capacity/ capability	and	who	he turns back/ he will turn back	among	you	
إِنْ اسْتَطَاعُوا ٥ وَمَنْ يَرْتَدِدْ مِنْكُمْ							
if they can. And whoso from among you turns back							
عَنْ	دِينِ	ه	فَ	يَمُتْ	وَ	هُوَ	كَافِرٌ
from	faith	his	then	he dies/ he will die	and	he	disbeliever
عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ							
from his faith and dies while he is a disbeliever,							
فَ	أُولَئِكَ	حَبِطَتْ	أَعْمَالُ	هُمْ	فِي	الدُّنْيَا	وَالْآخِرَةِ
then/so	these are	it went in vain	works	their	in	the world	the last/ Hereafter
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ٦							
it is they whose works shall be vain in this world and the next.							

وَأُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِي	هَا	خَالِدُونَ
these are	inmates	the Fire	they	in	it	those who live forever
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ⁽²¹⁸⁾						
These are the inmates of the Fire and therein shall they abide.						
إِنَّ	الَّذِينَ	آمَنُوا	وَالَّذِينَ	هَاجَرُوا	وَجَاهَدُوا	
surely	those	they believed	and	they emigrated	and	they strived
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا						
Those who believe and those who emigrate and strive hard						
فِي	سَبِيلِ	اللَّهِ	أُولَئِكَ	يَرْجُونَ	رَحْمَتَ	اللَّهِ
in	way/cause	Allah	these	they hope/ they will hope	mercy	Allah
فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ^ط						
in the cause of Allah, it is these who hope for Allah's mercy;						
وَاللَّهُ	غَفُورٌ	رَحِيمٌ	يَسْأَلُونَكَ	عَنِ	الْخَمْرِ	
Allah	Most Forgiving	Merciful	they ask/ they will ask	you	wine	concerning
وَاللَّهُ غَفُورٌ رَحِيمٌ ⁽²¹⁹⁾ يَسْأَلُونَكَ عَنِ الْخَمْرِ						
Allah is Most Forgiving, Merciful. They ask thee concerning wine						
وَالْبَيْسِ	قُلْ	فِي	هَٰذَا	إِثْمٌ	كَبِيرٌ	وَمَنَافِعُ
the gambling	you say	in	them both	sin	great	advantages
وَالْبَيْسِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ						
and the game of hazard. Say: "In both there is great sin and also some advantages						
لِ	النَّاسِ	وَالْإِثْمِ	هَٰذَا	أَكْبَرُ	مِنْ	نَفْعِ
for	the people	and	sin	greater	from	advantage
لِلنَّاسِ وَالْإِثْمُ أَكْبَرُ مِنْ نَفْعِهَا ^ط						
for men;but their sin is greater than their advantage."						

و	يَسْأَلُونَ	كَ	مَاذَا	يُنْفِقُونَ	قُلْ
and	they ask/ they will ask	you	what should	they spend/ they will spend	you say
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ					
And they ask thee what they should spend. Say:					
الْعَفْوُ	كَ	ذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ
whatever can be spared	like	this	he makes clear/ he will make clear	Allah	you for
الْعَفْوُ ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ					
"What you can spare." Thus does Allah make					
الْآيَاتِ	لَعَلَّ	كُمُ	تَتَفَكَّرُونَ	فِي	الدُّنْيَا
the Signs	so that	you	you think/ you will think	in	the world
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٠﴾ فِي الدُّنْيَا وَالْآخِرَةِ ۖ					
His commandments clear to you that you may reflect. Upon this world and the next.					
و	يَسْأَلُونَ	كَ	عَنِ	الْيَتَامَىٰ	قُلْ
and	they ask/ they will ask	you	concerning	the orphans	you say
وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ					
amendment/ reformation					
And they ask thee concerning the orphans. Say: "Promotion					
لَهُمْ	خَيْرٌ	وَ	إِنْ	تُخَالِطُوهُمْ	هُمْ
for	better	and	if	you intermix	them
لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۖ					
of their welfare is an act of great goodness. And if you intermix with them, they are your brethren.					
وَاللَّهُ	يَعْلَمُ	الْمُفْسِدَ	مِنَ	الْمُصْلِحِ	وَلَوْ
and	he knows/ he will know	the mischief-maker	from	the reformer	if
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۖ وَلَوْ					
And Allah knows the mischief-maker from the reformer. And if					

شَاءَ	اللَّهُ	لَ	أَعْنَتَ	كُمُ	إِنَّ	اللَّهُ	عَزِيزٌ	حَكِيمٌ
He willed	Allah	for	he put to hardship	you	surely	Allah	Mighty	Wise

شَاءَ اللَّهُ لَاَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾

Allah had so willed, He would have put you to hardship. Surely, Allah is Mighty, Wise."

وَلَا	تَنْكِحُوا	الْمُشْرِكَاتِ	حَتَّى	يُؤْمِنَنَّ	وَلَا	أَمَةٌ
and	you marry	the idolatrous women	until	those women believe	surely	a bond-woman

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَا أَمَةٌ

And marry not idolatrous women until they believe; even a

مُؤْمِنَةٌ	خَيْرٌ	مِّنْ	مُّشْرِكَةٍ	وَلَوْ	أَعْجَبَتْ	كُمُ
a believing woman	better	than	an idolatrous woman	and	she pleased	you

مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

believing bond-woman is better than an idolatress, although she may highly please you.

وَلَا	تَنْكِحُوا	الْمُشْرِكِينَ	حَتَّى	يُؤْمِنُوا	وَلَا
and	you give in marriage	idolators	until	they believe	and

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا

And give not believing women in marriage to idolaters until they believe;

لَ	عَبْدٌ	مُّؤْمِنٌ	خَيْرٌ	مِّنْ	مُّشْرِكٍ	وَلَوْ	أَعْجَبَ	كُمُ
surely	a slave	believer	better	than	idolator	and	he pleased	you

لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

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

أُولَئِكَ	يَدْعُونَ	إِلَى	النَّارِ	وَاللَّهُ	يَدْعُو	إِلَى	الْجَنَّةِ
those	they call/they will call	to	the Fire	and	he calls/he will call	to	the Heaven

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ

These call to the Fire, but Allah calls to Heaven

و	الْبَغْفِرَةِ	بِ	إِذْنِ	هُ	و	يُبَيِّنُ	آيَاتِ	هُ
and	the forgiveness	with	command	His	and	he makes clear	Signs	His
وَالْبَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ								
and to forgiveness by His command. And He makes His Signs clear								
لِ	النَّاسِ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ				
for	the people	so that	they	they remember/ they will remember				
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ²²²								
to the people that they may remember.								
و	يَسْأَلُونَ	كَ	عَنِ	الْمَحِيضِ	قُلْ	هُوَ	أَذَى	
and	they ask	you	about	menstruation	say	that	harmful thing/ indisposition	
وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى ³								
And they ask thee concerning menstruation. Say: 'It is indisposition,								
فَ	اعْتَزِلُوا	النِّسَاءَ	فِي	الْمَحِيضِ	وَ	لَا	تَقْرَبُوا	هُنَّ
so	you keep away	the women	in/ during	the menstruation	and	not	you go near	them
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوا هُنَّ								
so keep away from women during menstruation, and go not in unto them								
حَتَّى	يَطْهُرْنَ	فَ	إِذَا	تَطَهَّرْنَ	فَ	أَتُوْهُنَّ	هُنَّ	مِنْ
until	they are clean	so	when	those women became cleansed	then	you approach	them	from
حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأَتُوْهُنَّ مِنْ								
until they are clean. But when they have cleansed themselves, go in unto them								
حَيْثُ	أَمَرَ	كُمُ	اللَّهُ	إِنَّ	اللَّهُ	يُحِبُّ	التَّوَّابِينَ	
whereas	He commanded	you	Allah	surely	Allah	he loves	those who turn to God	
حَيْثُ أَمَرَ كُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ								
as Allah has commanded you. Allah loves those who turn to Him								

و	يُحِبُّ	الْمُتَطَهِّرِينَ	نِسَاؤُكُمْ	كُم	حَرْثُ	لََّ	كُم
and	he loves	those who keep themselves clean	wives	your	tilth	for	you
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾ نِسَاؤُكُمْ حَرْثُ لَكُمْ ۖ							
and loves those who keep themselves clean." Your wives are a tilth for you;							
فَ	أَتُوا	حَرْثَ	كُم	أَنَّى	شِئْتُمْ	وَ	قَدِّمُوا
so	you approach	tilth	your	when and how	you liked	and	you send ahead
فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا							
so approach your tilth when and how you like and send ahead							
لِ	أَنفُسِ	كُم	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا
for	selves	your	and	you fear	Allah	and	you know
لِأَنفُسِكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا							
some good for yourselves;and fear Allah and know							
أَنَّ	كُم	مُلَقُّوْهُ	هُ	وَ	بَشِّرِ	الْمُؤْمِنِينَ	
that	you	those who will meet	Him	and	you give glad tidings	the believers	
أَنَّكُمْ مُلَقُّوهُ ۖ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾							
that you shall meet Him;and give good tidings to those who obey.							
وَ	لَا	تَجْعَلُوا	اللَّهَ	عُرْضَةً	لِ	أَيِّانِ	كُم
and	not	you make	Allah	a target	for	oaths	your
وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيَّانِكُمْ أَنْ تَبَرُّوا							
And make not Allah a target for your oaths that you may thereby abstain from doing good							
وَ	تَتَّقُوا	وَ	تُصْلِحُوا	بَيْنَ	النَّاسِ		
and	you act righteously	and	you make peace	between	the people		
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۖ							
and acting righteously and making peace between men							

وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	لَا	يُؤَاخِذُ	كُمُ	اللَّهُ	وَ
Allah	All-Hearing	All-Knowing	not	he calls to account	you	Allah	and
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ							
And Allah is All-Hearing, All-Knowing. Allah will not call you to account							
بِ	اللَّغْوِ	فِي	أَيْمَانِكُمْ	وَاللَّيْنِ	يُؤَاخِذُ	كُمُ	
in	vain	in	oaths	and	he calls to account	you	
بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ							
for such of your oaths as are vain, but He will call you to account							
بِ	مَا	كَسَبَتْ	قُلُوبُكُمْ	وَاللَّهُ	غَفُورٌ	حَلِيمٌ	
for	what	it earned	hearts	and	Most Forgiving	Forbearing	
بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾							
for what your hearts have earned. And Allah is Most Forgiving, Forbearing.							
لِ	الَّذِينَ	يُؤْلُونَ	مِنْ	نِسَائِهِمْ	هَمَّ	تَرْبُصُ	أَرْبَعَةَ
for	those	they vow	from	wives/women	their	waiting	four
لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرْبُصُ أَرْبَعَةَ أَشْهُرٍ							
For those who vow abstinence from their wives, the maximum period of waiting is four months;							
فَ	إِنْ	فَاءَوْ	فَ	إِنَّ	اللَّهُ	غَفُورٌ	رَحِيمٌ
so	if	they went back	then	surely	Allah	Most Forgiving	Merciful
فَإِنْ فَاءَوْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾							
then if they go back from the vow, surely, Allah is Most Forgiving, Merciful.							
وَ	إِنْ	عَزَمُوا	الطَّلَاقَ	فَ	إِنَّ	اللَّهُ	سَمِيعٌ
and	if	they decided	the divorce	then	surely	Allah	All-Hearing
وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾							
And if they decide upon divorce, then surely, Allah is All-Hearing, All-Knowing.							

و	الْمُطَلَّاتُ	يَتَرَبَّصْنَ	بِ	أَنْفُسِ	هِنَّ	ثَلَاثَةَ	قُرُوءٍ
and	the divorced women	they wait	for	selves	them	three	courses
وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ط							
And the divorced women shall wait concerning themselves for three courses;							
وَلَا	يَحِلُّ	لَ	هُنَّ	أَنْ	يَكْتُمْنَ	مَا	خَلَقَ اللَّهُ
not	it becomes lawful	for	them	that	those ladies conceal	what	Allah He created
وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ							
and it is not lawful for them that they conceal what Allah has created							
فِي	أَرْحَامِ	هِنَّ	إِنْ	كُنَّ	يُؤْمِنَنَّ	بِ	اللَّهِ
in	wombs	their	if	they are	they believe	in/with	Allah
فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ							
in their wombs, if they believe in Allah							
وَالْيَوْمِ	الْآخِرِ	و	بُعُولَتُهُنَّ	هُنَّ	أَحَقُّ	بِ	رَدِّ هِنَّ
and	the Last	and	husbands	their	more right	to/with	their taking back
وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ							
and the Last Day; and their husbands have the greater right to take them back							
فِي	ذَلِكَ	إِنْ	أَرَادُوا	إِصْلَاحًا	و	لَ	هُنَّ مِثْلُ
in	this	if	they desired	reconciliation	and	for	them(women) similar
فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ							
during that period, provided they desire reconciliation. And they(the women) have rights similar to							
الَّذِي	عَلَى	هُنَّ	بِ	الْمَعْرُوفِ	و	لِ	الرِّجَالِ
that(men)	upon	them(women)	in/with	equity	and	for	men
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ							
those(of men) over them in equity; but men							

عَلَى	هِنَّ	دَرَجَةً	وَ	اللَّهُ	عَزِيزٌ	حَكِيمٌ		
upon	them(women)	a rank	and	Allah	Mighty	Wise		
عَلَيْهِنَّ دَرَجَةٌ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾								
have a rank above them. And Allah is Mighty, Wise.								
الطَّلَاقُ	مَرَّتَيْنِ	فَ	إِمْسَاكٌ	بِ	مَعْرُوفٍ	أَوْ	تَسْرِيحٌ	
the divorce	twice	so	retaining	with	becoming manner	or	sending away	
الطَّلَاقُ مَرَّتَيْنِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ								
Such divorce may be pronounced twice; then, either retain them in a becoming manner or send them away								
بِ	إِحْسَانٍ	وَ	لَا	يَحِلُّ	لَ	كُمُ	أَنْ	تَأْخُذُوا
with	kindness	and	not	it is lawful	for	you	that	you take
بِإِحْسَانٍ ۖ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا								
with kindness. And it is not lawful for you that you take anything								
مِنْ	مَّا	أَتَيْتُمُو	هُنَّ	شَيْئًا	إِلَّا	أَنْ	يَخَافَا	
from	what	you gave	them	anything	except	that	they both fear	
مِمَّا أَتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا								
of what you have given them(your wives) unless both fear								
أَلَّا	يُقَيِّمَا	حُدُودَ	اللَّهِ	فَ	إِنْ	خِفْتُمْ		
that it cannot	they both observe	limits	Allah	so	if	you feared		
أَلَّا يُقَيِّمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ								
that they cannot observe the limits prescribed by Allah. But, if you fear								
أَلَّا	يُقَيِّمَا	حُدُودَ	اللَّهِ	فَ	لَا	جُنَاحَ	عَلَى	هُمَا
that it cannot	they both observe	limits	Allah	then	no	sin	upon	both
أَلَّا يُقَيِّمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا								
that they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them								

فِي	مَا	افْتَدَتْ	بِ	هَـ	تِلْكَ	حُدُودُ	اللّٰهُ
in	what	redemption she gave	for	this	these	limits	Allah
فِيْمَا افْتَدَتْ بِهٖ تِلْكَ حُدُودُ اللّٰهِ							
in what she gives to get her freedom. These are the limits prescribed by Allah,							
فَ	لَا	تَعْتَدُوْا	هَا	وَ	مَنْ	يَتَعَدَّ	اللّٰهُ
so	not	you transgress	it	and	whoso	he transgresses	Allah
فَلَا تَعْتَدُوْهَا وَمَنْ يَتَعَدَّ حُدُودَ اللّٰهِ							
so transgress them not;and whoso transgresses the limits prescribed by Allah,							
فَ	اُولٰٓئِكَ	هُمْ	الظّٰلِمُوْنَ	فَ	اِنْ	طَلَّقَ	هَا
so	those	they	the wrongdoers	so	if	he divorced	her
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٣٠﴾ اِنْ طَلَّقَهَا							
it is they that are the wrongdoers. And if he divorce her							
فَ	لَا	تَحِلُّ	لَـ	هٗ	مِنْ	بَعْدُ	حَتّٰى
then	not	she is lawful	for	him	there	after	until
فَلَا تَحِلُّ لَهٗ مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا							
the third time, then she is not lawful for him thereafter, until she marries							
غَيْرَ	هٗ	فَ	اِنْ	طَلَّقَ	هَا	فَ	لَا
other than	him	then	if	he divorced	her	then	no
غَيْرَ هٗ اِنْ طَلَّقَهَا فَلَا جُنَآءَ							
another husband;and, if he also divorce her, then it shall be no sin							
عَلٰى	هٰٓىٓ	اَنْ	يَّتْرٰجِعَا	اِنْ	ظَنَّا	اَنْ	
upon	both of them	that	they both return to each other	if	they both thought	that	
عَلَيْهِمَا اَنْ يَّتْرٰجِعَا اِنْ ظَنَّا اَنْ							
for them to return to each other, provided they are sure that							

يُقِيمَا	حُدُودَ	اللَّهُ	وَ	تِلْكَ	حُدُودُ	اللَّهُ
they both observe	limits	Allah	and	these are	limits	Allah
يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ						
they would be able to observe the limits prescribed by Allah. And these are the limits prescribed by Allah						
يُبَيِّنُ	هَا	لِ	قَوْمٍ	يَعْلَمُونَ	وَ	إِذَا
He makes it clear	it	for	a people	they know	and	when
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ٢٣١ وَإِذَا						
which He makes clear to the people who have knowledge. And when						
طَلَّقْتُمْ	النِّسَاءَ	فَ	بَلَغْنَ	أَجَلَ	هُنَّ	فَ أَمْسِكُوهُنَّ
you divorced	the wives/ women	then	they approached	period/limit	their	then you retain them
طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ						
you divorce your wives and they approach the end of their appointed period, then either retain them						
بِ	مَعْرُوفٍ	أَوْ	سَرَّاحُو	هُنَّ	بِ	مَعْرُوفٍ
in	becoming manner	or	you send away	them	in	becoming manner
بِعَرُوفٍ أَوْ سَرَّاحُوهُنَّ بِعَرُوفٍ ٢٣٢						
in a becoming manner; or send them away in a becoming manner;						
وَ	لَا	تُسَبِّكُوهُنَّ	هُنَّ	ضَرَارًا	لِ	تَعْتَدُوا
and	not	you retain	them	wrongfully	so	you transgress
وَلَا تُسَبِّكُوهُنَّ ضَرَارًا لِتَعْتَدُوا ٢٣٣						
but retain them not wrongfully so that you may transgress.						
وَ	مَنْ	يَفْعَلْ	ذَلِكَ	فَ	قَدْ	ظَلَمَ
and	whoso	he does	this	then	surely	he wronged
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ٢٣٤						
And whoso does that, surely wrongs his own soul.						

وَ	لَا	تَتَّخِذُوا	آيَاتِ	اللَّهِ	هُزُؤًا	وَ	اذْكُرُوا
and	not	you make	commandments/signs	Allah	a jest	and	you remember
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُؤًا وَادْكُرُوا							
And do not make a jest of the commandments of Allah, and remember							
نِعْمَتَ	اللَّهِ	عَلَيْ	كُم	وَ	مَا	أَنْزَلَ	عَلَيْ
favour	Allah	upon	you	and	what	he sent down	you
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ							
the favour of Allah upon you and the Book and the Wisdom which He has sent down							
مِّنَ	الْكِتَابِ	وَ	الْحِكْمَةِ	يَعِظُ	كُم	بِ	هـ
from	the Book	and	the wisdom	He exhorts/He will exhort	you	with	it
مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ^ط							
to you, whereby He exhorts you.							
وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	
and	you fear	Allah	and	you know	that	Allah	
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ							
And fear Allah and know that Allah							
بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	وَ	إِذَا	طَلَّقْتُمُ	النِّسَاءَ
with	all	a thing	All-Knowing	and	when	you divorced	the women
بِكُلِّ شَيْءٍ عَلِيمٌ ⁽²³²⁾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ							
knows all things well. And when you divorce women							
فَ	بَلَغْنَ	أَجَلَ	هُنَّ	فَ	لَا	تَعْضُلُو	هُنَّ
then	they reached	end of period	their	then	not	you prevent/ you will prevent	them
فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ							
and they reach the end of their period, prevent them not							

أَنْ	يَنْكِحُنَ	أَزْوَاجَ	هُنَّ	إِذَا	تَرَاضَوْا
that	they marry	husbands	their	when	they agreed
أَنْ يَنْكِحُنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا					
from marrying their husbands, if they agree					
بَيْنَ	هُمْ	بِ	الْبَعْرُوفِ	ذَلِكَ	يُوعِظُ
between	them	with	the decent manner	this	he is admonished
بَيْنَهُمْ بِالْبَعْرُوفِ ذَٰلِكَ يُوعِظُ بِهِ					
between themselves in a decent manner. This is an admonition for him					
مَنْ	كَانَ	مِنْ	كُمُ	يُؤْمِنُ	بِ
who	he was	among	you	he believes	in
الْأَخِرِ	الْيَوْمِ	وَ	اللَّهِ	وَ	الْيَوْمِ
the last	the day	and	Allah	and	the day
مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ					
among you who believes in Allah and the Last Day.					
ذَٰلِكُمْ	أَزْكَىٰ	لَ	كُمُ	وَ	أَطْهَرُ
this is	more blessed	for	you	and	purer
يَعْلَمُ	اللَّهُ	وَ	أَطْهَرُ	وَ	أَطْهَرُ
he knows	Allah	and	purer	and	purer
ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ					
It is more blessed for you and purer; and Allah knows					
وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ
and	you	not	you know	and	the mothers
وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ	وَأَنْتُمْ لَا تَعْلَمُونَ
وَأَنْتُمْ لَا تَعْلَمُونَ ٢٣٣ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ					
but you do not know. And mothers shall give suck to their children					
حَوْلَيْنِ	كَامِلَيْنِ	لِ	مَنْ	أَرَادَ	أَنْ
two years	two complete	for	whoso	he desired	that
الرَّضَاعَةَ	يُتِمُّ	أَنْ	أَرَادَ	أَنْ	يُتِمُّ
the suckling	he completes/ he will complete	that	he desired	that	he completes/ he will complete
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ					
for two whole years; this is for those who desire to complete the suckling.					

وَهُنَّ	رِزْقُ	هُ	لَ	الْمَوْلُودِ	عَلَى	وَ
their(women)	provision	whom/ his	belongs/ for	the child	upon	and
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ						
And the man to whom the child belongs shall be responsible for their (the mother's) food						
وَكِسْوَتُ	هُنَّ	بِ	الْمَعْرُوفِ	لَا	تُكْفُ	نَفْسُ
clothing	their	with	according to custom	not	it is burdened	a soul
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكْفُ نَفْسُ						
and clothing according to usage. No soul is burdened						
إِلَّا	وُسْعَ	هَا	لَا	تُضَارُّ	وَالِدَتُ	بِ
except	capacity	its	not	she is made to suffer	mother	by
إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَتُ بِوَلَدِهَا						
beyond its capacity. The mother shall not make the father suffer on account of her child,						
وَ	لَا	مَوْلُودٌ	لَ	هُ	بِ	وَلَدِ
and	not	child	belongs/ for	whom/ his	by	child
وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ						
nor shall he to whom the child belongs make the mother suffer on account of his child,						
وَ	عَلَى	الْوَارِثِ	مِثْلُ	ذَلِكَ	فَ	إِنْ
and	upon	the heir	likewise	this	so	if
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا						
and the same is incumbent on the heir. If they both decide upon weaning the child						
عَنْ	تَرَاضٍ	مِّنْ	هُمَا	وَ	تَشَاوُرٍ	فَ
about	mutual consent	from	both of them	and	mutual consultation	then
عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ						
by mutual consent and consultation, there is no blame						

عَلَى	هَٰمَا	وَ	إِنْ	أَرَدْتُمْ	أَنْ	تَسْتَرْضِعُوا	أَوْلَادَ	كُمْ
upon	them both	and	if	you desired	that	you engage a wet nurse	children	your
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ								
on them. And if you desire to engage a wetnurse for your children,								
فَ	لَا	جُنَاءَ	عَلَى	كُمْ	إِذَا	سَلَّمْتُمْ		
then	no	sin/ blame	upon	you	when	you paid		
فَلَا جُنَاءَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ								
there shall be no blame on you, provided you pay								
مَا	آتَيْتُمْ	بِ	الْمَعْرُوفِ	وَ	اتَّقُوا	اللَّهَ		
that	you gave	in	the fair manner	and	you feared	Allah		
مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ								
what you have agreed to pay, in a fair manner. And fear Allah								
وَ	اعْلَمُوا	أَنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ	
and	you know	that	Allah	in	what	you do	All Seeing	
وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ²³⁴								
and know that Allah sees what you do.								
وَ	الَّذِينَ	يُتَوَفَّوْنَ	مِنْ	كُمْ	وَ	يَذَرُونَ	أَزْوَاجًا	
and	those	those who made to die	from	you	and	they leave/ they will leave	spouses	
وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا								
And those of you who die and leave wives behind, these (wives)								
يَتَرَبَّصْنَ	بِ	أَنْفُسِهِنَّ	هِنَّ	أَرْبَعَةَ	أَشْهُرَ	وَ	عَشْرًا	
they shall wait	with	selves	them	four	months	and	ten	
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ^٢								
shall wait concerning themselves four months and ten days.								

فَ	إِذَا	بَلَغْنَ	أَجَلَ	هُنَّ	فَ	لَا	جُنَاءَ	عَلَى	كُمُ
so	when	they reached	end period	their	then	no	sin	upon	you
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاءَ عَلَيْكُمْ									
And when they have reached the end of their period, no sin shall lie on you									
فِي	مَا	فَعَلْنَ	فِي	أَنْفُسِ	هِنَّ	بِ	الْبَعْرُوفِ		
in	what	they did	to	selves	them	in	the fair manner		
فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْبَعْرُوفِ ط									
in anything that they do with regard to themselves according to what is fair.									
وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَبِيرٌ				
and	Allah	in	what	you do	aware				
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٣٥									
And Allah is aware of what you do.									
وَ	لَا	جُنَاءَ	عَلَى	كُمُ	فِي	مَا	عَرَّضْتُمْ	بِ	هِيَ
and	no	sin	upon	you	in	what	you proposed	with	it
وَلَا جُنَاءَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ									
And there shall be no blame on you in throwing out a hint									
مِنْ	خُطْبَةِ	النِّسَاءِ	أَوْ	أَكْنَنْتُمْ	فِي	أَنْفُسِ	كُمُ		
of	marriage	the women	or	you kept hidden	in	selves	your		
مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ط									
regarding a proposal of marriage to these women or in keeping the desire hidden in your minds.									
عَلِمَ	اللَّهُ	أَنَّ	كُمُ	سَ	تَذْكُرُونَ	هُنَّ			
he has come to know	Allah	surely	you	will/ certainly	you think	them			
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ									
Allah knows that you will think of them in this connection.									

وَلَكِنْ	لَا	تُوعِدُو	هُنَّ	سِرًّا	إِلَّا
but	not	you contract/ you will contract	them	a secret	except
وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا					
But make not a contract with them in secret, except					
أَنْ	تَقُولُوا	قَوْلًا	مَعْرُوفًا	و	
that	you(all) say / you(all) will say	a word	fair	and	
أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَ					
that you say a fair word. And					
لَا	تَعْزِمُوا	عُقْدَةَ	النِّكَاحِ	حَتَّى	
not	you determine / you will determine	knot/ tie	the marriage	until	
لَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى					
resolve not on the marriage tie until					
يَبْدَغُ	الْكِتَابِ	أَجَلُ	هُ	وَ	اعْلَمُوا
it reaches	the prescribed period / the book	period	its	and	you know
يَبْدَغُ الْكِتَابِ أَجَلُهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ					
the prescribed period reaches its end. And know that Allah					
يَعْلَمُ	مَا	فِي	أَنْفُسِ	كُمُ	فَ
he knows/ he will know	what	in	souls	your	so
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ					
knows what is in your minds; so beware of it.					
وَ	اعْلَمُوا	أَنَّ	اللَّهَ	غَفُورٌ	حَلِيمٌ
and	you know	surely	Allah	Most Forgiving	Forbearing
وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۚ					
And know that Allah is Most Forgiving, Forbearing.					

مَا	النِّسَاءِ	طَلَّقْتُمْ	إِنْ	كُمُ	عَلَى	جُنَاءَ	لَا
while	the women	you divorced	if	you	on	sin	no
لَا جُنَاءَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا							
It shall be no sin for you if you divorce women while							
لَمْ	تَمْسُوهُنَّ	أَوْ	تَقْرِضُوهُنَّ	لَهُنَّ	لِ	هُنَّ	هُنَّ
did not	you touch / you will touch	or	you settle / you will settle	them	for	them	them
لَمْ تَمْسُوهُنَّ أَوْ تَقْرِضُوهُنَّ							
you have not touched them, nor settled for them							
فَرِيشَةً	وَمَتَّعُوهُنَّ	عَلَى	الْمُوسِعِ	قَدْرُ	هُ	فَرِيشَةً	هُ
dowry	you provide	on	the rich man	according to means	his	dowry	his
فَرِيشَةً ۖ وَمَتَّعُوهُنَّ عَلَى الْمُوسِعِ قَدْرَهُ							
a dowry. But provide for them—the rich man according to his means							
وَعَلَى	الْمُقْتِرِ	قَدْرُ	هُ	مَتَاعًا	بِ	الْبَعْرِوفِ	وَعَلَى
and	poor man	according to means	his	provision	with/ in	the becoming manner	and
وَعَلَى الْمُقْتِرِ قَدْرَهُ ۚ مَتَاعًا بِالْبَعْرِوفِ ۚ							
and the poor man according to his means—a provision in a becoming manner,							
حَقًّا	عَلَى	الْمُحْسِنِينَ	وَ	إِنْ	طَلَّقْتُمُوهُنَّ	هُنَّ	مِنْ
obligation	on	the virtuous	and	if	you divorced	them	from
حَقًّا عَلَى الْمُحْسِنِينَ ۚ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ							
an obligation upon the virtuous. And if you divorce them before							
أَنْ	تَمْسُوهُنَّ	وَقَدْ	فَرَضْتُمْ	لَهُنَّ	فَرِيشَةً	هُنَّ	فَرِيشَةً
that	you touch	and	have	them	dowry	them	dowry
أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيشَةً							
you have touched them, but have settled for them a dowry,							

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								
then half of what you have settled shall be due from you, unless they remit, or he,								
الَّذِي	بِ	يَدِ	هُ	عُقْدَةُ	النِّكَاحِ	وَ	أَنْ	تَعْفُوا
whose	by	hand	his	tie	the marriage	and	if	you remit
الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ط وَأَنْ تَعْفُوا								
in whose hand is the tie of marriage, should remit. And that you should remit								
أَقْرَبُ	لِ	التَّقْوَى	وَ	لَا	تَنْسُوا	الْفُضْلَ	بَيْنَ	كُمْ
nearer	for	the righteousness	and	not	you forget	doing good	amongst	you
أَقْرَبُ لِلتَّقْوَى ط وَلَا تَنْسُوا الْفُضْلَ بَيْنَكُمْ ط								
is nearer to righteousness. And do not forget to do good to one another.								
إِنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ			
surely	Allah	that	what	you do/ you will do	one who sees			
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾								
Surely, Allah sees what you do.								
حَفِظُوا	عَلَى	الصَّلَوَاتِ	وَ	الصَّلَاةِ	الْوُسْطَى	وَ		
you watch over	upon	the prayers	and	the prayer	the middle	and		
حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى ط								
Watch over Prayers, and the middle Prayer, and								
قُومُوا	لِ	اللَّهِ	قُنَاتَيْنِ	فَ	إِنْ	خِفْتُمْ		
you stand	for	Allah	those who act	so	if	you feared		
قُومُوا لِلَّهِ قُنَاتَيْنِ ﴿٢٣٩﴾ فَإِنْ خِفْتُمْ								
stand before Allah submissively. If you are in a state of fear,								

فَرَجَالًا	أَوْ	رُكْبَانًا	فَ	إِذَا	أَمِنْتُمْ	فَ	اذْكُرُوا	اللَّهُ
so on foot	or	riding	and	when	you were safe	then	you remember	Allah

فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ

then say your Prayer on foot or riding; but when you are safe, remember Allah

كَمَا	عَلَّمَ	كُمُ	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ
as	He taught	you	that	did not	you were	you know

كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٤٠﴾

as He has taught you that which you did not know.

وَالَّذِينَ	يُتَوَفَّوْنَ	مِنْ	كُمُ	وَ	يَذَرُونَ	أَزْوَاجًا
those	they are made to die	from	you	and	they leave	wives

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

And those of you who die and leave behind wives

وَصِيَّةً	لِ	أَزْوَاجٍ	هِمْ	مَّتَاعًا	إِلَى	الْحَوْلِ	غَيْرِ	إِخْرَاجٍ
will	for	wives / spouses	their	provision	to	a year	without	being turned out

وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

shall bequeath to their wives provision for a year without their being turned out.

فَ	إِنْ	خَرَجْنَ	فَ	لَا	جُنَاحَ	عَلَيْكُمْ	فِي	مَا
then	if	they went out	then	no	sin	on	in	what

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا

But if they themselves go out, there shall be no blame upon you in regard

فَعَلْنَ	فِي	أَنْفُسِهِنَّ	هِنَّ	مِنْ	مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ
they(women) did	in	souls	their	in	fair manner	and	Mighty	Wise

فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤١﴾

to any proper thing which they do concerning themselves. And Allah is Mighty, Wise.

وَلِ	الْمُطَلَّاتِ	مَتَاءٌ	بِ	الْمَعْرُوفِ	حَقًّا	عَلَى	الْمُتَّقِينَ
and	the divorced women	a provision	with	fair manner	obligation	on	the God-fearing people

وَلِلْمُطَلَّاتِ مَتَاءٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٢﴾

And for the divorced women also there should be a provision according to what is fair—an obligation on

كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَ	كُمُ	آيَاتِ	هُ	لَعَلَّ	كُمُ	تَعْقِلُونَ
thus	he makes clear	Allah	for	you	commandments	His	so that	you	you understand

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٣﴾

the God-fearing. Thus does Allah make His commandments clear to you that you may understand.

أَلَمْ تَرَ	إِلَى	الَّذِينَ	خَرَجُوا	مِنْ	دِيَارِهِمْ	هُمُ
did you not see	towards	those	they came out	from	homes	their

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

Dost thou not know of those who went forth from their homes,

وَهُمْ	أُلُوفٌ	حَذَرَ	الْمَوْتِ	فَ	قَالَ	لَ	هُمُ	اللَّهُ
and	thousands	fear	the death	so	he said	to	them	Allah

وَهُمُ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ

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

مُوتُوا	ثُمَّ	أَحْيَا	هُمُ	إِنَّ	اللَّهُ	لَ	ذُو	فَضْلٍ
you die	then	he brought to life	them	surely	Allah	surely	with/possessor of	kindness

مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ

"Die," then He brought them to life. Surely, Allah is Munificent

عَلَى	النَّاسِ	وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَشْكُرُونَ
on	the people	and	but	majority	the people	not	they are grateful

عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٤﴾

to men, but most men are not grateful.

وَقَاتِلُوا	فِي	سَبِيلِ	اللَّهِ	وَعَلِمُوا
you fight	in	way/ cause	Allah	and you know

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا

And fight in the cause of Allah and know that

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

أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٥﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ

Allah is All-Hearing, All-Knowing. Who is it that will lend Allah

قَرْضًا	حَسَنًا	فَ	يُضْعِفُ	هُ	لَ	هُ	أَضْعَافًا	كَثِيرَةً
loan	good	then	He increases/ He will increase	it	for	him	increase	manifold

قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً ط

a goodly loan that He may multiply it for him manifold?

وَاللَّهُ	يَقْبِضُ	وَيَبْضُطُ	وَالِإِلَى	هُ	تُرْجَعُونَ
and Allah	he receives	and he enlarges	to	Him	you will be made to return

وَاللَّهُ يَقْبِضُ وَيَبْضُطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

And Allah receives and enlarges, and to Him shall you be made to return.

أَلَمْ تَرَ	إِلَى	الْبَلَاءِ	مِنْ	بَنِي إِسْرَءِيلَ	مِنْ	بَعْدِ	مُوسَى
did you not see	towards	the chiefs	of	children of Israel	of	after	Moses

أَلَمْ تَرَ إِلَى الْبَلَاءِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى

Hast thou not heard of the chiefs of the children of Israel after Moses,

إِذْ	قَالُوا	لِ	نَبِيِّ	لَ	هُمْ	أَبْعَثْ	لَنَا	مَلِكًا
when	they said	to	a prophet	for	them	you appoint	us	a king

إِذْ قَالُوا لِنَبِيِّنَا أْبْعَثْ لَنَا مَلِكًا

when they said to a Prophet of theirs: "Appoint for us a king

نُقَاتِلْ	فِي	سَبِيلِ	اللَّهِ	قَالَ	هَلْ	عَسَيْتُمْ
we fight	in	way / cause	Allah	He said	is it	you were likely
نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ						
that we may fight in the cause of Allah?" He said: "Is it not likely						
إِنْ	كُتِبَ	عَلَى	كُمْ	الْقِتَالُ	أَلَّا	تُقَاتِلُوا
if	it was prescribed	upon	you	the fighting	then not	you fight
إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا						
that you will not fight, if fighting is prescribed for you?"						
قَالُوا	وَ	مَا	لَ	نَا	أَلَّا	نُقَاتِلْ
they said	and	what	for	us	that not	we fight
قَالُوا وَمَا نَا أَلَّا نُقَاتِلْ فِي سَبِيلِ اللَّهِ						
They said: "What reason have we to abstain from fighting in the cause of Allah						
وَ	قَدْ	أُخْرِجْنَا	مِنْ	دِيَارِ	نَا	وَ
and	surely	we were turned out	from	homes	our	and
وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا						
when we have been driven forth from our homes and our sons?"						
فَ	لَبَّا	كُتِبَ	عَلَى	هُمْ	الْقِتَالُ	تَوَلَّوْا
then	when	it was prescribed	for	them	the fighting	you turned back
فَلَبَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا						
But when fighting was ordained for them, they turned back						
إِلَّا	قَلِيلًا	مِّنْ	هُمْ	وَ	اللَّهُ	عَلِيمٌ
except	minority	from	them	and	Allah	All-Knowing
إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٧﴾						
except a small number of them. And Allah knows the transgressors well.						

و	قَالَ	لَ	هُمْ	نَبِيُّ	هُمْ	إِنَّ	اللَّهُ
and	he said	to	them	prophet	their	surely	Allah
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ							
And their Prophet said to them: "Allah has							
قَدْ	بَعَثَ	لَ	كُمْ	طَالُوتَ	مَلِكًا	قَالُوا	أَنَّى
already	he appointed	for	you	Talut	a king	they said	how can
it becomes							
قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ							
appointed for you Talut as a king." They said: "How can he have							
لَ	هُ	الْمُلْكُ	عَلَى	نَا	وَ	نَحْنُ	أَحَقُّ
for	him	the sovereignty	over	us	while	we	better entitled
the sovereignty							
لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ							
sovereignty over us while we are better entitled to sovereignty							
مِنْ	هُ	وَ	لَمْ	يُؤْتَ	سَعَةً	مِّنْ	الْمَالِ
from	him	and	not	he has been given	abundance	from	the wealth
مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ							
than he, and he is not given abundance of wealth?"							
قَالَ	إِنَّ	اللَّهُ	اصْطَفَى	هُ	عَلَى	كُمْ	وَ
he said	surely	Allah	he chose	him	above	you	and
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ							
He said: "Surely, Allah has chosen him above you and							
زَادَ	هُ	بَسْطَةً	فِي	الْعِلْمِ	وَ	الْجِسْمِ	وَاللَّهُ
he increased	him	abundantly	in	the knowledge	and	the body	Allah
ZADAH BASUTAH FI AL-ILM WA AL-JISM WA ALLAH							
has increased him abundantly in knowledge and body." And Allah							

يُؤْتِي	مُلْكَ	هُ	مَنْ	يَشَاءُ	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ
he gives/ he will give	sovereignty	His	whom	He desired	and	Allah	Bountiful	All-Knowing
يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ⁽²⁴⁸⁾								
gives sovereignty to whom He pleases and Allah is Bountiful, All-Knowing.								
وَ	قَالَ	لَ	هُمْ	نَبِيٌّ	هُمْ	إِنَّ	آيَةً	مُلْكٍ
and	he said	to	them	prophet	their	surely	sign	sovereignty
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ								
And their Prophet said to them: "The sign of his sovereignty is								
أَنْ	يَأْتِي	كُمُ	التَّابُوتُ	فِي	هَ	سَكِينَةٍ	مِّنْ	رَّبِّ
that	he comes	you	the coffin	in	it	tranquillity	from	Lord
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ								
that there shall be given you a heart wherein there will be tranquillity from your Lord								
وَ	بَقِيَّةٌ	مِّنْ	مَا	تَرَكَ	أَلُ	مُوسَى	وَ	أَلُ
and	leftover	from	what	he left	family	Moses	and	family
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ								
and a legacy of good left by the family of Moses and the family of Aaron-								
تَحِبُّ	هُ	الْمَلَكَةُ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لَّ
she bears	it	the angels	surely	in	this	certainly	a Sign	for
تَحِبُّهُ الْمَلَكَةُ ^ط إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ								
the angels bearing it. Surely, in this there is a Sign for you								
إِنْ	كُنْتُمْ	مُؤْمِنِينَ	فَ	لَمَّا	فَصَلَ	طَالُوتُ	بِ	الْجُنُودِ
if	you were	believers	so	when	he set out	Talut	with	forces
إِنْ كُنْتُمْ مُّؤْمِنِينَ ⁽²⁴⁹⁾ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ^ل								
if you are believers." And when Talut set out with the forces,								

قَالَ	إِنَّ	اللَّهَ	مُبْتَلًى	كُم	بِ	نَهْرٍ	فَ	مَنْ
he said	surely	Allah	the one who tries	you	with	a river	so	whoso
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ								
he said: "Surely, Allah will try you with a river. So he who								
شَرَبَ	مِنْ	هُ	فَ	لَيْسَ	مِنْنِي	وَ	مَنْ	
he drank	from	it	so	not	of me	and	whoso	
شَرَبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ								
drinks therefrom is not of me; and he who								
لَمْ	يَطْعَمْ	هُ	فَ	إِنَّ	هُ	مِنْنِي	إِلَّا	مَنْ
did not	he tastes/ he will taste	it	so	surely	he	from me	except	whoso
لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ								
tastes it not is assuredly of me, except him who								
اِغْتَرَفَ	غُرْفَةً	بِ	يَدِ	هِ	فَ	شَرَبُوا	مِنْ	هُ
he dipped	palm	of	hand	his	so	they drank	from	it
اِغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ								
takes a handful of water with his hand." But they drank of it,								
إِلَّا	قَلِيلًا	مِّنْ	هُمْ	فَ	لَبَّأَ	جَاوِزَ	هُ	هُوَ
except	few	from	them	so	when	he crossed	it	he
إِلَّا قَلِيلًا مِّنْهُمْ فَلَبَّأَ جَاوِزَهُ هُوَ								
except a few of them. And when they crossed it—he								
وَ	الَّذِينَ	آمَنُوا	مَعَ	هُ	قَالُوا	لَا	طَاقَةَ	لَنَا
and	those	they believed	with	him	they said	no	power	us
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا								
and those who believed along with him—they said: "We have no power								

يُظُنُّونَ	الَّذِينَ	قَالَ	هُ	جُنُودَ	وَ	جَالُوتَ	بِ	الْيَوْمِ
they deem	those	he said	his	forces	and	Jalut	with	today
الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ط قَالَ الَّذِينَ يَظُنُّونَ								
today against Jalut and his forces. "But those who knew for certain								
عَلَبَتْ	قَلِيلَةً	فِئَةً	مِّنْ	كَمْ	اللَّهِ	مُلَقُّوْا	هُمْ	أَنَّ
it triumphed	small	a party	from	how many	Allah	those who meet	they	that
أَنَّهُمْ مُّلَقُّوْا اللّٰهُ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ								
that they would one day meet Allah said: "How many a small party has triumphed over								
الصَّابِرِينَ	مَعَ	اللَّهِ	وَ	اللَّهِ	إِذْنِ	بِ	كَثِيرَةً	فِئَةً
those who are steadfast	with	Allah	and	Allah	command	with	large	party
فِئَةً كَثِيرَةً بِإِذْنِ اللّٰهِ ط وَاللّٰهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾								
a large party by Allah's command! And Allah is with the steadfast."								
قَالُوا	هُ	جُنُودَ	وَ	جَالُوتَ	لِ	بَرَزُوا	لَهَا	وَ
they said	his	forces	and	Jalut	for	they appeared	when	and
وَلَهَا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا								
And when they issued forth to encounter Jalut and his forces, they said:								
ثَبِّتْ	وَ	صَبْرًا	نَا	عَلَى	أَفْرِغْ	نَا	رَبِّ	
you make firm	and	steadfastness	us	on	you pour forth	our	Lord	
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ								
"O our Lord, pour forth steadfastness upon us, and make								
الْكَافِرِينَ	الْقَوْمِ	عَلَى	نَا	انْصُرْ	وَ	نَا	أَقْدَامَ	
the disbelievers	people	over	us	you help	and	our	steps	
أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾								
our steps firm, and help us against the disbelieving people."								

و	اللَّهُ	إِذْنِ	بِ	هُمْ	هَزَمُوْهُ	فَ			
and	Allah	command	with	them	they routed / they defeated	so			
فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۖ وَ									
So they routed them by the command of Allah;and									
الْحِكْمَةَ	و	الْمُلْكَ	اللَّهُ	هُ	آتَى	و	جَالُوتَ	دَاوُدَ	قَتَلَ
the wisdom	and	the sovereignty	Allah	him	he gave	and	Jalut	David	he killed
قَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ									
David slew Jalut, and Allah gave him sovereignty and wisdom,									
وَعَلَّمَ	هُ	مِنْ	مَا	يَشَاءُ	وَ	لَوْ			
he taught	him	of	what	He pleases	and	if			
وَعَلَّمَهُ مِمَّا يَشَاءُ ۖ وَلَوْ									
and taught him of what He pleased. And had it									
لَا	دَفْعُ	اللَّهُ	النَّاسِ	بَعْضُ	هُمْ	بِ	بَعْضٍ		
not	repelling	Allah	the people	some	them	with	some		
لَا دَفْعُ اللَّهِ النَّاسِ بَعْضَهُمْ بِبَعْضٍ ۖ									
not been for Allah's repelling men, some of them by the others,									
لَ	فَسَدَتْ	الْأَرْضُ	وَلَكِنَّ	اللَّهُ					
surely	it filled with disorder	the earth	but	Allah					
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ									
the earth would have become filled with disorder. But Allah is									
ذُو	فَضْلٍ	عَلَى	الْعَالَمِينَ						
possessor of	kindness	over	all the worlds						
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾									
Munificent to all peoples.									

تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُو	هَا	عَلَيْكَ	كَ	بِ	الْحَقِّ
these are	Signs	Allah	We recite	them	on	you	with	the truth

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط

These are the Signs of Allah; We recite them unto thee with truth.

وَ	إِنَّ	كَ	لَ	مِنْ	الرُّسُلِينَ
and	surely	you	certainly	among	the Messengers

وَإِنَّكَ لَمِنَ الرُّسُلِينَ ﴿٢٥٣﴾

Surely, thou art one of the Messengers.