

JUZ 2

سَيَقُولُ

سَيَقُولُ	السُّفَهَاءُ	مِنَ	النَّاسِ	مَا	وَلَا هُمْ	عَنْ	قِبَلَتِ
Sayaqoolu	alssufahao	mina	alnnasi	ma	wallahum	AAan	qiblati
will say	The fools	among	the people	What	has turned them	from	Qiblah
هُمُ	الَّتِي	كَانُوا	عَلَيْ	هَا	قُلْ	لِلَّهِ	الْمَشْرِقُ
himu	allatee	kanoo	AAalay	ha	qul	lillahi	almashriqu
their	to which	they were	on	it	Say	To Allah	The east
وَ	الْمَغْرِبُ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ
wa	almaghribu	yahdee	man	yashao	ila	siratin	mustaqeemin
and	the west	He guides	whom	He wills	to	A way	Straight

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142.Sayaqoolu alssufahao mina alnnasi ma wallahum AAan qiblatihimu allatee kanoo AAalayha qul lillahi almashriqu waalmaghribu yahdee man yashao ila siratin mustaqeemin

142.The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad ﷺ) "To Allah belong both, east and the west. He guides whom He wills to a Straight Way."

SECTION: 17

The foolish will ask: "Why did they turn away from the Qiblah (*the direction in prayer*) towards which they used to face?" O Muhammad, say: "East and West belong to Allah; He guides whomever He wishes to the Right Way." [142]

وَ	كَذَلِكَ	جَعَلْنَا	كُمْ	أُمَّةً	وَسَطًا	لِّ	تَكُونُوا
Wa	kathalika	jaAAalna	kum	ommatan	wasatan	li	takoonoo
and	thus	We have	you	A nation	just	that	You be

					made		
شُهَدَاءَ	عَلَى	النَّاسِ	وَ	يَكُونُ	الرَّسُولُ	عَلَى	كُمُ
shuhadaa	AAala	alnnasi	wa	yakoona	alrrasoolu	AAalay	kum
witnesses	over	mankind	and	be	The Messenger	over	you
شَهِيدًا	وَ	مَا	جَعَلْنَا	الْقِبْلَةَ	الَّتِي	كُنْتَ	عَلَى
shaheedan	wa	ma	jaAAalna	alqiblata	allatee	kunta	AAalay
A witness	and	Did not	We make	The Qiblah	that	You were	on
هَا	إِلَّا	لِ	نَعْلَمَ	مَنْ	يَتَّبِعُ	الرَّسُولَ	مِمَّنْ
ha	illa	li	naAAalama	man	yattabiAAu	alrrasoola	mimman
it	except	that	We might know	whoso	follows	The Messenger	From those
يَنْقَلِبُ	عَلَى	عَقْبِي	وَ	إِنْ	كَانَتْ	لِ	
yanqalibu	AAala	AAaqibay	hi	in	kanat	la	
Who would be turned	on	heels	his	indeed	It was	that	
كَبِيرَةً	إِلَّا	عَلَى	الَّذِينَ	هَدَى	اللَّهُ	وَ	مَا
kabeeratan	illa	AAala	allatheena	hada	Allahu	wa	ma
great	except	for	Those whom	guided	Allah	and	not
كَانَ	اللَّهُ	لِ	يُضِيعَ	إِيمَانَ	كُمُ	إِنَّ	اللَّهُ
kana	Allahu	li	yudeeAAa	eemana	kum	inna	Allaha
was	Allah	to	Let lose	faith	your	truly	Allah
بِ	النَّاسِ	لِ	رَوْفٌ	رَحِيمٌ			
bi	alnnasi	la	raoofun	raheemun			
towards	mankind	that	Most Compassionate	Most Merciful			

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٥٧﴾

143. **Wakathalika jaAAalnakum ommatan wasatan litakoonoo shuhadaa AAala alnnasi wayakoona alrrasoolu AAalaykum shaheedan wama jaAAalna alqiblata allatee kunta AAalayha illa linaAAalama man yattabiAAu alrrasoola mimman yanqalibu AAala AAaqibayhi wa-in kanat lakabeeratan illa AAala allatheena hada Allahu wama kana Allahu liyudeeAAa eemanakum inna Allaha bialnnasi laraoofun raheemun**

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

We have made you a moderate Ummah (*nation*) so that you may testify against mankind and that your own Rasool may testify against you. We decreed your former Qiblah only to distinguish those who are the real followers of the Rasool from those who would back away *from the faith*. It was indeed a hard test except for those whom Allah has guided. Allah does not want to make your faith fruitless. Allah is Compassionate and Merciful to mankind.[143]

2:[143]

قَدْ	نَرَى	تَقَلَّبَ	وَجْهَ	كَ	فِي	السَّمَاءِ	فَ
Qad	nara	taqalluba	wajhi	ka	fee	alssama-i	fa
verily	We see	turning	face	your	to	The Heaven	so
لَ	نُؤَلِّينَ	كَ	قِبْلَةَ	تَرْضَا	هَا	فَ	وَلَّ
la	nuwalliyanna	ka	qiblatan	tarda	ha	fa	walli
that	We shall turn	you	A Qiblah	You will be pleased with	it	so	turn
وَجْهَ	كَ	شَطْرَ	الْمَسْجِدِ	الْحَرَامِ	وَ	حَيْثُ	مَا
wajha	ka	shatra	almasjidi	alharami	wa	haythu	ma
face	your	towards	Mosque	The Sacred	and	wherever	so
كُنْتُمْ	فَ	وَلَوْ	وَجُوهَ	كُمُ	شَطْرَ	هُ	وَ

wa	hu	shaṭra	kum	wujooha	walloo	fa	kuntum
and	it	towards	your	face	turn	so	You are
هُ	أَنَّ	يَعْلَمُونَ	لَ	الْكِتَابَ	أُوتُوا	الَّذِينَ	إِنَّ
hu	anna	yaAAalamoona	la	alkitaba	ootoo	allatheena	inna
it	truly	They know	that	The Scripture	Were given	Those who	certainly
بِغَافِلٍ	اللَّهُ	مَا	وَ	هِمْ	رَبِّ	مِنَ	الْحَقِّ
bighafilin	Allahu	ma	wa	him	rabbi	min	alhaqqu
unware	Allah	not	and	their	Lord	from	The truth
						يَعْمَلُونَ	عَمَّا
						yaAAamaloona	AAamma
						They do	Of what

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

يَعْمَلُونَ

144. Qad nara taqalluba wajhika fee alssama-i falanuwalliyanaka qiblatan tardaha fawalli wajhaka shaṭra almasjidi alharami wahaythu ma kuntum fawalloo wujoohakum shaṭrahu wa-inna allatheena ootoo alkitaba layaAAalamoona annahu alhaqqu min rabbihim wama Allahu bighafilin AAamma yaAAamaloona

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

وَ	لَئِنْ	أَتَيْتَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	بِ
Wa	la-in	atayta	allatheena	ootoo	alkitaba	bi
and	Even if	You were to bring	Those who	Were given	The scripture	with
كُلِّ	آيَةٍ	مَا	تَبِعُوا	قِبْلَتَ	كَ	وَ
kulli	ayatin	ma	tabiAAoo	qiblata	ka	wa
all	signs	not	They follow	Qiblah	your	and

مَا	وَ	هُمْ	قَبِلْتَ	بِتَابِعِ	أَنْتَ	مَا
ma	wa	hum	qiblata	bitabiAAin	anta	ma
not	and	their	Qiblah	A follower	you	nor
لَئِنْ	وَ	بَعْضُ	قِبْلَةَ	بِتَابِعِ	هُمْ	بَعْضُ
la-ini	wa	baAAadin	qiblata	bitabiAAin	hum	baAAadu
if	and	Of others	The qiblah	followers	(of) them	some
كَ	جَاءَ	مَا	مِّنْ بَعْدِ	هُمْ	أَهْوَاءَ	اتَّبَعْتَ
ka	jaa	ma	min baAAadi	hum	ahwaa	ittabaAAata
To you	came	what	after	their	desires	You followed
الظَّالِمِينَ	لَمِنَ	إِذَا	كَ	إِنَّ	الْعِلْمِ	مِنَ
alththalimeena	lamina	ithan	ka	inna	alAAilmi	mina
The wrong- doers	of	Then (will be)	you	indeed	knowledge	of

وَلِئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعِ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعِ قِبْلَةَ
بَعْضٍ وَلِئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

145. Wala-in atayta allatheena ootoo alkitabā bikulli ayatin mā tabiAAoo qiblataka wama anta bitabiAAin qiblatahum wama baAAaduhum bitabiAAin qiblata baAAadin wala-ini ittabaAAata ahwaahum min baAAadi mā jaaka mina alAAilmi innaka ithan lamina alththalimeena

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the *Zalimun* (polytheists, wrong-doers, etc.).

كَمَا	هُ	يَعْرِفُونَ	الْكِتَابَ	هُمْ	آتَيْنَا	الَّذِينَ
kama	hu	yaAAarifoona	alkitaba	humu	atayna	Allatheena
as	it	recognize	The scripture	To whome	We gave	those
مِّنْ	فَرِيقًا	إِنَّ	وَ	هُمْ	أَبْنَاءَ	يَعْرِفُونَ
min	fareeqan	-inna	wa	hum	abnaa	yaAAarifoona
of	A group	But verily	and	their	sons	They recognize

	يَعْلَمُونَ	هُمْ	وَ	الْحَقَّ	لَيَكْتُمُونَ	هُمْ
	yaAAalamoona	hum	wa	alhaqqa	layaktumoona	hum
	They know	While	and	The truth	conceal	them

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

146.Allatheena ataynahumu alkitaba yaAarifoona kama yaAarifoona abnaahum wa-inna fareeqan minhum layaktumoona alhaqqa wahum yaAAalamoona

146.Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurat (Torah) and the Injeel (Gospel)].

الْمُتَرِّينَ	مِنْ	تَكُونَنَّ	لَا	فَ	كَ	رَبِّ	مِنْ	الْحَقُّ
almuttareena	mina	takoonanna	la	fa	ka	rabbi	min	Alhaqqu
Those who doubt	of	be	Do not	so	your	Lord	from	The truth

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُتَرِّينَ ﴿١٤٧﴾

147.Alhaqqu min rabbika fala takoonanna mina almuttareena

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

O Muhammad, many a time We noticed you turning your face towards heaven; now We will make you turn towards a Qiblah that will please you. Turn your face *during* Salah towards the Sacred Mosque (*Ka'bah*); wherever you are turn your face in that direction. The people of the Book know this to be the truth from their Rabb. Allah is not unaware of what they do.[144] Even if you give every proof to the people of the Book, they will not accept your Qiblah, nor will you accept theirs. Neither of them (*the Jews and Christians*) are the followers of each other's Qiblah. If, after all the knowledge you have been given, you yield to their desires then surely you will be among the wrongdoers.[145] Those to whom We have given the Book (*Jews and Christians*) recognize this fact as they recognize their own children.[146] Nevertheless, a group of them deliberately conceal the truth. The truth is from your Rabb; therefore, you should never be among the doubters.[147]

2:[144-147]

وَ	لِ	كُلِّ	وَجْهَةً	هُوَ	مُوَلِّئَهَا	فَ
Wa	li	kullin	wijhatun	huwa	muwalleeḥa	fa
and	for	Every (nation)	A direction	He	To which turns	so
اسْتَبِقُوا	الْخَيْرَاتِ	أَيْنَمَا	تَكُونُوا	يَأْتِ	بِكُمْ	اللَّهُ
istabiqoo	alkhayrati	aynama	takoonoo	ya/ti	bikumu	Allahu
Try to excel	Good works	wheresoever	You may be	Will bring	you	Allah
جَمِيعًا	إِنَّ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
jameeAAan	inna	Allaha	AAala	kulli	shay-in	qadeerun
All together	truly	Allah	over	every	thing	All-Powerful

وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



148. Walikullin wijhatun huwa muwalleeḥa faistabiqoo alkhayrati aynama takoonoo ya/ti bikumu Allahu jameeAAan inna Allaha AAala kulli shay-in qadeerun

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

وَ	مِنْ	حَيْثُ	خَرَجْتَ	فَ	وَلَّ	وَجْهَ	كَ
Wa	min	ḥaythu	kharajta	fa	walli	wajha	ka
and	from	wheresoever	You come forth	so	turn	face	your
شَطْرَ	الْمَسْجِدِ	الْحَرَامِ	وَ	إِنَّ	هُ	لَلْحَقِّ	مِنْ
shatra	almasjidi	alharami	wa	inna	hu	lahhaqu	min
towards	Mosque	The Sacred	and	indeed	this	The truth	from
رَبِّ	كَ	وَ	مَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ
rabbi	ka	wa	ma	Allahu	bighafilin	AAamma	taAAamaloona
Lord	your	and	not	Allah	Is unaware	Of what	You do

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

149. Wamin haythu kharajta fawalli wajhaka shatra almasjidi alharami wa-innahu lalhaqqu min rabbika wama Allahu bighafilin AAamma taAAamaloona

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

وَ	مِنْ	حَيْثُ	خَرَجْتَ	فَ	وَلَّ	وَجْهَ	كَ
Wa	min	haythu	kharajta	fa	walli	wajha	ka
and	from	wheresoever	You come forth	so	turn	face	your
شَطْرَ	الْمَسْجِدِ	الْحَرَامِ	وَ	حَيْثُ مَا	كُنْتُمْ	فَ	وَلَوْ
shatra	almasjidi	alharami	wa	haythu ma	kuntum	fa	waloo
towards	Mosque	The Sacred	and	wheresoever	You may be	so	turn
وُجُوهَ	كُمْ	شَطْرَ	هُ	لِئَلَّا	يَكُونَ	لِ	لِنَاسٍ
wujooha	kum	shatra	hu	li-alla	yakoon	li	Innasi
faces	your	towards	it	So that not	May be	for	people
عَلَيْ	كُمْ	حُجَّةٌ	إِلَّا	الَّذِينَ	ظَلَمُوا	مِنْ	هُمْ
AAalay	kum	hujjatun	illa	allatheena	thalamoo	min	hum
against	you	An argument	except	Those who	Do injustice	Of	them
فَ	لَا	تَخْشَوْ	هُمْ	وَ	اِخْشَوْ	نِي	وَلَأْتِمَّ
fa	la	takhshaw	hum	wa	ikhshaw	nee	wali-otimma
so	Do not	fear	them	but	fear	Me	So that I may complete
نِعْمَتٍ	ي	عَلَيْ	كُمْ	وَ	لَعَلَّ	كُمْ	تَهْتَدُونَ
niAAamatee	yee	AAalay	kum	wa	laAAalla	kum	tahtadoona
Favours	My	upon	you	and	May be	you	guided

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا

يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ

تَهْتَدُونَ ﴿١٥٠﴾

150. Wamin haythu kharajta fawalli wajhaka shaṭra almasjidi alḥarami waḥaythu ma kuntum fawalloo wujoohakum shatrahū li-alla yakoona lilnnaṣi AAalaykum hujjatun illa allatheena thalamoo minhum fala takhshawhum waikhshawnee wali-otimma niAAamatee AAalaykum walaAAallakum tahtadoona

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Haram* (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.

كَمَا	أَرْسَلْنَا	فِي	كُم	رَسُولًا	مِّن	كُم
Kama	arsalna	fee	kum	rasoolan	min	kum
as	We have sent	among	you	A Messenger	from	Among you
يَتْلُو	عَلَيَّ	كُم	آيَاتِ	نَا	وَ	يُزَكِّي
yatloo	AAalay	kum	ayati	na	wa	yuzakkee
recites	to	you	Vorses	Our	and	sanctifies
كُم	وَ	يُعَلِّمُ	كُم	الْكِتَابَ	وَ	الْحِكْمَةَ
kum	wa	yuAAallimu	kumu	alkitab	wa	alḥikmata
you	and	teaches	you	The Book	and	wisdom
وَ	يُعَلِّمُ	كُم	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ
wa	yuAAallimu	kum	ma	lam	takoonoo	taAAalamoon
and	teaches	you	what	not	You did	know

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ

مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

151. Kama arsalna feekum rasoolan minkum yatloo AAalaykum ayatina wayuzakkeekum wayuAAallimukumu alkitabaa waalḥikmata wayuAAallimukum ma lam takoonoo taAAalamoon

151. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know.

فَ	اذْكُرُونِي	أَذْكُرْ	كُم	وَ	اشْكُرُوا	لِي	وَ	لَا	تَكْفُرُونِ
Fa	othkuroonee	athkur	kum	wa	oshkuroo	lee	wa	la	takfurooni

Be ungrateful to Me	Do not	and	To Me	Give thanks	and	you	I will remember	Remember Me	so
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فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

152. **Fa**othkuroonee **a**thkurkum waoshkuroo lee wala takfurooni

152. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

SECTION: 18

Everyone has a direction towards which one turns, therefore, emulate one another in good deeds. Wherever you are, Allah will bring all of you together; Allah has power over all things.[148] From whatever place you come forth, turn your face *during* Salah towards the Sacred Mosque; this is in fact a commandment from your Rabb. Allah is not unaware of what you do.[149] Again, whatever place you come forth, turn your face during Salah towards the Sacred Mosque; and wherever you are, face towards it, so that people will not have any argument against you, except those among them who are wrongdoers. Do not fear them; fear Me, so that I may perfect My favors to you and that you may be rightly guided,[150] just as *We bestowed Our favor upon you when We sent among you a Rasool of your own who recites to you Our revelations, sanctifies you, teaches you the Book and wisdom, and teaches you that which you did not know.*[151] Therefore, remember Me, and, I will remember you, be grateful to Me and never deny Me.[152]

2:[148-152]

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اسْتَعِينُوا	بِ	الصَّبْرِ
Ya ayyuha	allatheena	amanoo	istaAAeenoo	bi	alssabri
O you!	who	believe	Seek help	with	patience
وَ	الصَّلَاةِ	إِنَّ	اللَّهِ	مَعَ	الصَّابِرِينَ
wa	alssalati	inna	Allaha	maAAa	alssabireena
and	prayer	truly	allah	Is with	The patient ones

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

153. **Ya** ayyuha allatheena amanoo istaAAeenoo **bi**alssabri waalssalati inna Allaha maAAa alssabireena

153. O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allah is with *As-Sabirin* (the patient ones, etc.).

SECTION: 19

O' You who believe! Seek My help with patience and prayer: surely, Allah is with those who are patient.[153] 2:[153]

سَبِيلِ	فِي	يُقْتَلُ	لِمَنْ	تَقُولُوا	لَا	وَ
sabeeli	fee	yuqtalu	liman	taqooloo	la	Wa
Way(of)	in	Are killed	Of those who	You say	Do not	and
تَشْعُرُونَ	لَا	وَلَكِنْ	أَحْيَاءَ	بَلْ	أَمْوَاتٌ	اللَّهِ
tashAAuroona	la	walakin	ahyaon	bal	amwatun	Allahi
You perceive	not	but	alive	nay	dead	Allah

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

154. Wa_{la} taqooloo liman yuqtalu fee sabeeli Allahi amwatun bal ahyeon walakin la tashAAuroona

154. And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.

Do not say about those who are slain in the cause of Allah (*martyrs*), that they are dead. Nay, they are alive, but you do not perceive it.[154]

2:[154]

مِّنَ	شَيْءٍ	بِ	كُمُ	تَبْلُونَّ	لَ	وَ
mina	shay-in	bi	kum	nabluwanna	la	Wa
of	something	with	you	We shall test	surely	and
الْأَمْوَالِ	مِّنَ	نَقْصٍ	وَ	الْجُوعِ	وَ	الْخَوْفِ
al-amwali	mina	naqsin	wa	aljooAAi	wa	alkhawfi
wealth	of	loss	and	The hunger	and	The fear
الصَّابِرِينَ	بَشِيرٍ	وَ	الثَّمَرَاتِ	وَ	الْأَنْفُسِ	وَ
alssabireena	bashshiri	wa	alththamarati	wa	al-anfusi	wa
The patient ones	Give glad tidings	but	fruits	and	lives	and

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَدَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

155. **Walanabluwannakum bishay-in mina alkhawfi waaljooAAi wanaqsin mina al-amwali waal-anfusi waalththamarati wabashshiri alssabireena**

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sabirin* (the patient ones, etc.).

الَّذِينَ	إِذَا	أَصَابَتْ	هُم	مُصِيبَةٌ	قَالُوا	إِنَّا
Allatheena	itha	asabat	hum	museebatun	qaloo	inna
Those who	when	afflicts	them	calamity	They say	Truly we
لِلَّهِ	وَ	إِنَّا	إِلَيْهِ	رَاجِعُونَ		
lillahi	wa	inna	ilayhi	rajiAAoona		
Belong to	and	Indeed we	to	Him	return	
Allah						

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

156. **Allatheena itha asabat-hum museebatun qaloo inna lillahi wa-inna ilayhi rajiAAoona**

156. Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."

أُولَئِكَ	عَلَيْهِ	هُمْ	صَلَوَاتٌ	مِّن	رَّبِّ	هُمْ
Ola-ika	AAalay	him	salawatun	min	rabbi	him
(they are)	upon	whom	blessings	from	Lord	their
those						
وَ	رَحْمَةٌ	وَ	أُولَئِكَ	هُمْ	الْمُهْتَدُونَ	
wa	rahmatun	wa	ola-ika	humu	almuhtadoona	
and	Mercy	and	Those (are)	who	The guided ones	

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

157. **Ola-ika AAalayhim salawatun min rabbihim warahmatun waola-ika humu almuhtadoona**

157. They are those on whom are the *Salawat* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

We shall surely test your steadfastness with fear and famine, with loss of property, life and produce. Give good news to those who endure with patience;[155] who, when afflicted with calamity, say: "We belong to Allah and to Him we shall return."[156] Such are the people on whom there are blessings and Mercy from Allah; and they are the ones that are rightly guided.[157]

2:[155-157]

إِنَّ	الصَّفَا	وَ	الْمَرْوَةَ	مِنْ	شَعَائِرِ	اللَّهِ	فَ
Inna	alssafa	wa	almarwata	min	shaAAa-iri	Allahi	fa
verily	As-Safa	and	Al-marwah	(are) of	The symbols	Allah	so
مَنْ	حَجَّ	الْبَيْتَ	أَوْ	اعْتَمَرَ	فَ	لَا	جُنَاحَ
man	hajja	albayta	awi	iAAtamara	fa	la	junaha
whoever	Performed Hajj	The House	or	Performed Umrah	There (is)	no	sin
عَلَيْهِ	هَ	أَنْ	يَطُوفَ	بِهِمَا	وَ	مَنْ	تَطَوَّعَ
AAalay	hi	an	yattawwafa	bihima	wa	man	tatawwaAAa
on	him	that	He walks	The two	and	whoever	Does voluntarily
خَيْرًا	فَ	إِنَّ	اللَّهَ	شَاكِرٌ	عَلِيمٌ		
khayran	fa	inna	Allaha	shakirun	AAaleemun		
good	then	verily	Allah	All-Recogniser	All-Knower		
<p>﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾</p>							
<p>158. Inna alssafa waalmarwata min shaAAa-iri Allahi faman hajja albayta awi iAAtamara fala junaha AAalayhi an yattawwafa bihima waman tatawwaAAa khayran fa-inna Allaha shakirun AAaleemun</p>							
<p>158. Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower.</p>							

Behold! Safā and Marwah (two hills in the Sacred Mosque) are among the symbols of Allah. So anyone who performs Hajj or Umrah (pilgrimage) to the House, there is no

blame if one goes around both of them; and anyone who does good voluntarily *should know that* surely Allah knows the grateful.[158]

2:[158]

وَ	الْبَيِّنَاتِ	مِنَ	أَنْزَلْنَا	مَا	يَكْتُمُونَ	الَّذِينَ	إِنَّ
wa	albayyinati	mina	anzalna	ma	yaktumona	allatheena	Inna
and	The clear proofs	of	We have sent down	what	conceal	Those who	verily
الْكِتَابِ	فِي	لِنَاسٍ	لِ	بَيْنَهُ	مَا	مِنَ بَعْدِ	الْهُدَى
alkitabi	fee	Innasi	li	bayyannahu	ma	min baAAdi	alhuda
The Book	in	The people	for	We have made it clear	that	after	The guidance
اللَّاعِنُونَ	هُمْ	يَلْعَنُ	وَ	اللَّهُ	هُمْ	يَلْعَنُ	أُولَئِكَ
allaAAinoona	humu	yalAAanu	wa	Allahu	humu	yalAAanu	ola-ika
The cursers	them	curse	and	Allah	them	curses	Such are those

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّهٗ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾

159.Inna allatheena yaktumona ma anzalna mina albayyinati waalhuda min baAAdi ma bayyannahu lilnasi fee alkitabi ola-ika yalAAanuhumu Allahu wayalAAanuhumu allaAAinoona

159.Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

إِلَّا	الَّذِينَ	تَابُوا	وَ	أَصْلَحُوا	وَ	بَيْنُوا	فَ
Illa	allatheena	taboo	wa	aslahoo	wa	bayyanoo	fa
except	Those who	repent	and	mend	and	declare	so
أُولَئِكَ	أَتُوبُ	عَلَيْهِ	هُمْ	وَ	أَنَا	التَّوَابُ	الرَّحِيمُ
ola-ika	atoobu	AAalay	him	wa	ana	altawabu	alrraheemu
Those (are)	I accept	for	them	and	I	Oft-	Most

Merciful	Rturning					repentance	
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إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

160. Illa allatheena taboo waaslahoo wabayyanoo faola-ika atoobu AAalayhim waana alttawwabu alrraheemu

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

إِنَّ	الَّذِينَ	كَفَرُوا	وَ	مَاتُوا	وَ	هُمْ	كَفَرُوا	أُولَئِكَ
Inna	allatheena	kafaroo	wa	matoo	wa	hum	kuffarun	ola-ika
Verily	Those who	disbelieve	and	die	and	they	Are disbelievers	It is they
عَلَىٰ	هِمْ	لَعْنَةُ	وَاللَّهِ	وَالْمَلَائِكَةِ	وَ	النَّاسِ	أَجْمَعِينَ	
AAalay	him	laAAnatu	Allahi	almala-ikati	wa	alnnasi	ajmaAAeena	
On	whom	Is the curse	Of Allah	and of the angels	and	Of mankind	combined	

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

161. Inna allatheena kafaroo wamatoo wahum kuffarun ola-ika AAalayhim laAAnatu Allahi waalmala-ikati waalnnasi ajmaAAeena

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.

خَالِدِينَ	فِي	هَا	لَا	يُخَفَّفُ	عَنْ
Khalideena	fee	ha	la	yukhaffafu	AAan
They will abide	In	there	neither	Will be lighted	from
هُمْ	وَالْعَذَابُ	وَ	لَا	هُمْ	يُنْظَرُونَ
humu	alAAathabu	wa	la	hum	yuntharoonu
them	The punishment	and	not	they	Will be reprieved

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

162. Khalideena feeha la yukhaffafu AAanhumu alAAathabu wala hum yuntharoonu

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

وَ	إِلَهُ	كُم	إِلَهُ	وَاحِدٌ	لَا
Wa	ilahu	kum	ilahun	wahidun	la
and	God	your	Is God	One	(there is no)
إِلَهُ	إِلَّا	هُوَ	الرَّحْمَنُ	الرَّحِيمُ	
ilaha	illa	huwa	alrrahmanu	alrraheemu	
god	But	He	The Most Beneficent	The Most Merciful	

وَالنَّهْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

163. Wa-ilahukum ilahun wahidun la ilaha illa huwa alrrahmanu alrraheemu

163. And your *Ilah* (God) is One *Ilah* (God - Allah), *La ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

Those who conceal the clear proofs and the guidance, after We have made it clear in the Book for mankind will have Allah's curse and that of those who are entitled to curse;[159] except those who repent, reform *and let the truth be known*; I will accept their repentance, for I am the Receiver of Repentance, the Merciful.[160] Surely those who are unbelievers and die while they are unbelievers, they are the ones on whom is the curse of Allah, the angels and all mankind,[161] they will live in it for ever; neither their punishment shall be lightened nor shall they be given respite.[162] Your God is one God; there is no one worthy of worship except Him, the Compassionate, the Merciful.[163]

2:[159-163]

إِنَّ	فِي	خَلْقِ	السَّمَاوَاتِ	وَ	الأَرْضِ	وَ	اِخْتِلَافِ
Inna	fee	khalqi	alssamawati	wa	al-ardi	wa	ikhtilafi
verily	in	The creation	(of) the heavens	and	The earth	and	(in) the alternation
اللَّيْلِ	وَ	النَّهَارِ	وَ	الْفُلْكِ	الَّتِي	تَجْرِي	فِي
allayli	wa	alnnahari	wa	alfulki	allatee	tajree	fee
(of) the night	and	The day	and	(in) the ships	which	sail	through
الْبَحْرِ	بِمَا	يَنْفَعُ	النَّاسَ	وَ	مَا	أَنْزَلَ	اللَّهُ
albahri	bima	yanfaAAu	alnnasa	wa	ma	anzala	Allahu
The sea	With that	benefits	The	and	what	Sent down	Allah

				mankind		which	
مِنَ	السَّمَاءِ	مِنَ	مَاءٍ	فَ	أَحْيَا	بِهِ	الْأَرْضَ
mina	alssama-i	min	ma-in	fa	ahya	bihi	al-arda
from	The sky	of	water	thus	Made alive	therewith	The earth
بَعْدَ	مَوْتِ	هَا	وَ	بَثَّ	فِي	هَا	مِنَ
baAAda	mawti	ha	wa	baththa	fee	ha	min
after	death	its	and	scattered	in	there	of
كُلِّ	دَابَّةٍ	وَ	تَصْرِيفِ	الرِّيَّاحِ	وَ	السَّحَابِ	الْمُسَخَّرِ
kulli	dabbatin	wa	tasreefi	alrriyahi	wa	alssahabi	almusakhkhari
All (kinds)	(of) moving creatures	and	(in) veering	(of) the winds	and	The clouds	Which are controlled
بَيْنَ	السَّمَاءِ	وَ	الْأَرْضِ	لَايَاتٍ	لِّ	قَوْمٍ	يَعْقِلُونَ
bayna	alssama-i	wa	al-ardi	laayatin	li	qawmin	yaAAqiloona
between	The sky	and	The earth	(are) indeed proofs	for	people	Who understand

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Inna fee khalqi alssamawati waal-ardi waikhtilafi allayli waalannahari waalfulki allatee tajree fee albahri bima yanfaAAu alnnaasa wama anzala Allahu mina alssama-i min ma-in faahya bihi al-arda baAAda mawtiha wabaththa feeha min kulli dabbatin watasreefi alrriyahi waalssahabi almusakhkhari bayna alssama-i waal-ardi laayatin liqawmin yaAAqiloona

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

SECTION: 20 Surely, in the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean for the profit of mankind, in the rain which Allah sends down from the skies, with which He revives the earth after its death and spreads in it all kinds of animals, in the change of the winds and the clouds between the sky and the earth that are made subservient, there are signs for rational people. [164]

وَ	مِنَ	النَّاسِ	مَنْ	يَتَّخِذُ	مِن دُونِ	اللَّهِ	أَنْدَادًا	يُحِبُّونَ
Wa	mina	alnnasi	man	yattakhithu	min dooni	Allahi	andadan	yuhibboona
yet	of	people	who	Take (others)	besides	Allah	rivals	They love
هُمْ	كَ	حُبِّ	وَاللَّهِ	وَ	الَّذِينَ	آمَنُوا	أَشَدُّ	حُبًّا
hum	ka	hubbi	Allahi	wa	allatheena	amanoo	ashaddu	hubban
them	like	The love	(of)Allah	but	Those who	believe	(are) stauncher	(in their) love
لِلَّهِ	وَ	لَوْ	يَرَى	الَّذِينَ	ظَلَمُوا	إِذِ	يَرَوْنَ	الْعَذَابَ
lillahi	wa	law	yara	allatheena	thalamoo	ith	yarawna	alAAathaba
For Allah	and	If only	(could) see	Those who	Did wrong	when	They will see	The torment
أَنَّ	الْقُوَّةَ	لِلَّهِ	وَجَمِيعًا	وَ	أَنَّ	اللَّهِ	شَدِيدُ	الْعَذَابِ
anna	alquwwata	lillahi	jameeAAan	wa	anna	Allaha	shadeedu	alAAathabi
that	All power	Belongs to Allah	wholly	and	that	Allah	(is)Severe	(in) punishment

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

165. Wamina alnnasi man yattakhithu min dooni Allahi andadan yuhibboonahum kahubbi Allahi waallatheena amanoo ashaddu hubban lillahi walaw yara allatheena thalamoo ith yarawna alAAathaba anna alquwwata lillahi jameeAAan waanna Allaha shadeedu alAAathabi

165. And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

وَ	اتَّبَعُوا	الَّذِينَ	مِنَ	اتَّبَعُوا	الَّذِينَ	تَبَرَّأَ	إِذِ
wa	ittabaAAoo	allatheena	mina	ittubiAAoo	allatheena	tabarraa	ith
and	Followed (them)	those	from	Were followed	those	Will disown	when

رَأَوْا	الْعَذَابَ	وَ	تَقَطَّعَتْ	بِ	هِمُّ	الْأَسْبَابُ
raawoo	alAAathaba	wa	taqattaAAat	bi	himu	al-asbabu
They would see	The torment	and	Would be cut off	from	them	All relations

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

166. Ith tabarraa allatheena ittubiAAoo mina allatheena ittabaAAoo waraawoo alAAathaba wataqattaAAat bihimu al-asbabu

166. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَ	قَالَ	الَّذِينَ	اتَّبَعُوا	لَوْ	أَنَّ	لَ	نَا
Wa	qala	allatheena	ittabaAAoo	law	anna	la	na
and	Will say	Those who	Had followed	could	that	for	us
كَرَّةً	فَ	تَبَرَّأَ	مِنْ	هُمْ	كَمَا	تَبَرَّؤُوا	مِنَّا
karratan	fa	natabarraa	min	hum	kama	tabarraoo	minna
(were) a return	then	We would disown	from	them	as	They had disowned	us
كَذَلِكَ	يُرِي	هِمُّ	اللَّهُ	أَعْمَالَ	هُمْ	حَسْرَاتٍ	عَلَيْ
kathalika	yuree	himu	Allahu	aAAamala	hum	hasaratin	AAalay
thus	Will show	them	Allah	deeds	their	(as) regrets	for
هُمْ	وَ	مَا	هُمْ	بِخَارِجِينَ	مِنَ	النَّارِ	
him	wa	ma	hum	bikharijeena	mina	alnnari	
them	and	never	they	Will get out	of	The fire	

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

167. Waqala allatheena ittabaAAoo law anna lana karratan fanatabarraa minhum kama tabarraoo minna kathalika yureehimu Allahu aAAalahum hasaratin AAalayhim wama hum bikharijeena mina alnnari

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire .

There are some who worship other deities besides Allah (*mushrikin*), they love them as they should love Allah, whereas the believers are strong in love for Allah. If those who are unjust could visualize (*the Day of Judgement*) when they will see the chastisement, they would come to know for sure that all powers belong to Allah and that Allah is stern in retribution.[165] On that Day those leaders who were being followed, when faced with their punishment, will renounce those who followed them and the bonds which united them will break asunder.[166] The followers will say: “If it could be possible for us to live again, we would renounce them as they have renounced us today.” Thus Allah will show them the fruits of their deeds. They will sigh with regret, and shall not be able to come out of the Hell fire.[167]

2:[165-167]

وَ	طَيِّبًا	حَلَالًا	الْأَرْضِ	فِي	مِمَّا	كُلُوا	النَّاسُ	يَا أَيُّهَا
wa	tayyiban	halalan	al-ardi	fee	mimma	kuloo	alnnasu	Ya ayyuha
and	good	lawful	The earth	in	Of what which(is)	eat	people	O!
مُبِينٌ	عَدُوٌّ	كُم	لَ	إِنَّهُ	الشَّيْطَانِ	خُطُوتِ	تَتَّبِعُوا	لَا
mubeenun	AAaduwwun	kum	la	innahu	alshshaytani	khuṭuwati	tattabiAAoo	la
open	An enemy	you	for	Verily he (is)	(of) Satan	The foot steps	follow	Do not

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

168. Ya ayyuha alnnasu kuloo mimma fee al-ardi halalan tayyiban wala tattabiAAoo khuṭuwati alshshaytani innahu lakum AAaduwwun mubeenun

168.O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you an open enemy.

وَ	الْفَحْشَاءِ	وَ	السُّوءِ	بِ	كُم	يَأْمُرُ	إِنَّمَا
wa	alfahsha-i	wa	alssoo-i	bi	kum	ya/muru	Innama
and	The obscenity	and	The evil	of	you	He commands	only
تَعْلَمُونَ	لَا	مَا	اللَّهِ	عَلَى	تَقُولُوا	أَنْ	
taAAlamoona	la	ma	Allahi	AAala	taqooloo	an	
You know	Do not	what	Allah	about	You say	that	

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

169.Innama ya/murukum bialssoo-i waalfahsha-i waan taqooloo AAala Allahi ma la taAAlamoona

169.[*Shaitan* (Satan)] commands you only what is evil and *Fahsha* (sinful), and that you should say against Allah what you know not.

SECTION: 21

O Mankind! Eat of what is lawful and clean on the earth and do not follow the footsteps of Shaitān, surely he is your open enemy.[168] He enjoins you to commit evil and indecency and to say certain things against Allah about which you have no knowledge.[169]

2:[168-169]

مَا	اتَّبِعُوا	هُمْ	لَ	قِيلَ	إِذَا	وَ
ma	ittabiAAoo	humu	la	qeela	itha	Wa
what	follow	them	to	It is said	when	and
أَلْفَيْنَا	مَا	نَتَّبِعُ	بَلْ	قَالُوا	اللَّهُ	أَنْزَلَ
alfayna	ma	nattabiAAu	bal	qaloo	Allahu	anzala
We found	what	We shall follow	nay	They say	Allah	Has sent down
آبَاؤُ	كَانَ	أَوْلَوْ	نَا	آبَاءُ	هِ	عَلَيْ
abao	kana	awa law	na	abaa	hi	AAalay
fathers	did	Even if	our	fathers	it	upon
يَهْتَدُونَ	لَا	وَ	شَيْئًا	يَعْقِلُونَ	لَا	هُمْ
yahtadoona	la	wa	shay-an	yaAAqiloona	la	hum
They find right guidance	not	and	anything	understand	not	their

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءآبَاءَنَا أَوْلَوْ كَانَ ءآبَاؤُهُمْ لَا يَعْقِلُونَ

شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

170.Wa-itha qeela lahumu ittabiAAoo ma anzala Allahu qaloo bal nattabiAAu ma alfayna AAalayhi abaanā awa law kana abaohum la yaAAqiloona shay-an wala yahtadoona

170.When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?

يَنْعِقُ	الَّذِي	مِثْلِ	كَ	كَفَرُوا	الَّذِينَ	مِثْلُ	وَ
yanAAiqu	allathee	mathali	ka	kafaroo	allatheena	mathalu	Wa

shouts	He who	The example	like	disbelieved	Those who	The example	and
نداء	وَ	دُعَاء	إِلَّا	يَسْمَعُ	لَا	مَا	بِ
nidaan	wa	duAAaan	illa	yasmaAAu	la	ma	bi
cries	and	shouts	except	hear	Does not	that	to
	يَعْقِلُونَ	لَا	هُمْ	فَ	عُمِّي	بُكْمٌ	صُمٌّ
	yaAAqiloonā	lā	hum	fa	AAumyun	bukmun	summun
	understand	Do not	they	so	blind	dumb	(they are) deaf

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

171. Wamathalu allatheena kafaroo kamathali allathe yanAAaiqu bima la yasmaAAu illa duAAaan wanidaan summun bukmun AAumyun fahum la yaAAqiloonā

171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

رَزَقْنَا	مَا	طَيِّبَاتٍ	مِنْ	كُلُوا	آمَنُوا	الَّذِينَ	يَأْتِيهَا
razaqna	ma	tayyibati	min	kuloo	amanoo	allatheena	Ya ayyuha
We have provided	that	The good things	of	eat	believe	who	O! you
	تَعْبُدُونَ	إِيَّاهُ	إِنْ	لِلَّهِ	اشْكُرُوا	وَ	كُم
taAAabudoona	iiyahu	kuntum	in	lillahi	oshkuroo	wa	kum
worship	Him alone	You	if	To Allah	Be grateful	and	you

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

172. Ya ayyuha allatheena amanoo kuloo min tayyibati ma razaqnakum waoshkuroo lillahi in kuntum iyyahu taAAabudoona

172. O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

وَ	الِدَّمَ	وَ	الْمَيِّتَةَ	كُم	عَلِي	حَرَّمَ	إِنَّمَا
wa	alddama	wa	almaytata	kumu	AAalay	harrama	Innama
And	blood	and	The dead	you	on	He has forbidden	verily

اللَّهِ	لِغَيْرِ	بِهِ	أَهْلًا	مَا	وَ	الْخِنْزِيرِ	لَحْمَ
Allahi	lighayri	bihi	ohilla	ma	wa	alkhinzeeri	lahma
Allah	Any other than	to	consecrated	that	and	(of)swine	flesh
فَ	عَادٍ	وَلَا	بَاغٍ	غَيْرَ	اضْطُرَّ	مَنْ	فَ
fa	AAadin	wala	baghin	ghayra	idturra	mani	fa
then	transgressing	nor	Willful disobedience	without	Forced by necessity	Who so	but
لا	إِثْمَ	عَلَيْهِ	إِنَّ	اللَّهِ	غَفُورٌ	رَحِيمٌ	
la	ithma	AAalay	inna	Allaha	ghafoorun	raheemun	
no	sin	on	indeed	Allah	Forgiving	Most-Merciful	

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لَغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

173. Innama harrama AAalaykumu almaytata waalddama walahma alkhinzeeri wama ohilla bihi lighayri Allahi famani idturra ghayra baghin wala AAadin fala ithma AAalayhi inna Allaha ghafoorun raheemun

173. He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

الْكِتَابِ	مِنْ	اللَّهِ	أَنْزَلَ	مَا	يَكْتُمُونَ	الَّذِينَ	إِنَّ
alkitabi	mina	Allahu	anzala	ma	yaktumoona	allatheena	Inna
The Book	of	Allah	Has sent down	what	conceal	those	verily
مَا	أُولَئِكَ	قَلِيلًا	ثَمًّا	ه	بِ	يَشْتَرُونَ	وَ
ma	ola-ika	qaleelan	thamanan	hi	bi	yashtaroon	wa
Do not	they	small	A gain	it	with	purchase	and
لَا	وَ	النَّارِ	إِلَّا	هَمَّ	بُطُونِ	فِي	يَأْكُلُونَ
la	wa	alnnara	illa	him	butooni	fee	ya/kuloona
not	and	fire	but	their	bellies	into	eat

يُكَلِّمُ	هُمْ	اللَّهُ	يَوْمَ	الْقِيَامَةِ	وَ	لَا	يُزَكِّي
yukallimu	humu	Allahu	yawma	alqiyamati	wa	la	yuzakkee
Will speak	them	Allah	Day	Resurrection	and	not	Will purify
هُمْ	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ		
him	wa	la	hum	AAathabun	aleemun		
	and	for	them	torment	painful		

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

174. Inna allatheena yaktumoonā mā anzala Allahu mina alkitabi wayashtaroonā bihi thamanan qaleelan ola-ika mā ya/kuloona fee buṭoonihim illā alnnaṛa walā yukallimuhumu Allahu yawma alqiyamati walā yuzakkeehim walahum AAathabun aleemun

174. Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَٰئِكَ	الَّذِينَ	اشْتَرَوْا	الضَّلَالََةَ	بِ	الْهُدَىٰ	وَ	الْعَذَابَ
Ola-ika	allatheena	ishtarawoo	alddalalata	bi	alhuda	wa	alAAathaba
Those (are)	They who	purchased	error	At the price of	guidance	and	torment
بِ	الْمَغْفِرَةِ	فَ	مَا	أَصْبَرَ	هُمْ	عَلَىٰ	النَّارِ
bi	almaghfirati	fa	mā	aṣbara	hum	AAala	alnnari
At the price of	forgiveness	so	how	audacious	They (are)	to	The Fire

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَىٰ النَّارِ ﴿١٧٥﴾

175. Ola-ika allatheena ishtarawoo alddalalata bialhuda waalAAathaba bialmaghfirati fama aṣbarahum AAala alnnari

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

ذَلِكَ	بِأَنَّ	اللَّهِ	نَزَّلَ	الْكِتَابَ	بِ	الْحَقِّ	وَ
Thalika	bi-anna	Allaha	nazzala	alkitaba	bi	alhaqqi	wa
That (is)	because	Allah	Has sent down	The Book	with	The truth	and
إِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِي	الْكِتَابِ	لَفِي	شِقَاقٍ	بَعِيدٍ
inna	allatheena	ikhtalafoo	fee	alkitabi	lafee	shiqaqin	baAAeedin
verily	Those who	differed	concerning	The Book	(are) in	A schism	far

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

176. Thalika bi-anna Allaha nazzala alkitaba bialhaqqi wa-inna allatheena ikhtalafoo fee alkitabi lafee shiqaqin baAAeedin

176. That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

لَيْسَ	الرِّبِّ	أَنَّ	تَوَلَّوْا	وُجُوهُ	كُمُ	قَبْلَ	الْمَشْرِقِ
Laysa	albirra	an	tuwalloo	wujooha	kum	qibala	almashriqi
(it is) not	righteousness	that	You turn	faces	your	towards	The east
وَ	الْمَغْرِبِ	وَلَكِنَّ	الرِّبِّ	مَنْ	أَمَنَ	بِ	اللَّهِ
wa	almaghribi	walakinna	albirra	man	amana	bi	Allahi
and	The west	but	Righteous (is)	He who	believes	in	Allah
وَ	الْيَوْمِ	الْآخِرِ	وَ	الْمَلَائِكَةِ	وَ	الْكِتَابِ	وَ
wa	alyawmi	al-akhiri	wa	almal-ikati	wa	alkitabi	wa
and	The Day	Last	and	The angels	and	The Book	and
النَّبِيِّنَ	وَ	آتَى	الْمَالَ	عَلَى	حُبِّ	هِ	ذَوِي الْقُرْبَى
alnnabiyyeena	wa	ata	almala	AAala	hubbi	hi	thawee alqurba
The Prrophets	and	gives	wealth	In spite of	love	his	To the kinsmen
وَ	الْيَتَامَى	وَ	الْمَسَاكِينَ	وَ	ابْنِ السَّبِيلِ	وَ	السَّائِلِينَ
wa	alyatama	wa	almasakeena	wa	ibna alssabeeli	wa	alssa-ileena
and	The orphans	and	The needy	and	The wayfarer	and	Who ask (for help)

وَ فِي الرَّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى							
ata	wa	alssalata	aqama	wa	alrriqabi	fee	wa
pays	and	The prayer	offers	and	The ransom of slaves	in	and
الزَّكَاةَ وَ الْمُؤْفُونَ بَ عَهْدِهِمْ إِذَا عَاهَدُوا							
AAahadoo	itha	him	AAahdi	bi	almoofona	wa	alzzakata
They promise	when	their	promise	with	Who fulfil	and	Zakat
وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ							
heena	wa	alddarra-i	wa	alba/sa-i	fee	alssabireena	wa
At the time of	and	affliction	and	adversity	in	Remain patient	and
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ							
almuttaqoona	humu	ola-ika	wa	sadaqoo	allatheena	ola-ika	alba/si
pious	they	Those (are)	and	Have proved true	who	Such are they	Peril

❖ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْفُونَ بَعْدَ عَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177.Laysa albirra an tuwalloo wujoohakum qibala almashriqi waalmaghribi walakinna albirra man amana biAllahi waalyawmi al-akhiri waalmala-ikati waalkitabi waalnnabiyyeena waata almala AAala hubbihi thawee alqurba waalyatama waalmasakeena waibna alssabeeli waalssa-ileena wafee alrriqabi waaqama alssalata waata alzzakata waalmoofona biAAahdihim itha AAahadoo waalssabireena fee alba/sa-i waalddarra-i waheena alba/si ola-ika allatheena sadaqoo waola-ika humu almuttaqoona

177.It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat* (*Iqamat-as-Salat*), and gives the *Zakat*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *AlMuttaqun* (pious - see V.2:2).

يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ	عَلَيْكُمْ	الْقِصَاصُ
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alqisasu	kumu	AAalay	kutiba	amanoo	allatheena	ayyuha	Ya
retribution	you	for	(is) prescribed	believe	who	you	O!
بِ	الْعَبْدُ	وَ	الْحُرِّ	بِ	الْحُرِّ	الْقَتْلَى	فِي
bi	alAAabdu	wa	alhurri	bi	alhurru	alqatla	fee
for	The slave	and	The free	for	The free	murder	in
عُفِي	مَنْ	فَ	الْأُنثَى	بِ	الْأُنثَى	وَ	الْعَبْدِ
AAufiya	man	fa	alontha	bi	alontha	wa	alAAabdi
(is) Forgiven	who	so	The female	For	The female	and	The slave
اتَّبَاعُ	فَ	شَيْءٍ	هِ	أَخِي	مِنْ	هُ	لَ
ittibaAAun	fa	shay-on	hi	akhee	min	hu	la
Adhering to it	then	something	his	brother	by	him	for
ذَلِكَ	إِحْسَانٍ	بِ	هِ	إِلَيْهِ	أَدَاءٌ	وَ	بِالْمَعْرُوفِ
thalika	ihsanin	bi	hi	ilay	adaon	wa	bialmaAAroofi
That (is)	A goodly manner	in	him	to	Payment be made	and	According to usage
تَخْفِيفُ	مَنْ	رَحْمَةٌ	وَ	كُمُ	رَبِّ	مِنْ	مَنْ
mani	fa	rahmatun	wa	kum	rabbi	min	takhfeefun
whoever	so	A Mercy	and	your	Lord	from	All alleviation
اعْتَدَى	عَذَابُ	هُ	لَ	فَ	ذَلِكَ	بَعْدَ	أَعْتَدَى
aleemun	AAathabun	hu	la	fa	thalika	baAAda	iAAatada
Painful	(is) a torment	him	for	so	this	after	transgresses
<p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾</p>							
<p>178. Ya ayyuha allatheena amanoo kutiba AAalaykumu alqisasu fee alqatla alhurru bialhurri waalAAabdu bialAAabdi waalontha bialontha faman AAufiya lahu min akheehi shay-on faittibaAAun bialmaAAroofi waadaon ilayhi bi-ihsanin thalika takhfeefun min rabbikum warahmatun famani iAAatada baAAda thalika falahu AAathabun aleemun</p>							

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

و	لَ	كُم	فِي	الْقِصَاصِ	حَيَاةٍ
Wa	la	kum	fee	alqisasi	hayatun
and	for	you	in	retribution	(is) life
يَا	أُولِي الْأَبَابِ	لَعَلَّ	كُم	تَتَّقُونَ	
ya	olee al-albabi	laAAalla	kum	tattaqoona	
O	Men of understanding!	That may	you	Become pious	

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٨﴾

179. Walakum fee alqisasi hayatun ya olee al-albabi laAAallakum tattaqoona

179.And there is (a saving of) life for you in *Al-Qisas* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqun* (the pious).

كُتِبَ	عَيْكُمْ	إِذَا	حَضَرَ	أَحَدَ	كُم
Kutiba	AAalaykum	itha	hadara	ahada	kumu
(It is) prescribed	For you	when	approaches	Any (of)	you
الْمَوْتُ	إِنْ	تَرَكَ	خَيْرًا	الْوَصِيَّةُ	لِلْوَالِدَيْنِ
almawtu	in	taraka	khayran	alwasiiyatu	lilwalidayni
death	if	He leaves	wealth	The making of bequest	(is) for parents
وَ	الْأَقْرَبِينَ	بِالْمَعْرُوفِ	حَقًّا	عَلَى	الْمُتَّقِينَ
wa	al-aqrabeena	bialmaAroofi	haqqan	AAala	almuttaqeena
and	Next of kin	According to reasonable manners	(it is) an obligation	on	God-fearing

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى

الْمُتَّقِينَ ﴿١٧٩﴾

180. Kutiba AAalaykum itha ḥadara ḥadaku al mawtu in taraka khayran alwasīyyatu lilwalidayni waal-aqrabeena bialmaAAroofi ḥaqqan AAala almuttaqeenā

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqun* (the God-fearing).

فَ	مَنْ	بَدَّلَ	هُ	بَعْدَ	مَا	سَمِعَ	هُ	فَ	إِنَّمَا
innama	man	baddala	hu	baAAda	ma	samiAAa	hu	fa	innama
only	whoever	changes	it	after	that	He heard	it	then	
إِثْمٌ	هُ	عَلَى	الَّذِينَ	يُبَدِّلُونَ	هُ	إِنَّ	اللَّهُ	سَمِيعٌ	عَلِيمٌ
ithmu	hu	AAala	allatheena	yubaddiloona	hu	inna	Allaha	sameeAAun	AAaleemun
sin	its	upon	Those who	change	it	verily	Allah	(is)All-Hearer	All-Knower

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

181. Faman baddalahu baAAda ma samiAAahu fa-innama ithmuhu AAala allatheena yubaddiloonahu inna Allaha sameeAAun AAaleemun

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.

فَ	مَنْ	خَافَ	مِنْ	مَوْصٍ	جَنَفًا	أَوْ
Fa	man	khafa	min	moosin	janafan	aw
then	whoso	fears	from	A testator	partiality	or
إِثْمًا	فَ	أَصْلَحَ	بَيْنَ	هُمْ	فَ	لَا
ithman	fa	aslahā	bayna	hum	fa	la
Wrong-doing	then	Makes peace	between	them	so	no
إِثْمٌ	عَلَيْ	إِنَّ	اللَّهُ	غَفُورٌ	رَحِيمٌ	
ithma	AAalay	inna	Allaha	ghafoorun	raheemun	
sin	on	verily	Allah	(is)Oft-Forgiving	Most Merciful	

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

182. Faman khafa min moosin janafan aw ithman faaslahā baynahum fala ithma AAalayhi inna Allaha ghafoorun raheemun

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ	عَلَيْهِ	كُمُ	الصِّيَامُ	كَمَا
Ya ayyuha	allatheena	amanoo	kutiba	AAalay	kumu	alssiyamu	kama
O you	who	believe	(is)prescribed	for	you	The fasting	as
كُتِبَ	عَلَى	الَّذِينَ	مِن قَبْلِ	كُمُ	لَعَلَّ	كُمُ	تَتَّقُونَ
kutiba	AAala	allatheena	min qabli	kum	laAAalla	kum	tattaqoona
It was prescribed	for	those	before	you	So that	You (may)	Become God-fearing

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

183. Ya ayyuha allatheena amanoo kutiba AAalaykumu alssiyamu kama kutiba AAala allatheena min qablikum laAAaallakum tattaqoona

183.O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the God-fearing).

أَيَّامًا	مَعْدُودَاتٍ	فَ	مَنْ	كَانَ	مِن	كُمُ	مَرِيضًا
Ayyaman	maAADoodatin	fa	man	kana	min	kum	mareedan
days	numbered	then	whoso	is	of	you	sick
أَوْ	عَلَى	سَفَرٍ	فَعِدَّةً	مِّنْ	أَيَّامٍ	أُخَرَ	وَ
aw	AAala	safarin	faAAiddatun	min	ayyamin	okhara	wa
or	on	journey	(the same) number	of	days	other	and
عَلَى	الَّذِينَ	يُطِيقُونَهُ	فِدْيَةً	طَعَامُ	مِسْكِينٍ	فَ	مَنْ
AAala	allatheena	yuteeqoonahu	fidyatun	taAAamu	miskeenin	fa	man
upon	Those who	Afford it	(is) ransom	feeding	A needy person	but	whoso
تَطَوَّعًا	خَيْرًا	فَ	هُوَ	خَيْرٌ	لَّ	هُوَ	وَ
tatawwaAAa	khayran	fa	huwa	khayrun	la	hu	wa
Does voluntarily	good	then	It (is)	better	for	him	and
أَنَّ	تَصُومُوا	خَيْرٌ	لَّ	كُمُ	إِن	كُنْتُمْ	تَعْلَمُونَ
an	taṣoomoo	khayrun	la	kum	in	kuntum	taAAlamoona
that	You fast	(is) better	for	you	if	you	know

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مَسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

184. Ayyaman maAAdoodatin faman kana minkum mareedan aw AAala safarin faAAaiddatun min ayyamin okhara waAAala allatheena yuteeqoonahu fidyatun taAAamu miskeenin faman tatawwaAAa khayran fahuwa khayrun lahu waan taṣoomoo khayrun lakum in kuntum taAAalamoon

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

هُدًى	الْقُرْآنُ	هِ	فِي	أَنْزَلَ	الَّذِي	رَمَضَانَ	شَهْرُ
hudan	alqur-anu	hi	fee	onzila	allathee	ramadana	Shahru
A guidance	The Qur'an	it	in	Was revealed	(is) that	(of) Ramadan	The month
الْفُرْقَانِ	وَ	الْهُدَىٰ	مِّنَ	بَيِّنَاتٍ	وَ	لِّنَّاسٍ	لِّ
alfurqani	wa	alhuda	mina	bayyinat	wa	Innasi	li
The criterion	and	The guidance	of	Clear proof	and	mankind	for
هُ	فَلْيَصُمْ	الشَّهْرَ	كُمُ	مِنَ	شَهِدَ	مَنْ	فَ
hu	falyasum	alshshahra	kumu	min	shahida	man	fa
he	Should fast	The month	you	of	witnesses	whoever	so
فَعِدَّةٌ	سَفَرٍ	عَلَىٰ	أَوْ	مَرِيضًا	كَانَ	مَنْ	وَ
faAAaiddatun	safarin	AAala	aw	mareedan	kana	man	wa
(the same) number	journey	on	or	sick	is	whosoever	and
الْيُسْرَ	كُمُ	بِ	اللَّهِ	يُرِيدُ	أُخَرَ	أَيَّامٍ	مِّنَ
alyusra	kumu	bi	Allahu	yureedu	okhara	ayyamin	min
ease	you	for	Allah	wants	other	days	of
لِ	وَ	الْعُسْرَ	كُمُ	بِ	يُرِيدُ	لَا	وَ
li	wa	alAAusra	kumu	bi	yureedu	la	wa
that	and	hardship	you	for	want	Does not	and
مَا	عَلَىٰ	اللَّهِ	تُكَبِّرُوا	لِ	وَ	الْعِدَّةَ	تُكْمِلُوا

ma	AAala	Allaha	tukabbiroo	li	wa	alAAiddata	tukmiloo
that	on	Allah	You shoul magnify	that	and	The number	You complete
		تَشْكُرُونَ	كُم	لَعَلَّ	وَ	كُم	هَدَا
		tashkuroona	kum	laAAalla	wa	kum	hada
		Give thanks	you	That (may)	and	you	He guided

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

185. Shahr ramadana allathee onzila feehi alqur-anu hudan liln nasi wabayyinat in mina alhuda waalfurqani faman shahida minkumu alshshahra falyasumhu waman kana mareedan aw AAala safarin faAAiddatun min ayyamin okhara yureedu Allahu bikumu alyusra wala yureedu bikumu alAAusra walitukmiloo alAAiddata walitukabbiroo Allaha AAala ma hadakum walaAAallakum tashkuroona

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say *Takbir* (*Allahu-Akbar*; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.

وَ	إِذَا	سَأَلَ	كَ	عِبَادِ	ي	عَنِّي	فَ
Wa	itha	saala	ka	AAibadee	ye	AAanee	fa
and	when	ask	you	slaves	My	About Me	then
إِنِّي	قَرِيبٌ	أُجِيبُ	دَعْوَةَ	الدَّاعِ	إِذَا	دَعَانِ	فَ
inne	qareebun	ojeebu	daAAawata	alddaAAi	itha	daAAani	fa
Indeed I am	near	I respond to	call	(of) caller	when	He calls (on)Me	so
لِيَسْتَجِيبُوا	لِي	وَ	لِيُؤْمِنُوا	بِي	لَعَلَّ	هُمْ	يَرشُدُونَ
lyastajeeboo	lee	wa	lyu/minoo	bee	laAAalla	hum	yarshudoona
Let them respond	To Me	and	believe	In Me	So that may	they	Walk in the Right Way

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ

يُرْشَدُونَ ﴿١٨٦﴾

186. Wa-itha saalaka AAibadee AAanee fa-innee qareebun ojeebu daAAawata alddaAAi itha daAAani falyastajeeboo lee walyu/minoo bee laAAallahum yarshudoona

186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

كُم	نِسَائِي	إِلَى	الرَّفَثُ	الصِّيَامِ	لَيْلَةَ	كُم	لَ	أَحِلَّ
kum	nisa-i	ila	alrrafathu	alssiyami	laylata	kum	la	Ohilla
your	women	with	consorting	Of the fasts	(on) the night	you	for	Is allowed
هُنَّ	لَ	لِبَاسٌ	أَنْتُمْ	وَ	كُم	لَ	لِبَاسٌ	هُنَّ
hunna	la	libasun	antum	wa	kum	la	libasun	hunna
them	for	garment	You (are)	and	you	for	garment	They (are)
تَابَ	فَ	أَنْفُسَكُمْ	تَخْتَانُونَ	كُنْتُمْ	كُم	أَنَّ	اللَّهُ	عَلِمَ
taba	fa	anfusakum	takhtanoona	kuntum	kum	anna	Allahu	AAalima
He accepted repentance	so	yourselves	deceiving	were	you	that	Allah	knew
بَاشِرُو	الآنَ	فَ	كُم	عَنْ	عَفَا	وَ	كُم	عَلَيَّ
bashiroom	al-ana	fa	kum	AAan	AAafa	wa	kum	AAalay
You can associated with	now	so	you	from	forgave	and	you	of
وَ	كُم	لَ	اللَّهُ	كَتَبَ	مَا	ابْتَغُوا	وَ	هُنَّ
wa	kum	la	Allahu	kataba	ma	ibtaghoo	wa	hunna
and	you	for	allah	ordained	what	seek	and	them
الْأَيْضُ	الْخَيْطُ	كُم	لَ	يَتَبَيَّنُ	حَتَّى	اشْرَبُوا	وَ	كُلُوا
al-abyadu	alkhaytu	kumu	la	yatabayyana	hatta	ishraboo	wa	kuloo
The white	thread	you	for	Becomes distinct	until	drink	and	eat

إِلَى	الصِّيَامِ	أَتَمُّوْا	ثُمَّ	الْفَجْرِ	مِنْ	الْأَسْوَدِ	الْخَيْطِ	مِنْ
ila	alssiyama	atimmoo	thumma	alfajri	mina	al-aswadi	alkhayti	mina
till	fasts	complete	then	The dawn	of	The black	thread	from
فِي	عَاكِفُونَ	أَنْتُمْ	وَ	هُنَّ	تُبَاشِرُوْا	لَا	وَ	اللَّيْلِ
fee	AAakifoona	antum	wa	hunna	tubashiroom	la	wa	allayli
in	I'tikaf	you	while	them	Associate with	Do not	and	The nightfall
كَذَلِكَ	هَا	تَقْرَبُوْا	لَا	فَ	اللَّهِ	حُدُودُ	تِلْكَ	الْمَسَاجِدِ
kathalika	ha	taqraboo	la	fa	Allahi	hudoodu	tilka	almasajidi
thus	them	approach	Do not	so	(of) Allah	limits	These (are)	The mosques
يَتَّقُونَ	هُمْ	لَعَلَّ	لِنَّاسٍ	لِ	هِ	آيَاتِ	اللَّهِ	يُبَيِّنُ
yattaqoona	hum	laAAalla	Innasi	li	hi	ayati	Allahu	yubayyinu
Become God-fearing	they	So that	mankind	to	His	verses	Allah	Makes clear

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَدُّشُرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى الْآيِلِ وَلَا تَبْدُشُرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



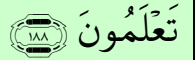
187. Ohilla lakum laylata alssiyami alrrafathu ila nisa-ikum hunna libasun lakum waantum libasun lahunna AAalima Allahu annakum kuntum takhtanoona anfusakum fataba AAalaykum waAAafa AAankum faal-ana bashiroohunna waibtaghoo ma kataba Allahu lakum wakuloo waishraboo hatta yatabayyana lakumu alkhaytu al-abyadu mina alkhayti al-aswadi mina alfajri thumma atimmoo alssiyama ila allayli wala tubashiroomunna waantum AAakifoona fee almasajidi tilka hudoodu Allahi fala taqrabooha kathalika yubayyinu Allahu ayatihi lilnnsi laAAallahum yattaqoona

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the

fasts). They are *Libas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabari*], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikaf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His *Ayat* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become *Al-Muttaqun* (the pious).

و	لَا	تَأْكُلُوا	أَمْوَالَ	كُم	بَيْنَ	كُم	بِالْبَاطِلِ
Wa	la	ta/kuloo	amwala	kum	bayna	kum	bialbatili
and	Do not	eat	property	your	among	yourselves	By unjust means
وَ	تُدُلُّوْا	بِهَا	إِلَى	الْحُكَّامِ	لِ	تَأْكُلُوا	فَرِيقًا
wa	tudloo	biha	ila	alhukkami	li	ta/kuloo	fareeqan
and	Nor present	it	to	The authorities	So that	You eat	A portion
مِّنْ	أَمْوَالِ	النَّاسِ	بِ	الْإِثْمِ	وَ	أَنْتُمْ	تَعْلَمُونَ
min	amwali	alnnasi	bi	al-ithmi	wa	antum	taAAalamoona
of	property	(of) others	with	sinfully	while	you	know

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوْا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ



188. Wala ta/kuloo amwalakum baynakum bialbatili watudloo biha ila alhukkami lita/kuloo fareeqan min amwali alnnasi bial-ithmi waantum taAAalamoona

188.And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

يَسْأَلُونَ	كَ	عَنِ	الْأَهْلِ	قُلْ	هِيَ	مَوَاقِيتُ	لِ
Yas-aloona	ka	AAani	al-ahillati	qul	hiya	mawageetu	li
They ask	you	of	New moons	say	they	Are times	for
لِنَاسٍ	وَ	الْحَجِّ	وَ	لَيْسَ	الْبُرِّ	بِأَنَّ	تَأْتُوا

ta/too	bi -an	albirru	laysa	wa	alhajji	wa	Innasi
You enter	that	virtue	It is not	and	Hajj	and	people
الْبُيُوتَ مِنَ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى							
ittaqā	mani	albirra	walakinna	ha	thuhoori	min	albuyoota
fears	He who	The virtue(is)	but	their	backs	From	The houses
وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ اتَّقُوا اللَّهَ							
ittaqoo	wa	ha	abwabi	min	albuyoota	too	wa/
fear	and	their	gates	from	The houses	enter	and
اللَّهُ لَعَلَّكُمْ تَفْلِحُونَ							
tuflihoona		kum		laAAalla			Allaha
Attain success		You (may)		So that			Allah

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تَفْلِحُونَ ﴾

189. Yas-aloonaka AAani al-ahillati qul hiya mawaqeeetu lilnnasi waalhajji walaysa albirru bi-an ta/too albuyoota min thuhooriha walakinna albirra mani ittaqa wa/too albuyoota min abwabiha waittaqoo Allaha laAAaallakum tuflihoona

189.They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.

كُم	يُقَاتِلُونَ	الَّذِينَ	اللَّهُ	سَبِيلِ	فِي	قَاتِلُوا	وَ
kum	yuqatiloona	allatheena	Allahi	sabeeli	fee	qatilo	Wa
you	fight	Those who	(of) Allah	The way	in	fight	and
وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ							
almuAAadeena	yuhibbu	la	Allaha	inna	taAAatadoo	la	wa
The transgressors	like	Does not	Allah	verily	transgress	do not	And

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

190. Waqatilo fee sabeeli Allahi allatheena yuqatiloonakum wala taAAatadoo inna Allaha la yuhibbu almuAAadeena

190.And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes

not the transgressors. [This Verse is the first one that was revealed in connection with *Jihad*, but it was supplemented by another (V.9:36)].

وَ	أَقْتُلُوهُمُ	هُمُ	حَيْثُ	تَقِفْتُمُوهُمُ	هُمُ	وَ	أَخْرِجُوهُمُ
Wa	oqtuloo	hum	haythu	thaqiftumoo	hum	wa	akhrijoo
and	kill	them	Wherever	You find	them	and	Turn out
هُمُ	مِّنْ	حَيْثُ	أَخْرِجُوهُمُ	كُمُ	وَ	الْفِتْنَةُ	أَشَدُّ
hum	min	haythu	akhrajoo	kum	wa	alfitnatu	ashaddu
them	from	where	They have turned out	you	and	Wrongful persecution	(is) worse
مِنَ	الْقَتْلِ	وَ	لَا	تُقَاتِلُوهُمُ	هُمُ	عِنْدَ	الْمَسْجِدِ
mina	alqatli	wa	la	tuqatiloo	hum	AAinda	almasjidi
than	killing	and	Do not	fight	them	at	The Mosque
الْحَرَامِ	حَتَّىٰ	يُقَاتِلُوهُمُ	كُمُ	فِي	هِيَ	فَ	إِنِ
alharami	hatta	yuqatiloo	kum	fee	hi	fa	in
The Sacred	unless	They fight	you	in	it	but	if
قَاتِلُوهُمُ	فَ	كُمُ	أَقْتُلُوهُمُ	هُمُ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
qataloo	fa	kum	oqtuloo	hum	kathalika	jazao	alkafireena
They fight	then	you	slay	them	such	(is) the reward	(of) the disbelievers

وَأَقْتُلُوهُمُ حَيْثُ تَقِفْتُمُوهُمُ وَأَخْرِجُوهُمُ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمُ عِنْدَ

الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

191. Waoqtuloohum haythu thaqiftumoohum waakhrijoohum min haythu akhrajookum waalfitnatu ashaddu mina alqatli wala tuqatiloohum AAinda almasjidi alharami hatta yuqatilookum feehi fa-in qatalookum faoqtuloohum kathalika jazao alkafireena

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Haram* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَ	إِنِ	انْتَهَوْا	فَ	إِنَّ	اللَّهِ	غَفُورٌ	رَّحِيمٌ
Fa	ini	intahaw	fa	inna	Allaha	ghafoorun	raheemun

Most Merciful	(is) All-Forgiving	Allah	verily	then	They desist	if	but
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فَإِنْ أَنْتَهُوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢٢﴾

192. Fa-ini intahaw fa-inna Allaha ghafoorun raheemun

192. But if they cease, then Allah is Oft-Forgiving, Most Merciful.

وَالَّذِينَ	يَكُونُونَ	وَ	فِتْنَةً	تَكُونُ	لَا	حَتَّىٰ	هُمْ	قَاتِلُو	وَ
alddeenu	yakoona	wa	fitnatun	takoona	la	hatta	hum	qatiloo	Wa
worship	becomes	and	persecution	exists	not	until	them	fight	and
الظَّالِمِينَ	عَلَىٰ	إِلَّا	عُدْوَانَ	لَا	فَ	انْتَهُوْا	إِنِ	فَ	لِلَّهِ
alththalimeena	AAala	illa	AAudwana	la	fa	intahaw	ini	fa	lillahi
The wrong-doers	against	except	hostility	no	then	They desist	if	then	For Allah

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٢٣﴾

193. Waqatiloohum hatta la takoona fitnatun wayakoona alddeenu lillahi fa-ini intahaw fala AAudwana illa AAala alththalimeena

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimun* (the polytheists, and wrong-doers, etc.)

الشَّهْرُ	الْحَرَامُ	بِ	الشَّهْرِ	الْحَرَامِ	وَ	الْحُرْمَاتُ	قِصَاصُ
Alshshahru	alharamu	bi	alshshahri	alharami	wa	alhurumatu	qisasun
The month	prohibited	(is) for	The month	prohibited	and	For prohibited things	(there is) the law of equality
فَ	مَنْ	اعْتَدَىٰ	عَلَىٰ	كُمُ	فَ	اعْتَدُوا	عَلَىٰ
fa	mani	iAatada	AAalay	kum	fa	iAatadoo	AAalay
then	whoever	transgresses	against	you	so	You transgress	against
هِ	بِمِثْلٍ	مَا	اعْتَدَىٰ	عَلَىٰ	كُمُ	وَ	اتَّقُوا
hi	bimithli	ma	iAatada	AAalay	kum	wa	ittaqoo
him	likewise	as	He	against	you	and	fear

				transgressed			
اللَّهُ	وَ	اعْلَمُوا	أَنَّ	اللَّهُ	مَعَ	الْمُتَّقِينَ	
Allaha	wa	iAAalamoo	anna	Allaha	maAAa	almuttaqeena	
Allah	and	know	that	Allah	(is) with	The pious people	

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ آعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا آعْتَدَى عَلَيْكُمْ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

194. Alshshahru alharamu bialshshahri alharami waalhurumatu qisasun famani iAAtada AAalaykum faiAAtadoo AAalayhi bimithli ma iAAtada AAalaykum waittaqoo Allaha waiAAalamoo anna Allaha maAAa almuttaqeena

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqun (the God-fearing).

وَ	أَنْفِقُوا	فِي	سَبِيلِ	اللَّهِ	وَلَا	تُلْقُوا	بِأَيْدِيكُمْ
Wa	anfiqoo	fee	sabeeli	Allahi	wala	tulqoo	bi-aydeekum
and	spend	in	The way	(of) Allah	And don't	throw	Your (hands) selves
إِلَى	التَّهْلُكَةِ	وَ	أَحْسِنُوا	إِنَّ	اللَّهِ	يُحِبُّ	الْمُحْسِنِينَ
ila	alttahlukati	wa	ahsinoo	inna	Allaha	yuhibbu	almuhsineena
into	destruction	and	Do good	verily	Allah	Loves	The good-doers

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

195. Waanfiqoo fee sabeeli Allahi wala tulqoo bi-aydeekum ila alttahlukati waahsinoo inna Allaha yuhibbu almuhsineena

195. And spend in the Cause of Allah (i.e. Jihad of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinun (the good-doers).

وَ	أَتَمُّوا	الْحَجَّ	وَ	الْعُمْرَةَ	لِلَّهِ	فَ	إِنْ	أُخْصِرْتُمْ
Wa	atimmoo	alhajja	wa	alAAumrata	lillahi	fa	in	ohsirtum
and	complete	The Hajj	and	Umrah	For Allah	and	if	You are prevented
فَمَا	اسْتَيْسَرَ	مِنْ	وَالْهَدْيِ	وَ	لَا	تَحْلِقُوا	رُؤُوسَ	كُمْ
fama	istaysara	mina	alhadyi	wa	la	tahliqoo	ruoosa	kum
Then (send)	Is easy	of	offering	and	Do not	shave	heads	your

							to obtain	whatever
كُم	مِن	كَانَ	مَنْ	فَ	مَحِلَّهُ	الْهَدْيُ	يَبْلُغُ	حَتَّى
kum	min	kana	man	fa	mahillahu	alhadyu	yablughu	hatta
you	among	is	whoever	then	Its place	The offering	reaches	until
فِدْيَةٌ	فَ	هِ	رَأْسِ	مِّنْ	أَذَى	بِهِ	أَوْ	مَرِيضاً
fidyatun	fa	hi	ra/si	min	athan	bihi	aw	mareedan
ransom	then	his	scalp	in	An ailment	He has	or	sick
أَمِنْتُمْ	إِذَا	فَ	نُسْكِ	أَوْ	صَدَقَةٍ	أَوْ	صِيَامٍ	مِّنْ
amintum	itha	fa	nusukin	aw	sadaqatin	aw	siyamin	min
You become safe	when	and	sacrifice	or	Alms-giving	or	fasting	of
اسْتَيْسَرَ	مَا	فَ	الْحَجِّ	إِلَى	بِالْعُمْرَةِ	تَمَتَّعَ	مَنْ	فَ
istaysara	ma	fa	alhajji	ila	bi alAAumrati	tamattaAAa	man	fa
Can be had with ease	whatever	then	hajj	till	Of Umrah	Took advantage	whoever	then
ثَلَاثَةٌ	صِيَامٍ	فَ	يَجِدُ	لَمْ	مَنْ	فَ	الْهَدْيِ	مِنَ
thalathati	siyamu	fa	yajid	lam	man	fa	alhadyi	mina
three	fast	then	find	not	whoever	so	offering	of
عَشْرَةٌ	تِلْكَ	رَجَعْتُمْ	إِذَا	سَبْعَةَ	وَ	الْحَجِّ	فِي	أَيَّامٍ
AAasharatun	tilka	rajaAAatum	itha	sabAAatin	wa	alhajji	fee	ayyamin
Ten(days)	that	You have returned	when	Seven(days)	and	Hajj	during	days
الْحَرَامِ	الْمَسْجِدِ	حَاضِرِي	أَهْلُهُ	لَمْ يَكُنْ	مَنْ	لِ	ذَلِكَ	كَامِلَةً
alharami	almasjidi	hadiree	ahluhu	lam yakun	man	li	thalika	kamilatun
The Sacred	Mosque	present	Whose family	Is not	those	(is) for	that	In all
الْعِقَابِ	شَدِيدُ	اللَّهِ	أَنَّ	اعْلَمُوا	وَ	اللَّهِ	اتَّقُوا	وَ
alAAiqabi	shadeedu	Allaha	anna	iAAalamoo	wa	Allaha	ittaqoo	wa
(in) punishment	(is)Severe	Allah	that	know	and	Allah	fear	and

وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۗ

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ



196. Waatimmoo alhajja waalAAumrata lillahi fa-in ohsirtum fama istaysara mina alhadyi wala tahliqoo ruoosakum hatta yablughu alhadyu mahillahu faman kana minkum mareedan aw bihi athan min ra/sihi fafidyatun min siyamin aw sadaqatin aw nusukin fa-itha amintum faman tamattaAAa bialAAumrati ila alhajji fama istaysara mina alhadyi faman lam yajid fasiyamu thalathati ayyamin fee alhajji wasabAAatin itha rajaAAtum tilka AAasharatun kamilatun thalika liman lam yakun ahluhu hadiree almasjidi alharami waittaqoo Allaha waiAAalamoo anna Allaha shadeedu alAAaiqabi

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harām (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

الْحَجُّ	أَشْهُرٌ	مَعْلُومَاتٌ	فَ	مَنْ	فَرَضَ	فِي	هِنَّ
Alhajju	ashhurun	maAAloomatun	fa	man	farada	fee	hinna
The Hajj	(is in) months	Well-known	and	whoever	undertook	in	These (months)
الْحَجِّ	فَ	لَا	رَفَثَ	وَ	لَا	فُسُوقَ	وَ
alhajja	fa	la	rafatha	wa	la	fusooqa	wa
To perform Hajj	then	There be no	obscurity	and	nor	wickedness	and
لَا	جِدَالَ	فِي	الْحَجِّ	وَ	مَا	تَفَعَّلُوا	مِنْ
la	jidala	fee	alhajji	wa	ma	tafAAaloo	min
nor	wrangling	during	The Hajj	and	whatever	You do	of

خَيْرٍ	يَعْلَمُ	هُ	اللَّهُ	وَ	تَزَوَّدُوا	فَ	إِنَّ
khayrin	yaAAalam	hu	Allahu	wa	tazawwadoo	fa	inna
good	knows	it	Allah	and	Take provision	then	verily
خَيْرِ	الزَّادِ	التَّقْوَى	وَ	اتَّقُونِ	يَا	أُولِي	الْأَبَابِ
khayra	alzzadi	alattaqwa	wa	ittaqooni	ya	olee al	-albabi
The best	provision	(is) piety	and	Fear Me	O!	Men	(of) understanding

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَبَابِ ﴿١٩٧﴾

197. Alhajju ashhurun maAAaloomatun faman farada feehinna alhajja fala rafatha wala fusooqa wala jidala fee alhajji wama tafAAaloo min khayrin yaAAalamhu Allahu watazawwadoo fa-inna khayra alzzadi alattaqwa waittaqooni ya olee al-albabi

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihram*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!

لَيْسَ	عَلَيَّ	كُمُ	جُنَاحُ	أَنَّ	تَبْتَغُوا	فَضْلًا	مِّنْ
Laysa	AAalay	kum	junahun	an	tabtaghoo	fadlan	min
(ther is) no	on	you	sin	that	You seek	Bounty	of
رَبِّ	كُمُ	فَإِذَا	أَفْضَتُمْ	مِّنْ	عَرَافَاتٍ	فَاذْكُرُوا	اللَّهِ
rabbi	kum	fa-itha	afadtum	min	AAarafatin	faothkuroo	Allaha
Lord	your	And when	You return	from	Arafat	Then remember	Allah
عِنْدَ	الْمَشْعَرِ	الْحَرَامِ	وَ	اذْكُرُوا	هُ	كَمَا	هَدَا
AAinda	almashAAari	alharami	wa	othkuroo	hu	kama	hada
at	Hajj cite (Muzdalifa)	The Sacred	and	remember	Him	as	He has directed
كُمُ	وَ	إِنَّ	كُنْتُمْ	لَ	مِّنْ	الضَّالِّينَ	الضَّالِّينَ
kum	wa	in	kuntum	la	min	alddalleena	alddalleena
				min qablihi		mina	

Who went astray	those	of	Before this	You were	indeed	and	you
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لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ ﴿١٩٨﴾

198. Laysa AAalaykum junahun an tabtaghoo fadlan min rabbikum fa-itha afadtum min AAarafatin faothkuroo
Allaha AAinda almashAAari alharami waothkuroohu kama hadakum wa-in kuntum min qablihi lamina
alddalleena

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the *Mash'ar-il-Haram*. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

و	النَّاسُ	أَفَاضَ	حَيْثُ	مِّنْ	أَفِضُوا	ثُمَّ
wa	alnnasu	afada	haythu	min	afeedoo	Thumma
and	The people	depart	where	from	depart	then
	رَحِيمٍ	غَفُورٌ	اللَّهِ	إِنَّ	اللَّهِ	اسْتَغْفِرُوا
	raheemun	ghafoorun	Allaha	inna	Allaha	istaghfiroo
	Most merciful	(is) All-Forgiving	Allah	verily	(of) Allah	Ask forgiveness

ثُمَّ أَفِضُوا مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

199. Thumma afeedoo min haythu afada alnnasu waistaghfiroo Allaha inna Allaha ghafoorun raheemun

199. Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.

اللَّهِ	اذْكُرُوا	فَ	كُم	مَّنَاسِكَ	قَضَيْتُمْ	إِذَا	فَ
Allaha	othkuroo	fa	kum	manasika	qadaytum	itha	Fa
Allah	remember	then	your	Hajj rites	You have accomplished	when	and
فَمِنَ	ذِكْرًا	أَشَدَّ	أَوْ	كُم	آبَاءَ	ذِكْرِكُمْ	كَ
famina	thikran	ashadda	aw	kum	abaa	thikrikum	ka
But of	remembrance	Far more	or	(of) your	forefathers	Your remembering	as

النَّاسِ	مَنْ	يَقُولُ	رَبَّنَا	آتِ	نَا	فِي	الدُّنْيَا
alnnasi	man	yaqoolu	rabbana	ati	na	fee	alddunya
people	who	say	Our Lord	give	us	in	The world
وَ	مَا	لَ	هُ	فِي	الْآخِرَةِ	مِنْ	خَلَاقٍ
wa	ma	la	hu	fee	al-akhirati	min	khalaqin
and	nothing	(is) for	him	in	The Hereafter	of	share

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا

ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾

200. Fa-itha qadaytum manasikakum faothkuroo Allaha kathikrikum abaakum aw ashadda thikran famina alnnasi man yaqoolu rabbana atina fee alddunya wama lahu fee al-akhirati min khalaqin

200. So when you have accomplished your *Manasik* [(i.e. *Ihram*, *Tawaf* of the Ka'bah and *As-Safa* and *Al-Marwah*), stay at 'Arafat, Muzdalifah and Mina, *Ramy of Jamarat*, (stoning of the specified pillars in *Mina*) slaughtering of *Hady* (animal, etc.)]. Remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. So when you have accomplished your *Manasik* [(i.e. *Ihram*, *Tawaf* of the Ka'bah and *As-Safa* and *Al-Marwah*), stay at 'Arafat, Muzdalifah and Mina, *Ramy of Jamarat*, (stoning of the specified pillars in *Mina*) slaughtering of *Hady* (animal, etc.)]. Remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

وَ	مِنْ	هُمْ	مَنْ	يَقُولُ	رَبَّنَا	آتِ	نَا	فِي	الدُّنْيَا
Wa	min	hum	man	yaqoolu	rabbana	ati	na	fee	alddunya
and	from	them	who	say	Our Lord	give	us	in	The world
حَسَنَةً	وَ	فِي	الْآخِرَةِ	حَسَنَةً	وَ	قِ	نَا	عَذَابَ	النَّارِ
hasanatan	wa	fee	al-akhirati	hasanatan	wa	qi	na	AAathaba	alnnari
good	and	in	The Hereafter	good	and	save	us	(from) torment	Of the fire

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

201. Waminhum man yaqoolu rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqina AAathaba alnnari

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُولَئِكَ	لَ	هُم	نَصِيبٌ	مِّمَّا	كَسَبُوا	وَ	اللَّهُ	سَرِيعٌ	الْحِسَابِ
Ola-ika	la	hum	naseebun	mimma	kasaboo	wa	Allahu	sareeAAu	alhisabi
those	for	them	(is) a portion	From what	They earned	and	Allah	(is) Swift	(in) reckoning

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعٌ الْحِسَابِ ﴿٢٠٢﴾

202. Ola-ika lahum naseebun mimma kasaboo waAllahu sareeAAu alhisabi

202.For them there will be allotted a share for what they have earned. And Allah is Swift at reckoning.

وَ	اذْكُرُوا	اللَّهُ	فِي	أَيَّامٍ	مَّعْدُودَاتٍ	فَ	مَنْ	تَعْجَلَ
Wa	othkuroo	Allaha	fee	ayyamin	maAdoodatin	fa	man	taAAajjala
and	remember	Allah	during	days	appointed	then	whoever	Hastens (to leave)
فِي	يَوْمَيْنِ	فَ	لَا	إِثْمَ	عَلَيْ	هِ	وَ	مَنْ
fee	yawmayni	fa	la	ithma	AAalay	hi	wa	man
in	Two days	so	no	sin	on	him	and	whoever
تَأَخَّرَ	فَلَا	إِثْمَ	عَلَيْ	هِ	لِ	مَنْ	أَتَقَى	وَ
taakhkhara	fala	ithma	AAalay	hi	li	mani	ittaqa	wa
delays	(there is) no	sin	on	him	for	who	obays	and
اتَّقُوا	اللَّهُ	وَ	اعْلَمُوا	أَنَّ	كُم	إِلَيْهِ	هُ	تُحْشَرُونَ
ittaqoo	Allaha	wa	iAAalamoo	anna	kum	ilay	hi	tuhsharoon
fear	Allah	and	know	that	you	to	Him	Will be gathered

* وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعْجَلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى ۗ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

203. Waothkuroo Allaha fee ayyamin maAdoodatin faman taAAajjala fee yawmayni fala ithma AAalayhi waman taakhkhara fala ithma AAalayhi limani ittaqa waittaqoo Allaha waiAAalamoo annakum ilayhi tuhsharoon

203.And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.

وَ	مِنَ	النَّاسِ	مَنْ	يُعْجِبُ	كَ	قَوْلُ	هُ
Wa	mina	alnnasi	man	yuAAjibu	ka	qawlu	hu
and	from	mankind	who	fascinates	you	speech	his
فِي	الْحَيَاةِ	الدُّنْيَا	وَ	يُشْهِدُ	اللَّهِ	عَلَى	مَا
fee	alhayati	alddunya	wa	yushhidu	Allaha	AAala	ma
in	life	The wordly	and	He calls	Allah	on	What (is)
فِي	قَلْبِ	هُ	وَ	هُوَ	أَلَدُّ	الْخِصَامِ	
fee	qalbi	hi	wa	huwa	aladdu	alkhisami	
in	heart	his	and	he	(is) most	(of) the	opponents
					quarrel-		some

وَمِنَ النَّاسِ مَنْ يُعْجِبُ قَوْلَهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

204. Wamina alnnasi man yuAAajibuka qawluhu fee alhayati alddunya wayushhidu Allaha AAala ma fee qalbihi wahuwa aladdu alkhisami

204.And of mankind there is he whose speech may please you (O! Muhammad ﷺ), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

وَ	إِذَا	تَوَلَّى	سَعَى	فِي	الْأَرْضِ	لِ
Wa	itha	tawalla	saAAa	fee	al-ardi	li
and	when	He turns away	He strives	in	The land	So that
يُفْسِدَ	فِي	هَا	وَ	يُهْلِكُ	الْحَرْثَ	وَ
yufsida	fee	ha	wa	yuhlika	alhartha	wa
He may spread mischief	in	it	and	destroy	The crop	and
النَّسْلِ	وَ	اللَّهِ	لَا	يُحِبُّ	الْفَسَادَ	
alnnasla	wa	Allahu	la	yuhibbu	alfasada	
The living beings	and	Allah	Does not	like	mischief	

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

205. Wa-itha tawalla saAAa fee al-ardi liyuftsida feeḥa wayuhlika alḥartha waalInna la yuhibbu alfasada

205. And when he turns away (from you "O Muhammad ﷺ"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

وَ	أَذَا	قِيلَ	لَ	هُ	أَتَّقِي	اللَّهِ	أَخَذَتْ	هُ
Wa	itha	qeela	la	hu	ittaqi	Allaha	akhathat	hu
and	when	It is said	to	him	fear	Allah	takes	him
الْعِزَّةُ	بِالْإِثْمِ	فَ	حَسْبُ	هُ	جَهَنَّمَ	وَ	لَبِئْسَ	الْمِهَادُ
alAAizzatu	bial-ithmi	fa	hasbu	hu	jahannamu	wa	labi/sa	almihadu
arrogance	To sin	so	suffices	(for) him	Hell	and	Indeed (is) worst	The resting place

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

205. Wa-itha qeela lahu ittaqi Allaha akhathat-hu alAAizzatu bial-ithmi fahasbuhu jahannamu walabi/sa almihadu

206. And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَ	مِنَ	النَّاسِ	مَنْ	يَشْرِي	نَفْسَ	هُ	أَبْتِغَاءَ
Wa	mina	alnnasi	man	yashree	nafsa	hu	ibtighaa
and	of	mankind	(is) he who	sells	life	his	seeking
مَرْضَاتِ	اللَّهِ	وَ	اللَّهُ	رُؤُوفٌ	بِ	الْعِبَادِ	
mardati	Allahi	wa	Allahu	raoofun	bi	alAAibadi	
pleasure	(of)Allah	and	Allah	(is) Most Compassionate	to	(His) slaves	

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رُؤُوفٌ بِالْعِبَادِ

207. Wamina alnnasi man yashree nafsahu ibtighaa mardati Allahi waAllahu raoofun bialAAibadi

207. And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	ادْخُلُوا	فِي	السَّلَامِ	وَ	لَا
Ya ayyuha	allatheena	amanoo	odkhuloo	fee	alssilmi	wa	la

Do not	and	wholly	Islam	Into	enter	believe	who	O!you
مُبِينٌ	عَدُوٌّ	كُمُ	لَ	هُ	إِنَّ	الشَّيْطَانَ	خُطُوتِ	تَتَّبِعُوا
mubeenun	AAaduwwun	kum	la	hu	inna	alshshaytani	khuṭuwati	tattabiAAoo
open	enemy	you	for	He (is)	indeed	(of) Satan	footsteps	follow

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

208. Ya ayyuha allatheena amanoo odkhuloo fee alssilmi kaffatan wala tattabiAAoo khuṭuwati alshshaytani innahu lakum AAaduwwun mubeenun

208.O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily! He is to you a plain enemy.

كُمُ	جَاءَتْ	مَا	مِّنْ بَعْدِ	زَلَلْتُمْ	إِنْ	فَ
kumu	jaat	ma	min baAAdi	zalaltum	in	Fa
(to) you	came	what	after	You slide back	if	and
حَكِيمٌ	عَزِيزٌ	اللَّهِ	أَنَّ	اعْلَمُوا	فَ	الْبَيِّنَاتُ
hakeemun	AAazeezun	Allaha	anna	iAAlamoo	fa	albayyinat
All-wise	(is) All-Mighty	Allah	indeed	know	then	The clear signs

فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

209.Fa-in zalaltum min baAAdi ma jaatkumu albayyinat faiAAlamoo anna Allaha AAazeezun hakeemun

209.Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'an, and Islam) have come to you, then know that Allah is All-Mighty, All-Wise.

اللَّهُ	هُمُ	يَأْتِي	أَنَّ	إِلَّا	يَنْظُرُونَ	هَلْ
Allahu	humu	ya/tiya	an	illa	yanṭhuroona	Hal
Allah	(to) them	Shall come	that	except	They wait	do
وَ	الْمَلَائِكَةُ	وَ	الْعَمَامِ	مِّنْ	ظُلُلٍ	فِي
wa	almala-ikatu	wa	alghamami	mina	ṭhulalin	fee
and	The angles	and	The clouds	Of	shadows	in
الْأُمُورُ	تُرْجَعُ	اللَّهِ	إِلَى	وَ	الْأَمْرُ	قُضِيَ
al-omooru	turjaAAu	Allahi	ila	wa	al-amru	qudiya
(all) matters	Are returned	Allah	to	and	The matter	Will be

							decided
--	--	--	--	--	--	--	---------

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

210. Hal yan u |roona illa an ya/tyahumu Allahu fee *th*ulalin mina alghamami waalmala-ikatu waqudiya al-amru wa-ila Allahi turjaAAu al-omooru

210.Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).

آيَةٍ	مِّنْ	هُم	آتَيْنَا	كَمْ	إِسْرَائِيلَ	بَنِي	سَلِّ
ayatin	min	hum	atayna	kam	isra-eela	banee	Sal
signs	of	them	We gave	How many	(of) Israel	Children	ask
مَا	مِنْ بَعْدِ	اللَّهِ	نِعْمَةً	يُبَدِّلُ	مَنْ	وَ	بَيِّنَةً
ma	min baAAadi	Allahi	niAAamata	yubaddil	man	wa	bayyinat
that	after	(of) Allah	The Favour	changes	whoever	and	clear
	الْعِقَابِ	شَدِيدٌ	اللَّهِ	إِنَّ	فَ	هُ	جَاءَتْ
	alAAiqabi	shadeedu	Allaha	inna	fa	hu	jaat
	(in) punishment	(is) Severe	Allah	indeed	then	(to) him	Has come

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾



211. Sal banee isra-eela kam ataynahum min ayatin bayyinat waman yubaddil niAAamata Allahi min baAAadi ma jaat-hu fa-inna Allaha shadeedu alAAiqabi

211.Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allah's Favour after it had come to him, [e.g. renounces the Religion of Allah (Islam) and accepts *Kufr* (disbelief),] then surely, Allah is Severe in punishment.

مِنْ	يَسْخَرُونَ	وَ	الدُّنْيَا	الْحَيَاةِ	كَفَرُوا	لِلَّذِينَ	زَيْنَ
mina	yaskharoona	wa	alddunya	alhayatu	kafaroo	lilla th heena	Zuyyina
at	They scoff	and	The worldly	life	disbelieved	For those who	Beautiful is

يَوْمَ	هُمْ	فَوْقَ	اتَّقُوا	الَّذِينَ	وَ	آمَنُوا	الَّذِينَ
yawma	hum	fawqa	ittaqaw	allatheena	wa	amanoo	allatheena
(on)the Day	them	(will be) above	Became pious	Those who	but	believed	Those who
حِسَابٍ	بِغَيْرِ	يَشَاءُ	مَنْ	يَرْزُقُ	اللَّهُ	وَ	الْقِيَامَةِ
hisabin	bighayri	yashao	man	yarzuqu	Allahu	wa	alqiyamati
measure	With out	He wills	To whom	grants	Allah	and	(of) Resurrection

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ

يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

212. Zuyyina lillatheena kafaroo alhayatu alddunya wayaskharoona mina allatheena amanoo waallatheena ittaqaw fawqahum yawma alqiyamati waAllahu yarzuqu man yashao bighayri hisabin

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

كَانَ	النَّاسُ	أُمَّةً	وَاحِدَةً	فَ	بَعَثَ	اللَّهُ	التَّبِيِّينَ
Kana	alnnasu	ommatan	wahidatan	fa	baAAatha	Allahu	alnnabiyyeena
were	mankind	community	one	and	sent	Allah	The Prophets
مُبَشِّرِينَ	وَ	مُنذِرِينَ	وَ	أَنْزَلَ	مَعَ	هُمْ	لِكِتَابٍ
mubashshireena	wa	munthireena	wa	anzala	maAAa	humu	alkitaba
(as) heralds of glad tidings	and	warners	and	sent	with	them	The Book
بِالْحَقِّ	لِ	يَحْكُمُ	بَيْنَ	النَّاسِ	فِي	مَا	اِخْتَلَفُوا
bialhaqqi	li	yahkuma	bayna	alnnasi	fee	ma	ikhtalafoo
With the truth	To	judge	between	people	in	what	They differ
فِي	هِ	وَ	مَا	اِخْتَلَفَ	فِي	هِ	إِلَّا
fee	hi	wa	ma	ikhtalafa	fee	hi	illa
in	it	and	Did not	differ	in	it	except
الَّذِينَ	أُوتُوا	هُ	مِنَ بَعْدِ	مَا	جَاءَتْ	هُمْ	الْبَيِّنَاتُ
allatheena	ootoo	hu	min baAAadi	ma	jaat	humu	albayyinatatu
Those	who were	It (the	after	that	came	(to) them	The clear

proofs					Book)	given	
لِ	آمَنُوا	الَّذِينَ	اللَّهُ	هَدَى	فَ	بَيْنَهُمْ	بَغْيًا
li	amanoo	allatheena	Allahu	hada	fa	baynahum	baghyan
to	believed	Those who	Allah	guided	then	One to another	Through hatred
إِذْ	بِ	الْحَقِّ	مِنَ	هِ	فِي	اِخْتَلَفُوا	مَا
ithni	bi	alhaqqi	mina	hi	fee	ikhtalafoo	ma
leave	by	The truth	of	it	in	They differ	what
مُسْتَقِيمٍ	صِرَاطٍ	إِلَى	مَنْ يَشَاءُ	يَهْدِي	اللَّهُ	وَ	هِ
mustaqeemin	siratin	ila	man yashao	yahdee	Allahu	wa	hi
straight	path	to	Whom He wills	guides	Allah	and	His (Allah)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ
النَّاسِ فِي مَا اِخْتَلَفُوا فِيهِ وَمَا اِخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى
اللَّهُ الَّذِينَ آمَنُوا لِمَا اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

213. Kana alnnasu ommatan wahidatan fabaAAatha Allahu alnnabiyyeena mubashshireena wamunthireena waanzala maAAahumu alkitaba bialhaqqi liyahkuma bayna alnnasi feema ikhtalafoo feehi wama ikhtalafa feehi illa allatheena ootoohu min baAAdi ma jaat-humu albayyinatun baghyan baynahum fahada Allahu allatheena amanoo lima ikhtalafoo feehi mina alhaqqi bi-ithnihi waAllahu yahdee man yashao ila siratin mustaqeemin

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

أَمْ	حَسِبْتُمْ	أَنْ	تَدْخُلُوا	الْجَنَّةَ	وَ	لَمَّا	يَأْتِ	كُم
Am	hasibtum	an	tadhuloo	aljannata	wa	lamma	ya/ti	kum
or	You think	that	You will enter	Paradise	while	Has not yet	come	(to) you
مِثْلُ	الَّذِينَ	خَلَوْا	مِنْ قَبْلِ	كُم	مَسَّتْ	هُمُ	الْبَأْسَاءُ	وَ
mathalu	allatheena	khalaw	min qabli	kum	massat	humu	alba/sao	wa
The like	(of) those	Passed	before	you	befell	them	adversity	and

						away	who	
الضَّرَاءَ وَ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ آمَنُوا								
amanoo	allatheena	wa	alrrasoolu	yaqoola	hatta	zulziloo	wa	alddarrao
believed	Those who	and	The Messengers	said	That even	Were shaken	and	affliction
مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ								
qareebun	Allahi	nasra	inna	ala	Allahi	nasru	mata	maAAahu
(is) near	(of) Allah	Help	certainly	yes	(of) Allah	Help	When (will come)	With him

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

214. Am hasibtum an tadhkulo aljannata walamma ya/tikum mathalu allatheena khalaw min qablikum massat-humu alba/sao waalddarrao wazulziloo hatta yaqoola alrrasoolu waallatheena amanoo maAAahu mata nasru Allahi ala inna nasra Allahi qareebun

214Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!

يَسْأَلُونَ	كَ	مَاذَا	يُنْفِقُونَ	قُلْ	مَا	أَنْفَقْتُمْ
Yas-aloona	ka	matha	yunfiqoona	qul	ma	anfaqtum
They ask	you	what	They should spend	say	whatever	You spend
مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ	خَيْرٍ	فَلِلْوَالِدَيْنِ	وَ	الْأَقْرَبِينَ	وَ	الْيَتَامَى
min	khayrin	falilwalidayni	wa	al-aqrabeena	wa	alyatama
of	Wealth(good)	(is) for parents	and	kindered	And	the orphans
وَ	الْمَسَاكِينِ	وَ	ابْنِ السَّبِيلِ	وَ	مَا	تَفْعَلُوا
wa	almasakeeni	wa	ibni alssabeeli	wa	ma	tafAAaloo
and	The needy	and	The wayfarer	and	Whatever	You do
مِنْ خَيْرٍ فَإِنَّ	خَيْرٍ	فَإِنَّ	اللَّهِ	بِ	هِ	عَلِيمٌ
min	khayrin	fa-inna	Allaha	bi	hi	AAaleemun
of	khayrin	fa-inna	Allaha	bi	hi	AAaleemun

(is) well- Informed	it	of	Allah	indeed	good	of
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يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

215. Yas-aloonaka matha yunfiqoona qul ma anfaqtum min khayrin falilwalidayni waal-aqrabeena waalyatama waalmasakeeni waibni alssabeeli wama tafAAaloo min khayrin fa-inna Allaha bihi AAaleemun

215 They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *AlMasakin* (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.

كُتِبَ	عَلَيْ	كُم	وَالْقِتَالُ	وَ	هُوَ	كُرْهُ	لَ	كُم
Kutiba	AAalay	kumu	alqitalu	wa	huwa	kurhun	la	kum
Is ordained	for	you	fighting	and	it	(is) dislike	for	you
وَ	عَسَى	أَنْ	تَكْرَهُوا	شَيْئًا	وَ	هُوَ	خَيْرٌ	لَ
wa	AAasa	an	takrahoo	shay-an	wa	huwa	khayrun	la
and	It may be	that	You dislike	A thing	and	It (is)	good	for
كُم	وَ	عَسَى	أَنْ	تُحِبُّوا	شَيْئًا	وَ	هُوَ	شَرٌّ
kum	wa	AAasa	an	tuhibboo	shay-an	wa	huwa	sharrun
you	and	It may be	that	You like	A thing	and	It (is)	bad
لَ	كُم	وَ	لِلَّهِ	يَعْلَمُ	وَ	أَنْتُمْ	لَا	تَعْلَمُونَ
la	kum	wa	Allahu	yaAAalamu	wa	antum	la	taAAalamoona
for	you	and	Allah	and	knows	(but) you	Do not	know

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

216. Kutiba AAalaykumu alqitalu wahuwa kurhun lakum waAAasa an takrahoo shay-an wahuwa khayrun lakum waAAasa an tuhibboo shay-an wahuwa sharrun lakum waAllahu yaAAalamu waantum la taAAalamoona

216. *Jihad* (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

قُلْ	ه	فِي	قِتَالٍ	الْحَرَامِ	الشَّهْرِ	عَنْ	كَ	يَسْأَلُونَ
qul	hi	fee	qitalin	alharami	alshshahr i	AAani	ka	Yas- aloon
say	it	in	fighting	prohibitd	The month	about	you	They ask
اللَّهِ	سَبِيلِ	عَنْ	صَدُّ	وَ	كَبِيرٌ	ه	فِي	قِتَالٌ
Allahi (of) Allah	sabeeli The way	AAan from	saddun preventin g	wa and	kabeerun (is) a grave (offence)	hi it	fee in	qitalun fighting
إِخْرَاجُ	وَ	الْحَرَامِ	الْمَسْجِدِ	وَ	ه	بِ	كُفْرٌ	وَ
ikhraju expelling	wa and	alharami The Sacred	almasjidi The Mosque	wa and	hi Him	bi in	kufrun disbelie ving	wa and
الْفِتْنَةُ	وَ	اللَّهِ	عِنْدَ	أَكْبَرُ	هُ	مِنْ	ه	أَهْلٍ
alfitnatu persecutio n	wa and	Allahi Allah	AAinda With (in the sight of)	akbaru (is) greater (offence)	hu it	min from	hi its	ahli inhabitants
حَتَّى	كُمُ	يُقَاتِلُونَ	يَزَالُونَ	لَا	وَ	الْقَتْلِ	مِنْ	أَكْبَرُ
hatta till	kum you	yuqatiloon a fighting	yazaloon They will cease	la not	wa and	alqatli killing	mina than	akbaru (is) greater
مَنْ	وَ	اسْتَطَاعُوا	إِنْ	كُمُ	دِينِ	عَنْ	كُمُ	يَرُدُّو
man whoso	wa and	istataAAoo The can	ini if	kum your	deeni religion	AAan from	kum you	yaruddoo They turn back
هُوَ	وَ	فَيَمُتُ	ه	دِينِ	عَنْ	كُمُ	مِنْ	يَرْتَدُّ
huwa He (is)	wa and	fayamut And dies	hi his	deeni religion	AAan from	kum you	min of	yartadid Turns away
وَ	الدُّنْيَا	فِي	هُمْ	أَعْمَالُ	حَبِطَتْ	أَوْلِيَّكَ	فَ	كَافِرٌ
wa and	alddunya (this) world	fee in	hum their	aAAamalu works	habitat Rendered vain	ola-ika Such are those	fa so	kafirun desbelievr

خَالِدُونَ	هَا	فِي	هُمْ	النَّارِ	أَصْحَابُ	أُولَئِكَ	وَ	الْآخِرَةِ
khalidoona	ha	fee	hum	alnnari	as-habu	ola-ika	wa	al- akhirati
Will abide forever	it	in	they	(of) the Fire	(are) inhabitants	those	and	The Hereafter

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

217. Yas-aloonaka AAani alshshahri alharami qitalin feehi qul qitalun feehi kabeerun wasaddun AAan sabeeli Allahi wakufrun bihi waalmasjidi alharami wa-ikhraju ahlihi minhu akbaru AAinda Allahi waalfitnatu akbaru mina alqatli wala yazaloona yuqatiloonaikum hatta yaruddookum AAan deenikum ini istataAAoo waman yartadid minkum AAan deenih fayamut wahuwa kafirun faola-ika habitat aAamaluhum fee alddunya waal-akhirati waola-ika as-habu alnnari hum feeha khalidoona

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

وَ	هَاجَرُوا	الَّذِينَ	وَ	آمَنُوا	الَّذِينَ	وَ	إِنَّ
wa	hajaroo	allatheena	wa	amanoo	allatheena	wa	Inna
and	emigrated	Those who	and	believed	Those who	and	verily
رَحْمَتَ	يَرْجُونَ	أُولَئِكَ	اللَّهِ	سَبِيلِ	فِي	جَاهِدُوا	
rahmata	yarjoona	ola-ika	Allahi	sabeeli	fee	jahadoo	
The Mercy	Hope (for)	those	(of)Allah	way	in	strove	
		رَحِيمٍ	غَفُورٍ	اللَّهِ	وَ	اللَّهِ	
		raheemun	ghafoorun	Allahu	wa	Allahi	
		Most Merciful	(is) Oft-Forgiving	Allah	and	(of) Allah	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ



218. Inna allatheena amanoo waallatheena hajaroo wajahadoo fee sabeeli Allahi ola-ika yarjoona rahmata Allahi waAllahu ghafoorun raheemun

218. Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful.

يَسْأَلُونَ	كَ	عَنِ	الْخَمْرِ	وَ	الْمَيْسِرِ	قُلْ	فِي
Yas-aloon	ka	AAani	alkhamri	wa	almaysiri	qul	fee
They ask	you	about	intoxicants	and	Games of chance	say	in
هِمَا	إِثْمٌ	كَبِيرٌ	وَ	مَنَافِعُ	لِ	لِنَاسٍ	وَ
hima	ithmun	kabeerun	wa	manafiAAu	li	Innasi	wa
both	Evil/sin	(is) great	and	benefits	for	people	and
إِثْمٌ	هُمَا	أَكْبَرُ	مِن	نَّفْعٍ	هِمَا	وَ	يَسْأَلُونَ
ithmu	huma	akbaru	min	nafAAi	hima	wa	yas-aloon
evils	their	(is) greater	than	benefits	their	and	They ask
كَ	مَاذَا	يُنْفِقُونَ	قُلْ	الْعَفْوِ	كَذَلِكَ	يُبَيِّنُ	اللَّهُ
ka	matha	yunfiqoon	quli	alAAafwa	kathalika	yubayyinu	Allahu
you	what	They should spend	say	The surplus	thus	Makes clear	Allah
لِ	كُمُ	الآيَاتِ	لَعَلَّ	كُمُ	تَتَفَكَّرُونَ		
la	kumu	al-ayati	laAAalla	kum	tatafakkaroon		
to	you	revelations	So that	You (may)	reflect		

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

219. Yas-aloonaka AAani alkhamri waalmaysiri qul feehima ithmun kabeerun wamanafiAAu liInnasi wa-

ithmuhuma akbaru min nafAAihima wayas-aloonaka matha yunfiqoona quli alAAafwa kathalika yubayyinu Allahu lakumu al-ayati laAAallakum tatafakkaroon

219.They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought."

فِي الدُّنْيَا وَ الْآخِرَةِ وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى								
Fee	alddunya	wa	al-akhirati	wa	yas-aloonaka	ka	AAani	alyatama
in	This world	and	Hereafter	and	They ask	you	about	orphans
قُلْ إِصْلَاحٌ لَّ هُمْ خَيْرٌ وَ إِن تَخَالِطُوهُمْ هُمْ								
qul	islahun	la	hum	wa	khayrun	in	tukhalitoo	hum
say	(seeking) good	for	them	and	(is) best	if	You intermix with	them
فَ إِخْوَانٌ كُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ								
fa-	ikhwanu	kum	Allahu	wa	yaAAalamu	almufsida	mina	almuslihi
then	(they are) brothers	your	Allah	and	knows	The mischievous	from	The well-wisher
وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَ كُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ								
walaw	shaa	Allahu	laaAAanata	kum	inna	Allaha	AAazeezun	hakeemun
and	Had willed	Allah	Could have put in difficulties	(to) you	indeed	Allah	(is) All-Mighty	All-Wise

فِي الدُّنْيَا وَالْآخِرَةِ وَدَسَّأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ هُمْ خَيْرٌ وَإِنْ تَخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

220.Fee alddunya waal-akhirati wayas-aloonaka AAani alyatama qul islahun lahum khayrun wa-in tukhalitoohum fa-ikhwanukum waAllahu yaAAalamu almufsida mina almuslihi walaw shaa Allahu laaAAanatakum inna Allaha AAazeezun hakeemun

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

difficulties. Truly, Allah is All-Mighty, All-Wise."

مُؤْمِنَةً	لَأَمَةٍ	وَ	يُؤْمِنَنَّ	حَتَّى	الْمُشْرِكَاتِ	تَنْكِحُوا	لَا	وَ
mu/mi natun	Laama tun	wa	yu/mi nna	h <u>atta</u>	Almushri kati	Tanki hoo	la	Wa
believing	Indeed a slave	and	They believe	until	idolateresses	marry	Do not	and
تُنكِحُوا	لَا	وَ	كُم	أَعْجَبَتْ	وَلَوْ	مُشْرِكَةٍ	مِّنْ	خَيْرٌ
Tunki hoo	la	wa	kum	aAAjabat	walaw	Mushri katin	min	Khayr un
Give in marriage your women	Do not	and	you	She pleases	Even though	An idolatress	than	(is) better
مُشْرِكٍ	مِّنْ	خَيْرٌ	مُّؤْمِنٌ	لَعَبْدٌ	وَ	يُؤْمِنُوا	حَتَّى	الْمُشْرِكِينَ
Mushri kin	min	khayrun	mu/mi nun	la AAabdun	wa	yu/mi noo	h <u>atta</u>	Almushri keena
An idolater	than	(is) better	believing	A slave	and	They believe	until	(to) idolaters
اللَّهُ	وَ	النَّارِ	إِلَى	يَدْعُونَ	أُولَئِكَ	كُم	أَعْجَبَ	وَلَوْ
Allahu	wa	alnnari	ila	Yad AAoona	ola-ika	kum	aAAjaba	walaw
Allah	and	The Fire	to	Invite (you)	those	you	He pleases	Even though
يَدْعُو	إِلَى	الْجَنَّةِ	وَ	الْمَغْفِرَةِ	بِ	إِذْنِ	هِ	وَ
yadAAoo	ila	aljannati	wa	Al maghfirati	bi	ithni	hi	wa
Invites (you)	to	Paradise	and	(to) forgiveness	by	leave	His	and
يُبَيِّنُ	آيَاتِ	هِ	لِ	لِنَاسٍ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ	
yubayyinu	ayati	hi	li	Innasi	laAAalla	hum	Yatah akka roona	
He makes clear	verses	His	for	people	So that	They (may)	remember	

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى
يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبُكُمْ ۚ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. Wala tankihoo almushrikati hatta yu/minna walaamatun mu/minatun khayrun min mushrikatin walaw
aAAjabatkum wala tunkihoo almushrikeena hatta yu/minoo walaAAabdun mu/minun khayrun min mushrikin
walaw aAAjabakum ola-ika yadAAoona ila alnnari waAllahu yadAAoo ila aljannati waalmaghfirati bi-ithnihi
wayubayyinu ayatihi lilnnasi laAAallahum yatathakkaroon

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

وَ يَسْأَلُونَكَ								
FaiAAata-ziloo	athan	هو	قل	المحيض	عن	ka	yas-aloona	Wa
So keep away	noxiousness	It (is)	say	menstruation	about	you	They ask	and
النساء فِي الْمَحِيضِ وَ لَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ								
yathurna	hatta	hunna	taqraboo	la	wa	almaheedi	fee	alnnisaa
They are cleaned	till	them	approach	Do not	and	menstruation	during	(from)women
فَ إِذَا تَطَهَّرْنَ فَ أَتُوهُنَّ مِنْ حَيْثُ أَمَرَ								
amara	haythu	min	hunna	utoo	fa	Tatah-harna	itha	fa
commanded	where	from	(to) them	come	then	They are cleaned	when	and
كُمُ اللَّهُ إِنْ اللَّهُ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ								
Almutatah-hireena	yuhibbu	wa	Alltawwab-eena	yuhibbu	Allaha	inna	Allahu	kumu
Those who purify	loves	and	Those who repent	loves	Allah	verily	Allah	you

themselves							
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وَدَسَّأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

222. Wayas-aloonaka AAani almaheedi qul huwa athan faiAAtaziloo alnnisaa fee almaheedi wala taqraaboohunna hatta yathurna fa-itha tataaharna fa/toohunna min haythu amarakumu Allahu inna Allaha yuhibbu alttawwabeena wayuhibbu almutatahhireena

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

نِسَاءُ	كُم	حَرْتٌ	لَ	كُم	فَ	أَتَوْا	حَرْتٌ
Nisao	kum	harthun	la	kum	fa	Otoo	hartha
wives	your	(are) a tilth	for	you	so	So go (to)	tilth
كُم	أَنَّى	شِئْتُمْ	وَ	قَدِّمُوا	لِأَنْفُسِكُمْ	وَ	اتَّقُوا
kum	anna	shi/tum	wa	qaddimoo	li-anfusi kum	wa	ittaqoo
your	as	You wish	and	Send before you	For yourselves	and	fear
اللَّهِ	وَ	اعْلَمُوا	أَنَّكُمْ	مُلَاقُوهُ	وَ	بَشِّرِ	الْمُؤْمِنِينَ
Allaha	wa	iAAlamoo	annakum	mulaqoohu	wa	bashshiri	almu/mineena
Allah	and	know	That you	Meet Him	and	Give good tidings	(to) the believers

نِسَاءُكُمْ حَرْتٌ لَكُمْ فَاتُوا حَرَّتَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَقَوُهُ وَكَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

223. Nisaoikum harthun lakum fa/too harthakum anna shi/tum waqaddimoo li-anfusikum waittaqoo Allaha waiAAlamoo annakum mulaqoohu wabashshiri almu/mineena

223>Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O

Muhammad ﷺ).

وَأَيْمَانِ	لِ	عُرْضَةً	اللَّهِ	تَجْعَلُوا	لَا	وَأَيْمَانِ
aymani	li	AAurdatan	Allaha	tajAAaloo	la	Wa
oaths	for	Impediment (an excuse)	Allah	make	Do not	and
تُصْلِحُوا	وَأَيْمَانِ	تَتَّقُوا	وَأَيْمَانِ	تَبَرُّوا	أَنْ	كُفْرًا
tusliho	wa	tattaqoo	wa	tabaroo	an	kum
reconcile	and	Act piously	and	You do good	that	your
عَلِيمٌ	سَمِيعٌ	اللَّهِ	وَأَيْمَانِ	النَّاسِ	بَيْنَ	بَيْنَ
AAaleemun	sameeAAun	Allahu	wa	alnnasi	bayna	bayna
All-Knowing	(is) All- Hearing	Allah	and	mankind	among	among

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

224. Wala tajAAaloo Allaha AAurdatan li-aymanikum an tabaroo watattaqoo watusliho bayna alnnasi waAllahu sameeAAun AAaleemun

224. And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَا	يُؤَاخِذُ	كُفْرًا	اللَّهِ	بِ	اللَّغْوِ	فِي
La	yu-akhithu	kumu	Allahu	bi	allaghwi	fee
not	Will blame	you	Allah	for	Vain utterances	in
أَيْمَانِ	كُفْرًا	وَلَكِنْ	يُؤَاخِذُ	كُفْرًا	بِ	مَا
aymani	kum	walakin	yu-akhithu	kum	bi	ma
oaths	your	but	Will call to account	you	for	what
كَسَبَتْ	قُلُوبُ	كُفْرًا	وَأَيْمَانِ	اللَّهِ	غَفُورٌ	حَلِيمٌ
kasabat	quloobu	kum	wa	Allahu	ghafoorun	haleemun
earned	hearts	your	and	Allah	(is) All- Forgiving	All- Forbearing

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

225. La yu-akhithukumu Allahu bi^lalaghwi fee aymanikum walakin yu-akhithukum bima kasabat quloobukum waAllahu ghafoorun haleemun

225. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.

لَّذِينَ	يُؤْلُونَ	مِنْ	نِسَائِهِمْ	هَمَّ	تَرَبُّصُ	أَرْبَعَةَ	أَشْهُرٍ
Lilla ^l theena	yu/loona	min	nisa-I	him	tarabbu <u>ṣu</u>	arbaAAati	ashhurin
For those who	Swear for abstinence	from	wives	their	(is) a waiting	(of) four	months
فَ	إِنْ	فَأَوْوُوا	فَإِنَّ	اللَّهَ	غَفُورٌ	رَحِيمٌ	
fa	-in	faoo	fa-inna	Allaha	ghafoorun	raheemun	
then	if	They return	verily	Allah	(is) All-Forgiving	Most Merciful	

لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

226. Lilla^ltheena yu/loona min nisa-ihim tarabbuṣu arbaAAati ashhurin fa-in faoo fa-inna Allaha ghafoorun raheemun

226. Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.

وَ	إِنْ	عَزَمُوا	الطَّلَاقَ	فَ	إِنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ
Wa	in	AAazamoo	al ^l talaaqa	fa	inna	Allaha	sameeAAun	AAaleemun
and	if	They resolve	divorce	then	indeed	Allah	(is) All-Hearing	All-Knowing

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

227. Wa-in AAazamoo al^ltalaaqa fa-inna Allaha sameeAAun AAaleemun

227. And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

وَ	الْمُطَلَّقَاتُ	يَتَرَبَّصْنَ	بِ	أَنْفُسِهِنَّ	هِنَّ
Wa	al ^l muṭallaqatu	yatarabbasna	bi	-anfusi	hinna
and	Divorced women	Shall wait		By themselves	
ثَلَاثَةَ	قُرُوءٍ	وَ	لَا يَحِلُّ	لَ	هِنَّ

hunna	la	la yahillu	wa	quroo-in	thalathata
them	To	Not lawful	and	Menstrual periods	three
فِي	اللَّهِ	خَلَقَ	مَا	يَكْتُمْنَ	أَنْ
fee	Allahu	khalafa	ma	yaktumna	an
in	Allah	created	what	They conceal	that
بِ	يُؤْمِنَنَّ	كُنَّ	إِنْ	هِنَّ	أَرْحَامِ
bi	yu/minna	kunna	in	hinna	arhami
in	believe	they	if	their	wombs
بُعُولَتِ	وَ	الْآخِرِ	الْيَوْمِ	وَ	اللَّهِ
buAAoolatu	wa	al-akhiri	alyawmi	wa	Allahi
husbands	and	The Last	The Day	and	Allah
فِي	هِنَّ	رَدَّ	بِ	أَحَقُّ	هُنَّ
fee	hinna	raddi	bi	ahaqqu	hunna
in	them	To take back		Have right	their
لِ	وَ	إِصْلَاحًا	أَرَادُوا	إِنْ	ذَلِكَ
la	wa	islahan	aradoo	in	thalika
for	and	reconciliation	They intended	if	That (period)
بِ	هِنَّ	عَلَيْ	الَّذِي	مِثْلُ	هُنَّ
bi	hinna	AAalay	allathee	mithlu	hunna
with	them	(is) on	(of) that which	(is) the like	them
هِنَّ	عَلَيْ	لِرِّجَالِ	لِ	وَ	الْمَعْرُوفِ
hinna	AAalay	Irrijali	li	wa	almaAAroofi
them	over	men	for	but	reasonable
	حَكِيمٌ	عَزِيزٌ	اللَّهُ	وَ	دَرَجَةٌ
	hakeemun	AAazeezun	Allahu	wa	darajatun
	All-Wise	(is) All-Mighty	Allah	and	A degree

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

228. Waalmutallaqatu yatarabbaşna bi-anfusihinna thalathata quroo-in wala yahillu lahunna an yaktumna ma khalafa Allahu fee arhamihinna in kunna yu/minna biAllahi waalyawmi al-akhiri wabuAAoolatuhunna ahaqqu biraddihinna fee thalika in aradoo islahan walahunna mithlu allathee AAalayhinna bialmaAAroofi walirrijali AAalayhinna darajatun waAllahu AAazeezun hakeemun

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

reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

أَوْ	مَعْرُوفٍ	بِ	إِمْسَاكٌ	فَ	مَرَّتَانِ	الطَّلَاقُ
aw	maAAroofin	bi	imsakun	fa	marratani	Alttalaqu
or	reasonably	with	retaing	then	(is) twice	The divorce
كُم	لَ	لَا يَحِلُّ	وَ	إِحْسَانٍ	بِ	تَسْرِيحٌ
kum	la	la yahillu	wa	-ihsanin	bi	tasreehun
you	for	Not lawful	and	kindness	with	releasing
إِلَّا	شَيْئًا	هُنَّ	آتَيْتُمُو	مِمَّا	تَأْخُذُوا	أَنْ
illa	shay-an	hunna	ataytumoo	mimma	ta/khuthoo	an
except	Any thing	them	You had given	Of what	(you) take back	that
فَ	اللَّهِ	حُدُودَ	يُقِيمَا	أَلَّا	يَخَافَا	أَنْ
fa	Allahi	hudooda	yuqeema	alla	yakhafa	an
then	(of) Allah	limits	They will be able to keep	That not	Both fear	that
فَ	اللَّهِ	حُدُودَ	يُقِيمَا	أَلَّا	خِفْتُمْ	إِنْ
fa	Allahi	hudooda	yuqeema	alla	khiftum	-in
then	(of) Allah	Limits	They will be able to keep	That not	You fear	if
أَفْتَدَتْ	مَا	فِي	هِمَا	عَلَيَّ	جُنَاحَ	لَا
iftadat	ma	fee	hima	AAalay	junaha	la
She paid as ransom	what	in	Both of them	on	sin	no
لَا	فَ	اللَّهِ	حُدُودُ	تِلْكَ	هِيَ	بِ
la	fa	Allahi	hudoodu	tilka	hi	bi
Do not	so	(of) Allah	limits	These (are)	that	for
اللَّهِ	حُدُودَ	يَتَعَدَّ	مَنْ	وَ	هَا	تَعْتَدُوا
Allahi	hudooda	yataAAadda	man	wa	ha	taAAatadoo
(of) Allah	limits	transgresses	whoever	and	them	transgresses
فَ	الظَّالِمُونَ	أُولَئِكَ	هُمْ	فَ	أُولَئِكَ	فَ
			alththalimoona	humu	ola-ika	fa

			The wrong- doers	they	Those (are)	then
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أَلْطَلَّقُ مَرَّتَانٍ فَاِمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَانٍ وَلَا تَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ تَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٣١﴾

229. Alttalaqu marratani fa-imsakun bimaAroofin aw tasreehun bi-ihsanin wala yahillu lakum an ta/khuthoo mimma ataytumohunna shay-an illa an yakhafa alla yuqeema hudooda Allahi fa-in khiftum alla yuqeema hudooda Allahi fala junaha AAalayhima feema iftadat bihi tilka hudoodu Allahi fala taAatadooha waman yataAadda hudooda Allahi faola-ika humu alththalimoona

229.The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the *Zalimun* (wrong-doers, etc.).

فَ	إِنْ	طَلَّقَ	هَا	فَ	لَا	تَحِلُّ
Fa	-in	tallaqa	ha	fa	la	tahillu
and	if	He divorces	her	then	not	She is lawful
لَ	هُ	مِنْ بَعْدُ	حَتَّى	تَنْكِحَ	زَوْجًا	غَيْرَ
la	hu	min baAAadu	hatta	tankiha	zawjan	ghayra
for	him	thereafter	until	She marries	A husband	Other than
هُ	فَ	إِنْ	طَلَّقَ	هَا	فَ	لَا
hu	fa	-in	tallaqa	ha	fa	la
him	then	if	He divorces	her	then	no
جُنَاحَ	عَلَيْهِ	هُمَا	أَنْ	يَتَرَاجَعَا	إِنْ	ظَنَّا
junaha	AAalay	hima	an	yatarajaAAa	in	thanna
sin	on	Both of them	that	They return to one another	if	Both of them think
أَنْ	يُقِيمَا	حُدُودَ	اللَّهِ	وَ	تِلْكَ	حُدُودُ
an	yuqeema	hudooda	Allahi	wa	tilka	hudoodu

limits	These (are)	and	(of) Allah	limits	They would be able to keep	that
اللَّهِ يُبَيِّنُ لَهُمْ هَذَا لِقَوْمٍ يَعْلَمُونَ						
	yaAAalamoona	qawmin	li	ha	yubayyinu	Allahi
	Who know	people	to	them	He makes clear	(of) Allah

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

230. Fa-in tallaqaha fala tahillu lahu min baAAadu hatta tankiha zawjan ghayrahu fa-in tallaqaha fala junaha AAalayhima an yatarajaAAa in thanna an yuqeema hudooda Allahi watilka hudoodu Allahi yubayyinuha liqawmin yaAAalamoona

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

وَ	إِذَا	طَلَّقْتُمْ	النِّسَاءَ	فَ	بَلَغْنَ	أَجَلَ
Wa	-itha	tallaqtumu	alnnisaa	fa	balaghna	ajala
and	when	You divorce	women	and	They reach	Prescribed term
هُنَّ	فَ	أَمْسِكُو	هُنَّ	بِ	مَعْرُوفٍ	أَوْ
hunna	fa	amsikoo	hunna	bi	maAAroofin	aw
their	then	return	them	with	A fair manner	or
سَرَّحُو	هُنَّ	بِ	مَعْرُوفٍ	وَ	لَا	تُمْسِكُو
sarrihoo	hunna	bi	maAAroofin	wa	la	tumsikoo
Let go	them	with	A fair manner	and	Do not	retain
هُنَّ	ضَرَارًا	لِ	تَعْتَدُوا	وَ	مَنْ	يَفْعَلُ
hunna	diraran	li	taAAatadoo	wa	man	yafAAal
them	To hurt	So that	You transgress	and	whoso	does
ذَلِكَ	فَ	قَدْ	ظَلَمَ	نَفْسَ	هُ	وَ
thalika	fa	qad	thalama	nafsa	hu	wa
that	so	indeed	He wrongs	self	him	and
لَا	تَتَّخِذُوا	آيَاتِ	اللَّهِ	هُزُورًا	وَ	أَذْكُرُوا
	ttaxidoo	ayat	allahi	huzura	wa	adkuroo

othkuroo	wa	huzuwan	Allahi	ayati	tattakhithoo	la
remember	and	As a jest	(of) Allah	verses	You take	Do not
أَنْزَلَ	مَا	وَ	كُم	عَلَيَّ	اللَّهِ	نِعْمَتَ
anzala	ma	wa	kum	AAalay	Allahi	niAAamata
He sent down	That which	and	you	upon	(of) Allah	favour
يَعْظُ	الْحِكْمَةَ	وَ	الْكِتَابِ	مِّنْ	كُم	عَلَيَّ
yaAAai <thu< th=""></thu<>	alhikmati	wa	alkitabi	mina	kum	AAalay
He admonishes	(of) the Wisdom	and	The Book	of	you	Upon
وَ	اللَّهِ	اتَّقُوا	وَ	ه	ب	كُم
wa	Allaha	ittaqoo	wa	hi	bi	kum
and	Allah	fear	and	it	with	you
عَلِيمٌ	شَيْءٍ	كُلِّ	ب	اللَّهِ	أَنَّ	اعْلَمُوا
AAaleemun	shay-in	kulli	bi	Allaha	anna	iAAalamoo
(is) Aware	things	all	of	Allah	that	know

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

231. Wa-itha tallaqtumu alnnisaa fabalaghna ajalahunna faamsikoohunna bimaAAarofin aw sarrihoohunna bimaAAarofin wala tumsikoohunna diraran litaAAatadoo waman yafAAal thalika faqad thalama nafsahu wala tattakhithoo ayati Allahi huzuwan waothkuroo niAAamata Allahi AAalaykum wama anzala AAalaykum mina alkitabi waalhikmati yaAAaikum bihi waittaqoo Allaha waiAAalamoo anna Allaha bikulli shay-in AAaleemun

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

بَلَغْنَ	فَ	النِّسَاءِ	طَلَّقْتُمُ	إِذَا	وَ
balaghna	fa	alnnisaa	tallaqtumu	-itha	Wa
they reach	And	women	You divorce	when	and

أَجَلٌ	هُنَّ	فَ	لَا	تَعْضُلُوهُنَّ	هُنَّ
ajala	hunna	fa	la	taAAaduloo	hunna
Waiting term	their	then	Do not	prevent	them
أَنْ	يَنْكِحْنَ	أَزْوَاجَ	هُنَّ	إِذَا	تَرَاضَوْا
an	yankihna	azwaja	hunna	itha	taradaw
that	They get married	To husbands	their	when	They agree
بَيْنَهُمْ	بِ	الْمَعْرُوفِ	ذَلِكَ	يُوعِظُ	بِ
baynahum	bi	almaAAroofi	thalika	yooAAathu	bi
mutually	with	A fair manner	this	admonished	with
هِيَ	مَنْ	كَانَ	مِنْ	كُمُ	يُؤْمِنُ
hi	man	kana	min	kum	yu/minu
it	he	is	who	(of) you	believes
بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	ذَلِكَ
bi	Allahi	wa	alyawmi	al-akhiri	thalikum
in	Allah	and	The Day	The last	That (is)
أَزْكَى	لَ	كُمُ	وَ	أَطْهَرُ	وَ
azka	la	kum	wa	atharu	wa
cleaner	for	you	and	purser	and
اللَّهُ	يَعْلَمُ	وَ	أَنْتُمْ	لَا	تَعْلَمُونَ
Allahu	yaAAlamu	wa	antum	la	taAAlamoona
Allah	knows	and	you	Do not	know

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَٰلِكَ

يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٢٢﴾

232. Wa-itha tallaqtumu alnnisaa fabalaghna ajalahunna fala taAAaduloohunna an yankihna azwajahunna itha taradaw baynahum bialmaAAroofi thalika yooAAathu bihi man kana minkum yu/minu biAllahi waalyawmi al-akhiri thalikum azka lakum waatharu waAllahu yaAAlamu waantum la taAAlamoona

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

وَ	الْوَالِدَاتُ	يُرْضِعْنَ	أَوْلَادَ	هُنَّ	حَوْلَيْنِ	كَامِلَيْنِ
Wa	alwalidatu	yurdiAAna	awlada	hunna	hawlayni	kamilayni

whole	Two years	their	children	Shall suckle	The mothers	and
وَ	الرَّضَاعَةَ	يُتِمُّ	أَنْ	أَرَادَ	مَنْ	لِ
wa	alrradaAAata	yutimma	an	arada	man	li
and	The suckling	complete	to	desire	Those who	for
كِسْوَتُ	وَ	هُنَّ	رِزْقُ	لَهُ	الْمَوْلُودِ	عَلَى
kiswatu	wa	hunna	rizqu	lahu	almawloodi	AAala
clothing	and	their	(is) food	Him to whom	The child is born	on
إِلَّا	نَفْسٍ	تُكَلِّفُ	لَا	الْمَعْرُوفِ	بِ	هُنَّ
illa	nafsun	tukallafu	la	almaAAroofi	bi	hunna
except	A soul	Is tasked	not	A faie manner	with	their
وَلَدِ	بِ	وَالِدَةٍ	تُضَارُّ	لَا	هَا	وُسْعَ
waladi	bi	walidatun	tudarra	la	ha	wusAAa
child	for	mother	Made to suffer	neither	(to) its	capacity
هِ	وَلَدِ	بِ	مَوْلُودٍ لَهُ	لَا	وَ	هَا
hi	waladi	bi	mawloodun la hu	la	wa	ha
his	child	for	He to whom the child is born	not	and	her
إِنْ	فَ	ذَلِكَ	مِثْلُ	الْوَارِثِ	عَلَى	وَ
in	fa	thalika	mithlu	alwarithi	AAala	wa
if	and	(of) that	(is)like	The heir	on	and
تَشَاوُرٍ	وَ	مِنْهُمَا	تَرَاضٍ	عَنْ	فِصَالًا	أَرَادَا
tashawurin	wa	min huma	taradin	AAan	fisalan	arada
consultation	and	mutual	consent	by	On weaning	Both decide
إِنْ	وَ	هِمَا	عَلَيْ	جُنَاحَ	لَا	فَ
in	wa	hima	AAalay	junaha	la	fa
if	and	Both of them	on	sin	no	then
لَا	فَ	كُمْ	أَوْلَادٍ	تَسْتَرْضِعُونَ	أَنْ	أَرَدْتُمْ
la	fa	kum	awlada	tastardiAAoo	an	aradtum
no	then	your	(for) children	To engage a wet-nurse	that	You decide

جُنَاحَ	عَلَيَّ	كُمُ	إِذَا	سَلَّمْتُمْ	مَا	آتَيْتُمْ
junaha	AAalay	kum	itha	sallamtum	ma	ataytum
sin	On	you	when	You pay	what	(is) due from you
بِ	الْمَعْرُوفِ	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا
bi	almaAAroofi	wa	ittaqoo	Allaha	wa	iAAalamoo
with	A fair manner	and	fear	Allah	and	know
أَنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ	
anna	Allaha	bi	ma	taAAamaloona	baseerun	
that	Allah	of	what	You do	(is) All-Seer	

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

233. Waalwalidatu yurdiAAana awladahunna hawlayni kamilayni liman arada an yutimma alrradaAAata waAAala almawloodi lahu rizqahunna wakiswatuhunna bialmaAAroofi la tukallafu nafsun illa wusAAaha la tudarra walidatun biwaladiha wa la mawloodun lahu biwaladihi waAAala alwarithi mithlu thalika fa-in arada fisalan AAan taradin minhuma watashawurin fala junaha AAalayhima wa-in aradtum an tastardiAAoo awladakum fala junaha AAalaykum itha sallamtum ma ataytum bialmaAAroofi waittaqoo Allaha waiAAalamoo anna Allaha bima taAAamaloona baseerun

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

وَ	الَّذِينَ	يُتَوَفَّوْنَ	مِنْ	كُمْ	وَ	يَذَرُونَ
Wa	allatheena	yutawaffawna	min	kum	wa	yatharoonaa
and	Those who	die	of	you	and	leave
أَزْوَاجًا	يَتَرَبِّصْنَ	بِ	أَنْفُسِ	هِنَّ	أَرْبَعَةَ	أَشْهُرٍ
azwajan	yatarabbasna	bi-	anfusi	hinna	arbaAAata	ashhurin
wives	They (wives) shall wait	With regard to themselves			four	months
وَ	عَشْرًا	فَ	إِذَا	بَلَغْنَ	أَجَلَ	هُنَّ
wa	AAashran	fa-	itha	balaghna	ajala	hunna
and	Ten (days)	and	when	They reach	(waiting)term	their
فَ	لَا	جُنَاحَ	عَلَيْ	كُمْ	فِي	مَا
fa	la	junaha	AAalay	kum	fee	ma
then	no	sin	on	you	in	what
فَعَلْنَ	فِي	أَنْفُسِ	هِنَّ	بِ	الْمَعْرُوفِ	وَ
faAAalna	fee	anfusi	hinna	bi	almaAAroofi	wa
They do	concerning	themselves		with	A fair manner	and
اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَيْرٌ		
Allahu	bi	ma	taAAamaloona	khabeerun		
Allah	of	what	You do	(is) Well-Aware		
<p>وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبِّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾</p>						
<p>234. Waallatheena yutawaffawna minkum wayatharoonaa azwajan yatarabbasna bi-anfusihinna arbaAAata ashhurin waAAashran fa-itha balaghna ajalahunna fala junaha AAalaykum feema faAAalna fee anfusihinna bialmaAAroofi waAllahu bima taAAamaloona khabeerun</p>						
<p>234.And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allah is Well-Acquainted with what you do.</p>						

وَ	لَا	جُنَاحَ	عَلَيْ	كُمْ	فِي	مَا	عَرَضْتُمْ
Wa	la	junaha	AAalay	kum	fee	ma	AAarradtum

You offered	what	in	you	on	sin	no	and
fee	aknantum	aw	alnnisa-i	khitḫati	min	hi	bi
in	You concealed it	or	To (such) women	Marriage proposal	of	it	with
<p>أَنْفُسِكُمْ سَتَذْكُرُونَ كُمْ أَنْ اللَّهَ عِلْمَ كُمْ</p>							
sa tathkuroona		kum	anna	Allahu	AAalima	kum	anfusi
Will mention		you	that	Allah	knows	yourselves	
<p>هِنَّ وَإِلاَّ سِرًّا هُنَّ تَوَاعِدُو لَّا لَكِنَّ وَ تَقُولُوا قَوْلًا مَّعْرُوفًا</p>							
except	secretly	(with) them	Make a promise	Do not	but	and	them
<p>أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا وَ لَّا تَعَزَّمُوا عُقْدَةَ</p>							
The tie	Resolve on	Do not	and	honourably	A saying	You say	that
<p>النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَ اعْلَمُوا</p>							
know	and	its	end	The prescribed term	reaches	till	(of) marriage
<p>أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَ</p>							
so	your	minds	in	What (is)	knows	Allah	that
<p>وَ اعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ</p>							
All-Forbearing	(is) All-Forgiving	Allah	that	know	and	(of) Him	beware
<p>وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَّا تَوَاعِدُوهُنَّ سِرًّا إِلاَّ أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا وَ لَّا تَعَزَّمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَ اعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَ اعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾</p>							
<p>235. Walā junaha AAalaykum feema AAarradtum bihi min khitḫati alnnisa-i aw aknantum fee anfusikum AAalima Allahu annakum satathkuroonahunna walakin la tuwaAAaidoohunna sirran illa an taqooloo qawlan maAAarofan walā taAAazimoo AAuqdata alnnikahi hatta yablughā alkitābu ajalahu waiAAalamoo anna Allaha</p>							

yaAAalamu ma fee anfusikum fai thar |oohu waiAAalamoo anna Allaha ghafoorun haleemun

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islamic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.

النِّسَاءِ	طَلَّقْتُمْ	إِنْ	كُمُ	عَلَيْ	جُنَاحَ	لَا
alnnisaa	tallaqtumu	in	kum	AAalay	junaha	La
women	You divorce	if	you	on	sin	no
هُنَّ	لَ	تَفَرِّضُوا	أَوْ	هُنَّ	لَمْ تَمَسُّوْا	مَا
hunna	la	tafridoo	aw	hunna	lam tamassoo	ma
them	for	You have fixed	or	them	Not touched	while
قَدَرُ	الْمُوسِعِ	عَلَى	هُنَّ	مَتَّعُوْا	وَ	فَرِيضَةً
qadaru	almoosiAAi	AAala	hunna	mattiAAoo	wa	fareedatan
According to means	wealthy	on	(for) them	provide	and	A dower
مَتَاعًا	هُ	قَدَرُ	الْمُقْتِرِ	عَلَى	وَ	هُ
matataAAan	hu	qadaru	almuqtiri	AAala	wa	hu
(is) a provision	his	According to means	poor	on	and	his
بِ الْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ						
		almuhsineena	AAala	haqqan	almaAAroofi	bi
		The good-doers	upon	A duty	A fair manner	with

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرِّضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ
وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٣٥﴾

236. La junaha AAalaykum in tallaqtumu alnnisaa ma lam tamassoo hunna aw tafridoo la hunna fareedatan wamattiAAoo hunna AAala almoosiAAi qadaru hu wa AAala almuqtiri qadaru hu matataAAan bialmaAAroofi haqqan AAala almuhsineena

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

وَ	إِنْ	طَلَّقْتُمُوهُنَّ	مِنْ	قَبْلَ أَنْ تَمَسُّوهُنَّ	هُنَّ	فَرَضْتُمْ	قَدْ	وَأَنْ تَمَسُّوهُنَّ	مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ
Wa-	in	tallaqtumoo	min	qabli	hunna	faradtum	qad	wa	in
and	if	You divorce	them	before	them	You have fixed	indeed	and	if
هُنَّ	وَ	قَدْ	فَرَضْتُمْ	لَ	هُنَّ	فَرِيضَةً	فَ	هُنَّ	وَ
hunna	wa	qad	faradtum	la	hunna	fareedatan	fa	hunna	wa
them	and	indeed	You have fixed	for	them	dower	then	them	and
نِصْفُ	مَا	فَرَضْتُمْ	إِلَّا	أَنْ	يَعْفُونَ	أَوْ	يَعْفُوا	نِصْفُ	مَا
nisfu	ma	faradtum	illa	an	yaAAfoona	aw	yaAAfuwa	nisfu	ma
half	(of) what	You have fixed	unless	that	They forego	of	(agree to) forego	half	(of) what
الَّذِي	بِ	يَدِ	هِيَ	عُقْدَةُ	النِّكَاحِ	وَ	أَنْ	الَّذِي	بِ
allathee	bi	yadi	hi	AAuqdatu	alnnikahi	wa	an	allathee	bi
he	in	hands	Whose	(is) knot	(of) marriage	and	that	he	in
تَعْفُوا	أَقْرَبُ	لِ	لِلتَّقْوَى	وَ	لَا	تَنْسَوُا	الْفَضْلَ	تَعْفُوا	أَقْرَبُ
taAAfoo	aqrabu	li	Ittaqwa	wa	la	tansawoo	alfadla	taAAfoo	aqrabu
You (agree to) forego	(is) closer	to	piety	and	Do not	You forget	grace	You (agree to) forego	(is) closer
بَيْنَ	كُمُ	إِنَّ	اللَّهِ	بِ	مَا	تَعْمَلُونَ	بَصِيرًا	بَيْنَ	كُمُ
bayna	kum	inna	Allaha	bi	ma	taAAamaloona	baseerun	bayna	kum
among	yourselves	indeed	Allah	of	what	You do	(is) All-Seer	among	yourselves

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا
الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ

بَصِيرًا

237. Wa-in tallaqtumoohunna min qabli an tamassoohunna waqad faradtum lahunna fareedatan fanisfu ma faradtum illa an yaAAfoona aw yaAAfuwa allathee biyadihi AAuqdatu alnnikahi waan taAAfoo aqrabu lilIttaqwa wala tansawoo alfadla baynakum inna Allaha bima taAAamaloona baseerun

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

forget liberality between yourselves. Truly, Allah is All-Seer of what you do.

حَافِظُوا	عَلَى	و	الصَّلَاةِ
<u>Hafithoo</u>	AAala	wa	<u>alssalati</u>
Be watchful	over	and	The prayer
الْوَسْطَى	وَ	لِلَّهِ	قَانِتِينَ
<u>alwusta</u>	wa	<u>lillahi</u>	<u>qaniteena</u>
middle	and	For Allah	obediently

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

238. Hafithoo AAala alssalawati waalssalati alwusta waqoomoo lillahi qaniteena

Guard strictly (five obligatory) *AsSalawat* (the prayers) especially the middle *Salat* (i.e. the best prayer 'Asr). And stand before Allah with obedience [and do not speak to others during the *Salat* (prayers)].

فَ	إِنْ	خِفْتُمْ	فَ	رِجَالًا	أَوْ	رُكْبَانًا
Fa	-in	khiftum	fa	rijalan	aw	rukbanan
and	if	You fear	then	On foot	or	riding
فَ	إِذَا	أَمِنْتُمْ	فَ	اذْكُرُوا	اللَّهِ	كَمَا
fa	-itha	amintum	fa	othkuroo	Allaha	kama
and	when	You feel secured	then	remember	Allah	as
عَلَّمَكُمْ	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ		
AAallamakum	ma	lam	takoonoo	taAalamoona		
He has taught you	That which	not	You did	know		

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

239. Fa-in khiftum farijalan aw rukbanan fa-itha amintum faothkuroo Allaha kama AAallamakum ma lam takoonoo taAalamoona

239.And if you fear (an enemy), perform *Salat* (pray) on foot or riding. And when you are in safety, offer the *Salat* (prayer) in the manner He has taught you, which you knew not (before).

وَ	الَّذِينَ	يَتَوَفَّوْنَ	مِنْ	كُم	وَ	يَذَرُونَ	أَزْوَاجًا
Wa	allatheena	yutawaffawna	min	kum	wa	yatharoon	azwajan

wives	leave	and	you	of	Who die	those	and
غَيْرَ	الْحَوْلِ	إِلَى	مَتَاعًا	هِمْ	أَزْوَاجِ	لِ	وَصِيَّةً
ghayra	alhawli	ila	mataAAan	him	-azwaji	li	wasiiyatan
With out	One year	for	(for) maintenance	their	wives	for	A bequest
عَلَى	جُنَاحَ	لَا	فَ	خَرَجْنَ	إِنْ	فَ	إِخْرَاجِ
AAalay	junaha	la	fa	kharajna	-in	fa	ikhrajin
on	sin	no	then	They leave	if	but	Turning them out
مِنْ	هِنَّ	أَنْفُسِ	فِي	فَعَلْنَ	مَا	فِي	كُمُ
min	hinna	anfusi	fee	faAAalna	ma	fee	kum
in	themselves		for	They do	what	in	you
			حَكِيمٌ	عَزِيزٌ	اللَّهُ	وَ	مَعْرُوفٍ
			hakeemun	AAazeezun	Allahu	wa	maAAroofin
			All-Wise	(is) All- Mighty	Allah	and	A fair manner

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

240. Waallatheena yutawaffawna minkum wayatharoon azwajan wasiiyatan li-azwajihim mataAAan ila alhawli ghayra ikhrajin fa-in kharajna fala junaha AAalaykum fee ma faAAalna fee anfusihinna min maAAroofin waAllahu AAazeezun hakeemun

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allah is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].

بِ	مَتَاعٌ	لْمُطَلَّقاتِ	لِ	وَ
bi	mataAAun	lmutallaqati	li	Wa
with	(is) a provision	Divorced women	for	and
	الْمُتَّقِينَ	عَلَى	حَقًّا	الْمَعْرُوفِ
	almuttaqeena	AAala	haqqan	almaAAroofi

	The God-Fearing	on	A duty	A fair manner
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وَلَمَّا طَلَّقْتَ مَتْعُ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

241. Walilmutallaqati mataAAun bialmaAAroofi haqqan AAala almuttaqeena

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

كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَ	كُمُ
Kathalika	yubayyinu	Allahu	la	kum
thus	Makes clear	Allah	for	you
آيَاتِ	هِ	لَعَلَّ	كُمُ	تَعْقِلُونَ
ayati	hi	laAAalla	kum	taAAaqiloona
verses	His	So that	you	understand

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

242. Kathalika yubayyinu Allahu lakum ayatihi laAAaallakum taAAaqiloona

242.Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.

أ	لَمْ	تَرَ	إِلَى	الَّذِينَ	خَرَجُوا	مِنْ
A	lam	tara	ila	allatheena	kharajoo	min
have	not	You looked	at	those	Went forth	from
دِيَارِ	هِمْ	وَ	هُمْ	أُلُوفٌ	حَذَرَ	الْمَوْتِ
diyari	him	wa	hum	oloofun	hathara	almawti
homes	their	and	they	(were) in thousands	(for)fear	Of death
فَ	قَالَ	لَ	هُمْ	اللَّهُ	مُوتُوا	ثُمَّ
fa	qala	la	humu	Allahu	mootoo	thumma
so	said	to	them	Allah	die	then
أَحْيَا	هُمْ	إِنَّ	اللَّهُ	لَ	ذُو	فَضْلٍ
ahya	hum	inna	Allaha	la	thoo	fadlin
He revived	them	indeed	Allah	(is) full of Bounty		
عَلَى	النَّاسِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَشْكُرُونَ

yashkuroona	la	alnnasi	akthara	walakinna	alnnasi	AAala
Give thanks	Do not	people	most	but	mankind	to

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾

243. Alam tara ila allatheena kharajoo min diyarihim wahum oloofun hathara almawti faqala lahumu Allahu mootoo thumma ahyahum inna Allaha lathoo fadlin AAala alnnasi walakinna akthara alnnasi la yashkuroona

243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.

وَ	اللَّهِ	سَبِيلِ	فِي	قَاتِلُوا	وَ
wa	Allahi	sabeeli	fee	qatiloo	Wa
and	(of) Allah	The way	in	fight	and
	عَلِيمٌ	سَمِيعٌ	اللَّهِ	أَنَّ	اعْلَمُوا
	AAaleemun	sameeAAun	Allaha	anna	iAAalamoo
	All-Knower	(is) All-Hearing	Allah	that	know

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

244. Waqatiloo fee sabeeli Allahi waiAAalamoo anna Allaha sameeAAun AAaleemun

244. And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.

يُضَاعَفَ	فَ	حَسَنًا	قَرْضًا	اللَّهِ	يُقْرِضُ	الَّذِي	مَنْ ذَا
yudaAAifa	fa	hasanan	qardan	Allaha	yuqridu	allathee	Man tha
He will multiply	so	goodly	A loan	Allah	lends	that	Who is he
يَقْبِضُ	اللَّهُ	وَ	كَثِيرَةً	أَضْعَافًا	هُ	لَ	هُ
yaqbidu	Allahu	wa	katheeratan	adAAafan	hu	la	hu
straitens	Allah	and	many	times	him	for	it
		تُرْجَعُونَ	هِ	إِلَى	وَ	يَبْسُطُ	وَ
		turjaAAoona	hi	-ilay	wa	yabsutu	wa
		You will be	Him	to	and	Amplifies	and

		returned				(increases)	
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مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَمْضَعًا كَثِيرًا وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ



245. Man tha allathee yuqridu Allaha qardan hasanan fayuda AAifahu lahu ad AAafan katheeratan wa Allahu yaqbidu wayabsutu wa-ilayhi turja AAoona

245. Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

أ	لَمْ	تَرَ	إِلَى	الْمَلَإِ	مِنْ	بَنِي إِسْرَائِيلَ
A	lam	tara	ila	almala-i	min	banee isra-eela
have	not	You looked	at	The Chiefs	of	The children of Israel
مِنْ بَعْدِ	مُوسَى	إِذْ	قَالُوا	لِ	نَبِيِّ	لَهُمْ
min baAAadi	moosa	ith	qaloo	li	nabiyyin	lahumu
after	moses	when	They said	to	A Prophet	Of their
أَبْعَثْ	لَ	نَا	مَلِكًا	نُقَاتِلَ	فِي	سَبِيلِ
ibAAath	la	na	malikan	nuqatil	fee	sabeeli
appoint	for	us	A king	We will fight	in	The way
اللَّهِ	قَالَ	هَلْ	عَسَيْتُمْ	إِنْ	كُتِبَ	عَلَيْ
Allahi	qala	hal	AAasaytum	in	kutiba	AAalay
(of) Allah	He said	is	It expected of you	if	Is prescribed	upon
كُمُ	الْقِتَالِ	أَلَّا	تُقَاتِلُوا	قَالُوا	وَ	مَا
kumu	alqitalu	alla	tuqatiloo	qaloo	wa	ma
you	The fighting	That not	You fight	They said	and	What (is)
لَنَا	أَلَّا	نُقَاتِلَ	فِي	سَبِيلِ	اللَّهِ	وَ
lana	alla	nuqatila	fee	sabeeli	Allahi	wa
For us	That not	We shall fight	in	The way	(of) Allah	and
قَدْ	أَخْرَجْنَا	مِنْ	دِيَارِ	نَا	وَ	أَبْنَائِ
qad	okhrijna	min	diyari	na	wa	abna-i
when	We have	from	homes	our	and	children

					been driven out	
نَا	فَ	لَمَّا	كُتِبَ	عَلَيَّ	هُمْ	الْقِتَالُ
na	fa	lamma	kutiba	AAalay	himu	alqitalu
Our	but	when	Was prescribed	for	them	The fighting
تَوَلَّوْا	إِلَّا	قَلِيلًا	مِّنْ	هُمْ	وَ	اللَّهُ
tawallaw	illa	qaleelan	min	hum	wa	Allahu
They turned back	except	A few	of	them	and	Allah
عَلِيمٌ	بِ	الظَّالِمِينَ				
AAaleemun	bi	alththalimeena				
(is) All- Knower	of	The wrong- doers				

أَلَمْ تَرَ إِلَى الَّذِينَ سَاءَ مَا كَانُوا يَفْعَلُونَ ۚ إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا بِآيَاتٍ مِّنْ رَبِّكَ إِنَّا نَحْنُ الْغَالِبُونَ ۚ قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ دَاعِيًا إِلَى اللَّهِ وَرَبِّهِ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ ۚ وَإِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا بِآيَاتٍ مِّنْ رَبِّكَ إِنَّا نَحْنُ الْغَالِبُونَ ۚ قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ دَاعِيًا إِلَى اللَّهِ وَرَبِّهِ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ ۚ وَإِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا بِآيَاتٍ مِّنْ رَبِّكَ إِنَّا نَحْنُ الْغَالِبُونَ ۚ قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ دَاعِيًا إِلَى اللَّهِ وَرَبِّهِ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ ۚ

246. Alam tara ila almala-i min banees isra-eela min baAAadi moosa ith qaloo linabiyyin lahumu ibAAath lana malikan nuqatil fee sabeeli Allahi qala hal AAasaytum in kutiba AAalaykumu alqitalu alla tuqatiloo qaloo wama lana alla nuqatila fee sabeeli Allahi waqad okhrijna min diyarina waabna-ina falamma kutiba AAalayhimu alqitalu tawallaw illa qaleelan minhum waAllahu AAaleemun bialththalimeena

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

وَ	قَالَ	لَ	هُمْ	نَبِيِّ	هُمْ
Wa	qala	la	hum	nabiyyu	hum
and	said	to	them	Prophet	their
إِنَّ	اللَّهُ	قَدْ بَعَثَ	لَ	كُم	طَلُوتَ
inna	Allaha	qad baAAatha	la	kum	taloota

Talut (Saul)	you	for	Has appointed	Allah	indeed
هُ	لَ	يَكُونُ	أَنَّى	قَالُوا	مَلِكًا
hu	la	yakoonu	anna	qaloo	malikan
him	for	Would be	how	They said	A king
أَحَقُّ	نَحْنُ	وَ	نَا	عَلَى	الْمُلْكِ
ahaqqu	nahnu	wa	na	AAalay	almulku
More deserving	We (are)	and	us	over	domination
لَمْ يُؤْتِ	وَ	هُ	مِنْ	الْمُلْكِ	بِ
lam yu/ta	wa	hu	min	almulki	bi
He has not been given	and	he	than	The domination	for
اللَّهُ	إِنَّ	قَالَ	الْمَالِ	مَنْ	سَعَةً
Allaha	inna	qala	almali	mina	saAAatan
Allah	indeed	He said	wealth	of	plenty
فِي	بَسْطَةً	وَزَادَهُ	كَمْ	عَلَى	اصْطَفَاهُ
fee	bastatan	wazadahu	kum	AAalay	istafahu
in	abundantly	And has increased him	you	Over	Has chosen him
يُؤْتِي	اللَّهُ	وَ	الْجِسْمِ	وَ	الْعِلْمِ
yu/tee	Allahu	wa	aljismi	wa	alAAilmi
grants	Allah	and	physique	and	knowledge
اللَّهُ	وَ	يَشَاءُ	مَنْ	هُ	مُلْكِ
Allahu	wa	yashao	man	hu	mulka
Allah	and	He Wills	To whom	His	kingdom
				عَلِيمٌ	وَاسِعٌ
				AAaleemun	wasiAAun
				All-Knowing	(is) All-Sufficient

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتِ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي

مُلْكُهُ مِّنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

247. Waqala lahum nabiyyuhum inna Allaha qad baAAatha lakum taloota malikan qaloo anna yakoonu lahu almulku AAalayna wanahnu ahaqqu bialmulki minhu walam yu/ta saAAatan mina almali qala inna Allaha istafahu AAalaykum wazadahu bastatan fee alAAilmi waaljismi waAllahu yu/tee mulkahu man yashao waAllahu wasiAAun AAaleemun

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

وَ	قَالَ	لَ	هُمْ	نَبِيُّ	هُمْ	إِنَّ
Wa	qala	la	hum	nabiyyu	hum	inna
and	said	to	them	Prophet	indeed	
آيَةً	مُلْكٍ	هِ	أَنَّ	يَأْتِي	كُمُ	التَّابُوتُ
ayata	mulki	hi	an	ya/tiya	kumu	altablaootu
A sign	(of)domination	his	(is) that	There would come	(to) you	The Ark
فِي	هِ	سَكِينَةً	مِّنْ	رَّبِّ	كُمُ	وَ
fee	hi	sakeenaton	min	rabbi	kum	wa
in	it	peace	from	Lord	your	and
بَقِيَّةٌ	مِّمَّا	تَرَكَ	آلُ	مُوسَى	وَ	آلُ
baqiyyatun	mimma	taraka	alu	moosa	wa	alu
A remnant	Of what	left	The family	(of) Moses	and	The family
هَارُونَ	تَحْمِلُ	هُ	الْمَلَائِكَةُ	إِنَّ	فِي	ذَلِكَ
haroonaa	tahmilu	hu	almala-ikatu	inna	fee	thalika
(of) Aaron	Will bear	it	The angels	truly	in	that
لَايَةً	لَّ	كُمُ	إِنَّ	كُنْتُمْ	مُؤْمِنِينَ	
laayatan	la	kum	in	kuntum	mu/mineena	
(is)a sign	for	you	if	You are	Believers	

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ

مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

248. Waqala lahum nabiyyuhum inna ayata mulkihi an ya/tiyakumu altablaootu feehi sakeenaton min rabbikum

wabaqiyyatun mimma taraka alu moosa waalu haroona tahmiluhu almala-ikatu inna fee thalika laayatan lakum in kuntum mu/mineena

248.And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tabut* (a wooden box), wherein is *Sakinah* (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

فَ	لَمَّا	فَصَلَ	طَالُوتُ	بِ	الْجُنُودِ	قَالَ	إِنَّ
Fa	lamma	faṣala	talootu	bi	aljunoodi	qala	inna
and	when	Set out	Talut (Saul)	with	forces	He said	verily
اللَّهِ	مُبْتَلِي	كُم	بِ	نَهْرٍ	فَ	مَنْ	شَرِبَ
Allaha	mubtalee	kum	bi	naharin	fa	man	shariba
Allah	Will test	you	with	A stream	so	whoever	drinks
مِنْ	هُ	فَ	لَيْسَ	مِنِّي	وَ	مَنْ	لَمْ يَطْعَمْ
min	hu	fa	laysa	minnee	wa	man	lam yatAAam
of	it	so	He is not	Of me	and	whoever	Not tastes
هُ	فَ	إِنَّ	هُ	مِنِّي	إِلَّا	مَنْ	اِغْتَرَفَ
hu	fa	-inna	hu	minnee	illa	mani	ightarafa
it	then	indeed	he	(is)of me	except	He who	takes
غُرْفَةً	بِ	يَدِ	هِ	فَ	شَرِبُوا	مِنْ	هُ
ghurfatan	bi	yadi	hi	fa	shariboo	min	hu
(in the)hollow	of	hand	his	yet	They drank	of	it
إِلَّا	قَلِيلًا	مَنْ	هُمْ	فَ	لَمَّا	جَاوَزَ	هُ
illa	qaleelan	min	hum	fa	lamma	jawaza	hu
except	A few	of	them	so	when	crossed	it
هُوَ	وَ	الَّذِينَ	آمَنُوا	مَعَ	هُ	قَالُوا	لَا
huwa	wa	allatheena	amanoo	maAAa	hu	qaloo	la
he	and	Those who	believed	with	him	They said	(there is) no
طَاقَةَ	لَنَا	الْيَوْمِ	بِ	جَالُوتَ	وَ	جُنُودِ	هِ
taqata	lana	alyawma	bi	jaloota	wa	junoodi	hi
strength	For us	today	against	Jalut (Goliath)	and	forces	his

قَالَ	الَّذِينَ	يَظُنُّونَ	أَنَّ	هُمْ	مُلاقُوا	اللَّهِ	كَمْ
qala	allatheena	yathunnoona	anna	hum	mulaqoo	Allahi	kam
said	Those who	knew	that	They (were)	To meet	Allah	How often
مِّنْ	فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ	فِئَةً	كَثِيرَةً	بِ	إِذْنِ
min	fi-atin	qaleelatin	ghalabat	fi-atan	katheeratan	bi	-ithni
from	A group	small	overcame	A group	large	with	leave
اللَّهُ	وَ	اللَّهُ	مَعَ	الصَّابِرِينَ			
Allahi	wa	Allahu	maAAa	alssabireena			
(of) Allah	and	Allah	(is) with	The patient ones			

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

249. Falamma faṣala ṭalootu bialjunoodi qala inna Allaha mubtaleekum binaharin faman shariba minhu falaysa minnee waman lam yatAAamhu fa-innahu minnee illa mani ightarafa ghurfatan biyadihi fashariboo minhu illa qaleelan minhum falamma jawazahu huwa waallatheena amanoo maAAahu qaloo la taqata lana alyawma bijaloota wajunoodihi qala allatheena yathunnoona annahum mulaqoo Allahi kam min fi-atin qaleelatin ghalabat fi-atan katheeratan bi-ithni Allahi waAllahu maAAa alssabireena

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

وَ	لَمَّا	بَرَزُوا	لِ	جَالُوتَ	وَ	جُنُودِ
Wa	lamma	barazoo	li	jaloota	wa	junoodi
and	when	They went forth	for	Goliath	and	forces
هِ	قَالُوا	رَبِّ	نَا	أَفْرَغْ	عَلَيَّ	نَا
hi	qaloo	rabba	na	afrigh	AAalay	na
his	They	Lord	our	Pour forth	on	us

						said	
--	--	--	--	--	--	------	--

صَبْرًا وَ ثَبَّتْ أَقْدَامَ نَا وَ انصُرْنَا نَا

na	onsur	wa	na	thabbit aqdama	wa	sabran
(to)us	Grant victory	and	our	Make firm steps	And	patience

عَلَى الْقَوْمِ الْكَافِرِينَ

				alkafireena	alqawmi	AAala
				disbelieving	people	over

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥﴾

250. Walamma barazoo lijaloota wajunoodihi qaloo rabbana afrigh AAalayna sabran wathabbit aqdamana waonsurna AAala alqawmi alkafireena

250. And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

قَاتَلَ	وَ	اللَّهِ	إِذْنِ	بِ	هُمْ	هَزَمُوهُ	فَ
qatala	Wa	Allahi	ithni	bi	hum	hazamoo	Fa
killed	and	(of) Allah	leave	with	them	They routed	so
وَدَاوُدُ	وَالْمَلِكِ	اللَّهُ	هُ	آتَا	وَ	جَالُوتَ	دَاوُدُ
wa	almulka	Allahu	hu	Ata	Wa	jaloota	dawoodu
and	domination	Allah	him	gave	and	Goliath	David
لَوْ	وَ	يَشَاءُ	مِمَّا	هُ	عَلَّمَ	وَ	الْحِكْمَةَ
law	wa	yashao	mimma	hu	AAallama	wa	al hikmata
Had it	and	He willed	Of what	him	taught	and	wisdom
بَعْضِ	بِ	هُمْ	بَعْضِ	النَّاسِ	اللَّهِ	دَفَعُ	لَا
baAAadin	bi	hum	baAAada	alnnasa	Allahi	dafAAu	la
Some (others)	by	them	Some of	people	(of) Allah	repelling	not
الْعَالَمِينَ	عَلَى	فَضْلٍ	ذُو	اللَّهِ	وَلَكِنَّ	الْأَرْضُ	لَفَسَدَتِ
alAAalameena	AAala	fadlin	thoo	Allaha	walakinna	al-ardu	lafasadati
The worlds	on	Is Bounteous		Allah	but	The earth	Overlaid with mischief

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
 النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

251. Fahazamoohum bi-ithni Allahi waqatala dawoodu jaloota waatahu Allahu almulka waalhikmata
 waAAaallamahu mimma yashao walawla dafAAu Allahi alnna baAAadahum bibaAAadin lafasadati al-ardu
 walakinna Allaha thoo fadlin AAala alAAalameena

251. So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath), and Allah gave him [Dawud (David)] the kingdom [after the death of Talut (Saul) and Samuel] and *AlHikmah* (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the '*Alamin* (mankind, jinns and all that exists).

تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُو	هَا	عَلَيَّ	كَ	بِ
Tilka	ayatu	Allahi	natloo	ha	AAalay	ka	bi
These (are)	Verses	(of) Allah	we recite	them	to	you	with
الْحَقِّ	وَ	إِنَّ	كَ	لَمِنَ	الْمُرْسَلِينَ		
alhaqqi	wa	inna	ka	la mina	almursaleena		
truth	and	indeed	You (are)	of	The Messengers		

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

252. Tilka ayatu Allahi natlooha AAalayka bialhaqqi wa-innaka lamina almursaleena

252. These are the Verses of Allah, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allah).