

# The Holy Quran

(Part One)



Split Word Translation  
(English)

**Alif Laam Meem**

First Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

## Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصص Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

<p>ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ</p> <p>هُدًى لِّلْمُتَّقِيْنَ</p>	<p>ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ</p> <p>هُدًى لِّلْمُتَّقِيْنَ</p> <p>(pause here)</p>
<p>Dhālikal-Kitābu lā raiba fīh, hudal-lil-muttaqīn</p> <p>(pause here)</p>	<p>Dhālikal-Kitābu lā raib, fīhi hudal-lil-muttaqīn</p>

### Important Note

In order to better understand the meanings, the words of the Holy Quran have been split in the first two Parts more than the rest of the Parts.

For example, the word بِسْمِ is separated like this:

بِسْمِ    بِ  
 name    with

While in other Parts you will see it like this:

بِسْمِ  
 in the name of

# سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ وَهِيَ مَعَ الْبِسْمِلَةِ سَبْعُ آيَاتٍ وَرُكُوعٌ

Al Faatiha is a Makki Surah and it has 7 verses including Bismillah and 1 sections (Ruku)

منزل 1

بِ	اسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

اَلْحَمْدُ	لِ	اللّٰهِ	رَبِّ	اَلْعٰلَمِيْنَ	الرَّحْمٰنِ	الرَّحِيْمِ
all praise	for	Allah	Lord	all the worlds	the Gracious	the Merciful

اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعٰلَمِيْنَ ② الرَّحْمٰنِ الرَّحِيْمِ ③

All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful,

مَلِكِ	يَوْمِ	الدِّيْنِ	اِيَّاكَ	نَعْبُدُ	وَ	اِيَّاكَ	نَسْتَعِيْنُ
Master	Day	Judgement	alone you	we worship	and	alone you	we implore for help

مَلِكِ يَوْمِ الدِّيْنِ ④ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ⑤

Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help.

اِهْدِ	نَا	الصِّرَاطَ	اَلْمُسْتَقِيْمَ	صِرَاطَ	اَلَّذِيْنَ	اَنْعَمْتَ	عَلٰى	هَمْ
you guide	us	the path	the right/straight	Path	those	You bestowed (Your) Blessings	on	them

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ⑥ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ⑦

Guide us in the right path The path of those on whom Thou hast bestowed Thy blessings,

غَيْرِ	اَلْمَغْضُوْبِ	عَلٰى	هَمْ	وَ	لَا	اَلضَّالِّيْنَ
not	one who incurred (the) displeasure	upon	them	and	not	those who have gone astray

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ⑦

those who have not incurred displeasure, and those who have not gone astray.

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مَائَتَانِ وَسَبْعٌ وَثَمَانُونَ آيَةً وَأَرْبَعُونَ رُكُوعًا

Al Baqarah is a Madni Sura and it has 287 verses and 40 sections (Rukus).

بِ	اسْمِ	اللّٰهُ	الرَّحْمٰنِ	الرَّحِيْمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

ا	لَ	مَ	ذٰلِكَ	اَلْكِتٰبِ	لَا	رَيْبَ	فِيْهِ	هُ
I	Allah	All-Knowing	this	a perfect Book	no	doubt	in	it

اَلَمْ ② ذٰلِكَ اَلْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ ۚ

Alif Lam Mim. I am Allah, the All-Knowing. This is a perfect Book; there is no doubt in it;

هُدًى	لِّ	الْبٰتِّئِيْنَ	الَّذِيْنَ	يُؤْمِنُوْنَ
a guidance	for	the righteous	those	they believe

هُدًى لِّلْبٰتِّئِيْنَ ③ الَّذِيْنَ يُؤْمِنُوْنَ

it is a guidance for the righteous, Who believe in

بِ	الْغَيْبِ	وَ	يُقِيْمُوْنَ	الصَّلٰوةَ
in/ with	the unseen	and	they observe	the Prayer

بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ

the unseen and observe Prayer,

وَ	مِمَّا	رَزَقْنٰهُمْ	يُنْفِقُوْنَ	وَ	الَّذِيْنَ	يُؤْمِنُوْنَ
and	from what	We have provided them	they spend	and	those	they believe

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ④ وَالَّذِيْنَ يُؤْمِنُوْنَ

and spend out of what We have provided for them, And who believe in



بِ	مَا	أُنْزِلَ	إِلَى	كَ	وَ	مَا	أُنْزِلَ
in/ with	what	it has been revealed	towards	you	and	what	it was revealed
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ							
that which has been revealed to thee, and that which was revealed							
مِنْ	قَبْلُ	كَ	وَ	بِ	الْآخِرَةِ	هُمْ	يُوقِنُونَ
from	before	you	and	in/ with	the hereafter	they	they have firm faith
مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾							
before thee, and they have firm faith in what is yet to come.							
أُولَئِكَ	عَلَى	هُدًى	مِّنْ	رَّبِّ	هُمْ		
it is they	on	the guidance	from	Lord	their		
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ۖ							
It is they who follow the guidance of their Lord							
وَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	إِنَّ	الَّذِينَ	كَفَرُوا	
and	it is they	they	those who prosper	surely	those who	they disbelieved	
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾ إِنَّ الَّذِينَ كَفَرُوا							
and it is they who shall prosper. Those who have disbelieved							
سَوَاءٌ	عَلَى	هُمْ	ءَ	أَنْذَرْتَهُمْ	أَمْ	لَمْ	تُنْذِرْهُمْ
it is equal	on	them	whether	you warn	or	did not	you warn
سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ							
it is equal to them whether you warn them or warn them not							
لَا	يُؤْمِنُونَ	خَتَمَ	اللَّهُ	عَلَى	قُلُوبِ	هُمْ	
not	they will believe	He has set a seal	Allah	on	hearts	their	
لَا يُؤْمِنُونَ ﴿٧﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ							
they will not believe. Allah has set a seal on their hearts							

وَ	عَلَى	سَمِعَ	هَمْ	وَ	عَلَى	أَبْصَارَ	هَمْ	غَشَاوَةً
and	on	hearing	their	and	on	eyes	their	a covering
وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غَشَاوَةٌ								
and their ears, and over their eyes is a covering								
وَ	لَ	هَمْ	عَذَابٌ	عَظِيمٌ	وَ	مِنْ	النَّاسِ	
and	for	them	a punishment	great	and	from(among)	the people	
وَلَهُمْ عَذَابٌ عَظِيمٌ ٨ وَمِنَ النَّاسِ								
and for them is a great punishment. And of the people								
مَنْ	يَقُولُ	أَمْنَا	بِ	اللَّهِ	وَ			
who	says	we have believed	in/with	Allah	and			
مَنْ يَقُولُ أَمْنَا بِاللَّهِ وَ								
there are some who say, 'We believe in Allah and								
بِ	الْيَوْمِ	الْآخِرِ	وَ	مَا	هُمْ	بِئُؤْمِنِينَ		
in/with	the Day	the Last	and	not	they	believers		
بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِئُؤْمِنِينَ ٩								
the Last Day;while they are not believers at all.								
يُخْدَعُونَ	اللَّهُ	وَ	الَّذِينَ	أَمَنُوا	وَ	مَا	يُخْدَعُونَ	
they would deceive	Allah	and	those who	they believed	and	not	they deceive	
يُخْدَعُونَ اللَّهُ وَالَّذِينَ أَمَنُوا وَمَا يُخْدَعُونَ								
They would deceive Allah and those who believe, and they deceive none								
إِلَّا	أَنْفُسَ	هَمْ	وَ	مَا	يَشْعُرُونَ	فِي	قُلُوبِ	مَرَضٌ
except	selves	them	and	not	they perceive	in	hearts	disease
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ١٠ فِي قُلُوبِهِمْ مَرَضٌ								
but themselves;only they perceive it not. In their hearts was a disease,								

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وقفوا

فَزَادَ	هُمُ	اللَّهُ	مَرَضًا	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ
so He has increased	them	Allah	disease	and	for	them	a punishment	grievous
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ								
and Allah has increased their disease to them; and for them is a grievous punishment								
بِأَنَّا	كَانُوا	يَكْذِبُونَ	وَ	إِذَا	قِيلَ	لَ	هُمْ	
because	they were	they tell lies	and	when	it is said	to	them	
بِأَنَّا كَانُوا يَكْذِبُونَ <sup>11</sup> وَإِذَا قِيلَ لَهُمْ								
because they used to lie. And when it is said to them:								
لَا	تُفْسِدُوا	فِي	الْأَرْضِ	قَالُوا	إِنَّمَا	نَحْنُ	مُصْلِحُونَ	
not	you create disorder	in	the earth	they said	only	we	the promoters of peace	
لَا تُفْسِدُوا فِي الْأَرْضِ <sup>12</sup> قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ <sup>12</sup>								
'Create not disorder on the earth,' they say: 'We are only promoters of peace.'								
أَلَا	إِنَّ	هُمْ	هُمْ	الْمُفْسِدُونَ	وَلَكِنْ	لَا	يَشْعُرُونَ	
beware	surely	they	they	those who create disorder	but	not	they perceive	
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ <sup>13</sup>								
Beware! it is surely they who create disorder, but they do not perceive it.								
وَ	إِذَا	قِيلَ	لَ	هُمْ	أَمِنُوا	كَأَنَّ	أَمَنَ	النَّاسُ
and	when	it is said	to	them	you believe	like	he believed	the people
وَإِذَا قِيلَ لَهُمْ أَمِنُوا كَمَا آمَنَ النَّاسُ								
And when it is said to them, 'Believe as other people have believed,'								
قَالُوا	أَنُؤْمِنُ	كَأَنَّ	أَمَنَ	السُّفَهَاءُ	آلَا	إِنَّ	هُمْ	
they said	shall we believe	like	he believed	the foolish	beware	surely	they	
قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ <sup>14</sup> أَلَا إِنَّهُمْ								
they say: 'Shall we believe as the foolish have believed? Beware! it is surely they								

هُمْ	السُّفَهَاءُ	وَلَكِنْ	لَا	يَعْلَمُونَ	وَ	إِذَا	لَقُوا	الَّذِينَ
they	the foolish	but	not	they know	and	when	they meet	those
هُمْ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ١٤ وَإِذَا لَقُوا الَّذِينَ								
that are foolish, but they do not know. And when they meet those								
أَمَنُوا	قَالُوا	أَمَنَّا	وَ	إِذَا	خَلَوْا	إِلَى	شَيْطِينَ	هِمْ
they believed	they said	we believed	and	when	they were alone	towards	ringleaders	their
أَمَنُوا قَالُوا أَمَنَّا ١٥ وَإِذَا خَلَوْا إِلَى شَيْطَانِهِمْ								
who believe, they say: 'We believe;but when they are alone with their ringleaders,								
قَالُوا	إِنَّا	مَعَ	كُم	إِنَّمَا	نَحْنُ	مُسْتَهْزِءُونَ		
they said	we certainly	with	you	only	we	those who are mocking		
قَالُوا إِنَّا مَعَكُمْ ١٦ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٥								
they say: 'We are certainly with you;we are only mocking.'								
أَلَّهُ	يَسْتَهْزِئُ	بِ	هُمْ	وَ	يَبْدُ	هُمْ		
Allah	He will punish mockery	with	them	and	He will let continue	them		
أَلَّهُ يَسْتَهْزِئُ بِهِمْ وَيَبْدُ هُمْ								
Allah will punish their mockery and will let them continue								
فِي	طُغْيَانٍ	هُمْ	يَعْمَهُونَ	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا		
in	transgression	their	they wander blindly	these are they	who	they have taken in exchange		
فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٦ أُولَئِكَ الَّذِينَ اشْتَرَوْا								
in their transgression, wandering blindly. These are they who have taken								
الضَّلَّةَ	بِ	الْهُدَى	فَ	مَا	رَبِحَتْ	تَبَارَتْ	هُمْ	
the error	with	the guidance	but	no	it brought gain	bargain	their	
الضَّلَّةَ بِالْهُدَى ١٧ فَمَا رَبِحَتْ تَبَارَتْهُمْ								
error in exchange for guidance;but their traffic has brought them no gain,								



وَمَا كَانُوا مُهْتَدِينَ	كَانُوا	مُهْتَدِينَ	مَثَلُ	هُمْ	كَ	مَثَلِ
and	not	they were	these who are rightly guided	case	their	like
وَمَا كَانُوا مُهْتَدِينَ ١٧ مَثَلُهُمْ كَمَثَلِ						
nor are they rightly guided. Their case is like the case of a person						
الَّذِي	اسْتَوْقَدَ	نَارًا	فَ	لَبَّأَ	أَضَاءَتْ	مَا
who	he kindled	a fire	so	when	it lighted up	that
الَّذِي اسْتَوْقَدَ نَارًا فَلَبَّأَ أَضَاءَتْ مَا حَوْلَهُ						
who kindled a fire, and when it lighted up all around him,						
ذَهَبَ	اللَّهُ	بِ	نُورِهِمْ	و	تَرَكَ	هُمْ
He took away	Allah	with	light	and	he left	them
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ						
Allah took away their light and left them						
فِي	ظُلُمَاتٍ	لَّا	يُبْصِرُونَ	صُمٌّ	بُكْمٌ	عُمًى
in	thick darkness	not	they see	the deaf	the dumb	the blind
فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ١٨ صُمٌّ بُكْمٌ عُمًى						
in thick darkness; they see not. They are deaf, dumb and blind						
فَ	هُمْ	لَا	يَرْجِعُونَ	أَوْ	كَ	صَيِّبٍ
then	they	not	they will return	or	like	a heavy rain
فَهُمْ لَا يَرْجِعُونَ ١٩ أَوْ كَصَيِّبٍ مِّنَ السَّحَابِ						
so they will not return. Or it is like a heavy rain from the clouds,						
فِي	ظُلُمَاتٍ	وَّ	رَعْدٍ	وَّ	بَرْقٍ	
in	thick darkness	and	thunder	and	lightning	
فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ						
wherein is thick darkness and thunder and lightning						

يَجْعَلُونَ	أَصَابِعَ	هُمْ	فِي	أَذَانِ	هُمْ	مِّنْ	الصَّوَاعِقِ
they put	fingers	their	into	ears	their	from	the thunderclaps
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ							
they put their fingers into their ears because of the thunderclaps							
حَذَرَ	الْمَوْتِ	وَ	اللَّهُ	مُحِيطٌ	بِ	الْكَافِرِينَ	
fear	death	and	Allah	one who encompasses	with	the disbelievers	
حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ <sup>(20)</sup>							
for fear of death, and Allah encompasses the disbelievers.							
يَكَادُ	الْبَرْقُ	يَخْطِفُ	أَبْصَارَ	هُمْ			
it might well-nigh	the lightning	He snatches away	sights	their			
يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ <sup>ط</sup>							
The lightning might well-nigh snatch away their sight							
كَلَّمَآ	أَضَاءَ	لَ	هُمْ	مَشَوْا	فِي	هَ	
whenever	it shines	upon	them	they walked	in	it	
كَلَّمَآ أَضَاءَ لَهُمْ مَشَوْا فِيهِ <sup>لَحْنٌ</sup>							
whenever it shines upon them, they walk therein							
وَ إِذَا	أُظْلِمَ	عَلَى	هُمْ	قَامُوا	وَ	لَوْ	شَاءَ اللَّهُ
and	it became dark	on	them	they stood still	and	if	He willed Allah
وَ إِذَا أُظْلِمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ							
and when it becomes dark to them, they stand still. And if Allah willed,							
لَ	ذَهَبَ بِ	سَمِعَ	هُمْ	وَ	أَبْصَارِ	هُمْ	إِنَّ اللَّهَ
surely	he would take away	hearing	their	and	sights	their	surely Allah
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ							
He could take away their hearing and their sight; surely, Allah has							

عَلَى	كُلِّ شَيْءٍ	قَدِيرٌ	يَا أَيُّهَا	النَّاسُ	اعْبُدُوا	رَبَّ	كُمُ
on	all	a thing	the All powerful	O ye	people	you worship	your Lord

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عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢١ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

the power to do all that He wills. O ye men, worship your Lord

الَّذِي	خَلَقَ	كُمُ	وَالَّذِينَ	مِنْ	قَبْلِ	كُمُ	لَعَلَّكُمْ	تَتَّقُونَ
Who	he created	you	and	those who	from	before	you	that you may
you become righteous								

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢٢

Who created you and those who were before you, that you may become righteous

الَّذِي	جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً
Who	he made	for	you	the earth	a bed	and
a roof						

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً

Who made the earth a bed for you, and the heaven a roof,

وَأَنْزَلَ	مِنْ	السَّمَاءِ	مَاءً	فَخَرَجَ	بِهِ
and	from	the clouds	water	then	He brought forth
it					

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَرَجَ بِهِ

and caused water to come down from the clouds and therewith brought forth

مِنْ	الشَّجَرِ	رِزْقًا	لَكُمْ	فَلَا	تَجْعَلُوا
from	the fruits	a sustenance	for	you	therefore
you make					

مِنْ الشَّجَرِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا

fruits for your sustenance. Set not up, therefore,

لِ	اللَّهِ	أَنْدَادًا	وَأَنْتُمْ	تَعْلَمُونَ	وَإِنْ	كُنْتُمْ	فِي	رَيْبٍ
for	Allah	equals	and	you know	if	you were	in	a doubt

لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ٢٣ وَإِنْ كُنْتُمْ فِي رَيْبٍ

equals to Allah, while you know. And if you are in doubt

سُورَةٍ	فَاتُّوْا بِ	نَا	عَبْدٍ	عَلَى	نَزَّلْنَا	مِمَّا			
a Chapter	then you produce	Our	servant	on	We have sent down	from what			
مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَاتُّوْا بِسُورَةٍ									
as to what We have sent down to Our servant, then produce a Chapter									
اللَّهُ	دُونِ	مِّنْ	كُم	شُهَدَاءَ	ادْعُوا	وَ هِ	مِثْلِ	مِّنْ	
Allah	beside	from	you	witnesses	you call upon	and it	like	from	
مِّنْ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ									
like it, and call upon your helpers beside Allah,									
تَفْعَلُوا	لَنْ	وَ	تَفْعَلُوا	لَمْ	إِنْ	فَ	صٰدِقِيْنَ	كُنْتُمْ	إِنْ
you do	shall never	and	you do	did not	if	so	the truthful	you were	if
إِنْ كُنْتُمْ صٰدِقِيْنَ ۚ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا ﴿٢٤﴾									
if you are truthful. But if you do it not—and never shall you do it									
الْحِجَارَةُ	وَ	النَّاسِ	هَا	وَقُودُ	الَّتِي	النَّارِ	اتَّقُوا	فَ	
the stones	and	the people	it	fuel	that	the Fire	you guard	then	
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ									
then guard against the Fire, whose fuel is men and stones,									
أَمَنُوا	الَّذِينَ	بَشِّرِ	وَ	الْكٰفِرِيْنَ	لِ	أَعِدَّتْ			
they believed	those who	you give glad tidings	and	the disbelievers	for	that has been prepared			
أَعِدَّتْ لِلْكَافِرِيْنَ ۚ وَبَشِّرِ الَّذِينَ آمَنُوا ﴿٢٥﴾									
which is prepared for the disbelievers. And give glad tidings to those who believe									
تَجْرِي	جَنَّاتٍ	هُمْ	لَ	أَنَّ	الصّٰلِحٰتِ	عَمِلُوا	وَ		
it flows	the Gardens	them	for	that	the good works	they did	and		
وَعَمِلُوا الصّٰلِحٰتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي									
and do good works, that for them are Gardens									



مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	كَلَّمَا	رَزَقُوا	مِنْ	هَا	مِنْ	شَرَةٍ	رَزَقَا
from	beneath	it	the streams	whenever	they were given	from	it	from	fruit	a portion
مِنْ تَحْتِهَا الْأَنْهَارُ كَلَّمَا رَزَقُوا مِنْهَا مِنْ شَرَةٍ رَزَقَا <sup>٢٥</sup>										
which flow streams. Whenever they are given a portion of fruit therefrom,										
قَالُوا	هَذَا	الَّذِي	رَزَقْنَا	مِنْ	قَبْلُ	وَ	أُتُوا	بِ	أُتُوا	بِ
they said	this	what	we were given	from	before	and	was brought to them	it	it	it
قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ										
they will say: 'This is what was given us before,' whereas only similar things shall be brought to them.										
مُتَشَابِهًا	وَ	لَ	هُمْ	فِي	هَا	أَزْوَاجٌ	مُطَهَّرَةً			
resembling	and	for	them	in	it	mates	perfectly pure			
مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ <sup>٢٦</sup>										
And they will have therein mates perfectly pure,										
وَ	هُمْ	فِيهَا	خَالِدُونَ	إِنَّ	اللَّهَ	لَا	يَسْتَحْيِ			
and	they	therein	those who abide	surely	Allah	not	He hesitates			
وَهُمْ فِيهَا خَالِدُونَ <sup>٢٦</sup> إِنَّ اللَّهَ لَا يَسْتَحْيِ										
and therein will they abide. Allah disdains not										
أَنْ	يَضْرِبَ	مَثَلًا	مَا	بَعُوضَةً	فَ	مَا	فَوْقَ	هَا		
that	He describes	an illustration	that	a gnat	so	that	over	it		
أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا <sup>٢٧</sup>										
to give an illustration as small as a gnat or even smaller.										
فَ	أَمَّا	الَّذِينَ	أَمَنُوا	فَ	يَعْلَمُونَ	أَنَّ	هُ	الْحَقُّ		
so	as for	those who	they believed	so	they know	that	it	the truth		
فَأَمَّا الَّذِينَ أَمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ										
Those who believe know that it is the truth										

مِنْ	رَّبِّ	هُمْ	وَ	أَمَّا	الَّذِينَ	كَفَرُوا	فَ	يَقُولُونَ
from	Lord	their	and	as for	those who	they disbelieved	then	they say
مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ								
from their Lord, while those who disbelieve say:								
مَاذَا	أَرَادَ	اللَّهُ	بِ	هَذَا	مَثَلًا			
what	He wanted	Allah	with	this	an illustration			
مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا								
'What does Allah mean by such an illustration								
يُضِلُّ	بِ	هُوَ	كَثِيرًا	وَأَ	يَهْدِي	بِ	هُوَ	كَثِيرًا
he adjudges to be erring	with	it	many	and	He guides	with	it	many
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا								
Many does He adjudge by it to be erring and many by it does He guide,								
وَ	مَا	يُضِلُّ	بِ	هُوَ	إِلَّا	الْفَاسِقِينَ		
and	none	He adjudges to be erring	with	it	except	the disobedient		
وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ <sup>27</sup>								
and none does He adjudge thereby to be erring except the disobedient,								
الَّذِينَ	يَنْقُضُونَ	عَهْدَ	اللَّهُ	مِنْ	بَعْدَ	مِيثَاقِ	هُوَ	
those who	they break	covenant	Allah	from	after	established	it	
الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ								
Who break the covenant of Allah after having established it,								
وَ	يَقْطَعُونَ	مَا	أَمَرَ	اللَّهُ	بِ	هُوَ	أَنْ	يُوصَلَ
and	they cut asunder	what	He commanded	Allah	with	it	that	to be joined
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ								
and cut asunder what Allah has bidden to be joined,								

وقف لا تأمروا

و	يُفْسِدُونَ	فِي	الْأَرْضِ	أُولَئِكَ	هُمْ	الْخَسِرُونَ		
and	they create disorder	in	the earth	it is those	they	the losers		
وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَئِكَ هُمُ الْخَسِرُونَ ﴿٢٨﴾								
and create disorder in the earth; it is these that are the losers.								
كَيْفَ	تَكْفُرُونَ	بِ	اللَّهِ	و	كُنْتُمْ	أَمْوَاتًا		
how	you disbelieve	in	Allah	and	you were	the dead		
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا								
How can you disbelieve in Allah? When you were without life,								
فَ	أَحْيَا	كُم	ثُمَّ	يُمِيتُ	كُم			
so	He gave life	you	then	He will cause to die	you			
فَأَحْيَاكُم ۖ ثُمَّ يُمِيتُكُمْ								
He gave you life, and then He will cause you to die,								
ثُمَّ	يُحْيِي	كُم	ثُمَّ	إِلَى	ه	تَرْجَعُونَ		
then	He will bring to life	you	then	to	Him	you will be made to return		
ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٢٩﴾								
then restore you to life, and then to Him shall you be made to return.								
هُوَ	الَّذِي	خَلَقَ	لَ	كُم	مَا	فِي	الْأَرْضِ	جَمِيعًا
He	who	He created	for	you	that	in	the earth	all
هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ۚ								
He it is Who created for you all that is in the earth								
ثُمَّ	اسْتَوَى	إِلَى	السَّمَاءِ	فَ	سَوَّى	هُنَّ	سَبْعَ	سَبُوتٍ
then	He turned	towards	the heavens	and	He perfected	them	seven	heavens
ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَبُوتٍ ۚ								
then He turned towards the heavens, and He perfected them as seven heavens								

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عَلَى	الْمَلَائِكَةِ	فَ	قَالَ	أَنْبِئُونِي	بِأَسْمَاءِ	هَؤُلَاءِ
upon	the angels	so	He said	you tell	me	these

عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ

before the angels and said: 'Tell Me the names of these,

إِنْ	كُنْتُمْ	صَادِقِينَ	قَالُوا	سُبْحَانَ	كَ	لَا	عِلْمَ	لِ	نَا
if	you were	the truthful	they said	Holy	you	no	knowledge	for	us

إِنْ كُنْتُمْ صَادِقِينَ ٣٢ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا

if you are right.' They said: 'Holy art Thou! No knowledge have we

إِلَّا	مَا	عَلَّمْتَ	نَا	إِنَّ	كَ	أَنْتَ	الْعَلِيمُ	الْحَكِيمُ
except	what	you taught	us	surely	you	you	the all knowing	the wise

إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٣٣

except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

قَالَ	يَا	آدَمُ	أَنْبِئْهُمْ	بِأَسْمَاءِ	هُمُ
He said	O	Adam	you tell	them	with

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

He said: 'O Adam, tell them their names

فَ	لَمَّا	أَنْبَأَ	هُمْ	بِ	أَسْمَاءِ	هُمْ	قَالَ
so	when	he told	them	with	names	their	He said

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ

and when he had told them their names, He said:

أَلَمْ	أَقُلْ	لَ	كُمُ	إِنِّي	أَعْلَمُ	غَيْبِ	السَّمَوَاتِ	وَالْأَرْضِ
did it not	I say	to	you	surely I	I know	the unseen	the heavens	and the earth

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ

'Did I not say to you, I know the secrets of the heavens and of the earth,

وَأَعْلَمُ	مَا	تُبْدُونَ	وَ	مَا	كُنْتُمْ	تَكْتُمُونَ			
I know best	what	you reveal	and	what	you were	you conceal			
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾									
and I know what you reveal and what you conceal.									
وَ	إِذْ	قُلْنَا	لِ	الْمَلَكَةِ	اسْجُدُوا	لِ	آدَمَ	فَ	سَجَدُوا
and	when	We said	for	the angels	you submit	for	Adam	so	they submitted
وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا									
And remember the time when We said to the angels: ‘Submit to Adam,’ and they all submitted.									
إِلَّا	إِبْلِيسَ	أَبَى	وَ	اسْتَكْبَرَ	وَ	كَانَ	مِنْ	الْكُفْرَيْنِ	
except	Iblis	he refused	and	he showed arrogance	and	he was	from	the disbelievers	
إِلَّا إِبْلِيسَ ۖ أَبَى وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكُفْرَيْنِ ﴿٣٥﴾									
except Iblis. He refused and acted with arrogance; and he was of the disbelievers.									
وَ	قُلْنَا	يَا آدَمُ	اسْكُنْ	أَنْتَ	وَ	زَوْجُكَ	لَكَ	الْجَنَّةَ	
and	We said	O Adam	you dwell	you	and	mate	your	the paradise	
وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ									
And We said: ‘O Adam, dwell thou and thy wife in the garden,									
وَ	كُلَا	مِنْ	هَا	رَغَدًا	حَيْثُ	شِئْتُمَا			
and	you both eat	from	it	plentifully	wherever	you both wish			
وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ									
and eat therefrom plentifully wherever you will,									
وَ	لَا	تَقْرَبَا	هَذِهِ	الشَّجَرَةَ	فَ	تَكُونَا	مِنْ	الظَّالِمِينَ	
and	not	you both approach	this	the tree	so	you both be	from	the wrongdoers	
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾									
but approach not this tree, lest you be of the wrongdoers.’									

فَ	أَزَلَّ	هُمَا	الشَّيْطَانُ	عَنْ	هَا					
so	He caused to stumble	both of them	Satan	from	it					
فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا										
But Satan caused them both to slip by means of it										
فَ	أَخْرَجَ	هُمَا	مِمَّا	كَانَا	فِي	هَ	وَقُلْنَا	أَهْبَطُوا		
so	he drove out	both of them	from what	they both were	in	that	We said	you go forth		
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبَاطُوا										
and drove them out of the state in which they were. And We said: 'Go forth										
بَعْضُ	كُنتُمْ	لِ	وَعَدُوٌّ	بَعْضٍ	لِ	بَعْضُكُمْ	فِي	الْأَرْضِ	مُسْتَقَرٌّ	
some	you	for	enemy	some	for	some of you	in	the earth	an abode	
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ										
some of you are enemies of others, and for you there is an abode in the earth										
وَ	مَتَاعٌ	إِلَى	حِينَ	فَ	تَلَقَّى	أَدَمُ	مِنْ	رَبِّ	هَ	كَلِمَاتٍ
and	a provision	till	a time	so	he learnt	Adam	from	his	Lord	the words
وَمَتَاعٌ إِلَى حِينٍ ٣٧ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ										
and a provision for a time. Then Adam learnt from his Lord certain words of prayer.										
فَ	تَابَ	عَلَى	هَ	إِنَّ	هُوَ	التَّوَّابُ	الرَّحِيمُ			
so	He turned with mercy	on	him	surely	He	oft-Returning	the Merciful			
فَتَابَ عَلَيْهِ ٣٨ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ										
So He turned towards him with mercy. Surely, He is Oft-Returning with compassion, and is Merciful.										
قُلْنَا	أَهْبَطُوا	مِنْ	هَا	جَمِيعًا	فَ	إِمَّا	يَأْتِيَنَّ	كُنتُمْ		
We said	you go forth	from	it	all	so	if	it certainly comes	you		
قُلْنَا اهْبَاطُوا مِنْهَا جَمِيعًا ٣٩ فَمَا يَأْتِيَنَّكُمْ										
We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me,										

لَا	فَ	هُدًى	تَبِعَ	مَنْ	فَ	هُدًى	مِّنِّي
no	so	My guidance	he followed	whoso	so	guidance	from Me
مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا							
then whoso shall follow My guidance,							
يَحْزَنُونَ	هُمْ	لَا	وَ	هُمْ	عَلَى	خَوْفٍ	
they shall grieve	they	not	and	them	on	fear	
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾							
on them shall come no fear, nor shall they grieve.'							
نَا	بَايَاتٍ	كَذَّبُوا	وَ	كَفَرُوا	الَّذِينَ	وَ	
Our	with Signs	they treated as lies	and	they disbelieved	those who	and	
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا							
But they who will disbelieve and treat Our Signs as lies,							
خَالِدُونَ	هَآ	فِي	هُمْ	النَّارِ	أَصْحَابُ	أُولَئِكَ	
those who shall abide	there	in	they	the Fire	inmates	these	
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾							
these shall be the inmates of the Fire; therein shall they abide.							
كُم	عَلَى	أَنْعَمْتُ	الَّتِي	يَ	نِعْمَتِي	أَذْكُرُوا	بَنِي إِسْرَءِيلَ
you	upon	I bestowed	which	My	favour	you remember	Israel
يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ							
O children of Israel! remember My favour which I bestowed upon you,							
كُم	عَهْدٍ	بِ	أَوْفِ	تِي	عَهْدٍ	بِ	أَوْفُوا
you	covenant	with	I will fulfil	My	the covenant	with	you fulfil
وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ							
and fulfil your covenant with Me, I will fulfil My covenant with you,							



وَأَنزَلْتُ	مَا	بِ	أَمِنُوا	وَ	أَرْهَبُونَ	فَ	يَ	إِيَّايَا	وَأَنزَلْتُ
I have sent down	what	with	you believe	and	you fear me	so	My	alone	and
وَأَيَّايَا فَارْهَبُونَ ④١ وَأَمِنُوا بِي أَنزَلْتُ									
and Me alone should you fear. And believe in what I have sent down									
مُصَدِّقًا	لِّ	مَا	مَعَ	كُمُ	وَ	لَا	تَكُونُوا	تَكُونُوا	مُصَدِّقًا
fulfilling	for	what	with	you	and	not	you become	you become	fulfilling
مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا									
which fulfils that which is with you, and be not									
أَوَّلَ	كَافِرٍ	بِ	هَـ	وَ	لَا	تَشْتَرُوا	بِآيَاتِي	ثَنًا	قَلِيلًا
the first	disbeliever	with	it	and	not	you trade	with My Signs	a price	paltry
أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَنًا قَلِيلًا ۚ									
the first to disbelieve therein, and barter not My Signs for a paltry price,									
وَأَيَّايَا فَاتَّقُونِ	فَ	إِيَّايَا	تَقُونَ	وَ	لَا	تَلْبِسُوا	الْحَقَّ	وَأَيَّايَا فَاتَّقُونِ	وَأَيَّايَا فَاتَّقُونِ
and	Me alone	so	you take protection in Me	and	not	you confuse	the truth	and	and
وَأَيَّايَا فَاتَّقُونِ ④٢ وَلَا تَلْبِسُوا الْحَقَّ									
and take protection in Me alone. And confound not truth									
بِ	الْبَاطِلِ	وَ	تَكْتُمُوا	الْحَقَّ	وَ	أَنْتُمْ	تَعْلَمُونَ	بِ	الْبَاطِلِ
with	falsehood	and	you hide	the truth	and	you	you know	with	falsehood
بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ④٣									
with falsehood nor hide the truth, knowingly.									
وَ	أَقِمْوَا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ	وَ	ارْكَعُوا	مَعَ	الرَّكْعِينَ
and	you observe	the Prayer	and	you pay	the Zakat	and	you bow down	with	those who bow
وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ④٤									
And observe Prayer and pay the Zakat, and bow down with those who bow.									

أ	تَأْمُرُونَ	النَّاسَ	بِ	الْبِرِّ	و	تَنْسَوْنَ	أَنْفُسَ	كُم
whether	you enjoin	the people	with	the righteousness	and	you forget	beings	your
أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ								
Do you enjoin others to do what is good and forget your own selves,								
و	أَنْتُمْ	تَتْلُونَ	الْكِتَابَ	أ	فَ	لَا	تَعْقِلُونَ	
and	you	you recite	the Book	will	so	not	you understand	
وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ <sup>45</sup>								
while you read the Book? Will you not then understand?								
و	اسْتَعِينُوا	بِ	الصَّبْرِ	و	الصَّلَاةِ	وَ	إِنَّ	هَآ
and	you seek help	with	the patience	and	the Prayer	and	indeed	this
وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ								
And seek help with patience and Prayer; and this indeed is hard								
إِلَّا	عَلَى	الْخَاشِعِينَ	الَّذِينَ	يَظُنُّونَ	أَنَّ	هُمْ	مُلَقُّوْا	
except	on	the humble ones	those who	they know for certain	that	they	those who will meet	
إِلَّا عَلَى الْخَاشِعِينَ <sup>46</sup> الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَقُّوْا								
except for the humble in spirit, Who know for certain that they will meet								
رَبِّ	هُمْ	و	أَنَّ	هُمْ	إِلَى	هَ	رَجْعُونَ	
Lord	their	and	that	they	to	Him	those who return	
رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجْعُونَ <sup>47</sup>								
their Lord, and that to Him will they return.								
يَا	بَنِيَّ	إِسْرَآءِيلَ	اذْكُرُوا	نِعْمَتِ	ى	الَّتِىْ	أَنْعَمْتُ	
O	sons	Israel	you remember	favour	My	which	I bestowed	
يُٰبَنِيَّ إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِىَ الَّتِىْ أَنْعَمْتُ								
O children of Israel! remember My favour which I bestowed upon you								

عَلَى	كُم	وَ	أَنَّ	ئِ	فَضَّلْتُ	كُم	عَلَى	الْعَالَمِينَ
on	you	and	that	I	I exalted	you	on	the worlds

عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٨﴾

and that I exalted you above the peoples.

وَ	اتَّقُوا	يَوْمًا	لَّا	تَجْزِي	نَفْسٌ	عَنْ	نَفْسٍ	شَيْئًا
and	you fear	the day	no	it shall substitute	soul	from	soul	at all

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

And fear the day when no soul shall serve as a substitute for another soul at all,

وَ	لَّا	يُقْبَلُ	مِنْ	هَا	شَفَاعَةٌ	وَ	لَّا
and	not	it shall be accepted	from	it	intercession	and	not

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا

nor shall intercession be accepted for it;

يُؤْخَذُ	مِنْ	هَا	عَدْلٌ	وَ	لَّا	هُمْ	يُنْصَرُونَ
it shall be taken	from	it	ransom	and	nor	they	they shall be helped

يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ ﴿٤٩﴾

nor shall ransom be taken from it; nor shall they be helped.

وَ	إِذْ	نَجَّيْنَا	كُم	مِّنْ	أَلِ	فِرْعَوْنَ	يَسُومُونَ	كُم
and	when	we delivered	you	from	the people	Pharaoh	they afflict	you

وَإِذْ نَجَّيْنَكُمْ مِّنْ أَلِ فِرْعَوْنَ يَسُومُونَكُمْ

And remember the time when We delivered you from Pharaoh's people

سَوْءَ	الْعَذَابِ	يُذَبِّحُونَ	أَبْنَاءَ	كُم	وَ	يَسْتَحْيُونَ	نِسَاءَ	كُم
grievous	torment	they slay	sons	your	and	they spare the life	women	your

سَوْءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ط

who afflicted you with grievous torment, slaying your sons and sparing your women;

و	فِي	ذَلِكَ	بَلَاءٌ	مِّنْ	رَّبِّ	كُمُ	عَظِيمٌ
and	in	that	a trial	from	Lord	your	great

وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمُ عَظِيمٌ ﴿٥٠﴾

and in that there was a great trial for you from your Lord.

و	إِذْ	فَرَقْنَا	بِ	كُمُ	الْبَحْرَ	فَ	أَنْجَيْنَا	كُمُ
and	when	We divided	with	you	the sea	so	We saved	you

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ

And remember the time when We divided the sea for you and saved you

و	أَغْرَقْنَا	الْ	فِرْعَوْنَ	وَ	أَنْتُمْ	تَنْظُرُونَ
and	We drowned	the people	Pharaoh	and	you	you look on

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾

and drowned Pharaoh's people, while you looked on.

و	إِذْ	وَعَدْنَا	مُوسَى	أَرْبَعِينَ	لَيْلَةً	ثُمَّ
and	when	We made a promise	Moses	forty	night	then

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ

And remember the time when We made Moses a promise of forty nights; then

اتَّخَذْتُمْ	الْعِجْلَ	مِنْ	بَعْدِ	هَ	وَ	أَنْتُمْ	ظَالِمُونَ
you took	the calf	from	after	him	and	you were	transgressors

اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِ هَ وَأَنْتُمْ ظَالِمُونَ ﴿٥٢﴾

you took the calf for worship in his absence and you were transgressors.

ثُمَّ	عَفَوْنَا	عَنْ	كُمُ	مِّنْ	بَعْدِ	ذَلِكَ	لَعَلَّكُمْ	تَشْكُرُونَ
then	we forgave	about	you	from	after	this	you might	you be grateful

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾

Then We forgave you thereafter, that you might be grateful.



وَالْفُرْقَانَ	وَ	الْكِتَابَ	مُوسَى	آتَيْنَا	إِذْ	وَ
the discrimination	and	the Book	Moses	We gave	when	and

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ

And remember the time when We gave Moses the Book and the Discrimination,

لَعَلَّ	كُمُ	تَهْتَدُونَ	وَ	إِذْ	قَالَ	مُوسَى	لِ	قَوْمِ	هُ
that might	you	you be rightly guided	and	when	He said	Moses	for	people	his

لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

that you might be rightly guided. And remember the time when Moses said to his people:

يَا	قَوْمِ	إِنَّ	كُمُ	ظَلَمْتُمْ	أَنْفُسَكُمْ	بِ	اتِّخَاذِ	كُمُ	الْعِجْلِ
O	my people	indeed	you	you have wronged	yourselves	with	taking	you	the calf

لِقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلِ

‘O my people, you have indeed wronged yourselves by taking the calf for worship;

فَ	تُوبُوا	إِلَى	بَارِي	كُمُ	فَ	اقتُلُوا	أَنْفُسَ	كُمُ
so	you turn	to	Maker	your	so	you slay	selves	your

فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ط

turn you therefore to your Maker, and slay your own people;

ذَلِكَ	خَيْرٌ	لَّ	كُمُ	عِنْدَ	بَارِي	كُمُ	فَ	تَابَ	عَلَى	كُمُ
that is	the best	for	you	with	Maker	your	then	He turned with compassion	on	you

ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ط فَتَابَ عَلَيْكُمْ ط

that is the best for you with your Maker.’ Then He turned towards you with compassion.

إِنَّ	هُوَ	التَّوَّابُ	الرَّحِيمُ	وَ	إِذْ	قُلْتُمْ
surely	He	Of-Returning	Ever Merciful	and	when	you said

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾ وَإِذْ قُلْتُمْ

Surely, He is Of-Returning with compassion, and is Merciful. And when you said:

يَا	مُوسَى	لَنْ	تُؤْمِنَ	لَكَ	حَتَّى	نَرَى	اللَّهُ	جَهْرَةً
O	Moses	never will	we will believe	for you	until	we see	Allah	face to face

يُوسَى لَنْ تُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

'O Moses, we will by no means believe thee until we see Allah face to face;'

فَ	أَخَذَتْ	كُمُ	الصَّعِقَةُ	وَ	أَنْتُمْ	تَنْظُرُونَ
then	overtook	you	the thunderbolt	and	you	you gaze

فَأَخَذَتْكُمْ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٦﴾

then the thunderbolt overtook you, while you gazed.

ثُمَّ	بَعَثْنَا	كُمُ	مِّنْ	بَعْدِ	مَوْتِ	كُمُ	لَعَلَّ	كُمُ	تَشْكُرُونَ
then	We raised up	you	from	after	death	your	that might	you	you be grateful

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

Then We raised you up after your death, that you might be grateful.

وَ	ظَلَّلْنَا	عَلَى	كُمُ	الْغَمَامَ	وَ	أَنْزَلْنَا	عَلَى	كُمُ
and	We caused a shade	over	you	the clouds	and	We sent down	on	you

وَوَضَعْنَا عَلَىٰ كُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ

And We caused the clouds to be a shade over you and sent down on you

الْبَنِّ	وَ	السَّلْوَى	كُلُوا	مِنْ	طَيِّبَاتِ	مَا	رَزَقْنَا	كُمُ
Manna	and	Salwa	you eat	from	the pure things	what	We have provided	you

الْبَنِّ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

Manna and Salwa, saying: 'Eat of the good things We have provided for you.'

وَ	مَا	ظَلَمُوا	نَا	وَلَكِنْ	كَانُوا	أَنْفُسَهُمْ	يَظْلِمُونَ
and	not	they wronged	us	but	they were	themselves	they wrong

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٨﴾

And they wronged Us not, but it was themselves that they wronged.

وَاذْكُلْنَا	اِذْ	قُلْنَا	ادْخُلُوا	هَذِهِ	الْقَرْيَةَ	فَ	كُلُوا	مِنْ	هَا
and	when	We said	you enter	this	the village	so	you eat	from	there

وَاذْكُلْنَا اَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا

And remember the time when We said: —Enter this village and eat therefrom

حَيْثُ	شِئْتُمْ	رَغَدًا	وَ	ادْخُلُوا	الْبَابَ	سُجَّدًا
wherever	you wished	plentifully	and	you enter	the gate	submissively

حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا

wherever you will—plentifully;and enter the gate submissively

وَقُولُوا	حِطَّةً	نَغْفِرُ	لَ	كُ	خَطَايَا	كُ
you say	forgive us our sins	We shall forgive	for	you	sins	your

وَقُولُوا حِطَّةً نَغْفِرُ لَكُمْ خَطِيئَتَكُمْ

and say: 'God! forgive us our sins.' We shall forgive you your sins

وَسَنَزِيدُ	الْمُحْسِنِينَ	فَ	بَدَّلَ	الَّذِينَ	ظَلَمُوا
We increase	those who do good	so	he changed	those who	they transgressed

وَسَنَزِيدُ الْمُحْسِنِينَ ٥٩ فَبَدَّلَ الَّذِينَ ظَلَمُوا

and We shall give increase to those who do good." The transgressors changed it

قَوْلًا	غَيْرَ	الَّذِي	قِيلَ	لَ	هُمُ	فَ	أَنْزَلْنَا
a word	other than	that which	it was said	to	them	so	We sent down

قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا

for a word other than that which was said to them. So We sent down

عَلَى	الَّذِينَ	ظَلَمُوا	رِجْزًا	مِّنَ	السَّمَاءِ	بِأَنَّ	كَانُوا	يَفْسُقُونَ
on	those who	they transgressed	a punishment	from	the heaven	because	they were	they disobey

عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِأَنَّ كَانُوا يَفْسُقُونَ ٦٠

upon the transgressors a punishment from heaven, because they were disobedient.

قُلْنَا	فَ	هِ	قَوْمِ	لِ	مُوسَى	اسْتَسْقَى	إِذِ	وَ
We said	so	his	people	for	Moses	he asked for water	when	and

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا

And remember the time when Moses prayed for water for his people, and We said:

اَضْرِبْ	بِ	عَصَاكَ	فَ	انْفَجَرَتْ	مِنْ	هُ	اثْنَتَا عَشْرَةَ	عَيْنًا
a spring	twelve	it	from	it gushed forth	so	the rock	your	rod

اَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

‘Strike the rock with thy rod,’ and there gushed forth from it twelve springs,

قَدْ	عَلِمَ	كُلُّ	أُنَاسٍ	مَشْرَبٍ	هُمْ	كُلُّوا	وَ	اشْرَبُوا
you drink	and	you eat	their	drinking place	people	every	he knew	indeed

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُّوا وَاشْرَبُوا

so that every tribe knew their drinking place. ‘Eat and drink

مِنْ	رِزْقِ	اللَّهِ	وَ	لَا	تَعْتُوا	فِي	الْأَرْضِ	مُفْسِدِينَ
those who create disorder	the earth	in	you commit iniquity	not	and	Allah	provision	from

مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ<sup>61</sup>

of what Allah has provided, and commit not iniquity in the earth, creating disorder.’

وَ	إِذْ	قُلْتُمْ	يَا	مُوسَى	لَنْ	نُصْبِرَ	عَلَى	طَعَامٍ	وَاحِدٍ
one	food	on	we will remain content	surely not	Moses	O	you said	when	and

وَإِذْ قُلْتُمْ يُوسَى لَنْ نُصْبِرَ عَلَى طَعَامٍ وَاحِدٍ

And remember the time when you said: ‘O Moses, surely, we will not remain content with one kind of food

فَ	ادْعُ	لَ	نَا	رَبِّ	كَ	يُخْرِجُ	لَ	نَا
us	for	He brings forth	your	Lord	us	for	you pray	so

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا

pray, then, to thy Lord for us that He bring forth for us



مِمَّا	تُنبِتُ	الْأَرْضُ	مِنْ	بَقْلِ	هَا	وَ	قِثَّاءٍ	هَا
from what	it grows	the earth	from	herbs	its	and	cucumbers	it
مِمَّا تُنبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا								
of what the earth grows—of its herbs and its cucumbers								
وَ	فُومٍ	هَا	وَ	عَدَسٍ	هَا	وَ	بَصَلٍ	هَا
and	wheat	its	and	lentils	its	and	onions	its
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا								
and its wheat and its lentils and its onions.								
قَالَ	أَ	تَسْتَبْدِلُونَ	الَّذِي	هُوَ	أَدْنَى	بِ	الَّذِي	هُوَ
He said	Would	you take in exchange	which	that	inferior	with	Who	that
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ								
He said: 'Would you take in exchange that which is inferior for that which is superior?								
إِهْبِطُوا	مِصْرًا	فَ	إِنَّ	لَ	كُم	مَا	سَأَلْتُمْ	
you go down	a town	and	surely	for	you	what	you asked	
إِهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ								
Go down to some town, and there is for you what you ask.								
وَ	ضُرِبَتْ	عَلَى	هِمْ	الذِّلَّةُ	وَ	الْبُسْكَنَةُ		
and	it smitten	with	they	the humiliation	and	the destitution		
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْبُسْكَنَةُ								
And they were smitten with abasement and destitution,								
وَ	بَاءُوا	بِ	غَضَبٍ	مِّن	اللَّهِ	ذَلِكَ	بِأَنَّ	هُمْ
and	they incurred	with	wrath	of	Allah	this was	because of	they
وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ								
and they incurred the wrath of Allah: that was because								

كَانُوا	يَكْفُرُونَ	بِآيَاتِ	اللَّهِ	وَ	يَقْتُلُونَ	النَّبِيِّنَ	بِغَيْرِ	الْحَقِّ
they were	they reject	with the Signs	Allah	and	they would kill	the Prophets	without	justice

كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ط

they rejected the Signs of Allah and would kill the Prophets unjustly;

ذَلِكَ	بِأَسَاسًا	عَصَوْا	وَ	كَانُوا	يَعْتَدُونَ	إِنَّ	الَّذِينَ	آمَنُوا
that	because	they rebelled	and	they were	they transgress	surely	those who	they believed

ذَلِكَ بِأَسَاسًا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦٢ إِنَّ الَّذِينَ آمَنُوا

that was because they rebelled and transgressed. Surely, the Believers,

وَ	الَّذِينَ	هَادُوا	وَ	النَّصَارَى	وَ	الصَّبِيِّينَ
and	those who	they became Jews	and	the Christians	and	the Sabians

وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيِّينَ

and the Jews, and the Christians and the Sabians

مَنْ	أَمَنَ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	عَمِلَ	صَالِحًا
whichever	he believed	with	Allah	and	Day	the Last	and	he acted	good

مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا

whichever party from among these truly believes in Allah and the Last Day and does good deeds

فَ	لَ	هُمْ	أَجْرُ	هُمْ	عِنْدَ	رَبِّ	هُمْ	وَ
so	for	them	reward	their	with	Lord	they	and

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ٦٣ وَ

shall have their reward with their Lord, and

لَا	خَوْفٌ	عَلَى	هُمْ	وَ	لَا	هُمْ	يَحْزَنُونَ
no	fear	upon	them	and	not	they	they shall grieve

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٣

no fear shall come upon them, nor shall they grieve.

وَ	إِذْ	أَخَذْنَا	مِيثَاقَ	كُمُ	وَ	رَفَعْنَا	فَوْقَ	كُمُ	الطُّورَ
and	when	We took	a covenant	from you	and	We raised high	above	you	the Mount
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ ط									
And remember the time when We took a covenant from you and raised high above you the Mount,									
خُذُوا	مَا	آتَيْنَا	كُمُ	بِ	قُوَّةٍ	وَ	اذْكُرُوا		
you hold	what	We have given	you	with	strength	and	you bear in mind		
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا									
saying: ‘Hold fast that which We have given you and bear in mind									
مَا	فِي	هَـ	لَعَلَّ	كُمُ	تَتَّقُونَ	ثُمَّ	تَوَلَّيْتُمْ		
what	in	this	that may	you	you attain piety	then	you turned back		
مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾ ثُمَّ تَوَلَّيْتُمْ									
what is therein, that you may be saved.’ Then you turned back thereafter;									
مِّنْ	بَعْدِ	ذَلِكَ	فَ	لَوْ	لَا	فَضْلُ	اللَّهِ	عَلَىٰ	كُمُ
from	after	that	so	if	not	grace	Allah	on	you
مِّنْ بَعْدِ ذَلِكَ ۚ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ									
and had it not been for Allah’s grace towards you									
وَ	رَحْمَتُ	هُـ	لَـ	كُنْتُمْ	مِّنَ	الْخَاسِرِينَ	وَ	لَقَدْ	عَلِمْتُمْ
and	mercy	His	surely	you were	of	the losers	and	surely	you have known
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ وَلَقَدْ عَلِمْتُمْ									
and His mercy, you would surely have been of the losers.And surely, you have known									
الَّذِينَ	اعْتَدُوا	مِنْ	كُمُ	فِي	السَّبْتِ	فَ	قُلْنَا	لَـ	هُمْ
those who	they transgressed	from	you	in	Sabbath	so	We said	to	them
الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ									
the end of those amongst you, who transgressed in the matter of the Sabbath. So We said to them:									

كُونُوا	قِرَادَةً	خَسِيبِينَ	فَ	جَعَلْنَاهَا	هَا	نَكَالًا
you be	apes	the despised ones	so	We made	it	an example
كُونُوا قِرَادَةً خَسِيبِينَ ﴿٦٦﴾ فَجَعَلْنَاهَا نَكَالًا						
'Be ye apes, despised.' Thus We made it an example						
لِّهَا	بَيْنَ	يَدَيْ	هَا	وَ	مَا	خَلْفَ
for those	between	two hands	its	and	that	after
لِّهَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا						
to those of its time and to those who came after it,						
وَ	مَوْعِظَةً	لِّ	الْمُتَّقِينَ	وَ	إِذْ	قَالَ
and	a lesson	for	those who fear God	and	when	Moses
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٧﴾ وَإِذْ قَالَ مُوسَى						
and a lesson to those who fear God. And remember when Moses said						
لِّ	قَوْمِ	هُ	إِنَّ	اللَّهَ	يَأْمُرُ	كُمُ
for	people	his	verily	Allah	He commands	you
لِّقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ط						
to his people: 'Allah commands you to slaughter a cow,'						
قَالُوا	أَ	تَتَّخِذُ	نَا	هُزُؤًا	قَالَ	أَعُوذُ
they said	do	you make	us	a jest	He said	I seek refuge
قَالُوا أَتَتَّخِذُنَا هُزُؤًا ط قَالَ أَعُوذُ بِاللَّهِ						
they said: 'Dost thou make a jest of us? He said: 'I seek refuge with Allah						
أَنْ	أَكُونَنَّ	مِنْ	الْجَاهِلِينَ	قَالُوا	ادْعُ	لَ
that	I become	from	the ignorants	they said	you pray	for
أَنْ أَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ						
from being one of the ignorant.' They said: 'Pray for us to thy Lord						



يُبَيِّنُ	لَ	نَا	مَا	هِيَ	قَالَ	إِنَّ	هُ	يَقُولُ
He shall explain	for	us	what	she	He said	surely	He	He says
يُبَيِّنُ لَنَا مَا هِيَ ٥ قَالَ إِنَّهُ يَقُولُ								
that He make plain to us what she is. ٥ He answered: 'God says,								
إِنَّ	هَا	بَقْرَةً	لَا	فَارِضٌ	وَّ	لَا	بِكُرٍّ	
surely	it (she)	a cow	neither	old	and	not	young	
إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بِكُرٌّ ٦								
it is a cow, neither old nor young,								
عَوَانٌ	بَيْنَ	ذَلِكَ	فَ	افْعَلُوا	مَا	تُؤْمَرُونَ		
fullgrown	between	this	so	you do	what	you are commanded		
عَوَانٌ بَيْنَ ذَلِكَ ٦ فافْعَلُوا مَا تُؤْمَرُونَ ٧								
fullgrown, between the two; now do what you are commanded. ٧								
قَالُوا	ادْعُ	لَ	نَا	رَبِّ	كَ	يُبَيِّنُ	لَ	نَا
they said	you pray	for	us	Lord	your	He explains	for	us
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا								
They said: 'Pray for us to thy Lord that He make plain to us								
مَا	لَوْنٌ	هَا	قَالَ	إِنَّ	هُ	يَقُولُ		
what	colour	it	he said	surely	He	He says		
مَا لَوْنُهَا ٧ قَالَ إِنَّهُ يَقُولُ								
what colour she is. ٧ He answered: 'God says,								
إِنَّ	هَا	بَقْرَةً	صَفْرَاءُ	فَاقِعٌ	لَوْنٌ	هَا	تَسُرُّ	النَّظِيرِينَ
surely	it	cow	dun	pure and rich	colour	its	she delights	the beholders
إِنَّهَا بَقْرَةٌ صَفْرَاءُ ٨ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ ٩								
it is a cow of a dun colour, pure and rich in tone; delighting the beholders. ٩								

قَالُوا	ادْعُ	لَ	نَا	رَبِّ	كَ	يُبَيِّنُ	لَ	نَا
they said	you pray	for	us	Lord	your	He explains	to	us
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا								
They said: ‘Pray for us to thy Lord that He make plain to us								
مَا	هِيَ	إِنَّ	الْبَقَرَةَ	تَشَبَّهُ	عَلَى	نَا		
what	she	surely	the cows	it appears alike	on	us		
مَا هِيَ إِنَّ الْبَقَرَةَ تَشَبَّهُ عَلَيْنَا <sup>ط</sup>								
what she is, for all such cows appear to us alike;								
وَ	إِنَّا	إِنْ	شَاءَ	اللَّهُ	لَ	مُهْتَدُونَ		
and	we surely	if	He pleased	Allah	indeed	the guided ones		
وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ <sup>٧١</sup>								
and if Allah please, we shall indeed be guided.’								
قَالَ	إِنَّ	هُ	يَقُولُ	إِنَّ	هَا	بَقَرَةً		
He said	surely	He	He says	surely	it	a cow		
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ								
He answered: ‘God says, it is a cow								
لَا	ذُلُولٌ	تُثِيرُ	الْأَرْضَ	وَ	لَا	تَسْقَى	الْحَرْثَ	
not	one that is broken in	she ploughs	the earth	and	not	she waters	the tilth	
لَا ذُلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقَى الْحَرْثَ <sup>٧٢</sup>								
not broken in to plough the earth or water the tilth;								
مُسْلَمَةً	لَا	شَيْءَ	فِي	هَا	قَالُوا	الْآنَ		
one without blemish	no	spot	in	it	they said	now		
مُسْلَمَةً لَا شَيْءَ فِيهَا <sup>ط</sup> قَالُوا الْآنَ								
one without blemish;of one colour.’ They said:								

هَا	ذَبَحُوا	فَ	الْحَقِّ	بِ	جِئْتَ
her	they slaughtered	so	the truth	with	you came

جِئْتَ بِالْحَقِّ فَذَبَحُوهَا

‘Now hast thou brought the truth.’ Then they slaughtered her,

وَمَا	كَادُوا	يَفْعَلُونَ	وَ	إِذْ	قَتَلْتُمْ	نَفْسًا
and	they were about to	they do	and	when	you slew	a person

وَمَا كَادُوا يَفْعَلُونَ<sup>72</sup> وَإِذْ قَتَلْتُمْ نَفْسًا

though they would rather not do so. And remember the time when you slew a person

فَ	ادْرَأْتُمْ	فِي	هَا	وَ	اللَّهُ	مُخْرِجٌ
so	you differed	in	it	and	Allah	who would bring forth

فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ

and differed among yourselves about it; and Allah would bring to light

مَا	كُنْتُمْ	تَكْتُمُونَ	فَ	قُلْنَا	اضْرِبُوا	هُ	بِ	بَعْضِ	هَا
what	you were	you conceal	so	We said	you apply	him	with	a part	that

مَا كُنْتُمْ تَكْتُمُونَ<sup>73</sup> فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

what you concealed. Then We said: ‘Smite him (the murderer) for a part of the offence against him (the murdered person).’

كَذَلِكَ	يُحْيِي	اللَّهُ	الْمَوْتَى	وَ	يُرِي	كُم	آيَاتِ	هُ
thus	He gives life	Allah	the dead	and	He shows	you	Signs	His

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ

Thus Allah gives life to the dead and shows you His Signs

لَعَلَّ	كُم	تَعْقِلُونَ	ثُمَّ	قَسَتْ	قُلُوبُ	كُم
that may	you	you understand	then	it became hardened	hearts	your

لَعَلَّكُمْ تَعْقِلُونَ<sup>74</sup> ثُمَّ قَسَتْ قُلُوبُكُمْ

that you may understand. Then your hearts became hardened

قَسْوَةً	أَشَدُّ	أَوْ	الْحِجَارَةِ	كَ	هِيَ	فَ	ذَلِكَ	بَعْدِ	مِنْ
hardness	more intense	or	stones	like	that was	so	that	after	from
مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ط									
after that, till they were like stones or harder still;									
الْأَنْهَارُ	هُ	مِنْ	يَتَفَجَّرُ	مَا	لَ	الْحِجَارَةِ	مِنْ	إِنَّ	وَ
the streams	that	from	it bursts forth	what	indeed	stones	of	surely	and
وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط									
for of stones indeed there are some out of which gush forth streams,									
يَشَقُّ	مَا	لَ	هَا	مِنْ	إِنَّ	وَ			
it cleaves asunder	what	indeed	it	from	indeed	and			
وَإِنَّ مِنْهَا لَمَا يَشَقُّ									
and of them there are some out of which									
إِنَّ	وَ	الْبَاءُ	هُ	مِنْ	يَخْرُجُ	فَ			
indeed	and	water	that	from	it flows out	so			
فَيَخْرُجُ مِنْهُ الْبَاءُ ط وَإِنَّ									
flows water when they cleave asunder. And indeed,									
اللَّهُ	خَشْيَةِ	مِنْ	يَهْبِطُ	مَا	لَ	هَا	مِنْ		
Allah	fear	from	He humbles himself	what	indeed	that	from		
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ط									
of them there are some that humble themselves for fear of Allah.									
تَعْمَلُونَ	عَمَّا	بِغَافِلٍ	اللَّهُ	مَا	وَ				
you do	from what	unmindful	Allah	not	and				
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٧٥									
And Allah is not unmindful of what you do.									



كَانَ	قَدْ	وَ	كُمُ	لَ	يُؤْمِنُوا	أَنْ	أَفَتَطْبَعُونَ
he was	indeed	and	you	for	they will believe	that	do you expect then
أَفَتَطْبَعُونَ أَنْ يُؤْمِنُوا كُمْ وَقَدْ كَانَ							
Do you entertain the hope that they will believe in you while							
هِيَ	يُحَرِّفُونَ	ثُمَّ	اللَّهُ	كَلَّمَ	يَسْمَعُونَ	هُمْ	مِنْ فَرِيقٍ
it	they change	then	Allah	the word	they hear	them	from a party
فَرِيقٍ مِنْهُمْ يَسْمَعُونَ كَلَّمَ اللَّهُ ثُمَّ يُحَرِّفُونَهُ							
a party from among them has been wilfully perverting the word of Allah							
يَعْلَمُونَ	هُمْ	وَ	هُ	عَقَلُوا	مَا	بَعْدَ	مِنْ
they know	they	and	it	they have understood	what	after	from
مِنْ بَعْدَ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ <sup>(76)</sup>							
after they had heard it and understood it and knew it full well.							
أَمَنَّا	قَالُوا	أَمَنُوا	الَّذِينَ	لَقُوا	إِذَا	وَ	
we believed	they said	they believed	those who	they met	when	and	
وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا							
And when they meet those who believe, they say: 'We believe,'							
قَالُوا	بَعْضُ	إِلَى	هُمْ	بَعْضُ	خَلَا	إِذَا	وَ
they said	some	towards	them	some	met in private	when	and
وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا							
and when they meet one another in private, they say:							
كُمُ	عَلَى	اللَّهُ	فَتَحَ	مَا	بِ	هُمْ	أَتُحَدِّثُونَ
you	to	Allah	He disclosed	what	with	them	do you inform
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ							
'Do you inform them of what Allah has unfolded to you,							

لِ	يُحَاجُّوْكُمْ	كُمْ	بِ	هٗ	عِنْدَ	رَبِّ	كُمْ
so that	they argue	you	with	it	before	Lord	your
لِيُحَاجُّوْكُمْ بِهِ عِنْدَ رَبِّكُمْ ط							
that they may thereby argue with you before your Lord?							
أَ	فَ	لَا	تَعْقِلُوْنَ	أَ	وَ	لَا	يَعْلَمُوْنَ
whether	then	not	you understand	whether	then	not	they know
أَفَلَا تَعْقِلُوْنَ ٧٧ أَوْ لَا يَعْلَمُوْنَ							
Will you not then understand? Do they not know							
أَنَّ	اللَّهِ	يَعْلَمُ	مَا	يُسِرُّوْنَ	وَ	مَا	يُعْلِنُوْنَ
indeed	Allah	He knows	what	they conceal	and	what	they disclose
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ٧٨							
that Allah knows what they conceal and what they disclose?							
وَ	مِنْ	هُمْ	أُمِّيُّوْنَ	لَا	يَعْلَمُوْنَ	الْكِتَابَ	
and	from	them	illiterate	not	they know	the Book	
وَمِنْهُمْ أُمِّيُّوْنَ لَا يَعْلَمُونَ الْكِتَابَ							
And some of them are illiterate; they know not the Book							
إِلَّا	أَمَانِيَّ	وَ	إِنْ	هُمْ	إِلَّا	يُظُنُّوْنَ	
except	false notions	and	if	they	except	they conjecture	
إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّوْنَ ٧٩							
but their own false notions, and they do nothing but conjecture.							
فَ	وَيْلٌ	لِّ	الَّذِينَ	يَكْتُبُوْنَ	الْكِتَابَ	بِ	أَيْدِيْهِمْ
so	woe	to	those who	they write	the Book	with	their
فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ق							
Woe, therefore, to those who write the Book with their own hands,							

ثُمَّ	يَقُولُونَ	هَذَا	مِنْ	عِنْدِ	اللَّهُ				
then	they say	this	from	from	Allah				
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ									
and then say: 'This is from Allah,'									
لِ	يَشْتَرُوا	بِ	هُ	ثَنًا	قَلِيلًا	فَوَيْلٌ	لَّهُمْ		
so	they buy	with	it	a price	paltry	so woe	to them		
لِيَشْتَرُوا بِهِ ثَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ									
that they may take for it a paltry price. Woe, then, to them									
مِمَّا	كَتَبَتْ	أَيْدِي	هُمْ	وَ	وَيْلٌ	لَّ	هُمْ	مِمَّا	يَكْسِبُونَ
from what	she wrote	hands	their	and	woe	to	them	from what	they earn
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾									
for what their hands have written, and woe to them for what they earn.									
وَ	قَالُوا	لَنْ	تَسَّ	نَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَةً	
and	they said	never	it touches	us	the Fire	except	days	limited ones	
وَقَالُوا لَنْ تَسَّ النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۖ									
And they say: 'The Fire shall not touch us except for a small number of days.'									
قُلْ	أَتَّخَذْتُمْ	عِنْدَ	اللَّهُ	عَهْدًا	فَ	لَنْ	يُخْلِفَ	اللَّهُ	
you say	have you taken	from	Allah	a promise	then	never	He will break	Allah	
قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ									
Say: 'Have you taken a promise from Allah? Then, Allah will never break									
عَهْدَ	هَ	أَمْ	تَقُولُونَ	عَلَى	اللَّهُ	مَا	لَا	تَعْلَمُونَ	
promise	His	or	you say	upon	Allah	what	not	you know	
عَهْدَ هَ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾									
His promise. Or, do you say of Allah what you know not?'									

بَلَىٰ	مَنْ	كَسَبَ	سَيِّئَةً	وَأَحَاطَتْ	بِ	هَٰ	خَطِيئَتُهُ	هُ
aye	whoso	he earned	evil	and	with	it	sins	his

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Aye, whoso does evil and is encompassed by his sins

فَ	أُولَٰئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِي	هَٰ	خِلْدُونَ
so	those are	inmates	the Fire	they	in	it	these who abide

فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خِلْدُونَ ﴿٨٢﴾

those are the inmates of the Fire; therein shall they abide.

وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
and	these who	they believed	and	they did	the good work

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

But they who believe and do good works

أُولَٰئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِي	هَٰ	خِلْدُونَ
those are the ones	dwellers	the Heaven	they	in	it	those who abide

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خِلْدُونَ ﴿٨٣﴾

those are the dwellers of Heaven; therein shall they abide.

وَ	إِذْ	أَخَذْنَا	مِيثَاقَ	بَنِي	إِسْرَآءِيلَ
and	when	We took	a covenant	children	Israel

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآءِيلَ

And remember the time when We took a covenant from the children of Israel:

لَا	تَعْبُدُونَ	إِلَّا	اللَّهَ	وَ	بِ	الْوَالِدَيْنِ	إِحْسَانًا
not	you shall worship	except	Allah	and	with	the parents	benevolavce

لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا

'You shall worship nothing but Allah and show kindness to parents



وَالْمَسْكِينِ	وَ	الْيَتَامَى	وَ	ذِي الْقُرْبَى	وَ		
the poor	and	the orphans	and	the kindred	and		
وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ							
and to kindred and orphans and the poor,							
الصَّلَاةَ	أَقِيمُوا	وَ	حُسْنًا	النَّاسِ	لِ	قُولُوا	وَ
the prayer	you observe	and	kindly	the people	to	you speak	and
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ							
and speak to men kindly and observe Prayer,							
تَوَلَّيْتُمْ	ثُمَّ	الزَّكَاةَ	أَتُوا	وَ			
you turned away	then	the Zakat	you pay	and			
وَأَتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ							
and pay the Zakat; then you turned away							
مُعْرِضُونَ	أَنْتُمْ	وَ	كُم	مِنْ	قَلِيلًا	إِلَّا	
those who turn away	you	and	you	from	a few	except	
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٤﴾							
in aversion, except a few of you.							
كُم	دِمَاءَ	تَسْفِكُونَ	لَا	كُم	مِيثَاقَ	أَخَذْنَا	وَ
your	blood	you shall shed	not	your	a covenant	We took	and
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ							
And remember the time when We took a covenant from you:							
كُم	دِيَارِ	مِّنْ	كُم	أَنْفُسَ	تُخْرِجُونَ	لَا	وَ
your	homes	from	your	selves	you shall turn out	not	and
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ							
'You shall not shed your blood or turn your people out of your homes;'							

تَشْهَدُونَ	أَنْتُمْ	وَ	أَقْرَرْتُمْ	ثُمَّ					
you witness	you	and	you confirmed	then					
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾									
then you confirmed it;and you have been witness to it.									
كُم	أَنْفُسُ	تَقْتُلُونَ	هَؤُلَاءِ	أَنْتُمْ	ثُمَّ				
your	selves	you slay	those	you	then				
ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ									
Yet you are the people who slay your own brethren									
هُمْ	دِيَارِ	مِّنْ	كُم	مِّنْ	فَرِيقًا	تُخْرِجُونَ	وَ		
their	homes	from	your	from	a section	you turn out	and		
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ ٥									
and turn out a section of your people from their homes,									
الْعُدْوَانَ	وَ	الْإِثْمَ	بِ	هُمْ	عَلَى	تَظْهَرُونَ			
the transgression	and	the sin	with	them	against	you back up each other			
تَظْهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ ٦									
backing up one another against them with sin and transgression.									
مُحَرَّمَ	هُوَ	وَ	هُمْ	تُفْدَوْ	أَسْرَى	كُم	يَأْتُونَ	إِنْ	وَ
unlawful	it	and	them	ransom	captives	you	they come	if	and
وَإِنْ يَأْتُوكُمْ أَسْرَى تُفْدَوْهُمْ وَهُمْ مُحَرَّمٌ									
And if they come to you as captives, you ransom them, while their very expulsion									
تُؤْمِنُونَ	فَ	أَ	هُمْ	إِخْرَاجِ	كُم	عَلَى			
you believe	then	do	their	expulsion	you	on			
عَلَيْكُمْ إِخْرَاجُهُمْ ٧ أَفْتُؤْمِنُونَ									
was unlawful for you. Do you, then, believe in									

بَعْضٍ	بِ	تَكْفُرُونَ	وَ	الْكِتَابِ	بَعْضٍ	بِ
part	with	you disbelieve	and	the Book	part	with
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ						
part of the Book and disbelieve in part?						
كُم	مِنْ	ذَلِكَ	يَفْعَلُ	مَنْ	جَزَاءُ	مَا
you	among	this	he does	who	reward	not
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ						
There is, therefore, no reward for such among you as do this,						
إِلَّا	خِزْيٌ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	يَوْمَ الْقِيَمَةِ
except	disgrace	in	the life	the world	and	the Judgement
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ						
except disgrace in the present life; and on the Day of Judgment						
يُرَدُّونَ	إِلَى	أَشَدِّ	الْعَذَابِ	وَ	مَا	اللَّهُ
they will be driven	to	more severe	the punishment	and	not	Allah
يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ ۖ وَمَا اللَّهُ بِغَافِلٍ						
they shall be driven to a most severe chastisement; and surely, Allah is not unmindful of						
عَمَّا	تَعْمَلُونَ	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا	الْحَيَاةَ	الدُّنْيَا
from what	you do	they	those who	they have bartered	the life	the world
عَمَّا تَعْمَلُونَ ﴿٩٦﴾ أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا						
what you do. These are they who have preferred the present life						
بِ	الْآخِرَةِ	فَ	لَا	يُخَفَّفُ	عَنْ	هُمْ
with	the hereafter	so	not	shall be lightened	from	them
بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ						
to the Hereafter. Their punishment shall not therefore be lightened,						

وَلَا	لَا	هُمْ	يُنْصَرُونَ	وَ	لَقَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ
and	not	they	they shall be helped	and	verily	We gave	Moses	the Book
وَلَا هُمْ يُنْصَرُونَ <sup>87</sup> وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ								
nor shall they be helped in any other way. And verily, We gave Moses the Book								
وَقَفَّيْنَا	مِنْ	بَعْدِ	هُ	بِ	الرُّسُلِ			
We sent after	from	after	him	with	the Messengers			
وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ								
and caused after him Messengers to follow in his footsteps;								
وَأَتَيْنَا	عِيسَى	ابْنَ	مَرْيَمَ	الْبَيِّنَاتِ				
We gave	Jesus	son	Mary	the Signs				
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ								
and to Jesus, son of Mary, We gave manifest Signs,								
وَأَيَّدْنَاهُ	بِرُوحِ	الْقُدُسِ	أَفْطَلَا	كَلَّمَا	فَ	أَ	وَلَا	كَلَّمَا
we strengthened	with	the Holy	spirit	whenever	so	whether	and	whenever
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفْطَلَا								
and strengthened him with the Spirit of holiness. Will you then,								
جَاءَ	كُمُ	رَسُولٌ	بِ	مَا	لَا	تَهْوَى	أَنْفُسُ	كُمُ
he comes	you	a Messenger	with	what	not	it desire	selves	your
جَاءَ كُمُ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ								
every time a Messenger comes to you with what you yourselves desire not,								
اسْتَكْبَرْتُمْ	فَ	فَرِيقًا	كَذَّبْتُمْ	وَ	فَرِيقًا	تَقْتُلُونَ		
you behaved arrogantly	so	a group	you treated as liars	and	a group	you slay		
اسْتَكْبَرْتُمْ <sup>88</sup> فَرِيقًا كَذَّبْتُمْ <sup>88</sup> وَفَرِيقًا تَقْتُلُونَ <sup>88</sup>								
behave arrogantly and treat some as liars and slay others?								



وَقَالُوا	قُلُوبُ	نَا	غُلْفٌ	بَلْ	لَعَنَ	هُمْ	اللَّهُ
they said	hearts	our	wrapped	but	He cursed	them	Allah

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ

They said: 'Our hearts are wrapped in covers.' Nay, Allah has cursed them

بِ	كُفْرٍ	هِمْ	فَ	قَلِيلًا	مَا	يُؤْمِنُونَ
with	disbelief	their	so	a little	that	they believe

بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

for their disbelief. Little is that which they believe.

وَلَمَّا	جَاءَ	هُمْ	كِتَابٌ	مِّنْ	عِنْدِ	اللَّهِ
and	he came	them	a Book	from	from	Allah

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ

And when there came to them a Book from Allah,

مُصَدِّقٌ	لِّ	مَا	مَعَهُ	هُمْ	وَ	كَانُوا
fulfilling	for	which	with	them	and	they were

مُصَدِّقٌ لِّمَا مَعَهُمْ ۚ وَكَانُوا

fulfilling that which is with them

مِنْ	قَبْلُ	يَسْتَفْتِحُونَ	عَلَى	الَّذِينَ	كَفَرُوا
from	before	they prayed for victory	on	those who	they disbelieved

مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۚ

and before that they had prayed for victory over the disbelievers

فَ	لَمَّا	جَاءَ	هُمْ	مَا	عَرَفُوا	كَفَرُوا	بِ	هَـ
so	when	it came	them	that	they recognised	they rejected	with	it

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ

yet when there came to them that which they knew, they rejected it.

الْكُفْرَيْنِ	عَلَى	اللَّهُ	لَعْنَةُ	فَ					
the disbelievers	on	Allah	the curse	so					
فَلَعْنَةُ اللَّهِ عَلَى الْكُفْرَيْنِ ﴿٩٠﴾									
The curse of Allah be on the disbelievers.									
هُمْ	أَنْفُسَ	هِيَ	بِ	اشْتَرَوْا	مَا	بِئْسَ			
their	souls	it	with	they have sold	that	evil			
بِئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ									
Evil is that for which they have sold their souls:									
بَغِيًّا	اللَّهُ	أَنْزَلَ	بِأَ	يَكْفُرُوا	أَنْ				
grudging	Allah	He revealed	with what	they disbelieve	that				
أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغِيًّا									
that they should disbelieve in what Allah has revealed,									
يَشَاءُ	مَنْ	عَلَى	هُ	فَضْلٍ	مِنْ	اللَّهُ	يُنْزِلُ	أَنْ	
He pleases	who	on	his	Grace	from	Allah	He sends down	that	
أَنْ يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ									
grudging that Allah should send down His grace on whomsoever of His servants He pleases.									
غَضَبٍ	عَلَى	غَضَبٍ	بِ	بَاءَوْ	فَ	هُ	عِبَادٍ	مِنْ	
wrath	on	wrath	with	they incurred	so	his	servants	from	
مِنْ عِبَادِهِ ۖ فَبَاءَوْ بِغَضَبٍ عَلَى غَضَبٍ ط									
So they incurred wrath upon wrath;									
هُمْ	لَ	قِيلَ	إِذَا	وَ	مُهِينٌ	عَذَابٌ	الْكُفْرَيْنِ	لِ	وَ
them	for	it is said	when	and	humiliating	punishment	the disbelievers	for	and
وَلِلْكُفْرَيْنِ عَذَابٌ مُهِينٌ ﴿٩١﴾ وَإِذَا قِيلَ لَهُمْ									
and there is an humiliating chastisement for the disbelievers.And when it is said to them:									

أَمِنُوا	بِ	مَا	أَنْزَلَ	اللَّهُ	قَالُوا	نُؤْمِنُ
you believe	in	what	has sent down	Allah	they said	we believe
أَمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ						
'Believe in what Allah has sent down,' they say: 'We believe in						
بِ	مَا	أَنْزَلَ	عَلَى	نَا	وَ	يَكْفُرُونَ
with	what	it was revealed	on	us	and	they disbelieve
بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ						
what has been sent down to us,' and they disbelieve in						
بِ	مَا	وَرَاءَ	ذَٰ	وَ	هُوَ	الْحَقُّ مُصَدِّقًا
with	what	after	that	and	he	fulfilling the truth
بِمَا وَرَاءَ ذَٰهُوَ الْحَقِّ مُصَدِّقًا						
in what has been sent down after that, yet it is the Truth, fulfilling						
لِ	مَا	مَعَ	هُمْ	قُلْ	فَ	لِمَ تَقْتُلُونَ
for	what	with	them	you say	so	you slay
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ						
that which is with them. Say: 'Why, then, did you attempt to slay						
أَنْبِيََاءَ	اللَّهُ	مِنْ	قَبْلُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
Prophets	Allah	from	before	if	you were	believers
أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾						
the Prophets of Allah before this, if you were believers?'						
وَ	لَقَدْ	جَاءَ	كُمُ	مُوسَىٰ	بِ	الْبَيِّنَاتِ
and	surely	he came	you	Moses	with	manifest Signs
وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ						
And Moses came to you with manifest Signs,						

ظَلِمُونَ	أَنْتُمْ	وَ	هُ	بَعْدَ	مِنْ	الْعِجْلِ	اتَّخَذْتُمْ	ثُمَّ
transgressors	you	and	his	after	from	the calf	you took	then

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِ هِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾

then you took the calf for worship in his absence and you were transgressors.

الطُّورَ	كُمُ	فَوْقَ	رَفَعْنَا	وَ	كُمُ	مِيثَاقَ	أَخَذْنَا	إِذْ	وَ
the Mount	you	above	We raised	and	your	covenant	We took	when	and

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ط

And remember the time, when We took a covenant from you and raised high above you the Mount,

اسْمَعُوا	وَ	قُوَّةَ	بِ	كُمُ	آتَيْنَا	مَا	خُذُوا
you listen	and	firmness	with	you	We have given	what	you hold

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ط

saying: 'Hold firmly to what We have given you and hearken;'

أَشْرَبُوا	وَ	عَصَيْنَا	وَ	سَمِعْنَا	قَالُوا
it was permeated	and	we disobeyed	and	we heard	they said

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا ق

they said: 'We hear and we disobey;'

هِمْ	كُفْرٍ	بِ	الْعِجْلِ	هِمْ	قُلُوبٍ	فِي
their	disbelief	with	the calf	their	hearts	in

فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ط

and their hearts were permeated with the love of the calf because of their disbelief.

كُمُ	إِيَّانَ	هُ	بِ	كُمُ	يَأْمُرُ	مَا	بِئْسَ	قُلْ
your	faith	it	with	you	he enjoins	what	evil	you say

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيَّانُكُمْ

Say: 'Evil is that which your faith enjoins on you,



إِنْ	كُنْتُمْ	مُؤْمِنِينَ	قُلْ	إِنْ	كَانَتْ	لَ	كُمُ
if	you were	believers	you say	if	it was	for	you
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾ قُلْ إِنْ كَانَتْ لَكُمْ							
if you have any faith!' Say: 'If the abode of the Hereafter							
الدَّارُ	الْآخِرَةُ	عِنْدَ	اللَّهِ	خَالِصَةً	مِّنْ	دُونِ	النَّاسِ
the abode	the hereafter	with	Allah	solely	from	excluding	people
الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ							
with Allah, is solely for you to the exclusion of all other people,							
فَ	تَسْنَوُا	الْمَوْتَ	إِنْ	كُنْتُمْ	صَادِقِينَ		
then	you wish	the death	if	you were	truthful		
فَتَسْنَوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾							
then wish for death, if you are truthful.'							
وَ	لَنْ	يَتَسَنَّوُا	هُ	أَبَدًا	بِ	مَا	قَدَّمَتْ
and	never	they shall wish	it	ever	because	what	it has sent on
وَلَنْ يَتَسَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ							
But never shall they wish for it, because of what their own hands have sent on before them;							
أَيْدِي	هُمْ	وَ	اللَّهُ	عَلِيمٌ	بِ	الظَّالِمِينَ	
hands	their	and	Allah	the All-Knowing	with	the wrongdoers	
أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٦﴾							
and Allah knows the wrongdoers well.							
وَ	لَ	تَجِدَنَّ	هُمْ	أَحْرَصَ	النَّاسِ	عَلَى	حَيَوٰةٍ
and	surely	you will find	them	the most covetous	people	on	life
وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ ۖ							
And thou shalt surely find them of all people, the most covetous of life,							

وَمِنَ الَّذِينَ أَشْرَكُوا	يُودُ	أَحَدُ	هُمْ	وَمِنَ الَّذِينَ أَشْرَكُوا	يُودُ	أَحَدُ	هُمْ
and	from	those	they set up equals	he wishes	one	them	them
وَمِنَ الَّذِينَ أَشْرَكُوا يُودُ أَحَدُهُمْ							
even more than those who set up equals with God. Every one of them							
لَوْ يُعْصِرُ	أَلْفَ	سَنَةٍ	وَمَا	هُوَ	لَوْ يُعْصِرُ	أَلْفَ	سَنَةٍ
if	he be granted a life	one thousand	years	and	not	he	he
لَوْ يُعْصِرُ أَلْفَ سَنَةٍ وَمَا هُوَ							
wishes that he may be granted a life of a thousand years,							
بِئْزَحْجِهِ	مِنْ	الْعَذَابِ	أَنْ	يُعْصِرَ	بِئْزَحْجِهِ	مِنْ	الْعَذَابِ
one who shall keep away	him	from	the punishment	that	he being granted a life	he	he
بِئْزَحْجِهِ مِنَ الْعَذَابِ أَنْ يُعْصِرَ							
but his being granted such life shall not keep him away from the punishment;							
وَاللَّهُ	بَصِيرٌ	بِ	مَا	يَعْمَلُونَ	وَاللَّهُ	بَصِيرٌ	بِ
and	Allah	the All Seeing	with	that	they do	and	Allah
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ <sup>97</sup>							
and Allah sees all that they do.							
قُلْ	مَنْ	كَانَ	عَدُوًّا	لِ	جِبْرِيلَ	قُلْ	مَنْ
you say	whoever	was	enemy	for	Gabriel	you say	whoever
قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ							
Say: 'Whoever is an enemy to Gabriel							
فَ	إِنَّ	هُوَ	نَزَّلَ	هُوَ	عَلَى	قَلْبِ	كَ
so	indeed	he	He caused to descend	it	upon	heart	your
فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ							
for he it is who has caused it to descend on thy heart							

معاني 2 عند المفسرين

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بِ	إِذْنِ	اللَّهِ	مُصَدِّقًا	لِ	مَا	بَيْنَ	يَدَيْ	هِ
with	command	Allah	fulfilling	that	which	between	both hands	his
بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ								
by the command of Allah, which fulfils that which precedes it,								
وَ	هُدًى	وَّ	بُشْرَى	لِ	الْمُؤْمِنِينَ			
and	guidance	and	glad tidings	for	the believers			
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٨﴾								
and is a guidance and glad tidings to the believers								
مَنْ	كَانَ	عَدُوًّا	لِ	اللَّهِ	وَ	مَلَائِكَةٍ	هِ	
who	was	enemy	for	Allah	and	angels	His	
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ								
'Whoever is an enemy to Allah, and His angels,								
وَ	رُسُلِ	هِ	وَ	جِبْرِيلَ	وَ	مِيكَالَ		
and	Messengers	His	and	Gabriel	and	Michael		
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ								
and His Messengers, and Gabriel, and Michael,								
فَ	إِنَّ	اللَّهَ	عَدُوٌّ	لِ	الْكَافِرِينَ			
then	surely	Allah	enemy	for	the disbelievers			
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٩﴾								
then surely, Allah is an enemy to such disbelievers.'								
وَ	لَقَدْ	أَنْزَلْنَا	إِلَيْكَ	آيَاتٍ	بَيِّنَاتٍ			
and	surely	We have sent down	towards	you	signs			
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ؕ								
And surely, We have sent down to thee manifest Signs,								

وَالْفَاسِقُونَ	إِلَّا	هَآ	بِ	يَكْفُرُ	مَا	وَ
the disobedient	but	it	with	he disbelieves	not	and

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ<sup>(100)</sup>

and no one disbelieves in them but the disobedient.

أَوْ	كَلَّمَا	عَهْدُوا	عَهْدًا	نَبَذَ	هُ	فَرِيقٌ	مِّنْ	هُمْ
what	whenever	they made a promise	a covenant	he threw aside	it	a party	from	them

أَوْ كَلَّمَا عَهْدُوا عَهْدًا نَّبَذَ فَرِيقٌ مِّنْهُمْ<sup>ط</sup>

What! every time they make a covenant, will a party among them throw it aside?

بَلْ	أَكْثَرُ	هُمْ	لَا	يُؤْمِنُونَ	وَ	لَمَّا	جَاءَ	هُمْ	رَسُولٌ
but	most	them	not	they believe	and	when	he came	them	a Messenger

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ<sup>(101)</sup> وَلَمَّا جَاءَهُمْ رَسُولٌ

Nay, most of them have no faith. And now when there has come to them a Messenger

مِّنْ	عِنْدِ	اللَّهِ	مُصَدِّقٌ	لِّ	مَا	مَعَ	هُمْ
from	from	Allah	fulfilling	for	that	with	them

مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ

from Allah, fulfilling that which is with them,

نَبَذَ	فَرِيقٌ	مِّنْ	الَّذِينَ	أُوتُوا	الْكِتَابَ
he threw	a party	from	those	they were given	the Book

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ<sup>ح</sup>

a party of the people to whom the Book was given have thrown

كِتَابَ	اللَّهِ	وَرَاءَ	ظُهُورِ	هُمْ	كَأَنَّ	هُمْ	لَا	يَعْلَمُونَ
the Book	Allah	behind	backs	their	as if	they	not	they know

كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ<sup>(102)</sup>

the Book of Allah behind their backs, as if they knew it not.



وَاتَّبَعُوا	مَا	تَتْلُوا	الشَّيْطَانُ	عَلَى	مُلْكٍ	سُلَيْمَانَ
and	what	it follows	the rebellious ones	on	reign	Solomon
وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَى مُلْكٍ سُلَيْمَانَ <sup>ج</sup>						
And they pursue the course which the rebellious men followed during the reign of Solomon.						
وَمَا	كَفَرَ	سُلَيْمَانَ	وَلَكِنَّ	الشَّيْطَانِ	كَفَرُوا	
not	he disbelieved	Solomon	but	the rebellious ones	they disbelieved	
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانِ كَفَرُوا						
And Solomon did not disbelieve; but it was the rebellious ones who disbelieved,						
يُعَلِّمُونَ	النَّاسَ	السِّحْرَ	وَمَا	أُنْزِلَ	عَلَى	الْمَلَائِكَةِ
they teach	the people	the deception	and	it was revealed	on	the two angels
يُعَلِّمُونَ النَّاسَ السِّحْرَ <sup>ح</sup> وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ						
teaching people falsehood and deception. And they pursue what was revealed to the two angels						
بِ	بَابِلَ	هَارُوتَ	وَمَارُوتَ	وَمَا	يُعَلِّمِينَ	مِنْ أَحَدٍ
with	Babylon	Harut	and Marut	and	they both teach	from anyone
بِبَابِلَ هَارُوتَ وَمَارُوتَ <sup>ط</sup> وَمَا يُعَلِّمِينَ مِنْ أَحَدٍ						
in Babylon, Harut and Marut. But these two taught no one						
حَتَّى	يَقُولَا	إِنَّمَا	نَحْنُ	فِتْنَةٌ	فَ	لَا تَكْفُرُ
until	they both say	indeed	we	a trial	so	you reject
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُ <sup>ط</sup>						
until they had said: 'We are but a trial, do not therefore disbelieve.'						
فَ	يَتَعَلَّمُونَ	مِنْ	هُمَا	مَا	يُفَرِّقُونَ	بِ
so	they learn	from	both of them	what	they make a discrimination	it with
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ						
So men learnt from them that by which they made a difference						

بَيْنَ	الْمَرْءِ	وَ	زَوْجِ	هُ	وَ	مَا	هُمْ	بِ	ضَارِّينَ	بِ	هَ
between	the man	and	wife	his	and	not	they	with	the harmful people	with	it
بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ											
between a man and his wife, but they harmed no one thereby,											
مِنْ	أَحَدٍ	إِلَّا	بِ	إِذْنِ	اللَّهِ	وَ	يَتَعَلَّمُونَ				
from	only one	except	with	command	Allah	and	they learn				
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ											
except by the command of Allah; on the contrary, these people are learning											
مَا	يَضُرُّ	هُمْ	وَ	لَا	يَنْفَعُ	هُمْ					
that	it would harm	them	and	not	it does good	them					
مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ											
that which would harm them and do them no good.											
وَ	لَقَدْ	عَلِمُوا	لَ	مَنْ	اشْتَرَاهُ						
and	certainly	they have known	that	who	he bought that						
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ											
And they have certainly known that he who trafficks therein has											
مَا	لَ	هُ	فِي	الْآخِرَةِ	مِنْ	خَلَاقٍ					
not	for	him	in	the hereafter	from	a share					
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۖ											
no share of good in the Hereafter											
وَ	لَ	بِئْسَ	مَا	شَرَوْا	بِ	هَ	أَنْفُسَ	هُمْ			
and	surely	evil	that	they have sold	with	it	souls	their			
وَلِبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۖ											
and surely, evil is that for which they have sold their souls											

لَوْ	كَانُوا	يَعْلَمُونَ	وَ	لَوْ	أَنَّ	هُمْ
indeed	they were	they know	and	if	that	they
لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ وَلَوْ أَنَّهُمْ						
had they but known! And if						
أَمَنُوا	وَ	اتَّقَوْا	لَ	مَثُوبَةٌ		
they believed	and	they acted righteously	surely	a reward		
أَمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ						
they had believed and acted righteously, better surely would have been the reward						
مِّنْ	عِنْدِ	اللَّهِ	خَيْرٌ	لَوْ	كَانُوا	يَعْلَمُونَ
from	with	Allah	better	if	they were	they know
مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾						
from Allah, had they but known!						
يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	لَا	تَقُولُوا	رَاعِنَا	وَ قُولُوا
O ye	those who	they believed	not	you say	you take care of us	and you say
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا						
O ye who believe! say not 'Ra'ina,'but say,						
انْظُرْنَا	وَ	اسْمَعُوا	وَ	لِ	الْكُفْرَيْنِ	عَذَابٌ أَلِيمٌ
you look at us	and	you listen	and	for	the disbelievers	painful punishment
انْظُرْنَا وَاسْمَعُوا ۖ وَلِلْكَفْرَيْنِ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾						
'Unzurna' and hearken. And for the disbelievers is a painful punishment.						
مَا	يَوَدُّ	الَّذِينَ	كَفَرُوا	مِّنْ	أَهْلِ	الْكِتَابِ
not	he desires	those who	they disbelieved	from	of the people	the Book
مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ						
They who disbelieve from among the People of the Book,						

و	لَا	الْمُشْرِكِينَ	أَنْ	يُنْزَلَ	عَلَىٰ	كُمْ			
and	not	who associate gods	that	it is sent down	on	you			
وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ									
or from among those who associate gods with Allah, desire not that any good should be sent down									
مِّنْ	خَيْرٍ	مِّنْ	رَّبِّ	كُمْ	و	اللَّهُ	يَخْتَصُّ		
from	good	from	Lord	your	and	Allah	He chooses		
مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ ۖ وَاللَّهُ يَخْتَصُّ									
to you from your Lord;but Allah chooses									
بِ	رَحْمَتٍ	هٗ	مَنْ	يَشَاءُ	و	اللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ
with	Mercy	His	whoso	He wishes	and	Allah	one who possesses	the bounty	the great
بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٦﴾									
for His mercy whomsoever He pleases;and Allah is of exceeding bounty.									
مَا	نَنْسَخْ	مِّنْ	آيَةٍ	أَوْ	نُنْسِ	هَا			
that	we abrogate	from	Signs	or	we cause to be forgotten	it			
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا									
Whatever Sign We abrogate or cause to be forgotten,									
نَأْتِ بِ	خَيْرٍ	مِّنْ	هَآ	أَوْ	مِثْلِ	هَا			
we bring	better	from	that	or	like	that			
نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ۗ									
We bring one better than that or the like thereof.									
أَ	لَمْ	تَعْلَمْ	أَنَّ	اللَّهُ	عَلَىٰ	كُلِّ	شَيْءٍ	قَدِيرٌ	
whether	did not	you know	that	Allah	over	every	thing	All powerful	
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾									
Dost thou not know that Allah has the power to do all that He wills?									



السَّمَوَاتِ	مُلْكُ	هُ	لَ	اللَّهِ	أَنَّ	تَعْلَمُ	لَمْ	أَ
the heavens	Kingdom	Him	for	Allah	that	you know	did not	whether
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ								
Dost thou not know that the kingdom of the heavens								
اللَّهُ	دُونِ	مِّنْ	كُمُ	لَ	مَا	وَ	الْأَرْضِ	وَ
Allah	beside	from	you	for	not	and	the earth	and
وَالْأَرْضِ ط وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ								
and the earth belongs to Allah alone? And								
تُرِيدُونَ	أَمْ	نَصِيرُ	لَا	وَ	وَلِيٍّ	مِّنْ		
you desire	or	a helper	not	and	a friend	from		
مِّنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾ أَمْ تُرِيدُونَ								
there is no protector or helper for you beside Allah.								
مُوسَى	سُئِلَ	مَا	كَ	كُمُ	رَسُولٍ	تَسْأَلُونَا	أَنْ	
Moses	he was questioned	that	as	your	Messenger	you question	that	
أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى								
Would you question the Messenger sent to you as Moses was questioned before this?								
الْإِيمَانِ	بِ	الْكُفْرِ	يَتَبَدَّلُ	مَنْ	وَ	قَبْلُ	مِنْ	
the belief	with	the disbelief	he exchanges	who	and	before	from	
مِنْ قَبْلُ ط وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ								
And whoever takes disbelief in exchange for belief								
كَثِيرٌ	وَدَّ	السَّبِيلِ	سَوَاءٌ	ضَلَّ	قَدْ	فَ		
many	he wished	the path	the right	it went astray	surely	then		
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٩﴾ وَكَثِيرٌ								
has undoubtedly gone astray from the right path. Many of the People								

مِنْ	أَهْلِ الْكِتَابِ	لَوْ	يَرُدُّونَ	كُمُ	مِنْ	بَعْدِ	إِيْمَانٍ	كُمُ
from	people of the Book	if	they turn back	you	from	after	belief	your
مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ								
of the Book wish out of sheer envy from their own selves that, after you have believed,								
كُفَّارًا	حَسَدًا	مِنْ	عِنْدِ	أَنْفُسِ	هُمْ			
disbelievers	out of sheer envy	from	with	selves	them			
كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ								
they could turn you again into disbelievers								
مِنْ	بَعْدِ	مَا	تَبَيَّنَ	لِ	هُمْ	الْحَقُّ		
from	after	that	it has become manifest	for	them	the truth		
مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ								
after the truth has become manifest to them.								
فَ	اعْفُوا	وَ	اصْفَحُوا	حَتَّى	يَأْتِيَ	اللَّهُ		
so	you forgive	and	you overlook	until	it comes	Allah		
فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ								
But forgive and turn away from them, till Allah brings								
بِ	أَمْرٍ	هُ	إِنَّ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
with	decree	His	surely	Allah	on	every	things	All powerful
بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ <sup>(110)</sup>								
about His decree. Surely, Allah has the power to do all that He wills.								
وَ	أَقِمْوْا	وَالصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ			
and	you observe	the Prayer	and	you pay	the Zakat			
وَأَقِمْوْا الصَّلَاةَ وَآتُوا الزَّكَاةَ <sup>ط</sup>								
And observe Prayer and pay the Zakat								

و	مَا	تُقَدِّمُوا	لِ	أَنْفُسِكُمْ	مِنْ	خَيْرٍ
and	that	you send forth	for	yourselves	from	good
وَمَا تَقْدِّمُوا إِلَّا أَنْفُسِكُمْ مِّنْ خَيْرٍ						
and whatever good you send on before you for yourselves,						
تَجِدُوا	هُ	عِنْدَ	اللَّهِ	إِنَّ	بِ	مَا تَعْمَلُونَ
you shall find	it	with	Allah	surely	with	you do
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ <sup>(111)</sup>						
you shall find it with Allah; surely, Allah sees all that you do.						
و	قَالُوا	لَنْ	يَدْخُلَ	الْجَنَّةَ	إِلَّا	
and	they said	never	he shall enter	the paradise	except	
وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا						
And they say, 'None shall ever enter Heaven						
مَنْ	كَانَ	هُودًا	أَوْ	نَصْرًا	تِلْكَ	أَمَانِيُّ
who	he was	the Jews	or	the Christians	these	their
مَنْ كَانَ هُودًا أَوْ نَصْرًا تِلْكَ أَمَانِيُّهُمْ <sup>ط</sup>						
unless he be a Jew or a Christian.' These are their vain desires.						
قُلْ	هَاتُوا	بُرْهَانَ	كُم	إِنْ	كُنْتُمْ	صَادِقِينَ
you say	you produce	proof	your	if	you were	truthful
قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ <sup>(112)</sup>						
Say, 'Produce your proof, if you are truthful.'						
بَلَى	مَنْ	أَسْلَمَ	وَجْهَ	هُ	لِ	اللَّهِ
Nay	whoever	he submitted completely	self	his	for	Allah
بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ						
Nay, whoever submits himself completely to Allah,						

و	هُوَ	مُحْسِنٌ	فَ	لَ	تَ	أَجْرُهُ	عِنْدَ	رَبِّ	هُ
and	he	doer of good	so	for	him	reward	from	Lord	his
وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۝									
while he is excellent in conduct, shall have his reward with his Lord.									
وَ	لَا	خَوْفٌ	عَلَى	هُمْ	وَ	لَا	هُمْ	يَحْزَنُونَ	
and	not	fear	on	them	and	not	they	they shall grieve	
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ <sup>(113)</sup>									
No fear shall come upon such, neither shall they grieve.									
وَ	قَالَتِ	الْيَهُودُ	لَيْسَتْ	النَّصَارَى	عَلَى	شَيْءٍ			
and	she said	the Jews	she was not	the Christians	on	thing			
وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ ۝									
And the Jews say, 'The Christians stand on nothing'									
وَ	قَالَتِ	النَّصَارَى	لَيْسَتْ	الْيَهُودُ	عَلَى	شَيْءٍ			
and	she said	the Christians	she was not	the Jews	on	a thing			
وَقَالَتِ النَّصَارَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ ۝									
and the Christians say, 'The Jews stand on nothing'									
وَ	هُمْ	يَتْلُونَ	الْكِتَابَ	كَ	ذَلِكَ	قَالَ	الَّذِينَ		
and	they	they recite	the Book	like	this	he said	those		
وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ									
while they both read the same Book. Even thus said									
لَا	يَعْلَمُونَ	مِثْلَ	قَوْلِ	هُمْ	فَ	اللَّهُ	يَحْكُمُ	بَيْنَ	هُمْ
not	they know	like	a word	their	but	Allah	He shall judge	between	them
لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ									
those who had no knowledge, like what they say. But Allah shall judge between them									



يَخْتَلِفُونَ	هـ	فِي	كَانُوا	مَا	فِي	الْقِيَمَةِ	يَوْمَ
they disagree	it	in	they were	that	in	the Judgement	Day
يَوْمَ الْقِيَمَةِ فِيْهَا كَانُوا فِيْهِ يَخْتَلِفُونَ <sup>(114)</sup>							
on the Day of Resurrection concerning that wherein they disagree.							
وَمَنْ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	مَنْعَ	مَسْجِدَ	اللَّهِ
and	who	one who is more unjust	from	who	he prohibited	mosques	Allah
وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ							
And who is more unjust than he who prohibits							
أَنْ	يُذَكَّرَ	فِي	هَا	اسْمُ	هـ	و	سَعَى
that	he shall be mentioned	in	it	name	His	and	he strived
أَنْ يُذَكَّرَ فِيْهَا اسْمُهُ وَسَعَى							
the name of Allah being glorified in Allah's temples							
فِي	خَرَابٍ	هَا	أُولَئِكَ	مَا	كَانَ	لَ	هُمْ
in	ruin	it	they are the ones	not	he was	for	them
فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ							
and seeks to ruin them? It was not proper for such men							
أَنْ	يَدْخُلُوْا	هَا	إِلَّا	خَافِيْنَ	لَ	هُمْ	هُمْ
that	they enter	it	except	fearing	for	them	them
أَنْ يَدْخُلُوْهَا إِلَّا خَافِيْنَ لَهُمْ							
to enter therein except in fear. For them							
فِي	الدُّنْيَا	خِزْيٌ	و	لَ	هُمْ	هُمْ	هُمْ
in	the world	a disgrace	and	for	them	them	them
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ							
is disgrace in this world; and theirs shall be							

فِي	الْآخِرَةِ	عَذَابٌ	عَظِيمٌ	وَ	لِ	اللَّهُ	الْمَشْرِقُ
in	the hereafter	a punishment	great	and	for	Allah	the East
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾ وَلِلَّهِ الْمَشْرِقُ							
a great punishment in the next. To Allah belong the East							
وَ	الْمَغْرِبُ	فَ	أَيْنَمَا	تَوَلَّوْا			
and	the West	so	where ever	you turn			
وَالْمَغْرِبُ فَأَيْنَمَا تَوَلَّوْا							
and the West;so withersoever you turn,							
فَثَمَّ	وَجْهٌ	اللَّهُ	إِنَّ	اللَّهُ	وَاسِعٌ	عَلِيمٌ	
there be	face	Allah	surely	Allah	bountiful	All-Knowing	
فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾							
there will be the face of Allah. Surely, Allah is Bountiful, All-Knowing.							
وَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا	سُبْحَنَ	هُ	
and	they said	he took	Allah	a son	Holy	He	
وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ط							
And they say, 'Allah has taken to Himself a son.' Holy is He!							
بَلْ	لَ	هُ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
nay	for	Him	whatever	in	the heavens	and	the earth
بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط							
Nay, everything in the heavens and the earth belongs to Him.							
كُلُّ	لَهُ	قَانِتُونَ	بَدِيعُ	السَّمَوَاتِ	وَ	الْأَرْضِ	
all	for him	obedient ones	Originator	the heavens	and	the earth	
كُلُّ لَهُ قَانِتُونَ ﴿١١٧﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ط							
To Him are all obedient. He is the Originator of the heavens and the earth.							

وَ	إِذَا	قَضَىٰ	أَمْرًا	فَ	إِنَّمَا				
and	when	He decreed	a command	so	certainly				
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا									
When He decrees a thing,									
يَقُولُ	لَ	هُ	كُنْ	فَ	يَكُونُ				
He says	for	him	you be	so	it becomes				
يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾									
He does only say to it, 'Be!' and it is.									
وَ	قَالَ	الَّذِينَ	لَا	يَعْلَمُونَ	لَوْ	لَا	يُكَلِّمُ	نَا	اللَّهُ
and	he said	those	not	they know	if	not	He speaks	to us	Allah
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ									
And those who have no knowledge say, 'Why does not Allah speak to us,									
أَوْ	تَأْتِي	نَا	آيَةً	كَ	ذَلِكَ	قَالَ	الَّذِينَ		
or	it comes	to us	a Sign	like	this	he said	those		
أَوْ تَأْتِيَنَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ									
or a Sign come to us? Likewise said those									
مِنْ	قَبْلُ	هُمْ	مِثْلُ	قَوْلِ	هُمْ	تَشَابَهَتْ	قُلُوبُ	هُمْ	
from	before	them	like	saying	their	became alike	hearts	their	
مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ ط									
before them similar to their saying. Their hearts are alike.									
قَدْ	بَيَّنَّا	الْآيَاتِ	لِ	قَوْمٍ	يُوقِنُونَ				
certainly	We have made clear	the Signs	for	people	they firmly believe				
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾									
We have certainly made the Signs plain for a people who firmly believe.									

بَشِيرًا	الْحَقِّ	بِ	كَ	أَرْسَلْنَا	إِنَّا				
one who gives glad tidings	the truth	with	you	We sent	surely we				
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا									
We have sent thee with the Truth, as a bearer of glad tidings									
الْجَحِيمِ	أَصْحَابِ	عَنْ	تُسْأَلُ	لَا	وَّ	نَذِيرًا	وَّ		
the Hell	the inmates	about	you will be questioned	not	and	a warner	and		
وَنَذِيرًا <sup>١</sup> وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ <sup>(120)</sup>									
and a warner. And thou wilt not be questioned about the inmates of Hell.									
النَّصَارَى	لَا	وَّ	الْيَهُودُ	كَ	عَنْ	تَرْضَى	لَنْ	وَّ	
the Christians	not	and	the Jews	you	with	she pleases	never	and	
وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى									
And the Jews will by no means be pleased with thee, nor the Christians,									
الْهُدَى	هُوَ	اللَّهُ	هُدًى	إِنَّ	قُلْ	هُمْ	مِلَّتْ	تَتَّبِعَ	حَتَّى
the guidance	it is	Allah	guidance	indeed	you say	their	creed	you follow	unless
حَتَّى تَتَّبِعَ مِلَّتَهُمْ <sup>٢</sup> قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى <sup>٣</sup>									
unless thou follow their creed. Say, 'Surely, Allah's guidance alone is the guidance.'									
كَ	جَاءَ	الَّذِي	بَعْدَ	هُمْ	أَهْوَاءَ	اتَّبَعْتَ	لَئِنْ	وَّ	
you	it came	that	after	their	desires	you followed	surely if	and	
وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ									
And if thou follow their evil desires after the knowledge that has come to thee,									
وَلِيٍّ	مِنْ	اللَّهُ	مِنْ	كَ	لَ	مَا	الْعِلْمِ	مِنْ	
friend	from	Allah	from	you	for	not	the knowledge	from	
مِنْ الْعِلْمِ <sup>٤</sup> مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ									
thou shalt have, from Allah, no friend									



وَأَوْ	لَا	نَصِيرٍ	الَّذِينَ	آتَيْنَا	هُمْ	الْكِتَابَ
or	not	helper	those	We gave	them	the Book
وَلَا نَصِيرٍ ١٢١ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ						
nor helper. They to whom We have given the Book						
يَتْلُونَ	حَقَّ	تِلَاوَتِ	أُولَئِكَ	يُؤْمِنُونَ	بِ	إِ
they recite	it	recitation	its	they believe	with	it
يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ١٢٢ أُولَئِكَ يُؤْمِنُونَ بِهِ						
follow it as it ought to be followed; it is these that believe therein.						
وَمَنْ	يَكْفُرْ	بِ	إِ	فَ	أُولَئِكَ	الْخَسِرُونَ
and	he disbelieves	with	it	so	these are the ones	the losers
وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَسِرُونَ ١٢٢						
And whoso believes not therein, these are they who are the losers.						
يٰ	بَنِيَّ	إِسْرَآءِيلَ	اذْكُرُوا	نِعْمَتِ	يٰ	الَّتِي
O	sons/children	Israel	you remember	favour	My	which
يٰبَنِيَّ إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي						
O ye children of Israel! remember My favour which I bestowed						
أَنْعَمْتُ	عَلَى	كُمُ	وَ	أَنِّي	فَضَّلْتُ	كُمُ
I bestowed	on	you	and	that I	I exalted	you
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ١٢٣						
upon you, and that I exalted you above all peoples.						
وَاتَّقُوا	يَوْمًا	لَّا	تَجْزِي			
fear/guard yourselves	the day	not	it will serve as a substitute			
وَاتَّقُوا يَوْمًا لَا تَجْزِي						
And fear the day when no soul shall serve as a substitute						

نَفْسٌ	عَنْ	نَفْسٍ	شَيْئًا	وَأَ	لَا	يُقْبَلُ	مِنْ	هَا	عَدْلٌ
a soul	for	soul	at all	and	not	it will be accepted	from	it	ransom
نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ									
for another soul at all, nor shall any ransom be accepted from it,									
وَأَ	لَا	تَنْفَعُ	هَا	شَفَاعَةٌ	وَأَ	لَا	هُمْ	يُنْصَرُونَ	
and	not	it benefits	it	intercession	and	not	they	they shall be helped	
وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنْصَرُونَ <sup>(124)</sup>									
nor any intercession avail it, nor shall they be helped.									
وَ	إِذِ	ابْتَلَى	إِبْرَاهِمَ	رَبُّ	هُ	بِ	كَلِمَاتٍ		
and	when	he tried	Abraham	Lord	his	with	words		
وَإِذِ ابْتَلَى إِبْرَاهِمَ رَبُّهُ بِكَلِمَاتٍ									
And remember when his Lord tried Abraham with certain commands									
فَ	أَتَمَّ	هُمْ	قَالَ	إِنِّي	جَاعِلٌ	كَ			
so	he fulfilled	them	he said	indeed I	maker	you			
فَاتَمَّهِنَّ <sup>ط</sup> قَالَ إِنِّي جَاعِلُكَ									
which he fulfilled. He said, 'I will make thee									
لِ	النَّاسِ	إِمَامًا	قَالَ	وَ	مِنْ	ذُرِّيَّةِ	ئِي		
for	the people	a Leader	He said	and	from	progeny	my		
لِلنَّاسِ إِمَامًا <sup>ط</sup> قَالَ وَمِنْ ذُرِّيَّتِي <sup>ط</sup>									
a Leader of men.' Abraham asked, 'And from among my offspring?									
قَالَ	لَا	يَنَالُ	عَهْدِي	الظَّالِمِينَ					
He said	not	it reaches	my covenant	the transgressors					
قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ <sup>(125)</sup>									
'He said, 'My covenant does not embrace the transgressors.'									

و	إِذْ	جَعَلْنَا	الْبَيْتَ	مَثَابَةً	لِّ	النَّاسِ
and	when	We made	the house	a place to resort	for	the people
وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ						
And remember the time when We made the House a resort for mankind						
و	أَمْنًا	وَ	اتَّخِذُوا	مِّنْ	مَّقَامِ	إِبْرَاهِيمَ
and	security	and	you hold	from	station	Abraham
وَأَمْنًا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى						
and a place of security; and take ye the station of Abraham as a place of Prayer.						
وَ	عَهْدَنَا	إِلَىٰ	إِبْرَاهِيمَ	وَ	إِسْمَاعِيلَ	
and	we took covenant	to	Abraham	and	Ishmael	
وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ						
And We commanded Abraham and Ishmael,						
أَنْ	طَهَّرَا	بَيْتِي	لِ	الطَّائِفِينَ		
that	you both keep pure	my house	for	these who perform circuit		
أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ						
saying, 'Purify My House for those who perform the circuit						
وَ	الْعَافِينَ	وَ	الرُّكَّعَ	السُّجُودَ		
and	those who remain therein for devotion	and	those who bow	those who prostrate		
وَالْعَافِينَ وَالرُّكَّعَ السُّجُودَ <sup>(126)</sup>						
and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'						
وَ	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّ	اجْعَلْ	هَذَا
and	when	he said	Abraham	My Lord	you make	this
وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا						
And remember when Abraham said, 'My Lord, make this a town of peace						

وَأَرْزُقْ	أَهْلَهُ	مِنْ	الشَّجَرَاتِ	مَنْ	أَمَّنْ	مِنْ	هُمْ
and	you provide	its	dweller	from	the fruits	who	he believed
وَأَرْزُقْ أَهْلَهُ مِنَ الشَّجَرَاتِ مَنْ أَمَّنْ مِنْهُمْ							
and provide with fruits such of its dwellers as believe							
بِ	اللَّهِ	وَأَ	الْيَوْمِ	الْآخِرِ	قَالَ	وَمَنْ	كَفَرَ
with	Allah	and	the day	the last	He said	who	he disbelieved
بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ							
in Allah and the Last Day, 'He said, 'And on him too who believes not							
فَ	أَمْتِعْ	هُ	قَلِيلًا	ثُمَّ	أُضْطَرُّ	إِلَى	عَذَابِ النَّارِ
so	i bestow benefit	him	little	then	I forcefully drive	to	him
فَأَمْتِعْهُ قَلِيلًا ثُمَّ أُضْطَرُّهُ إِلَى عَذَابِ النَّارِ							
will I bestow benefits for a little while; then will I drive him to the punishment of the Fire,							
وَأَبْرَاهِيمَ	يَرْفَعُ	إِذْ	وَأَ	الْبَصِيرُ	بِئْسَ	وَأَ	إِبْرَاهِيمَ
Abraham	he raises	when	and	the destination	evil	and	Abraham
وَبِئْسَ الْبَصِيرُ ۖ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ							
and an evil destination it is.' And remember the time when Abraham							
الْقَوَاعِدَ	مِنْ	الْبَيْتِ	وَأَ	إِسْمَاعِيلُ	رَبَّنَا		
the foundations	of	the house	and	Ishmael	our Lord		
الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا							
and Ishmael raised the foundations of the House, praying, 'Our Lord,							
تَقَبَّلْ	مِنَّا	إِنَّ	كَ	أَنْتَ	السَّيِّئُ	الْعَلِيمُ	
you accept	from us	surely	you	you	the All-Hearing	the All-Knowing	
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّيِّئُ الْعَلِيمُ ۖ							
accept this from us; for Thou art All-Hearing, All-Knowing.							



رَبَّنَا	وَ	اجْعَلْنَا	مُسْلِمِينَ	لِ	كَ
our Lord	and	you make	two obedient ones	to	you
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ					
'Our Lord, make us submissive to Thee					
وَ	مِنْ	ذُرِّيَّتِنَا	أُمَّةً	مُسْلِمَةً	لَكَ
and	from	our progeny	a people	obedient	you
وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ					
and make of our offspring a people submissive to Thee.					
وَ	أَرِ	نَا	مَنَاسِكَ	نَا	وَ
and	you show	us	ways of worship	we	and
وَأَرِنَا مَنَاسِكَنَا					
And show us our ways of worship, and					
تُبُّ	عَلَى	نَا	إِنَّ	كَ	أَنْتَ
you turn with mercy	upon	us	surely	you	you
تُبُّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ <sup>(129)</sup>					
turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful.					
رَبِّ	نَا	وَ	أَبْعَثْ	فِي	هُمْ
Lord	our	and	you send	in	them
رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ					
'And, our Lord, raise up among them a Messenger					
يَتْلُوا	عَلَى	هُمْ	آيَاتِ	كَ	وَ
he recites	to	them	Signs	Your	and
يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ					
from among themselves, who may recite to them Thy Signs and teach them the Book					

وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ
and	the wisdom	and	He purifies	them	surely	you	you	the Mighty	the Wise
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ <sup>(130)</sup>									
and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'									
وَمَنْ يَرْغَبُ عَنْ	مَنْ	يَرْغَبُ عَنْ	مَنْ	يَرْغَبُ عَنْ	مَنْ	يَرْغَبُ عَنْ	مَنْ	يَرْغَبُ عَنْ	مَنْ
and	who	he turn aside from	religion	Abraham					
وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ									
And who will turn away from the religion of Abraham									
إِلَّا	مَنْ	سَفِهَ	نَفْسَهُ	وَلَقَدْ	اصْطَفَيْنَا	هُ	إِلَّا	مَنْ	سَفِهَ
except	who	he made a fool	himself	and	we have chosen	him	except	who	he made a fool
إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ									
but he who is foolish of mind? Him did We choose									
فِي الدُّنْيَا	وَالْآخِرَةِ	فِي الدُّنْيَا	وَالْآخِرَةِ	فِي الدُّنْيَا	وَالْآخِرَةِ	فِي الدُّنْيَا	وَالْآخِرَةِ	فِي الدُّنْيَا	وَالْآخِرَةِ
in	the world	and	surely	he	in	the hereafter	surely	from	the righteous
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ <sup>(131)</sup>									
in this world, and in the next he will surely be among the righteous.									
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ
when	he said	to	him	Lord	his	you submit	he said	I have submitted	
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلِمْتُ									
When his Lord said to him, 'Submit,' he said, 'I have submitted									
لِ	رَبِّ	الْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ	وَالْعَالَمِينَ
for	Lord	the worlds	and	he enjoined	with	it	Abraham		
لِ									
to the Lord of the worlds.' The same did Abraham enjoin upon									

بَنِي	وَ	يَعْقُوبُ	يَا	بَنِي	إِنَّ	اللَّهُ
sons	and	Jacob	O	my sons	surely	Allah
بَنِيهِ وَيَعْقُوبُ ط يُبْنِي إِنَّ اللَّهَ						
his sons—and so did Jacob—saying: ‘O my sons, truly						
اصْطَفَى	لَ	كُمُ	الدِّينَ	فَ	لَا	تَمُوتُنَّ
He chose	for	you	the religion	so	not	you die
اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ						
Allah has chosen this religion for you;so let not death overtake you						
إِلَّا	وَ	أَنْتُمْ	مُسْلِمُونَ	أَمْ	كُنْتُمْ	شُهَدَاءَ
except	and	you	those who are in state of submission	or	you were	the present ones
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾ أَمْ كُنْتُمْ شُهَدَاءَ						
except when you are in a state of submission.' Were you present						
إِذْ	حَضَرَ	يَعْقُوبَ	الْمَوْتُ	إِذْ	قَالَ	لِ بَنِي
when	it came	Jacob	the death	when	he said	for sons his
إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ط إِذْ قَالَ لِبَنِيهِ						
when death came to Jacob, when he said to his sons,						
مَا	تَعْبُدُونَ	مِنْ	بَعْدِي	قَالُوا	نَعْبُدُ	إِلَهَ كَ
what	you will worship	from	after me	they said	we will worship	God your
مَا تَعْبُدُونَ مِنْ بَعْدِي ط قَالُوا نَعْبُدُ إِلَهَكَ						
‘What will you worship after me?They answered, ‘We will worship thy God,						
وَ	إِلَهَ	آبَاءِ	كَ	إِبْرَاهِمَ	وَ	إِسْمَاعِيلَ
and	God	fathers	your	Abraham	and	Ishmael
وَالِلَّهِ آبَاؤُكُمُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ						
the God of thy fathers, Abraham and Ishmael and Isaac,						

إِلَهًا	وَاحِدًا	وَأَن	نَحْنُ	لِ	هُ	مُسْلِمُونَ
God	One	and	we	for	Him	those who submit
إِلَهًا وَاحِدًا ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾						
the One God;and to Him we submit ourselves.						
تِلْكَ	أُمَّةٌ	قَدْ	خَلَتْ	لِ	هَا	مَا كَسَبَتْ
that is	a people	did	it passed away	for	it	what it earned
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ						
Those are a people that have passed away;for them is what they earned,						
وَأَن	لِ	كُم	مَا كَسَبْتُمْ	وَأَن	لَا	تُسْأَلُونَ
and	for	you	what you earned	and	not	you shall be questioned
وَأَن كُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ						
and for you shall be what you earn;and you shall not be questioned						
عَمَّا	كَانُوا	يَعْمَلُونَ	وَأَن	قَالُوا	كُونُوا	هُودًا أَوْ نَصَارَى
for what	they were	they do	and	they said	you be	Jews or Christians
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى						
as to what they did.And they say, ‘Be ye Jews or Christians						
تَهْتَدُوا	قُلْ	بَلْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	
you will be rightly guided	say	nay	religion	Abraham	one who is inclined towards Allah	
تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ						
that you may be rightly guided.'Say: 'Nay, follow ye the religion of Abraham who was ever inclined to God						
وَأَن	مَا	كَانَ	مِنَ	الْمُشْرِكِينَ	قُولُوا	أَمَنَّا بِاللَّهِ
and	not	he was	from	the idolators	you say	we believed with Allah
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾ قُولُوا أَمَنَّا بِاللَّهِ						
he was not of those who set up gods with God. Say ye: ‘We believe in Allah						



وَ	مَا	أُنْزِلَ	إِلَىٰ	نَا	وَ	مَا	أُنْزِلَ	إِلَىٰ	إِبْرَاهِيمَ
and	what	it was revealed	to	us	and	what	it was revealed	to	Abraham
وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ									
and what has been revealed to us, and what was revealed to Abraham									
وَ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ	وَ	يَعْقُوبَ	وَ	الْأَسْبَاطِ		
and	Ishmael	and	Isaac	and	Jacob	and	the children		
وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ									
and Isaac, and Jacob and his children,									
وَ	مَا	أُوتِيَ	مُوسَىٰ	وَ	عِيسَىٰ				
and	what	it was given	Moses	and	Jesus				
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ									
and what was given to Moses and Jesus,									
وَ	مَا	أُوتِيَ	النَّبِيُّونَ	مِنْ	رَّبِّ	هُمْ	لَا	نُفَرِّقُ	
and	what	it was given	the Prophets	from	Lord	their	not	we make difference	
وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ									
and what was given to all other Prophets from their Lord. We make no difference									
بَيْنَ	أَحَدٍ	مِّنْ	هُمْ	وَ	نَحْنُ	لَٰ	هُ	مُسْلِمُونَ	
between	any one	of	them	and	we	for	Him	those who submit	
بَيْنَ أَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾									
between any of them;and to Him we submit ourselves.									
فَ	إِنْ	أَمَنُوا	بِ	مِثْلِ	مَا	أَمَنْتُمْ	بِ	هَـ	
so	if	they believed	with	like	what	you believed	with	it	
فَإِنْ أَمَنُوا بِمِثْلِ مَا أَمَنْتُمْ بِهِ									
And if they believe as you have believed,									

فَ	قَدِ	اِهْتَدَوْا	وَ	اِنْ	تَوَلَّوْا	فَ	اِنَّمَا	هُمْ
so	surely did	they become guided	and	if	they turn away	so	indeed	they
فَقَدْ اِهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ								
then are they surely guided;but if they turn back,								
فِي	شِقَاقٍ	فَ	سَ	يَكْفِي	كَ	هُمْ	اللَّهُ	
in	a schism	so	surely	he will suffice	you	they	Allah	
فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ								
then they are only creating a schism, and Allah will surely suffice thee against them,								
وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ	صِبْغَةَ	اللَّهُ	وَ		
and	He	the All-Hearing	the All-Knowing	religion	Allah	and		
وَهُوَ السَّمِيعُ الْعَلِيمُ ۚ صِبْغَةَ اللَّهِ ۚ								
for He is All-Hearing, All-Knowing. Say, 'We will adopt the religion of Allah;and								
مَنْ	أَحْسَنُ	مِنْ	اللَّهُ	صِبْغَةَ	وَ	نَحْنُ	لَ	عِبْدُونَ
who	better	from	Allah	religion wise	and	we	for	worshippers
مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۚ وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٩﴾								
who is better than Allah in teaching religion, and Him alone do we worship. ۚ								
قُلْ	أَتَحَاجُّونَ	نَا	فِي	اللَّهُ	وَ	هُوَ	رَبُّ	نَا
you say	do you dispute	with us	in	Allah	and	He	Lord	our
قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا								
Say: 'Do you dispute with us concerning Allah, while He is our Lord								
وَ	رَبُّ	كُم	وَ	لَ	نَا	أَعْمَالُ	نَا	وَ
and	Lord	your	and	for	us	deeds	our	and
وَرَبُّكُمْ ۚ وَلَنَا أَعْمَالُنَا ۚ								
and your Lord?And for us are our works, and for you your works;and								

لَٰكُم	أَعْمَالُ	كُنتُمْ	وَأَنحُنْ	لَٰ	هُ	مُخْلِصُونَ
you	deeds	your	and	we	for	Him
لَٰكُم أَعْمَالُكُمْ وَأَنحُنْ لَهُ مُخْلِصُونَ <sup>(140)</sup>						
to Him alone we are sincerely devoted.'						
أَمْ	تَقُولُونَ	إِنَّ	إِبْرَاهِيمَ	وَأِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
or	you say	surely	Abraham	and	Ishmael	and
أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ						
Do you say that Abraham, and Ishmael, and Isaac, and Jacob,						
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	ءَأَنْتُمْ
and	they were	Jews	or	Christians	you say	do you
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ						
and his children were Jews or Christians? Say, 'Do you						
أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ	أَظْلَمُ	مِمَّنْ	
one who knows better	or	Allah	and	who	one who is more unjust	from who
أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ						
know better or Allah? And who is more unjust than he						
كَتَمَ	شَهَادَةً	عِنْدَ	هُ	مِنْ	اللَّهُ	وَأَنَّ
he concealed	the testimony	with	him	from	Allah	and
كَتَمَ شَهَادَةً عِنْدَ اللَّهِ مِنَ اللَّهِ وَأَنَّ						
who conceals the testimony that he has from Allah? And						
مَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ	تِلْكَ	أُمَّةٌ
not	Allah	unaware	about what	you do	that is	a people
مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ <sup>(141)</sup> تِلْكَ أُمَّةٌ						
Allah is not unaware of what you do. Those are a people						

كَسَبَتْ	مَا	هَا	لَ	خَلَتْ	قَدْ
it earned	what	it	for	it passed	surely did

قَدْ خَلَتْ لَهَا مَا كَسَبَتْ

that have passed away; for them is

كَسَبْتُمْ	مَا	كُمُ	لَ	وَ
you earned	what	you	for	and

وَلَكُمْ مَّا كَسَبْتُمْ

what they earned, and for you shall be what you earn

يَعْمَلُونَ	كَانُوا	عَمَّا	تُسْأَلُونَ	لَا	وَ
they do	they were	about what	you shall be questioned	not	and

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ<sup>(142)</sup>

and you shall not be questioned as to what they did.

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