

The Holy Quran

(Second Part)



Split Word Translation
(English)

Foreword:

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

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

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

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

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

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Important Note

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

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

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

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ

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

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

قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ

Qibla which they followed? Say: 'To Allah belong

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

الْمَشْرِقِ وَالْمَغْرِبِ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

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

مُسْتَقِيمٍ	وَ	كَ	ذَلِكَ	جَعَلْنَا	كُمْ	أُمَّةً	وَسَطًا	لِ	تَكُونُوا
right	and	like	that	we made	you	nation	exalted	so that	you become / you will become

مُسْتَقِيمٍ ۝¹⁴³ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا

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

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

شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ

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

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

شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ

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

عَلَى	هَآ	إِلَّا	لِ	نَعْلَمَ	مَنْ	يَتَّبِعُ	الرَّسُولَ	مِنْ	مَنْ
(him) who	from	the Messenger	he follows/he will follow	who	We know	that	except	it	upon

عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ

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

يَنْقَلِبُ	عَلَى	عَقْبِي	وَ	إِنْ	كَانَتْ	لَ	كَبِيرَةً
he turns / he will turn	upon	his	and	although	it was	indeed	big (hard)

يَنْقَلِبُ عَلَى عَقْبَيْهِ ط وَإِنْ كَانَتْ لَكَبِيرَةً

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

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

إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ط وَمَا كَانَ اللَّهُ

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

لِ	يُضِيعَ	إِيمَانَ	كُمُ	إِنَّ	اللَّهَ	بِ	النَّاسِ
to	he lets go in vain / he will let go in vain	your	faith	surely	Allah (is)	with	the people

لِيُضِيعَ إِيْمَانَكُمْ ط إِنَّ اللَّهَ بِالنَّاسِ

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

لَ	رَأَوْفٌ	رَّحِيمٌ	قَدْ	نَرَى	تَقَلُّبَ	وَجْهِ	كَ
indeed	Compassionate	Merciful	surely	We see	turning	face	your

لَرَأَوْفٌ رَّحِيمٌ ﴿١٤٤﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ

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

فِي	السَّمَاءِ	فَ	لَ	نُؤَلِّينُ	كَ	قِبْلَةً
in	the heaven	so	surely	We surely turn / We surely will turn	you	Qiblah

فِي السَّمَاءِ ج فَلْنُؤَلِّينَكَ قِبْلَةً

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

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

تَرْضَاهَا ص فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط

So, turn your face towards the Sacred Mosque;

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

وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ط

and wheresoever you be, turn your faces towards it.

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

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ

And they to whom the Book has been given know that

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

الْحَقُّ مِنْ رَبِّهِمْ ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا

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

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

يَعْمَلُونَ ١٤٥ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ

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

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

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ج وَمَا

they would never follow your Qiblah; nor would you,

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

أَنْتَ بِتَابِعِ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعِ

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

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

قِبْلَةَ بَعْضٍ ۖ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَ هُمْ مِنْ بَعْدِ

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

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

مَا جَاءَ كَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٦﴾

then you shall surely be of the transgressors.

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

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا

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

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

يَعْرِفُونَ أَبْنَاءَ هُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ

recognize their sons, but surely some of them

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

لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾ الْحَقُّ

conceal the truth knowingly. (It is) the truth

مِنْ رَبِّكَ فَلا تَكُونَنَّ مِنَ الْمُؤْتِرِينَ وَ لِكُلِّ
from your Lord; be not therefore of those who doubt. And every one

مِنْ رَبِّكَ فَلا تَكُونَنَّ مِنَ الْمُؤْتِرِينَ ۝ وَلِكُلِّ

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

وَجِهَةٌ هُوَ مُؤَلَّى هَا فَ اسْتَبَقُوا الْخَيْرِ
has a goal which dominates him; vie, then, with one another in good works.

وَجِهَةٌ هُوَ مُؤَلَّى هَا فَ اسْتَبَقُوا الْخَيْرِ ط

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

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ
Wherever you be, Allah will bring you all together. Surely,

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ط إِنَّ

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

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ مِنْ حَيْثُ
Allah has the power to do all that He wills. And from wheresoever

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمِنْ حَيْثُ

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

خَرَجْتَ فَ وَ لَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
you come forth, turn your face towards the Sacred Mosque;

خَرَجْتَ فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ

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

الْحَرَامِ وَ إِنَّ هَ لَ الْحَقُّ مِنْ رَبِّكَ
for that is indeed the truth from your Lord.

الْحَرَامِ ط وَأَنَّهُ لَ الْحَقُّ مِنْ رَبِّكَ ط

for that is indeed the truth from your Lord.

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

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٠﴾ وَمِنْ

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

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

حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ

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

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

الْحَرَامِ ط وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

and wherever you be, turn your faces towards it

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

شَطْرَهُ لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ

that people may have no argument against you,

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

حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَ لَا تَخْشَوْهُمْ

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

وَ	أَخْشَوْنِي	وَ	لِ	أَتَمَّ	نِعْمَتِي	عَلَى	كُمْ	وَ
and	you fear me	and	that	I perfect	My favour	upon	you	and

وَأَخْشَوْنِي لِيَلَّا تَمَّ نِعْمَتِي عَلَيْكُمْ وَ

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

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

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ

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

يَتْلُوا	عَلَىٰكُمْ	آيَاتِنَا	وَ	يُزَكِّي	كُمْ	وَ	يُعَلِّمُكُمْ
he recites/he will recite	you	Our Signs	and	he purifies/he will purify	you	and	he teaches/he will teach

يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمْ

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

الْكِتَابِ	وَ	الْحِكْمَةِ	وَ	يُعَلِّمُكُمْ	كُمْ	مَا لَمْ	تَكُونُوا	تَعْلَمُونَ
the Book	and	the Wisdom	and	he teaches/he will teach	you	not that	you are	you know/you will know

الْكِتَابِ وَالْحِكْمَةِ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

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

فَ	أَذْكُرُوا	نِيَّ	أَذْكُرْكُمْ	وَ	أَشْكُرُوا	لِيَّ	وَ	لَا
so	you remember	Me	I will remember	and	you be thankful	to Me	and	not

فَاذْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُوا لِيَّ وَلَا

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

تَكْفُرُونَ	يَا أَيُّهَا الَّذِينَ	آمَنُوا	اسْتَعِينُوا	بِالصَّبْرِ
you are ungrateful to me/you will be ungrateful to me	O you	who believe!	seek help	with patience

تَكْفُرُونَ ﴿١٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ

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

وَالصَّلَاةِ	إِنَّ اللَّهَ	مَعَ الصَّابِرِينَ	وَلَا	تَقُولُوا
prayers	surely Allah	the steadfast	and	you (all) say/you (all) will say

وَالصَّلَاةِ ط إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٤﴾ وَلَا تَقُولُوا

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

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

لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ط بَلْ أَحْيَاءٌ

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

وَلَكِنْ	لَا	تَشْعُرُونَ	وَ	لَ	نَبْلُونَ	كُم	بِشْيٍ	مِّنْ
but	no	you perceive/you will perceive	and	surely	We try	you	with something	from

وَلَكِنْ لَا تَشْعُرُونَ ١٥٥ وَلَنَبْلُوَنَّكُمْ بِشْيٍ مِّنْ

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

الْخَوْفِ	وَ	الْجُوعِ	وَ	تَقْصِ	مِّنْ	الْأَمْوَالِ	وَ	الْأَنْفُسِ
fear	and	hunger	and	loss	of	wealth	and	lives

الْخَوْفِ وَالْجُوعِ وَتَقْصِ مِّنْ الْأَمْوَالِ وَالْأَنْفُسِ

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

وَ	الثَّمَرَاتِ	وَ	بَشِيرٍ	الصَّابِرِينَ	الَّذِينَ	إِذَا
and	fruits	and	you give glad tidings	the patient ones	those	when

وَالثَّمَرَاتِ ط وَبَشِيرِ الصَّابِرِينَ ١٥٦ الَّذِينَ إِذَا

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

أَصَابَتْ	هُمُ	مُصِيبَةٌ	قَالُوا	إِنَّا	لِ	اللَّهِ	وَ	إِنَّا	إِلَىٰ	هِ
it overtook	them	misfortune	they said	surely we	for	Allah	and	surely we	towards	Him

أَصَابَتْهُمْ مُصِيبَةٌ ١٥٧ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

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

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

رَاجِعُونَ ١٥٧ أُولَئِكَ عَلَيْهِمْ صَلَوَاتُ مِّنْ رَبِّهِمْ وَ

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

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

رَحْمَةً قَف وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾ إِنَّ الصَّافَا وَالْمَرْوَةَ

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

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

مِنْ شَعَائِرِ اللَّهِ ج فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا

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

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

جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا ط وَمَنْ

performs Umrah, to go round the two. And whoso

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

تَطَوَّعَ خَيْرًا ۚ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾ إِنَّ الَّذِينَ

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

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

يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ

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

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

مَا بَيَّنَّهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَئِكَ يَلْعَنُهُمُ

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

اللَّهُ	وَ	يَلْعَنُ	هُمْ	اللَّعِنُونَ	إِلَّا	الَّذِينَ	تَابُوا	وَ
Allah	and	he curses/he will curse	them	those who curse	except	those	they repented	and

اللَّهُ وَيَلْعَنُهُمُ اللَّعِنُونَ ﴿١٦٠﴾ إِلَّا الَّذِينَ تَابُوا وَ

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

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

أَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ ج وَ

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

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

أَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦١﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَ

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

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

هُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

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

وَ	النَّاسِ	أَجْمَعِينَ	خُلْدِينَ	فِي	هَا	لَا	يُخَفَّفُ
and	the people	all together	those who live long	in	it	not	it is lightened

وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾ خُلْدِينَ فِيهَا لَا يُخَفَّفُ

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

عَنْ	هُمْ	الْعَذَابِ	وَ	لَا	هُمْ	يُنْظَرُونَ	وَ
from	them	the punishment	and	not	they	they are granted respite	and

عَنْهُمْ الْعَذَابِ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٣﴾ وَ

lightened for them, nor shall they be granted respite.

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

إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٥٤﴾

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

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

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاِخْتِلَافِ اللَّيْلِ

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

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

وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا

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

يَنْفَعُ	النَّاسَ	وَ	مَا	أَنْزَلَ	اللَّهُ	مِنَ	السَّمَاءِ	مِنَ
it profits	the people	and	that	he sent down	Allah	from	sky	in (from)

يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ

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

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

مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ

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

فِي	هَا	مِنْ	كُلِّ	دَابَّةٍ	وَ	تَصْرِيفِ	الرِّيْحِ	وَ	السَّحَابِ
in	it	from all	beast	and	changing	the winds	and	the clouds	

فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ

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

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

الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ

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

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

يَعْقِلُونَ ١٦٥ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ

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

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

اللَّهُ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ

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

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

الَّذِينَ أَمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَى الَّذِينَ

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

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

ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ١٦٦

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

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

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ١٦٦ إِذْ تَبَرَّأَ الَّذِينَ

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

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

اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ

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

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

بِهِمُ الْأَسْبَابُ ۝ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ

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

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

لَنَا كَرَّةً فَنَتَّبَرًا مِنْهُمْ كَمَا تَبَرَّءُوا

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

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

مِنَّا ط كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ

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

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

حَسْرَاتٍ عَلَيْهِمْ ط وَمَا هُمْ بِخَارِجِينَ

and they shall not get out of the Fire.

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

مِنَ النَّارِ ۝ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا

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

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

فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط

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

إِنَّ	هُ	لَ	كُفْرًا	عَدُوٌّ	مُبِينٌ	إِنَّ	مَا	يَأْمُرُ	كُفْرًا	بِالسُّوءِ
surely	he	for	you	enemy	open	surely	that	he enjoins	you	with evil

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٩﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ

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

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

وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾

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

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

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا

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

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

بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ

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

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

أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾ وَ

sense at all and no guidance? And

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

مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يُنْعِقُ بِمَا لَا

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

يَسْمَعُ	إِلَّا	دُعَاءً	وَ	نِدَاءً	صُمٌّ	بُكْمٌ	عُمًى	فَ	هُمْ
he hears/he will hear	but	call	and	cry	deaf	dumb	blind	so	they

يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ط صُمٌّ بُكْمٌ عُمًى فَهُمْ

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

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

لَا يَعْقِلُونَ ﴿١٧٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ

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

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

مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

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

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

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ

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

الْخِنْزِيرِ	وَ	مَا	أُهِلَّ	بِهِ	لِ	غَيْرِ	اللَّهِ	فَ	مَنْ
swine	and	that	it was invoked	with	it	for	other than	Allah	who

الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنْ

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

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

اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ط

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

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

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٤﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا

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

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

أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ٧٤

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

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

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا

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

يُكَلِّمُهُمُ	اللَّهُ	يَوْمَ	الْقِيَامَةِ	وَ	لَا	يُزَكِّيهِمْ	هَمَّ
he will speak/he speaks	Allah	day	the Resurrection	and	not	he purifies/he will purify	them

يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ٧٥

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

وَلَهُمْ	عَذَابٌ	أَلِيمٌ	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا
them	punishment	grievous	these are	those	they exchanged

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا

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

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

الضَّلَّةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا

for guidance and punishment for forgiveness. How great is

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

أَصْبَرَهُمْ عَلَى النَّارِ ۗ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ

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

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

بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ

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

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

بَعِيدٍ ۗ لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَ

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

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

الْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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

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

وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى

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

حُبِّ	هِ	ذَوِي الْقُرْبَىٰ	وَ	الْيَتْمَىٰ	وَ	الْمَسْكِينِ	وَ	ابْنِ السَّبِيلِ	وَ
and	His	the kindred	and	the orphans	and	the needy	and	the wayfarer	and

حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتْمَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ

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

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

وَالسَّائِلِينَ وَفِي الرِّقَابِ ۗ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

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

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

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي

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

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

الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ

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

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

وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ

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

عَلَىٰ كُمْ	الْقِصَاصُ	فِي	الْقَتْلِ	الْحُرِّ	بِ	الْحُرِّ	وَ	الْعَبْدِ
on	retaliation	in	slain	free man	with	free man	and	slave

عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ ۗ وَالْحُرُّ بِالْحُرِّ وَالْعَبْدُ

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

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

بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى ط فَمَنْ عُفِيَ لَهُ

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

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

مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ

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

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

إِلَيْهِ بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ مِّنْ رَبِّكُمْ وَ

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

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

رَحْمَةً ط فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ

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

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

الْيَمِّ ١٧٩ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولَى الْأَلْبَابِ

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

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

لَعَلَّكُمْ تَتَّقُونَ ١٨٠ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَ كُمُ

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

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

الْمَوْتُ إِنْ تَرَكَ خَيْرًا لِّ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

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

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

بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ١٨١ فَمَنْ بَدَّلَهُ بَعْدَ

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

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

مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ط

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

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

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٨٢ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا

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

فَ	أَصْلَحَ	بَيْنَ	هُمْ	فَ	لَا	إِثْمَ	عَلَيْهِ	إِنَّ	اللَّهَ	غَفُورٌ
so	he made peace	between	them	then	no	sin	on	him	surely	Allah

فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ط إِنَّ اللَّهَ غَفُورٌ

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

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

رَحِيمٌ ١٨٣ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمْ الصِّيَامُ كَمَا

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

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

كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾ أَيَّامًا مَّعْدُودَاتٍ ط

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

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

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

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

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

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ بِسْكَينٍ ط فَمَنْ

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

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

تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ط وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ

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

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

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ

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

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

الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ج

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

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

فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ ^ط وَمَنْ

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

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

كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةً مِنْ أَيَّامٍ أُخَرَ ^ط يُرِيدُ

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

اللَّهُ	بِكُمْ	الْيُسْرَ	وَ لَا	يُرِيدُ	بِكُمْ	الْعُسْرَ	وَ			
and	hardship	you	for	He will desire/He desires	not	and	facility	you	for	Allah

اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَ

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

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

لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَى كُمْ

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

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

وَلَعَلَّكُمْ تَشْكُرُونَ ¹⁸⁶ وَإِذَا سَأَلَكَ عِبَادِي

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

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

عَنِّي فَإِنِّي قَرِيبٌ ^ط أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا

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

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

دَعَانِ فَلْيَسْتَجِيبُوا لِي وَيُؤْمِنُوا بِي لَعَلَّهُمْ

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

يُرْشِدُونَ	أَجَلَ	لَ	كُمْ	لَيْلَةَ	الصِّيَامِ	الرَّفَثِ	إِلَى	
to	approach	the	fast	night	you	for	it was made lawful	they be wise

يُرْشِدُونَ ۝ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثِ إِلَى

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

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

نِسَائِكُمْ ۝ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۝

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

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

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ

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

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

عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا

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

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

مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ

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

الصِّيَامَ	أَتِمُّوا	ثُمَّ	الْفَجْرِ	مِنَ	الْأَسْوَدِ	الْخَيْطِ	مِنَ	الْأَبْيَضِ	الْخَيْطِ
the fast	you complete	then	dawn	from	black	thread	from	white	thread

الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ

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

إِلَى	الَّيْلِ	وَ	لَا	تُبَاشِرُوهُنَّ	وَ	أَنْتُمْ	عَاكِفُونَ	فِي	الْمَسْجِدِ	
the mosques	in	those who sit in devotion	you	while	them	you go unto	not	and	night	till

إِلَى اللَّيْلِ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ

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

تِلْكَ	حُدُودُ	اللَّهِ	فَ لَا	تَقْرَبُوهَا	كَذَلِكَ	يُبَيِّنُ		
he will mention clearly/ he mentions clearly	likewise	them	you will approach/ you approach	not	so	Allah	limits	these are

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ

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

اللَّهُ	أَيُّهَا	الَّذِينَ	لَعَلَّ	هُمْ	يَتَّقُونَ	وَ لَا	تَأْكُلُوا		
you eat/you consume	not	and	they will become secure/ they become secure	they	so that	mankind	for His	commandments	Allah

اللَّهُ أَيُّهَا النَّاسِ لَعَلَّكُمْ يَتَّقُونَ ۝ وَلَا تَأْكُلُوا

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

أَمْوَالِ	كُمْ	بَيْنَ	كُمْ	بِ	الْبَاطِلِ	وَ	تُدُلُّوا	بِ	هَا	إِلَى	
to	it	with	you (all)	offer as a bribe	and	falsehood	with	you	among	yours	wealth

أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى

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

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

الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ

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

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

وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾ يَسْأَلُونَكَ عَنِ الْأَهْلَةِ ط قُلْ هِيَ مَوَاقِيتُ

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

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

لِلنَّاسِ وَالْحَجِّ ط وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ

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

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

ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ج وَأَتُوا الْبُيُوتَ مِنْ

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

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

أَبْوَابِهَا ص وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾ وَقَاتِلُوا فِي سَبِيلِ

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

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

اللَّهُ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ط إِنَّ اللَّهَ لَا يُحِبُّ

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

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

الْمُعْتَدِينَ ﴿١٩١﴾ وَأَقْتُلُواهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ

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

مِّنْ	حَيْثُ	أَخْرَجُوا	كُمْ	وَ	الْفِتْنَةَ	أَشَدُّ	مِنَ	الْقَتْلِ	وَ
and	wherever	they drove out	you	and	persecution	worse	than	killing	and

مِّنْ حَيْثُ أَخْرَجُواكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ج وَ

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

لَا	تُقَاتِلُوهُمْ	عِنْدَ	الْمَسْجِدِ	الْحَرَامِ	حَتَّىٰ	يُقَاتِلُوا	كُمْ	فِي	هِ
it	you fight	in	Mosque	Sacred	until	they fight	you	in	it

لَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُواكُمْ فِيهِ ج

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

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

فَإِنْ قَاتَلُواكُمْ فَاقْتُلُوهُمْ ط كَذَلِكَ جَزَاءُ

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

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

الْكَافِرِينَ ١٩٢ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٩٣ وَ

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

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

قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ

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

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

لِلَّهِ ط فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَىٰ

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

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

الظَّالِمِينَ ١٩٤ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتِ قِصَاصٌ ط

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

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

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى

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

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

عَلَيْكُمْ ص وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ١٩٥ وَ

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

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

أَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى

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

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

التَّهْلُكَةَ بِأَيْدِيكُمْ وَأَحْسِنُوا ١٩٦ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ١٩٦ وَاتَّمُوا

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

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

الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ

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

مِنْ	الْهَدْيِ	وَ	لَا	تَحْلِقُوا	رُءُوسَ	كُمُ	حَتَّى	يَبْلُغَ	الْهَدْيُ	مَحِلَّهُ
its destination	offering			you shave/ you will shave	heads	yours	until	it reaches/ it will reaches	offering	from

مِنْ الْهَدْيِ ج وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ ط

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

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

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهَـ أَذَى مِّنْ رَأْسِهِ

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

فَ	فِدْيَةٌ	مِّنْ	صِيَامٍ	أَوْ	صَدَقَةٍ	أَوْ	نُسُكٍ	فَ	إِذَا	أَمِنْتُمْ
you became safe	when	then	sacrifice	or	almsgiving	or	fasting	from	expiation	then

فَفِدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ج فَإِذَا أَمِنْتُمْ وقفه

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

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

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنْ

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

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

الْهَدْيِ ج فَمَنْ لَّمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ

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

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

وَسَبْعَةَ إِذَا رَجَعْتُمْ ط تِلْكَ عَشْرَةَ كَامِلَةً ط ذَلِكَ لِمَنْ

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

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

لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا

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

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

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝١٩٧ الْحَجِّ أَشْهُرٌ مَعْلُومَةٌ ۚ فَمَنْ

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

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

فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۚ وَلَا

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

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

جِدَالَ فِي الْحَجِّ ط وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط

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

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

وَ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۚ وَاتَّقُونِ

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

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

يَا أُولَى الْأَلْبَابِ ۝١٩٨ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا

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

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

فَضْلًا مِّنْ رَبِّكُمْ ط فَإِذَا أَفْضُتُمْ مِّنْ

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

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

عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ص

from Arafaat, remember Allah at Mashar al-Haram;

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

وَادْكُرُوهُ كَمَا هَدَىٰكُمْ ج وَإِنْ كُنْتُمْ

and remember Him as He has guided you, although,

مِّنْ	قَبْلِ	هَٰ	لَ	مِنَ	الضَّالِّينَ	ثُمَّ	أَفِيضُوا
from	before	this	were	among	those who have gone astray	then	you pour forth

مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ١٩٩ ثُمَّ أَفِيضُوا

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

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

مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ط إِنَّ

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

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

اللَّهُ غَفُورٌ رَّحِيمٌ ٢٠٠ فَإِذَا قَضَيْتُمْ مِّنَاسِكُمْ

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

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

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ط

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

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

فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا

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

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

لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ٢٠١ وَمِنْهُمْ مَنْ يَقُولُ

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

رَبِّ	نَا	أَتِ	نَا	فِي	الدُّنْيَا	حَسَنَةً	وَ	فِي	الْآخِرَةِ	حَسَنَةً
good	Hereafter	in	and	good	the world	in	us	You grant	our	Lord

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

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

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

وَقِنَا عَذَابَ النَّارِ ٢٠٢ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا

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

كَسَبُوا	وَ	اللَّهُ	سَرِيعُ	الْحِسَابِ	وَ	اذْكُرُوا	اللَّهُ	فِي	أَيَّامٍ
days	in	Allah	you remember	and	reckoning	swift	Allah	and	they earned

كَسَبُوا ط وَاللَّهُ سَرِيعُ الْحِسَابِ ٢٠٣ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ

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

مَعْدُودَاتٍ	فَ	مَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	وَ	لَا	إِثْمَ	عَلَيْهِ	ه
count	so	whoso	he hastened	in	two days	then	no	sin	on	him

مَعْدُودَاتٍ ط فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ج

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

وَ	مَنْ	تَأَخَّرَ	وَ	لَا	إِثْمَ	عَلَيْهِ	ه	لِ	مَنْ
and	whoso	he stayed behind	then	no	sin	on	him	for	who

وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ

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

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

اتَّقَى ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

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

تُحْشَرُونَ	وَ	مِنَ	النَّاسِ	مَنْ	يُعْجِبُ	كَ	قَوْلُهُ	ه
you are to be gathered	and	among	the people	who	it pleases	you	his talk	his

تُحْشَرُونَ ٢٠٤ وَمِنَ النَّاسِ مَنْ يُعْجِبُ قَوْلَهُ

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

فِي	الْحَيَاةِ	الدُّنْيَا	وَ	يُشْهِدُ	اللَّهَ	عَلَى	مَا	فِي	قَلْبِهِ	ه
in	life	the world	and	he calls to witness	Allah	on	that	in	his heart	his

فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ لَ

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

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

وَهُوَ الَّذِي الْخِصَامِ ٢٠٥ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ

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

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

لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ط وَاللَّهُ

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

لَا	يُحِبُّ	الْفُسَادَ	وَ	إِذَا	قِيلَ	لَ	هُ	اتَّقِ	اللَّهَ	أَخَذْتُ	هُ
not	he loves	disorder	and	when	it was said	to	him	you fear	Allah	it held	him

لَا يُحِبُّ الْفُسَادَ ۖ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ

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

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

الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمَ ط وَلِبِئْسَ

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

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

الْمِهَادُ ۖ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ

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

مَرْضَاتِ	اللَّهِ	وَ	اللَّهُ	رءُ	وَفٍ	بِ	الْعِبَادِ	يَا	أَيُّهَا	الَّذِينَ
pleasure	Allah	and	Allah	compassionate	to (with)	servants	O	you	those	who believe!

مَرْضَاتِ اللَّهِ ط وَاللَّهُ رءُ وَفٍ بِالْعِبَادِ ۖ يَا أَيُّهَا الَّذِينَ

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

اٰمَنُوْا	اُدْخُلُوْا	فِي	السَّلَامِ	وَ	كَآفَّةً	وَ	لَا	تَتَّبِعُوْا
they believed	you enter	into	submission	and	wholly	and	not	you follow

اٰمَنُوْا اُدْخُلُوْا فِي السَّلَامِ كَآفَّةً ۖ وَلَا تَتَّبِعُوْا

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

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

خُطُوتِ الشَّيْطَانِ ط إِنَّهُ لَكُمْ عَدُوُّ مُبِينٌ 209 فَإِنْ

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

زَلَلْتُمْ	مِّنْ بَعْدِ	مَا	جَاءَتْ	كُم	الْبَيِّنَاتُ	فَ	اعْلَمُوا
you slipped	after this	that	it came	you	the clear signs	so / then	you (all) know

زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا

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

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

أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ 210 هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ

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

اللَّهُ	فِي	ظُلُلٍ	مِّنَ	الْغَمَامِ	وَ	الْمَلَائِكَةُ	وَ	قُضِيَ	الْأَمْرُ
Allah	in	coverings	from	clouds	and	the Angels	and	it was decided	the matter

اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ط

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

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

وَاللَّهُ تَرْجَعُ الْأُمُورُ 211 سَلْ بَنِي إِسْرَائِيلَ كَمْ

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

الَّتِي	نَا	هُمْ	مِّنْ	آيَةٍ	بَيِّنَةٍ	وَ	مَنْ	يُبَدِّلُ	نِعْمَةَ	اللَّهِ
we gave	them	from	Sign	clear	and	whoso	he will change/he changes	bounty/gift	Allah	

الَّتِي نَاهُمْ مِّنْ آيَةٍ بَيِّنَةٍ ط وَمَنْ يُبَدِّلُ نِعْمَةَ اللَّهِ

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

مِنْ بَعْدِ مَا جَاءَتْهُ	هُ	فَ	إِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ
after	him	so	surely	Allah	severe	punishing

مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٢﴾

Allah is severe in punishing.

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

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنْ

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

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

الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ط

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

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

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾ كَانَ النَّاسُ

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

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

أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَ مُنذِرِينَ ص

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

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

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ

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

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

فِيْمَا اِخْتَلَفُوْا فِيْهِ ۖ وَمَا اِخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ

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

اُوْتُوْا	هُ	مِنْۢ	بَعْدِ	مَا	جَاءَتْ	هُمُ	الْبَيِّنَاتُ	بَغِيًّا	بَيْنَ	هُمُ
they were given	it	after this	that	it came	they	clear	out of envy	between	they	

اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ ۚ

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

فَ	هَدَى	اللَّهُ	الَّذِينَ	اٰمَنُوْا	لِ	مَا	اِخْتَلَفُوْا	فِي	هِ
so	he guided	Allah	those	they believed	for	that	they differed	in	it

فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اِخْتَلَفُوْا فِيْهِ

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

مِّنَ الْحَقِّ	بِ	اِذْنِ	هِ	وَ	اللّٰهُ	يَهْدِيْ	مَنْ	يَّشَاءُ
from	with	His	command	and	Allah	he guides/he will guide	whoso	He desires/he will desire

مِّنَ الْحَقِّ بِاِذْنِهِ ۖ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَاءُ

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

اِلَىٰ	صِرَاطٍ	مُّسْتَقِيْمٍ	اَمْ	حَسِبْتُمْ	اَنْ	تَدْخُلُوْا	الْجَنَّةَ
towards	path	right	do	you thought	that	you enter/you will enter	Garden/Heaven/paradise

اِلَىٰ صِرَاطٍ مُّسْتَقِيْمٍ ۚ اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ

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

و	لَمَّا	يَأْتِ	كُمُ	مِّثْلُ	الَّذِيْنَ	خَلَوْا	مِنْ	قَبْلِ	كُمُ
and	while not	it comes	(on) you	condition	those	they passed away	among	before	you

وَلَمَّا يَأْتِكُمْ مِّثْلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ۖ

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

مَسَّتْ هُمْ	وَالْبَأْسَاءُ	وَ الضَّرَّاءُ	وَ	زُلْزِلُوا	حَتَّى	يَقُولَ
them	poverty	and affliction	and	they were shaken	until	he says/he will say

مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ

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

الرَّسُولُ	وَ	الَّذِينَ	آمَنُوا	مَعَ	ه	مَتَى	نَصْرُ	اللَّهِ	آلَا
the Messenger	and	those	they believed	with	him	when	help	Allah	beware

الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ط آ

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

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

إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ٢١٥ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط

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

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

قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

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

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

وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ط وَمَا تَفْعَلُوا

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

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

مِّنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٦ كُتِبَ عَلَيْكُمُ

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

الْقِتَالُ وَ هُوَ كُرْهُ لَّكُمْ وَ عَسَى أَنْ تَكْرَهُوا

you (all) will dislike/you (all) dislike that it may be and you to repugnant that and fighting

الْقِتَالُ وَ هُوَ كُرْهُ لَّكُمْ وَ عَسَى أَنْ تَكْرَهُوا

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

شَيْئًا وَ هُوَ خَيْرٌ لَّكُمْ وَ عَسَى أَنْ تُحِبُّوا شَيْئًا

a thing you (all) will like/you (all) like that it may be and you for better that and a thing

شَيْئًا وَ هُوَ خَيْرٌ لَّكُمْ وَ عَسَى أَنْ تُحِبُّوا شَيْئًا

a thing while it is bad for you.

وَ هُوَ شَرٌّ لَّكُمْ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ

you know/you will know not you and he knows/he will know Allah and you for bad that and

وَ هُوَ شَرٌّ لَّكُمْ ط وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ 217

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

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ

fighting you say it in fighting the Sacred the Month about you they ask/they will ask

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ط قُلْ قِتَالٌ

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

فِيهِ كَبِيرٌ وَ صَدُّ عَنْ سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ

Him to ungrateful and Allah way from hinder and great it in

فِيهِ كَبِيرٌ ط وَ صَدُّ عَنْ سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ

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

وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ

greater it from its inhabitants to turn out and the Sacred the Mosque and

وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ

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

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

عِنْدَ اللَّهِ ج وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ط وَلَا يَزَالُونَ

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

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

يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا ط

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

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

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَ

faith and dies while he is a disbeliever,

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

هُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

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

وَ	الْآخِرَةِ	وَ	أُولَئِكَ	أَصْحَابُ النَّارِ	هُمْ فِي	هَا	خَالِدُونَ
and	the last/Hereafter	and	these are	inmates	they	in	those who live forever

وَالْآخِرَةِ ج وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٢١٥

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

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

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ لَ

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

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

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ط وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿219﴾

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

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

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ

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

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

كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ز وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ط

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

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

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط قُلْ الْعَفْوُ ط كَذَلِكَ

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

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

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿220﴾ فِي الدُّنْيَا

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

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

وَالْآخِرَةِ ط وَيَسْأَلُونَكَ عَنِ الْيَتَامَى ط قُلْ إِصْلَاحٌ لَهُمْ

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

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

خَيْرٌ وَإِنْ تَخَالِطُوهُمْ فَإِخْوَانُكُمْ ط وَاللَّهُ يَعْلَمُ

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

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

الْمُفْسِدِ مِنَ الْمُصْلِحِ ط وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ ط

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

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

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَلَا تَنْكِحُوا الْمُشْرِكِ حَتَّى

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

يُؤْمِنَنَّ وَ لَا أُمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبَتْكُمْ
you she pleased even and idolatrous woman than better believing woman bond-woman not and they believe

يُؤْمِنَنَّ ط وَلَا أُمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبَتْكُمْ ج

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

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

وَ لَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ط وَ لَعَبْدٌ مُؤْمِنٌ

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

خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبَ كُمْ أَوْلَئِكَ يَدْعُونَ إِلَى
to they call/they will call those you he pleased even and idolator than better

خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبَكُمْ ط أَوْلَئِكَ يَدْعُونَ إِلَى

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

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

النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ج

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

وَ	يُبَيِّنُ	آيَاتِ	هِ	لِ	النَّاسِ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ
and	he makes clear/he will make clear	Signs	His	for	the people	so that	they	they remember/they will remember

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

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

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

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى لَا فَاعْتَزِلُوا

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

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

النِّسَاءِ فِي الْمَحِيضِ لَا وَلا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ ج

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

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

فَإِذَا تَطَهَّرْنَ فَاتُوهُنَّ مِنْ حَيْثُ أَمَرَ كُمُ اللَّهُ ط إِنَّ

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

اللَّهُ	يُحِبُّ	التَّوَّابِينَ	وَ	يُحِبُّ	الْمُتَطَهِّرِينَ	نِسَاؤُكُمْ
Allah	he loves	who turn to Him	and	he loves	those who keep themselves clean	your wives

اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾ نِسَاؤُكُمْ

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

حَرْثٌ	لَّ	كُمُ	فَ	أَتُوا	حَرْثَ	كُمُ	أَنَّى	شِئْتُمْ	وَ				
and	you	liked	when	and	how	your	tilth	you	approach	so	you	for	tilth

حَرْثٌ لَّكُمْ ص فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ز وَ

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

قَدِمُوا	لِ	أَنْفُسِكُمْ	وَ	اتَّقُوا	اللَّهَ	وَ	اعْلَمُوا	أَنَّ	كُمُ			
you	that	you (all) know	and	Allah	you (all) fear	and	your	selves	for	you	send	ahead

قَدِمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ

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

مُلِقُوا	هُ	وَ	بَشِّرِ	الْمُؤْمِنِينَ	وَ	لَا	تَجْعَلُوا	اللَّهَ
Allah	you (all) make/you (all) will make	not	and	the believers	you give glad tidings	and	Him	those who will meet

مُلِقُوا هُ ط وَبَشِّرِ الْمُؤْمِنِينَ 224 وَ لَا تَجْعَلُوا اللَّهَ

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

عُرْضَةً	لِ	أَيْمَانِكُمْ	أَنْ	تَبَرُّوا	وَ	تَتَّقُوا	وَ	تُصَلِّحُوا	
you (all) make peace/you (all) will make peace	and	you (all) act righteously/you (all) will act righteously	and	you (all) do good/you will (all) do good	that	your	oaths	for	target

عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا

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

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

بَيْنَ النَّاسِ ط وَاللَّهُ سَمِيعٌ عَلِيمٌ 225 لَا يُؤَاخِذُكُمْ

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

اللَّهُ	بِ	اللَّغْوِ	فِي	أَيْمَانِكُمْ	وَ	لَكِنْ	يُؤَاخِذُ	كُمُ	
your	he calls to account/he will call to account	but	and	your	oaths	in	vain	for	Allah

اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

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

بِ	مَا	كَسَبَتْ	قُلُوبُ	كُمُ	وَ	اللَّهُ	غَفُورٌ	حَلِيمٌ
for	what	it earned	hearts	yours	and	Allah	Most Forgiving	Forbearing

بِمَا كَسَبَتْ قُلُوبُكُمْ ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

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

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

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرْبُصُ أَرْبَعَةَ

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

أَشْهُرٍ	فَ	إِنْ	فَاءَ	وَ	فَ	إِنْ	اللَّهُ	غَفُورٌ	رَّحِيمٌ	وَ
months	so	if	they went back	then	surely	then	Allah	Most Forgiving	Merciful	and

أَشْهُرٍ فَإِنْ فَاءَ وَإِنْ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢٧﴾ وَ

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

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

إِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾ وَ

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

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

الْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَ

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

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

لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ

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

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

فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط

if they believe in Allah and the Last Day;

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

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ

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

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

أَرَادُوا إِصْلَاحًا ط وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ

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

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

بِالْمَعْرُوفِ ط وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ط وَ

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

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

اللَّهُ عَزِيزٌ حَكِيمٌ ط الطَّلَاقُ مَرَّتَيْنِ ط فَامْسَاكٌ بِمَعْرُوفٍ

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

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

أَوْ تَسْرِيحٌ بِإِحْسَانٍ ط وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا

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

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

مِمَّا اتَّيْمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ

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

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

اللَّهُ ط فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ لَا

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

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

فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ط

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

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

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوا هَا ج وَمَنْ يَتَعَدَّ

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

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

حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٥﴾ فَإِنْ

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

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

طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ

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

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

حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ط فَإِنْ طَلَّقَهَا فَلَا

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

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

جُنَاحَ عَلَيْهِمَا أَنْ يَتْرَاجِعَا إِنْ ظَنَّا أَنْ يُقِيمَا

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

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

حُدُودَ اللَّهِ ط وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا

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

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

لِقَوْمٍ يَعْلَمُونَ ۝ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ

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

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

أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَّحُوهُنَّ

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

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

بِمَعْرُوفٍ ۝ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا ۝

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

وَ	مَنْ	يَفْعَلُ	ذَلِكَ	فَ	قَدْ	ظَلَمَ	نَفْسَهُ	وَ
and	whoso	he does/he will do	this	then	surely	he wronged	soul	and

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ط وَ

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

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

لَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُؤًا ز وَادْكُرُوا نِعْمَتَ

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

اللَّهِ	عَلَيْكُمْ	وَ	مَا	أَنْزَلَ	عَلَيْكُمْ	مِنَ	الْكِتَابِ
Allah	you	and	what	He sent down	upon	from	the Book

اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ

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

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

وَالْحِكْمَةِ يَعْظُمُ بِهِ ط وَاتَّقُوا اللَّهَ وَ

whereby He exhorts you. And fear Allah and know that

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

اعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ٢٣٢ وَإِذَا طَلَّقْتُمْ

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

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

النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ

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

أَنْ	يُنكِحْنَ	أَزْوَاجَهُنَّ	إِذَا	تَرَاضُوا	بَيْنَهُمْ	بِ	الْمَعْرُوفِ
that	they marry	husbands	when	they agreed	between	with	decent manner

أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ط

if they agree between themselves in a decent manner.

ذَلِكَ	يُوعِظُ	بِ	ه	مَنْ	كَانَ	مِنْكُمْ	يُؤْمِنُ	بِ	اللَّهِ
this	he is admonished	with	him	who	he was	among	you	in	Allah

ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ

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

وَ	الْيَوْمِ	الْآخِرِ	ذَلِكَ	أَزْكَى	لَكُمْ	وَ	أَطْهَرُ	وَ
and	the Day	the Last	this is	more blessed	you	and	purer	and

وَالْيَوْمِ الْآخِرِ ط ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ ط وَ

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

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

اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢٣٣ وَالْوَالِدَاتُ

Allah knows but you do not know. And mothers

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

يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ

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

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

يُتِمُّ الرِّضَاعَةَ ط وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ

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

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

وَكَسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ لَا تُكَلَّفُ نَفْسٌ إِلَّا

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

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

وُسْعَهَا ۚ لَا تُضَارُّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ

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

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

لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ

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

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

أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا

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

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

جُنَاحَ عَلَيْهِمَا ۖ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ

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

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

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَّا آتَيْتُمْ

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

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

بِ الْمَعْرُوفِ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

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

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

بَصِيرٌ ٢٣٤ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

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

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

يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا

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

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

بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ

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

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

فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ط وَاللَّهُ بِمَا تَعْمَلُونَ

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

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

خَبِيرٌ ٢٣٥ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ

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

مِنْ	خِطْبَةِ	النِّسَاءِ	أَوْ	اَكُنْتُمْ	فِي	أَنْفُسِكُمْ	عَلِمَ
of	marriage	women	or	you kept hidden	in	your selves	he has come to know

مِنْ خِطْبَةِ النِّسَاءِ أَوْ اَكُنْتُمْ فِي أَنْفُسِكُمْ ط عَلِمَ

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

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

اللَّهُ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا

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

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

تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ط

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

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

وَلَا تَعَزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ

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

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

أَجَلَهُ ط وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

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

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

فَاحْذَرُوهُ ج وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ٢٣٥

And know that Allah is Most Forgiving, Forbearing.

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

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ

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

أَوْ	تَفَرِّضُوا	لَهُنَّ	فَرِيضَةً	وَ	مَتَّعُوْهُنَّ	عَلَى	الْمُوسِيعِ
or	you settle/you will settle	for	dowry	and	you provide	on	rich man

أَوْ تَفَرِّضُوا لَهُنَّ فَرِيضَةً مِّمَّا مَتَّعُوهُنَّ عَلَى الْمُسْبِيحِ

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

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

قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ ح

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

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

حَقًّا عَلَى الْمُحْسِنِينَ ٢٣٧ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ

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

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

أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

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

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

فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا

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

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

الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ط وَأَنْ تَعْفُوا أَقْرَبُ

And that you should remit is nearer to righteousness.

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

لِلتَّقْوَى ط وَلَا تَنْسُوا الْفُضْلَ بَيْنَكُمْ ط إِنَّ اللَّهَ

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

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

بِمَا تَعْمَلُونَ بَصِيرٌ ٢٣٨ حَافِظُوا عَلَى الصَّلَوَاتِ وَ

Watch over Prayers, and the middle Prayer, and

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

الصَّلَاةِ الْوَسْطَى ٢٣٩ وَقُومُوا لِلَّهِ قَنِينٍ ٢٣٩ فَإِنْ خِفْتُمْ

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

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

فَرِجَالًا أَوْ رُكْبَانًا ٢٤٠ فَإِذَا أَمِنْتُمْ فَادْكُرُوا

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

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

اللَّهُ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ٢٤٠

has taught you that which you did not know.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
and those of you who die and leave behind wives shall bequeath to their wives provision

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً

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

لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ
for a year without (their) being turned out. But if they (themselves) go out,

لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

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

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ
there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise.

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise.

وَاللَّمُطَّلَقَاتِ لِلْمُتَّقِينَ عَلَى الْكُلِّ حَقٌّ
And for the divorced women (also) there should be a provision according to what is fair--; an obligation on the God-fearing. Thus does Allah make His Commandments clear to you

وَاللَّمُطَّلَقَاتِ لِلْمُتَّقِينَ عَلَى الْكُلِّ حَقٌّ

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عَلَى الْمُتَّقِينَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
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obligation on the God-fearing. Thus does Allah make His Commandments clear to you

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

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا

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

مِنْ دِيَارِهِمْ	وَ هُمْ	أَلُوفٌ	حَذَرَ	الْمَوْتِ	فَ قَالَ
from	and	thousands	fear	the death	he said

مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ

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

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

لَهُمُ اللَّهُ مُوتُوا ۖ ثُمَّ أَحْيَاهُمْ ۗ إِنَّ اللَّهَ

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

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

لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ

but most men are not grateful.

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

لَا يَشْكُرُونَ ۗ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا

And fight in the cause of Allah and know that

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

أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۗ مَنْ ذَ الَّذِي يُقْرِضُ اللَّهَ

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

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

قَرُضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً ط

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

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

وَاللَّهُ يَقْبِضُ وَيَبْصِطُ ص وَإِلَيْهِ تُرْجَعُونَ ٢٤٨ أَلَمْ تَرَ

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

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

إِلَى الْمَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

of the chiefs of the children of Israel after Moses,

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

إِذْ قَالُوا لِنَبِيِّ لَّهُمْ أَبْعَثْ لَنَا مَلِكًا تُقَاتِلْ

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

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

فِي سَبِيلِ اللَّهِ ط قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمْ

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

الْقِتَالِ	أَلَّا	تُقَاتِلُوا	وَمَا	قَالُوا	وَمَا	لَنَا	أَلَّا	تُقَاتِلَ
the fighting	then not	you fight	and	they said	what	us	that not	we fight

الْقِتَالِ أَلَّا تُقَاتِلُوا ط قَالُوا وَمَا لَنَا أَلَّا تُقَاتِلَ

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

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

فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ط

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

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

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا

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

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

مِّنْهُمْ ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٢٤٧ وَقَالَ لَهُمْ

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

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

نَبِيِّهِمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ

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

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

مَلِكًا ط قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَ

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

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

نَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتِ سَعَةً

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

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

مِّنَ الْمَالِ ط قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ

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

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

بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ط وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ

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

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

يَشَاءُ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ وَقَالَ لَهُمْ نَبِيُّهُمْ

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

إِنَّ	آيَةَ	مُلْكِهِ	هَـٰ	أَنْ	يَأْتِيَ	كُمُ	التَّابُوتُ	فِي	هِ	سَكِينَةً
surely	sign	sovereignty	his	that	he comes	you	coffin/heart	in	it	tranquillity

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ

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

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

مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ

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

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

الْ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ط إِنَّ فِي ذَلِكَ

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

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

لَايَةً لَّكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ ﴿٢٤٩﴾ فَلَمَّا فَصَلَ طَالُوتُ

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

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

بِالْجُنُودِ لَا قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرٍ

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

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

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ج

So he who drinks therefrom is not of me;

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

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا

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

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

مَنْ اِغْتَرَفَ غُرْفَةً بِيَدِهِ ج فَشَرِبُوا مِنْهُ

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

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

إِلَّا قَلِيلًا مِّنْهُمْ ط فَلَمَّا جَاوَزَهُ هُوَ وَ

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

الَّذِينَ	أَمَنُوا	مَعَ	هُ	قَالُوا	لَا	طَاقَةَ	لَنَا	الْيَوْمَ	بِ	جَالُوتَ
those	they (all) believed	with	him	they said	no	power	us	today	with	Jaalut

الَّذِينَ آمَنُوا مَعَهُ لَا قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ

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

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

وَأَجْنُودِهِ ط قَالَ الَّذِينَ يَظُنُّونَ أَنَّ هُمْ مُتَلَقُوا اللَّهَ لَا كَمْ

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

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

مِّنْ فِيَّةٍ قَلِيلَةٍ غَلَبَتْ فِيَّةً كَثِيرَةً بِإِذْنِ اللَّهِ ط وَ

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

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

اللَّهُ مَعَ الصَّابِرِينَ ٢٥٩ وَلَمَّا بَرَزُوا لِجَالُوتَ وَأَجْنُودِهِ

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

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

قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

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

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

عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥١ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ق

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

وَقَتَلَ	دَاوُدَ	جَالُوتَ	وَ	اتَى	هُ	اللَّهُ	الْمُلْكَ
he killed	David	Jaalut	and	he gave	him	Allah	sovereignty

وَقَتَلَ دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ

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

وَالْحِكْمَةَ	وَ	عَلَّمَهُ	هُ	مِنْ	مَا	يَشَاءُ	وَ	لَوْ	لَا
wisdom	and	he taught	him	of	what	He desires	and	if	not

وَالْحِكْمَةَ وَعَلَّمَهُ بِمَا يَشَاءُ ط وَلَوْ لَا

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

دَفَعُ	اللَّهُ	النَّاسَ	بَعْضَ	هُمُ	بِ	بَعْضِ
repelling	Allah	the people	some	them	with	some

دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَا

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

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

لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى

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

الْعَلَمِينَ	تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُو	هَا	عَلَى	كَ
all the worlds	these are	Signs	Allah	we recite	them	to/on	you

الْعَلَمِينَ ٢٥٢ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ

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

بِ	الْحَقِّ	وَ	إِنَّ	كَ	لَ	مِنَ	الْمُرْسَلِينَ
with	truth	and	surely	you	certainly	among	the Messengers

بِالْحَقِّ ط وَأَنْتَ لَمِنَ الْمُرْسَلِينَ ٢٥٣

Surely, you are (one) of the Messengers.

'Sayaqool'

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