

The Holy Quran

(Part Six)



Split Word Translation
(English)

Laa Yuhibu Allaho

Sixth 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. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.
- لا 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.
- قص من ز Desirable to continue, do not pause.
- قف 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
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

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

الْبُحْرَانِ 6

لَا	يُحِبُّ	اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنْ	الْقَوْلِ
not	He loves	Allah	uttering publicly	the evil	from	the speech
لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ						
Allah likes not the uttering of unseemly speech in public,						
إِلَّا	مَنْ	ظَلِمَ	وَ	كَانَ	اللَّهُ	سَمِيعًا عَلِيمًا
except	who	he was wronged	and	He is	Allah	All-Knowing All-Hearing
إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ⁽¹⁴⁹⁾						
except on the part of one who is being wronged. Verily, Allah is All-Hearing, All-Knowing.						
إِنْ تُبْدُوا	خَيْرًا	أَوْ	تُخْفُوهُ	أَوْ	تَعْفُوا	عَنْ سُوءٍ
if you disclose	good deed	or	you conceal it	or	you pardon	an evil from
إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ						
Whether you make public a good deed or conceal it, or pardon an evil,						
فَإِنَّ	اللَّهُ	كَانَ	عَفْوًا	قَدِيرًا	إِنَّ	الَّذِينَ
then certainly	Allah	He is	Effacer of sins	powerful	surely	those who
فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ⁽¹⁵⁰⁾ إِنَّ الَّذِينَ						
Allah is certainly the Effacer of sins, and is All-Powerful. Surely, those who						
يَكْفُرُونَ	بِاللَّهِ	وَ	رُسُلِهِ	وَ	يُرِيدُونَ	
they disbelieve	in Allah	and	His Messengers	and	they desire	
يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ						
disbelieve in Allah and His Messengers and desire						
أَنْ يُفَرِّقُوا	بَيْنَ	اللَّهِ	وَ	رُسُلِهِ	وَ	يَقُولُونَ
that they make a distinction	between	Allah	and	His Messengers	and	they say
أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ						
to make a distinction between Allah and His Messengers, and say,						

نُؤْمِنُ	بِبَعْضٍ	وَ	نَكْفُرُ	بِبَعْضٍ	وَ	يُرِيدُونَ
we believe	in some	and	we disbelieve	in some	and	they desire
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ						
'We believe in some and disbelieve in others, and desire						
أَنْ يَتَّخِذُوا	بَيْنَ	ذَلِكَ	سَبِيلًا	أُولَئِكَ	هُمْ	الْكَافِرُونَ
that they take	between	this	way	these are	they	the disbelievers
أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥١﴾ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ						
to take a way in between, These indeed are veritable disbelievers,						
وَ	أَعْتَدْنَا	لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا		
and	We prepared	for the disbelievers	punishment	humiliating		
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥٢﴾						
and We have prepared for the disbelievers an humiliating punishment.						
وَ	الَّذِينَ	أَمَنُوا	بِاللَّهِ	وَ	رُسُلِهِ	وَ
and	those who	they believed	in Allah	and	His Messengers	and
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَ						
And as for those who believe in Allah and in all of His Messengers and						
لَمْ يَفْرِقُوا	بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ	
they made no distinction	between	any one	from them	these are	soon	
لَمْ يَفْرِقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ						
make no distinction between any of them, these are they whom He will soon						
يُؤْتِيهِمْ	أُجُورَهُمْ	وَ	كَانَ	اللَّهُ	غَفُورًا	رَّحِيمًا
He gives them	their rewards	and	He is	Allah	Most Forgiving	Merciful
يُؤْتِيهِمْ أُجُورَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٣﴾						
give their rewards. And Allah is Most Forgiving, Merciful.						

يَسْأَلُكَ	أَهْلُ الْكِتَابِ	أَنْ تُنْزِلَ	عَلَيْهِمْ	كِتَابًا	مِّنَ	السَّمَاءِ
he asks you	people of the Book	that you cause to descend	upon them	a Book	from	the heaven

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ

The People of the Book ask thee to cause a Book to descend on them from heaven.

فَقَالُوا	سَأَلُوا	مُوسَى	أَكْبَرَ	مِنْ	ذَلِكَ	فَقَالُوا
so they said	they asked	Moses	greater	than	this	so they said

فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا

They asked Moses a greater thing than this: they said,

أَرَنَا	اللَّهُ	جَهْرَةً	فَأَخَذَتْهُمْ	الصَّعِقَةُ	بِظُلْمِهِمْ
show us	Allah	openly	so it overtook them	the punishment	because of their transgression

أَرَنَا اللَّهُ جَهْرَةً فَأَخَذَتْهُمْ الصَّعِقَةُ بِظُلْمِهِمْ^٢

Show us Allah openly. Then a destructive punishment overtook them because of their transgression.

ثُمَّ	اتَّخَذُوا	الْعِجْلَ	مِنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ
then	they took	the calf	after	that	it came to them	the clear Signs

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

Then they took the calf for worship after clear Signs had come to them,

فَعَفَوْنَا	عَنْ ذَلِكَ	وَ	آتَيْنَا	مُوسَى	سُلْطَانًا	مُّبِينًا
so We pardoned	about this	and	We gave	Moses	authority	manifest

فَعَفَوْنَا عَنْ ذَلِكَ^{١٥٤} وَآتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا

but We pardoned even that. And We gave Moses clear overwhelming argument.

وَ	رَفَعْنَا	فَوْقَهُمْ	الطُّورَ	بِإِثْقَائِهِمْ
and	We raised high	above them	the Mount	while making a covenant with them

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِإِثْقَائِهِمْ

And We raised high above them the Mount while making a covenant with them,

وَقُلْنَا لَهُمْ	ادْخُلُوا	الْبَابَ	سُجَّدًا	وَقُلْنَا لَهُمْ	وَقُلْنَا لَهُمْ	وَقُلْنَا لَهُمْ	وَقُلْنَا لَهُمْ
and	you enter	the gate	submissively	and	to them	We said	to them
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ							
and We said to them, 'Enter the gate submissively, and We said to them,							
لَا تَعْدُوا	فِي	السَّبْتِ	وَ	أَخَذْنَا	مِنْهُمْ	مِيثَاقًا	غَلِيظًا
do not transgress	in	the Sabbath	and	We took	from them	a covenant	firm
لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ⁽¹⁵⁵⁾							
'Transgress not in the matter of the Sabbath.' And We took from them a firm covenant.							
فَبِمَا	نَقَضْتَهُمْ	مِيثَاقَهُمْ	وَ	كُفِّرَهُمْ	بِآيَاتِ	اللَّهِ	
so because of	their breaking	their covenant	and	their denial	in Signs	Allah	
فَبِمَا نَقَضْتَهُمْ مِيثَاقَهُمْ وَكُفِّرَهُمْ بِآيَاتِ اللَّهِ							
Then, because of their breaking of their covenant, and their denial of the Signs of Allah,							
وَقَتْلِهِمْ	الْأَنْبِيَاءَ	بِغَيْرِ	حَقٍّ	وَ	قَوْلِهِمْ	قُلُوبُنَا	غُلْفٌ
and	the Prophets	without	justice	and	their saying	our hearts	wrapped
وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ^ط							
and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers,							
بَلْ	طَبَعَ	اللَّهُ	عَلَيْهَا	بِكُفْرِهِمْ	فَلَا	يُؤْمِنُونَ	إِلَّا قَلِيلًا
nay	He sealed	Allah	over it	for their disbelief	so not	they believe	a little except
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ⁽¹⁵⁶⁾							
nay, but Allah has sealed them because of their disbelief, so they believe not but little.							
وَبِكُفْرِهِمْ	وَ	قَوْلِهِمْ	عَلَى	مَرْيَمَ	بُهْتَانًا	عَظِيمًا	
and	and	their uttering	against	Mary	calumny	grievous	
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ⁽¹⁵⁷⁾							
And because of their disbelief and their uttering against Mary a grievous calumny,							

وَقَوْلِهِمْ	إِنَّا	قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ	مَرْيَمَ
and	surely	we killed	the Messiah	Jesus	son	Mary
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ						
And their saying, 'We did kill the Messiah, Jesus, son of Mary,						
رَسُولَ اللَّهِ	وَمَا	قَتَلُوهُ	وَمَا	صَلَبُوهُ	وَلَكِنْ	
the Messenger of Allah	and	they killed him	not	they crucified him	but	
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ						
the Messenger of Allah' whereas they slew him not, nor crucified him, but						
شُبِّهَ لَهُمْ	وَ	إِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِيهِ	
it was made to appear for them like that	and	surely	those who	they differed	in it	
شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ						
he was made to appear to them like one crucified; and those who differ therein						
لَفِي	شَكٍّ	مِنْهُ	مَا	لَهُمْ	بِهِ	مِنْ عِلْمٍ
certainly are in	doubt	about it	not	for them	with it	any knowledge
لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ						
are certainly in a state of doubt about it; they have no definite knowledge thereof,						
إِلَّا	اتِّبَاعَ	الظَّنِّ	وَ	مَا	قَتَلُوهُ	يَقِينًا
except	following	the conjecture	and	not	they slew him	certainty
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ⁽¹⁵⁸⁾						
but only follow a conjecture; and they did not convert this conjecture into a certainty;						
بَلْ	رَفَعَهُ	اللَّهُ	إِلَيْهِ	وَ	كَانَ	اللَّهُ
on the contrary	He exalted him	Allah	towards Him	and	He is	Allah
بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ						
On the contrary, Allah exalted him to Himself. And Allah is						

عَزِيزًا	حَكِيمًا	وَ	إِنْ مِنْ أَهْلِ الْكِتَابِ			
Mighty	Wise	and	none from people of the Book			
عَزِيزًا حَكِيمًا ﴿١٥٩﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ						
Mighty, Wise. And there is none among the People of the Book						
إِلَّا	لَيُؤْمِنَنَّ	بِهِ	قَبْلَ	مَوْتِهِ وَ	يَوْمَ الْقِيَمَةِ	
except	he will definitely believe	in it	before	his death	and	Day of the Resurrection
إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَمَةِ						
but will believe in it before his death;and on the Day of Resurrection,						
يَكُونُ	عَلَيْهِمْ	شَهِيدًا	فَبِظُلْمٍ	مِّنْ	الَّذِينَ	
he shall be	against them	a witness	for transgression	from	those who	
يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾ فَبِظُلْمٍ مِّنَ الَّذِينَ						
he (Jesus) shall be a witness against them. So, because of the transgression						
هَادُوا	حَرَّمْنَا	عَلَيْهِمْ	طَيِّبَاتٍ	أُحِلَّتْ	لَهُمْ	
they became Jews	We forbade	on them	pure things	it was allowed	for them	
هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ						
of the Jews, We forbade them pure things which had been allowed to them,						
وَ	بِصَدِّهِمْ	عَنْ	سَبِيلِ	اللَّهِ	كَثِيرًا	
and	because of their hindering	from	way	Allah	many	
وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾						
and also because of their hindering many men from Allah's way,						
وَ	أَخَذِهِمُ	الرِّبَا	وَ	قَدْ	نُهِوا	عَنْهُ
and	their taking	the interest	and	although	they were forbidden	from it
وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ						
And because of their taking interest, although they had been forbidden it,						

وَأَكْلِهِمْ	أَمْوَالِ	النَّاسِ	بِالْبَاطِلِ	وَأَكْلِهِمْ
their devouring	wealth	the people	wrongfully	and
وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ط				
and because of their devouring people's wealth wrongfully.				
وَأَعْتَدْنَا	لِلْكَافِرِينَ	مِنْهُمْ	عَذَابًا	أَلِيمًا
We prepared	for disbelievers	among them	punishment	painful
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ١٦٢				
And We have prepared for those of them who disbelieve a painful punishment.				
لَكِنْ	الرَّاسِخُونَ	فِي	الْعِلْمِ	مِنْهُمْ
but	those who are firmly grounded	in	the knowledge	among them
لَكِنْ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ				
But those among them who are firmly grounded in knowledge, and the believers,				
يُؤْمِنُونَ	بِمَا	أُنْزِلَ	إِلَيْكَ	وَمَا
they believe	in what	it was sent	to you	and what
يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ				
believe in what has been sent down to thee and what was sent down before thee,				
وَالْمُقِيمِينَ	الصَّلَاةَ	وَالْمُؤْتُونَ	الزَّكَاةَ	وَالْمُؤْمِنُونَ
those that observe	the prayers	and	those who pay	the Zakat
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ				
and especially those who observe Prayer and those who pay the Zakat and those who believe				
بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	أُولَئِكَ	سَنُؤْتِيهِمْ
in Allah	and	the Last	these	We will give them
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ١٦٣				
in Allah and the Last Day. To these will We surely give a great reward.				

إِنَّا	أَوْحَيْنَا	إِلَيْكَ	كَمَا	أَوْحَيْنَا	إِلَى	نُوحٍ
surely we	We sent revelation	to you	as	We sent revelation	to	Noah
إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ						
Surely, We have sent revelation to thee, as We sent revelation to Noah						
وَالنَّبِيِّينَ	مِنْ بَعْدِهِ	وَأَوْحَيْنَا	إِلَى	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	
the Prophets	after him	We sent revelation	to	Abraham	and Ishmael	
وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ						
and the Prophets after him; and We sent revelation to Abraham and Ishmael						
وَإِسْحَاقَ	وَيَعْقُوبَ	وَالْأَسْبَاطَ	وَعِيسَى	وَأَيُّوبَ		
Isaac	Jacob	children	Jesus	Job		
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَى وَأَيُّوبَ						
and Isaac and Jacob and his children and to Jesus and Job						
وَيُونُسَ	وَهَارُونَ	وَسُلَيْمَانَ	وَأَتَيْنَا	دَاوُدَ	زَبُورًا	
Jonah	Aaron	Solomon	We gave	David	a book/Zabur	
وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَأَتَيْنَا دَاوُدَ زَبُورًا ⁽¹⁶⁴⁾						
and Jonah and Aaron and Solomon, and to David We gave 'Zabur'.						
رُسُلًا	قَدْ	قَصَّصْنَاهُمْ	عَلَيْكَ	مِنْ قَبْلُ	وَرُسُلًا	
Messengers	certainly	We have mentioned them	to you	before this	Messengers	
وَرُسُلًا قَدْ قَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا						
And We sent some Messengers whom We have already mentioned to thee and some Messengers						
لَمْ نَقْصُصْهُمْ	عَلَيْكَ	وَكَلَّمَ	اللَّهُ	مُوسَى	تَكْلِيمًا	
We didn't mention them	to you	and he spoke	Allah	Moses	speaking	
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ⁽¹⁶⁵⁾						
whom We have not mentioned to thee. and Allah spoke to Moses particularly.						

رُسُلًا	مُبَشِّرِينَ	وَ	مُنْذِرِينَ	لِّئَلَّا	يَكُونَ	لِلنَّاسِ
Messengers	bearers of glad tidings	and	warners	so that no	it may have	for people
رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ						
Messengers, bearers of glad tidings and warners, so that people						
عَلَى	اللَّهُ	حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَ	كَانَ
upon	Allah	plea	after	the Messengers	and	He is
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۖ وَكَانَ اللَّهُ						
may have no plea against Allah after the coming of the Messengers. And Allah is						
عَزِيزًا	حَكِيمًا	لَكِنَّ	اللَّهُ	يَشْهَدُ		
Mighty	Wise	but	Allah	He bears witness		
عَزِيزًا حَكِيمًا ﴿١٦٦﴾ لَكِنَّ اللَّهَ يَشْهَدُ						
Mighty, Wise. But Allah bears witness by means of the revelation						
بِأَنَّ	أَنْزَلَ	إِلَيْكَ	أَنْزَلَ	بِعِلْمِهِ		
by which	He sent down	to you	He sent down	with His Knowledge		
بِأَنَّ أَنْزَلَ إِلَيْكَ أَنْزَلَ بِعِلْمِهِ ۚ						
which He has sent down to thee that He has sent it down pregnant with His knowledge;						
وَ	الْمَلٰٓئِكَةُ	يَشْهَدُونَ	وَ	كَفٰٓى	بِاللّٰهِ	شَهِيدًا
and	the angels	they bear witness	and	He is sufficient	Allah	a witness
وَ الْمَلٰٓئِكَةُ يَشْهَدُونَ ۚ وَ كَفٰٓى بِاللّٰهِ شَهِيدًا ﴿١٦٧﴾						
and the angels also bear witness;and sufficient is Allah as a Witness.						
إِنَّ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ	سَبِيلِ
surely	those who	they disbelieved	and	they hindered	from	Allah
إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ						
Those who disbelieve and hinder others from the way of Allah,						

ظَلَمُوا	وَ	كَفَرُوا	الَّذِينَ	إِنَّ	ضَلُّوا ضَلًّا بَعِيدًا	قَدْ
they acted unjustly	and	they disbelieved	those who	surely	they strayed far away	surely

قَدْ ضَلُّوا ضَلًّا بَعِيدًا ①٦٨ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا

have certainly strayed far away. Surely, those who have disbelieved and have acted unjustly,

طَرِيقًا	لِيَهْدِيَهُمْ	لَا	وَ	لَهُمْ	لِيَغْفِرَ	لَمْ يَكُنِ اللَّهُ
a way	that He guides them	not	and	for them	that He forgives	Allah is not likely

لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ①٦٩

Allah is not going to forgive them, nor will He show them any way,

إِلَّا	طَرِيقَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	أَبَدًا
except	way	Hell	those who shall abide	in it	forever

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ٥

Except the way of Hell, wherein they shall abide for a long, long period.

وَ	كَانَ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرًا
and	it was	this	on	Allah	easy

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ①٧٠

And that is easy for Allah.

يَا أَيُّهَا	النَّاسُ	قَدْ	جَاءَكُمْ	الرَّسُولُ	بِالْحَقِّ	مِنْ	رَبِّكُمْ
O ye	the people	surely	he came to you	the Messenger	with truth	from	your Lord

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

O mankind, the Messenger has indeed come to you with Truth from your Lord;

فَآمِنُوا	خَيْرًا	لَكُمْ	وَ	إِنْ تَكْفُرُوا	فَإِنَّ	اللَّهَ
therefore you believe	better	for you	and	if you disbelieve	so surely	belongs to Allah

فَآمِنُوا خَيْرًا لَكُمْ ٦ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ

believe therefore, it will be better for you. But if you disbelieve, verily, to Allah belongs

مَا	فِي	السَّمَوَاتِ	وَالْأَرْضِ	وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
whatever	in	the heavens	and the earth	and	He is	Allah	All-Knowing	Wise

مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

whatever is in the heavens and in the earth. And Allah is All-Knowing, Wise.

يَا أَهْلَ الْكِتَابِ	لَا تَغْلُوا	فِي	دِينِكُمْ	وَ	لَا تَقُولُوا
O People of the Book	do not exceed limits	in	your religion	and	you don't say

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا

O People of the Book, exceed not the limits in your religion, and say not

عَلَى	اللَّهُ	إِلَّا	الْحَقُّ	إِنَّمَا	الْمَسِيحُ	عِيسَى	ابْنُ مَرْيَمَ
against	Allah	except	the truth	verily	the Messiah	Jesus	son of Mary

عَلَى اللَّهِ إِلَّا الْحَقُّ ۖ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary,

رَسُولُ	اللَّهُ	وَ	كَلِمَتُهُ	أَنزَلَهَا	إِلَى	مَرْيَمَ
a Messenger	Allah	and	His Word	He sent it down	to	Mary

رَسُولُ اللَّهِ وَكَلِمَتُهُ ۖ أَنزَلَهَا إِلَى مَرْيَمَ

was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary,

وَ	رَوْحٌ	مِّنْهُ	فَامِنُوا	بِاللَّهِ	وَ	رُسُلِهِ
and	mercy	from Him	so you believe	in Allah	and	His Messengers

وَرَوْحٌ مِّنْهُ ۖ فَامِنُوا بِاللَّهِ وَرُسُلِهِ ۚ

and a mercy from Him. So believe in Allah and His Messengers,

وَ	لَا تَقُولُوا	ثَلَاثَةً	إِنْتَهُوا	خَيْرًا	لَّكُمْ	إِنَّمَا	اللَّهُ
and	don't say	three	you desist	better	for you	surely	Allah

وَلَا تَقُولُوا ثَلَاثَةً ۚ إِنْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ

and say not 'They are three.' Desist, it will be better for you. Verily, Allah is

إِلَهُ	وَاحِدٌ	سُبْحَنَهُ	أَنْ يَكُونَ	لَهُ	وَلَدٌ	لَهُ	مَا
God	One	Holy is He	that it is	for Him	a son	to Him belongs	what
إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا							
the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is							
فِي السَّمَوَاتِ	وَ	مَا	فِي الْأَرْضِ	وَ	كَفَى	بِاللَّهِ	وَكَيْلًا
in the heavens	and	what	in the earth	and	He is sufficient	Allah	Guardian
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكَيْلًا ^{١٧٢}							
in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian.							
لَنْ يَسْتَنْكِفَ	الْمَسِيحُ	أَنْ يَكُونَ	عَبْدًا	لِلَّهِ	وَ	لَا	الْمَلَائِكَةُ
he never disdains	the Messiah	that he be	servant	for Allah	and	not	the angels
لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ							
Surely, the Messiah will never disdain to be a servant of Allah,nor will the angels							
الْمُقَرَّبُونَ	وَ	مَنْ	يَسْتَنْكِفُ	عَنْ	عِبَادَتِهِ		
those who have been pleased near	and	who	he disdains	from	His worship		
الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفُ عَنْ عِبَادَتِهِ							
near unto God; and whoso disdains to worship Him							
وَ	يَسْتَكْبِرُ	فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا	فَأَمَّا	الَّذِينَ	آمَنُوا
and	he feels proud	He will gather them	to Him	all	so then	those who	they believed
وَيَسْتَكْبِرُ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ^{١٧٣} فَأَمَّا الَّذِينَ آمَنُوا							
and feels proud, He will gather them all to Himself. Then as for those who believed							
وَ	عَمِلُوا	الصَّالِحَاتِ	فَيُوفِّيهِمْ	أُجُورَهُمْ	وَ	يَزِيدُهُمْ	
and	they did	the good works	He gives them in full	their rewards	and	He gives them more	
وَعَمِلُوا الصَّالِحَاتِ فَيُوفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ							
and did good works, He will give them their rewards in full and will give them more							

وَقَفَّيْ

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3

مِنْ	فَضْلِهِ	وَ	أَمَّا	الَّذِينَ	اسْتَنْكَفُوا	وَ	اسْتَكْبَرُوا
from	His bounty	and	but then	those who	they disdained	and	they were proud
مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا							
out of His bounty; but as for those who disdained and were proud,							
فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا	وَ	لَا	يَجِدُونَ	لَهُمْ	
so He will punish them	punishment	painful	and	not	they shall find	for them	
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۚ وَلَا يَجِدُونَ لَهُمْ							
He will punish them with a painful punishment. And they shall find for themselves							
مِنْ دُونِ اللَّهِ	وَلِيًّا	وَ	لَا	نَصِيرًا	يَا أَيُّهَا	النَّاسُ	
beside Allah	friend	and	not	helper	O ye	the people	
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۚ (174) يَا أَيُّهَا النَّاسُ							
beside Allah no friend nor helper. O ye people,							
قَدْ	جَاءَكُمْ	بُرْهَانٌ	مِّنْ	رَّبِّكُمْ	وَ	أَنْزَلْنَا	إِلَيْكُمْ
indeed	it came to you	proof	from	your Lord	and	We sent down	to you
قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ							
a manifest proof has indeed come to you from your Lord, and We have sent down to you							
نُورًا	مُّبِينًا	فَأَمَّا	الَّذِينَ	أَمَنُوا	بِاللَّهِ		
a light	clear	so as for	those who	they believed	in Allah		
نُورًا مُّبِينًا ۚ (175) فَأَمَّا الَّذِينَ أَمَنُوا بِاللَّهِ							
a clear light. So, as for those who believe in Allah							
وَ	اعْتَصَبُوا	بِهِ	فَسَيَدْخُلُهُمْ	فِي	رَحْمَةٍ	مِّنْهُ	وَفَضْلٍ
and	they held fast	with it	He will admit them	in	mercy	from Him	bounty
وَاعْتَصَبُوا بِهِ فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۚ							
and hold fast to Him, He will surely admit them to His mercy and grace							

وَيَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُسْتَقِيمًا	يَسْتَفْتُونَكَ	وَأَن
He guides them	to Him	path	straight	they seek your instructions	and
وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ١٧٦ يَسْتَفْتُونَكَ ط					
and will guide them on a straight path leading to Himself. They ask thee for instructions.					
قُلِ	اللَّهُ	يُفْتِيكُمْ	فِي	الْكَلَالَةِ	
you say	Allah	He gives you instructions	in	one who leaves behind neither parents nor offspring	
قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ط					
Say, Allah gives you His instructions concerning 'Kalalah':					
إِنِ	امْرُؤًا	هَلَكَ	لَيْسَ	لَهُ	وَلَدٌ
if	man	he died	not	for him	a child
وَلَهُ أُخْتُ					
a sister					
إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ					
If a man dies leaving no child and he has a sister,					
فَلَهَا	نِصْفٌ	مَّا	تَرَكَ	وَهُوَ	يَرِثُهَا
so for her	half	what	he left	he	he inherits her
فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا					
then she shall have half of what he leaves;and he shall inherit her					
إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ	فَإِنْ	كَانَتَا	اِثْنَتَيْنِ		
if she had no child	then if	there were two	two (females)		
إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ ط فَإِنْ كَانَتَا اِثْنَتَيْنِ					
if she has no child. But if there be two sisters,					
فَلَهُمَا	الْثُلُثَيْنِ	مِمَّا	تَرَكَ	وَ	إِنْ
then for them	two third	of what	he left	and	if
كَانُوا إِخْوَةً					
brothers they were					
فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ ط وَإِنْ كَانُوا إِخْوَةً					
then they shall have two-thirds of what he leaves. And if the heirs be brethren-					

رَجَالًا	و	نِسَاءً	فَلِذَٰكَرٍ	مِثْلُ	حَظَّ الْأُنثَيَيْنِ
men	and	women	then for man	same/as much as	portion of two females

رَجَالًا وَنِسَاءً فَلِذَٰكَرٍ مِثْلُ حَظِّ الْأُنثَيَيْنِ ط

both men and women—then the male shall have as much as the portion of two females.

يُبَيِّنُ	اللَّهُ	لَكُمْ	أَنْ تَضِلُّوا	و	اللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
He explains	Allah	for you	lest you go astray	and	Allah	to all	things

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يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٧٧

Allah explains this to you lest you go astray, and Allah knows all things well.

سُورَةُ الْمَائِدَةِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَاحِدٌ وَعِشْرُونَ آيَةً وَسِتَّةٌ عَشَرَ رُكُوعًا

Al-Maida is a Madni Surah, it has 121 verses and 16 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
in the name of	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَوْفُوا	بِالْعُقُودِ	أُحِلَّتْ	لَكُمْ
O ye	those who	they believed	you fulfil	compacts	it was made lawful	for you

مَنْزِلَ ٢

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ٥ أُحِلَّتْ لَكُمْ

O ye who believe! fulfil your compacts. Lawful are made to you

بِهَيْبَةِ الْأَنْعَامِ	إِلَّا	مَا	يُنْتَلَى	عَلَيْكُمْ
quadrupeds of the class of the cattle	except	that	it is announced	to you

بِهَيْبَةِ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ

quadrupeds of the class of cattle other than those which are being announced to you,

غَيْرَ	مُحِلِّي	الصَّيْدِ	وَ	أَنْتُمْ	حُرْمٌ		
except	those that regard lawful	the game	and	you are	those in state of pilgrimage		
غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ط							
except that you should not hold game to be lawful while you are in a state of pilgrimage;							
إِنَّ	اللَّهِ	يَحْكُمُ	مَا	يُرِيدُ	يَا أَيُّهَا	الَّذِينَ	أَمَنُوا
verily	Allah	He decrees	what	He wills	O ye	those who	they believed
إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ② يَا أَيُّهَا الَّذِينَ آمَنُوا							
verily, Allah decrees what He wills. O ye who believe!							
لَا تُحِلُّوا	شَعَائِرَ	اللَّهِ	وَ	لَا	الشَّهْرَ	الْحَرَامَ	
you profane not	Signs	Allah	and	not	the Month	the Sacred	
لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ							
Profane none of the things sanctified by Allah, nor the Sacred Month,							
وَ	لَا	الْهَدْيَ	وَ	لَا	الْقَلَائِدَ	وَ	لَا
and	not	the sacrifice	and	not	animals with collars	and	not
وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا							
nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor							
أَمِّينَ	الْبَيْتِ	الْحَرَامِ	يَبْتَغُونَ	فَضْلًا	مِّنْ	رَّبِّهِمْ	
those that aim at a thing	the House	the Sacred	they seek	grace	from	their Lord	
أَمِّينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّنْ رَبِّهِمْ							
those repairing to the Sacred House, seeking grace from their Lord,							
وَ	رِضْوَانًا	وَ	إِذَا	حَلَلْتُمْ	فَاصْطَادُوا		
and	pleasure	and	when	you put off pilgrims garb	then you may hunt		
وَرِضْوَانًا ط وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ط							
and His pleasure. And when you put off the pilgrims garb and are clear of the Sacred Territory, you may hunt.							

و	لَا	يَجْرِمَنَّكُمْ	شَنَانُ	قَوْمٍ	أَنْ صَدُّوكُمْ
and	not	it incites you	enmity	people	that they hindered you
وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنْ صَدُّوكُمْ					
And let not the enmity of a people, that they hindered you					
عَنِ	الْمَسْجِدِ	الْحَرَامِ	أَنْ تَعْتَدُوا	و	تَعَاوَنُوا عَلَى
from	the Mosque	the Sacred	that you transgress	and	you cooperate upon
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ					
from the Sacred Mosque, incite you to transgress. And help one another in righteousness					
و	التَّقْوَى	و	لَا	تَعَاوَنُوا	عَلَى
and	the piety	and	not	you cooperate	upon
وَالْتَّقْوَى ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۖ					
and piety; but help not one another in sin and transgression.					
و	اتَّقُوا	اللَّهَ	إِنَّ	اللَّهَ	شَدِيدُ
and	you fear	Allah	surely	Allah	severe
وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝٣					
And fear Allah; surely, Allah is severe in punishment.					
حُرِّمَتْ	عَلَيْكُمْ	الْبَيْتَةُ	و	الدَّمُ	و
it was forbidden	upon you	the dead	and	the blood	and
حُرِّمَتْ عَلَيْكُمْ الْبَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ					
Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine;					
و	مَا	أُهِلَّ	لِغَيْرِ	اللَّهِ	بِهِ
and	which	it was invoked	other than	Allah	with it
وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ					
and that on which is invoked the name of one other than Allah; and that which has been strangled;					

النَّطِیْحَةُ	وَ	الْمُتَرَدِّیَّةُ	وَ	الْمَوْقُودَةُ	وَ	
that is gored to death	and	that is killed by fall	and	that is beaten to death	and	
وَالْمَوْقُودَةُ وَالْمُتَرَدِّیَّةُ وَالنَّطِیْحَةُ						
and that beaten to death; and that killed by a fall; and that which has been gored to death;						
ذَكَّيْتُمْ	مَا	إِلَّا	السَّبْعُ	أَكَلَ	مَا	وَ
you properly slaughtered	that	except	the wild animal	he ate	that	and
وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ ^ف						
and that of which a wild animal has eaten, except that which you have properly slaughtered;						
أَنْ تَسْتَقْسِبُوا	وَ	النُّصْبَ	عَلَى	ذُبْحٍ	مَا	وَ
that you know your lot	and	the altar	on	it was slaughtered	that	and
وَمَا ذُبِحَ عَلَى النُّصْبِ وَأَنْ تَسْتَقْسِبُوا						
and that which has been slaughtered at an altar. And forbidden is also that you seek to know your lot						
كَفَرُوا	الَّذِينَ	يَئِسَ	الْيَوْمَ	فِسْقٌ	ذَلِكُمْ	بِالْأَزْلَامِ
they disbelieved	those who	he despaired	today	sin	this is	by arrows
بِالْأَزْلَامِ ^ط ذَلِكُمْ فِسْقٌ ^ط الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا						
by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired						
أَخْشَوْنَ	وَ	تَخْشَوْهُمْ	فَلَا	دِينَكُمْ	مِنْ	
you fear Me	and	you fear them	so not	your religion	from	
مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ^ط						
of harming your religion. So fear them not, but fear Me.						
نِعْمَتِي	عَلَيْكُمْ	أَتَمَمْتُ	وَ	دِينَكُمْ	لَكُمْ	أَكْمَلْتُ
My favour	on you	I completed	and	your religion	for you	I perfected
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي						
This day have I perfected your religion for you and completed My favour upon you						

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا	فَمَنْ	اضْطُرَّ	فِي	مَخْصَصَةٍ
and	whoso	he was forced	in	hunger
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْصَصَةٍ				
and have chosen for you Islam as religion. But whoso is forced by hunger,				
غَيْرَ مُتَجَانِفٍ لِإِثْمٍ	فَإِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ
one that incline	then surely	Allah	Most Forgiving	Merciful
غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ④				
without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.				
يَسْأَلُونَكَ مَاذَا أَحَلَّ	لَهُمْ	قُلْ	أَحَلَّ	لَكُمْ
they ask you	for them	you say	it was made lawful	for you
يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ ٥				
They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you;				
وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ	مُّكَلَّبِينَ			
and	that	you taught	from	the beasts
وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ				
and what you have taught the beasts and birds of prey to catch for you, training them for hunting				
تُعَلِّمُونَهُنَّ مِمَّا	عَلَّمَكُمُ	اللَّهُ	فَكُلُوا	مِمَّا
you teach them	He taught you	Allah	so you eat	of what
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا				
and teaching them of what Allah has taught you. So eat of that which				
أَمْسَكْنَ	عَلَيْكُمْ	وَ	اذْكُرُوا	اسْمَ
they caught	upon you	and	you pronounce	name
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ٦				
they catch for you, and pronounce thereon the name of Allah.				

وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ	و	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ
and	surely	Allah	reckoning		and	surely	Allah	reckoning
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑤								
And fear Allah. Surely, Allah is quick in reckoning.'								
الْيَوْمَ	أُحِلَّ	لَكُمْ	الطَّيِّبَاتُ	و	طَعَامُ	الَّذِينَ		
today	it is made lawful	for you	the good things	and	food	those who		
الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ								
This day all good things have been made lawful for you. And the food								
أُوتُوا	الْكِتَابِ	حِلٌّ	لَكُمْ	و	طَعَامُكُمْ	حِلٌّ	لَهُمْ	
they were given	the Book	lawful	for you	and	your food	lawful	for them	
أُوتُوا الْكِتَابِ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ								
of the People of the Book is lawful for you, and your food is lawful for them.								
وَالْمُحْصَنَاتُ	مِنْ	الْمُؤْمِنَاتِ	و	الْمُحْصَنَاتُ	مِنْ	الَّذِينَ		
the chaste women	from	the believing women	and	the chaste women	from	those who		
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ								
And lawful for you are chaste believing women and chaste women from among those								
أُوتُوا	الْكِتَابِ	مِنْ	قَبْلِكُمْ	إِذَا	أَتَيْتُمُوهُنَّ	أُجُورَهُنَّ		
they were given	the Book	from	before you	when	you gave to these women	their dowries		
أُوتُوا الْكِتَابِ مِنْ قَبْلِكُمْ إِذَا أَتَيْتُمُوهُنَّ أُجُورَهُنَّ								
who were given the Book before you, when you give them their dowries,								
مُحْصِنِينَ	غَيْرَ	مُسْفِحِينَ	و	لَا	مُتَّخِذِينَ	أَحْدَانٍ		
marrying	not	committing fornication	and	not	those that take	secret paramours		
مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِينَ أَحْدَانٍ								
contracting valid marriage and not committing fornication nor taking secret paramours.								

وَمَنْ يَكْفُرْ	بِالْإِيمَانِ	فَقَدْ	حَبِطَ	عَمَلُهُ	مَنْ	و
he rejects	the faith	surely	it came to naught	his deeds	who	and
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ^٥						
And whoever rejects the faith, his work has doubtless come to naught,						
وَهُوَ فِي	الْآخِرَةِ	مِنْ	الْخَسِرِينَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
in	the Hereafter	from	the losers	O ye	those who	they believed
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ^٦ يَا أَيُّهَا الَّذِينَ آمَنُوا						
and in the Hereafter he will be among the losers. O ye who believe!						
إِذَا	قُتِبْتُمْ	إِلَى	الصَّلَاةِ	فَاغْسِلُوا	وُجُوهَكُمْ	وَأَيْدِيَكُمْ
when	you stood	towards	the prayer	so you wash	your faces	your hands
إِذَا قُتِبْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ						
when you stand up for Prayer, wash your faces, and your hands						
إِلَى	الْبِرَافِقِ	وَأَمْسَحُوا	بِرُءُوسِكُمْ	وَأَرْجُلَكُمْ	إِلَى	الْكَعْبَيْنِ
up to	the elbows	and	your heads	your feet	up to	the ankles
إِلَى الْبِرَافِقِ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ^٧						
up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles.						
وَأَنْ كُنْتُمْ	جُنُبًا	فَاطْهَرُوا	وَأَنْ كُنْتُمْ	مَرَضَى	وَأَنْ كُنْتُمْ	مَرَضَى
if	you were	unclean	then bathe	and	if	you were
وَأَنْ كُنْتُمْ جُنُبًا فَاطْهَرُوا وَأَنْ كُنْتُمْ مَرَضَى						
And if you be unclean, purify yourselves by bathing. And if you are ill						
أَوْ عَلَى	سَفَرٍ	أَوْ جَاءَ	أَحَدٌ	مِنْكُمْ	مِنَ	الْغَائِبِ
or	a journey	he came	one	among you	from	the privy
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِبِ						
or you are on a journey while unclean, or one of you comes from the privy						

فَتَيَسَّوْا	مَاءٌ	تَجِدُوا	فَلَمْ	النِّسَاءَ	لَمَسْتُمْ	أَوْ
you perform Tayammum	water	you find	then not	the women	you touched	or
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَسَّوْا						
or you have touched women, and you find not water, betake yourselves to						
صَعِيدًا	طَيِّبًا	فَامْسَحُوا	بِوُجُوهِكُمْ	وَ	أَيْدِيكُمْ	مِنْهُ
dust	pure	and you wipe	with your faces	and	your hands	with it
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ^ط						
pure dust and wipe therewith your faces and your hands.						
مَا	يُرِيدُ	اللَّهُ	لِيَجْعَلَ	عَلَيْكُمْ	مِنْ حَرَجٍ	وَلَكِنْ يُرِيدُ
not	He desires	Allah	that He puts	on you	any difficulty	but He desires
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ						
Allah desires not that He should place you in a difficulty, but He desires to						
لِيُطَهِّرَكُمْ	وَ	لِيُتِمَّ	نِعْمَتَهُ	عَلَيْكُمْ	لَعَلَّكُمْ	تَشْكُرُونَ
that He purifies you	and	that He completes	His favour	on you	so that you	you be grateful
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ^٧						
purify you and to complete His favour upon you, so that you may be grateful.						
وَ	اذْكُرُوا	نِعْمَةَ	اللَّهُ	عَلَيْكُمْ	وَ	مِيثَاقَهُ
and	you remember	favours	Allah	upon you	and	His covenant
وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ						
And remember Allah's favour upon you and the covenant						
الَّذِي	وَأَثَقَكُمْ	بِهِ	إِذْ	قُلْتُمْ	سَمِعْنَا	وَ أَطَعْنَا
that	He made a covenant with you	with Him	when	you said	we heard	and we obeyed
الَّذِي وَأَثَقَكُمْ بِهِ ^٨ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا						
which He made with you, when you said, 'We hear and we obey.'						

وَ	اتَّقُوا	اللَّهُ	إِنَّ	اللَّهُ	عَلَيْمٌ	بِذَاتِ الصُّدُورِ
and	you fear	Allah	surely	Allah	the All-Knowing	what is in the minds
وَ اتَّقُوا اللَّهَ ٥ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٥						
And fear Allah. Surely, Allah knows well what is in the minds.						
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُونُوا	قَوْمِينَ	لِلَّهِ	شُهَدَاءَ
O ye	those who	they believed	you be	those that are steadfast	for Allah	bearing witness
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ						
O ye who believe! be steadfast in the cause of Allah, bearing witness						
بِالْقِسْطِ	وَ	لَا	يَجْرِمَنَّكُمْ	شَنَانُ	قَوْمٍ	عَلَىٰ
in equity	and	not	it incites you	enmity	a people	upon
بِالْقِسْطِ ٦ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ٦						
in equity; and let not a people's enmity incite you to act otherwise than with justice.						
إِعْدِلُوا	هُوَ	أَقْرَبُ	لِلتَّقْوَىٰ	وَ	اتَّقُوا	اللَّهُ
you act justly	this is	nearer	to righteousness	and	you fear	Allah
إِعْدِلُوا ٧ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ٧ وَ اتَّقُوا اللَّهَ ٧						
Be always just, that is nearer to righteousness. And fear Allah.						
إِنَّ	اللَّهُ	خَبِيرٌ	بِمَا	تَعْمَلُونَ	وَعَدَ	اللَّهُ
surely	Allah	well aware	with what	you do	He promised	Allah
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٨ وَعَدَ اللَّهُ ٨						
Surely, Allah is aware of what you do. Allah has promised those						
الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	لَهُمْ	مَغْفِرَةٌ
those who	they believed	and	they worked	the good deeds	for them	forgiveness
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ٩ لَهُمْ مَغْفِرَةٌ ٩						
who believe and do good deeds that they shall have forgiveness						

وَ	أَجْرٌ	عَظِيمٌ	وَ	الَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا	بِآيَاتِنَا
and	reward	a great	and	those who	they disbelieved	and	they rejected	Our Signs
وَاجْرُ عَظِيمٌ ⑩ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا								
and a great reward. And as for those who disbelieve and reject Our Signs,								
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَذْكُرُوا		
these are	inmates	Hell	O ye	who	they believed	you remember		
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ⑪ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا								
they are the people of Hell. O ye who believe! remember								
نِعْمَتَ	اللَّهِ	عَلَيْكُمْ	إِذْ	هَمَّ	قَوْمٌ	أَنْ يَبْسُطُوا		
favour	Allah	upon you	when	he intended	a people	that they stretch out		
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا								
Allah's favour upon you when a people intended to stretch out their hands								
إِلَيْكُمْ	أَيْدِيَهُمْ	فَكَفَّ	أَيْدِيَهُمْ	عَنْكُمْ	وَ	اتَّقُوا	اللَّهِ	
towards you	their hands	so He withheld	their hands	from you	and	you fear	Allah	
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ② وَاتَّقُوا اللَّهَ ③								
against you, but He withheld their hands from you; and fear Allah.								
وَ	عَلَى	اللَّهِ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ	وَ	لَقَدْ	أَخَذَ	اللَّهُ
and	on	Allah	so he should rely	the believers	and	surely	He took	Allah
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑫ وَلَقَدْ أَخَذَ اللَّهُ								
And on Allah should the believers rely. And indeed Allah did take								
مِيثَاقَ	بَنِي إِسْرَءِيلَ	وَ	بَعَثْنَا	مِنْهُمْ	اثْنَيْ عَشَرَ	نَقِيبًا		
covenant	children of Israel	and	We raised	among them	twelve	leaders		
مِيثَاقَ بَنِي إِسْرَءِيلَ ⑬ وَبَعَثْنَا مِنْهُمْ اثْنَيْ عَشَرَ نَقِيبًا ⑭								
a covenant from the children of Israel; and We raised among them twelve leaders.								

وَقَالَ	اللَّهُ	إِنِّي	مَعَكُمْ	لَئِنْ	أَقْبَتُمْ	الصَّلَاةَ
and	Allah	surely I	with you	if	you observed	the Prayer
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقْبَتُمْ الصَّلَاةَ						
And Allah said, 'Surely, I am with you. If you observe Prayer,						
وَأَتَيْتُمْ	الزَّكَاةَ	وَأَمَنْتُمْ	بِرُسُلِي	وَعَزَّزْتُمْ	وَعَزَّزْتُمْ	وَعَزَّزْتُمْ
and	the Zakat	you believed	in My Messengers	and	you supported them	you supported them
وَأَتَيْتُمْ الزَّكَاةَ وَأَمَنْتُمْ بِرُسُلِي وَعَزَّزْتُمْ						
and pay the Zakat, and believe in My Messengers and support them,						
وَأَقْرَضْتُمْ	اللَّهُ	قَرْضًا	حَسَنًا	لَأُكَفِّرَنَّ	عَنْكُمْ	سَيِّئَاتِكُمْ
and	Allah	loan	good	surely I will remove	from you	your evils
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ						
and lend to Allah a goodly loan, I will remove your evils from you						
وَلَا دُخْلَنَّاكُمْ	جَنَّتٍ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ		
I will admit you	Gardens	it flows	beneath it	the streams		
وَلَا دُخْلَنَّاكُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ						
and admit you into Gardens beneath which streams flow.						
فَمَنْ	كَفَرَ	بَعْدَ ذَلِكَ	مِنْكُمْ	فَقَدْ	ضَلَّ	سَوَاءَ السَّبِيلِ
whoso	he disbelieved	after this	among you	so surely	he strayed	path
فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ١٣						
But whoso from among you disbelieves thereafter does indeed stray away from the right path.'						
فَبِمَا	نَقَضْتُمْ	مِيثَاقَهُمْ	لَعْنَهُمْ	وَجَعَلْنَا	قُلُوبَهُمْ	قَسِيَةً
so due to	their breaking	their covenant	We cursed them	We made	their hearts	hard
فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً						
So, because of their breaking their covenant, We have cursed them, and have hardened their hearts.						

يُحَرِّفُونَ	الْكَلِمَ	عَنْ	مَوَاضِعِهِ	وَ	نَسُوا	حَظًّا
they pervert	the words	from	their places	and	they forgot	a part
يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ^{١٤} وَنَسُوا حَظًّا						
They pervert the words from their proper places and have forgotten a good part						
مِمَّا	ذُكِّرُوا	بِهِ	وَ	لَا تَزَالُ	تَطِدُّ	
of that	they were exhorted	with that	and	thou wilt not cease	you be informed	
مِمَّا ذُكِّرُوا بِهِ ^{١٥} وَلَا تَزَالُ تَطِدُّ						
of that with which they were exhorted. And thou wilt not cease to discover						
عَلَى	خَائِنَةٍ	مِنْهُمْ	إِلَّا	قَلِيلًا	مِنْهُمْ	
on	treachery	from them	except	a few	of them	
عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ						
treachery on their part, except in a few of them.						
فَاعْفُ	عَنْهُمْ	وَ	اصْفَحْ	إِنَّ	اللَّهَ	يُحِبُّ
so pardon	from them	and	you turn away	surely	Allah	He loves
فَاعْفُ عَنْهُمْ وَاصْفَحْ ^{١٦} إِنَّ اللَّهَ يُحِبُّ الْبُحْسِنِينَ ^{١٧}						
So pardon them and show forbearance. Surely, Allah loves those who do good.						
وَ	مِنَ	الَّذِينَ	قَالُوا	إِنَّا	نَصْرَى	أَخَذْنَا
and	from	those who	they said	surely we	Christians	We took
وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ						
And from those also who say, 'We are Christians,' We took a covenant,						
فَنَسُوا	حَظًّا	مِمَّا	ذُكِّرُوا	بِهِ	فَاغْرَيْنَا	
so they forgot	a part	of it	they were exhorted	with it	so We caused	
فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ^{١٨} فَاغْرَيْنَا						
but they too have forgotten a good part of that with which they were exhorted. So We made						

بَيْنَهُمْ	الْعَدَاوَةَ	وَ	الْبُغْضَاءَ	إِلَى	يَوْمِ الْقِيَمَةِ
between them	the enmity	and	the hatred	to	the Day of Resurrection.
بَيْنَهُمُ الْعَدَاوَةُ وَالْبُغْضَاءُ إِلَى يَوْمِ الْقِيَمَةِ ط					
mutual enmity and hatred their lot till the Day of Resurrection.					
وَ	سَوْفَ	يُنَبِّئُهُمُ	اللَّهُ	بِمَا	كَانُوا
and	soon	He lets them know	Allah	with what	they were
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ١٥					
And Allah will soon let them know what they have been doing.					
يَا أَهْلَ الْكِتَابِ	قَدْ	جَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ	لَكُمْ
O People of the Book	surely	he came to you	Our Messenger	he unfolds	much
يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا					
O People of the Book! there has come to you Our Messenger who unfolds to you much					
مِمَّا	كُنْتُمْ	تُخْفُونَ	مِنْ	الْكِتَابِ	وَعَفَا
of what	you were	you hide	from	the Book	and
مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفَا عَنْ كَثِيرٍ ط					
of what you had kept hidden of the Book and passes over much.					
قَدْ	جَاءَكُمْ	مِّنْ	اللَّهِ	نُورٌ	وَكِتَابٌ
surely	it came to you	from	Allah	light	and
قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ١٦					
There has come to you indeed from Allah a Light and a clear Book.					
يَهْدِي	بِهِ	اللَّهُ	مَنْ	اتَّبَعَ	رِضْوَانَهُ
He guides	with it	Allah	who	he sought	His pleasure
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ					
Thereby does Allah guide those who seek His pleasure on the paths of peace,					

وَ	يُخْرِجُهُمْ	مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ	بِإِذْنِهِ		
and	He leads them out	from	the darknesses	to	light	by His will		
وَيُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ								
and leads them out of every kind of darkness into light by His will,								
وَ	يَهْدِيهِمْ	إِلَى	صِرَاطٍ	مُّسْتَقِيمٍ	لَقَدْ	كَفَرَ	الَّذِينَ	قَالُوا
and	He guides them	to	a path	the right	surely	he disbelieved	those who	they said
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُُّسْتَقِيمٍ ﴿١٧﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا								
and guides them to the right path. They have indeed disbelieved who say,								
إِنَّ	اللَّهَ	هُوَ	الْمَسِيحُ	ابْنُ مَرْيَمَ	قُلْ	فَمَنْ	يَمْلِكُ	
surely	Allah	is	the Messiah	son of Mary	you say	so who	he has power	
إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ								
'Surely, Allah is none but the Messiah, son of Mary.' Say, 'Who then has any power								
مِّنَ	اللَّهِ	شَيْئًا	إِنْ	أَرَادَ	أَنْ يُهْلِكَ	الْمَسِيحَ	ابْنَ مَرْيَمَ	
against	Allah	any (thing)	if	He desired	He brings to naught	Messiah	son of Mary	
مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ								
against Allah, if He desire to bring to naught the Messiah, son of Mary,								
وَ	أُمُّهُ	وَ	مَنْ	فِي	الْأَرْضِ	جَمِيعًا	وَ	لِلَّهِ
and	his mother	and	whoso	in	the earth	all	and	for Allah
وَأُمُّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ								
and his mother and all those that are in the earth?' And to Allah belongs								
مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَهُمَا		
kingdom	the heavens	and	the earth	and	what	between the two		
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا								
the kingdom of the heavens and the earth and what is between them.								

يَخْلُقُ	مَا	يَشَاءُ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
He creates	what	He pleases	and	Allah	upon	all	things	one who has the power
يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ¹⁸								
He creates what He pleases; and Allah has power to do all things.								
وَ	قَالَتْ	الْيَهُودُ	وَ	النَّصَارَى	نَحْنُ	أَبْنَاءُ	اللَّهُ	
and	he said	the Jews	and	the Christians	we are	sons	Allah	
وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ								
The Jews and the Christians say, 'We are sons of Allah								
وَ	أَحِبَّاءُهُ	قُلْ	فَلِمَ	يُعَذِّبُكُمْ	بِذُنُوبِكُمْ			
and	His loved ones	you say	why then	He punishes you	for your sins			
وَأَحِبَّاءُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ^ط								
and His loved ones. 'Say, 'Why then does He punish you for your sins?								
بَلْ	أَنْتُمْ	بَشَرٌ	مِّنْ	خَلَقَ	يَغْفِرُ	لِمَن	يَشَاءُ	
nay	you are	human	among those	He created	He forgives	whom	He pleases	
بَلْ أَنْتُمْ بَشَرٌ مِّنْ خَلْقٍ يُغْفِرُ لِمَن يَشَاءُ								
Nay, you are only human beings among those He has created. He forgives whom He pleases								
وَ	يُعَذِّبُ	مَنْ	يَشَاءُ	وَ	لِلَّهِ	مُلْكُ	السَّمَوَاتِ	
and	He punishes	whom	He pleases	and	for Allah	kingdom	the heavens	
وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ								
and punishes whom He pleases. And to Allah belongs the kingdom of the heavens								
وَ	الْأَرْضِ	وَ	مَا	بَيْنَهُمَا	وَ	إِلَيْهِ	الْمَصِيرُ	
and	the earth	and	what	between the two	and	towards Him	the return	
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ¹⁹								
and the earth and what is between them, and to Him shall be the return.								

يَا أَهْلَ الْكِتَابِ	قَدْ	جَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ	لَكُمْ
O People of the Book	indeed	he came to you	Our Messenger	He makes things clear	to you

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ

O People of the Book! there has come to you Our Messenger, after a break in

عَلَى فِتْرَةٍ	مِّن	الرُّسُلِ	أَنْ تَقُولُوا	مَا	جَاءَنَا
after a break	from	the Messengers	lest you say	not	he came to us

عَلَى فِتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا

the series of Messengers, who makes things clear to you lest you say, 'There has come to us no

مِنْ بَشِيرٍ	وَّ	لَا	نَذِيرٍ	فَقَدْ	جَاءَكُمْ
any bearer of glad tidings	and	not	a warner	indeed	he came to you

مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ

bearer of glad tidings and no warner.'

بَشِيرٍ	وَّ	نَذِيرٍ	وَّ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٍ
a bearer of glad tidings	and	a warner	and	Allah	on	every	thing	one who has power

بَشِيرٍ وَنَذِيرٍ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠

So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things.

وَ	إِذْ	قَالَ	مُوسَىٰ	لِقَوْمِهِ	يَقَوْمِ	اذْكُرُوا	نِعْمَةَ	اللَّهُ
and	when	he said	Moses	to his people	O my people	you remember	favour	Allah

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ

And remember when Moses said to his people, 'O my people, call to mind Allah's favour

عَلَيْكُمْ	إِذْ	جَعَلَ	فِيكُمْ	أَنْبِيَاءَ	وَّ	جَعَلَكُمْ	مُلُوكًا
upon you	when	He made	among you	Prophets	and	He made you	kings

عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ٢١

upon you when He appointed Prophets among you and made you kings,

وَالْعَالَمِينَ	مِّنْ	أَحَدًا	يُّوتِ	لَمْ	مَا	أَتَيْتُكُمْ	وَأَتَيْتُكُمْ
the worlds	from	any one	He gives	did not	that	He gave you	and
وَأَتَيْتُكُمْ مَّا لَمْ يُّوتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾							
and gave you what He gave not to anyone else in the whole world.							
لَكُمْ	اللَّهُ	كَتَبَ	الَّتِي	الْبُقْدَسَةَ	الْأَرْضَ	ادْخُلُوا	يَقَوْمِ
for you	Allah	He ordained	which	the Holy	the land	you enter	O my people
يَقَوْمِ ادْخُلُوا الْأَرْضَ الْبُقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ							
'O my people, enter the Holy Land which Allah has ordained for you							
وَلَا تَرْتَدُّوا	عَلَىٰ	أَدْبَارِكُمْ	فَتَنْقَلِبُوا	خَسِرَافِينَ			
do not turn	upon	your backs	then you will be	losers			
وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَسِرَافِينَ ﴿٢٢﴾							
and do not turn back, for then you will turn losers.'							
قَالُوا	يُوسَىٰ	إِنَّ	فِيهَا	قَوْمًا	جَبَّارِينَ	وَأَنَا	
they said	O Moses	indeed	in it	a people	powerful people	and	we surely
قَالُوا يُّوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۖ وَإِنَّا							
They said, 'O Moses, there is in that land a haughty and powerful people, and we							
لَنَنْدْخُلَهَا	حَتَّىٰ	يَخْرُجُوا	مِنْهَا	فَإِنْ	يَخْرُجُوا	مِنْهَا	
we shall not enter it	until	they come out	from it	so if	they come out	from it	
لَنَنْدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۖ فَإِنْ يَخْرُجُوا مِنْهَا							
shall not enter it until they go forth from it. But if they go forth from it,							
فَإِنَّا	دُخِلُونَ	قَالَ	رَجُلَيْنِ	مِنْ	الَّذِينَ	يَخَافُونَ	
then we	those that enter	he said	two men	among	those who	they fear	
فَإِنَّا دُخِلُونَ ﴿٢٣﴾ قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخَافُونَ							
then we will enter it.' Thereupon two men from among those who feared their Lord,							

أَنْعَمَ	اللَّهُ	عَلَيْهِمَا	ادْخُلُوا	عَلَيْهِمْ	الْبَابَ	
He favoured	Allah	upon the two	you enter	against them	the door	
أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ٢٣						
on whom Allah had conferred His favour, said, 'Enter the gate, advancing against them;						
فَإِذَا	دَخَلْتُمُوهُ	فَإِنَّكُمْ	غَلِبُونَ	وَعَلَى	اللَّهُ	فَتَوَكَّلُوا
so when	you entered it	so surely you	victorious	upon	Allah	so put your trust
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَلِبُونَ ٢٤ وَعَلَى اللَّهِ فَتَوَكَّلُوا						
when once you have entered it, then surely you will be victorious. And put your trust in Allah,						
إِنْ	كُنْتُمْ	مُؤْمِنِينَ	قَالُوا	يُوسَى	إِنَّا	لَنْ نَدْخُلَهَا أَبَدًا
if	you were	the believers	they said	O Moses	surely we	we will never enter it
إِنْ كُنْتُمْ مُؤْمِنِينَ ٢٥ قَالُوا يُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا						
if you are believers. 'They said, 'O Moses, we will never enter it						
مَا دَامُوا	فِيهَا	فَاذْهَبْ	أَنْتَ	وَعَلَى	رَبِّكَ	فَقَاتِلَا
as long they remained	in it	so you go	you	and	your Lord	so you (both) fight
مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا						
so long as they remain in it. Therefore, go thou and thy Lord and fight,						
إِنَّا	هَهُنَا	تُعِدُّونَ	قَالَ	رَبِّ	إِنِّي	لَأَمْلِكُ
surely we	we are here	those that sit	he said	My Lord	surely I	I have control
إِنَّا هَهُنَا تُعِدُّونَ ٢٥ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ						
and here we sit. 'He said, 'My Lord, I have power over none						
إِلَّا	نَفْسِي	وَ	أَخِي	فَأَفَرِّقُ	بَيْنَنَا	وَبَيْنَ
except	myself	and	my brother	so you distinguish	between us	and
إِلَّا نَفْسِي وَأَخِي فَأَفَرِّقُ بَيْنَنَا وَبَيْنَ						
but myself and my brother; therefore make Thou a distinction between us and						

النُّومِ	الْفُسِّقِينَ	قَالَ	فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
the people	the rebellious	he said	surely it	forbidden	upon them	forty	years

النُّومِ الْفُسِّقِينَ ﴿٢٦﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ٢٦

the rebellious people.' God said: 'Verily, it shall be forbidden them for forty years

يَتِيَهُونَ	فِي	الْأَرْضِ	فَلَا	تَأْسَ	عَلَى	النُّومِ	الْفُسِّقِينَ
they will wander	in	the land	so not	you grieve	upon	the people	the rebellious

يَتِيَهُونَ فِي الْأَرْضِ ٢٧ فَلَا تَأْسَ عَلَى النُّومِ الْفُسِّقِينَ ٢٧

in distraction shall they wander through the land. So grieve not over the rebellious people.'

وَ	اَتْلُ	عَلَيْهِمْ	نَبَأَ	ابْنَيْ	آدَمَ	بِالْحَقِّ
and	you relate	upon them	story/news	two sons	Adam	with truth

وَاَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ٢٨

And relate to them truly the story of the two sons of Adam,

إِذْ	قَرَّبَا	قُرْبَانًا	فَتَقَبَّلَ	مِنْ	أَحَدِهِمَا
when	they both offered	an offering	then it was accepted	from	one among both

إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا

when they each offered an offering, and it was accepted from one of them

وَ	لَمْ	يُتَقَبَّلْ	مِنْ	الْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ
and	did not	it is accepted	from	the other	he said	I will surely kill you

وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ٢٩ قَالَ لَأَقْتُلَنَّكَ ٢٩

and was not accepted from the other. The latter said, 'I will surely kill thee.'

قَالَ	إِنَّمَا	يَتَقَبَّلُ	اللَّهُ	مِنْ	الْمُتَّقِينَ
he said	surely that	He accepts	Allah	from	the righteous

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ٣٠

The former replied, 'Allah accepts only from the righteous.'

لَئِنْ	بَسَطْتَ	إِلَيَّ	يَدَكَ	لِتَقْتُلَنِي	مَا	أَنَا
surely if	you stretched	towards me	your hand	so that you kill me	not	I
لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لَتَقْتُلَنِي مَا أَنَا						
'If thou stretch out thy hand against me to kill me, I am not going to						
بِبَاسِطٍ	يَدَيَّ	إِلَيْكَ	لَأَقْتُلَكَ	إِنِّي	أَخَافُ	اللَّهِ
one who stretches	my hand	to you	so that I kill you	surely I	I fear	Allah
بِبَاسِطِ يَدَيَّ إِلَيْكَ لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ						
stretch out my hand against thee to kill thee. I do fear Allah,						
رَبِّ	الْعَالَمِينَ	إِنِّي	أُرِيدُ	أَنْ تَتَبَوَّأَ	بِإِسْمِي	وَإِثْمِكَ
Lord	the worlds	surely I	I wish	that you bear	my sin	and your sin
رَبِّ الْعَالَمِينَ ٢٩ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِسْمِي وَإِثْمِكَ						
the Lord of the universe. 'I wish that thou shouldst bear my sin as well as thy sin,						
فَتَكُونُ	مِنْ	أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ
so you be	among	the inmates	the Fire	and	reward	the wrongdoers
فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُا الظَّالِمِينَ ٣٠						
and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'						
فَطَوَّعَتْ	لَهُ	نَفْسُهُ	قَتْلَ	أَخِيهِ	فَقَتَلَهُ	
it induced	for him	his mind	killing	his brother	so he killed him	
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ						
But his mind induced him to kill his brother, so he killed him						
فَأَصْبَحَ	مِنْ	الْخَسِرِينَ	فَبَعَثَ	اللَّهُ	غُرَابًا	
so he became	among	the losers	so He sent	Allah	a raven	
فَأَصْبَحَ مِنَ الْخَسِرِينَ ٣١ فَبَعَثَ اللَّهُ غُرَابًا						
and became one of the losers. Then Allah sent a raven						

يَبْحَثُ	فِي	الْأَرْضِ	لِيُرِيَهُ	كَيْفَ	يُورِي	سَوْعَةً	أَخِيهِ
he scratches	in	the ground	he shows him	how	he hides	corpse	his brother

يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْعَةً أَخِيهِ ط

which scratched in the ground, that He might show him how to hide the corpse of his brother.

قَالَ	يُؤْيِلَتِي	أَعَجَزْتُ	أَنْ أَكُونَ	مِثْلَ	هَذَا	الْغُرَابِ
he said	woe to me	have I become unable	that I be	like	this	the raven

قَالَ يُؤْيِلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ

He said, 'Woe is me! Am I not able to be even like this raven

فَأُورِي	سَوْعَةً	أَخِي	فَأَصْبَحَ	مِنْ	النَّدَمِيِّينَ
so I hide	corpse	my brother	so he became	among	the remorseful

فَأُورِي سَوْعَةً أَخِي ٣٢ فَأَصْبَحَ مِنَ النَّدَمِيِّينَ ٣٣

so that I may hide the corpse of my brother?' And then he became regretful.

مِنْ أَجْلِ ذَلِكَ	كَتَبْنَا	عَلَى	بَنِي إِسْرَءِيلَ	أَنَّهُ
On account of this	We prescribed	upon	children of Israel	that

مِنْ أَجْلِ ذَلِكَ ٣٤ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ

On account of this, We prescribed for the children of Israel that

مَنْ	قَتَلَ	نَفْسًا	بِغَيْرِ	نَفْسٍ	أَوْ	فَسَادٍ	فِي	الْأَرْضِ
who	he killed	a person	without	a person	or	create disorder	in	the land

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ

whosoever killed a person—unless it be for killing a person or for creating disorder in the land,

فَكَأَنَّمَا	قَتَلَ	النَّاسَ	جَمِيعًا	وَمَنْ	أَحْيَاهَا
so as if	he killed	the people	all	and	who

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ط وَمَنْ أَحْيَاهَا

it shall be as if he had killed all mankind; and whoso gave life to one,

فَكَأَنَّمَا	أَحْيَا	النَّاسَ	جَمِيعًا	وَ	لَقَدْ	جَاءَتْهُمْ	رُسُلُنَا
so as if	he saved	the people	all	and	surely	they came to them	our Messengers
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا							
it shall be as if he had given life to all mankind. And Our Messengers came to them							
بِالْبَيِّنَاتِ	ثُمَّ	إِنَّ	كَثِيرًا	مِّنْهُمْ	بَعْدَ ذَلِكَ	فِي	الْأَرْضِ
with clear Signs	then	surely	many	of them	after that	in	the land
بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ							
with clear Signs, yet even after that, many of them							
لَمُسْرِفُونَ	إِنَّمَا	جَزَاءُ	الَّذِينَ	يُحَارِبُونَ	اللَّهِ		
those that commit excesses	the only	reward	those who	they wage war	Allah		
لَمُسْرِفُونَ ﴿٣٩﴾ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ							
commit excesses in the land. The reward of those who wage war against Allah							
وَرَسُولُهُ	وَيَسْعَوْنَ	فِي	الْأَرْضِ	فَسَادًا	أَنْ يُقْتَلُوا		
His Messenger	and	they strive	in	the land	disorder	that they be slain	
وَرَسُولُهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا							
and His Messenger and strive to create disorder in the land is only this that they be slain							
أَوْ يُصَلَّبُوا	أَوْ	تُقَطَّعَ	أَيْدِيهِمْ	وَ	أَرْجُلُهُمْ		
they are crucified	or	it gets cut off	their hands	and	their feet		
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ							
or crucified or their hands and their feet be cut off							
مِّنْ	خِلَافٍ	أَوْ	يُنْفَوْنَ	مِنَ	الْأَرْضِ	ذَلِكَ	لَهُمْ خِزْيٌ
from	alternate side	or	they be expelled	from	the land	that is	for them
مِّنْ خِلَافٍ أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ							
on alternate sides, or they be expelled from the land. That shall be a disgrace for them							

عَظِيمٌ	عَذَابٌ	الْآخِرَةِ	فِي	لَهُمْ	وَ	الدُّنْيَا	فِي
great	punishment	the Hereafter	in	for them	and	this world	in
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾							
in this world and in the Hereafter they shall have a great punishment;							
عَلَيْهِمْ	أَنْ تَقْدِرُوا	مِنْ قَبْلِ	تَابُوا	الَّذِينَ	إِلَّا		
upon them	that you have in your power	before this	they repented	those who	except		
إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ؕ							
Except those who repent before you have them in your power.							
رَحِيمٌ	غَفُورٌ	اللَّهُ	أَنَّ	فَاعْلَمُوا			
the Merciful	the Most Forgiving	Allah	that surely	so you know			
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾							
So know that Allah is Most Forgiving, Merciful.							
ابْتَغُوا	وَ	اللَّهُ	اتَّقُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا	
you seek	and	Allah	you fear	they believed	those who	O ye	
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا							
O ye who believe! fear Allah and seek							
تُفْلِحُونَ	لَعَلَّكُمْ	سَبِيلِهِ	فِي	جَاهِدُوا	وَ	الْوَسِيلَةَ	إِلَيْهِ
you prosper	so that you	His way	in	you strive	and	the way of approach	towards Him
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾							
the way of approach unto Him and strive in His way that you may prosper.							
الْأَرْضِ	فِي	مَا	لَهُمْ	أَنَّ	لَوْ	كَفَرُوا	الَّذِينَ
the earth	in	what	for them	that is	if	they disbelieved	those who
إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ							
Surely, if those who disbelieve had all that is in the earth							

جَمِيعًا	وَ	مِثْلَهُ	مَعَهُ	لِيَفْتَدُوا	بِهِ	مِنْ	عَذَابٍ
all of it	and	like that	with it	so that they ransom	therewith	from	punishment
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابٍ							
and as much over again, to ransom themselves therewith from the punishment							
يَوْمِ الْقِيَامَةِ	مَا	تَقْبَلُ	مِنْهُمْ	وَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
the Day of Resurrection	not	it be accepted	from them	and	for them	punishment	painful
يَوْمِ الْقِيَامَةِ مَا تَقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ③٧							
of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.							
يُرِيدُونَ	أَنْ يَخْرُجُوا	مِنْ	النَّارِ	وَ	مَا	هُمْ	
they wish	that they come out	from	the Fire	and	not	they	
يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ							
They will wish to come out of the Fire, but they will not be able							
بِخَرَجِينَ	مِنْهَا	وَ	لَهُمْ	عَذَابٌ	مُقِيمٌ		
those that come out	from it	and	for them	punishment	lasting		
بِخَرَجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ③٨							
to come out of it, and they shall have a lasting punishment.							
وَ	السَّارِقُ	وَ	السَّارِقَةُ	فَاقْطَعُوا	أَيْدِيَهُمَا	جَزَاءً	
and	the male thief	and	the female thief	so you cut	both of their hands	retribution	
وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً							
And as for the man who steals and the woman who steals, cut off their hands in retribution							
بِأَ	كَسَبَا	نَكَالًا	مِّنَ	اللَّهِ	وَ	اللَّهُ	
for that	they both earned	exemplary punishment	from	Allah	and	Allah	
بِأَ كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ							
of their offence as an exemplary punishment from Allah. And Allah is							

عَزِيزٌ	حَكِيمٌ	فَمَنْ	تَابَ	مِنْ بَعْدِ	ظُلْمِهِ	وَ	أَصْلَحَ
the Mighty	the Wise	so whoso	he repented	after this	his transgression	and	he amended

عَزِيزٌ حَكِيمٌ ﴿٣٩﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Mighty, Wise. But whoso repents after his transgression and amends,

فَإِنَّ	اللَّهَ	يَتُوبُ	عَلَيْهِ	إِنَّ	اللَّهَ	غَفُورٌ	رَحِيمٌ
so surely	Allah	He turns in mercy	on him	surely	Allah	the Most Forgiving	the Merciful

فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ٣٩ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving, Merciful.

أَلَمْ	تَعْلَمْ	أَنَّ	اللَّهَ	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
did not	you know	that surely	Allah	to Him	kingdom	the heavens	and the earth

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ٤٠

Dost thou not know that Allah is He to Whom belongs the kingdom of the heavens and the earth?

يُعَذِّبُ	مَنْ	يَشَاءُ	وَ	يَغْفِرُ	لِمَنْ	يَشَاءُ
He punishes	whom	He pleases	and	He forgives	whom	He pleases

يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ٤١

He punishes whom He pleases and forgives whom He pleases;

وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
and	Allah	over	all	things	has power

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

and Allah has power to do all things.

يَا أَيُّهَا	الرَّسُولُ	لَا	يَحْزُنُكَ	الَّذِينَ	يُسَارِعُونَ	فِي	الْكُفْرِ
O ye	the Messenger	not	he grieves you	those who	they hasten	in	the disbelief

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ

O Messenger! let not those grieve thee who hastily fall into disbelief

مِنْ	الَّذِينَ	قَالُوا	أَمَّا	بِأَفْوَاهِهِمْ	وَلَمْ	تُؤْمِنْ	قُلُوبُهُمْ
from	those who	they say	we believed	with their mouths	and	it didn't believe	their hearts
مِنْ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ؕ							
those who say with their mouths, 'We believe, 'but their hearts believe not.							
وَمِنْ	الَّذِينَ	هَادُوا	سَعَوْنَ	لِلْكَذِبِ			
and	from	those who	they were Jews	those who listen fondly	the lie		
وَمِنَ الَّذِينَ هَادُوا سَعَوْنَ لِلْكَذِبِ ؕ							
And among the Jews are those who are overeager to listen to lies —							
سَعَوْنَ	لِقَوْمٍ	آخَرِينَ	لَمْ	يَأْتُوكَ	يُحَرِّفُونَ	الْكَلِمَ	
those who listen fondly	for people	other	did not	it comes to you	they pervert	the words	
سَعَوْنَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ							
who listen for conveying it to another people who have not come to thee. They pervert words							
مِنْ بَعْدِ	مَوَاضِعِهِ	يَقُولُونَ	إِنْ	أُوتِيتُمْ	هَذَا	فَخَذُوهُ	
after	their places	they say	if	you were given	this	then you accept it	
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخَذُوهُ							
after their being put in their right places, and say, 'If you are given this, then accept it,							
وَلَوْ	إِنْ	لَمْ	تُؤْتَوْهُ	فَاَحْذَرُوا	وَمَنْ		
and	if	did not	you are given this	then you keep away	who	and	
وَلَوْ لَمْ تُؤْتَوْهُ فَاَحْذَرُوا وَمَنْ							
but if you are not given this, then beware! 'And as for him whom							
يُرِيدُ	اللَّهُ	فِتْنَتَهُ	فَلَنْ	تَبْلِكَ	لَهُ	مِنْ	اللَّهُ شَيْئًا
He desires	Allah	his trial	then shall not	you own	for him	against	anything Allah
يُرِيدُ اللَّهُ فِتْنَتَهُ فَلَنْ تَبْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ؕ							
Allah desires to try, thou shalt not avail him aught against Allah.							

أُولَئِكَ	الَّذِينَ	لَمْ يَرِدْ	اللَّهُ	أَنْ يُطَهِّرَ	قُلُوبَهُمْ
these are who	those who	He did not desire	Allah	that he purify	their hearts
أُولَئِكَ الَّذِينَ لَمْ يَرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ط					
These are they whose hearts Allah has not been pleased to purify;					
لَهُمْ	فِي	الدُّنْيَا	خِزْيٌ	وَ	لَهُمْ
for them	in	this world	a disgrace	and	for them
عَظِيمٌ	عَذَابٌ	الْآخِرَةِ	فِي	لَهُمْ	الْأَخِرَةِ
the great	punishment	Hereafter	in	for them	and
لَهُمْ فِي الدُّنْيَا خِزْيٌ ٤٢ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ					
they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.					
سَّعُونَ	لِلْكَذِبِ	أَكْلُونَ	لِلْشُّحِ	فَإِنْ	جَاءُوكَ
those who listen fondly	falsehood	those that devour	the forbidden things	so if	they came to you
سَّعُونَ لِلْكَذِبِ أَكْلُونَ لِلْشُّحِ فَإِنْ جَاءُوكَ					
They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee					
فَاحْكُمَ	بَيْنَهُمْ	أَوْ	أَعْرِضْ	عَنْهُمْ	وَ
then you judge	between them	or	you turn aside	from them	and
فَاحْكُمَ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ٤٣ وَإِنْ					
for judgment, judge between them or turn aside from them. And if					
تُعْرِضْ	عَنْهُمْ	فَلَنْ	يُضْرُوكَ	شَيْئًا	وَ
you turn aside	from them	then shall never	they harm you	at all	and
حَكَمْتَ	إِنْ	تُعْرِضْ	عَنْهُمْ	فَلَنْ	يُضْرُوكَ
you judge	if	thou turn aside from them, they cannot harm thee at all. And if thou judge,			
فَاحْكُمَ	بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ	اللَّهَ	يُحِبُّ
then you judge	between them	with justice	surely	Allah	He loves
فَاحْكُمَ بَيْنَهُمْ بِالْقِسْطِ ٤٤ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ					
judge between them with justice. Surely, Allah loves those who are just.					

وَكَيْفَ	يُحْكِمُونَكَ	وَ	عِنْدَهُمْ	التَّوْرَةُ		
and	they make you a judge	and	with them	the Torah		
وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ						
And how will they make thee their judge when they have with them the Torah,						
فِيهَا	حُكْمُ	اللَّهِ	ثُمَّ	يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
in it	judgment	Allah	then	they turn back	after	this
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ط						
wherein is Allah's judgment? Yet, in spite of that they turn their backs;						
وَ	مَا	أُولَئِكَ	بِالْمُؤْمِنِينَ	إِنَّا	أَنْزَلْنَا	التَّوْرَةَ
and	not	these	with believers	We surely	We sent	Torah
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ٤٤ إِنَّا أَنْزَلْنَا التَّوْرَةَ						
and certainly they will not believe. Surely, We sent down the Torah						
فِيهَا	هُدًى	وَوُجُوهٌ	يَحْكُمُ	بِهَا	النَّبِيُّونَ	الَّذِينَ
in it	guidance	and	He judges	with it	the prophets	those who
فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا						
wherein was guidance and light. By it did the Prophets, who were obedient to Us,						
لِلَّذِينَ	هَادُوا	وَ	الرَّبَّنِيُّونَ	وَ	الْأَحْبَارُ	
for those	they were Jews	and	the godly people	and	the learned people	
لِلَّذِينَ هَادُوا وَالرَّبَّنِيُّونَ وَالْأَحْبَارُ						
judge for the Jews, as did the godly people and those learned in the Law;						
بِهَا	اسْتُحْفِظُوا	مِنْ	كِتَابِ	اللَّهِ	وَ	كَانُوا
because	they were required to preserve	of	Book	Allah	and	they were
بِهَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا						
for they were required to preserve the Book of Allah, and because they were						

عَلَيْهِ	شُهَدَاءَ	فَلَا	تَخْشَوْا	النَّاسَ	وَ	أَخْشَوْنَ
over it	guardians / witnesses	so not	you fear	the people	and	you fear Me
عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَ						
guardians over it. Therefore fear not men but fear Me;						
وَ	لَا تَشْتَرُوا	بِآيَاتِي	ثَمَنًا	قَلِيلًا	وَ	لَمْ يَحْكَمْ
and	do not barter	My Signs	price	paltry	and	he didn't judge
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۖ وَمَنْ لَمْ يَحْكَمْ						
and barter not My Signs for a paltry price. And whoso judges not						
بِئَا	أَنْزَلَ	اللَّهُ	فَأُولَٰئِكَ	هُمْ	الْكَافِرُونَ	
with it	He sent down	Allah	then these	them	the disbelievers	
بِئَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ٤٥						
by that which Allah has sent down, these it is who are the disbelievers.						
وَ	كَتَبْنَا	عَلَيْهِمْ	فِيهَا	أَنَّ	النَّفْسَ	بِالنَّفْسِ
and	We prescribed	for them	in it	that	the life	for a life
وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ٤٦						
And therein We prescribed for them: A life for a life,						
وَ	الْعَيْنَ	بِالْعَيْنِ	وَ	الْأَنْفَ	بِالْأَنْفِ	وَالْأُذُنَ
and	the eye	for an eye	and	the nose	for a nose	and the ear
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ						
and an eye for an eye, and a nose for a nose, and an ear for an ear,						
وَ	السِّنَّ	بِالسِّنِّ	وَ	الْجُرُوحَ	قِصَاصٌ	
and	the tooth	for a tooth	and	the injuries	retaliation	
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ٤٧						
and a tooth for a tooth, and for other injuries equitable retaliation.						

فَنَنْ	تَصَدَّقَ	بِهِ	فَهُوَ	كَفَّارَةً	لَّهُ
so whoso	he gave up his right as charity	with it	then that is	expiation	for him
فَنَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ^ط					
And whoso waives the right thereto, it shall be an expiation for his sins;					
وَ	مَنْ	لَمْ يَحْكَمْ	بِهَا	أَنْزَلَ	اللَّهُ
and	whoso	he didn't judge	with it	He sent down	Allah
وَمَنْ لَمْ يَحْكَمْ بِهَا أَنْزَلَ اللَّهُ					
and whoso judges not by what Allah has sent down,					
فَأُولَئِكَ	هُمْ	الظَّالِمُونَ	وَ	تَقْفِينَا	عَلَى
then these are	they	the wrongdoers	and	We sent after	upon
فَأُولَئِكَ هُمُ الظَّالِمُونَ ^{٤٦} وَتَقْفِينَا عَلَى أَثَرِهِمْ					
these it is who are wrongdoers. And We caused Jesus,					
بِعِيسَى	ابْنِ مَرْيَمَ	مُصَدِّقًا	لِّهَا	بَيْنَ يَدَيْهِ	مِنَ
Jesus	son of Mary	fulfilling	that which	before Him	from
بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ^ص					
son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah;					
وَ	آتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَأَوْ
and	We gave him	the Gospel	in it	guidance	and
وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ^د					
and We gave him the Gospel which contained guidance and light,					
وَ	مُصَدِّقًا	لِّهَا	بَيْنَ يَدَيْهِ	مِنَ	التَّوْرَةِ
and	fulfilling	that which	before him	from	the Torah
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى					
fulfilling that which was revealed before it in the Torah, and a guidance					

وَمَوْعِظَةً	لِّلْمُتَّقِينَ	وَ	لِيَحْكُمَ	أَهْلُ	الْإِنْجِيلِ
admonition	for the God-fearing	and	He let judge	people	the Gospel
وَمَوْعِظَةً لِّلْمُتَّقِينَ ٤٧ وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ					
and an admonition for the God-fearing. And let the People of the Gospel judge					
بِمَا	أَنْزَلَ	اللَّهُ	فِيهِ	وَ	مَنْ لَّمْ يَحْكَمْ
with that	He sent down	Allah	in it	and	he didn't judges
بِمَا أَنْزَلَ اللَّهُ فِيهِ ٤٨ وَمَنْ لَّمْ يَحْكَمْ					
according to what Allah has revealed therein, and whoso judges not					
بِمَا	أَنْزَلَ	اللَّهُ	فَأُولَٰئِكَ	هُمْ	الْفَاسِقُونَ
with that	He sent down	Allah	then these	they	transgressors / rebellious
بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٤٩					
by what Allah has revealed, these it is who are the rebellious.					
وَ	أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا
and	We sent down	to you	the Book	with truth	fulfilling
وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا					
And We have revealed unto thee the Book comprising the truth and fulfilling					
لِّمَا	بَيْنَ يَدَيْهِ	مِنْ	الْكِتَابِ	وَ	مُهِينًا عَلَيْهِ
that which	before him	from	the Book	and	over it
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهِينًا عَلَيْهِ					
that which was revealed before it in the Book, and as a guardian over it.					
فَاحْكُمَ	بَيْنَهُمْ	بِمَا	أَنْزَلَ	اللَّهُ	وَ لَا تَتَّبِعْ
so you judge	between them	of that	He sent down	Allah	don't follow
فَاحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ					
Judge, therefore, between them by what Allah has revealed, and follow not					

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنْ	الْحَقِّ	لِكُلِّ	جَعَلْنَا
their evil desires	from that	it came to you	from	the truth	for every one	We prescribed
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا						
their evil inclinations, turning away from the truth which has come to thee. For each of you We prescribed						
مِنْكُمْ	شِرْعَةً	وَ	مِنْهَاجًا	وَ	لَوْ	شَاءَ اللَّهُ
from you	spiritual law	and	way	and	if	He desired Allah
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ						
a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will,						
لَجَعَلَكُمْ	أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي	مَا آتَاكُمْ
He made you	people	one	but	so that He try you	in	that He gave you
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ						
He would have made you all one people, but He wishes to try you by that which He has given you.						
فَاسْتَبِقُوا	الْخَيْرَاتِ	إِلَى	اللَّهِ	مَرْجِعُكُمْ	جَمِيعًا	
so vie with one another	in good	towards	Allah	your return	all	
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا						
Vie, then, with one another in good works. To Allah shall you all return;						
فَيُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	فِيهِ	تُخْتَلِفُونَ		
then He will inform you	of that	you were	in it	you differ		
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾						
then will He inform you of that wherein you differed.						
وَ	أَنْ	أَحْكُمَ	بَيْنَهُمْ	بِمَا	أَنْزَلَ	اللَّهُ
and	that	you judge	between them	of that	He sent down	Allah
وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ						
And We have revealed the Book to thee bidding thee to judge between them by that which Allah has						

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ
revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee	revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee
عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا	عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا
to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,	to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away,
فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ	فَاعْلَمْ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ
then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them	then know that Allah intends to smite them
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ	بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ
for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.	for some of their sins. And indeed a large number of men are disobedient.
أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ	أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah	Do they then seek the judgment of the days of Ignorance? And who is better than Allah
حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ
judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith	judgment for people who have firm faith
حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ	حُكْمًا لِّقَوْمٍ يُوقِنُونَ
as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!	as a Judge for a people who have firm faith? O ye who believe!

بَعْضٍ	أَوْلِيَاءُ	بَعْضُهُمْ	أَوْلِيَاءُ	النَّصْرَى	وَ	الْيَهُودَ	لَا تَتَّخِذُوا
some	friends	some of them	friends	the Christians	and	the Jews	do not take
لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَى أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ							
take not the Jews and the Christians for friends. They are friends one to another.							
مِنْهُمْ	فَإِنَّهُ	مِّنْكُمْ	يَتَوَلَّاهُمْ	مَنْ	وَ		
from them	so indeed	from you	he makes them a friend	whoso	and		
وَمَنْ يَتَوَلَّاهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ							
And whoso among you takes them for friends is indeed one of them.							
الظَّالِمِينَ	الْقَوْمَ	يَهْدِي	لَا	اللَّهُ	إِنَّ		
the unjust	the people	He guides	not	Allah	surely		
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾							
Verily, Allah guides not the unjust people.							
فَتَرَى	الَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ	يُسَارِعُونَ	فِيهِمْ	
in them	they haste	disease	their hearts	in	those who	so you see	
فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ							
And thou wilt see those in whose hearts is a disease, hastening towards them,							
يَقُولُونَ	نَخْشَى	أَنْ	تُصِيبَنَا	دَآئِرَةٌ	فَعَسَى	اللَّهُ	
they say	we fear	that	it befalls us	a misfortune	so may be	Allah	
يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى اللَّهُ							
saying, 'We fear lest a misfortune befall us.' Maybe, Allah							
أَنْ	يَأْتِيَ	بِالْفَتْحِ	أَوْ	أَمْرٍ	مِّنْ	عِنْدِهِ	
	He brings	the victory	or	event	from	Himself	
أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ							
will bring about victory or some other event from Himself.							

وقالوا لا يحب الله بعضنا بعضا

فَيُصْبِحُوا	عَلَى	مَا	أَسْرَوْا	فِي	أَنْفُسِهِمْ	نَدِيمِينَ
then they become	upon	that	they hid	in	their minds	those that are regretful

فَيُصْبِحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِيمِينَ ﴿٥٣﴾

Then will they become regretful of what they concealed in their minds.

وَيَقُولُ	الَّذِينَ	أَمَنُوا	أَهْلَآءِ	الَّذِينَ	أَقْسَمُوا	بِاللَّهِ
he says	those who	they believed	are these	those who	they swore	by Allah

وَيَقُولُ الَّذِينَ أَمَنُوا أَهْلَآءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ

And those who believe will say, 'Are these they who swore by Allah with their most

جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَبَعَكُمْ	حَبِطَتْ	أَعْمَالُهُمْ	فَأَصْبَحُوا	خَسِرِينَ
firm	their oaths	surely they	surely with you	it was vain	their works	so they became	the losers

جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَبَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَسِرِينَ ﴿٥٤﴾

solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	مَنْ	يَرْتَدَّ	مِنْكُمْ	عَنْ	دِينِهِ
o ye	those who	they believed	whoso	he turns back	among you	from	his religion

يَا أَيُّهَا الَّذِينَ أَمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

O ye who believe! whoso among you turns back from his religion, then let it

فَسَوْفَ	يَأْتِي	اللَّهُ	بِقَوْمٍ	يُحِبُّهُمْ	و	يُحِبُّونَهُ
so soon	He brings	Allah	a people	He loves them	and	they love Him

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

be known that in his stead Allah will soon bring a people whom He will love and who will love Him,

أَذِلَّةٍ	عَلَى	الْمُؤْمِنِينَ	أَعَزَّةٍ	عَلَى	الْكَافِرِينَ
kind	upon	the believers	hard	on	the disbelievers

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعَزَّةٍ عَلَى الْكَافِرِينَ

and who will be kind and humble towards believers, hard and firm against disbelievers.

يُجَاهِدُونَ	فِي	سَبِيلِ	اللَّهِ	وَلَا	يَخَافُونَ		
they will strive	in	way	Allah	and	not	they fear	
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ							
They will strive in the cause of Allah and will not fear							
لَوْمَةً	لَّائِمٍ	ذَلِكَ	فَضْلُ	اللَّهِ	يُؤْتِيهِ	مَنْ	يَشَاءُ
reproach	the fault-finder	this is	grace	Allah	He gives him	whom	He pleases
لَوْمَةً لَّائِمٍ ٥٥ ذَكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ٥٦							
the reproach of a faultfinder. That is Allah's grace;He bestows it upon whomsoever He pleases;							
وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	إِنَّمَا	وَلِيُّكُمْ	اللَّهُ		
and	the Bountiful	the All-Knowing	only	your friend	Allah		
وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥٥ إِنَّمَا وَلِيُّكُمُ اللَّهُ							
and Allah is Bountiful, All-Knowing. Your friend is only Allah							
وَرَسُولُهُ	وَالَّذِينَ	آمَنُوا	الَّذِينَ	يُقِيمُونَ	الصَّلَاةَ		
and	those who	they believed	those who	they observe	the Prayer		
وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ							
and His Messenger and the believers who observe Prayer							
وَيُؤْتُونَ	الزَّكَاةَ	وَهُمْ	رَاكِعُونَ	وَمَنْ			
and	the Zakat	and	they	those that bow	and	whoso	
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ٥٦ وَمَنْ							
and pay the Zakat bowing to Him with absolute sincerity. And those							
يَتَوَلَّى	اللَّهُ	وَالَّذِينَ	آمَنُوا				
he makes friend	Allah	and	His Messenger	and	those who	they believed	
يَتَوَلَّى اللَّهُ وَالَّذِينَ آمَنُوا							
who take Allah and His Messenger and the believers for friends							

فَإِنَّ	حِزْبَ	اللَّهِ	هُمْ	الْغَلِبُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
so surely	party	Allah	they	the triumphant	O ye	those who	they believed

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فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَلِبُونَ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

should rest assured that it is the party of Allah that must triumph. O ye who believe!

لَا تَتَّخِذُوا	الَّذِينَ	اتَّخَذُوا	دِينَكُمْ	هُزُؤًا	وَّ	لَعِبًا
do not take	those who	they took	your religion	jest	and	sport

لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا

take not those for friends who make a jest and sport of your religion

مِّنْ	الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ قَبْلِكُمْ	وَ	الْكُفَّارَ	أَوْلِيَاءَ
among	those who	they were given	the Book	before you	and	the disbelievers	friends

مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ

from among those who were given the Book before you, and the disbelievers.

وَّ	اتَّقُوا	اللَّهَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
and	you fear	Allah	if	you were	believers

وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٨﴾

And fear Allah if you are believers;

وَّ	إِذَا	نَادَيْتُمْ	إِلَى	الصَّلَاةِ	اتَّخَذُوهَا	هُزُؤًا
and	when	you were called	towards	the prayer	they took it	a jest

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا

And who, when you call people to Prayer, take it as jest

وَّ	لَعِبًا	ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَّا	يَعْقِلُونَ
and	sport	this is	because they are	people	not	they understand

وَلَعِبًا ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٩﴾

and sport. That is because they are a people who do not understand.

قُلْ	يَا أَهْلَ الْكِتَابِ	هَلْ	تَنْقِبُونَ	مِنَّا			
you say	O People of the Book	do	you find fault	with us			
قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِبُونَ مِنَّا							
Say, 'O People of the Book! do you find fault with us							
إِلَّا	أَنْ	أَمَّنَّا	بِاللَّهِ	وَ	مَا	أُنْزِلَ	إِلَيْنَا
except	that	we believed	in Allah	and	that	it was sent down	to us
إِلَّا أَنْ أَمَّنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا							
because we believe in Allah and what has been sent down to us							
وَ	مَا	أُنْزِلَ	مِنْ قَبْلُ	وَ	أَنْ	أَكْثَرُكُمْ	فَسِيقُونَ
and	that	it was sent down	before	and	surely	most of you	disobedient
وَمَا أُنْزِلَ مِنْ قَبْلُ ۚ وَأَنْ أَكْثَرُكُمْ فَسِيقُونَ ﴿٦٠﴾							
and what was sent down previously? Or is it because most of you are disobedient to God?'							
قُلْ	هَلْ	أُنَبِّئُكُمْ	بِشَرٍّ	مِّنْ	ذَلِكَ	مَثُوبَةً	عِنْدَ اللَّهِ
you say	shall	I inform you	is worse	from	this	reward	with Allah
قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۖ							
Say, 'Shall I inform you of those whose reward with Allah is worse than that?							
مَنْ	لَّعَنَهُ	اللَّهُ	وَ	غَضِبَ	عَلَيْهِ	وَ	جَعَلَ مِنْهُمْ
whose	cursed him	Allah	and	He was angry	on him	and	among them
مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ							
They are those whom Allah has cursed and on whom His wrath has fallen and of whom He has made							
الْقِرَادَةَ	وَ	الْخَنَازِيرَ	وَ	عَبَدَ	الطَّاغُوتَ		
the apes	and	the swines	and	he worshipped	the evil		
الْقِرَادَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۖ							
apes and swine and who worship the Evil One.							

أُولَئِكَ	شَرُّ مَكَانًا	وَأَضَلُّ	عَنْ	سَوَاءِ السَّبِيلِ		
these are	worse in plight	and	from	farther astray	the right path	
أُولَئِكَ شَرُّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦١﴾						
These indeed are in a worse plight, and farther astray from the right path.						
وَ	إِذَا	جَاءُوكُمْ	قَالُوا	أَمَنَّا	وَقَدْ	دَخَلُوا
and	when	they came to you	they said	we believed	indeed	they entered
وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا						
And when they come to you, they say, 'We believe, while they enter						
بِالْكَفْرِ	وَهُمْ	قَدْ	خَرَجُوا	بِهِ	وَاللَّهُ	أَعْلَمُ
with disbelief	they	indeed	they went out	with it	Allah	one who knows best
بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ						
with unbelief and go out therewith; and Allah knows best						
بِمَا	كَانُوا	يَكْتُمُونَ	وَتَرَى	كَثِيرًا	مِنْهُمْ	
with what	they were	they conceal	and	you will see	many	from them
بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾ وَتَرَى كَثِيرًا مِّنْهُمْ						
what they conceal. And thou seest many of them						
يُسَارِعُونَ	فِي	الْإِثْمِ	وَالْعُدْوَانِ	وَأَكْلِهِمْ	السُّحْتِ	
they are hastening	in	the sin	and	the transgression	and their eating	the forbidden
يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمْ السُّحْتِ ط						
hastening towards sin and transgression and the eating of things forbidden.						
لِبِئْسَ	مَا	كَانُوا	يَعْمَلُونَ	لَوْ	لَا	يَنْهَاهُمْ
evil is	that	they were	they are doing	why	not	he prohibits them
لِبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾ لَوْ لَا يَنْهَاهُمْ						
Evil indeed is that which they practise. Why do not						

الرَّبَّنِيُّونَ	وَ	الْأَحْبَارُ	عَنْ	قَوْلِهِمْ	الْإِثْمَ		
the divines	and	the learned	from	their uttering	the sin		
الرَّبَّنِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ							
the divines and those learned in the Law prohibit them from uttering falsehood							
وَ	أَكْلِهِمْ	السُّحْتَ	لِبِئْسَ	مَا	كَانُوا	يَصْنَعُونَ	
and	their eating	the forbidden	evil is	what	they were	they are doing	
وَ أَكْلِهِمُ السُّحْتَ لِبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿64﴾							
and eating things forbidden Evil indeed is that which they do.							
وَ	قَالَتِ	الْيَهُودُ	يَدُ	اللَّهِ	مَغْلُوبَةٌ	غُلَّتْ	أَيْدِيهِمْ
and	she said	the Jews	hand	Allah	tied up	it was tied up	their hands
وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ ۖ غُلَّتْ أَيْدِيهِمْ							
And the Jews say, 'The hand of Allah is tied up.' It is their hands which are tied up							
وَ	لُعِنُوا	بِهَآ	قَالُوا	بَلْ	يَدَاهُ	مَبْسُوطَتَيْنِ	
and	they were cursed	because of	they said	Nay	His hands	both are wide open	
وَلُعِنُوا بِمَا قَالُوا ۖ بَلْ يَدَاهُ مَبْسُوطَتَانِ ۖ							
and they shall be cursed for what they say. Nay, both His hands are wide open;							
يُنْفِقُ	كَيْفَ	يَشَاءُ	وَ	لَيَزِيدَنَّ	كَثِيرًا	مِّنْهُمْ	
He spends	how	He pleases	and	surely He increases	most	among them	
يُنْفِقُ كَيْفَ يَشَاءُ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ							
He spends how He pleases. And what has been sent down to thee from thy Lord							
مَا	أُنْزِلَ	إِلَيْكَ	مِنْ	رَّبِّكَ	طُغْيَانًا	وَ	كُفْرًا
that	it was sent down	to you	from	your Lord	rebellion	and	disbelief
مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ							
will most surely increase many of them in rebellion and disbelief.							

وَالْقَيْنَا	بَيْنَهُمْ	الْعَدَاوَةَ	وَالْبُغْضَاءَ	إِلَى	يَوْمِ الْقِيَمَةِ
and	among them	the enmity	the hatred	till	the Day of Resurrection
وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبُغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ^ط					
And We have cast among them enmity and hatred till the Day of Resurrection.					
كُلَّمَا	أَوْقَدُوا	نَارًا	لِلْحَرْبِ	أَطْفَأَهَا	اللَّهُ
whenever	they kindled	fire	for war	he extinguished it	Allah
كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ^ص					
Whenever they kindle a fire for war, Allah extinguishes it.					
وَيَسْعَوْنَ	فِي	الْأَرْضِ	فَسَادًا	وَاللَّهُ	
they strive	in	the earth	disorder	and	Allah
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ					
And they strive to create disorder in the earth, and Allah					
لَا	يُحِبُّ	الْمُفْسِدِينَ	وَلَوْ	أَنَّ	أَهْلَ الْكِتَابِ
not	He loves	those who create disorder	and	surely	people of the Book
لَا يُحِبُّ الْمُفْسِدِينَ ^{٦٥} وَلَوْ أَنَّ أَهْلَ الْكِتَابِ					
loves not those who create disorder. And if the People of the Book					
أَمَنُوا	وَاتَّقَوْا	لَكَفَرْنَا	عَنْهُمْ	سَيِّئَاتِهِمْ	
they believed	and	we surely removed	from them	their evils	
أَمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ					
had believed and been righteous, We would surely have removed from them their evils					
وَلَا دَخَلْنَاهُمْ	جَنَّاتٍ	النَّعِيمِ	وَلَوْ	أَنَّهُمْ	
surely we admitted them	Gardens	the Bliss	and	if	that is they
وَلَا دَخَلْنَاهُمْ جَنَّاتٍ النَّعِيمِ ^{٦٦} وَلَوْ أَنَّهُمْ					
and We would surely have admitted them into Gardens of Bliss. And if they had					

أَقَامُوا	وَالْتَّوْرَةَ	وَ	الْإِنْجِيلَ	وَ	مَا	أُنْزِلَ	إِلَيْهِمْ
they observed	the Torah	and	the Gospel	and	what	it was sent down	to them

أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ

observed the Torah and the Gospel and what has been now sent down to them

مِّنْ	رَّبِّهِمْ	لَا كَلُومًا	مِّنْ	فَوْقِهِمْ	وَ	مِّنْ	تَحْتِ	أَرْجُلِهِمْ
from	their Lord	surely they ate	from	above them	and	from	under	their feet

مِّنْ رَبِّهِمْ لَا كَلُومًا مِّنْ فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ

from their Lord, they would, surely, have eaten of good things from above them and from under their feet.

مِنْهُمْ	أُمَّةٌ	مُّقْتَصِدَةٌ	وَ	كَثِيرٌ	مِّنْهُمْ	سَاءَ	مَا	يَعْمَلُونَ
from them	people	moderate	and	most	from them	it was evil	what	they do

مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ^{٦٧}

Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do.

يَا أَيُّهَا	الرَّسُولُ	بَدِّغْ	مَا	أُنْزِلَ	إِلَيْكَ	مِّنْ	رَّبِّكَ
O ye	the Messenger	you convey	what	it was sent down	to you	from	your Lord

يَا أَيُّهَا الرَّسُولُ بَدِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ^{٦٨}

O Messenger! convey to the people what has been revealed to thee from thy Lord;

وَ	إِنْ	لَّمْ تَفْعَلْ	فَمَا	بَلَّغْتَ	رِسَالَتَهُ
and	if	you did not do	then not	you conveyed	His Message

وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ^{٦٩}

and if thou do it not, thou hast not conveyed His Message at all.

وَ	اللَّهُ	يَعْصِيكَ	مِنَ	النَّاسِ	إِنَّ	اللَّهُ
and	Allah	He protects you	from	the people	surely	Allah

وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنَّ اللَّهَ

And Allah will protect thee from men. Surely, Allah

يَا أَهْلَ الْكِتَابِ	قُلْ	الْكَافِرِينَ	الْقَوْمَ	يَهْدِي	لَا
O People of the Book	you say	the disbelievers	the people	He guides	not
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٥٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ					
guides not the disbelieving people. Say, 'O People of the Book!					
لَسْتُمْ	عَلَى	شَيْءٍ	حَتَّى	تَقِيُمُوا	التَّوْرَةَ
you were not	upon	any thing	until	you observe	the Torah
لَسْتُمْ عَلَى شَيْءٍ حَتَّى تَقِيُمُوا التَّوْرَةَ وَالْإِنْجِيلَ					
you stand on nothing until you observe the Torah and the Gospel					
وَمَا	أُنْزِلَ	إِلَيْكُمْ	مِّنْ	رَّبِّكُمْ	
and	it was sent down	to you	from	your Lord	
وَمَا أُنْزِلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ ط					
and what has now been sent down to you from your Lord.'					
وَلَيَزِيدَنَّ	كَثِيرًا	مِّنْهُمْ	مَا	أُنْزِلَ	إِلَيْكَ
and	He will surely increase	from them	what	it was sent down	to you
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ					
And surely, what has been sent down to thee from thy Lord will increase many of them					
طُغْيَانًا	وَ	كُفْرًا	فَلَا تَأْسَ	عَلَى	الْقَوْمِ
rebellion	and	disbelief	so you grieve not	on	the people
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٩﴾					
in rebellion and disbelief; so grieve not for the disbelieving people.					
إِنَّ	الَّذِينَ	أَمَنُوا	وَ	الَّذِينَ	هَادُوا
surely	those who	they believed	and	those who	they became Jews
إِنَّ الَّذِينَ أَمَنُوا وَالَّذِينَ هَادُوا وَالصَّبِئُونَ					
Surely, those who have believed, and the Jews, and the Sabians,					

وَالنَّصْرَى	مَنْ	أَمَنَ	بِاللَّهِ	وَ	الْيَوْمِ	الْآخِرِ
the Christians	whoso	he believed	in Allah	and	the Day	the Last
وَالنَّصْرَى مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ						
and the Christians — whoso believes in Allah and the Last Day						
وَعَمِلَ صَالِحًا	فَلَا	خَوْفٌ	عَلَيْهِمْ	وَ	لَا	هُمْ
he did a deed	so not	fear	upon them	and	not	they
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾						
and does good deeds, on them shall come no fear, nor shall they grieve.						
لَقَدْ	أَخَذْنَا	مِيثَاقَ	بَنِي إِسْرَءِيلَ	وَ	أَرْسَلْنَا	إِلَيْهِمْ
surely	We took	covenant	children of Israel	and	We sent	to them
لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا						
Surely, We took a covenant from the children of Israel, and We sent Messengers to them.						
كُلَّمَا	جَاءَهُمْ	رَسُولٌ	بِهَا	لَا	تَهْوَى	أَنْفُسُهُمْ
whenever	he came to them	a Messenger	whom	not	it desires	their souls
كُلَّمَا جَاءَهُمْ رَسُولٌ بِهَا لَا تَهْوَى أَنْفُسُهُمْ						
But every time there came to them a Messenger with what their hearts desired not,						
فَرِيقًا	كَذَّبُوا	وَ	فَرِيقًا	يَقْتُلُونَ		
a group	they lied	and	a group	they seek to kill		
فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾						
they treated some as liars, and some they sought to kill.						
وَحَسِبُوا	أَلَّا	تَكُونَ	فِتْنَةٌ	فَعَمُوا	وَ	صَمُّوا
they thought	that is no	will be	disorder	so they became blind	and	they became deaf
وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا						
And they thought there would be no punishment, so they became blind and deaf.						

ثُمَّ	تَابَ	اللَّهُ	عَلَيْهِمْ	ثُمَّ	عَمُوا			
then	He turned with mercy	Allah	on them	then	they became blind			
ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا								
But Allah turned to them in mercy; yet again many of them became blind								
وَ	صَمُّوا	كَثِيرٌ	مِنْهُمْ	وَ	اللَّهُ	بَصِيرٌ	بِمَا	يَعْمَلُونَ
and	they became deaf	most	from them	and	Allah	Watchful	what	they do
وَصَمُّوا كَثِيرٌ مِّنْهُمْ ۖ وَاللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧٢﴾								
and deaf; and Allah is Watchful of what they do.								
لَقَدْ	كَفَرَ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	هُوَ	الْمَسِيحُ	ابْنُ مَرْيَمَ
surely	he disbelieved	those who	they said	surely	Allah	is	the Messiah	son of Mary
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ								
Indeed they are disbelievers who say, 'Surely, Allah is none but the Messiah, son of Mary,'								
وَ	قَالَ	الْمَسِيحُ	يَبْنِي إِسْرَءِيلَ	اعْبُدُوا	اللَّهَ	رَبِّي		
and	He said	the Messiah	O children of Israel	you worship	Allah	my Lord		
وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي								
whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord								
وَ	رَبِّكُمْ	إِنَّهُ	مَنْ	يُشْرِكْ	بِاللَّهِ			
and	your Lord	surely	whoso	he associates partner	with Allah			
وَرَبِّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ								
and your Lord. 'Surely, whoso associates partners with Allah,								
فَقَدْ	حَرَّمَ	اللَّهُ	عَلَيْهِ	الْجَنَّةَ	وَ	مَأْوَاهُ	النَّارُ	
surely	he made it forbidden	Allah	on him	the Heaven	and	his resort	the Fire	
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ								
him has Allah forbidden Heaven, and the Fire will be his resort.								

وَمَا لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ	لَقَدْ	كَفَرُوا	الَّذِينَ	و	مَا
for wrongdoers	from	helpers	surely	he disbelieved	those who	and	not
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ٧٣ لَقَدْ كَفَرَ الَّذِينَ							
And the wrongdoers shall have no helpers. They are surely disbelievers							
قَالُوا	إِنَّ	اللَّهَ	ثَالِثُ	ثَلَاثَةٍ	و	مَا	مِنْ إِلَهٍ
they said	surely	Allah	third (of)	three	and	not	any God
قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ							
who say, 'Allah is one of the three;' there is no God							
إِلَّا	إِلَهٌ	وَاحِدٌ	و	إِنْ	لَمْ يَنْتَهُوا	عَمَّا	يَقُولُونَ
except	God	One	and	if	they did not desist	about what	they say
إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ							
but the One God. And if they do not desist from what they say,							
لَيَمَسَّنَّ	الَّذِينَ	كَفَرُوا	مِنْهُمْ	عَذَابٌ	أَلِيمٌ		
it surely befalls	those who	they disbelieved	from them	punishment	grievous		
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٤							
a grievous punishment shall surely befall those of them that disbelieve.							
أَفَلَا يَتُوبُونَ	إِلَى	اللَّهِ	و	يَسْتَغْفِرُونَ			
will they not turn	to	Allah	and	they ask His forgiveness			
أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ							
Will they not then turn to Allah and beg His forgiveness,							
و	اللَّهُ	غَفُورٌ	رَحِيمٌ	مَا	الْمَسِيحُ	ابْنُ مَرْيَمَ	إِلَّا رَسُولٌ
and	Allah	Most Forgiving	Merciful	not	the Messiah	son of Mary	except a Messenger
وَاللَّهُ غَفُورٌ رَحِيمٌ ٧٥ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ							
while Allah is Most Forgiving, Merciful? The Messiah, son of Mary, was no more than a Messenger.							

وقالوا

صِدِّيقَةٌ	أُمُّهُ	وَ	الرُّسُلُ	مِنْ قَبْلِهِ	خَلَّتْ	قَدْ
truthful woman	his mother	and	Messengers	before him	they have passed	surely

قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ط

All Messengers before him have passed away. And his mother was righteous.

الْآيَاتِ	لَهُمْ	نُبَيِّنُ	كَيْفَ	أَنْظُرُ	الطَّعَامَ	يَأْكُلْنَ	كَانَا
Signs	for them	we explain	how	you see	food	they both eat	they were both

كَانَا يَأْكُلْنَ الطَّعَامَ أَنْظُرُ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ

Both of them used to eat food. See how We explain the Signs for their good,

أَتَعْبُدُونَ	قُلْ	يُؤْفَكُونَ	أَنَّى	أَنْظُرُ	ثُمَّ
do you worship	you say	they turn away	how	you see	then

ثُمَّ أَنْظُرُ أَنَّى يُؤْفَكُونَ ٧٦ قُلْ أَتَعْبُدُونَ

and see how they are turned away. Say, 'Will you worship

ضَرًّا	لَكُمْ	يَمْلِكُ	لَا	مَا	اللَّهُ	مِنْ دُونِ
harm	for you	it has power	not	that	Allah	besides

مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا

beside Allah that which has no power to do you harm

الْعَلِيمُ	السَّمِيعُ	هُوَ	اللَّهُ	وَ	نَفْعًا	لَا	وَ
All-Knowing	All-Hearing	He is	Allah	and	good	not	and

وَلَا نَفْعًا ط وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٧٧

or good?' And it is Allah Who is All-Hearing, All-Knowing.

دِينَكُمْ	فِي	لَا تَغْلُوا	يَا أَهْلَ الْكِتَابِ	قُلْ
your religion	in	do not exceed limit	O People of Book	you say

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

Say, 'O People of the Book! exceed not the limits in the matter of your religion

غَيْرَ	الْحَقِّ	وَ	لَا تَتَّبِعُوا	أَهْوَاءَ	قَوْمٍ
without	the justice	and	do not follow	desires	people
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ					
unjustly, nor follow the evil inclinations of a people					
قَدْ	ضَلُّوا	مِنْ قَبْلُ	وَ	أَضَلُّوا	كَثِيرًا
surely	they went astray	before	and	they caused to go astray	many
قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا					
who went astray before and caused many					
وَ	ضَلُّوا	عَنْ	سَوَاءٍ	السَّبِيلِ	
and	they strayed away	from	right	path	
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ٧٨					
to go astray, and who have strayed away from the right path.'					
لُعِنَ	الَّذِينَ	كَفَرُوا	مِنْ	بَنِي إِسْرَءِيلَ	
he was cursed	those who	they disbelieved	from	children of Israel	
لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ					
Those amongst the children of Israel who disbelieved were cursed					
عَلَى	لِسَانِ	دَاوُدَ	وَ	عِيسَى	ابْنِ مَرْيَمَ
on	tongue	David	and	Jesus	son of Mary
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط					
by the tongue of David, and of Jesus, son of Mary.					
ذَلِكَ	بِهَا	عَصَوْا	وَ	كَانُوا	يَعْتَدُونَ
that	because	they disobeyed	and	they were	they transgress
ذَلِكَ بِهَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٧٩					
That was because they disobeyed and used to transgress.					

كَانُوا	لَا	يَتَنَاهَوْنَ	عَنْ	مُنْكَرٍ	فَعَلُوهُ
they were	not	they restrain one another	from	iniquity	they committed it
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ^ط					
They would not prohibit one another from offensive conduct which they practised.					
لَبِئْسَ	مَا	كَانُوا	يَفْعَلُونَ	تَرَى	كَثِيرًا
evil indeed	what	they were	they do	you shall see	many
لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ^{٥٠} تَرَى كَثِيرًا مِنْهُمْ					
Evil indeed was that which they used to do. Thou shalt see many of them					
يَتَوَلَّوْنَ	الَّذِينَ	كَفَرُوا	لَبِئْسَ	مَا	قَدَّمَتْ
they make friends	those who	they disbelieved	evil indeed	that	it sent before
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ^{٥١} لَبِئْسَ مَا قَدَّمَتْ لَهُمْ					
taking the disbelievers as their friends. Surely, evil is that which they themselves have sent on before					
أَنْفُسُهُمْ	أَنْ	سَخِطَ	اللَّهُ	عَلَيْهِمْ	وَفِي
their souls	that	He was displeased	Allah	on them	in
أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ					
for themselves; with the result that Allah is displeased with them; and in this punishment					
هُمْ	خَالِدُونَ	وَ	لَوْ	كَانُوا	يُؤْمِنُونَ
they	those who abide	and	if	they were	they believe
هُمْ خَالِدُونَ ^{٥٢} وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ					
they shall abide. And if they had believed in Allah					
وَ	النَّبِيِّ	وَ	مَا	أُنْزِلَ	إِلَيْهِ
and	the Prophet	and	that	it was sent down	to him
وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ					
and this Prophet, and in that which has been revealed to him,					

مَا	اتَّخَذُوهُمْ	أَوْلِيَاءَ	وَلَكِنَّ	كَثِيرًا	مِنْهُمْ	فُسِقُونَ
not	they took them	friends	but	many	among them	disobedient
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨٢﴾						
they would not have taken them as their friends, but many of them are disobedient.						
لَتَجِدَنَّ	أَشَدَّ	النَّاسِ	عَدَاوَةً	لِّلَّذِينَ	آمَنُوا	
you shall certainly find	most vehement	of men	enmity	against those	they believed	
لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا						
Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement						
الْيَهُودَ	وَ	الَّذِينَ	أَشْرَكُوا	و	لَتَجِدَنَّ	أَقْرَبَهُمْ
the Jews	and	those who	they associated partners	and	you shall certainly find	nearest to them
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا لَتَجِدَنَّ أَقْرَبَهُمْ						
of men in enmity against the believers. And thou shalt assuredly find those who say,						
مَوَدَّةَ	لِّلَّذِينَ	آمَنُوا	الَّذِينَ	قَالُوا	إِنَّا	نَصْرَى
in friendship	for those	they believed	those who	they said	surely we	Christians
مَوَدَّةَ لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرَى ط						
'We are Christians,' to be the nearest of them in love to the believers.						
ذَلِكَ	بِأَنَّ	مِنْهُمْ	قَسِيصِينَ	وَ	رُهَبَانًا	
that	because	among them	savants	and	monks	
ذَلِكَ بِأَنَّ مِنْهُمْ قَسِيصِينَ وَرُهَبَانًا						
That is because amongst them are savants and monks						
وَ	أَنَّهُمْ	لَا	يَسْتَكْبِرُونَ			
and	that they	not	they are arrogant			
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٣﴾						
and because they are not proud.						