

has ordained for you; and eat
*and drink until the white thread
becomes distinct to you from
the black thread of the dawn.
Then complete the fast till
nightfall and do not go in unto
them while you remain in the
mosques for devotion. These
are the limits *fixed* by Allāh, so
approach them not. Thus does
Allāh make His commandments
clear to men that they may
become secure against evil.

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى
الْأَيْلِ ۚ وَلَا تَبْشِرُوا هُمًّا وَأَنْتُمْ
عَاكِفُونَ ۚ فِي الْمَسْجِدِ ۚ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ ﴿١٨٨﴾

189. And do not devour your wealth
among yourselves through
falsehood, and offer it not *as bribe* to
the authorities that you may
knowingly devour a part of the
*wealth of *other* people with injustice.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾

R. 24.

190. They ask thee about the new
moons. Say, 'They are means for
measuring time for *the general
good of* mankind and for the
Pilgrimage.' And it is not
righteousness that you come into
houses by the backs thereof; but
truly righteous is he who fears God.
And you should come into houses
by the doors thereof; and fear Allāh
that you may prosper.

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۚ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ
الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ۚ وَأَتُوا الْبُيُوتَ
مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٩٠﴾

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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ

*188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be:
until the white thread of dawn is distinguishable to you from the dark thread of night.

*189. **Note:** Here the word '*other*' seems to be unnecessary since this verse seems to apply
primarily to the public money or national wealth.

Allāh loves not the transgressors.

192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in*, and near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

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

194. And fight them until there is no persecution, and religion is *freely professed* for Allāh. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

195. The *violation of a Sacred Month should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of retaliation*. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allāh and know that Allāh is with those who fear Him.

196. And spend for the cause of Allāh, and cast not yourselves into ruin with your own hands, and do good; surely, Allāh loves those who do good.

197. And complete the Ḥajj and the

لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٢﴾

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ؕ وَلَا
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُقَاتِلُوكُمْ فِيهِ ؕ فَإِنْ
قَاتَلُوكُمْ فَاقْتُلُوهُمْ ؕ كَذَلِكَ جَزَاءُ
الْكَافِرِينَ ﴿١٩٣﴾

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٤﴾
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ؕ فَإِنْ انْتَهَوْا
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٥﴾
الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرُمَتُ قِصَاصٌ ؕ فَمَنِ اعْتَدَى
عَلَيْكُمْ فَاغْتَدُوا عَلَيْهِ بِمِثْلِ
مَا اعْتَدَى عَلَيْكُمْ ؕ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٦﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ؕ وَأَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٧﴾
وَاتَّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ؕ فَإِنْ

‘Umrah for the sake of Allāh; but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the ‘Umrah together with the Hajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

R. 25.

198. The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from ‘Arafāt,

أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحَلَّهُ ۚ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَعِدَّةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا
أَمِنْتُمْ ۖ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى
الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي
الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ
عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَن لَّمْ يَكُنْ
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ
وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ۝٢٥

ع ٢٥

الْحَجِّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا
وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا
مِنْ خَيْرٍ يَّعْلَمَهُ اللَّهُ ۚ وَ تَزَوَّدُوا فَإِنَّ
خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَ اتَّقُونِ يَّٰٓأُولِي
الْأَلْبَابِ ۝٢٥

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا
فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَقَضْتُم مِّن