

142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. He guides whom He wills to the straight path."

سَيَقُولُ	السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَّهُمْ	عَنْ
Will say	the foolish ones	from the people,	"What	(has) turned them	from
قِبَلَتِهِمْ	الَّتِي	كَانُوا	عَلَيْهَا	قُلْ	لِلَّهِ
their direction of prayer	which	they were used to	[on it]."	Say,	"For Allah
الْمَشْرِقِ	وَالْمَغْرِبِ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى صِرَاطٍ
(is) the east	and the west.	He guides	whom	He wills	a path
مُسْتَقِيمٍ	①٤٢	وَكَذَلِكَ	جَعَلْنَاكُمْ	أُمَّةً	وَسَطًا
straight."	142	And thus	We made you	a community	(of the) middle way

143. And thus We have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And We appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

لِتَكُونُوا	شُهَدَاءَ	عَلَى النَّاسِ	وَيَكُونَ	الرَّسُولُ
so that you will be	witnesses	over	the mankind,	and will be
عَلَيْكُمْ	شَهِيدًا	وَمَا	جَعَلْنَا	الْقِبْلَةَ
on you	a witness.	And not	We made	the direction of prayer
كُنْتُمْ	عَلَيْهَا	إِلَّا	لِنَعْلَمَ	مَنْ
you were used to	[on it]	except	that We make evident	(he) who
الرَّسُولَ	مِمَّنْ	يَتَّقِلُّ	عَلَى عَقْبَيْهِ	وَإِنْ
the Messenger	from (he) who	turns back	on	his heels.
لَكَبِيرَةٌ	إِلَّا	عَلَى الَّذِينَ	هَدَى اللَّهُ	وَمَا
certainly a great (test)	except	those whom	Allah guided.	And not
لِيُضِيعَ	إِيمَانَكُمْ	إِنَّ اللَّهَ	بِالنَّاسِ	لَرَءُوفٌ
let go waste	your faith.	Indeed, Allah	(is) to [the] mankind	Full of Kindness,

144. Indeed, We see the turning of your face (O Muhammad SAWS!), towards the heaven. Surely We will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

رَاحِمٌ	①٤٣	قَدْ	نَرَى	تَقَلُّبَ
Most Merciful.	143	Indeed,	We see	(the) turning
السَّمَاءِ	فَلَنُوَلِّيَنَّكَ	قِبْلَةً	تَرْضَاهَا	
the heaven.	So We will surely turn you	(to the) direction of prayer	you will be pleased with.	
فَوَلِّ	وَجْهَكَ	شَطْرَ	الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ
So turn	your face	towards the direction	(of) Al-Masjid Al-Haraam	and wherever
كُنْتُمْ	فَوَلُّوا	وُجُوهَكُمْ	شَطْرَهَا	وَإِنَّ
you are	[so] turn	your faces	(in) its direction.	And indeed,
الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ
the Book	surely know	that it	(is) the truth	from their Lord.
				And not
				(is) Allah

بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ آتَيْتَ الَّذِينَ	(to) those who	you come	And even if	144	they do.	of what	unaware
أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَتَّبِعُونَ قِبَلَتِكَ	your direction of prayer,	they would follow	not	(the) signs,	with all	the Book	were given
وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ	some of them	And not	(of) their direction of prayer.	a follower	(will) you (be)	and not	
بِتَابِعٍ قِبَلَةٍ بَعْضٌ وَلَئِنْ اتَّبَعْتَ	you followed	And if	(of each) other.	(of the) direction of prayer	(are) followers		
أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ	indeed, you	the knowledge,	of	came to you [what]	after	their desires	
إِذَا لَئِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ	(To) those whom	145	the wrongdoers.	(be) surely among	(would) then		
اتَّبَعْتَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ	their sons.	they recognize	like	they recognize it	the Book,	We gave [them]	
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ	know.	while they	the Truth	surely they conceal	of them	a group	And indeed,
يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِينَ	the doubters.	among	be	so (do) not	your Lord,	(is) from	The Truth
١٤٧ ﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا	so race	turns towards it,	he	(is) a direction -	And for everyone	147	
الْخَيْرَاتِ آيِنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ	Indeed, Allah	together.	Allah will bring you	you will be	Wherever	(to) the good.	
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ	you start forth,	wherever	And from	148	All-Powerful.	thing	every
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ	And indeed, it	(of) Al-Masjid Al-Haraam.	(in the) direction	your face	[so] turn		
لَلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	you do.	of what	unaware	(is) Allah	And not	your Lord.	from
﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ	(in the) direction	your face	[so] turn	you start forth	wherever	And from	149

unaware of what they do.

145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.

146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.

147. The Truth is from your Lord, so do not be among the doubters.

148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.

149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150. And from wherever you start forth (for prayer) turn your face in the direction

of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear Me, so that I may complete My favor upon you, perhaps you may be guided.

151. Similarly We sent among you a Messenger from among you, who recites to you Our verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

152. So remember Me, I will remember you. And be grateful to Me and do not be ungrateful to Me.

153. O you who believe! Seek help through patience and prayer. Indeed, Allah is with the patient ones.

154. And do not say about those who are slain in the way of Allah, "They are dead." Nay, they are alive, but you do not perceive.

155. And surely We will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

156. Who, when misfortune strikes them, they say, "Indeed, we belong to Allah and indeed to Him we

الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ					
your faces	[so] turn	you (all) are	And wherever	(of) Al-Masjid Al-Haraam.	
شَطْرَةَ ۙ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۙ					
any argument	against you	for the people	will be	so that not	(in) its direction,
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ					
but fear Me.	fear them,	so (do) not	among them;	wronged	those who except
وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾					
150	(be) guided.	[and] so that you may	upon you	My favor	And that I complete
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ					
to you	(who) recites	from you	a Messenger	among you	We sent As
الْكِتَابَ وَالْحِكْمَةَ					
and the wisdom	the Book	and teaches you	and purifies you	Our verses	
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُخَبِّرُكُم بِأَنْبَاءِ الْبُرْءَانِ ۚ وَمَا كَانَ لَكُمْ أَنْ تُكْفِرُوا بِهِ ۚ قَدْ كُفِرْتُمْ					
So remember Me,	151	knowing.	you were	not what	and teaches you
أَذْكُرْكُمُ أَشْكُرُوا لِي وَلَا تَكْفُرُوا ۚ					
152	and (do) not be ungrateful to Me.	to Me	and be grateful	I will remember you	
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ					
Indeed,	and the prayer.	through patience	Seek help	believe[d]!	who O you
اللَّهَ مَعَ الصَّابِرِينَ ۚ وَلَا تَقُولُوا لِمَنْ قُتِلَ فِي					
are slain	for (the ones) who	And (do) not say	153	the patient ones.	(is) with Allah
سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ					
[and] but	(they are) alive	Nay,	"(They are) dead."	(of) Allah	(the) way in
لَا تَشْعُرُونَ ۚ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ					
of	with something	And surely We will test you	154	you (do) not perceive.	
الْخَوْفِ وَالْجُوعِ وَنَقْصِ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ					
and [the] fruits,	and [the] lives	[the] wealth	of	and loss	and [the] hunger [the] fear
وَبَشِّرِ الصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ					
strikes them	when	Those who,	155	(to) the patient ones.	but give good news
مُصِيبَةً ۙ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ					
towards Him	and indeed we	"Indeed, we belong to Allah	they say,	a misfortune,	

رُجُوعُونَ ۝١٥٦	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ	مِّن رَّبِّهِمْ وَرَحْمَةٌ	وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ۝١٥٧	إِنَّ الصَّفَا وَالْمَرْوَةَ	مِن شَعَائِرِ اللَّهِ	فَمَنْ حَجَّ	الْبَيْتِ أَوْ	اعْتَمَرَ	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ	بِهِمَا	وَمَنْ تَطَوَّعَ	خَيْرًا	فَإِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ۝١٥٨	إِنَّ الَّذِينَ يَكْتُمُونَ	مَا أَنْزَلْنَا	مِنَ الْبَيِّنَاتِ	وَالْهُدَى	مِن بَعْدِ	مَا بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمُ	اللُّعُونَ	إِلَّا	الَّذِينَ تَابُوا	وَأَصْلَحُوا	وَبَيَّنُّوا	فَأُولَئِكَ	أَتُوبُ	عَلَيْهِمْ	وَأَنَا	التَّوَّابُ	الرَّحِيمُ ۝١٦٠	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	وَهُمْ	كُفَّارٌ	أُولَئِكَ عَلَيْهِمْ	لَعْنَةُ	اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ۝١٦١	خُلِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ	وَلَا	هُمْ	يُنظَرُونَ ۝١٦٢	وَالهَيْكَلُ	إِلَهٌ وَاحِدٌ	لَا إِلَهَ	إِلَّا هُوَ	الرَّحْمَنُ	الرَّحِيمُ																				
will return.”	Those	from their Lord	(are) blessings	on them	And those	So whoever	(of) Allah.	(are) from (the) symbols	between [both of] them.	he walks	that	on him	blame	so no	performs Umrah,	And whoever	does good voluntarily,	then indeed, Allah	is All-Appreciative, All-Knowing.	of	We revealed	what	conceal	those who	Indeed,	158	All-Knowing.	to the people	[what] We made clear	after	and the Guidance,	the clear proofs,	the ones who curse.	and curse them	Allah curses them	those,	the Book -	in	and openly declar[ed].	and reform[ed]	who repent[ed]	those	Except	159	the Acceptor of Repentance,	and I (am)	from them,	I will accept repentance	Then those,	while they	and die[d]	disbelieve[d]	Indeed, those who	160	the Most Merciful.	and the Angels,	(of) Allah,	(is) the curse	on them	those,	(were) disbelievers,	Will not be lightened	in it.	(Will) abide forever	161	all together.	and the mankind,	And your God	162	will be reprieved.	they	and not	the punishment	for them	the Most Merciful.	the Most Gracious,	Him,	except	(there is) no god	(is) one God;

will return.”

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs **We** revealed, and the Guidance, after **We** made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, **I** will accept repentance, and **I** am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except **Him**, the Most Gracious, the Most Merciful.

164. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

١٦٣	ع	إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ مُتَحَرِّفَةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
163	Indeed,	and alternation and the earth, (of) the heavens (the) creation in
		benefits with what the sea in sail which and the ships and the day, of the night
		giving life thereby [of] water, from the sky Allah (has) sent down and what [the] people,
		moving creature, [of] every therein and dispersing its death, after (to) the earth
		the sky between [the] controlled and the clouds (of) the winds and directing
١٦٤	ع	وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ
164	who use their intellect.	for a people surely (are) Signs and the earth,
		They love them equals. Allah besides takes who the mankind And among
		for Allah. (in) love (are) stronger believe[d] And those who as (they should) love Allah.
		that the punishment they will see when wronged, those who would see And if
١٦٥	ع	إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ
165	(in) [the] punishment.	(is) severe and [that] Allah all the power belongs to Allah
		followed [from] those who were followed those who will disown When
		the relations. for them [and] will be cut off the punishment, and they will see
١٦٦	ع	وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
166	then we will disown a return, for us "(Only) if [that] followed, those who And said	
		their deeds Allah will show them Thus [from] us." they disown as [from] them
١٦٧	ع	حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
167	the Fire. from will come out they And not for them. (as) regrets	

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۗ وَلَا									
And (do) not	(and) good.	lawful	(is) in the earth -	of what	Eat	O mankind!			
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ نَكُمْ عَدُوٌّ مُبِينٌ									
clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	(the) footsteps (of)	follow			
﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا									
you say	and that	and the shameful	to (do) the evil	he commands you	Only	168			
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا									
"Follow	to them,	it is said	And when	169	you know.	not	what	Allah	about
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ									
[on it]	we found	what	we follow	"Nay	they said,	Allah has revealed,"	what		
أَبَاءَنَا ۗ أَوْلَوْ كَانُوا ابَاءَهُمْ لَا يَعْقِلُونَ									
(did) not understand	their forefathers	[were]	Even though	our forefathers (following)".					
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ									
(of) those who	And (the) example	170	and they were not guided?	anything					
كَفَرُوا كَمَثَلِ الَّذِي يَبْعُثُ بِهَا لَا يَسْمَعُ									
(does) not hear	at what	shouts	(of) the one who	(is) like (the) example	disbelieve[d]				
إِلَّا دُعَاءً وَنِدَاءً صُمُّوا بِكُمْ عَمُّوا فَهُمْ لَا يَعْقِلُونَ									
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls	except		
﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا									
what	from (the) good	Eat	believe[d]!	O you who				171	
رَزَقْنَاهُمْ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ									
worship Him alone.	you	if	to Allah	and be grateful	We have provided you				
﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ									
and [the] blood,	the dead animals,	to you	He has forbidden	Only	172				
وَلَحْمَ الْخَنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۗ									
Allah.	to other than	[with it]	and what has been dedicated	(of) swine,	and flesh,				
فَمَنْ أَضْطُرَّ بِغَيْرِ غَيْرِ ۗ وَلَا									
and not	(being) disobedient	without	(is) forced by necessity	So whoever					
عَادٍ ۗ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ									
Most Merciful.	(is) Oft-Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,			

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

169. He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

170. And when it is said to them, "Follow what Allah has revealed," they said, "Nay, we will follow what we found our forefathers following." Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ				
of the Book,	what Allah (has) revealed	conceal	Indeed, those who	173
وَيَشْتَرُونَ بِهِ شَيْئًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ				
in their bellies	not they eat	Those,	little. a gain there with	and they purchase
إِلَّا النَّارَ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ				
(of) [the] Judgment	(on the) Day	And Allah will not speak to them	the Fire.	except
وَلَا يُزَكِّيهِمْ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ				
Those	174	painful.	(is) a punishment	and for them and He will not purify them,

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ				
and [the] punishment	for [the] Guidance,	[the] astraying	purchase[d]	(are) they who
بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۚ ذَٰلِكَ				
That	175	the Fire!	on their endurance	So what (is) for [the] forgiveness.

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ				
those	And indeed,	with [the] Truth.	the Book	revealed Allah (is) because
اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ لَيْسَ				
It is not	176	far.	schism (are) surely in	the Book in who differed
الدِّيرِ أَنْ تَوْلُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ				
and the west,	the east	towards	your faces	you turn that [the] righteousness

177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfils the covenant when he makes it; and he who is patient in suffering, hardship,

وَالَّذِينَ وَلَدَنَّ الْبِرِّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ				
[the] Last,	and the Day	in Allah	believes (is he) who	the righteous[ness] [and] but
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ				
the wealth	and gives	and the Prophets,	and the Book,	and the Angels,
عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ				
and the needy,	and the orphans,	(to) the near relatives,	in spite of his love (for it)	
وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ				
freeing the necks (slaves)	and in	and those who ask,	and the wayfarer,	
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ				
their covenant	and those who fulfill	the zakah,	and give	the prayer, and (who) establish
إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ				
and [the] hardship,	in [the] suffering	and those who are patient	they make it;	when

وَحِينَ الْبَاسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ					
and those,	are true	(are) the ones who	Those	(of) [the] stress.	and (the) time
هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ					
Prescribed	believe[d]!	who	O you	177	(are) the righteous. [they]
عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ					
the freeman	in (the matter of) the murdered,	(is) the legal retribution	for you		
بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۗ					
for the female.	and the female	for the slave,	and the slave	for the freeman,	
فَمَنْ عَفِيَ عَنْهُ لَهٗ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاءً					
then follows up	anything,	from his brother	[for it]	is pardoned	But whoever
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّنْ					
from	a concession	That (is)	with kindness.	to him	[and] payment with suitable
رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ اِعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ					
then for him	that,	after	transgresses	Then whoever	and mercy. your Lord
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ					
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment
يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ					
Prescribed	179	(become) righteous.	So that you may	O men of understanding!	
عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۗ					
good	he leaves	if	[the] death,	any of you	approaches when for you
الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ					
on	a duty	with due fairness	and the near relatives	for the parents	(making) the will
الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ					
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.
فَأَنَّمَا إِثْمُهُ عَلَىٰ الَّذِينَ يَبَدِّلُونَهُ ۗ إِنَّ اللَّهَ سَمِيعٌ					
(is) All-Hearing,	Allah	Indeed,	alter it.	those who	(would be) on its sin so only
عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا					
sin,	or	(any) error	(the) testator	from fears	But whoever 181 All-Knowing.
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ					
Allah	Indeed,	on him.	sin	then (there is) no	between them, then reconciles

and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a reconciliation between them, then there is no sin on him. Indeed, Allah

is Oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhaan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhaan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

عَفْوَرٌ	رَّحِيمٌ	ع	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ
Is prescribed	believe[d]!	who	O you	182	All-Merciful.	(is) Oft-Forgiving,
عَلَيْكُمْ	الصِّيَامُ	كَمَا	كُتِبَ	عَلَى	الَّذِينَ	مِن قَبْلِكُمْ
before you,	those	to	was prescribed	as	[the] fasting	for you
لَعَلَّكُمْ	تَتَّقُونَ	لَا	أَيَّامًا	مَّعْدُودَاتٍ		
numbered.	(Fasting for) days	183	(become) righteous.	so that you may		
فَمَنْ	كَانَ	مِنْكُمْ	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ
then a prescribed number	a journey,	on	or	sick	among you is	So whoever
مِّنْ	أَيَّامٍ	أُخْرٍ	وَعَلَى	الَّذِينَ	يُطِيقُونَهُ	فِدْيَةٌ
a poor.	(of) feeding	a ransom	can afford it,	those who	And on	other.
فَمَنْ	تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَّهُ	وَأَنْ
fast	And to	for him.	(is) better	then it	good	volunteers
خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ		
(of) Ramadhaan	Month	184	know.	you	if	for you,
الَّذِي	أُنزِلَ	فِيهِ	الْقُرْآنُ	هُدًى	لِّلنَّاسِ	وَبَيِّنَاتٍ
and clear proofs	for mankind	a Guidance	the Quran,	therein	was revealed	(is) that
مِّنَ	الْهُدَى	وَالْفُرْقَانِ	فَمَنْ	شَهِدَ	مِنْكُمْ	الشَّهْرَ
the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
فَلْيَصُمْهُ	وَمَنْ	كَانَ	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ
a journey	on	or	sick	is	and whoever	then he should fast in it,
فَعِدَّةٌ	مِّنْ	أَيَّامٍ	أُخْرٍ	يُرِيدُ	اللَّهُ	
Allah intends	other.	days	from	then prescribed number	(should be made up)	
بِكُمْ	الْيُسْرَ	وَلَا	يُرِيدُ	بِكُمْ	الْعُسْرَ	وَلِتُكْمِلُوا
so that you complete	[the] hardship,	for you	intends	and not	[the] ease	for you
الْعِدَّةَ	وَلِتُكْبِرُوا	اللَّهُ	عَلَى	مَا	هَدَيْتُمْ	
He guided you	[what]	for	Allah	and that you magnify	the prescribed period	
وَلَعَلَّكُمْ	تَشْكُرُونَ	وَإِذَا	سَأَلْتُمْ	عِبَادِي		
My servants	ask you	And when	185	(be) grateful.	so that you may	
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ	دَعْوَةَ	الدَّاعِ	
(of) the supplicant	(to the) invocation	I respond	near.	then indeed I am	about Me,	

إِذَا	دَعَانِ	فَلْيَسْتَجِيبُوا إِلَى	وَلْيُؤْمِنُوا بِي
when	he calls Me.	So let them respond to Me	and let them believe in Me,
لَعَلَّهُمْ	يُرْشَدُونَ	أُحِلَّ	لَكُمْ لَيْلَةَ
so that they may	(be) led aright.	Permitted	(in the) nights for you
الصِّيَامِ	الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ	لِبَاسٌ	لَهُنَّ عََلِمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ
(of) fasting	(is) the approach to (of) your wives.	They (are) garments for you	and you (are) garments for them.
فَتَابَ	عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ	فَالْآنَ	بَاشِرُوهُمْ
so He turned	towards you and He forgave	So now [on] you.	have relations with them
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ	وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ	ثُمَّ
and seek what Allah has ordained for you.	Allah has ordained what and drink until the white thread of dawn becomes distinct to you from the black thread of dawn.	Then [the] dawn. of [the] black the thread from [the] white the thread to you	
أَتِمُّوا الصِّيَامَ إِلَى الْيَلِّ	وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ	عُكُوفٌ فِي الْمَسْجِدِ	تِلْكَ حُدُودُ اللَّهِ
the fast complete	while you And (do) not have relations with them the night. till the fast complete	in (are) secluded	so (do) not (are the) limits (set by) Allah, These the masjid.
تَقْرَبُوهَا	كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	لِلنَّاسِ	لَعَلَّهُمْ
approach them.	Thus Allah makes clear for [the] people His verses Allah makes clear		so that they may
يَتَّقُونَ	وَلَا تَأْكُلُوا	أَمْوَالَكُم	بَيْنَكُمْ
(become) righteous.	And (do) not eat your properties		among yourselves
تَعْلَمُونَ	عَنِ الْآهْلِ قُلْ هِيَ	مَوَاقِيتُ	لِلنَّاسِ وَالْحَاجِّ
know.	"They Say, the new moons. about They ask you	(are) indicators of periods	for the people, and (for) the Hajj."

when he calls **Me**. So let them respond to **Me** and believe in **Me**, so that they may be led aright.

187. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so **He** turned towards you and **He** forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear **His** verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

189. They ask you about the new moons. Say, "They are indicators of periods for people and for Hajj (pilgrimage)." And it is not

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haram (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

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

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

الْبُرِّ	بِأَنَّ	تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ
[and] but	their backs,	from	(to) the houses	you come	that	[the] righteousness
الْبُرِّ	مَنْ	اتَّقَى	وَأْتُوا	الْبُيُوتَ	مِنْ	أَبْوَابِهَا
their doors.	from	(to) the houses	And come	fears (Allah).	(is one) who	[the] righteous
وَاتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	١٨٩	وَقَاتِلُوا	فِي سَبِيلِ
(the) way	in	And fight	189	(be) successful.	so that you may	Allah
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكُمْ	وَلَا	تَعْتَدُوا	إِنَّ	اللَّهَ
Allah	Indeed,	and (do) not transgress.	fight you	those who	(of) Allah	
لَا	يُحِبُّ	الْمُعْتَدِينَ	١٩٠	وَأَقْتُلُوهُمْ	حَيْثُ	
wherever	And kill them	190	the transgressors.	(does) not like		
تَقْتُلُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ	حَيْثُ	أَخْرَجُوهُمْ		
they drove you out,	wherever	from	and drive them out	you find them,		
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا	تُقَاتِلُوهُمْ	عِنْدَ	
near	fight them	And (do) not	[the] killing.	than	(is) worse	and [the] oppression
السُّجْدِ	الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ	فَإِنْ	قَاتَلُوكُمْ
they fight you,	Then if	in it.	they fight you	until	Al-Masjid Al-Haram	
فَأَقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	١٩١	فَإِنْ	
Then if	191	(of) the disbelievers.	(is the) reward	Such	then kill them.	
انْتَهَوْا	فَإِنَّ	اللَّهَ	عَفُورٌ	رَّحِيمٌ	١٩٢	
192	Most Merciful.	(is) Oft-Forgiving,	Allah	then indeed,	they cease,	
وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةٌ	وَيَكُونَ	الدِّينَ	
the religion	and becomes	oppression.	(there) is no	until	And fight (against) them	
لِلَّهِ	فَإِنْ	انْتَهَوْا	فَلَا	عُدْوَانَ	إِلَّا	عَلَى
against	except	hostility	then (let there be) no	they cease	Then if	for Allah
الظَّالِمِينَ	١٩٣	الشَّهْرِ	الْحَرَامِ	بِالشَّهْرِ	الْحَرَامِ	
[the] sacred,	(is) for the month	[the] sacred	The month	193	the oppressors.	
وَالْحُرْمَتُ	وَالْحُرْمَتُ	فَمَنْ	اعْتَدَى	عَلَيْكُمْ		
upon you	transgressed	Then whoever	(is) legal retribution.	and for all the violations		
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	اعْتَدَى	عَلَيْكُمْ	
upon you.	he transgressed	(as)	in (the) same manner	on him	then you transgress	

194	those who fear (Him).	(is) with	Allah	that	and know	Allah	And fear
195	the good-doers.	loves	Allah	indeed,	And do good;	[the] destruction.	into
196	you are held back	And if	for Allah.	and the Umrah	the Hajj	And complete	
	And (do) not	the sacrificial animal.	of	(can be) obtained with ease	then (offer) whatever		
	(to) its destination.	the sacrificial animal	reaches	until	your heads	shave	
	his head	of	an ailment	he (has) or	ill	among you	is
	you are secure	Then when	sacrifice.	or	charity	or	fasting
	then (offer) whatever	(by) the Hajj,	followed	of the Umrah	took advantage	then whoever	
	find -	(can)not	But whoever	the sacrificial animal.	of	(can be) obtained with ease	
	This	you return.	when	and seven (days)	the Hajj	during	days
	present	his family	is	not	(is) for (the one) whose,	That	in all.
	(is) severe	Allah	that	and know	And fear Allah	(near) Al-Masjid Al-Haraam.	
	then whoever	well known,	(are) months	(For) the Hajj	196	(in) retribution.	
	and no	wickedness	and no	sexual relations	then no	the Hajj	therein

And fear Allah and know that Allah is with those who fear Him.

195. And spend in the way of Allah and let not your own hands throw yourselves into destruction. And do good; indeed, Allah loves the good-doers.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haraam (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, "Our Lord! Give us in this world." They will have no share in the Hereafter.

201. And there are some who say, "Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire."

202. Those will have a share of what they have earned, and Allah is swift

جِدَالٍ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ	Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling	
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ	(is) righteousness.	provision	(the) best	(but) indeed,	And take provision,				
وَاتَّقُوا يَٰٓأُولِيَ الْأَلْبَابِ ۗ لَيْسَ عَلَيْكُمْ	on you	Not is	197	(of) understanding!	O men	And fear Me,			
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۗ فَإِذَا أَفْضْتُمْ	you depart	And when	your Lord.	from	bounty	you seek	that	any sin	
مِنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۗ	[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from		
وَإِذْ كُورُهُ كَمَا هَدَيْتُمْ ۗ وَإِنْ كُنْتُمْ مِنْ	[from]	you were	[and] though	He (has) guided you,	as	And remember Him			
قَبْلِهِ لَمَنِ الصَّالِينَ ۗ ثُمَّ أَفِيضُوا مِنْ	from	depart	Then	198	those who went astray.	surely among	before [it],		
حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ	Allah	Indeed,	(of) Allah.	and ask forgiveness	the people	depart	wherever		
غَفُورٌ رَحِيمٌ ۗ فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ	your acts of worship	you complete[d]	Then when	199	Most Merciful	(is) Oft-Forgiving,			
فَأذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ	(with) greater	or	your forefathers	as you remember	Allah	then remember			
ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي	in	Grant us	"Our Lord!	say,	who	the people	And from	remembrance.	
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۗ	200	any share.	[of]	the Hereafter	in	for him	And not	the world."	
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي	and in	good	the world	in	Grant us	"Our Lord!	say,	who	And from those
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۗ	201	(of) the Fire."	(from the) punishment	and save us	good,	the Hereafter			
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعٌ	(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -		

الْحِسَابِ ②٠٢	وَادْكُرُوا	اللَّهِ	فِي	أَيَّامٍ	مَّعْدُودَاتٍ <sup>ط</sup>			
(in taking) account.	202	And remember	during	days	numbered.			
فَمَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	فَلَا	إِثْمَ عَلَيْهِ وَمَنْ			
Then (he) who	hurries	in	two days	then no	and whoever upon him, sin			
تَأَخَّرَ	فَلَا	إِثْمَ عَلَيْهِ	لَسِنِ	اتَّقَى	وَاتَّقُوا اللَّهَ			
delays	then no	sin upon him	for (the one) who	fears.	Allah And fear			
وَاعْلَمُوا	أَنَّكُمْ	إِلَيْهِ	تُحْشَرُونَ	②٠٣	وَمِنَ النَّاسِ			
and know	that you	unto Him	will be gathered.	203	the people And of			
مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي	الْحَيَاةِ	الدُّنْيَا			
(is the one) who	pleases you	(with) his speech	in	the life	(of) the world,			
وَيُشْهِدُ	اللَّهِ	عَلَى	مَا	فِي	قَلْبِهِ <sup>لا</sup> وَهُوَ			
and he calls to witness	Allah	on	what	(is) in	and he his heart,			
أَلَدُّ	الْخِصَامِ	②٠٤	وَإِذَا	تَوَلَّى	سَعَى			
(is) the most quarrelsome of opponents.	204	And when	he turns away	he strives				
فِي	الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ	الْحَرْثَ وَالنَّسْلَ <sup>ط</sup>			
in	the earth	to spread corruption	[in it],	and destroys	the crops and progeny.			
وَاللَّهُ	لَا	يُحِبُّ	الْفُسَادَ	②٠٥	وَإِذَا	قِيلَ	لَهُ	
And Allah	(does) not	love	[the] corruption.	205	And when	it is said	to him	
إِنَّ	اللَّهَ	أَخَذَتْهُ	الْعِزَّةُ	بِالْإِثْمِ	فَحَسْبُهُ	جَهَنَّمَ <sup>ط</sup>		
"Fear	Allah,"	takes him	(his) pride	to [the] sins.	Then enough for him	(is) Hell -		
وَلَيْسَ	الْهَادِ	②٠٦	وَمِنَ	النَّاسِ	مَنْ			
[and] surely an evil	[the] resting-place.	206	And of	the people	(is the one) who			
يُشْرِي	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ	وَاللَّهُ	رَءُوفٌ		
sells	his own self	seeking	pleasure	(of) Allah.	And Allah	(is) full of Kindness		
بِالْعِبَادِ	②٠٧	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	ادْخُلُوا	فِي	السَّلَامِ	
to His servants.	207	O you	who	believe[d]!	Enter	Islam	in	
كَافَّةً <sup>ص</sup>	وَلَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّهُ			
completely,	and (do) not	follow	footsteps	(of) the Shaitaan.	Indeed, he			
لَكُمْ	عَدُوٌّ	مُّبِينٌ	②٠٨	فَإِنْ	زَلَلْتُمْ	مِّنْ	بَعْدِ	مَا
(is) for you	an enemy	open.	208	Then if	you slip	[what]	after	

in taking account.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto **Him** you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, "Fear Allah," his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to **His** servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ
All-Wise.	(is) All-Mighty,	Allah	that	then know
(from) the clear proofs,	came to you			
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ	٢٠٩			
in (the) shadows	Allah comes to them	that	[except]	they waiting
Are	209			
مِنَ الْغَمَامِ وَالسَّائِبَاتِ وَقَضِيَ الْأَمْرُ إِلَى اللَّهِ				
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,
of				
تَرْجَعُ الْأُمُورَ ۗ سَلِّ بَنِي إِسْرَائِيلَ كَمْ				
how many	(of) Israel,	(the) Children	Ask	210
(all) the matters.	return			
أَتَيْتَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ				
(of) Allah	Favor	changes	And whoever	(the) clear Sign(s).
of	We gave them			
مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ				
(is) severe	Allah	then indeed,	it (has) come to him -	[what]
after				
الْعِقَابِ ۗ زِينَتُهُ لِمَنْ كَفَرُوا الْحَيَاةُ				
(is) the life	disbelieve[d]	for those who	Beautified	211
in [the] chastising.				
الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقُوا				
fear (Allah),	And those who	believe[d].	those who	[of]
and they ridicule	(of) the world,			
فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ				
whom	provides	And Allah	(of) Resurrection.	(on the) Day
(they will be) above them				
يَشَاءُ بِغَيْرِ حِسَابٍ ۗ كَانَ النَّاسُ أُمَّةً وَاحِدَةً				
single,	a community	mankind	Was	212
measure.	without	He wills		
فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ				
and (as) warners,	(as) bearers of glad tidings	[the] Prophets	then Allah raised up	
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ				
[the] people	between	to judge	in [the] truth	the Book
with them	and sent down			
فِيمَا اختلفوا فيه وما اختلف فيه إلا الذين				
those who	except	in it	differ[ed]	And (did) not
[in it].	they differed	in what		
أُوتُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا				
(out of) jealousy	the clear proofs,	came to them	[what]	after
were given it				
بَيْنَهُمْ بِإِذْنِ اللَّهِ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا				
regarding what	believe[d]	those who	And Allah guided	among themselves.

اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ	whom guides And Allah with His permission. the Truth of [in it] they differed
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا	you will enter that (do) you think Or 213 a straight path. to He wills
الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا	passed away those who like (came to) (has) come to you while not Paradise
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا	and they were shaken and [the] hardship, [the] adversity Touched them before you?
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى	"When with him, believed and those who the Messenger said until
نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾	214 (is) near. (of) Allah help [Indeed] Unquestionably, (will) Allah's help (come)?"
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ حَيْرٍ	good, of you spend "Whatever Say, they (should) spend. what They ask you
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالسَّائِلِينَ وَابْنِ السَّبِيلِ	and the wayfarer. and the needy, and the orphans, and the relatives, (is) for parents,
وَمَا تَفْعَلُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾	215 (is) All-Aware. of it Allah So indeed, good. of you do And whatever
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى	But perhaps to you. (is) hateful while it [the] fighting upon you Is prescribed
أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا	you love [that] and perhaps for you; (is) good and it a thing you dislike [that]
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	(do) not know. while you knows And Allah for you. (is) bad and it a thing
﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ	in it. (concerning) fighting [the] sacred - the month about They ask you 216
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ	(the) way from but hindering (people) (is) a great (sin); therein "Fighting Say,
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ	and (preventing access to) Al-Masjid Al-Haraam, in Him and disbelief (of) Allah,

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haraam

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.” They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

219. They ask you about intoxicants and the games of chance. Say, “In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.” And they ask you about what they should spend. Say, “Whatever you can spare.” Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, “Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى	until	(to) fight with you	they will cease	And not	[the] killing.”	than	(is) greater
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَسْتَوْهُوَ وَكَافِرٌ فَأُولَئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ	Indeed,	217	(will) abide forever.	in it	they	(of) the Fire,	(are) companions
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	(of) Allah -	(the) way	in	and strove	emigrated	and those who	believed
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy	they hope	those,
﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	“In both of them		
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ	And they ask you	(the) benefit of (the) two.”	than	(is) greater	But sin of both of them		
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	to you	Allah makes clear	Thus	“The surplus.”	Say,	they (should) spend.	what
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ	“Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَهُمْ خَيْرٌ وَإِنْ تُخَالطُوهُمْ فَأَخْوَانُكُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ	Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah
لَاَعْتَنَتُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.”	(is) All-Mighty,	Allah	Indeed,	surely He (could have) put you in difficulties.		
﴿٢٢٠﴾ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ	they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220	
وَلَا مَآءٌ مُّؤَمَّنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا	[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman		
أَعْجَبَتْكُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِينَ	(to) [the] polytheistic men	give in marriage (your women)	And (do) not	she pleases you.			
حَتَّىٰ يُؤْمِنُوا ۗ وَلِعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	a polytheistic man	than	(is) better	and a believing bondman	they believe,	until	
وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو	invites	and Allah	the Fire,	to	they invite	[Those]	he pleases you.
إِلَى الْجَنَّةِ ۗ وَالْمَغْفِرَةَ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ	His Verses	And He makes clear	by His permission.	and [the] forgiveness	Paradise	to	
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ عَنِ	about	And they ask you	221	take heed.	so that they may	for the people	
الْمَحِيضِ ۗ قُلْ هُوَ أَذًى ۗ فَاعْتَرِلُوا النِّسَاءَ	[the] women	so keep away (from)	(is) a hurt,	“It	Say,	[the] menstruation.	
فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ	until	approach them	And (do) not	(their) [the] menstruation.	during		
يَطْهَرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ	from	then come to them	they are purified,	Then when	they are cleansed		
حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ	those who turn in repentance	loves	Allah	Indeed,	Allah has ordered you.”	where	
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ	for you,	(are) a tilth	Your wives	222	those who purify themselves.	and loves	
فَاتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۗ وَقَدِّمُوا لِأَنفُسِكُمْ	for yourselves.	and send forth (good deeds)	you wish,	when	(to) your tilth	so come	

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise.”

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.

222. And they ask you about menstruation. Say, “It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you.” Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا أَنكُمْ	مُلَقُّوهُ	وَبَشِّرِ
And be conscious (of) Allah	and know	(will) meet Him.	And give glad tidings

224. And do not make Allah's name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

الْمُؤْمِنِينَ	وَلَا	تَجْعَلُوا	اللَّهِ	عُرْضَةً
(to) the believers.	And (do) not	make	Allah's (name)	an excuse

لَا يَبَيِّنُكُمْ	أَنْ	تَبْرُوا	وَتَتَّقُوا	وَتُصَلِّحُوا	بَيْنَ
in your oaths	that	you do good,	and be righteous	and make peace	between

النَّاسِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	لَا
[the] people.	And Allah	(is) All-Hearing,	All-Knowing.	Not

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

يُؤَاخِذُكُمْ اللَّهُ	بِالَّذِي	فِي	أَيْبَانِكُمْ	وَلَكِنْ
will Allah take you to task	for (what is) unintentional	in	your oaths,	[and] but

يُؤَاخِذُكُمْ	بِمَا	كَسَبَتْ	قُلُوبُكُمْ	وَاللَّهُ
<b>He</b> takes you to task	for what	(have) earned	your hearts.	And Allah

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

عَفُورٌ	حَلِيمٌ	لِلَّذِينَ	يُؤْلُونَ	مِنْ
(is) Oft-Forgiving,	Most Forbearing.	For those who	swear (off)	from

تَرْبُصٌ	أَرْبَعَةَ	أَشْهُرٍ	فَإِنْ	فَاءَوْ	فَإِنَّ	اللَّهِ
(is a) waiting (of)	four	months,	then if	they return -	then indeed,	Allah

عَفُورٌ	رَّحِيمٌ	وَإِنْ	عَزَمُوا	الطَّلَاقَ
(is) Oft-Forgiving,	Most Merciful.	And if	they resolve	(on) [the] divorce -

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

فَإِنَّ	اللَّهِ	سَمِيعٌ	عَلِيمٌ	وَاللَّهُ	طَلَّقَتْ
then indeed,	Allah	(is) All-Hearing,	All-Knowing.	And the women who are divorced	227

228. And the divorced women shall wait concerning themselves for three (monthly) 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 are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them

يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ	وَلَا	يَحِلُّ
shall wait	concerning themselves	(for) three	monthly periods.	And (it is) not	lawful

لَهُنَّ	أَنْ	يَكْتُمْنَ	مَا	خَلَقَ	اللَّهُ	فِي	أَرْحَامِهِنَّ	إِنْ	كُنَّ
that	for them	they conceal	what	Allah (has) created	in	their wombs,	if	they	

يُؤْمِنَنَّ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَبُعُولَتِهِنَّ	أَحَقُّ
believe	in Allah	and the Day	[the] Last.	And their husbands	(have) better right

بِرُدَّتِهِنَّ	فِي	ذَلِكَ	إِنْ	أَرَادُوا	إِصْلَاحًا
to take them back	in	that (period)	if	they wish	(for) reconciliation.

وَلَهُنَّ	مِثْلُ	الَّذِي	عَلَيْهِنَّ
And for them (wives)	(is the) like	(of) that which	(is) on them

بِالْمَعْرُوفِ	وَاللِّرِّجَالِ	عَلَيْهِنَّ	دَرَجَةً
in a reasonable manner,	and for the men	over them (wives)	(is) a degree.
وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	ع ٢٢٨
And Allah	(is) All-Mighty,	All-Wise.	228
بِمَعْرُوفٍ	أَوْ	تَسْرِيحٍ	بِإِحْسَانٍ
in a reasonable manner	or	to release (her)	with kindness.
وَلَا	يَحِلُّ	لَكُمْ	أَنْ
And (it is) not	lawful	for you	that
تَأْخُذُوا	مِمَّا	أَنْتُمْ	أَنْتُمْ
you take (back)	whatever	you have given them (wives)	you have given them (wives)
إِلَّا	أَنْ	يَخَافَا	أَلَّا
except	if	both fear	that not
يُقَيِّمَا	حُدُودَ	اللَّهِ	فَإِنْ
they both (can) keep	(the) limits of Allah.	But if	they both will not
يُقَيِّمَا	حُدُودَ	اللَّهِ	فَلَا
they both (can) keep	(the) limits of Allah	then there is no sin on	them if she ransoms
عَلَيْهِنَّ	فِي	مَا	أَفْتَدَتْ
on both of them	in what	concerning it.	she ransoms
فَلَا	تَعْتَدُوهُنَّ	وَمَنْ	يَتَعَدَّ
so (do) not	transgress them.	And whoever	transgresses
هُمُ	الظَّالِمُونَ	ع ٢٢٩	فَإِنْ
they	(are) the wrongdoers.	229	Then if
تَحِلُّ	لَهُ	مِنْ	بَعْدِ
lawful	for him	until	after (that)
طَلَّقَهَا	فَلَا	جُنَاحَ	عَلَيْهِنَّ
he divorces her,	then there is no	sin	on them
فَلَا	يُتْرَاجَعَا	إِنْ	يُتْرَاجَعَا
if	they return to each other	if	on them
ظَنًّا	أَنْ	يُقَيِّمَا	حُدُودَ
they believe	that	they (will be able to) keep	(the) limits of Allah.
حُدُودَ	اللَّهِ	يُبَيِّنُهَا	لِقَوْمٍ
(are) the limits of Allah.	He makes them clear	to a people	who know.
وَأِذَا	طَلَّقْتُمُ	النِّسَاءَ	فَبَلَغْنَ
And when	you divorce	the women	and they reach
فَأَمْسِكُوهُنَّ	بِمَعْرُوفٍ	أَوْ	سَرِّحُوهُنَّ
then retain them	in a fair manner.	or	release them

in a reasonable manner, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

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229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

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232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

تُمْسِكُوهُنَّ ضَرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ	then indeed,	that,	does	And whoever	so that you transgress.	(to) hurt	retain them
ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا	(in) jest,	(of) Allah	(the) Verses	take	And (do) not	himself.	he wronged
وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ	of	to you	(is) revealed	and what	upon you	(the) Favors of Allah	and remember
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا	and know	And fear Allah	with it.	He instructs you	and [the] wisdom;	the Book	
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾ وَإِذَا طَلَقْتُمْ	you divorce	And when	231	All-Knower.	thing	of every	Allah (is) that
النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْصُوهُنَّ	hinder them	then (do) not	their (waiting) term,	and they reached	[the] women		
أَنْ يَتَّخِذْنَ أَرْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ	between themselves	they agree	when	their husbands	(from) marrying	[that]	
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ	believes	among you	[is]	whoever	with it	is admonished	That in a fair manner.
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَنْ أَرْزَى لَكُمْ وَأَظْهَرُ	and more purer.	for you	(is) more virtuous	that	[the] Last;	and the Day	in Allah
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضَعْنَ	shall suckle	And the mothers	232	(do) not know.	and you	knows	And Allah
أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ	complete	to	wishes	for whoever	complete,	(for) two years	their children
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ	and their clothing	(is) their provision	(on) him	the father	And upon	the suckling.	
بِالْمَعْرُوفِ لَا تُكْفَى نَفْسٌ إِلَّا وَسْعَهَا لَا تُضَارَّ	made to suffer	Not	its capacity	except	any soul	is burdened	Not in a fair manner.
وَالِدَاتُهُنَّ بِأَوْلَادِهِنَّ وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ وَعَلَى	And on	because of his child.	(the) father	and not	because of her child	(the) mother	
الْوَارِيثِ مِثْلُ ذَلِكَ إِنْ أَرَادَا فِصَالًا عَنْ	through	weaning	they both desire	Then if	that.	(is a duty) like	the heirs

تَرَاضٍ	مِنْهُمَا	وَتَشَاوِرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا
mutual consent	of both of them	and consultation,	blame	on both of them.
وَإِنْ أَرَادْتُمْ	أَنْ تَسْتَرْضِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
And if	you want	to ask another women to suckle	your child	then (there is) no
إِذَا سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ	عَلَيْكُمْ
when	you pay	in a fair manner.	And fear Allah	on you,
وَأَعْلَمُوا أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	وَالَّذِينَ	يَتَوَفَّوْنَ
and know	of what	(is) All-Seer.	And those who	pass away
مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ
among you	and leave behind	wives,	(the widows) should wait for themselves	
أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا	فَإِذَا بَلَغْنَ	أَجَلَهُنَّ	فَلَا جُنَاحَ
months	and ten (days).	Then when	they reach	concerning themselves
عَلَيْكُمْ	فِي مَا فَعَلْنَ	فِي أَنْفُسِهِنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ
blame	upon you	for what	they do	concerning themselves
وَالَّذِينَ	بِالْمَعْرُوفِ	وَالَّذِينَ	بِالْمَعْرُوفِ	وَالَّذِينَ
And Allah	in a fair manner.	(is) All-Aware.	you do	of what
عَلَيْكُمْ	فِي مَا عَرَّضْتُمْ	بِهِ مِنْ خِطْبَةِ	النِّسَاءِ	أَوْ كُنْتُمْ
upon you	in what	[with it] of	[to] the women	marriage proposal
أَوْ كُنْتُمْ	فِي أَنْفُسِكُمْ	عَلِمَ اللَّهُ	أَنَّكُمْ	سَتَذْكُرُوهُنَّ
or	you conceal it	Allah knows	yourselves.	in
وَلَكِنْ لَا	تُوَاعِدُوهُنَّ	سِرًّا	إِلَّا أَنْ تَقُولُوا	قَوْلًا
[and] but	(do) not	secretly	promise them (widows)	a saying
مَعْرُوفًا	وَلَا تَعَزِّمُوا	عُقْدَةَ النِّكَاحِ	حَتَّى يَبْلُغَ	أَجَلَهُ
honorable.	And (do) not	resolve (on)	the marriage knot	until
الْكِتَابِ	أَجَلَهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ	يَعْلَمُ
the prescribed term	its end.	And know	Allah	that
أَنْفُسِكُمْ	فَاحْذَرُوا	وَأَعْلَمُوا	أَنَّ اللَّهَ	عَفُورٌ
yourselves	so beware of Him.	And know	Allah	that
حَلِيمٌ	عَلَيْكُمْ	إِنْ طَلَّقْتُمْ	وَلَا جُنَاحَ	عَلَيْكُمْ
Most Forbearing.	(There is) no	235	blame	upon you

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as He has taught that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرَّضُوا لَهُنَّ					
for them	you specified	nor	you have not touched	whom	[the] women
فَرِيضَةً ۖ وَمِمَّا عَلَيْهَا					
the wealthy	upon	And make provision for them -		an obligation (dower).	
قَدْرًا وَعَلَى الْمُقْتِرِ قَدْرًا مِمَّا					
a provision	according to his means -	the poor	and upon	according to his means	
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِنْ طَلَّقْتُمُوهُنَّ					
you divorce them	And if	236	the good-doers.	upon	a duty in a fair manner,
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ					
for them	you have specified	while already	you (have) touched them	[that]	before
فَرِيضَةً فَإِذَا فَرَضْتُمْ إِلَّا أَنْ					
[that]	unless	you have specified,	(of) what	then (give) half	an obligation (dower),
يُعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ					
(is the) knot	in whose hands	the one	forgoes	or	they (women) forgo (it)
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا					
And (do) not	to [the] righteousness.	(is) nearer	you forgo,	And that	(of) the marriage.
تَتَّسَبَّحُوا الْقُرْآنَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ					
you do	of what	Allah	Indeed,	among you.	the graciousness forget
بَصِيرٌ ﴿٢٣٧﴾ حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ					
[the] middle,	and the prayer -	the prayers,	[on]	Guard strictly	237 (is) All-Seer.
وَقَوْمًا لِلَّهِ قَتِيلِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ					
you fear	And if	238	devoutly obedient.	for Allah	and stand up
فَرِحًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ					
Allah	then remember	you are secure	Then when	riding.	or then (pray) on foot
كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾					
239	knowing.	you were not	what	He (has) taught you	as
وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا					
(their) wives	and leave behind	among you	die	And those who	
وَصِيَّةً لِّأَزْوَاجِهِمْ مِمَّا تَرَكَوا إِلَى الْحَوْلِ غَيْرَ					
without	the year	for	provision	for their wives,	(should make) a will

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
what	in	upon you	blame	then no	they leave	But if	driving (them) out.
فَعَلْنٰ فِيْ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ وَّاللّٰهُ عَزِيْزٌ							
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do	
حَكِيْمٌ ۙ وَلِلْمُطَلَّقٰتِ مَتَاۗءٌ بِاِلْمَعْرُوْفِ ط							
in a fair manner -	(is) a provision	And for the divorced women,	240	All-Wise.			
حَقًّا عَلٰى الْمُتَّقِيْنَ ۙ كَذٰلِكَ يَبَيِّنُ اللّٰهُ لَكُمْ							
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty	
اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۙ اَلَمْ تَرَ اِلٰى							
[to]	Did you not see	242	use your intellect.	so that you may	His Verses		
الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اَلُوْفٌ حٰدَرًا							
(in) fear	(were in) thousands	and they	their homes	from	went out	those who	
اَلْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مَوْتُوْا ثُمَّ اَحْيَاهُمْ ط							
He restored them to life.	then	"Die;"	Allah,	to them	Then said	(of) [the] death?	
اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلٰى النَّاسِ وَلٰكِنْ							
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,		
اَكْثَرُ النَّاسِ لَا يَشْكُرُوْنَ ۙ وَقَاتِلُوْا فِيْ							
in	And fight	243	(are) not grateful.	(of) the people	most		
سَبِيْلِ اللّٰهِ وَاَعْلَمُوْا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ							
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	(of) Allah,	(the) way
مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضِعُّهُ							
so (that) He multiplies it	good,	a loan	(to) Allah -	will lend	(is) the one who	Who	
لَهٗ اَضْعَافًا كَثِيْرَةً ۙ وَاللّٰهُ يَقْبِضُ وَيَبْضُ ط							
and grants abundance,	withholds	And Allah	manifolds	for him -			
وَالِيْهِ تُرْجَعُوْنَ ۙ اَلَمْ تَرَ اِلٰى الْبَلٰٓغِ مِنْ							
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him	
بَنِيْۤ اِسْرٰٓءِيْلَ مِنْۢ بَعْدِ مُوسٰٓى اِذْ قَالُوْا لِنَبِيِّۭنَا							
of theirs,	to a Prophet	they said	when	Musa,	after	(of) Israel	(the) Children
اَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ قَالَ هَلْ							
"Would	He said,	(of) Allah?"	(the) way	in	we may fight	a king,	for us
"Appoint							

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear His Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, "Die;" then He restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that He multiplies it for him manifolds? And Allah withholds and grants abundance, and to Him you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah?" He (the Prophet) said, "Would

you perhaps refrain from fighting if it was prescribed upon you?" They said, "Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?" So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

247. And their Prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?" He (the Prophet) said, "Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing."

248. And their Prophet said to them,

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ط				
you fight?"	that not	[the] fighting,	upon you	prescribed if you perhaps -
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ				
while surely	(of) Allah	(the) way in	we fight that not for us	"And what They said,
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا				
Yet, when	and our children?"	our homes	from	we have been driven out
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا				
except	they turned away,	the fighting	upon them	was prescribed
قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ				
of the wrongdoers.	(is) All-Knowing	And Allah	among them.	a few
﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ				
"Indeed,	their Prophet,	to them	And said	246
اللَّهُ قَدْ بَعَثَ لَكُمْ طَالُوتَ				
Talut	for you	raised	(has) surely	Allah
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ				
the kingship	for him	How can be	They said,	(as) a king."
عَلَيْنَا وَزَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ				
than him,	to kingship	(are) more entitled	while we	over us,
وَلَمْ يُؤْتِ سَعَةً مِّنَ الْمَالِ				
[the] wealth?"	of	abundance	and he has not been given	
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ				
over you	has chosen him	Allah	"Indeed,	He said,
وَزَادَهُ فِي الْعِلْمِ				
[the] knowledge	in	abundantly	and increased him	
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ				
His kingdom	gives	And Allah	and [the] physique.	
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ				
(is) All-Encompassing,	And Allah	He wills.	(to) whom	
عَلَيْهِمْ وَقَالَ لَهُمْ نَبِيُّهُمْ				
their Prophet,	to them	And said	247	All-Knowing."

إِنَّ	أَيَّةَ	مُلْكِهِ	أَنْ
"Indeed,	a sign	(of) his kingship	(is) that
يَأْتِيكُمْ	التَّابُوتُ	فِيهِ	سَكِينَةٌ
will come to you	the ark,	in it	(is) tranquility
مِّنْ	رَّبِّكُمْ	وَبَقِيَّةٌ	مِّمَّا
from	your Lord,	and a remnant	(was) left
أَلِ	مُوسَىٰ	وَأَلِ	هُرُونَ
(by the) family	(of) Musa	and family	(of) Harun
تَحْمِلُهُ			
will carry it			
الْمَلَائِكَةُ	إِنَّ	فِي	ذَلِكَ
the Angels.	Indeed,	in	that
لَايَةً			
(is) surely a sign			
لَكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
for you	if	you are	believers."
٢٤٨			
فَلَمَّا	فَصَلَ	طَالُوتُ	بِالْجُودِ
Then when	set out	Talut	with the forces
قَالَ	إِنَّ	اللَّهِ	مُبْتَلِيكُمْ
he said,	"Indeed,	Allah	will test you
بِنَهْرٍ	فَمَنْ	شَرِبَ	مِنْهُ
with a river.	So whoever	drinks	from it
فَلَيْسَ			
then he is not			
مِيٍّ	وَمَنْ	لَّمْ	يَطْعَمْهُ
from me,	and whoever	(does) not	taste it
فَإِنَّهُ			
then indeed, he			
مِيٍّ	إِلَّا	مَنْ	اعْتَرَفَ
(is) from me	except	whoever	takes
عُرْفَةً			
(in the) hollow			
بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا
(of) his hand."	Then they drank	from it	except
قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ
a few	of them.	Then when	he crossed it
وَالَّذِينَ	أَمَنُوا	مَعَهُ	قَالُوا
and those who	believed	with him,	they said,
لَا	طَاقَةَ	لَنَا	بِجَالُوتَ
"No	strength	for us	today
against Jalut			

"Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers."

٢٤٨

249. Then when Talut set out with the forces, he said, "Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand." Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, "We have no strength today against Jalut

and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

وَجُودِهِ					قَالَ الَّذِينَ					يُظُنُّونَ														
and his troops.”					Said					those who					were certain									
أَنَّهُمْ					مُلِقُوا					اللَّهِ					كَمْ					مِّنْ				
that they					(would) meet					Allah,					“How many					of				
فِي قَلِيلَةٍ					غَلَبَتْ					فِي كَثِيرَةٍ					بِإِذْنِ									
a small company					overcame					a large company					by (the) permission									
اللَّهُ					وَاللَّهُ					مَعَ					الصَّابِرِينَ									
(of) Allah.					And Allah					(is) with					the patient ones.”									
﴿٢٤٩﴾					وَلَمَّا					بَرَزُوا					لِجَالُوتَ					وَجُودِهِ				
249					And when					they went forth					to (face) Jalut					and his troops				
قَالُوا					رَبَّنَا					أَفْرِغْ					عَلَيْنَا					صَبْرًا				
they said,					“Our Lord!					Pour					on us					patience				
وَوَثِّقْ					أَقْدَامَنَا					وَأَنْصُرْنَا					عَلَى									
and make firm					our feet,					and help us					against									
الْقَوْمِ الْكَافِرِينَ					﴿٢٥٠﴾					فَهَزَمُوهُمْ					بِإِذْنِ									
the disbelieving people.”					250					So they defeated them					by (the) permission									
اللَّهُ					وَقَتَلَ					دَاوُدَ					جَالُوتَ					وَآتَاهُ اللَّهُ				
(of) Allah,					and killed					Dawood					Jalut,					and Allah gave him				
الْمُلْكَ					وَالْحِكْمَةَ					وَعَلَّمَهُ					مِمَّا									
the kingdom					and the wisdom					and taught him					that which									
يَشَاءُ					وَلَوْ لَا					دَفَعُ اللَّهُ					النَّاسَ					بَعْضَهُمْ				
He willed.					And if not					(for) Allah’s repelling					[the] people -					some of them				
بِبَعْضٍ					لَّفَسَدَتِ الْأَرْضُ					وَلَكِنَّ					اللَّهُ									
with others,					certainly the earth (would have been) corrupted,					[and] but					Allah									
ذُو فَضْلٍ					عَلَى					الْعَالَمِينَ					﴿٢٥١﴾					تِلْكَ				
(is) Possessor of bounty					to					the worlds.					251					These				
آيَاتٍ					اللَّهُ					نَتْلُوهَا					عَلَيْكَ					بِالْحَقِّ				
(are the) Verses					(of) Allah,					We recite them					to you					in [the] truth.				
وَإِنَّكَ					لَمِنَ					الْمُرْسَلِينَ					﴿٢٥٢﴾									
And indeed, you					(are) surely of					the Messengers.					252									