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obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty on the doers of good. (236) i 237 And if you divorce them before you and you have already specified for them an obligation, then [give] half of what you specified - unless they forgive the right or the one in whose hand is the marriage contract forgives it. And to forgive it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, whatever you do, is Seeing. (237) i 238 Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient. (238) i 239 And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know. (239) i 240 And those who are taken in death among you and leave wives behind - for their wives is a bequest; maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise. (240) i 241 And for divorced women is a provision according to what is acceptable - a duty upon the righteous. (241) i 242 Thus does Allah make clear to you His verses that you might use reason. (242) i 243 Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude. (243) i 244 And fight in the cause of Allah and know that Allah is Hearing and Knowing. (244) i 245 Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (245) i 246 Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah ?" He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. (246) i 247 And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing." (247) i 248 And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers." (248) i 249 And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." (249) i 250 And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people." (250) i 251 So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds. (251) i 252 These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers. (252) i 253 Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends. (253) i 254 O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers. (254) i 255 Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (255) i 256 There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (256) i 257 Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein. (257) i 258 Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people. (258) i 259 Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raised them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent." (259) i 260 And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." (260) i 261 The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. (261) i 262 Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (262) i 263 Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (263) i 264 O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and it is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. (264) i 265 And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing. (265) i 266 Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought. (266) i 267 O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. (267) i 268 Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (268) i 269 He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. (269) i 270 And whatever you spend of expenditures or make of vows - indeed, Allah knows it. And for the wrongdoers there are no helpers. (270) i 271 If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted. (271) i 272 Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged. (272) i 273 [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it. (273) i 274 Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. (274) i 275 Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (275) i 276 Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever. (276) i 277 Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." (280) i 281 And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew. (280) i 281 And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly. (281) i 282 O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. (282) i 283 And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not commit testimony for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do. (283) i 284 To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent. (284) i 285 The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." (285) i 286 Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which you laid upon those before us." Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (286) Page 15 i 1 In the name of Allah, Most Gracious, Most Merciful. (1) i 2 [All] praise is [due] to Allah, Lord of the worlds - (2) i 3 The Entirely Merciful, the Especially Merciful, (3) i 4 Sovereign of the Day of Recompense. (4) i 5 It is You we worship and You we ask for help. (5) i 6 Guide us to the straight path - (6) i 7 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (7) Page 16 Use the search tool below to view one or more selected Ayahs from a specific Surah, along with their translation in your chosen language. 43 Surah Az-Zukhruf () Ayah 57 57 i And when the son of Mary was presented as an example, immediately your people laughed aloud. (57) Alternatively, you may use the smart search feature provided below Page 17 Use the search tool below to view one or more selected Ayahs from a specific Surah, along with their translation in your chosen language. 52 Surah Al-Tur () Ayah 33 33 i Or do they say, "He has made it up?" Rather, they do not believe. (33) Alternatively, you may use the smart search feature provided below Page 18 Use the search tool below to view one or more selected Ayahs from a specific Surah, along with their translation in your chosen language. 49 Surah Al-Hajurat () Ayah 8 8 i It is as bounty from Allah and favor. And Allah is Knowing and Wise. (8) Alternatively, you may use the smart search feature provided below Page 19Use the search tool below to view one or more selected Ayahs from a specific Surah, along with their translation in your chosen language. 13 i And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers. (13) Alternatively, you may use the smart search feature provided below The Holy Quran is complete Recitations and suras in the voice of How many surahs are there in the Quran? The Quran consists of 114 surahs, which are further divided into Makki and Madani surahsMakki Surahs: Revealed in Makkah before the Prophets migration to Madinah, mainly focusing on faith, the afterlife, and monotheism. Madani Surahs: Revealed in Madinah after migration, addressing social laws, governance, and community building. Quran Surah Names with Meanings Each Surah in the Quran has a name that reflects its content. Some Surah names correspond to prophets (e.g., Surah Yunus, Surah Hud), while others signify important themes (e.g., Surah Rahman The Most Gracious). Understanding Quran Surah names and meanings enhances ones knowledge and appreciation of the divine message.Order of Surahs in the Quran The Quran Surahs are arranged in a divine order, differing from their chronological revelation. Scholars study both arrangements to gain deeper insights into Quranic themes.Surahs in the 30th Juz (Juz Amma) of the Quran The last Juz (chapter) of the Quran, Juz Amma, contains short yet powerful Surahs, often memorized for daily prayers. Some of the notable Surahs in Juz Amma include: Surah Al-Al-Kawthar, Surah Al-Ikhlās, Surah Al-Falaq, Surah An-Nas.Conclusion The Qurans 114 Surahs offer a complete guide to life, faith, and spirituality. Whether seeking Quran Surah names, order, or meanings, understanding them enriches ones connection with the divine book. For a PDF list of Quran Surahs or further details on Quran chapters and their meanings, stay connected with our updates! The Quran consists of 114 surahs (chapters) of varying lengths. Each chapter contains both short and long verses. The shortest chapter has only 3 verses while the longest has 286. The Prophet (SAW) received the revelation of the Quran over 23 years, while he was in Makkah for the first 13 years, then Madinah for 10 years approximately. The majority of the surah names in the Quran were named by the Prophet (SAW). Some surahs were named by the companions of the Prophet, such as Al-Isra or Al-Zumar etc. Many are named after the main theme or event that occurs in that chapter. Quite a few surahs are known by more than one name based on how the Prophet (SAW) and his sahaba referenced them. So you will find a surah being given a different name in certain copies of the Quran. The contents and text are exactly the same, just the name of the chapter is different. SurahNameArabicMeaningPlace of RevelationNumber of Verses 1Al-FatihahThe OpeningMakkah7 2Al-BaqarahThe CowMadinah286 3Aale-Imran The Family Of ImranMadinah200 4An-NisaThe WomenMadinah176 5Al-MaidahThe TableMadinah120 6Al-AnamThe CattleMakkah165 7Al-ArafThe HeightsMakkah206 8Al-AnfalThe Spoils Of WarMadinah75 9Al-TaubahThe RepentanceMadinah129 10YunusYunusMakkah109 11HudHudMakkah123 12YusufYusufMakkah111 13Ar-Ra dThe ThunderMadinah43 14IbrahimIbrahimMakkah52 15Al-HijrThe Rocky TractMakkah99 16An-NahlThe BeeMakkah128 17Al-IsraThe Night JourneyMakkah111 18Al-KahfThe CaveMakkah110 19MaryamMaryamMakkah98 20TahaTa-HaMakkah135 21Al-AnbiyaThe ProphetsMakkah112 22Al-HajjThe PilgrimageMadinah78 23Al-MuminunThe BelieversMakkah118 24An-NurThe LightMadinah64 25Al-FurqanThe CriterionMakkah77 26Ash-Shu'araThe PoetsMakkah227 27An-NamlThe AntMakkah93 28Al-QasasThe StoriesMakkah88 29Al-AnkabutThe SpiderMakkah85 30Ar-RumThe RomansMakkah60 31LuqmanLuqmanMakkah34 32As-SajdahThe ProstrationMakkah30 33Al-AhzabThe ClansMadinah73 34SabaShebaMakkah54 35FatirThe OriginatorMakkah45 36YaSeenYa-SinMakkah83 37As-SaffatThose Drawn up in RanksMakkah182 38SaadSaadMakkah88 39Az-ZumarThe GroupsMakkah75 40Al-GhafirThe ForgiverMakkah85 41 FussilatExplained in DetailMakkah54 42Ash-ShuraaThe ConsultationMakkah53 43Az-ZukhrufOrnaments of GoldMakkah89 44Ad-DukhanThe SmokeMakkah37 46Al-AhqafThe DunesMakkah35 47Al-MuhammadMuhammadMadinah38 48Al-FathThe VictoryMadinah29 49Al-HajuratThe Inner ApartmentsMadinah18 50QaQaMakkah45 51Adh-DharyatThe Winnowing WindsMakkah60 52At-TurThe MountMakkah62 54Al-QamarThe StarMakkah62 54Al-QamarThe MoonMakkah55 55Ar-RahmanThe BeneficentMadinah78 56Al-WaqiahThe EventMakkah96 57Al-HadiidThe IronMadinah29 58Al-MujadilahThe Pleading WomanMadinah22 59Al-HashrThe GatheringMadinah24 60Al-MumtahinahShe that is to be ExaminedMadinah13 61As-SafThe RanksMadinah14 62Al-JumuaFridayMadinah11 63Al-MunaqunThe HypocritesMadinah11 64At-TaghabinMutual DisillusionMadinah18 65Al-TalaqThe DivorceMadinah12 66Al-TahirimThe ProhibitionMadinah12 67Al-MulkThe SovereigntyMakkah30 68Al-QalamThe PenMakkah52 69Al-HaqqahThe RealityMakkah52 70Al-MaarijThe Ascending StairwaysMakkah44 71NuhNuhMakkah28 72Al-JinnThe JinnMakkah28 73Al-MuzzammilThe Enshrouded OneMakkah20 74Al-MuddaththirThe Cloaked OneMakkah56 75Al-QiyamahThe ResurrectionMakkah40 76Al-DahrManMadinah31 77Al-MursalatThe EmmissariesMakkah50 78Al-NabaThe AnnouncementMakkah40 79Al-NaziatThose Who Drag ForthMakkah46 80Al-AbasaHe FrownedMakkah42 81Al-TakwirThe OverthrowingMakkah29 82Al-InfitarThe CleavingMakkah19 83Al-MutaffifinThe DefraudingMakkah36 84Al-InsiquaqThe Splitting OpenMakkah25 85Al-BuruJThe ConstellationsMakkah22 86Al-TariqThe Morning StartMakkah17 87Al-AalaThe Most HighMakkah19 88Al-GhashiyahThe OverwhelmingMakkah26 89Al-FajrThe DawnMakkah30 90Al-BaladThe CityMakkah20 91Al-ShamsThe SunMakkah115 92Al-LaylThe NightMakkah21 93Al-DuhaThe Morning HoursMakkah11 94Al-InshirahThe ConsolationMakkah8 95Al-TinThe FigMakkah8 96Al-AlaqThe ClotMakkah19 97Al-QadrThe Power, FateMadinah5 98Al-BayyinahThe EvidenceMadinah8 99Al-ZalzalahThe EarthquakeMakkah8 100Al-AdiyatThe ChargersMakkah11 101Al-QariahThe CalamityMakkah11 102Al-TakathurCompetitionMakkah8 103Al-AsrThe Declining DayMakkah3 104Al-HumazahThe TraducerMakkah9 105Al-FilThe ElephantMakkah5 106Al-QurayshQurayshMakkah4 107Al-MaunAlmsingingMakkah7 108Al-KawtharAbundanceMakkah3 109Al-KafirunThe DisbelieversMakkah6 110Al-NasrThe HelpMadinah3 111Al-MasadThe Palm FiberMakkah5 112Al-IkhlāsSincerityMakkah4 113Al-FalaqThe DaybreakMakkah3 114Al-NasMankindMakkah6

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