

# The Holy Quran

## (Part Three)



Split Word Translation  
(English)

***Tilkar Rusul***

Third 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. عليه السلام It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. عليه السلام

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.
- وص سے ز 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,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba  
fīh, hudal-lil-muttaqīn

↑  
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,  
fīhi hudal-lil-muttaqīn

بَعْضٍ	عَلَى	بَعْضُهُمْ	فَضَّلْنَا	الرُّسُلُ	تِلْكَ		
some	over	some of them	We exalted	The Messengers	that		
تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ٥							
These Messengers of whom We have exalted some above others,							
دَرَجَاتٍ	بَعْضُهُمْ	رَفَعَ	وَ	اللَّهُ	كَلَّمَ	مَنْ	مِنْهُمْ
ranks	some of them	He exalted	and	Allah	He spoke	whom	from them
مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ٦							
Allah spoke to them and exalted some of them in degrees of rank.							
الْبَيِّنَاتِ	مَرْيَمَ	ابْنِ	عِيسَى	آتَيْنَا	وَ		
the clear proofs	Mary	son	Jesus	We gave	and		
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ							
And We gave Jesus, son of Mary, clear proofs							
اللَّهُ	شَاءَ	لَوْ	وَ	بِرُوحِ الْقُدُسِ	أَيَّدْنَاهُ	وَ	
Allah	He willed	if	and	with the holy Spirit	we strengthened him	and	
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ٧ وَلَوْ شَاءَ اللَّهُ							
and strengthened him with the Spirit of holiness. And if Allah had so willed,							
مِّنْ بَعْدِ مَا	مِنْ بَعْدِهِمْ	الَّذِينَ	مَا اقْتَتَلَ				
after this	after them	those who	he would not fight with one another				
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا							
those that came after them would not have fought with one another							
اِخْتَلَفُوا	وَلَكِنْ	الْبَيِّنَاتِ	جَاءَتْهُمْ				
they disagreed	but	the clear Signs	she came to them				
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اِخْتَلَفُوا							
after clear Signs had come to them;but they did disagree.							

فَإِنَّهُمْ	مَنْ	أَمَنَ	وَ	مِنْهُمْ	مَنْ	كَفَرَ
so from them	who	he believed	and	from them	who	he disbelieved
فَإِنَّهُمْ مِّنْ أَمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ط						
Of them were some who believed, and of them were some who disbelieved.						
وَ	لَوْ	شَاءَ	اللَّهُ	مَا اقْتَتَلُوا		
and	if	He willed	Allah	they would not fight with one another		
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا ق						
And if Allah had so willed, they would not have fought with one another,						
وَلَكِنَّ	اللَّهُ	يَفْعَلُ	مَا	يُرِيدُ		
but	Allah	He does	what	He desires		
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ع (254)						
but Allah does what He desires.						
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	انْفِقُوا	مِمَّا	رَزَقْنَاكُمْ	
O ye	those who	they believed	you spend	from what	We have provided you	
يَا أَيُّهَا الَّذِينَ آمَنُوا انْفِقُوا مِمَّا رَزَقْنَاكُمْ						
O ye who believe! spend out of what We have bestowed on you						
مِّن قَبْلِ	أَنْ يَّاتِيَ	يَوْمٌ	لَّا	بَيْعٌ	فِيهِ	وَ لَا خُلَّةٌ
before	that it comes	Day	no	buying and selling	in it	friendship
مِّن قَبْلِ أَنْ يَّاتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ						
before the day comes wherein there shall be no buying and selling, nor friendship,						
وَ	لَا	شَفَاعَةٌ	وَ	الْكَافِرُونَ	هُمْ	الظَّالِمُونَ
and	not	intercession	and	the disbelievers	they	the wrongdoers
وَلَا شَفَاعَةٌ ط وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ع (255)						
nor intercession; and it is those who disbelieve do wrong to themselves.						



اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	الْحَيُّ
Allah	no	one who is worthy of worship / God	except	He	The Living
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ					
Allah—there is no God but He, the Living,					
الْقَيُّومُ	لَا	تَأْخُذُهُ	سِنَةٌ	وَّ	لَا
the Self-Subsisting and All-Sustaining	not	she seizes him	slumber	and	not
الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ <sup>ط</sup>					
the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep.					
لَهُ	مَا	فِي	السَّمَوَاتِ	وَّ	مَا
for Him	what	in	the heavens	and	what
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ <sup>ط</sup>					
To Him belongs whatsoever is in the heavens and whatsoever is in the earth.					
مَنْ	ذَا الَّذِي	يَشْفَعُ	عِنْدَهُ	إِلَّا	بِإِذْنِهِ
who	the one who is	he intercedes	with Him	except	by His permission
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ <sup>ط</sup>					
Who is he that will intercede with Him except by His permission					
يَعْلَمُ	مَا	بَيْنَ	أَيْدِيهِمْ	وَّ	مَا
he knows	what	before	His hands	and	what
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ <sup>ج</sup>					
He knows what is before them and what is behind them;					
وَّ	لَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا بِمَا
and	they encompass not	with anything	from	His knowledge	except
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ <sup>ج</sup>					
and they encompass nothing of His knowledge except what He pleases.					

وَسِعَ	كُرْسِيُّهُ	السَّمَوَاتِ	وَ	الْأَرْضِ				
He extended	His throne / His knowledge	the heavens	and	the earth				
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ٢								
His throne extends over the heavens and the earth;								
وَ	لَا	يُؤْدُهُ	حِفْظُهَا	وَ	هُوَ	الْعَلِيُّ	الْعَظِيمُ	
and	not	it burdens Him	the care of both	and	He	the High	the Great	
وَلَا يُؤْدُهُ حِفْظُهَا ٢ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٢٥٦								
and the care of them burdens Him not; and He is the High, the Great.								
لَا	إِكْرَاهَ	فِي	الدِّينِ	قَدْ	تَبَيَّنَ	الرُّشْدُ	مِنْ	الْغَيِّ
no	compulsion	in	the religion	surely	it became distinct	the right	from	the wrong
لَا إِكْرَاهَ فِي الدِّينِ ٣ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ٣								
There should be no compulsion in religion. Surely, right has become distinct from wrong;								
فَمَنْ	يَكْفُرُ	بِالطَّاغُوتِ	وَ	يُؤْمِنُ	بِاللَّهِ			
who so	he refuses	in the transgressors	and	he believes	in Allah			
فَمَنْ يَكْفُرُ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ								
so whosoever refuses to be led by those who transgress, and believes in Allah,								
فَقَدْ	اسْتَبْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى	لَا	انْفِصَامَ	لَهَا		
then surely	he grasped	with handle	the strong	not	breaking	for it		
فَقَدْ اسْتَبْسَكَ بِالْعُرْوَةِ الْوُثْقَى ٤ لَا انْفِصَامَ لَهَا ٤								
has surely grasped a strong handle which knows no breaking.								
وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	اللَّهُ	وَلِيٌّ	الَّذِينَ	آمَنُوا	
and	Allah	All-Hearing	All-Knowing	Allah	friend	those who	they believed	
وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٧ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ٥								
And Allah is All-Hearing, All-Knowing. Allah is the friend of those who believe:								

يُخْرِجُهُمْ	مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ	وَ	الَّذِينَ	كَفَرُوا
He brings them out	from	the darkness	to	the light	and	those who	they disbelieved

يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا

He brings them out of every kind of darkness into light. And those who disbelieve,

أُولَئِكَ	الطَّاغُوتُ	يُخْرِجُونَهُمْ	مِّنَ	النُّورِ	إِلَى	الظُّلُمَاتِ
their friends	the transgressors	they bring them out	from	the light	towards	the darkness

أُولَئِكَ الطَّاغُوتُ ۖ يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ

their friends are the transgressors who bring them out of light into every kind of darkness.

أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
these are	inmates	the Fire	they	in it	one who shall abide

أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

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

أَلَمْ تَرَ	إِلَى الَّذِي	حَاجَّ	إِبْرَاهِيمَ	فِي رَبِّهِ
have you not seen	to the one who	he disputed	Abraham	about his Lord

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ

Hast thou not heard of him who disputed with Abraham about his Lord,

أَن آتَاهُ	اللَّهُ	الْمُلْكَ	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّي	الَّذِي
because he gave him	Allah	kingdom	when	he said	Abraham	my Lord	He Who

أَن آتَاهُ اللَّهُ الْمُلْكَ ۚ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي

because Allah had given him kingdom? When Abraham said, My Lord is He Who

يُحْيِي	وَ	يُمِيتُ	قَالَ	أَنَا	أُحْيِي	وَ	أُمِيتُ
He gives life	and	He causes death	he said	I	I give life	and	I cause death

يُحْيِي وَيُمِيتُ ۚ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ

gives life and causes death,'he said,'I also give life and cause death.'

قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهُ	يَأْتِي	بِالشَّمْسِ	مِنْ	الْمَشْرِقِ
he said	Abraham	then surely	Allah	he comes	with the sun	from	the East
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ							
Abraham said, 'Well, Allah brings the sun from the East							
فَأْتِ بِهَا	مِنْ	الْمَغْرِبِ	فَبُهِتَ	الَّذِي	كَفَرَ		
so you bring it	from	the West	so he was confounded	he who	he disbelieved		
فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ <sup>ط</sup>							
bring it thou from the West.' Thereupon the infidel was dumbfounded.							
وَ	اللَّهُ	لَا يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	أَوْ	كَالَّذِي	
and	Allah	He guides not	the people	the unjust ones	or	like him who	
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ <sup>(259)</sup> أَوْ كَالَّذِي							
And Allah guides not the unjust people. Or like him							
مَرَّ	عَلَى	قَرْيَةٍ	وَّ	هِيَ	خَاوِيَةٌ	عَلَى	عُرُوشِهَا
he passed	over	a town	and	it	one which is fallen down	upon	its roofs
مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا <sup>ع</sup>							
who passed by a town which had fallen down upon its roofs,							
قَالَ	أَنَّى	يُحْيِي	هَذِهِ	اللَّهُ	بَعْدَ	مَوْتِهَا	
he said	when	He gives life	it	Allah	after	its death	
قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا <sup>ع</sup>							
and exclaimed, 'When will Allah restore it to life after its destruction?'							
فَأَمَاتَهُ	اللَّهُ	مِائَةَ	عَامٍ	ثُمَّ	بَعَثَهُ		
so he caused him to die	Allah	hundred	years	then	He raised him		
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ <sup>ط</sup>							
Then Allah caused him to die for a hundred years; then He raised him,							



يَوْمٍ	بَعْضَ	أَوْ	يَوْمًا	لَبِثْتُ	قَالَ	لَبِثْتَ	كَمْ	قَالَ
day	some part of	or	a day	I remained	he said	you remained	how long	he said

قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ

and said: 'How long hast thou remained in this state' He answered, 'I have remained a day or part of a day.

طَعَامِكَ	إِلَى	فَانْظُرْ	عَامٍ	مِائَةً	لَبِثْتَ	بَلْ	قَالَ
your food	to	so you look	years	hundred	you remained	nay	he said

قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ إِلَى طَعَامِكَ

He said: 'Nay, thou hast remained in this state for a hundred years. Now look at thy food

حِمَارِكَ	إِلَى	انْظُرْ	وَ	لَمْ يَتَسَنَّهْ	شَرَابِكَ	وَ
your donkey	to	you look	and	it has not rotted	your drink	and

وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ

and thy drink; they have not rotted. And look at thy ass.

الْعِظَامِ	إِلَى	انْظُرْ	وَ	لِلنَّاسِ	آيَةً	لِنَجْعَلَكَ	وَ
the bones	towards	you look	and	for the people	a Sign	so that We make you	and

وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ

And We have done this that We may make thee a Sign unto men. And look at the bones,

لَهُ	تَبَيَّنَ	فَلَمَّا	لَحْمًا	نَكْسُوهُمْ	ثُمَّ	نُنْشِئُهَا	كَيْفَ
to him	it became clear	so when	flesh	We clothe them	then	We set them	how

كَيْفَ نُنْشِئُهَا ثُمَّ نَكْسُوهُمْ لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ

how We set them and then clothe them with flesh. And when this became clear to him,

قَدِيرٌ	شَيْءٍ	كُلِّ	عَلَى	اللَّهِ	أَنَّ	أَعْلَمُ	قَالَ
All powerful	thing	all	on	Allah	that	I know	he said

قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

he said, 'I know that Allah has the power to do all that He wills.

و	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ	تُحْيِي	الْمَوْتَى
and	when	he said	Abraham	My Lord	you show me	how	you give life	the dead
وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ط								
And remember when Abraham said, 'My Lord, show me how Thou givest life to the dead.								
قَالَ	أَوَلَمْ تُوْمِنُ	قَالَ	بَلَى	وَلَكِنْ	لَّيْطَبِّنَّ	قَلْبِي		
he said	did you not believe	he said	why not	but	for it may content	my heart		
قَالَ أَوَلَمْ تُوْمِنُ ط قَالَ بَلَى وَلَكِنْ لَّيْطَبِّنَّ قَلْبِي ط								
He said, 'Hast thou not believed?He said, 'Yes, but I ask this that my heart may be at rest.								
قَالَ	فَخُذْ	أَرْبَعَةً	مِّنْ	الطَّيْرِ	فَصُرْهُنَّ	إِلَيْكَ		
he said	so you take	four	from	the bird	so you attach them	to you		
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ								
He answered, 'Take four birds and make them attached to thyself.								
ثُمَّ	اجْعَلْ	عَلَى	كُلِّ	جَبَلٍ	مِّنْهُنَّ	جُزْءًا	ثُمَّ	ادْعُهُنَّ
then	you place	upon	every	hill	from them	part	then	you call them
ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ								
Then put each of them on a hill; then call them								
يَأْتِيَنَّكَ	سَعِيًّا	وَ	أَعْلَمُ	أَنَّ	اللَّهُ	عَزِيزٌ	حَكِيمٌ	
they will come to you	in haste	and	you know	that	Allah	Mighty	Wise	
يَأْتِيَنَّكَ سَعِيًّا ط وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ع								
they will come to thee in haste. And know that Allah is Mighty, Wise.								
مَثَلُ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي	سَبِيلِ	اللَّهُ		
similitude	those who	they spend	their wealth	in	way/cause	Allah		
مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ								
The similitude of those who spend their wealth for the cause of Allah								

كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ	سَبْعَ	سَنَابِلَ	فِي	كُلِّ	سُنبُلَةٍ	مِائَةِ	حَبَّةٍ
like the similitude	a grain	it grew	seven	ears	in	every	ear	hundred	grain

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةِ حَبَّةٍ ط

is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains.

وَاللَّهُ	يُضَعِفُ	لِمَنْ	يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ
Allah	He multiplies	for whom	He pleases	and	Allah	All-Knowing

وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٦٢

And Allah multiplies it further for whomsoever He pleases and Allah is Bountiful, All-Knowing.

الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي	سَبِيلِ	اللَّهِ	ثُمَّ	لَا	يَتَّبِعُونَ
those who	they spend	their wealth	in	way / cause	Allah	then	not	they follow

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ

They who spend their wealth for the cause of Allah, then follow not up

مَا	أَنْفَقُوا	مِنَّا	وَلَا	أَذَى	لَّهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ
what	they spent	taunt	and	injury	for them	their reward	with	their Lord

مَا أَنْفَقُوا مِّنَّا وَلَا أَذَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ٢٦٣

what they have spent with taunt or injury, for them is their reward with their Lord,

وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ
and	no	upon them	and	they	they shall grieve

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٦٣

and they shall have no fear, nor shall they grieve.

قَوْلٍ	مَّعْرُوفٍ	وَمَغْفِرَةٍ	خَيْرٌ	مِّنْ	صَدَقَةٍ	يَتَّبِعُهَا	أَذَى
a word	kind	and	better	from	charity	it follows her	injury

قَوْلٍ مَّعْرُوفٍ وَمَغْفِرَةٍ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى ط

A kind word and forgiveness are better than charity followed by injury.

وَأَمَّنُوا	الَّذِينَ	يَايُهَا	حَلِيمٌ	غَنِيٌّ	اللَّهُ	وَ
they believed	those who	O ye	Forbearing	Self-Sufficient	Allah	and
وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٤﴾ يَايُهَا الَّذِينَ آمَنُوا						
And Allah is Self-Sufficient, Forbearing. O ye who believe						
لَا	تُبْطِلُوا	صَدَقَتِكُمْ	بِالنِّ	وَ	الْأَذَى	كَالَّذِي يُنْفِقُ
his wealth	he spends	like who	injury	and	by taunt	your alms
لَا تَبْطِلُوا صَدَقَتِكُمْ بِالنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ						
render not vain your alms by taunt and injury, like him who spends his wealth						
رِجَاءَ	النَّاسِ	وَ	لَا	يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ
the last	the day	and	in Allah	he believes	not	and
رِجَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ						
to be seen of men, and he believes not in Allah and the Last Day.						
فَبَشَلَهُ	كَمَثَلِ	صَفْوَانٍ	عَلَيْهِ	تُرَابٌ	فَأَصَابَهُ	وَإِبِلٌ
heavy / violent rain	then it fell on	dirt / dust	upon it	a rock	like the example	so his example is
فَبَشَلَهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَإِبِلٌ						
His case is like the case of a smooth rock covered with earth, on which heavy rain falls,						
فَتَرَكَهُ	صَلْدًا	لَا	يَقْدِرُونَ	عَلَى	شَيْءٍ	
anything	upon	they have power	not	bare / smooth and hard	so it left that	
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ						
leaving it bare, smooth and hard. They shall not secure						
مِمَّا	كَسَبُوا	وَ	اللَّهُ	لَا	يَهْدِي	النَّاسِ
the disbelievers	the people	He guides	not	Allah	and	they earned
مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي النَّاسِ الْكَافِرِينَ ﴿٢٦٥﴾						
ought of what they earn. And Allah guides not the disbelieving people.						



و	مَثَلُ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ
and	case/example	those who	they spend	their wealth	seeking	pleasure	Allah

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And the case of those who spend their wealth to seek the pleasure of Allah

و	تَشْبِيْثًا	مِّنْ	أَنْفُسِهِمْ	كَمَثَلِ	جَنَّةٍ	بِرَبْوَةٍ
and	to strengthen	from/of	their souls	like the case	a garden/paradise	on elevated ground

وَتَشْبِيْثًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

and to strengthen their souls is like the case of a garden on elevated ground.

أَصَابَهَا	وَابِلٌ	فَاتَتْ	أُكْلَهَا	ضِعْفَيْنِ
it befell on it	heavy rain	so it brought forth	its fruits	twofold

أَصَابَهَا وَابِلٌ فَاتَتْ أُكْلَهَا ضِعْفَيْنِ

Heavy rain falls on it so that it brings forth its fruit twofold.

فَإِنْ	لَّمْ	يُصِبْهَا	وَابِلٌ	فَطَلٌّ
then if	not	it befalls on it	heavy rain	light rain

فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

And if heavy rain does not fall on it, then light rain suffices.

و	اللَّهُ	بِمَا	تَعْمَلُونَ	بَصِيرٌ
and	Allah	of what	you do	All Seeing

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ<sup>(266)</sup>

And Allah sees what you do.

أَيُّدُ	أَحَدُكُمْ	أَنْ	تَكُونُ	لَهُ	جَنَّةٌ
does he desire	any one of you	that	it should be	for him	a garden

أَيُّدُ أَحَدُكُمْ أَنْ تَكُونُ لَهُ جَنَّةٌ

Does any of you desire that there should be for him a garden

مِنْ	نَخِيلٍ	وَ	أَعْنَابٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
from	palm trees	and	vines	it flows	from	beneath it	the streams
مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ <sup>٤</sup>							
of palm trees and vines with streams flowing beneath it,							
لَهُ	فِيهَا	مِنْ	كُلِّ	الشَّيْءِ	وَ	أَصَابَهُ	الْكِبَرُ
for him	in it	from	all kinds	fruits	and	it befell him	old age
لَهُ فِيهَا مِنْ كُلِّ الشَّيْءِ <sup>٥</sup> وَأَصَابَهُ الْكِبَرُ							
and with all kinds of fruit for him therein- while old age has stricken him							
وَ	لَهُ	ذُرِّيَّةٌ	ضَعْفَاءُ	فَأَصَابَهَا	إِعْصَارٌ		
and	for him	offspring	weak	so it smite it	a whirlwind		
وَلَهُ ذُرِّيَّةٌ ضَعْفَاءُ <sup>٦</sup> فَأَصَابَهَا إِعْصَارٌ							
and he has weak offspring — and that a fiery whirlwind should smite it							
فِيهِ	نَارٌ	فَاحْتَرَقَتْ	كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ	الْآيَاتِ
in it	fire	then it got burnt	like this	He makes clear	Allah	for you	the Signs
فِيهِ نَارٌ فَاحْتَرَقَتْ <sup>٧</sup> كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ							
and it be all burnt- Thus does Allah make His Signs clear to you							
لَعَلَّكُمْ	تَتَفَكَّرُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا			
so that you may	you may ponder	O ye	those who	they believed			
لَعَلَّكُمْ تَتَفَكَّرُونَ <sup>(267)</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا							
that you may ponder. O ye who believe!							
أَنْفِقُوا	مِنْ	طَيِّبَاتِ	مَا	كَسَبْتُمْ			
you spend	from	good things	that	you earned			
أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ							
spend of the good things that you have earned,							

وَمِمَّا	أَخْرَجْنَا	لَكُمْ	مِّنَ	الْأَرْضِ	وَمِمَّا
and	we brought out	for you	from	the earth	and
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ٥					
and of what We produce for you from the earth;					
وَلَا تَيْسَّرُوا	الْخَبِيثَ	مِنْهُ	تُنْفِقُونَ	وَلَا تَيْسَّرُوا	وَلَا تَيْسَّرُوا
you seek	the bad	from it	you spend	you seek	you seek
وَلَا تَيْسَّرُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ					
and seek not what is bad to spend out of it					
وَلَسْتُمْ بِأَخِذِيهِ	إِلَّا	أَنْ	تُعْبِثُوا	فِيهِ	وَلَسْتُمْ بِأَخِذِيهِ
you would not take it yourselves	except	that	you connive	in it	you would not take it yourselves
وَلَسْتُمْ بِأَخِذِيهِ إِلَّا أَنْ تُعْبِثُوا فِيهِ ٦					
when you would not take it yourselves except with eyes downcast with shame.					
وَأَعْلَمُوا	أَنَّ	اللَّهَ	غَنِيٌّ	حَسِيدٌ	وَأَعْلَمُوا
you know	that	Allah	Self-Sufficient	Praiseworthy	you know
وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسِيدٌ ٢٦٨					
And know that Allah is Self-Sufficient, Praiseworthy.					
الشَّيْطَانُ	يَعِدُّكُمْ	وَالْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ	الشَّيْطَانُ
Satan	he threatens you	the poverty	he enjoins upon you	with foul	Satan
الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ٧					
Satan threatens you with poverty and enjoins upon you what is foul,					
وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِّنْهُ	وَفَضْلًا	وَاللَّهُ
Allah	he promises you	forgiveness	from him	bounty	Allah
وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ٨					
whereas Allah promises you forgiveness from Himself and bounty.					

وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	يُؤْتِي	الْحِكْمَةَ	مَنْ	يَشَاءُ	و
Allah	bountiful	All-Knowing	He grants	wisdom	whom	He pleases	and
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ							
And Allah is Bountiful, All-Knowing. He grants wisdom to whom He pleases,							
وَمَنْ	يُؤْتِ	الْحِكْمَةَ	فَقَدْ	أُوتِيَ	خَيْرًا	كَثِيرًا	و
who	He is granted	the wisdom	then indeed	he was granted	good	abundant	and
وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط							
and whoever is granted wisdom has indeed been granted abundant good;							
وَمَا	يَذْكُرُ	إِلَّا	أُولُوا الْأَلْبَابِ				
none	he pays heed	except	those endowed with understanding				
وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٢٧٠﴾							
and none would be reminded except those endowed with understanding.							
وَمَا	أَنْفَقْتُمْ	مِنْ	نَفَقَةٍ	أَوْ	نَذَرْتُمْ	مِنْ نَذْرٍ	و
whatever	you spent	from	expenditure	or	you vowed	of any vow	and
وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ							
And whatsoever you spend or whatsoever vow you vow,							
فَإِنَّ	اللَّهُ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ	و
then surely	Allah	He knows it	and	no	for wrongdoers	from	helpers
فَإِنَّ اللَّهَ يَعْلَمُهُ ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧١﴾							
Allah surely knows it and for the wrongdoers there shall be no helpers.							
إِنْ	تُبْدُوا	الصَّدَقَاتِ	فَنِعْمًا	هِيَ	و	إِنْ	تُخْفُوهَا
if	you openly do	the alms	so well and good	it	and	if	you conceal it
إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ ج وَإِنْ تُخْفُوهَا							
If you give alms openly, it is well and good; but if you conceal them							



وَيُكَفِّرُ	و	لَكُمْ	خَيْرٌ	فَهُوَ	الْفُقَرَاءَ	تُؤْتُوهَا	و
He will remove	and	for you	better	then that	the poor	you give it	and
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ							
and give them to the poor, it is better for you; and He will remove							
عَنْكُمْ	مِّنْ سَيِّئَاتِكُمْ	و	اللَّهُ	بِمَا	تَعْمَلُونَ	خَيْرٌ	
from you	your sins	and	Allah	of what	you do	All-aware	
عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ <sup>(272)</sup>							
from you many of your sins. And Allah is aware of what you do.							
لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهُ	يَهْدِي	مَنْ	يَشَاءُ
it is not	upon you	their guidance	but	Allah	He guides	whoso	He pleases
لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ <sup>ط</sup>							
It is not thy responsibility to make them follow the right path; but Allah guides whomsoever He pleases.							
وَمَا	تُنْفِقُوا	مِنْ خَيْرٍ	فَلِأَنْفُسِكُمْ	و	مَا	تُنْفِقُونَ	
and	you spend	of wealth	so it is for yourselves	while	not	you spend	
وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ <sup>ط</sup> وَمَا تَنْفِقُونَ							
And whatever of wealth you spend, it is for yourselves, while you spend not							
إِلَّا	ابْتِغَاءَ	وَجْهِ	اللَّهُ	و	مَا	تُنْفِقُوا	مِنْ خَيْرٍ
but	seeking	face / favour	Allah	and	whatever	you spend	of wealth
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ <sup>ط</sup> وَمَا تَنْفِقُوا مِنْ خَيْرٍ							
but to seek the favour of Allah. And whatever of wealth you spend,							
يُوفَّى	إِلَيْكُمْ	و	أَنْتُمْ	لَا	تُظْلَمُونَ		
it is paid back in full	to you	and	you	not	you shall be wronged		
يُوفَّى إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ <sup>(273)</sup>							
it shall be paid back to you in full and you shall not be wronged.							

لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهِ
for the poor	those who	they were detained	in	way/cause	Allah
لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ					
These alms are for the poor who are detained in the cause of Allah					
لَا	يَسْتَطِيعُونَ	ضَرْبًا	فِي	الْأَرْضِ	
not	they have capacity	moving about	in	the earth	
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ					
and are unable to move about in the land.					
يَحْسَبُهُمْ	الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	التَّعَفُّفِ	
he reckons them	the ignorant	those free from want	because of	the abstaining	
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ					
The ignorant man thinks them to be free from want because of their abstaining from begging.					
تَعْرِفُهُمْ	بِسِيئِهِمْ	لَا	يَسْأَلُونَ	النَّاسَ	إِلْحَافًا
you recognise them	by their foreheads	not	they beg/they ask	the people	importunity
تَعْرِفُهُمْ بِسِيئِهِمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا					
Thou shalt know them by their appearance; they do not beg of men with importunity.					
وَمَا	تُنْفِقُوا	مِنْ خَيْرٍ	فَإِنَّ	اللَّهَ	عَلِيمٌ
and	you spend	of wealth	then surely	Allah	All-Knowing
وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢٧٤					
And whatever of wealth you spend, surely, Allah has perfect knowledge thereof.					
الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	بِالَّيْلِ	وَالنَّهَارِ	
those who	they spend	their wealth	by night	and	the day
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ					
Those who spend their wealth by night and day,					

سِرًّا	وَّ	عَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ
secretly	and	openly	then for them	their reward	with	their Lord
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ٢٦						
secretly and openly, have their reward with their Lord						
وَّ	لَا	خَوْفٌ	عَلَيْهِمْ	وَّ	لَا	يَحْزَنُونَ
and	not	fear	upon them	and	nor	they grieve
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧						
on them shall come no fear, nor shall they grieve.						
الَّذِينَ	يَأْكُلُونَ	الرِّبَا	لَا	يَقُومُونَ	إِلَّا	كَمَا يَقُومُ
those who	they devour	the interest	not	they stand	except	as he rises
الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ						
Those who devour interest do not rise except as rises one						
الَّذِي	يَتَخَبَّطُهُ	الشَّيْطَانُ	مِنْ	الْمَسِّ		
he who	he has turned him insane	the Satan	from / by	the touch		
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ط						
whom Satan has smitten with insanity.						
ذَلِكَ	بِأَنَّهُمْ	قَالُوا	إِنَّمَا	الْبَيْعُ	مِثْلُ	الرِّبَا
this	because they	they said	verily	the trade	like	the interest
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ط						
That is because they say: 'Trade also is like interest						
وَّ	أَحَلَ	اللَّهُ	الْبَيْعَ	وَّ	حَرَّمَ	الرِّبَا
and	He made lawful	Allah	the trade	and	he made unlawful	the interest
وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ط						
whereas Allah has made trade lawful and made interest unlawful.						

وقف منزل

وقف آية

فَإِن تَنَهَى	رَبِّهِ	مِّنْ	مَوْعِظَةً	جَاءَهُ	فَمَنْ
so he desisted	his Lord	from	an admonition	it came to him	so he who

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَى

So he to whom an admonition comes from his Lord and he desists,

فَلَهُ	مَا	سَلَفَ	وَ	أَمْرُهُ	إِلَى	اللَّهِ
then for him	what	it passed	and	his affair	towards	Allah

فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

then will that which he received in the past be his; and his affair is with Allah.

وَ	مَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
and	who	he reverted	then those	inmates	the Fire	they	in it	those who shall abide

وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

And those who revert to it, they are the inmates of the Fire; therein shall they abide.

يَسْحَقُ	اللَّهُ	الرِّبَا	وَ	يُزِيدُ	الصَّدَقَاتِ
He abolishes	Allah	the interest	and	He increases	the alms

يَسْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ

Allah will abolish interest and will cause charity to increase.

وَ	اللَّهُ	لَا	يُحِبُّ	كُلَّ	كَفَّارٍ	أَثِيمٍ
and	Allah	not	he loves	all	disbelievers	an arch-sinner

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

And Allah loves not anyone who is a confirmed disbeliever and an archsinner.

إِنَّ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	وَ	أَقَامُوا	الصَّلَاةَ
surely	those who	they believed	and	they did	the good deeds	and	they observed	the prayer

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ

Surely, those who believe and do good deeds, and observe Prayer



و	اتَّوْا	الزَّكَاةَ	لَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ
and	they paid	the Zakat	for them	their reward	with	their Lord
وَاتَّوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ						
and pay the Zakat, shall have their reward from their Lord,						
و	لَا	خَوْفٌ	عَلَيْهِمْ	وَ	لَا	يَحْزَنُونَ
and	not	fear	on them	and	not	they shall grieve
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾						
and no fear shall come on them, nor shall they grieve.						
يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	اتَّقُوا	اللَّهَ	وَ	ذَرُّوا
O ye	those who	they believed	you fear	Allah	and	you relinquish
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا						
O ye who believe! fear Allah and relinquish						
مَا	بَقِيَ	مِنَ	الرِّبَا	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
what	it remained	from	interest / usury	if	you were	believers
مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٧٩﴾						
what remains of interest, if you are believers.						
فَإِنْ	لَّمْ تَفْعَلُوا	فَأَذْنُوا	بِحَرْبٍ	مِّنَ	اللَّهِ	وَرَسُولِهِ
but if	you didn't	then you beware	with war	from	Allah	His Messenger
فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ						
But if you do it not, then beware of war from Allah and His Messenger						
وَ	إِنْ	تُبْتُمْ	فَلَكُمْ	رُءُوسُ أَمْوَالِكُمْ		
and	if	you repented	then for you	your original sums		
وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۖ						
and if you repent, then you shall have your original sums						

تُظْلَمُونَ	لَا	وَ	تُظْلِمُونَ	لَا		
you shall be wronged	not	and	you do wrong	not		
لَا تُظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾						
thus you shall not wrong, nor shall you be wronged.						
مِيسَرَةً	إِلَى	فَنَظْرَةً	دُوْعُسَرَةً	كَانَ	إِنْ	وَ
time of ease	till	then respite	in hardship	he was	if	and
وَإِنْ كَانَ دُوْعُسَرَةً فَنَظْرَةً إِلَى مِيسَرَةٍ ط						
And if any debtor be in straitened circumstances, then grant him respite till a time of ease.						
تَعْلَمُونَ	كُنْتُمْ	إِنْ	لَكُمْ	خَيْرٌ	أَنْ تَصَدَّقُوا	وَ
you know	you were	if	for you	better	that you remit as charity	and
وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾						
And that you remit it as charity shall be better for you, if only you knew.						
اللَّهُ	إِلَى	فِيهِ	تُرْجَعُونَ	يَوْمًا	اتَّقُوا	وَ
Allah	to	in it	you shall be made to return	the day	you fear	and
وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثَنِي						
And fear the day when you shall be made to return to Allah						
كَسَبَتْ	مَا	نَفْسٍ	كُلُّ	تُؤْتَى	ثُمَّ	
it earned	what	soul	every	it will be paid in full	then	
ثُمَّ تُؤْتَى كُلُّ نَفْسٍ مَّا كَسَبَتْ						
then shall every soul be paid in full what it has earned;						
أَمَنُوا	الَّذِينَ	يَا أَيُّهَا	يُظْلَمُونَ	لَا	هُمْ	وَ
they believed	those who	O ye	they shall be wronged	not	they	and
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا						
and they shall not be wronged.O ye who believe!						

إِذَا	تَدَايَنْتُمْ	بِدَيْنٍ	إِلَى	أَجَلٍ	مُّسَيٍّ
when	you borrowed from one another	with loan	till	period	fixed
إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَيٍّ					
when you borrow one from another for a fixed period,					
فَاكْتُبُوهُ	وَ	لِيَكْتُبْ	بَيْنَكُمْ	كَاتِبٌ	بِالْعَدْلِ
then you write it down	and	let him write	between you	a scribe	with justice
فَاكْتُبُوهُ ٥ وَلِيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ٦					
then write it down. And let a scribe write it in your presence faithfully;					
وَ	لَا	يَأْبَ	كَاتِبٌ	أَنْ يَكْتُبَ	كَمَا
and	not	he refuses	a scribe	that he writes	as
عَلَّمَهُ	اللَّهُ	فَلْيَكْتُبْ			
he taught him	Allah	so let him write			
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ٧					
and no scribe should refuse to write, because Allah has taught him, so let him write					
وَ	لِيُذِلَّ	الَّذِي	عَلَيْهِ	الْحَقُّ	وَلِيَتَّقِ
and	let him dictate	he who	upon Him	the liability	he should fear
اللَّهُ	رَبَّهُ				
Allah	his Lord				
وَلِيُذِلَّ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتَّقِ اللَّهَ رَبَّهُ ٨					
and let him who incurs the liability dictate; and he should fear Allah, his Lord,					
وَ	لَا	يَبْخَسُ	مِنْهُ	شَيْئًا	
and	not	he diminishes/omits	from it	anything	
وَلَا يَبْخَسُ مِنْهُ شَيْئًا ٩					
and not diminish anything therefrom.					
فَإِنْ	كَانَ	الَّذِي	عَلَيْهِ	الْحَقُّ	سَفِيهًا
but if	it was	he who	upon him	the liability	unwise
أَوْ	ضَعِيفًا				
or	weak				
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا					
But if the person incurring the liability be of low understanding or be weak					

أَوْ	لَا	يَسْتَطِيعُ	أَنْ يُبَيِّنَ	هُوَ	فَلْيُبَيِّنْ	وَلِيِّهُ	بِالْعَدْلِ
or	not	he has capacity	that he dictates	he	then let him dictate	his guardian	with justice

أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ هُوَ فَلْيُبَيِّنْ وَلِيِّهُ بِالْعَدْلِ ط

or be unable himself to dictate, then let someone who can watch his interest dictate with justice.

و	اسْتَشْهِدُوا	شَهِيدَيْنِ	مِنْ	رِّجَالِكُمْ
and	you call witnesses	two witnesses	from	your men

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ ج

And call two witnesses from among your men;

فَإِنْ	لَمْ يَكُونَا	رَجُلَيْنِ	فَرَجُلٍ	و	امْرَأَتَيْنِ
then if	both were not	two men	then one man	and	two women

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٍ وَامْرَأَتَيْنِ

and if two men be not available, then a man and two women,

مِمَّنْ	تَرْضَوْنَ	مِنْ	الشُّهَدَاءِ	أَنْ تَضَلَّ	إِحْدَاهُمَا
of those	you like	from	the witnesses	that she forgets	one of these two

مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضَلَّ إِحْدَاهُمَا

of such as you like as witnesses, so that if either of two women should err in memory,

فَتُذَكِّرُ	إِحْدَاهُمَا	الْأُخْرَى	و	لَا	يَأْبُ	الشُّهَدَاءُ
then she reminds	one of that two	the other	and	not	he refuses	the witnesses

فَتُذَكِّرُ إِحْدَاهُمَا الْأُخْرَى ط وَلَا يَأْبُ الشُّهَدَاءُ

then one may remind the other. And the witnesses should not refuse

إِذَا مَا	دُعُوا	و	لَا تَسْهَوَا	أَنْ تَكْتُبُوهُ	صَغِيرًا	أَوْ	كَبِيرًا
whenever	they were called	and	you do not be weary	that you write it	small	or	big

إِذَا مَا دُعُوا ط وَلَا تَسْهَوَا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا

when they are called. And do not feel weary of writing it down, whether it be small or large,



إِلَىٰ أَجَلِهِ	ذِكُمْ	أَقْسَطُ	عِنْدَ اللَّهِ	وَ	أَقَوْمُ	لِلشَّهَادَةِ
to its appointed time	that	more equitable	in the sight of Allah	and	surer	for testimony
إِلَىٰ أَجَلِهِ ذِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقَوْمُ لِلشَّهَادَةِ						
along with its appointed time of payment. This is more equitable in the sight of Allah and makes testimony surer						
وَ	أَدْنَىٰ	أَلَّا	تَرْتَابُوا	إِلَّا	أَنْ تَكُونَ	تِجَارَةً
and	nearer	that not	you doubt	except	that it be	merchandise
وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً						
and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise						
تُدِيرُونَهَا	بَيْنَكُمْ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَلَّا	تَكْتُبُوهَا
you carry out	among you	then not	on you	sin	that not	you write it
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا						
which you give or take from hand to hand, in which case it shall be no sin for you that you write it not.						
وَ	أَشْهَدُوا	إِذَا	تَبَايَعْتُمْ	وَ	لَا يُضَارُّ	كَاتِبٌ
and	have witnesses	when	you sell to one another	and	he shall not be harmed	scribe
وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارُّ كَاتِبٌ						
And have witnesses when you sell one to another; and let no harm be done to the scribe						
وَ	لَا	شَهِيدٌ	وَ	إِنْ تَفْعَلُوا	فَإِنَّهُ	فُسُوقٌ
and	not	witness	and	if you do	then certainly it	disobedience
وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ						
or the witness. And if you do that, then certainly it shall be disobedience on your part.						
وَ	اتَّقُوا	اللَّهَ	وَ	يُعَلِّمُكُمُ	اللَّهُ	
and	fear	Allah	and	He teaches you/ grants you knowledge	Allah	
وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ						
And fear Allah. And Allah grants you knowledge						

وَكُنْتُمْ	إِنْ	وَ	عَلِيمٌ	بِكُلِّ شَيْءٍ	اللَّهُ	وَ
you were	if	and	All-knowing	of every thing	Allah	and
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾ وَإِنْ كُنْتُمْ						
and Allah knows all things well. And if you be						
مَقْبُوضَةٌ	فَرِهْنِ	كَاتِبًا	لَمْ تَجِدُوا	وَ	سَفَرٍ	عَلَى
something that is in possession	then pledge	a scribe	you didn't find	and	journey	on
عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةٌ ط						
on a journey, and you find not a scribe, then let there be a pledge with possession.						
فَإِنْ	أَمِنْ	بَعْضُكُمْ	بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُوتِيَ
his trusts	he was entrusted	he who	then let him pay	some	some of you	he entrusted
فَإِنْ أَمِنْ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُوتِيَ أَمَانَتَهُ						
And if one of you entrusts another with something, then let him who is entrusted surrender his trust						
وَلْيَتَّقِ	اللَّهُ	رَبَّهُ	وَ	لَا تَكْتُمُوا	الشَّهَادَةَ	وَلْيَتَّقِ
he show fear	Allah	his Lord	and	you conceal not	testimony	and
وَلْيَتَّقِ اللَّهَ رَبَّهُ ط وَلَا تَكْتُمُوا الشَّهَادَةَ ط						
and let him fear Allah, his Lord. And conceal not testimony;						
وَمَنْ	يَكْتُمُهَا	فَإِنَّهُ	إِثْمٌ	قَلْبُهُ	وَمَنْ	يَكْتُمُهَا
who	he conceals it	then surely he	sinful	his heart	and	whoever conceals it
وَمَنْ يَكْتُمُهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ ط						
and whoever conceals it, his heart is certainly sinful.						
وَاللَّهُ	بِمَا	تَعْمَلُونَ	عَلِيمٌ	وَ	وَاللَّهُ	بِمَا
Allah	with what	you do	All-Knowing	and	Allah	with what
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾						
And Allah is well aware of what you do.						

اللَّهُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
for Allah	what	in	the heavens	and	what	in	the earth
لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط							
To Allah belongs whatever is in the heavens and whatever is in the earth;							
وَ	إِنْ تُبْدُوا	مَا	فِي	أَنْفُسِكُمْ	أَوْ	تُخْفُوهُ	
and	if you disclose	what	in	your minds	or	you conceal it	
وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ							
and whether you disclose what is in your minds or keep it hidden,							
يُحَاسِبُكُمْ	بِهِ	اللَّهُ	فَيَغْفِرُ	لِمَنْ	يَشَاءُ		
He will call you to account	for it	Allah	then He forgives	for whom	He pleases		
يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ							
Allah will call you to account for it; then will He forgive whomsoever He pleases							
وَ	يُعَذِّبُ	مَنْ	يَشَاءُ	وَ	اللَّهُ	عَلَى	كُلِّ شَيْءٍ قَدِيرٌ
and	He punishes	whom	He pleases	and	Allah	over	all things
وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (285)							
and punish whomsoever He pleases; and Allah has the power to do all that He wills.							
أَمَّنْ	الرَّسُولُ	بِمَا	أُنْزِلَ	إِلَيْهِ	مِنْ	رَبِّهِ	
he believed	the Messenger	in which	it was revealed	to Him	from	his Lord	
أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ							
This Messenger of Ours believes in that which has been revealed to him from his Lord,							
وَ	الْمُؤْمِنُونَ	كُلُّ	أَمَّنْ	بِاللَّهِ	وَ	مَلَائِكَتِهِ	
and	the believers	all	he believed	in Allah	and	His Angels	
وَالْمُؤْمِنُونَ كُلُّ أَمَّنْ بِاللَّهِ وَمَلَائِكَتِهِ							
and so do the believers: all of them believe in Allah, and in His angels,							

وَ	كُتِبَہِ	وَ	رُسُلِہِ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ
and	His Books	and	His Messengers	not	we make distinction	between	any one
وَ كُتِبَہِ وَرُسُلِہِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ							
and in His Books, and in His Messengers, saying, 'We make no distinction between							
مِّنْ	رُّسُلِہِ	وَ	قَالُواْ	سَمِعْنَا	وَ	أَطَعْنَا	
from	His Messengers	and	they said	we heard	and	we obeyed	
مِّنْ رُّسُلِہِ ۚ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا ۚ							
any of His Messengers; and they say, 'We hear, and we obey.							
غُفْرَانَكَ	رَبَّنَا	وَ	إِلَيْكَ	الْمَصِيرُ			
your forgiveness	our Lord	and	towards you	the return			
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾							
We implore Thy forgiveness, O our Lord, and to Thee is the returning.							
لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا	إِلَّا	وُسْعَهَا		
not	He burdens	Allah	soul	except	its capacity		
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ							
Allah burdens not any soul beyond its capacity.							
لَهَا	مَا	كَسَبَتْ	وَ	عَلَيْهَا	مَا	اِكْتَسَبَتْ	
for it	what	it earned	and	upon it	what	it has earned	
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اِكْتَسَبَتْ ۚ							
It shall have the reward it earns, and it shall get the punishment it incurs.							
رَبَّنَا	لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا	
our Lord	not	you punish us	if	we forgot	or	we fell into error	
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَاْنَا ۚ							
Our Lord, do not punish us, if we forget or fall into error							



رَبَّنَا	وَ	لَا تَحِبُّ	عَلَيْنَا	إِصْرًا				
our Lord	and	you lay not	on us	heavy burden / responsibility				
رَبَّنَا وَلَا تَحِبُّ عَلَيْنَا إِصْرًا								
and our Lord, lay not on us a responsibility								
كَمَا	حَمَلْتَهُ	عَلَى	الَّذِينَ	مِنْ قَبْلِنَا				
as that	you laid it	on	those who	before us				
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا								
as Thou didst lay upon those before us.								
رَبَّنَا	وَ	لَا	تُحِبُّنَا	مَا	لَا	طَاقَةَ	لَنَا	بِهِ
our Lord	and	not	you burden us	what	not	strength	for us	for it
رَبَّنَا وَلَا تُحِبُّنَا مَا لَا طَاقَةَ لَنَا بِهِ								
Our Lord, burden us not with what we have not the strength to bear								
وَ	اعْفُ	عَنَّا	وَ	اغْفِرْ	لَنَا	وَ	ارْحَمْنَا	
and	you efface	from us	and	you grant forgiveness	for us	and	you have mercy on us	
وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا								
and efface our sins, and grant us forgiveness and have mercy on us;								
أَنْتَ	مَوْلَانَا	فَانصُرْنَا	عَلَى	الْقَوْمِ	الْكُفْرِيِّنَ			
you	our Master	so you help us	over	the people	the disbelievers			
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكُفْرِيِّنَ								
Thou art our Master;so help us Thou against the disbelieving people.								

# سُورَةُ أَلِ عِمْرَانَ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَتَا آيَةٍ وَعِشْرُونَ رُكُوعًا

Aal-e-Imran is a Madni Sura and it has 201 verses and 20 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
in the name	Allah	the Gracious	the Merciful
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①			
In the name of Allah, the Gracious, the Merciful.			
أَنَا اللَّهُ	اللَّهُ	لَا	إِلَهَ إِلَّا هُوَ الْحَيُّ
I am Allah, the All-Knowing.	Allah	no	God but He the Living
أَنَا اللَّهُ أَعْلَمُ ② اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ			
I am Allah, the All-Knowing. Allah is He beside Whom there is no God, the Living,			
الْقَيُّومُ	نَزَّلَ	عَلَيْكَ	الْكِتَابَ بِالْحَقِّ
The Self-Subsisting and All-Sustaining	He sent down	on you	the Book with the truth
الْقَيُّومُ ③ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ			
the Self-Subsisting and All-Sustaining. He has sent down to thee the Book containing the truth			
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	وَ أَنْزَلَ
one that fulfills	for that	precedes it	and He sent down
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ④			
and confirming that which precedes it; and He sent down the Torah and the Gospel			
مِنْ قَبْلُ	هُدًى	لِّلنَّاسِ	وَ أَنْزَلَ
before	guidance	for people	and he sent down
مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ⑤			
Before this, as a guidance to the people; and He has sent down the Discrimination.			

إِنَّ	الَّذِينَ	كَفَرُوا	بِآيَاتِ	اللَّهِ	لَهُمْ	عَذَابٌ	شَدِيدٌ
	those who	they rejected	the Signs	Allah	for them	punishment	severe

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ<sup>٣</sup>

Surely, those who deny the Signs of Allah shall have a severe punishment.

وَاللَّهُ	عَزِيزٌ	ذُو انتِقَامٍ
Allah	Mighty	Possessor of the power to requite

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ<sup>٥</sup>

And Allah is Mighty, Possessor of the power to requite.

إِنَّ	اللَّهَ	لَا	يَخْفَى	عَلَيْهِ	شَيْءٌ	فِي	الْأَرْضِ
surely	Allah	not	it hides	on Him	any thing	in	the earth

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

Surely, nothing in the earth

وَالَّذِي	فِي	السَّمَاءِ	هُوَ	الَّذِي
and	in	the heaven	He is	Who

وَلَا فِي السَّمَاءِ<sup>٦</sup> هُوَ الَّذِي

or in the heaven is hidden from Allah. He it is

يُصَوِّرُكُمْ	فِي	الْأَرْحَامِ	كَيْفَ	يَشَاءُ
He fashions you	in	the wombs	as	He wills

يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ<sup>٧</sup>

Who fashions you in the wombs as He wills,

لَا إِلَهَ	إِلَّا	هُوَ	الْعَزِيزُ	الْحَكِيمُ
no	but	He	the Mighty	the Wise

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ<sup>٧</sup>

there is no God but He, the Mighty, the Wise.

هُوَ	الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	آيَاتٍ
He is	He Who	He sent down	on you	the Book	in it	verses
هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٍ						
He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning						
مُحْكَمَاتٍ	هُنَّ	أُمُّ	الْكِتَابِ	وَ	أُخْرُ	مُتَشَبِهَاتٍ
decisive in meaning	those are	mother	the Book	and	others	that are susceptible
مُحْكَمَاتٍ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَبِهَاتٍ						
they are the basis of the Book—and there are others that are susceptible of different interpretations						
فَأَمَّا	الَّذِينَ	فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	
but as for	those who	in	their hearts	perversity	thus they pursue	
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ						
But those in whose hearts is perversity pursue such thereof						
مَا	تَشَابَهَ	مِنْهُ	ابْتِغَاءَ	الْفِتْنَةِ	وَ	ابْتِغَاءَ تَأْوِيلِهِ
that	it resembled another	from it	seeking	discord	and	its interpretation seeking
مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ						
as are susceptible of different interpretations, seeking discord and seeking wrong interpretation of it.						
وَ	مَا	يَعْلَمُ	تَأْوِيلَهُ	إِلَّا	اللَّهُ	
and	none	he knows	its right interpretation	except	Allah	
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ						
And none knows its right interpretation except Allah						
وَ	الرَّاسِخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	أَمَّا	بِهِ
and	firmly grounded ones	in	the knowledge	they say	we believed	in it
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ						
and those who are firmly grounded in knowledge; they say, 'We believe in it						

وَقَدْ

وَقَدْ



كُلُّ	مِّنْ عِنْدِ رَبِّنَا	وَ	مَا	يَذْكُرُ	إِلَّا	أُولُوا الْأَلْبَابِ
all	from our Lord	and	none	he pays heed	except	those endowed with understanding
كُلُّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ ⑧						
the whole is from our Lord'. And none heed except those gifted with understanding.						
رَبَّنَا	لَا تُزِغْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا	
our Lord	don't perverse	our hearts	after	when	you guided us	
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا						
'Our Lord, let not our hearts become perverse after Thou hast guided us						
وَ	هَبْ	لَنَا	مِنْ لَّدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ الْوَهَّابُ
and	bestow	for us	from yourself	mercy	surely you	the Bestower
وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ٩ إِنَّكَ أَنْتَ الْوَهَّابُ ٩						
and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.						
رَبَّنَا	إِنَّكَ	جَامِعٌ	النَّاسِ	لِيَوْمٍ	لَّا	رَيْبَ فِيهِ
our Lord	surely you	assembler	the people	on Day	no	doubt
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ١٠						
'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt;						
إِنَّ	اللَّهَ	لَا	يُخْلِفُ	الْبَيْعَاءَ		
surely	Allah	not	He goes against	the promise		
إِنَّ اللَّهَ لَا يُخْلِفُ الْبَيْعَاءَ ١٠						
surely, Allah breaks not His promise.						
إِنَّ	الَّذِينَ	كَفَرُوا	لَنْ تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	
surely	those who	they disbelieved	shal not avail	for them	their possessions	
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ						
Those who disbelieve — their possessions						

و	لَا	أَوْلَادُهُمْ	مِّنْ	اللَّهِ	شَيْئًا
and	not	their children	from	Allah	at all
وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا ط					
and their children shall not avail them at all against Allah;					
وَأُولَئِكَ	هُمْ	وَقُودُ	النَّارِ	كَدَابٍ	إِلِ
it is they	they	fuel	the Fire	like the case	people
and	وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ١١ كَدَابٍ إِلِ فِرْعَوْنَ د				
and it is they that are the fuel of the Fire. Their case is like the case of the people of Pharaoh					
وَالَّذِينَ	مِنْ قَبْلِهِمْ	كَذَّبُوا	بِآيَاتِنَا		
and	those who	before them	they rejected	with Our Signs	
وَالَّذِينَ مِنْ قَبْلِهِمْ ط كَذَّبُوا بِآيَاتِنَا ع					
and those before them; they rejected Our Signs;					
فَاخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدُ	الْعِقَابِ
so he punished them	Allah	because of their sins	and	severe	punishment
فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ط وَاللَّهُ شَدِيدُ الْعِقَابِ ١٢					
so Allah punished them for their sins, and Allah is severe in punishing.					
قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُغْلَبُونَ		
you say	to those who	they disbelieved	you shall be overcome		
قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ					
Say to those who disbelieve, 'You shall be overcome					
وَتُحْشَرُونَ	إِلَى	جَهَنَّمَ	وَبِئْسَ	الْبِهَادُ	
you will be gathered	unto	Hell	and	evil	place of rest
وَتُحْشَرُونَ إِلَى جَهَنَّمَ ط وَبِئْسَ الْبِهَادُ ١٣					
and gathered unto Hell; and an evil place of rest it is.'					

قَدْ	كَانَ	لَكُمْ	آيَةٌ	فِي	فِئَتَيْنِ	الَّتِي تَقَاتَا
surely	it was	for you	Sign	in	two groups	they two fought each other
قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّتِي تَقَاتَا <sup>ط</sup>						
Certainly there was for you a Sign in the two armies that encountered each other,						
فِئَةٌ	تُقَاتِلُ	فِي	سَبِيلِ	اللَّهِ	وَ	أُخْرَى
a group	it fights	in	way/cause	Allah	and	other
فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ						
one army fighting in the cause of Allah and the other disbelieving,						
يَرَوْنَهُمْ	مِثْلِهِمْ	رَأَى الْعَيْنُ	وَ	اللَّهُ	يُؤَيِّدُ	
they see them	twice of them	with their eyes	and	Allah	he strengthens	
يَرَوْنَهُمْ مِثْلِهِمْ رَأَى الْعَيْنُ <sup>ط</sup> وَاللَّهُ يُؤَيِّدُ						
whom they saw to be twice as many as themselves, actually with their eyes. Thus Allah strengthens						
بِنَصْرِهِ	مَنْ	يَشَاءُ	إِنَّ	فِي ذَلِكَ	لَعِبْرَةً	لِّأُولِي الْأَبْصَارِ
with His help	who	He pleases	surely	in this	surely a lesson	for those who have eyes
بِنَصْرِهِ مَنْ يَشَاءُ <sup>ط</sup> إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ <sup>١٤</sup>						
with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes						
زَيَّنَ	لِلنَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنْ	النِّسَاءِ	
beautified	for people	love	the desires	from	the women	
زَيَّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ						
Beautified for men is the love of desired things — women						
وَ	الْبَنِينَ	وَ	الْقَنَاطِيرَ الْمُقَنْطَرَةَ	مِنْ	الذَّهَبِ	
and	the children	and	stored-up heaps	from	the gold	
وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الذَّهَبِ						
and children, and stored-up heaps of gold						

وَالْفِضَّةُ	وَالْخَيْلُ	وَالْمُسَوَّمَةُ	وَالْأَنْعَامُ	وَالْحَرْثُ			
silver	the horses	pastured	the cattle	the crop			
and	and	and	and	and			
وَالْفِضَّةُ وَالْخَيْلُ الْمُسَوَّمَةُ وَالْأَنْعَامُ وَالْحَرْثُ ط							
and silver, and pastured horses and cattle and crops.							
ذَلِكَ	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا	وَاللَّهُ	عِنْدَهُ	حُسْنُ	النَّابِ
this	provision	the life	this world	and	Allah	with him	excellent
the resort							
ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ١٥ وَاللَّهُ عِنْدَهُ حُسْنُ النَّابِ							
That is the provision of the present life;but it is Allah with Whom is an excellent home.							
قُلْ	أَوُنَبِّئُكُمْ	بِخَيْرٍ	مِّنْ ذَلِكُمْ	لِلَّذِينَ	اتَّقَوْا		
you say	shall I inform you	with better	from this	for those who	they feared		
قُلْ أَوُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ ط لِلَّذِينَ اتَّقَوْا							
Say, 'Shall I inform you of something better than that?' For those who fear God,							
عِنْدَ رَبِّهِمْ	جَنَّاتُ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ			
with their Lord	Gardens	it flows	beneath which	the rivers			
عِنْدَ رَبِّهِمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ							
there are Gardens with their Lord, beneath which rivers flow;							
خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ	مُّطَهَّرَةٌ				
those who shall abide	in it	and	spouses				
one that is purified							
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ							
therein shall they abide; there are also spouses purified by Allah							
وَرِضْوَانٌ	مِّنْ	اللَّهِ	وَاللَّهُ	بَصِيرٌ	بِالْعِبَادِ		
pleasure	from	Allah	and	Allah	Mindful / Watchful		
of servants							
وَرِضْوَانٌ مِّنَ اللَّهِ ط وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ١٦							
and Allah's pleasure. And Allah is Mindful of His servants,							



الَّذِينَ	يَقُولُونَ	رَبَّنَا	إِنَّا	أَمَّا
those who	they say	our Lord	surely we	we believed
الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا				
Those who say, 'Our Lord, we do believe;				
فَاغْفِرْ	لَنَا	ذُنُوبَنَا	وَ	قَنَا
so forgive	for us	our sins	and	you save us
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ١٧				
forgive us, therefore, our sins and save us from the punishment of the Fire;				
الصَّابِرِينَ	وَ	الصَّادِقِينَ	وَ	الْقَنِيتِينَ
the steadfast	and	the truthful	and	the humble
وَالْمُنْفِقِينَ				
those who spend				
وَالصَّابِرِينَ وَالصَّادِقِينَ وَالْقَنِيتِينَ وَالْمُنْفِقِينَ				
The steadfast, and the truthful, and the humble, and those who spend in the way of God,				
وَالْمُسْتَغْفِرِينَ	بِالْأَسْحَارِ	شَهِدَ	اللَّهُ	وَالْمُسْتَغْفِرِينَ
those who seek forgiveness	in latter part of night	He bore witness	Allah	and
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ١٨ شَهِدَ اللَّهُ				
and those who seek forgiveness in the latter part of the night. Allah bears witness				
أَنَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ
that He	no	worthy of worship	but	He
وَالْمَلَائِكَةُ				
the angels				
وَالْمَلَائِكَةُ				
that there is no God but He—and also do the angels				
وَأُولُوا الْعِلْمِ	قَائِمًا	بِالْقِسْطِ	وَ	أُولُوا الْعِلْمِ
possessors of knowledge	one standing guard	with justice	and	possessors of knowledge
وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ١٩				
and those possessed of knowledge — 'Always standing guard over justice'				

لَا	إِلَهَ	إِلَّا	هُوَ	الْعَزِيزُ	الْحَكِيمُ
no	worthy of worship	except	He	the Mighty	the Wise
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾					
there is no God but He, the Mighty, the Wise.					
إِنَّ	الدِّينَ	عِنْدَ اللَّهِ	الْإِسْلَامُ		
surely	the religion	with Allah	Islam		
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴿٢٠﴾					
Surely, the true religion with Allah is Islam (complete submission).					
وَ	مَا	اِخْتَلَفَ	الَّذِينَ	أُوتُوا	الْكِتَابَ
and	not	he disagreed	those who	they were given	the Book
وَمَا اِخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ					
And those who were given the Book did not disagree					
إِلَّا	مِنْ بَعْدِ	مَا	جَاءَهُمْ	الْعِلْمُ	بَغْيًا
except	after	that	it came to them	the knowledge	out of envy
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ﴿٢١﴾					
but after knowledge had come to them, out of mutual envy.					
وَ	مَنْ يَكْفُرُ	بِآيَاتِ	اللَّهِ	فَإِنَّ	اللَّهَ
and	who denies	with Signs	Allah	then surely	Allah
وَمَنْ يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٢﴾					
And whoso denies the Signs of Allah, then surely, Allah is quick at reckoning.					
فَإِنْ	حَاجُّوكَ	فَقُلْ	أَسْلَمْتُ	وَجْهِي	لِلَّهِ
so if	they disputed you	then say	I have submitted	my face/myself	for Allah
فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ					
But if they dispute with thee, say, 'I have submitted myself to Allah,					

وَمَنْ	اتَّبَعَنِ	وَأَقُلُّ	لِلَّذِينَ	أُوتُوا	الْكِتَابَ
and	he followed me	and	you say	to those who	they were given
وَمَنْ اتَّبَعَنِ ٥ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ					
and also those who follow me. 'And say to those who have been given the Book					
وَالْأُمِّيِّينَ	عَاسَلَمْتُمْ	فَإِنْ	أَسْلَمُوا	فَقَدْ	اهْتَدَوْا
the unlearned	have you submitted	so if	they submitted	then surely	they were guided
وَالْأُمِّيِّينَ عَاسَلَمْتُمْ ٦ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا ٧					
and to the unlearned, 'Have you submitted?' If they submit, then they will surely be guided;					
وَأِنْ تَوَلَّوْا	فَإِنَّمَا	عَلَيْكَ	الْبَدْعُ		
If they turn back	then certainly	upon you	conveying the message		
وَأِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَدْعُ ٨					
but if they turn back, then thy duty is only to convey the message.					
وَاللَّهُ	بَصِيرٌ	بِالْعِبَادِ	إِنَّ	الَّذِينَ	
Allah	Watchful	with the servants	surely	those who	
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ٩ إِنَّ الَّذِينَ					
And Allah is Watchful of His servants. Surely, those who					
يَكْفُرُونَ	بِآيَاتِ	اللَّهِ	وَيَقْتُلُونَ	النَّبِيِّينَ	بِغَيْرِ حَقٍّ
they deny	with Signs	Allah	and they kill	the Prophets	without justice
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ١٠					
deny the Signs of Allah and seek to kill the Prophets unjustly,					
وَيَقْتُلُونَ	الَّذِينَ	يَأْمُرُونَ	بِالْقِسْطِ	مِنَ	النَّاسِ
they kill	those who	they enjoin	with equity	from	people
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ١١					
and seek to kill such men as enjoin equity					

فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ	أُولَئِكَ	الَّذِينَ
so announce to them	with punishment	painful	those are	those who
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ				
announce to them a painful punishment. Those are they				
حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	وَالْآخِرَةِ
it came to naught	their deeds	in	this world	the next
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ				
whose deeds shall come to naught in this world and in the next,				
وَمَا	لَهُمْ	مِّنْ نَّصِيرِينَ	أَلَمْ تَرَ	الَّذِينَ
no	for them	of helpers	did you not see	those who
وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ﴿٢٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ				
and they shall have no helpers. Dost thou not know of those				
أُوتُوا	نَصِيبًا	مِّنَ	الْكِتَابِ	يُدْعَوْنَ
they were given	a portion	from	the Book	they are called
أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ				
who have been given their portion of the Book? They are called to the Book of Allah				
لِيَحْكُمَ	بَيْنَهُمْ	ثُمَّ	يَتَوَلَّى	فَرِيقٌ
that He may judge	between them	then	he turns away	a party
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ				
that it may judge between them, but a party of them				
وَهُمْ	مُعْرِضُونَ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا
they	those who avert	this	because they	they said
وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا				
turn away in aversion. That is because they say,				



لَنْ	تَسْنَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَاتٍ
never	it touches us	the Fire	except	days	limited number
لَنْ تَسْنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ <sup>٢٥</sup>					
'The Fire shall not touch us, except for a limited number of days.'					
وَ	غَرَّاهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا يَفْتَرُونَ
and	he deceived them	in	their religion	what	they were
وَعَرَّاهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ <sup>٢٥</sup>					
And what they used to forge has deceived them regarding their religion.					
فَكَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا	رَيْبَ فِيهِ
so how	when	we gathered them	for a Day	no	doubt
فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ <sup>٢٦</sup>					
How will they fare when We will gather them together on the Day about which there is no doubt;					
وَ	وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ
and	it was paid in full	every	soul	that	she earned
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ					
and when every soul shall be paid in full what it has earned,					
وَ	هُمْ	لَا	يُظْلَمُونَ	قُلِ	اللَّهُمَّ
and	they	not	they shall be wronged	you say	O Allah
وَهُمْ لَا يُظْلَمُونَ <sup>٢٦</sup> قُلِ اللَّهُمَّ					
and they shall not be wronged? Say, 'O Allah,					
مَلِكٍ	الْمَلِكِ	تُؤْتِي	الْمَلِكِ	مَنْ	تَشَاءُ
Master/Lord	the sovereignty	you give	the sovereignty	whoso	you please
مَلِكِ الْمَلِكِ تُؤْتِي الْمَلِكِ مَنْ تَشَاءُ					
Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest;					

و	تَنْزِعُ	الْبُلْكُ	مِمَّنْ	تَشَاءُ					
and	you take away	the sovereignty	from whoso	you please					
وَتَنْزِعُ الْبُلْكُ مِمَّنْ تَشَاءُ ٢٧									
and Thou takest away sovereignty from whomsoever Thou pleasest.									
و	تُعِزُّ	مَنْ	تَشَاءُ	و	تُذِلُّ	مَنْ	تَشَاءُ		
and	you exalt	whoso	you please	and	you abase	whoso	you please		
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ٢٨									
Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest.									
بِيَدِكَ	الْخَيْرُ	إِنَّكَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ			
with your hand	the good	surely you	on	every	thing	All powerful			
بِيَدِكَ الْخَيْرُ ٢٩ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٧									
In Thy hand is all good. Thou surely hast power to do all things.									
تُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	و	تُؤَلِّجُ	النَّهَارَ	فِي	الَّيْلِ	
you enter	the night	in	the day	and	you enter	the day	in	the night	
تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ٣٠									
'Thou makest the night pass into the day and makest the day pass into the night.									
و	تُخْرِجُ	الْحَيَّ	مِنْ	الْمَيِّتِ	و	تُخْرِجُ	الْمَيِّتَ	مِنْ	الْحَيِّ
and	you bring forth	the living	from	the dead	and	you bring forth	the dead	from	the living
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ٣١									
And Thou bringest forth the living from the dead and bringest forth the dead									
مِنْ	الْحَيِّ	و	تَرْزُقُ	مَنْ	تَشَاءُ	بِغَيْرِ	حِسَابٍ		
from	the living	and	you give	whom so	you please	without	measure		
مِنْ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ٣٢									
from the living. And Thou givest to whomsoever Thou pleasest without measure.'									

لَا يَتَّخِذِ	الْمُؤْمِنُونَ	الْكُفْرَيْنِ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ
he should not take	the believers	the disbelievers	friends	other than	the believers
لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكُفْرَيْنِ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ <sup>ج</sup>					
Let not the believers take disbelievers for friends in preference to believers					
وَمَنْ يَفْعَلْ	ذَلِكَ	فَلَيْسَ	مِنْ	اللَّهِ	فِي شَيْءٍ
and	this	then he is not	with	Allah	in any thing
وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ					
and whoever does that has no connection with Allah					
إِلَّا	أَنْ	تَتَّقُوا	مِنْهُمْ	تَقَةً	
except	that	you guard	from them	cautiously	
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً <sup>ط</sup>					
except that you cautiously guard against them.					
وَيُحَذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَالِى	اللَّهُ	الْبَصِيرُ
and	Allah	His self	and	Allah	the returning
وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ <sup>ط</sup> وَإِلَى اللَّهِ الْمَصِيرُ <sup>٢٩</sup>					
And Allah cautions you against His punishment; and to Allah is the returning.					
قُلْ	إِنْ	تُخْفُوا	مَا	فِي	صُدُورِكُمْ أَوْ تُبْدُوهُ
you say	if	you conceal	that	in	your hearts or you reveal it
قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ					
Say, 'Whether you conceal what is in your breasts or reveal it,					
يَعْلَمُهُ	اللَّهُ	وَيَعْلَمُ	مَا	فِي	السَّمَوَاتِ
He knows it	Allah	he knows	that	in	the heavens
يَعْلَمُهُ اللَّهُ <sup>ط</sup> وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا					
Allah knows it; and He knows whatever is in the heavens and whatever is					

فِي	وَالْأَرْضِ	وَاللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	
in	the earth	Allah	on	all	things	All powerful	
فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾							
in the earth. And Allah has power to do all things.							
يَوْمَ	تَجِدُ	كُلُّ	نَفْسٍ	مَا	عَمِلَتْ	مِنْ خَيْرٍ	مُحَضَّرًا
Day	it shall find	all	soul	that	it did	good	present
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا ۚ							
Beware of the Day when every soul shall find itself confronted with all the good it has done and							
وَمَا	عَمِلَتْ	مِنْ سُوءٍ	تَوَدُّ	لَوْ			
and	what	it did	of evil	he will wish	alas		
وَمَا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ							
all the evil it has done. It will wish							
أَنَّ	بَيْنَهَا	وَ	بَيْنَهُ	أَمَدًا بَعِيدًا			
that	between it	and	between him	great distance			
أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ							
there were a great distance between it and that evil.							
وَيُحَذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَ	اللَّهُ	رَعُوفٌ	بِالْعِبَادِ	
and	He cautions you	Allah	himself	and	Allah	Compassionate	to (with) servants
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٣١﴾							
And Allah cautions you against His punishment. And Allah is Most Compassionate to His servants.							
قُلْ	إِنْ	كُنْتُمْ	تُحِبُّونَ	اللَّهُ	فَاتَّبِعُونِي	يُحِبِّكُمْ	اللَّهُ
you say	if	you were	you love	Allah	then you follow me	He will love you	Allah
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمْ اللَّهُ							
Say, 'If you love Allah, follow me: then will Allah love you							



و	يَغْفِرُ	لَكُمْ	ذُنُوبَكُمْ	وَ	اللَّهُ	غَفُورٌ	رَّحِيمٌ
and	He will forgive	for you	your sins	and	Allah	Most Forgiving	Merciful
وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٢﴾							
and forgive you your faults. And Allah is Most Forgiving, Merciful.							
قُلْ	أَطِيعُوا	اللَّهُ	وَ	الرَّسُولَ			
you say	you obey	Allah	and	the Messenger			
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ							
Say, Obey Allah and the Messenger							
فَإِنْ	تَوَلَّوْا	فَإِنَّ	اللَّهُ	لَا	يُحِبُّ	الْكَافِرِينَ	
but if	they turned away	then surely	Allah	not	He loves	the disbelievers	
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾							
but if they turn away, then remember that Allah loves not the disbelievers.							
إِنَّ	اللَّهُ	اصْطَفَىٰ	آدَمَ	وَ	نُوحًا		
surely	Allah	He chose	Adam	and	Noah		
إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا							
Allah did choose Adam and Noah							
وَ	آلَ	إِبْرَاهِيمَ	وَ	آلَ	عِمْرَانَ	عَلَىٰ	الْعَالَمِينَ
and	progeny	Abraham	and	progeny	Imran	over	all peoples
وَالْإِبْرَاهِيمَ وَالْإِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٤﴾							
and the family of Abraham and the family of Imran above all peoples							
ذُرِّيَّةٌ	بَعْضُهَا	مِنْ بَعْضٍ	وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	
a race	some of them	from other	and	Allah	All-Hearing	All-Knowing	
ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾							
A race, co-related with one another. And Allah is All-Hearing, All-Knowing.							

إِذْ	قَالَتْ	امْرَأَتُ	عِمْرَانَ	رَبِّ	إِنِّي	نَذَرْتُ	لَكَ
when	she said	woman	Imran	My Lord	surely I	I have vowed	to you
إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ							
Remember when the woman of Imran said, 'My Lord, I have vowed to Thee							
مَا	فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلَ	مِنْ		
that	in	my womb	dedicated	so You accept	from Me		
مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي							
what is in my womb to be dedicated to Thy service. So do accept it of me;							
إِنَّكَ	أَنْتَ	السَّيِّعُ	الْعَلِيمُ				
surely You	You	All-Hearing	All-Knowing				
إِنَّكَ أَنْتَ السَّيِّعُ الْعَلِيمُ ﴿٣٦﴾							
verily, Thou alone art All-Hearing, All-Knowing'							
فَلَمَّا	وَضَعْتُهَا	قَالَتْ	رَبِّ	إِنِّي	وَضَعْتُهَا	أُنْثَى	
but when	she delivered it	she said	My Lord	surely I	I delivered it	a female	
فَلَمَّا وَضَعْتُهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى							
But when she was delivered of it, she said, 'My Lord, I am delivered of a female'							
وَ	اللَّهُ	أَعْلَمُ	بِهَا	وَضَعْتُ			
and	Allah	Most-Knowing	of that	she delivered			
وَاللَّهُ أَعْلَمُ بِهَا وَضَعْتُ							
while Allah knows best what she had delivered							
وَ	لَيْسَ	الذَّكَرُ	كَالْأُنْثَى	وَ	إِنِّي	سَمَّيْتُهَا	مَرْيَمَ
and	not	male	like the female	and	surely I	I named her	Mary
وَلَيْسَ الذَّكَرُ كَالْأُنْثَى ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ							
and the male she was thinking of was not like the female she had brought forth' and I have named her Mary,							

وَأَنَا	أَعِزُّهَا	بِكَ	وَأَنَا	دُرِّيَّتَهَا	وَأَنَا
surely I	I commit her for protection	with you	and	her offspring	and
وَأَنَا أَعِزُّهَا بِكَ وَدُرِّيَّتَهَا					
and I commit her and her offspring to Thy protection					
مِنْ	الشَّيْطَانِ	الرَّجِيمِ	فَتَقَبَّلَهَا	رَبُّهَا	مِنْ
from	the Satan	the rejected	so He accepted her	her Lord	from
مِنْ الشَّيْطَانِ الرَّجِيمِ ٣٧ فَتَقَبَّلَهَا رَبُّهَا					
from Satan, the rejected. So her Lord accepted her					
بِقَبُولِ	حَسَنِ	وَأَنَا	أَنْبَتَهَا	نَبَاتًا	حَسَنًا
with acceptance	good	and	He caused her to grow	a growth	excellent
بِقَبُولِ حَسَنِ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ٣٨					
with a gracious acceptance and caused her to grow an excellent growth					
وَأَنَا	كَفَّلَهَا	زَكَرِيَّا	كُلَّمَا	دَخَلَ	عَلَيْهَا
and	He made her guardian	Zacharia	whenever	he entered	upon her
وَأَنَا زَكَرِيَّا ٣٩ كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْبُحْرَابَ ٤٠					
and made Zachariah her guardian. Whenever Zachariah visited her in the chamber,					
وَجَدَ	عِنْدَهَا	رِزْقًا	قَالَ	يَسْرِيمُ	أَنَّى
he found	with her	provisions	he said	O Mary	where/how
وَجَدَ عِنْدَهَا رِزْقًا ٤١ قَالَ يَسْرِيمُ أَنَّى لَكَ هَذَا ٤٢					
he found with her provisions. He said, 'O Mary, whence hast thou this?					
قَالَتْ	هُوَ	مِنْ	عِنْدِ	اللَّهِ	إِنَّ
she said	this	from	with	Allah	surely
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ٤٣ إِنَّ اللَّهَ يَرْزُقُ					
She replied, 'It is from Allah.' Surely, Allah gives					

مَنْ	يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا	زَكَرِيَّا	رَبَّهُ
who	He pleases	without	measure	there	he prayed	Zachariah	his Lord
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ٣٨ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ٣٩							
to whomsoever He pleases without measure. There and then did Zachariah pray to his Lord,							
قَالَ	رَبِّ	هَبْ	لِي	مِنْ لَدُنْكَ	ذُرِّيَّةً	طَيِّبَةً	
he said	My Lord	grant	for me	from yourself	offspring	pure	
قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ٣٩							
saying, My Lord, grant me from Thyself pure offspring;							
إِنَّكَ	سَمِيعٌ	الدُّعَاءِ	فَنَادَتْهُ	الْمَلَكَةُ			
surely you	Hearer	the prayer	then it called him	the angels			
إِنَّكَ سَمِيعُ الدُّعَاءِ ٣٩ فَنَادَتْهُ الْمَلَكَةُ ٣٩							
surely, Thou art the Hearer of prayer. And the angels called to him							
وَ	هُوَ	قَائِمٌ	يُصَلِّي	فِي	الْبَحْرَابِ		
while	he	standing	he is praying	in	the chamber		
وَهُوَ قَائِمٌ يُصَلِّي فِي الْبَحْرَابِ ٣٩							
as he stood praying in the chamber							
أَنَّ	اللَّهُ	يُبَشِّرُكَ	بِیْحٰی	مُصَدِّقًا	بِكَلِمَةٍ		
that	Allah	He gives glad tidings to you	of Yahya	one that testifies	of word		
أَنَّ اللَّهَ يُبَشِّرُكَ بِیْحٰی مُصَدِّقًا بِكَلِمَةٍ ٣٩							
Allah gives thee glad tidings of Yahya, who shall testify to the truth of a word							
مِّنَ	اللَّهِ	وَ	سَيِّدًا	وَ	حَصُورًا	وَ	نَبِيًّا
from	Allah	and	noble	and	chaste	and	Prophet
مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ٤٠							
from Allah noble and chaste and a Prophet, from among the righteous.							



قَالَ	رَبِّ	أَنَّى	يَكُونُ	لِي	عُلْمٌ
he said	My Lord	how	it will be	for me	son
قَالَ رَبِّ أَنَّى يَكُونُ لِي عُلْمٌ					
He said, 'My Lord, how shall I have a son,					
وَوَقَدْ	بَلَغَنِي	الْكِبَرُ	وَأَمْرَاتِي	عَاقِرٌ	
and	it overtook me	old age	my wife	barren	
وَقَدْ بَلَغَنِي الْكِبَرُ وَأَمْرَاتِي عَاقِرٌ					
when age has overtaken me, and my wife is barren?'					
قَالَ	كَذَلِكَ	اللَّهُ	يَفْعَلُ	مَا	يَشَاءُ
he said	like this	Allah	he does	what	He pleases
قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ <sup>(40)</sup>					
He answered, 'Such is the way of Allah: He does what He pleases.					
قَالَ	رَبِّ	اجْعَلْ	لِي	آيَةً	قَالَ
he said	My Lord	you appoint	for me	token/sign	your token/sign
قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ					
He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be					
أَلَّا	تُكَلِّمَ	النَّاسَ	ثَلَاثَةَ	أَيَّامٍ	إِلَّا رَمْزًا
that no	you speak	the people	three	days	gesture
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا					
that thou shalt not speak to men for three days except by signs.					
وَأَذْكُرْ	رَبَّكَ	كَثِيرًا	وَسَبِّحْ	بِالْعَشِيِّ	
and	your Lord	much	and	you glorify	in the evening
وَأَذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ					
And remember thy Lord much and glorify Him in the evening					

وَالْإِبْكَارِ	وَ	إِذْ	قَالَتْ	الْمَلَكَةُ	يُرِيْمُ	
early morning	and	when	she said	the angels	O Mary	
وَالْإِبْكَارِ ٤٢ وَإِذْ قَالَتْ الْمَلَكَةُ يُرِيْمُ						
and in the early morning. And remember when the angels said, 'O Mary,						
إِنَّ	اللَّهُ	اصْطَفَاكِ	وَ	طَهَّرَكَ	وَ	اصْطَفَاكِ
surely	Allah	He chose you	and	He purified you	and	He chose you
إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكَ وَاصْطَفَاكِ						
Allah has chosen thee and purified thee and chosen thee						
عَلَى	نِسَاءِ	الْعَالَمِينَ	يُرِيْمُ	اِقْنُتِي		
on	women	all peoples / all worlds	O Mary	you be obedient		
عَلَى نِسَاءِ الْعَالَمِينَ ٤٣ يُرِيْمُ اِقْنُتِي						
above the women of all peoples. 'O Mary, be obedient						
لِرَبِّكَ	وَ	اسْجُدِي	وَ	ارْكَعِي	مَعَ	الرَّكِعِينَ
to your Lord	and	you prostrate	and	you worship	with	those who worship
لِرَبِّكَ وَاسْجُدِي وَارْكَعِي مَعَ الرَّكِعِينَ ٤٤						
to thy Lord and prostrate thyself and worship God alone with those who worship.						
ذَلِكَ	مِنْ	أَنْبَاءِ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ	وَمَا كُنْتَ
this	from	tidings	the unseen	We reveal it	to you	and you were not
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ٤٥ وَ مَا كُنْتَ						
This is of the tidings of things unseen which We reveal to thee. And thou wast not						
لَدَيْهِمْ	إِذْ	يُلْقُونَ	أَقْلَامَهُمْ	أَيُّهُمْ	يَكْفُلُ	مَرِيْمَ
with them	when	they cast	their arrows / pens	which of them	he will be guardian	Mary
لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرِيْمَ ٤٦						
with them when they cast their arrows, as to which of them should be the guardian of Mary,						

وَمَا كُنْتَ	لَدَيْهِمْ	إِذْ	يَخْتَصِمُونَ			
you were not	with them	when	they dispute			
وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٥﴾						
nor wast thou with them when they disputed with one another.						
إِذْ	قَالَتْ	الْمَلَكَةُ	يُرِيْمُ	إِنَّ	اللَّهُ	يُبَشِّرُكَ
when	she said	the angels	O Mary	surely	Allah	He gives glad tidings to you
إِذْ قَالَتِ الْمَلَكَةُ يُرِيْمُ إِنَّ اللَّهَ يُبَشِّرُكَ						
When the angels said, 'O Mary, Allah gives thee glad tidings						
بِكَلِمَةٍ	مِّنْهُ	أَسْمُهُ	الْمَسِيحُ	عِيسَى	ابْنُ	مَرْيَمَ
of a word	from Him	His name	the Messiah	Jesus	son	Mary
بِكَلِمَةٍ مِّنْهُ ۖ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ						
of a word from Him; his name shall be the Messiah, Jesus, son of Mary,						
وَجِئْهَا	فِي	الدُّنْيَا	وَالْآخِرَةِ	وَمِنَ الْمُقَرَّبِينَ		
honoured	in	the world	and	the hereafter	and	among those who are granted nearness
وَجِئْهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٦﴾						
honoured in this world and in the next, and of those who are granted nearness to God;						
وَيُكَلِّمُ	النَّاسَ	فِي	الْهَدَى	وَكَهْلًا		
he shall speak	the people	in	the cradle	and		middle age
وَيُكَلِّمُ النَّاسَ فِي الْهَدَى وَكَهْلًا						
And he shall speak to the people in the cradle and when of middle age,						
وَمِنَ الصَّالِحِينَ	قَالَتْ	رَبِّ	أَنَّى	يَكُونُ	لِي	وَلَدٌ
among the righteous	she said	My Lord	how	it can be	for me	son
وَمِنَ الصَّالِحِينَ ﴿٤٧﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ						
and he shall be of the righteous. She said, 'My Lord, how shall I have a son,						

وَلَمْ يَيْسَسْنِي	بَشَرًا	قَالَ	كَذَلِكَ	اللَّهُ	يَخْلُقُ	مَا	يَشَاءُ
he didn't touch me	a man	He said	such as	Allah	He creates	what	He pleases

وَلَمْ يَيْسَسْنِي بَشَرًا قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ<sup>ط</sup>

when no man has touched me? 'He said,' Such is the way of Allah, He creates what He pleases.

إِذَا	قَضَى	أَمْرًا	فَإِنَّمَا	يَقُولُ	لَهُ	كُنْ	فَيَكُونُ
when	He decrees	a matter	then only	He says	to it	Be	then it is

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ<sup>٤٨</sup>

When He decrees a thing, He says to it, 'Be!' and it is

وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْتَّوْرَةَ	وَالْإِنْجِيلَ
He will teach him	the Book	and	the Wisdom	and

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ<sup>٤٩</sup>

"And He will teach him the Book and the Wisdom and the Torah and the Gospel;

وَرَسُولًا	إِلَى	بَنِي إِسْرَءِيلَ	أَنِّي	قَدْ	جِئْتُكُمْ
a Messenger	to	children of Israel	surely I	indeed	I came to you

وَرَسُولًا إِلَى بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ

"And will make him a Messenger to the children of Israel (to say): 'I come to you

بَايَةً	مِّنْ	رَّبِّكُمْ	أَنِّي	أَخْلُقُ	لَكُمْ	مِّنْ	الطِّينِ
with a sign	from	your Lord	surely I	I create	for you	from	the clay

بَايَةً مِّنْ رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنْ الطِّينِ

with a Sign from your Lord, which is, that I will fashion out for you a creation out of clay after the manner

كَهَيْئَةِ	الطَّيْرِ	فَأَنْفُخُ فِيهِ	فَيَكُونُ	طَيْرًا	بِإِذْنِ	اللَّهِ
like the manner	bird	then I breathe	in it	then it becomes	with command	Allah

كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ<sup>٥٠</sup>

of a bird, then I will breathe into it a new spirit and it will become a soaring being by the command of Allah



وَأُبْرِئِ	الْأَكْمَةَ	وَأُبْرِئِ	وَأُبْرِئِ	وَأُبْرِئِ	وَأُبْرِئِ	وَأُبْرِئِ	وَأُبْرِئِ
and	the night-blind	and	the leprous	and	I bring to life	the dead	I heal
وَأُبْرِئِ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَى							
and I will heal the night-blind and the leprous, and I will quicken the dead,							
بِأَذْنِ	اللَّهِ	وَأُنَبِّئُكُمْ	بِمَا	تَأْكُلُونَ	بِأَذْنِ	اللَّهِ	وَأُنَبِّئُكُمْ
with command	Allah	and	I will announce to you	with what	you will eat	with command	you will eat
بِأَذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ							
by the command of Allah; and I will announce to you what you will eat							
وَمَا تَدْخِرُونَ	فِي	بُيُوتِكُمْ	وَمَا تَدْخِرُونَ	فِي	بُيُوتِكُمْ	وَمَا تَدْخِرُونَ	فِي
and	what	you will store	in	your houses	and	what	you will store
وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ							
and what you will store up in your houses.							
إِنَّ فِي	ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	إِنَّ فِي
surely	in	this	certainly a Sign	for you	if	you were	believers
إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٠﴾							
Surely, therein is a Sign for you, if you be believers.							
وَمُصَدِّقًا	لِّبَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَأُحِلَّ	لَكُمْ	وَمُصَدِّقًا	لِّبَا
and	one that fulfills	for that	before me	of the Torah	and	that I make permissible	for you
وَمُصَدِّقًا لِّبَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَأُحِلَّ لَكُمْ							
And I come fulfilling that which is before me, namely, the Torah; and to allow you							
بَعْضَ	الَّذِي	حُرِّمَ	عَلَيْكُمْ	وَجِئْتُكُمْ	بِآيَةٍ	بَعْضَ	الَّذِي
some	that	it was forbidden	upon you	I came to you	with a Sign	some	that
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ							
some of that which was forbidden you; and I come to you with a Sign							

مِّنْ	رَّبِّكُمْ	فَاتَّقُوا	اللَّهُ	وَ	أَطِيعُونَ
from	your Lord	so you fear	Allah	and	you obey me
مِّنْ رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ﴿٥١﴾					
from your Lord;so fear Allah and obey me.					
إِنَّ	اللَّهَ	رَبِّي	وَ	رَبُّكُمْ	فَاعْبُدُوهُ
surely	Allah	my Lord	and	your Lord	so you worship Him
إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ط					
'Surely, Allah is my Lord and your Lord;so worship Him:					
هَذَا	صِرَاطٌ	مُّسْتَقِيمٌ	فَلَمَّا	أَحَسَّ	عِيسَى
this	path	right	so when	He perceived	Jesus
هَذَا صِرَاطٌ مُُّسْتَقِيمٌ ﴿٥٢﴾ فَلَمَّا أَحَسَّ عِيسَى					
this is the right path. And when Jesus perceived					
مِنْهُمْ	الْكُفْرَ	قَالَ	مَنْ	أَنْصَارِيَّ	إِلَى
from them	disbelief	he said	who	my helpers	towards
مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِيَّ إِلَى اللَّهِ ط					
their disbelief, he said, 'Who will be my helpers in the cause of Allah?'					
قَالَ	الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ	اللَّهُ	
he said	the disciples	we	helpers	Allah	
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ع					
The disciples answered, 'We are the helpers of Allah.					
أَمَنَّا	بِاللَّهِ	وَ	أَشْهَدُ	بِأَنَّ	مُسْلِمُونَ
we believed	in Allah	and	you bear witness	that we	those who are obedient
أَمَنَّا بِاللَّهِ ءَ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ ﴿٥٣﴾					
We have believed in Allah. And bear thou witness that we are obedient.					

رَبَّنَا	أَمَنَّا	بِمَا	أَنْزَلْتَ	وَ	اتَّبَعْنَا
our Lord	we believed	with that	you revealed	and	we followed
رَبَّنَا أَمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا					
'Our Lord, we believe in that which Thou hast sent down and we follow					
الرَّسُولَ	فَاكْتُبْنَا	مَعَ	الشَّاهِدِينَ	وَ	مَكْرُؤًا
this Messenger	so you write us	with	those who bear witness	and	they planned
الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾ وَمَكْرُؤًا					
this Messenger. So write us down among those who bear witness. And they planned,					
وَ	مَكَّرَ	اللَّهُ	وَ	اللَّهُ	خَيْرُ الْمَكْرِئِينَ
and	planned	Allah	and	Allah	planners
وَمَكَّرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَكْرِئِينَ ۚ ﴿٥٥﴾					
and Allah also planned; and Allah is the Best of planners.					
إِذْ	قَالَ	اللَّهُ	يُعِيسَى	إِنِّي	مُتَوَفِّيكَ
when	He said	Allah	O Jesus	surely I	one that causes you to die
إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مُتَوَفِّيكَ					
When Allah said, 'O Jesus, I will cause thee to die a natural death					
وَ	رَافِعُكَ	إِلَيَّ	وَ	مُطَهِّرُكَ	مِنْ
and	one that exalts you	to Myself	and	one that purifies you	from
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ					
and will exalt thee to Myself, and will clear thee from the charges of those					
كَفَرُوا	وَ	جَاعِلُ	الَّذِينَ	اتَّبَعُوكَ	فَوْقَ
they disbelieved	and	one that places	those who	they followed you	above
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ					
who disbelieve, and will place those who follow thee above those					

كَفَرُوا	إِلَى	يَوْمِ	الْقِيَمَةِ	ثُمَّ	إِلَى	مَرْجِعُكُمْ
they disbelieve	until	Day	the Resurrection	then	to Me	your return
كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ثُمَّ إِلَى مَرْجِعُكُمْ						
who disbelieve, until the Day of Resurrection; then to Me shall be your return,						
فَأَحْكُمُ	بَيْنَكُمْ	فِيهَا	كُنْتُمْ	فِيهِ	تَخْتَلِفُونَ	
and i will judge	between you	in that	you were	in it	you differ	
فَأَحْكُمُ بَيْنَكُمْ فِيهَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾						
and I will judge between you concerning that wherein you differ.						
فَأَمَّا	الَّذِينَ	كَفَرُوا	فَأَعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	
then as for	those who	they disbelieved	so I will punish them	a punishment	severe	
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا						
'Then as for those who disbelieve, I will punish them with a severe punishment						
فِي	الدُّنْيَا	وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ نَصِيرِينَ	
in	the world	and	the next	and	any helpers	
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَصِيرِينَ ﴿٥٧﴾						
in this world and in the next, and they shall have no helpers.						
وَأَمَّا	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ		
and	those who	they believed	they did work	the good deeds		
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ						
'And as for those who believe and do good works,						
فَيُوفِّيهِمْ	أُجُورَهُمْ	وَاللَّهُ	لَا	يُحِبُّ	الظَّالِمِينَ	
thus He will pay them fully	their rewards	and	Allah	He loves	the wrongdoers	
فَيُوفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٨﴾						
He will pay them their full rewards. And Allah loves not the wrongdoers.						



ذَلِكَ	نَتْلُوهُ	عَلَيْكَ	مِنْ	الْآيَاتِ	وَ	الذِّكْرِ	الْحَكِيمِ
this	We recite it	to you	from	the Signs	and	the Reminder	the wise

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٩﴾

That is what We recite unto thee of the Signs and the wise Reminder.

إِنَّ	مَثَلِ	عِيسَى	عِنْدَ	اللَّهِ	كَمَثَلِ	أَدَمَ
surely	case	Jesus	with	Allah	like the case	Adam

إِنَّ مَثَلِ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ط

Surely, the case of Jesus with Allah is like the case of Adam.

خَلَقَهُ	مِنْ	تُرَابٍ	ثُمَّ	قَالَ	لَهُ	كُنْ	فَيَكُونُ
He created him	from / out of	dirt	then	He said	to him	Be	so it is

خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٦٠﴾

He created him out of dust, then He said to him, 'Be!' and he was.

الْحَقُّ	مِنْ	رَبِّكَ	فَلَا	تَكُنْ	مِنَ الْمُبْتَدِرِينَ
the truth	from	your Lord	so not	you be	of those who doubt

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُبْتَدِرِينَ ﴿٦١﴾

This is the truth from thy Lord, so be thou not of those who doubt.

فَنَنْ	حَاجَّكَ	فِيهِ	مِنْ بَعْدِ	مَا	جَاءَكَ	مِنَ الْعِلْمِ
so who	he disputed with you	in it	after	what	it came to you	of the knowledge

فَنَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

Now whoso disputes with thee concerning him, after what has come to thee of knowledge,

فَقُلْ	تَعَالَوْا	نَدْعُ	أَبْنَاءَنَا	وَ	أَبْنَاءَكُمْ
so you say	you come	we call	our sons	and	your sons

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

say to him, 'Come, let us call our sons and your sons,

و	نِسَاءَنَا	وَ	نِسَاءَكُمْ	وَ	أَنْفُسَنَا	وَ	أَنْفُسَكُمْ
and	our women	and	your women	and	our souls	and	your souls
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ							
and our women and your women, and our people and your people;							
ثُمَّ	نَبْتَهِلُ	فَنَجْعَلُ	لَعْنَتَ	اللَّهِ	عَلَى	الْكَذِبِينَ	
then	we pray fervently	so we invoke	curse	Allah	upon	those who lie	
ثُمَّ نَبْتَهِلُ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَذِبِينَ <sup>62</sup>							
then let us pray fervently and invoke the curse of Allah on those who lie.'							
إِنَّ	هَذَا	لَهُوَ	الْقَصْصُ	الْحَقُّ	وَ	مَا	مِنْ
certainly	this	it is indeed	the narrative	true	and	none	from
إِنَّ هَذَا لَهُوَ الْقَصْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ							
This certainly is the true account. There is none worthy of worship							
إِلَّا	اللَّهُ	وَ	إِنَّ	اللَّهُ	لَهُوَ	الْعَزِيزُ	الْحَكِيمُ
except	Allah	and	surely	Allah	He indeed	the Mighty	the Wise
إِلَّا اللَّهُ <sup>63</sup> وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ							
save Allah; and surely, it is Allah Who is the Mighty, the Wise.							
فَإِنْ	تَوَلَّوْا	فَإِنَّ	اللَّهِ	عَلَيْمٌ	بِالْمُفْسِدِينَ		
so if	they turned away	then surely	Allah	the one who knows	to the mischief-makers		
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ <sup>64</sup>							
But if they turn away, then remember that Allah knows the mischief-makers well.							
قُلْ	يَا أَهْلَ الْكِتَابِ	تَعَالَوْا	إِلَى	كَلِمَةٍ	سَوَاءٍ	بَيْنَنَا	
you say	O People of the Book	you come	to	a word	equal	between us	
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا							
Say, 'O People of the Book! come to a word equal between us							

وَبَيْنَكُمْ	أَلَّا	نَعْبُدَ	إِلَّا	اللَّهُ	وَ	لَا نُشْرِكَ
and	that not	we worship	except	Allah	and	we associate no partner
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ						
and you — that we worship none but Allah, and that we associate no partner						
بِهِ	شَيْئًا	وَ	لَا	يَتَّخِذَ	بَعْضُنَا	بَعْضًا
with Him	anything	and	not	he takes	some of us	some
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا						
with Him, and that some of us take not others for Lords						
مِّنْ دُونِ	اللَّهُ	فَإِنْ	تَوَلَّوْا	فَقُولُوا	أَشْهَدُوا	
besides	Allah	so if	they turned away	then you say	you bear witnesses	
مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا						
beside Allah. 'But if they turn away, then say, 'Bear witness						
بِأَنَّا	مُسْلِمُونَ	يَا أَهْلَ الْكِتَابِ	لِمَ	تُحَاجُّونَ		
that we	those who have submitted	O People of the Book	why	you dispute		
بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ						
that we have submitted to God. O People of the Book! why do you dispute						
فِي	إِبْرَاهِيمَ	وَ	مَا	أُنْزِلَتْ	التَّوْرَةُ	وَ
in	Abraham	and	what	it was revealed	the Torah	and
فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتْ التَّوْرَةُ وَالْإِنْجِيلُ						
concerning Abraham, when the Torah and the Gospel were not revealed						
إِلَّا	مِنْ بَعْدِهِ	أَفَلَا	تَعْقِلُونَ	هَآأَنْتُمْ هَآؤَآءِ		
except	after him	will then not	you understand	behold you are those		
إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾ هَآأَنْتُمْ هَآؤَآءِ						
till after him? Will you not then understand? Behold! you are those						

تُحَاجُّونَ	فَلِمَ	عِلْمُ	بِهِ	لَكُمْ	فِيهَا	حَاجَجْتُمْ
you dispute	then why	knowledge	with it	for you	in that	you disputed
حَاجَجْتُمْ فِيهَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ						
who disputed about that whereof you had knowledge. Why then do you now dispute						
عِلْمُ	بِهِ	لَكُمْ	لَيْسَ	فِيهَا		
knowledge	with its	for you	no	in that		
فِيهَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ط						
about that whereof you have no knowledge at all?						
تَعْلَمُونَ	لَا	أَنْتُمْ	وَ	يَعْلَمُ	اللَّهُ	وَ
you know	not	you	and	He knows	Allah	and
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾						
Allah knows, and you know not.						
نَصْرَانِيًّا	لَا	وَ	يَهُودِيًّا	إِبْرَاهِيمَ	كَانَ	مَا
Christian	not	and	Jew	Abraham	he was	not
مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا						
Abraham was neither a Jew nor a Christian,						
كَانَ	مَا	وَ	مُسْلِبًا	حَنِيفًا	كَانَ	وَلَكِنْ
he was	not	and	one which obedient	one on the right path	he was	but
وَلَكِنْ كَانَ حَنِيفًا مُسْلِبًا ط وَمَا كَانَ						
but he was ever inclined to God and obedient to Him, and he was not of those						
بِإِبْرَاهِيمَ	النَّاسِ	أَوْلَى	إِنَّ	الْمُشْرِكِينَ	مِنْ	
with Abraham	people	nearest	surely	the idolators	from	
مِنْ الْمُشْرِكِينَ ﴿٦٨﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ						
who associate gods with God. Surely, the nearest of men to Abraham are						



لِّلَّذِينَ	اتَّبَعُوهُ	وَ	هَذَا	النَّبِيُّ	
indeed those who	they followed him	and	this	the Prophet	
لِّلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ					
those who followed him, and this Prophet					
وَالَّذِينَ	آمَنُوا	وَ	اللَّهُ	وَلِيُّ	الْمُؤْمِنِينَ
those who	they believed	and	Allah	friend	the believers
وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾					
and those who believe;and Allah is the friend of believers.					
وَدَّتْ	طَائِفَةٌ	مِّنْ	أَهْلِ الْكِتَابِ	لَوْ	يُضِلُّوكُمْ
it wished	a party	from	People of the Book	if	they lead you astray
وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ ط					
A section of the People of the Book would fain lead you astray					
وَمَا	يُضِلُّونَ	إِلَّا	أَنْفُسَهُمْ	وَ	مَا يَشْعُرُونَ
not	they lead astray	except	themselves	and	they perceive
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾					
but they lead astray none except themselves, only they perceive not.					
يَا أَهْلَ الْكِتَابِ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ	وَ أَنْتُمْ تَشْهَدُونَ
O People of the Book	why	you deny	with/in Signs	Allah	you while
يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾					
O People of the Book!why do you deny the Signs of Allah, while you are witnesses thereof?					
يَا أَهْلَ الْكِتَابِ	لِمَ	تَلْبِسُونَ	الْحَقَّ	بِالْبَاطِلِ	
O People of the Book	why	you confound	the truth	with the falsehood	
يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ					
O People of the Book!why do you confound truth with falsehood					

تَعْلَمُونَ	أَنْتُمْ	وَ	الْحَقَّ	تَكْتُمُونَ	وَ
you know	you	and	the truth	you hide	and
وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ <sup>٧٢</sup>					
and hide the truth knowingly?					
أَمِنُوا	أَهْلَ الْكِتَابِ	مِّنْ	طَائِفَةٍ	قَالَتْ	وَ
you believe	people of the Book	from	a party	it said	and
وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا					
And a section of the People of the Book say, 'Believe in					
بِالَّذِي	أُنْزِلَ	عَلَى	الَّذِينَ	آمَنُوا	وَجْهَ
the day	early part	they believed	those who	to	it was revealed
بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ					
that which has been revealed unto the believers, in the early part of day,					
يَرْجِعُونَ	لَعَلَّهُمْ	آخِرَةَ	الْكَفْرَ	وَ	
they may return	perhaps they	its latter part	disbelieve	and	
وَالْكَفْرَ آخِرَةَ لَعَلَّهُمْ يَرْجِعُونَ <sup>٧٣</sup>					
and disbelieve in the latter part thereof; perchance they may return					
دِينَكُمْ	تَبِعَ	لِمَنْ	إِلَّا	لَا تُؤْمِنُوا	وَ
your religion	he followed	for who	except	do not believe	and
وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ <sup>ط</sup>					
'And obey none but him who follows your religion;' Say, 'O Prophet,					
قُلْ	إِنَّ	الْهُدَى	هُدَى اللَّهِ	أَنْ يُؤْتَى	أَحَدٌ
you say	verily	the guidance	guidance of Allah	that may be given	one
قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ					
verily the guidance is the guidance from Allah whatever He please. What is essential is that everyone should be bestowed					

يُحَاجُّوكُمْ	أَوْ	أُوتِيتُمْ	مَا	مِثْلَ		
they would dispute you	or	you were given	that	like		
مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ						
with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you						
عِنْدَ	رَبِّكُمْ	قُلْ	إِنَّ	الْفُضْلَ	بِيَدِ	اللَّهِ
before	your Lord	you say	surely	all bounty	with hand	Allah
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفُضْلَ بِيَدِ اللَّهِ						
in the presence of your Lord.' Say, 'All bounty is in the hand of Allah.						
يُؤْتِيهِ	مَنْ	يَشَاءُ	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ
He gives it	who	He pleases	and	Allah	bountiful	All-Knowing
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ						
He gives it to whomsoever He pleases. And Allah is Bountiful, All-Knowing.						
يَخْتَصُّ	بِرَحْمَتِهِ	مَنْ يَشَاءُ	وَ	اللَّهُ		
He chooses	with His mercy	whomsoever He pleases	and	Allah		
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ						
'He chooses for His mercy whomsoever He pleases. And Allah is						
ذُو الْفَضْلِ	الْعَظِيمِ	وَ	مِنْ	أَهْلِ الْكِتَابِ		
the Possessor of bounty	the great	and	from	People of the Book		
ذُو الْفَضْلِ الْعَظِيمِ وَمِنْ أَهْلِ الْكِتَابِ						
Lord of exceeding bounty. Among the People of the Book						
مَنْ	إِنْ	تَأْمَنُ	بِقِنطَارٍ	يُؤَدِّهِ	إِلَيْكَ	
who	if	you trust him	with treasure	he will return it	to you	
مَنْ إِنْ تَأْمَنُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ						
there is he who, if thou trust him with a treasure, will return it to thee;						

وَمِنْهُمْ مَنْ	إِنْ	تَأْمَنُهُ	بِدِينَارٍ	وَمِنْهُمْ مَنْ	إِنْ	تَأْمَنُهُ	بِدِينَارٍ
and among them there is he who,	if	you trust him	with dinar	and among them there is he who,	if	you trust him	with dinar
وَمِنْهُمْ مَنْ إِنْ تَأْمَنُهُ بِدِينَارٍ							
and among them there is he who, if thou trust him with a dinar,							
لَا	يُؤَدِّهِ	إِلَيْكَ	إِلَّا	مَا دُمْتَ	عَلَيْهِ	قَائِمًا	لَا
not	he will return it	to you	unless	that you remained	over him	standing	not
لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا							
will not return it to thee, unless thou keep standing over him.							
ذَلِكَ	بِأَنَّهُمْ	قَالُوا	لَيْسَ	عَلَيْنَا	فِي الْأُمِّيِّينَ	سَبِيلٌ	ذَلِكَ
this	that because they	they said	not	upon us	about the unlearned	blame / way	this
ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ							
That is because they say, 'We are not liable to blame in the matter of the unlearned;'							
وَيَقُولُونَ	عَلَى	اللَّهِ	الْكَذِبَ	وَهُمْ	يَعْلَمُونَ	وَيَقُولُونَ	عَلَى
they say	on	Allah	the lie	they	they know	they	they know
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ٧٦							
and they utter a lie against Allah knowingly.							
بَلَى	مَنْ	أَوْفَى	بِعَهْدِهِ	وَاتَّقَى	بَلَى	مَنْ	أَوْفَى
Nay	who	he fulfilled	with his pledge	and he feared God	Nay	who	he fulfilled
بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى							
Nay, but whoso fulfils his pledge and fears God							
فَإِنَّ	اللَّهَ	يُحِبُّ	الْمُتَّقِينَ	إِنَّ	الَّذِينَ	فَإِنَّ	اللَّهَ
then surely	Allah	he loves	the God-fearing	surely	those who	then surely	Allah
فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧٧ إِنَّ الَّذِينَ							
verily, Allah loves the God-fearing. As for those who							



يَشْتَرُونَ	بِعَهْدِ	اللَّهِ	وَ	أَيَّانِهِمْ	ثَنًا	قَلِيلًا
they trade	with covenant	Allah	and	their oaths	price	paltry

يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيَّانِهِمْ ثَنًا قَلِيلًا

take a paltry price in exchange for their covenant with Allah and their oaths,

أُولَئِكَ	لَا	خَلَاقَ	لَهُمْ	فِي	الْآخِرَةِ
these are	no	portion	for them	in	the next life

أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ

they shall have no portion in the life to come,

وَ	لَا	يُكَلِّمُهُمُ	اللَّهُ	وَ	لَا	يَنْظُرُ	إِلَيْهِمْ
and	not	he will speak to them	Allah	and	not	He will look	upon them

وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

and Allah will neither speak to them nor look upon them

يَوْمَ	الْقِيَةِ	وَ	لَا	يُزَكِّيهِمْ	وَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
Day	the Resurrection	and	not	He will purify them	and	for them	punishment	grievous

يَوْمَ الْقِيَةِ وَلَا يُزَكِّيهِمْ ٧٨ وَلَهُمْ عَذَابٌ أَلِيمٌ

on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.

وَ	إِنَّ	مِنْهُمْ	لَفَرِيقًا	يَلُونُ	أَلْسِنَتَهُمْ
and	surely	among them	a party	they twist	their tongues

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ أَلْسِنَتَهُمْ

And, surely, among them is a section who twist their tongues

بِالْكِتَابِ	لِتَحْسَبُوهُ	مِنْ	الْكِتَابِ	وَ	مَا	هُوَ	مِنْ	الْكِتَابِ
for the Book	so that you deem it	from	the Book	and	not	that is	from	the Book

بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ ٧٩

while reciting the Book; that you may think it to be part of the Book, while it is not part of the Book.

وَيَقُولُونَ	هُوَ	مِنْ عِنْدِ اللَّهِ	وَ	مَا	هُوَ	مِنْ عِنْدِ اللَّهِ
they say	that is	from Allah	and	not	he / that	from Allah
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ <sup>٧٩</sup>						
And they say, 'It is from Allah; while it is not from Allah;						
وَيَقُولُونَ	عَلَى	اللَّهِ	الْكَذِبَ	وَ	هُمْ	يَعْلَمُونَ
they say	upon	Allah	the lie	and	they	they know
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ <sup>٧٩</sup>						
and they utter a lie against Allah knowingly.						
مَا	كَانَ	لِبَشَرٍ	أَنْ	يُؤْتِيَهُ	اللَّهُ	الْكِتَابَ
not	it was	for a man	that	he is given him	Allah	the Book
مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ						
It is not possible for a man that Allah should give him the Book						
وَ	الْحُكْمَ	وَ	النُّبُوَّةَ	ثُمَّ	يَقُولُ	لِلنَّاسِ
and	the wisdom	and	the prophethood	then	he says	to men
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ						
and wisdom and prophethood, and then he should say to men:						
كُونُوا	عِبَادًا	لِي	مِنْ دُونِ اللَّهِ	وَلَكِنْ	كُونُوا	رَبِّينَ
you be	servants	for me	besides Allah	but	you be	devoted
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبِّينَ						
'Be servants to me and not to Allah; but he would say: 'Be solely devoted to the Lord						
بِمَا	كُنْتُمْ	تَعْلَمُونَ	الْكِتَابَ	وَ	بِمَا	كُنْتُمْ
with that	you were	you teach	the Book	and	with that	you study it
بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ <sup>٨٠</sup>						
because you teach the Book and because you study it.'						

وَلَا	يَأْمُرْكُمْ	أَنْ	تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّينَ	أَرْبَابًا
not	he enjoins you	that	you take	the angels	and	Lords

وَلَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ط

Nor is it possible for him that he should bid you take the angels and the Prophets for Lords.

أَيَأْمُرْكُمْ	بِالْكُفْرِ	بَعْدَ	إِذْ	أَنْتُمْ	مُسْلِمُونَ
does he enjoin you	to disbelief	after	when	you	those who submit

أَيَأْمُرْكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ع

Would he enjoin you to disbelieve after you have submitted to God?

وَ	إِذْ	أَخَذَ	اللَّهُ	مِيثَاقَ	النَّبِيِّينَ
and	when	He took	Allah	covenant	the Prophets

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ

And remember the time when Allah took a covenant from the people through the Prophets, saying:

لَبَّا	أَتَيْتُكُمْ	مِّنْ	كِتَابٍ	وَ	حِكْمَةٍ	ثُمَّ	جَاءَكُمْ	رَسُولٌ
for that	I gave you	from	Book	and	wisdom	then	it came to you	Messenger

لَبَّا أَتَيْتُكُمْ مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ

'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger,

مُصَدِّقٌ	لِّبَا	مَعَكُمْ	لَتُؤْمِنُنَّ	بِهِ	وَلَتَنْصُرُنَّهُ
one that fulfil	that which	with you	you must believe	in him	and you must help him

مُصَدِّقٌ لِّبَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ط

fulfilling that which is with you, you shall believe in him and help him.

قَالَ	عَاقَرْتُمْ	وَ	أَخَذْتُمْ	عَلَى	ذِكْمٍ	إِصْرِي
he said	did you agree	and	you took	upon	this	my covenant

قَالَ عَاقَرْتُمْ وَأَخَذْتُمْ عَلَى ذِكْمٍ إِصْرِي ط

'And He said: 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?'

الشَّاهِدِينَ	مِّنْ	مَعَكُمْ	أَنَا	وَ	فَاشْهَدُوا	قَالَ	أَقْرَرْنَا	قَالُوا
the witnesses	among	with you	I	and	then bear witness	he said	we agreed	they said

قَالُوا أَقْرَرْنَا ۖ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِّنَ الشَّاهِدِينَ ۝۸۲

They said, We agree He said, Then bear witness, and I am with you among the witnesses.

الْفَاسِقُونَ	هُمْ	فَإُولَئِكَ	ذَلِكَ	بَعْدَ	تَوَلَّى	فَمَنْ
the transgressors	they	then those	this	after	he turned away	Now whoso

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝۸۳

Now whoso turns away after this, then, surely, those are the transgressors.

أَفْغَيْرَ	دِينٍ	اللَّهِ	يَبْغُونَ	وَلَهُ	أَسْلَمَ
so is other than	religion	Allah	they seek	while to him	he submitted

أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ

Do they seek a religion other than Allah's, while to Him submits

مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	طَوْعًا	وَ	كَرْهًا
who	in	the heavens	and	the earth	willingly	and	unwillingly

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

whosoever is in the heavens and the earth, willingly or unwillingly

وَ	إِلَيْهِ	يُرْجَعُونَ	قُلْ	أَمَّا	بِاللَّهِ
and	to Him	they will be made to return	you say	we believed	in Allah

وَأِلَيْهِ يُرْجَعُونَ ۝۸۴ قُلْ أَمَّا بِاللَّهِ

and to Him shall they be returned Say, We believe in Allah

وَ	مَا	أُنْزِلَ	عَلَيْنَا	وَ	مَا	أُنْزِلَ	عَلَى	إِبْرَاهِيمَ
and	that	it was revealed	upon us	and	that	it was revealed	upon	Abraham

وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ

and in that which has been revealed to us, and that which was revealed to Abraham



وَ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ	وَ	يَعْقُوبَ	وَ	الْأَسْبَاطِ
and	Ishmael	and	Isaac	and	Jacob	and	the Tribes
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ							
and Ishmael and Isaac and Jacob and the Tribes,							
وَ	مَا	أُوتِيَ	مُوسَى	وَ	عِيسَى	وَ	النَّبِيُّونَ
and	that	it was given	Moses	and	Jesus	and	the Prophets
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ							
and that which was given to Moses and Jesus and other Prophets							
مِنْ	رَّبِّهِمْ	لَا نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْهُمْ		
From	their Lord	we make no distinction	between	any one	from them		
مِنْ رَبِّهِمْ ۖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۚ							
from their Lord. We make no distinction between any of them,							
وَ	نَحْنُ	لَهُ	مُسْلِمُونَ	وَ	مَنْ	يَبْتَغِ	
and	we	for him	Submissive ones	and	who	he seeks	
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾ وَمَنْ يَبْتَغِ							
and to Him we submit.And whoso seeks							
غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ	يُقْبَلَ	مِنْهُ		
other than	Islam	Religion	then never shall	it is accepted	from him		
غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ							
a religion other than Islam, it shall not be accepted from him,							
وَ	هُوَ	فِي	الْآخِرَةِ	مِنْ	الْخَسِرِينَ		
and	he	in	the next life /the hereafter	from	the losers		
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٦﴾							
and in the life to come he shall be among the losers.							

كَيْفَ	يَهْدِي	اللَّهُ	قَوْمًا	كَفَرُوا	بَعْدَ	إِيَابَانِهِمْ
how	He guides	Allah	a people	they disbelieved	after	their belief
كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيَابَانِهِمْ						
How shall Allah guide a people who have disbelieved after believing						
وَ	شَهِدُوا	أَنَّ	الرَّسُولَ	حَقٌّ	وَ	جَاءَهُمْ
and	they bore witness	that	the Messenger	true	and	it came to them
وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ						
and who had borne witness that the Messenger was true and to whom clear proofs had come?						
وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	
and	Allah	not	He guides	the people	the wrongdoers	
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾						
And Allah guides not the wrongdoing people.						
أُولَئِكَ	جَزَاءُ	أَنَّ	عَلَيْهِمْ	لَعْنَةُ	اللَّهُ	
these	their reward	that	upon them	curse	Allah	
أُولَئِكَ جَزَاءُ أَنَّهُمْ أَنَّ عَلَيْهِمْ لَعْنَةُ اللَّهِ						
Of such the reward is that on them shall be the curse of Allah						
وَ	الْمَلَائِكَةِ	وَ	النَّاسِ	أَجْمَعِينَ		
and	the angels	and	the people	all together		
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾						
and of angels and of men, all together.						
خُلِدِينَ	فِيهَا	لَا	يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ	
those who live long	in it	not	it shall be lightened	to them	the punishment	
خُلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ						
They shall abide thereunder. Their punishment shall not be lightened						

وَلَا هُمْ يُنْظَرُونَ <sup>89</sup> إِلَّا الَّذِينَ	وَلَا هُمْ يُنْظَرُونَ <sup>89</sup>	إِلَّا	الَّذِينَ	وَلَا هُمْ يُنْظَرُونَ <sup>89</sup>	وَلَا هُمْ يُنْظَرُونَ <sup>89</sup>
nor shall they be reprieved. Except those who	nor shall they be reprieved. Except those who	except	those who	nor shall they be reprieved. Except those who	nor shall they be reprieved. Except those who
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا <sup>٩٠</sup>	تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا <sup>٩٠</sup>	و	أَصْلَحُوا	تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا <sup>٩٠</sup>	تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا <sup>٩٠</sup>
repent thereafter and amend.	repent thereafter and amend.	and	they amended	repent thereafter and amend.	repent thereafter and amend.
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	غَفُورٌ	رَحِيمٌ	فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
And surely, Allah is Most Forgiving, Merciful.	And surely, Allah is Most Forgiving, Merciful.	the Most Forgiving	the Merciful	And surely, Allah is Most Forgiving, Merciful.	And surely, Allah is Most Forgiving, Merciful.
إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ	إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ	بَعْدَ	إِيمَانِهِمْ	إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ	إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
Surely, those who disbelieve after they have believed	Surely, those who disbelieve after they have believed	after	their believe	Surely, those who disbelieve after they have believed	Surely, those who disbelieve after they have believed
ثُمَّ أزدَادُوا كُفْرًا وَلَنْ تُقْبَلَ تَوْبَتُهُمْ	ثُمَّ أزدَادُوا كُفْرًا وَلَنْ تُقْبَلَ تَوْبَتُهُمْ	تُقْبَلَ	تَوْبَتُهُمْ	ثُمَّ أزدَادُوا كُفْرًا وَلَنْ تُقْبَلَ تَوْبَتُهُمْ	ثُمَّ أزدَادُوا كُفْرًا وَلَنْ تُقْبَلَ تَوْبَتُهُمْ
and then increase in disbelief, their repentance shall not be accepted,	and then increase in disbelief, their repentance shall not be accepted,	it will be accepted	their repentance	and then increase in disbelief, their repentance shall not be accepted,	and then increase in disbelief, their repentance shall not be accepted,
وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>٩١</sup> إِنَّ الَّذِينَ	وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>٩١</sup>	إِنَّ	الَّذِينَ	وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>٩١</sup>	وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>٩١</sup>
and these are they who have gone astray. As for those who	and these are they who have gone astray. As for those who	surely	those who	and these are they who have gone astray. As for those who	and these are they who have gone astray. As for those who

كُفَرُوا	هُمْ	وَ	مَاتُوا	وَ	كَفَرُوا
disbelievers	they	and	they died	and	they disbelieved
كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ					
have disbelieved, and die while they are disbelievers,					
ذَهَبًا	الْأَرْضِ	مِلءُ	مِنْ أَحَدِهِمْ	يُقْبَلُ	فَلَئِنْ
gold	the earth	full	any one of them	it shall be accepted	then never shall
فَلَئِنْ يُقْبَلُ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا					
there shall not be accepted from any one of them even an earthful of gold,					
لَهُمْ	أُولَٰئِكَ	بِهٖ	لَوْ افْتَدَى		وَ
for them	these	with it	though he offered it as ransom		and
وَلَوْ افْتَدَى بِهِ أُولَٰئِكَ لَهُمْ					
though he offer it in ransom. It is these for whom shall be					
نَصْرَيْنِ	مِّنْ	لَّهُمْ	مَا	وَأَيُّكُمْ	عَذَابٍ
helpers	from	for them	no	and	punishment
عَذَابٌ أَيُّكُمْ وَمَا لَهُمْ مِن نِّصْرَيْنِ ﴿۹۲﴾					
a grievous punishment, and they shall have no helpers.					