

سَيَقُولُ	الْأَسْفَهَاءُ	مِنَ النَّاسِ	مَا وَلَّهُمْ	عَنْ قِبَلَتِهِمْ	الَّتِي
Soon will say	the foolish ones	among the people,	"What (has) turned them	from their 'Qiblah' (i.e., direction of prayer)	which
كَانُوا	عَلَيْهَا قُلُوبُهُ	لِلَّهِ	الْمَشْرِقِ وَالْمَغْرِبِ	يَهْدِي مَنْ يَشَاءُ	إِذَا
they were	Say, upon it?"	"For Allah Alone (belongs)	and the West the East	He guides whomever He wills	then, (in such a case)
إِلَى صِرَاطٍ مُسْتَقِيمٍ (۱۳۲)	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً	وَسَطًا	لِتَكُونُوا شُهَدَاءَ	عَلَى النَّاسِ	وَيَكُونُ
to (The) Path "Straight" (142)	And thus We (have) made you a Nation	justly balanced	witnesses that you may be	the people	and will be
عَلَى النَّاسِ	وَيَكُونُ	الرَّسُولُ	عَلَيْكُمْ شَهِيدًا	وَمَا جَعَلْنَا	الْقِبْلَةَ
over the people	and will be	the Messenger	over you a witness	We made	the (former) 'Qiblah' (i.e., Baith-Al-Maqdis in Jerusalem)
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ	مَنْ يَتَّبِعُ الرَّسُولَ	مِمَّنْ يَنْقَلِبُ	عَلَى	عَقْبِيهِ	وَإِنْ كَانَتْ
which you were upon it	except (the one) who that We may make evident	the Messenger follows from (the one) who	upon turns back	his heels	(it) was
لِيُضَيِّعَ أَيْمَانَكُمْ	إِنَّ اللَّهَ بِالنَّاسِ لَئِيمٌ	كَرِهُوا	رَحِيمٌ (۱۳۳)	قَدْ نَرَى	لِيُضَيِّعَ
to let go waste your faith	Allah Verily with Mankind	(is) surely Most Kind	Indeed (143) Most Merciful	We (have) seen	Allah
تَقَلُّبِ وَجْهِكَ فِي السَّمَاءِ	فَلَنُوَلِّيَنَّكَ قِبْلَةً	تَرْضَاهَا	فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ
(the) turning of your face (O Prophet)	then surely We shall turn you (of) the Sky, in (the direction)	(which) you will be pleased (with) it, (i.e., the direction of Ka'bah)	your face so turn	And verily	towards (the direction) of the Masjid
شَطْرَ الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ	شَطْرَهُ	وَإِنَّ	الَّذِينَ
Sacred towards (the direction) of the Masjid	And wherever you (may) be	then turn your faces	towards it	And verily	those who
أُوْتُوا الْكِتَابَ لِيَعْلَمُونَ أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ	وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا
surely know the Book were given	(is) The Truth that it	their Lord from	(is) Allah	And not	about what
يَعْمَلُونَ (۱۳۴)	وَلَئِنْ	آتَيْتَ الَّذِينَ	أُوْتُوا الْكِتَابَ	بِكُلِّ آيَةٍ	مَا تَبِعُوا
And surely (even) if (144) they do	you (were to) bring	(to) those who	were given	Sign with every	they would follow
قِبْلَتِكَ	وَمَا أَنْتَ بِتَابِعٍ	قِبْلَتِهِمْ	وَمَا بَعْضُهُمْ	بِتَابِعٍ	قِبْلَةَ
your 'Qiblah' (i.e., direction of prayer)	and not you (will be) a follower	(of) their 'Qiblah'	and not some of them	(will be) followers	(of the) 'Qiblah'
وَلَئِنْ	اتَّبَعْتَ	أَهْوَاءَهُمْ	مِنْ بَعْدِ	مَا جَاءَكَ	مِنَ الْعِلْمِ
And surely if	you follow	their desires	(from) after	what	has come to you
لَئِنْ	الظَّالِمِينَ (۱۳۵)	الَّذِينَ	آتَيْنَهُمُ	الْكِتَابَ	يَعْرِفُونَهُ
surely (will be) among	(145) the wrongdoers	Those whom	We have given them	the Book	they recognize
أَبْنَاءَهُمْ	وَإِنَّ	فَرِيقًا	مِنْهُمْ	لَيَكْتُمُونَ	الْحَقَّ
their (own) sons	And verily	a party	among them	surely conceal	The Truth
(146) know	while they	know	while they	know	while they





وَمِنَ	النَّاسِ	مَنْ	يَتَّخِذُ	مِنَ	دُونِ	اللَّهِ	أَنْدَادًا	يُحِبُّونَهُمْ
And (yet) among	Mankind	(are some) who	take (for worship)	(from)	besides	Allah	rivals,	they love them
كَحُبِّ	اللَّهِ ۖ	وَالَّذِينَ	آمَنُوا	أَشَدُّ	حُبًّا	لِلَّهِ ۗ	وَلَوْ	يَرَى
as (they should) love	Allah	And those who	believe	are stronger	(in their) love	for Allah	And if (only)	(could) see
ظَلَمُوا	إِذْ	يَرَوْنَ	الْعَذَابَ ۚ	أَنَّ	الْقُوَّةَ	لِلَّهِ	جَمِيعًا ۗ	وَأَنَّ
wronged	when	they (would) see	the punishment,	that	the Power	(belongs) to Allah Alone	altogether	Allah
شَدِيدٌ	الْعَذَابِ ۝۱۶۵	إِذْ	تَبَرَّأَ	الَّذِينَ	اتَّبَعُوا	مِنَ	الَّذِينَ	اتَّبَعُوا
(is) severe	(165) (in) punishment	When	will disown	those who	were followed	from	those who	followed
وَرَأَوْا	الْعَذَابَ	وَتَقَطَّعَتْ	بِهِمْ	الْأَسْبَابَ ۝۱۶۶	وَقَالَ	الَّذِينَ		
and they will see	the punishment	and will be cut-off	them	(166) all relations they had with them	And will say	those who		
اتَّبَعُوا	لَوْ	أَنَّ	لَنَا	كِرَّةً	فَنَتَّبَرَّأَ	مِنْهُمْ	كَمَا	تَبَرَّءُوا
"If followed,	that	(had been) for us	(another chance (to return to the Worldly life),	then we will disown	as	them	they disowned	us"
يُرِيهِمْ	اللَّهُ	أَعْمَالَهُمْ	حَسْرَتٍ	عَلَيْهِمْ ۗ	وَمَا	هُمْ	بِخَرِجِينَ	مِنَ
Allah will show them	their deeds	(as) regrets	upon them	And not	they	will (be able to) come out	of	
النَّارِ ۝۱۶۷	يَأْتِيهَا	النَّاسُ	كُلُّوا	مِمَّا	فِي	الْأَرْضِ	حَلَالًا	طَيِّبًا ۚ
(167) the Fire	O Mankind !	Eat	from what	(is) in	the Earth	lawful	(and) pure / good	and (do) not
خُطُوتِ	الشَّيْطَانِ ۗ	إِنَّهُ	لَكُمْ	عَدُوٌّ	مُبِينٌ ۝۱۶۸	إِنَّمَا	يَأْمُرُكُمْ	بِالسُّوءِ
(the) footsteps of Shaitaan	Verily he	to you	(is) an enemy	Only	(168) open	he orders you	(to indulge) in evil	
وَالْفَحْشَاءِ	وَأَنْ	تَقُولُوا	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ ۝۱۶۹	وَإِذَا
and lewdness	and that	you say	against	Allah	what	not	(169) you know	And when
لَهُمْ	اتَّبِعُوا	مَا	أَنْزَلَ	اللَّهُ	قَالُوا	بَلْ	نَتَّبِعُ	مَا
"Follow	to them,	what	"Nay ! they say, Allah,"	has revealed	what	We will (continue to) follow	upon it	we found
أَوْ لَوْ	كَانَ	أَبَاؤُهُمْ	لَا	يَعْقِلُونَ	شَيْئًا	وَلَا	يَهْتَدُونَ ۝۱۷۰	وَمَثَلُ
Even though	were	their forefathers	not	understanding	nor	anything	(170) were they guided?	And (the) example
كَفَرُوا	كَمَثَلِ	الَّذِي	يَنْعِقُ	بِمَا	لَا	يَسْمَعُ	إِلَّا	دُعَاءً
disbelieve	(is) like (the) example	(of) the one who	shouts	at what	not	hear	except	and cries
بُكُمْ	عُمَى	فَهُمْ	لَا	يَعْقِلُونَ ۝۱۷۱	يَأْتِيهَا	الَّذِينَ	آمَنُوا	كُلُّوا
blind, dumb,	so they	(do) not	(171) understand	O those who believe !	from	Eat		
طَيِّبَاتٍ	مَا	رَزَقْنَكُمْ	وَاشْكُرُوا	لِلَّهِ	إِنْ	كُنْتُمْ	إِيَّاهُ	تَعْبُدُونَ ۝۱۷۲
the pure / good things	what	We have provided you	and be grateful	to Allah	if	you	(to) Him Alone	(172) worship

أَهْلًا	وَمَا	الْخِنْزِيرِ	وَلَحْمَ	وَالدَّمِ	وَالْبَيْتَةِ	عَلَيْكُمْ	حَرَّمَ	إِنَّمَا
has been invoked	and what	and (the) flesh of swine	and blood	the dead animals	upon you	He has forbidden	Only	
بِهِ	لِغَيْرِ اللَّهِ	فَمَنْ	اضْطُرَّ	غَيْرَ	بِأَخٍ	وَلَا	عَادٍ	فَلَا
upon him	sin	then (there is) no	transgression,	nor	wilful disobedience	without	(is) forced by necessity	but whoever
إِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ (١٤٣)	إِنَّ الَّذِينَ	يَكْتُمُونَ	مَا	أَنْزَلَ	اللَّهُ	
Allah	has revealed	what	conceal	those who	Verily	(173) Most Merciful	(is) Most Forgiving	Allah
مِنَ الْكِتَابِ	وَيَشْتَرُونَ	بِهِ	ثَمَنًا	قَلِيلًا	أُولَئِكَ	مَا	يَأْكُلُونَ	
of	the Book	and they purchase	with it	a price	those,	(do) not	eat / fill	
فِي بُطُونِهِمْ	إِلَّا النَّارَ	وَلَا	يُكَلِّمُهُمُ	اللَّهُ	يَوْمَ	الْقِيَامَةِ	وَلَا	يُزَكِّيهِمْ
in	their bellies	except	Fire	and not	Allah	will speak to them	and not	will purify them
وَلَهُمْ	عَذَابٌ	أَلِيمٌ (١٤٣)	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا	الضَّلَالََةَ	بِالْهُدَى	
and for them	(is) a punishment	(174) painful	Those (are) the ones who	(have) purchased	error	in (place of) guidance		
وَالْعَذَابِ	بِالْمَغْفِرَةِ	فَمَا	أَصْبَرَهُمْ	عَلَى النَّارِ (١٤٥)	ذَلِكَ	بِأَنَّ	اللَّهُ	
and punishment	in (place of) forgiveness,	so what (audacity)	(for) them (to be ready even to) endure	(upon)	(175) the Fire!	(is) because	That	
نَزَّلَ	الْكِتَابَ	بِالْحَقِّ	وَإِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِي	الْكِتَابِ	لَفِي
revealed	the Book	with Truth	And verily	those who	in	differed	the Book	(are) surely in
شِقَاقٍ	بَعِيدٍ (١٤٦)	لَيْسَ	الْبِرُّ	أَنْ	تَوَلَّوْا	وُجُوهَكُمْ	قِبَلَ	الْمَشْرِقِ
opposition	(176) far	Not	(is) virtue	that	you turn	your faces	towards	the East
وَالْمَغْرِبِ	وَلَكِنَّ	الْبِرَّ	مَنْ	أَمِنَ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَالْمَلَائِكَةِ
and the West	(and) but	virtue (is in)	(the one) who	believes	in Allah	and The Day	Last	and the Angels
وَالْكِتَابِ	وَالنَّبِيِّينَ	وَآتَى	الْمَالَ	عَلَى	حُبِّهِ	ذَوِي	الْقُرْبَى	
and the Book	and the Prophets	and gives	the wealth	in spite of	its Love	(to) the near relatives		
وَالْيَتَامَى	وَالْمَسْكِينِ	وَابْنِ	السَّبِيلِ	وَالسَّائِلِينَ	وَفِي			
and the orphans	and the needy	and the wayfarer		and (to) those who ask	and in			
الرِّقَابِ	وَأَقَامَ	الصَّلَاةَ	وَآتَى	الزَّكَاةَ	وَالْمُؤْفُونَ	بِعَهْدِهِمْ		
freeing of the necks	and (in) establishing	prayer	and (in) giving	zakaat	and those who fulfil	their covenant		
إِذَا	عٰهَدُوا	وَالصَّابِرِينَ	فِي	الْبَأْسَاءِ	وَالضَّرَّاءِ	وَحِينَ		
when	they make a covenant	and those who remain patient	in	suffering	and hardship	and at (the) time		
الْبَاسِ	أُولَئِكَ	الَّذِينَ	صَدَقُوا	هُمُ	وَأُولَئِكَ	الْمُتَّقُونَ (١٤٧)		
(of) panic	Those (are) the ones who	are true (to their Faith)	And those,	they	(are) the God-fearing	(177)		

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط الْحُرُّ	The free man	murder	concerning	the Law of Retribution	upon you	Has been prescribed	O those who believe !
بِالْحُرِّ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ط فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ	his brother	from (for him)	is pardoned	But whoever	for the female	and the female	for the slave and the slave for the free man
شَيْءٍ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ	(is) a concession	That	in a fair manner	(to be made) to him	and payment (of blood-money)	with fairness	then adhering (to it) anything,
مِّن رَّبِّكُمْ وَرَحْمَةٌ ط فَمَنْ اِعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ١٧٨	(178) painful	(is) a punishment	then for him	that,	after	transgresses	But whoever and Mercy your Lord from
وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ١٧٩	(179) become God-fearing	so that you may	O men of understanding	(is) life,	the Law of Retribution	in	And for you
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ط الْوَصِيَّةُ	a bequest (to be made)	wealth,	he leaves (behind)	if	death,	(to) any of you	approaches when upon you, Has been prescribed
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ط عَلَى الْمُتَّقِينَ ١٨٠	(180) the God-Fearing	upon	a duty	in a fair manner,	and the relatives	for the parents	
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ط	change it	those who	(will be) upon	its sin	then only	he (has) heard it, what	after changes it (i.e., the bequest) But whoever
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٨١ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا	sin,	or any partiality	(the) testator	from	fears	Then whoever	(181) All-Knower (is) All-Hearer Allah Verily
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ط إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٨٢	(182) Most Merciful	(is) Most Forgiving	Allah	Verily	upon him	sin	then (there is) no between them, then reconciles
يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ	was prescribed	as	fasting	upon you	Has been prescribed	O those who believe !	
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ١٨٣ أَيَّامًا مَّعْدُودَاتٍ ط	numbered	Days	(183) become God-fearing	so that you may	before you	(from) those upon	
فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ط وَعَلَى	And upon	other	days	from	then (let him complete the) count	a journey, upon	or sick among you is Then whoever
الَّذِينَ يُطِيقُونَ فِدْيَةَ ط فَمَنْ مَسَّكِينٍ ط فَتَطَوَّعَ خَيْرًا	any good,	voluntarily does	But whoever	a needy person	(of) feeding (is) ransom	(can) afford it,	those who
فَهُوَ خَيْرٌ لَهُ ط وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ١٨٤	(184) (to) know	you were	if (only)	for you	(is) better	you fast	And that for him (is) better then it

شَهْرٌ	رَمَضَانَ	الَّذِي	أُنزِلَ	فِيهِ	الْقُرْآنُ	هُدًى	لِلنَّاسِ	وَبَيِّنَاتٍ
	(The) month of Ramadan	(is that in) which	was revealed	in it	The Qur'an	(as) a Guidance	for Mankind	and (as) Clear Signs
مِّنَ الْهُدَى	وَالْفُرْقَانِ ء	فَمَنْ	شَهِدَ	مِنْكُمْ	الشَّهْرَ	فَلْيَصُفِّهِ ط		
of	and (as) a Criterion,	then whoever	witnesses	among you	the month,	then let him fast (in) it		
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ	فَعِدَّةٌ	مِّنْ أَيَّامٍ أُخَرَ ط						
is	or	And whoever	a journey,	upon	then (let him complete the) count	from	days	other
يُرِيدُ	اللَّهُ	بِكُمْ	الْيُسْرَ	وَلَا	يُرِيدُ	بِكُمْ	الْعُسْرَ	وَلِتَكْمِلُوا
Intends	Allah	with you	ease	and not	intends	with you	hardship	and (so) that you may complete
الْعِدَّةَ	وَلِتَكْبِرُوا	اللَّهُ	عَلَى مَا	هُدًى	وَلَعَلَّكُمْ	تَشْكُرُونَ	(١٨٥)	
the count	and (so) that you may magnify	Allah	upon	what	He (has) guided you	and so that you may	become grateful	(185)
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي	فَأَنِّي قَرِيبٌ ط	أُجِيبُ	دَعْوَةَ	الدَّاعِ				
ask you (O Prophet)	And when	My slaves	about Me,	then (say), verily I am	"I respond	near"	(to the) call of the caller	
إِذَا دَعَانِ	فَلْيَسْتَجِيبُوا	لِي	وَلْيُؤْمِنُوا	بِي	لَعَلَّهُمْ			
when	so let them respond	to Me	and let them have faith	in Me	so that they may			
يُرْشِدُونَ	(١٨٦)	أَحَلَّ	لَكُمْ	لَيْلَةَ	الصِّيَامِ	الرَّفَثِ	إِلَى نِسَائِكُمْ ط	
(186) be rightly guided	Has been made lawful	for you	(in the) night of the fasts	to go in	to	your wives		
هُنَّ	لِبَاسٌ	لَّكُمْ	وَأَنْتُمْ	لِبَاسٌ	لَهُنَّ ط	عِلْمَ	اللَّهُ	أَنْكُمْ
They	(are) garments	for you	and you	(are) garments	for them	Knows	Allah	that you
تَخْتَانُونَ	أَنْفُسَكُمْ	فَتَابَ	عَلَيْكُمْ	وَعَفَا	عَنْكُمْ ء	فَالْآنَ		
betray	yourselves,	so He turned (in Mercy)	upon you	and He pardoned	you,	so now,		
بِأَشْرُوهُنَّ	وَابْتَغُوا	مَا	كَتَبَ	اللَّهُ	لَكُمْ ء	وَكُلُوا	وَاشْرَبُوا	
(you can) have (intimate) relations with them	and seek	(of) what	(has) ordained	Allah	for you	and eat	and drink	
حَتَّى	يَتَّبِينَ	لَكُمْ	الْخَيْطُ	الْأَبْيَضُ	مِنَ	الْخَيْطِ	الْأَسْوَدِ	
until	becomes distinct	to you	the thread	white	from	the thread	black	
مِنَ الْفَجْرِ ء	ثُمَّ أَنْتُوا	الصِّيَامَ	إِلَى	الَّيْلِ ء	وَلَا	تُبَاشِرُوهُنَّ		
of	complete	the fasts	until	the night	and (do) not	have (intimate) relations (with) them		
وَأَنْتُمْ	عَكْفُونَ	فِي	الْمَسْجِدِ ط	تِلْكَ	حُدُودُ	اللَّهُ	فَلَا	تَقْرَبُوهَا ط
while you	(are in) seclusion (i.e., in E'tikaaf)	in	the Masjids	These	(are the) Limits of Allah,	so (do) not	approach them	
كَذَلِكَ	يُبَيِّنُ	اللَّهُ	آيَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ	يَتَّقُونَ	(١٨٧)	
Thus	makes clear	Allah	His Verses	to the people	so that they may	become God-fearing	(187)	

وَلَا	تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ	وَتُدْلُوا	بِهَا
And (do) not	eat up	your properties	between yourselves	unjustly	and (do not) offer (bribe)	with it
إِلَى	الْحُكَّامِ	لِتَأْكُلُوا	فَرِيقًا	مِّنْ	أَمْوَالِ	النَّاسِ
to	the authorities	that you may eat (up)	a portion	from	(the) wealth of the people	
بِالْإِثْمِ	وَأَنْتُمْ	تَعْلَمُونَ	يَسْأَلُونَكَ	عَنِ	الْأَهْلِ	ط
sinfully	while you	know	They ask you (O Prophet)	about	the new moons	
قُلْ هِيَ	مَوَاقِيْتُ	لِلنَّاسِ	وَالْحَجِّ	ط	وَلَيْسَ	الْبِرُّ
"They Say,	(are the) indicators of periods	for the people	and (for) Hajj		And not	(is) virtue
تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ	الْبِرَّ	مَنْ
you enter	the houses	from	their rear (entrances)	(and) but	virtue	(is in the one) who
وَأْتُوا	الْبُيُوتَ	مِنْ	أَبْوَابِهَا	وَاتَّقُوا	اللَّهَ	لَعَلَّكُمْ
and enter	the houses	from	their (main) doors	and fear	Allah	so that you may
تُفْلِحُونَ	وَقَاتِلُوا	فِي	سَبِيلِ	اللَّهِ	الَّذِينَ	
(189) be successful	And fight	in	(the) Way of Allah		those who	
يُقَاتِلُونَكُمْ	وَلَا	تَعْتَدُوا	ط	إِنَّ	اللَّهَ	لَا
fight (against) you	and (do) not	transgress		Verily	Allah	(does) not
وَأَقْتُلُوهُمْ	حَيْثُ	ثَقِفْتُمُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ		
And kill them	wherever	you find them	and drive them out	from		
حَيْثُ	أَخْرِجُوكُمْ	وَالْفِتْنَةَ	أَشَدُّ	مِنْ	الْقَتْلِ	ط
wherever	they drove you out	and oppression	(is) worse	than	killing	
وَلَا	تُقَاتِلُوهُمْ	عِنْدَ	الْمَسْجِدِ	الْحَرَامِ	حَتَّىٰ	يُقَاتِلُوكُمْ
and (do) not	fight them	near	the Masjid	Sacred	until	they fight you
فِيهِ	فَإِنْ	قَاتَلُوكُمْ	فَأَقْتُلُوهُمْ	ط	كَذَلِكَ	جَزَاءُ
in it,	then if	they fight you	then kill them		Thus	(is the) recompense
الْكُفْرِيِّنَ	فَإِنْ	أَنْتَهُوا	فَإِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ
(191) (of) the disbelievers	Then if	they desist,	then verily	Allah	(is) Most Forgiving	Most Merciful
وَقَاتِلُوهُمْ	حَتَّىٰ	لَا	تَكُونَ	فِتْنَةً	وَيَكُونَ	الدِّينَ
And fight them	until	not	remains	persecution / disbelief	and becomes	the Religion
فَإِنْ	أَنْتَهُوا	فَلَا	عُدْوَانَ	إِلَّا	عَلَىٰ	الظَّالِمِينَ
Then if	they desist,	then (let there be) no	hostility	except	against	the wrongdoers



لَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَنْ	تَبْتَغُوا	فَضْلًا	مِّنْ	رَّبِّكُمْ	ط
(There is) not	upon you	any blame	that	you seek	(the) Bounty	of	your Lord	
فَإِذَا	أَفْضْتُمْ	مِّنْ	عَرَفْتِ	فَاذْكُرُوا	اللَّهِ	عِنْدَ		
Then when	you depart	from	Arafat,	then remember	Allah	near		
وَالْمَشْعَرِ	الْحَرَامِ	ص	وَاذْكُرُوهُ	كَمَا	هَدَىٰكُمْ	ع	وَإِنْ	
the Monument Sacred (i.e., Muzdalifa)			and remember Him	as	He has guided you		and indeed	
كُنْتُمْ	مِّنْ	قَبْلِهِ	لَيْنَ	الضَّالِّينَ	ثُمَّ	أَفِيضُوا		
you were	(from)	before it	surely among	(198) those who had gone astray	Then	depart		
مِّنْ	حَيْثُ	أَفَاضَ	النَّاسُ	وَاسْتَغْفِرُوا	اللَّهُ	إِنَّ	اللَّهِ	
from	where	depart	the people	and seek forgiveness	(from) Allah	Verily	Allah	
غَفُورٌ	رَّحِيمٌ	فَإِذَا	قَضَيْتُمْ	مَنَاسِكَكُمْ				
(is) Most Forgiving	(199) Most Merciful	Then when	you have completed	your (Hajj) rites,				
فَاذْكُرُوا	اللَّهِ	كَذِكْرِكُمْ	أَبَاءَكُمْ	أَوْ	أَشَدَّ	ذِكْرًا	ط	
then remember	Allah	as you had been remembering	your forefathers	or	even more	(in) remembrance		
فِي	النَّاسِ	مَنْ	يَقُولُ	رَبَّنَا	إِنَّا	فِي	الدُّنْيَا	وَمَا
Then among	the people	(are some) who	say,	"Our Lord !	Give us	in	this World (good)"	and not
فِي	الْآخِرَةِ	مِنْ	خَلْقٍ	وَمِنْهُمْ	مَنْ	يَقُولُ	رَبَّنَا	
in	the Hereafter	any	(200) share	And among them	(are some) who	say,	"Our Lord !	
إِنَّا	فِي	الدُّنْيَا	حَسَنَةً	وَّ فِي	الْآخِرَةِ	حَسَنَةً	وَّقِنَا	
Give us	in	this World	good	and (also) in	the Hereafter	good	and save us	
عَذَابِ	النَّارِ	أُولَئِكَ	لَهُمْ	نَصِيبٌ	مِّمَّا	كَسَبُوا	ط	
(from the) punishment of the Fire"	(201) Those,	for them	(is) a share	of what	they earned			
وَاللَّهُ	سَرِيعٌ	الْحِسَابِ	وَاذْكُرُوا	اللَّهُ	فِي	أَيَّامِ		
And Allah	(is) swift	(202) (in taking) account	And remember	Allah	in	(the) days		
مَّعْدُودَاتٍ	فَمَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	فَلَا	إِثْمَ		
numbered / specified	Then whoever	hastens	in	two days,	then (there is) no	sin		
عَلَيْهِ	وَمَنْ	تَأَخَّرَ	فَلَا	إِثْمَ	عَلَيْهِ	لِئِنْ	اتَّقَى	ط
upon him	and whoever	extends (his stay)	then (there is) no	sin	upon him (as well)	for (the one) who	fears (Allah)	
وَاتَّقُوا	اللَّهِ	وَاعْلَمُوا	أَنَّكُمْ	إِلَيْهِ	تُحْشَرُونَ			
And fear	Allah	and know	that you	towards Him	(203) will be gathered			

وَمِنَ	النَّاسِ	مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي	الْحَيَاةِ	الدُّنْيَا
And among	Mankind	(is one) who	fascinates you	his speech	in	the life of this World	
وَيَشْهَدُ	اللَّهُ	عَلَىٰ مَا	فِي قَلْبِهِ ۖ	وَهُوَ	أَلَدُّ	الْخِصَامِ ۚ	وَإِذَا
and he calls to witness	Allah	upon what	(is) in his heart,	yet he	(is the) most quarrelsome of the opponents		And when
تَوَلَّىٰ	سَعَىٰ	فِي	الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ	الْحَرْثَ
he turns away,	he strives	in	the Earth	to spread mischief	in it	and destroys	crops
وَالنَّسْلَ ۖ	وَاللَّهُ	لَا	يُحِبُّ	الْفَسَادَ ۚ	وَإِذَا	قِيلَ	لَهُ
and progeny	And Allah	(does) not	like	(205) mischief	And when	it is said	"Fear
اللَّهُ	أَخَذَتْهُ	الْعِزَّةُ	بِالْإِثْمِ	فَحَسْبُهُ	جَهَنَّمُ ۖ	وَلِبِئْسَ	
Allah,"	seizes him	(false) pride	with sin,	so sufficient for him	(is) Hell	And surely wretched	
الْبِهَادِ ۚ	وَمِنَ	النَّاسِ	مَنْ	يَشْرِي	نَفْسَهُ	ابْتِغَاءَ	
(206) (is) the resting place	And among	Mankind	(is one) who	sells / dedicates	his life	seeking	
مَرْضَاتِ	اللَّهُ ۖ	وَاللَّهُ	رَءُوفٌ	بِالْعِبَادِ ۚ	يَأْتِيهَا	الَّذِينَ	
(the) Pleasure of Allah	And Allah	(is) Most Kind	(is) with (His) slaves	(207)	O	those who	
أَمَنُوا	ادْخُلُوا	فِي	السَّلَامِ	كَأَفَّةٍ ۖ	وَلَا	تَتَّبِعُوا	خُطُوَاتِ
believe !	Enter	into	Islam	completely	and (do) not	follow	(the) footsteps
الشَّيْطَانِ ۖ	إِنَّهُ	لَكُمْ	عَدُوٌّ	مُبِينٌ ۚ	فَإِنْ	زَلُّتُمْ	مِّنْ
(of) Shaitaan	Verily he	(is) to you	an enemy	(208) open	Then if	you slide back	(from)
بَعْدِ	مَا	جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا	أَنَّ	اللَّهَ	عَزِيزٌ
after	what	has come to you	the Clear Signs,	then know	that	Allah	(is) All-Mighty
حَكِيمٌ ۚ	هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	يَأْتِيَهُمْ	اللَّهُ	فِي
(209) All-Wise	Are	they waiting	except	that	(should) come to them	Allah	in
ظُلُلٍ	مِّنَ	الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ	الْأَمْرُ ۖ		
(the) shadows	of	the clouds	and (also) the Angels	and (should) be decided	the matter?		
وَإِلَىٰ	اللَّهِ	تُرْجَعُ	الْأُمُورُ ۚ	سَلِّ	بَنِي	إِسْرَائِيلَ	كَمْ
And towards	Allah	are returned	(210) all matters	Ask	(the) Children of Israel,	how many	
أَتَيْنَهُمْ	مِّنْ	آيَةٍ ۖ	بَيِّنَةٍ ۖ	وَمَنْ	يُبَدِّلْ	نِعْمَةَ	اللَّهِ
We gave them	of	a Sign	Clear	And whoever	changes	(the) Favour of Allah	
مِّنْ	بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ ۚ
(from)	after	what	has come to him,	then verily	Allah	(is) severe	(211) (in) punishment

زُيِّنَ	لِلَّذِينَ	كَفَرُوا	الْحَيَاةَ	الدُّنْيَا	وَيَسْخَرُونَ	مِنْ
Has been beautified	for those who	disbelieve	the life of this world		and they mock	at
الَّذِينَ	آمَنُوا	وَالَّذِينَ	اتَّقُوا	فَوْقَهُمْ	يَوْمَ	الْقِيَامَةِ ٤
those who	believe	but those who	fear (Allah)	(will be) above them (i.e., disbelievers)	(on The) Day of Resurrection	
وَاللَّهُ	يَرْزُقُ	مَنْ	يَشَاءُ	بِغَيْرِ	حِسَابٍ ٢١٢	كَانَ
And Allah	provides	whomever	He wills	without	(212) measure	Was
وَاحِدَةً ٥	فَبَعَثَ	اللَّهُ	النَّبِيِّنَ	مُبَشِّرِينَ	وَمُنذِرِينَ ٥	وَأَنْزَلَ
one,	then sent	Allah	the Prophets	(as) bearers of glad tidings	and (as) warners	and He sent down
مَعَهُمْ	الْكِتَابَ	بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	فِيمَا
with them	the Scripture	with The Truth	to judge	between	the people	in what
فِيهِ ٦	وَمَا	اِخْتَلَفَ	فِيهِ	إِلَّا	الَّذِينَ	أُوتُوهُ
in it	And not	differed	in it	except	those who	were given it
مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا	بَيْنَهُمْ ٥	فَهَدَى	اللَّهُ
what	came to them	the Clear Signs	(out of) jealousy / transgression	among, themselves	then guided	Allah
آمَنُوا	لِمَا	اِخْتَلَفُوا	فِيهِ	مِنْ	الْحَقِّ	بِإِذْنِهِ ٦
believed	to what	they differed	in it	of	The Truth	by His Leave
مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ ٢١٣	أَمْ	حَسِبْتُمْ
whomever	He wills	towards	(The) Path	(213) Straight	Or (do)	you think
الْجَنَّةَ	وَلَكِنَّا	يَأْتِكُمْ	مِثْلَ	الَّذِينَ	خَلَوْا	مِنْ
Paradise	while not (yet)	(has) come to you	(the) like	(of) those who	passed away	(from)
مَسَّتْهُمْ	الْبَأْسَاءُ	وَالضَّرَّاءُ	وَزُلْزِلُوا	حَتَّى	يَقُولَ	الرَّسُولُ
Befell (on) them	suffering	and hardship	and they were shaken up	until	cried out	the Messenger
وَالَّذِينَ	آمَنُوا	مَعَهُ	مَتَى	نَصْرُ	اللَّهِ ٧	إِنَّا
and those who	believed	with him,	"When	(will come the) Help of Allah?"		Verily
قَرِيبٌ ٢١٤	يَسْأَلُونَكَ	مَاذَا	يُنْفِقُونَ ٧	قُلْ	مَا	أَنْفَقْتُمْ
(214) (is) near	They ask you (O Prophet),	"What	(should) they spend?"	Say,	"Whatever	of you spend
خَيْرٍ	فَلِلَّوَالِدَيْنِ	وَالْأَقْرَبِينَ	وَالْيَتَامَى	وَالْمَسْكِينِ		
(the) wealth	then (it should be) for the parents	and the near relatives	and the orphans	and the needy		
وَابْنِ	السَّبِيلِ ٧	وَمَا	تَفْعَلُوا	مِنْ	خَيْرٍ	فَإِنَّ
and (the) wayfarer	And whatever	you do	any	good,	then verily	Allah
						عَلِيمٌ ٢١٥
						(215) (is) All-Knower"

كُتِبَ	عَلَيْكُمْ	الْقِتَالِ	وَهُوَ	كُرْهُ	لَكُمْ ء	وَعَسَى	أَنْ	تَكْرَهُوا		
Has been prescribed	upon you	fighting	while it	(is) hateful	to you	and perhaps	that	you hate		
شَيْئًا	وَهُوَ	خَيْرٌ	لَكُمْ ء	وَعَسَى	أَنْ	تُحِبُّوا	شَيْئًا	وَهُوَ	شَرٌّ	لَكُمْ ط
a thing	while it	(is) good	for you	and perhaps	that	you love	a thing	while it	(is) bad	for you
وَاللَّهُ	يَعْلَمُ	وَأَنْتُمْ	لَا	تَعْلَمُونَ ﴿٢١٦﴾	عَنِ	الشَّهْرِ	الْحَرَامِ			
And Allah	knows	while you	(do) not	know (216)	about	the Month	Sacred,			
قِتَالٍ	فِيهِ ط	قُلْ	قِتَالٌ	فِيهِ	كَبِيرٌ ط	وَصَدُّ	عَنْ	سَبِيلِ	اللَّهِ	
fighting	in it	Say,	"Fighting	in it	(is) a grave (sin)	But hindering	from	(the) Way of Allah		
وَكُفْرًا	بِهِ	وَالْمَسْجِدِ	الْحَرَامِ ء	وَإِخْرَاجُ	أَهْلِهِ	مِنْهُ	أَكْبَرُ	عِنْدَ		
and disbelieving	in Him	and (preventing access to) the Masjid	Sacred	and driving out	its people	from it	(is a far) greater (sin)	near		
اللَّهُ ء	وَالْفِتْنَةَ	أَكْبَرُ	مِنْ	الْقَتْلِ ط	وَلَا	يَزَالُونَ	يُقَاتِلُونَكُمْ			
Allah	and persecution	(is) worse	than	killing	And not	they will cease	to fight you			
حَتَّى	يَرُدُّوكُمْ	عَنْ	دِينِكُمْ	إِنْ	اسْتَطَاعُوا ط	وَمَنْ	يَرْتَدِدْ			
until	they turn you back	from	your religion	if	they can	And whoever	turns back			
مِنْكُمْ	عَنْ	دِينِهِ	فَيَمُتْ	وَهُوَ	كَافِرٌ	فَأُولَٰئِكَ	حَبِطَتْ			
among you	from	his religion,	then dies	while he	(is) a disbeliever,	then those,	have gone in vain			
أَعْمَالُهُمْ	فِي	الدُّنْيَا	وَالْآخِرَةِ ء	وَأُولَٰئِكَ	أَصْحَابُ	النَّارِ ء				
in their deeds	in	this World	and (in) the Hereafter	and those	(are the) Companions of the Fire,					
هُمْ	فِيهَا	خَالِدُونَ ﴿٢١٧﴾	إِنَّ	الَّذِينَ	آمَنُوا	وَالَّذِينَ	هَاجَرُوا			
they	in it	(217) shall abide for ever	Verily	those who	believed	and those who	emigrated			
وَجَاهِدُوا	فِي	سَبِيلِ	اللَّهِ ء	أُولَٰئِكَ	يَرْجُونَ	رَحْمَتَ	اللَّهِ ط			
and strove hard	in	(the) Way of Allah,	those,	they hope	those,	(for the) Mercy of Allah				
وَاللَّهُ	عَفُورٌ	رَّحِيمٌ ﴿٢١٨﴾	يَسْأَلُونَكَ	عَنِ	الْخَمْرِ	وَالْبَيْسِرِ ط				
And Allah	(is) Most Forgiving	(218) Most Merciful	They ask you (O Prophet)	about	wine	and gambling				
قُلْ	فِيهِمَا	إِثْمٌ	كَبِيرٌ	وَمَنَافِعُ	لِلنَّاسِ ء	وَإِثْمُهُمَا	أَكْبَرُ			
Say,	"In both of them	(is) a sin	great	and (some) benefits	for the people	but their sin	is greater			
مِنْ	نَفْعِهَا ط	وَيَسْأَلُونَكَ	مَاذَا	يُنْفِقُونَ ه	قُلْ	الْعَفْوُ ط				
than	their benefit"	And they ask you,	"What	should they spend?"	Say,	"The surplus"				
كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ	الآيَاتِ	لَعَلَّكُمْ	تَتَفَكَّرُونَ ﴿٢١٩﴾				
Thus	makes clear	Allah	to you	the Verses	so that you may	(219) reflect				

فِي	الدُّنْيَا	وَالْآخِرَةِ ٥	وَيَسْأَلُونَكَ	عَنِ	الْيَتَامَى ٥	قُلْ	إِصْلَاحٌ
In	this World	and the Hereafter	And they ask you	about	the orphans	Say,	"Reformation
لَهُمْ	خَيْرٌ ٥	وَإِنْ	تُخَالِطُوهُمْ	فَإِخْوَانُكُمْ ٥	وَاللَّهُ	يَعْلَمُ	الْمُفْسِدَ
for them	(is the) best	And if	you associate (with) them	then (they are) your brothers"	And Allah	knows	the mischief-maker
مِنَ	الْمُصْلِحِ ٥	وَلَوْ	شَاءَ	اللَّهُ	لَأَعْتَنَتْكُمْ ٥	إِنَّ	اللَّهَ
from	the reformer	And had	Allah,	willed	surely He would have put you into difficulties	Verily	Allah
وَلَا	تَنْكِحُوا	الْمُشْرِكَاتِ	حَتَّىٰ	يُؤْمِنَ ٥	وَلَأَمَةٌ	مُّؤْمِنَةٌ	خَيْرٌ ٥
And (do) not	marry	polytheist women	until	they believe	And surely a slave	believing woman	than
مُشْرِكَةٍ	وَلَوْ	أَعْجَبَتْكُمْ ٥	وَلَا	تَنْكِحُوا	الْمُشْرِكِينَ	حَتَّىٰ	يُؤْمِنُوا ٥
a polytheist woman	even though	she may impress you	and (do) not	give (your women) in marriage	(to) polytheist men	until	they believe
وَلَعَبْدٌ	مُّؤْمِنٌ	خَيْرٌ ٥	مِّنْ	مُّشْرِكٍ	وَلَوْ	أَعْجَبَكُمْ ٥	أَوْلِيَاكَ
And surely a slave	believing man	(is) better	than	a polytheist man	even though	he may impress you	Those,
يَدْعُونَ	إِلَىٰ	النَّارِ ٥	وَاللَّهُ	يَدْعُو	إِلَىٰ	الْجَنَّةِ	وَالْمَغْفِرَةِ
they invite	towards	the Fire	while Allah	invites	towards	Paradise	and forgiveness
بِإِذْنِهِ ٥	وَيُبَيِّنُ	آيَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ	يَتَذَكَّرُونَ ٥		
by His Leave	and He makes clear	His Verses	to the people	so that they may	pay heed		
وَيَسْأَلُونَكَ	عَنِ	الْمَحِيضِ ٥	قُلْ	هُوَ	أَذَى ٥	فَاعْتَرِلُوا	النِّسَاءَ
And they ask you	about	menstruation	Say,	"It	a hurt / an impurity,	so stay away	(from your) wives
الْمَحِيضِ ٥	وَلَا	تَقْرُبُوهُنَّ	حَتَّىٰ	يَطْهَرْنَ ٥	فَإِذَا	تَطَهَّرْنَ	فَاتُوهُنَّ
menstruation	and (do) not	approach them	until	they become clean,	then when	they become clean,	then go to them
مِنْ	حَيْثُ	أَمَرَكُمْ	اللَّهُ ٥	إِنَّ	اللَّهَ	يُحِبُّ	التَّوَّابِينَ
from	where	has commanded you	Allah	Verily	Allah	loves	those who turn (in repentance)
الْمُتَطَهِّرِينَ ٥	نِسَاؤُكُمْ ٥	حَرَّتْ	لَكُمْ ٥	فَاتُوا	حَرَّتْكُمْ	أَنْ	شِئْتُمْ ٥
those who purify themselves	Your wives	(are) a tilth	for you,	so go	(to) your tilth	however	you wish
وَقَدِّمُوا	لِأَنْفُسِكُمْ ٥	وَاتَّقُوا	اللَّهَ	وَأَعْلَمُوا	أَنَّكُمْ	مُلْقُوهُ ٥	
and send forth (good deeds)	for yourselves	And fear	Allah	and know	that you	(will) meet Him	
وَبَشِّرِ	الْمُؤْمِنِينَ ٥	وَلَا	تَجْعَلُوا	اللَّهَ	عُرْضَةً	لِّإِيمَانِكُمْ ٥	أَنْ
And give glad tidings	(to) the believers	And (do) not	make	Allah	an excuse	for your oaths	against
تَبَرُّوا	وَتَتَّقُوا	وَتُصْلِحُوا	بَيْنَ	النَّاسِ ٥	وَاللَّهُ	سَبِيْعٌ	عَلِيمٌ ٥
(your) doing good	and (your) being fearful (to Allah)	and (your) reconciling	between	the people	And Allah	(is) All-Hearer	All-Knower

لَا	يُؤَاخِذُكُمْ	اللَّهُ	بِاللَّغْوِ فِي	أَيْبَانِكُمْ	وَلَكِنْ	يُؤَاخِذُكُمْ
Not	will take you to task	Allah	in for (what is) unintentional	your oaths	(and) but	He will take you to task
بِمَا	كَسَبَتْ	قُلُوبُكُمْ ط	وَاللَّهُ	غَفُورٌ	حَلِيمٌ (٢٢٥)	لِلَّذِينَ
for what	(have) earned	your hearts	And Allah	(is) Most Forgiving	Most Forbearing (225)	For those who
مِنْ نِسَائِهِمْ	تَرْبُصُ	أَرْبَعَةَ أَشْهُرٍ ء	فَإِنْ	فَاءَوْ	فَإِنَّ	اللَّهُ
from	their wives	(is) a waiting (period)	then if	they return (to resume normal relations),	then verily	Allah
غَفُورٌ	رَّحِيمٌ (٢٢٦)	وَإِنْ	عَزَمُوا	الطَّلَاقِ	فَإِنَّ	اللَّهُ
(is) Most Forgiving	Most Merciful (226)	And if	they resolve	(on) divorce,	then verily	Allah
عَلِيمٌ (٢٢٧)	وَالْمُطَلَّاتُ	يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ ط	
All-Knower (227)	And the divorced women	shall wait	concerning themselves	(for) three	menstrual periods	
وَلَا	يَحِلُّ	لَهُنَّ أَنْ	يَكْتُمْنَ	مَا	خَلَقَ	اللَّهُ
And not	(is) lawful	to	conceal	what	(has) created	Allah
كُنَّ	يَوْمَئِذٍ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَبُعُولَتُهُنَّ	أَحَقُّ
they are	(to) believe	in Allah	and the Day	Last	And their husbands	(are) more entitled
فِي	ذَلِكَ	إِنْ	أَرَادُوا	إِصْلَاحًا ط	وَلَهُنَّ	مِثْلُ
in	that (period)	if	they intend	reconciliation	And for them (i.e., the wives)	(are) similar (rights)
بِالْمَعْرُوفِ ء	وَاللِّجَالِ	عَلَيْهِنَّ	دَرَجَةٌ ط	وَاللَّهُ	عَزِيزٌ	
in a fair manner	and for the men	over them	(is) a degree (of responsibility)	And Allah	(is) All-Mighty	
حَكِيمٌ (٢٢٨)	الطَّلَاقِ	مَرَّتَيْنِ ء	فَإِمْسَاكُ	بِالْمَعْرُوفِ	أَوْ	
All-Wise (228)	Divorce	(is) twice,	then (either) retain (her)	in a fair manner	or	
تَسْرِيحُ ء	بِإِحْسَانٍ ط	وَلَا	يَحِلُّ	لَكُمْ	أَنْ	تَأْخُذُوا
release (her)	in a kind manner	And not	(is) lawful	for you	to	take (back)
اتَّبِعْتُمُوهُنَّ	شَيْئًا	إِلَّا	أَنْ	يَخَافَا	أَلَّا	يُقِيمَا
you have given them	anything	except	that	they both fear	that not	they both will be able to maintain
فَإِنْ خِفْتُمْ	أَلَّا	يُقِيمَا	حُدُودَ	اللَّهِ ء	فَلَا	جُنَاحَ
Then if	you fear	that not	(the) Limits of Allah,	they will be able to maintain	then (there is) no	sin
فِيهَا	اِفْتَدَتْ	بِهِ ط	تِلْكَ	حُدُودَ	اللَّهِ	فَلَا
in what	she ransoms	with it	These	(are the) Limits of Allah,	so (do) not	transgress them
وَمَنْ	يَتَعَدَّ	حُدُودَ	اللَّهِ	فَأُولَٰئِكَ	هُمُ	الظَّالِمُونَ (٢٢٩)
and whoever	transgresses	(the) Limits of Allah,	then those	they	(229) (are) the wrong-doers	

فَإِنْ	طَلَّقَهَا	فَلَا	تَحِلُّ	لَهُ	مِنْ	بَعْدُ	حَتَّى	تَنْكِحَ
Then if	he divorces her (i.e., the 3rd time),	then not	she is lawful	for him	(from)	after (that)	until	she marries
زَوْجًا	غَيْرَهُ ٥	فَإِنْ	طَلَّقَهَا	فَلَا	جُنَاحَ	عَلَيْهِمَا	أَنْ	
a husband	other than him	Then if	he (i.e., the other husband too) divorces her,	then (there is) no	sin	upon both of them	that	
يَتَرَاجَعَا	إِنْ	ظَنَّا	أَنْ	يُقِيمَا	حُدُودَ	اللَّهِ ٥	وَتِلْكَ	
they both reunite	if	they both think	that	they will be able to maintain	(the) Limits of Allah	And these		
حُدُودَ	اللَّهِ	يُبَيِّنُهَا	لِقَوْمٍ	يَعْلَمُونَ ٥٣٠	وَإِذَا	طَلَّقْتُمْ		
(are the) Limits of Allah,	He makes them clear	to the people	(230) who know	And when	you divorce			
النِّسَاءِ	فَبَلَغْنَ	أَجَلَهُنَّ	فَأَمْسِكُوهُنَّ	بِعَرُوفٍ				
women	and they reach	their term,	then retain them	(in) a fair manner				
أَوْ	سَرِّحُوهُنَّ	بِعَرُوفٍ ٥	وَلَا	تُمْسِكُوهُنَّ	ضَرَارًا			
or	release them	(in) a fair manner	and (do) not	retain them	(to cause) harm			
لِتَعْتَدُوا ٥	وَمَنْ	يَفْعَلْ	ذَلِكَ	فَقَدْ	ظَلَمَ	نَفْسَهُ ٥		
that you may transgress	and whoever	does	that,	then indeed	he (has) wronged	himself		
وَلَا	تَتَّخِذُوا	آيَاتِ	اللَّهِ	هُزُوعًا ٥	وَأذْكُرُوا	نِعْمَتَ	اللَّهِ	
And (do) not	treat	(the) Verses of Allah	(in) mockery	and remember	(the) Favour of Allah			
عَلَيْكُمْ	وَمَا	أَنْزَلَ	عَلَيْكُمْ	مِّنَ	الْكِتَابِ	وَالْحِكْمَةِ		
upon you	and what	He (has) sent down	upon you	of	the Book	and Wisdom		
يَعْظُمُ	بِهِ ٥	وَاتَّقُوا	اللَّهِ	وَاعْلَمُوا	أَنَّ	اللَّهِ	بِكُلِّ	شَيْءٍ
(by which) He admonishes you	with it	And fear	Allah	and know	that	Allah	(is) of every	thing
عَلِيمٌ ٥٣١	وَإِذَا	طَلَّقْتُمْ	النِّسَاءَ	فَبَلَغْنَ	أَجَلَهُنَّ			
(231) (is) All-Knower	And when	you divorce	women	and they reach	their term,			
فَلَا	تَعْضُلُوهُنَّ	أَنْ	يَنْكِحْنَ	أَزْوَاجَهُنَّ	إِذَا	تَرَاضُوا		
then (do) not	prevent them	to	get married	(to) their (prospective) husbands	when	they agree		
بَيْنَهُمْ	بِالْمَعْرُوفِ ٥	ذَلِكَ	يُوعَظُ	بِهِ	مَنْ	كَانَ		
between themselves	in a fair manner	That	is admonished	with it	(to the one) who	is		
مِنْكُمْ	يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ ٥	ذَلِكَ	أَزْكَى		
among you	believing	in Allah	and The Day	Last	That	(is) cleaner		
لَكُمْ	وَاطْهَرُ ٥	وَاللَّهُ	يَعْلَمُ	وَأَنْتُمْ	لَا	تَعْلَمُونَ ٥٣٢		
for you	and purer	And Allah	knows	while you	(do) not	know		

وَالْوَالِدَاتُ	يُرْضَعْنَ	أَوْلَادَهُنَّ	حَوْلَيْنِ	كَامِلَيْنِ	لِمَنْ	أَرَادَ	أَنْ
And the mothers	shall nurse	their children	(for) two years	complete	for (the one) who	intends	to
يُتِمَّ	الرِّضَاعَةَ ٤	وَعَلَى	الْمَوْلُودِ	لَهُ	رِزْقُهُنَّ	وَكِسْوَتَهُنَّ	بِالْمَعْرُوفِ ٥
complete	the nursing period	And upon	the father,	for him	(to) provide (for) them	and clothe them	in a reasonable manner
لَا	تُكَلِّفُ	نَفْسٌ	إِلَّا	وُسْعَهَا ٦	لَا	تُضَارُّ	وَالِدَةٌ
Not	is burdened	any soul	except	(to) its capacity,	not	(should) be made to suffer	(the) mother
لَهُ	بِوَالِدِهِ ٧	وَعَلَى	الْوَارِيثِ	مِثْلُ	ذَلِكَ ٨	فَإِنْ	أَرَادَا
(for him)	for (the sake of) his child	and upon	the heir	the like of that,	(the) like of that,	then if	they both intend
تَرَاضٍ	مِنْهُمَا	وَتَشَاوُرٍ	فَلَا	جُنَاحَ	عَلَيْهِمَا ٩	وَإِنْ	أَرَدْتُمْ
mutual consent	(of) both of them	and mutual consultation,	(there is) no	sin	upon both of them	And if	you intend
تَسْتَرْضِعُونَ	أَوْلَادَكُمْ	فَلَا	جُنَاحَ	عَلَيْكُمْ	إِذَا	سَلَّمْتُمْ	مَّا
engage a wet nurse	(for) your children,	then (there is) no	sin	upon you	when (i.e., as long as)	you pay	what
بِالْمَعْرُوفِ ٥	وَاتَّقُوا	اللَّهَ	وَاعْلَمُوا	أَنَّ	اللَّهَ	بِمَا	تَعْمَلُونَ
in a fair manner	And fear	Allah	and know	that	Allah	of what	you do
وَالَّذِينَ	يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	
And those who	pass away	among you	and leave behind	wives,	they (i.e., the wives) shall wait	for themselves	
أَرْبَعَةَ	أَشْهُرٍ	وَعَشْرًا ١٠	فَإِذَا	بَلَغْنَ	أَجَلَهُنَّ	فَلَا	جُنَاحَ
(for) four	months	and ten (days),	then when	they reach	their term,	then (there is) no	upon you
فِيهَا	فَعَلْنَ	فِي	أَنْفُسِهِنَّ	بِالْمَعْرُوفِ ٥	وَاللَّهِ	بِمَا	تَعْمَلُونَ
in what	they do	concerning	themselves	in a fair manner	And Allah	of what	you do
وَلَا	جُنَاحَ	عَلَيْكُمْ	فِيهَا	عَرَّضْتُمْ	بِهِ	مِنْ	خِطْبَةِ
And (there is) no	sin	upon you	in what	you offer	with it	of	(the) marriage proposal
فِي	أَنْفُسِكُمْ ٦	عَلِمَ	اللَّهُ	أَنَّكُمْ	سَتَذْكُرُونَهُنَّ	وَلَكِنْ	لَا
in	yourselves	Knows	Allah	that you	will soon mention to them	(and) but	not
سِرًّا	إِلَّا	أَنْ	تَقُولُوا	قَوْلًا	مَعْرُوفًا ٧	وَلَا	تَعْزِمُوا
secretly	except	that	you speak	words	honourable	And (do) not	resolve
حَتَّى	يَبْلُغَ	الْكِتْبِ	أَجَلَهُ ٨	وَاعْلَمُوا	أَنَّ	اللَّهَ	يَعْلَمُ
until	reaches	the prescribed term	its end	And know	that	Allah	knows
أَنْفُسِكُمْ	فَاحْذَرُوهُ ٩	وَاعْلَمُوا	أَنَّ	اللَّهَ	عَفُورٌ	حَلِيمٌ	
yourselves,	so beware of Him	and know	that	Allah	(is) Most Forgiving	Most Forbearing	

لَا	جُنَاحَ	عَلَيْكُمْ	إِنْ	طَلَّقْتُمْ	النِّسَاءَ	مَا	لَمْ	تَمَسُّوهُنَّ	أَوْ
(There is) no	sin	upon you	if	you divorce	women	whom	not	you (have) touched them	or
تَفْرِضُوا	لَهُنَّ	فَرِيضَةً	عَلَى	وَمَتَّعُوهُنَّ	عَلَى	الْمُوسِيعِ	قَدْرَهُ		
fixed	for them	(the) bridal due (i.e., Mahr)	upon	and provide for them,	the wealthy	(according to) his means			
وَعَلَى	الْمُقْتِرِ	قَدْرَهُ	مَتَاعًا	بِالْمَعْرُوفِ	حَقًّا	عَلَى	الْمُحْسِنِينَ		
and upon	the poor	(according to) his means,	a provision	in a reasonable manner,	a duty	upon	the good doers		
وَإِنْ	طَلَّقْتُمُوهُنَّ	مِنْ قَبْلِ	أَنْ	تَمَسُّوهُنَّ	وَقَدْ	فَرَضْتُمْ			
And if	you divorce them	(from)	before	that	while indeed	you have fixed			
لَهُنَّ	فَرِيضَةً	فَنِصْفُ	مَا	فَرَضْتُمْ	إِلَّا	أَنْ	يَعْفُونَ	أَوْ	يَعْفُوا
for them	(the) bridal due (i.e., Mahr),	then (give) half	(of) what	you have fixed	except	that	they forego	or	foregoes
الَّذِي	بِيَدِهِ	عُقْدَةُ	النِّكَاحِ	وَأَنْ	تَعْفُوا	أَقْرَبُ	لِلتَّقْوَى		
the one	in whose hand	(is the) knot of marriage	(is the)	And that	you forego (i.e., give her the full Mahr)	(is) nearest	to piety		
وَلَا	تَنْسُوا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	اللَّهِ	بِمَا	تَعْمَلُونَ	بَصِيرٌ	
And (do) not	forget	graciousness	between yourselves	Verily	Allah	of what	you do	(is) All-Seer	
حَافِظُوا	عَلَى الصَّلَاتِ	وَالصَّلَاةِ	وَالصَّلَاةِ	الْوَسْطَى	وَقُومُوا	لِلَّهِ			
Keep a strict guard	over	the prayers	and (particularly) the prayer	middle (i.e., Asr prayer)	and stand up	for Allah			
قَتِينِ	فَإِنْ خِفْتُمْ	فَرَجَالًا	أَوْ	رُكْبَانًا	فَإِذَا	أَمِنْتُمْ	فَاذْكُرُوا		
(being) devoutly obedient	Then if	you fear,	or	(while) riding,	then when	you are secure,	then remember		
اللَّهُ	كَمَا	عَلَّمَكُمْ	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ	وَالَّذِينَ	يُتَوَفَّوْنَ	
Allah	as	He (has) taught you	what	not	you were	knowing	And those who	pass away	
مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَاعًا				
among you	and leave behind	wives	(should make) a bequest	for their wives,	a maintenance				
إِلَى	الْحَوْلِ	غَيْرِ	إِحْرَاجِ	فَإِنْ	خَرَجْنَ	فَلَا	جُنَاحَ	عَلَيْكُمْ	فِي
for	one year	without	turning (them) out	but if	they leave (on their own),	blame	upon you	in	
مَا	فَعَلْنَ	فِي	أَنْفُسِهِنَّ	مِنْ	مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	
what	they do	concerning	themselves	in a fair manner	And Allah	(is) All-Mighty	All-Wise		
وَلِلْمُطَلَّقاتِ	مَتَاعٌ	بِالْمَعْرُوفِ	حَقًّا	عَلَى	الْمُتَّقِينَ				
And for divorced women,	a provision	in a fair manner	A duty	upon	the God-fearing				
كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ			
Thus	makes clear	Allah	to you	His Verses	so that you may	use your intellect			

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	خَرَجُوا	مِنْ	دِيَارِهِمْ	وَهُمْ	أُوفُوا	حَذَرَ	الْمَوْتِ	ص
Have not	you seen	towards	those who	came out	of	their homes	while they	(were in) thousands	fearing	death?	
فَقَالَ	لَهُمْ	اللَّهُ	مُوتُوا	ثُمَّ	أَحْيَاهُمْ	ط	إِنَّ	اللَّهَ	لَذُو	فَضْلٍ	عَلَى
Then said	to them	Allah,	"Die,"	then	He gave them life		Verily	Allah	(is) surely full of Grace	upon	
النَّاسِ	وَالَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَشْكُرُونَ	۲۴۳	وَقَاتِلُوا	فِي	سَبِيلِ		
the people	(and) but	most	(of) the people	(do) not	(243) give thanks		And fight	in	(the) Way		
اللَّهُ	وَأَعْلَمُوا	أَنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ	۲۴۴	مَنْ	ذَا	الَّذِي	يُقْرِضُ	اللَّهَ
(of) Allah	and know	that	Allah	(is) All-Hearer	(244) All-Knower	Who	(is) the one who	Who	(would) lend	(to) Allah,	
قَرْضًا	حَسَنًا	فَيُضْعِفُهُ	لَهُ	أَضْعَافًا	كَثِيرَةً	ط	وَاللَّهُ	يَقْبِضُ	وَيَبْضِطُ	ص	
good, a loan	so (that) He multiplies it	for him	(with) a manifold increase?	And Allah	restricts	and extends					
وَالْيَهُ	تُرْجَعُونَ	۲۴۵	أَلَمْ	تَرَ	إِلَى	الْمَلَا	مِنْ	بَنِي	إِسْرَائِيلَ		
and towards Him	(245) you shall be returned	Have not	you seen	towards	the chiefs	of	(the) Children of Israel				
مِنْ	بَعْدِ	مُوسَى	م	إِذْ	قَالُوا	لِنَبِيِّ	لَهُمْ	ابْعَثْ	لَنَا	مَلِكًا	نُقَاتِلْ
(from)	after	Moosa,		when	they said	to a Prophet	of theirs,	"Appoint	for us	a king,	we will fight
فِي	سَبِيلِ	اللَّهِ	ط	قَالَ	هَلْ	عَسَيْتُمْ	إِنْ	كُتِبَ	عَلَيْكُمْ	الْقِتَالُ	
in	(the) Way of Allah?"	He (the Prophet) said,	"Would	you perhaps,	if	is prescribed	upon you	fighting			
أَلَا	تُقَاتِلُوا	ط	قَالُوا	وَمَا	لَنَا	أَلَا	نُقَاتِلْ	فِي	سَبِيلِ	اللَّهِ	وَقَدْ
that not	you (would) fight?"	They said,	"And what (is) for us (i.e., what is the matter with us)	What is the matter with us	that not	we have been driven out	while indeed	(the) Way of Allah	in	we fight	that not
مِنْ	دِيَارِنَا	وَأَبْنَائِنَا	ط	فَلَمَّا	كُتِبَ	عَلَيْهِمْ	الْقِتَالُ	تَوَلَّوْا	إِلَّا		
from	our homes	and (also) our children?"	Then when	was prescribed	upon them	fighting,	except	they turned away			
قَلِيلًا	مِنْهُمْ	ط	وَاللَّهُ	عَلِيمٌ	بِالظَّالِمِينَ	۲۴۶	وَقَالَ	لَهُمْ	نَبِيُّهُمْ		
among them	a few	And Allah	(is) All-Knower	(246) of the wrong-doers	And said	to them	their Prophet,				
إِنَّ	اللَّهَ	قَدْ	بَعَثَ	لَكُمْ	طَالُوتَ	مَلِكًا	ط	قَالُوا	أَنَّى	يَكُونُ	لَهُ
"Verily	Allah	(indeed)	has appointed	for you	Talut (i.e., Saul)	as a king"	They said,	"How can	there be	for him	
الْمُلْكُ	عَلَيْنَا	وَنَحْنُ	أَحَقُّ	بِالْمُلْكِ	مِنْهُ	وَلَمْ	يُؤْتِ	سَعَةً	مِنْ		
the kingship	over us	while we	(are) more worthy	to kingship	than him	and not	he has been given	of	abundance		
الْبَالِ	ط	قَالَ	إِنَّ	اللَّهَ	أَصْطَفَاهُ	عَلَيْكُمْ	وَزَادَهُ	بَسْطَةً	فِي	الْعِلْمِ	
wealth?"	He (the Prophet) said,	"Verily	Allah	has chosen him	over you	and increased him	abundantly	in	knowledge		
وَالْجِسْمِ	ط	وَاللَّهُ	يُؤْتِي	مُلْكَهُ	مَنْ	يَشَاءُ	ط	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	۲۴۷
and physique"	And Allah	grants	His kingship	(to) whomever	And Allah	(is) All-Encompassing	All-Knowing	(247)			

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهَا الْمَلَائِكَةُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمُ الَّذِينَ كُنتُمْ مُؤْمِنِينَ ٢٤٨	And said to them their Prophet, "Verily the sign of his kingship (is) that (the) wooden box, in it (will be) tranquility from your Lord and a remnant from what left (the) family of Moosa and (the) family of Haroon, the Angels will bear it
فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۖ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۖ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي ۖ إِلَّا مَنِ امْتَحَنَ وَلَا شَرِبَ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ط فَتَجَاوَزَهُ أَمْوَأُ مَعَهُ ۖ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ط قَالَ الَّذِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ ۖ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً ۗ بِإِذْنِ اللَّهِ ط وَاللَّهُ مَعَ الصَّابِرِينَ ٢٤٩	Then when Talut set out with (his) forces, he (i.e., Talut) said, "Verily Allah will test you with a river, then whoever drinks from it, (he is) of me (is) of me then not from it, then whoever tastes it, (does) not and whoever (is) of me then verily he taste it, then not from it, drinks then whoever has taken (in the) hollow of his hand" (but they drank from it except a few among them) Then when he (i.e., Talut) crossed it, against Jalut (i.e., Goliath) they said, "There is) no strength for us this day (with him, believed and those who he said, those who (were) certain that they would meet Allah, "How often Allah, would meet that they (is) with And Allah by (the) Leave of Allah large a group overcame small
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥٠ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ط وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٢٥١ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ٢٥٢	And when they went forth to (confront) Jalut (i.e., Goliath) and his forces, they said, "Our Lord ! they said, and grant us victory our feet and set firm against the people (disbelieving)" the people against and grant us victory our feet and set firm by (the) Leave of Allah and killed Dawood and granted him (i.e., to Dawood) Jalut (i.e., Goliath) and wisdom the kingship Allah and the kingship Allah checked And had not He willed of what and taught him These (251) the Worlds upon (is) full of Grace Allah (and) but the Earth surely (would have) been corrupted (252) the Messengers (are) surely among And verily you with Truth upon you (O Prophet) (which) We recite them (are the) Verses of Allah