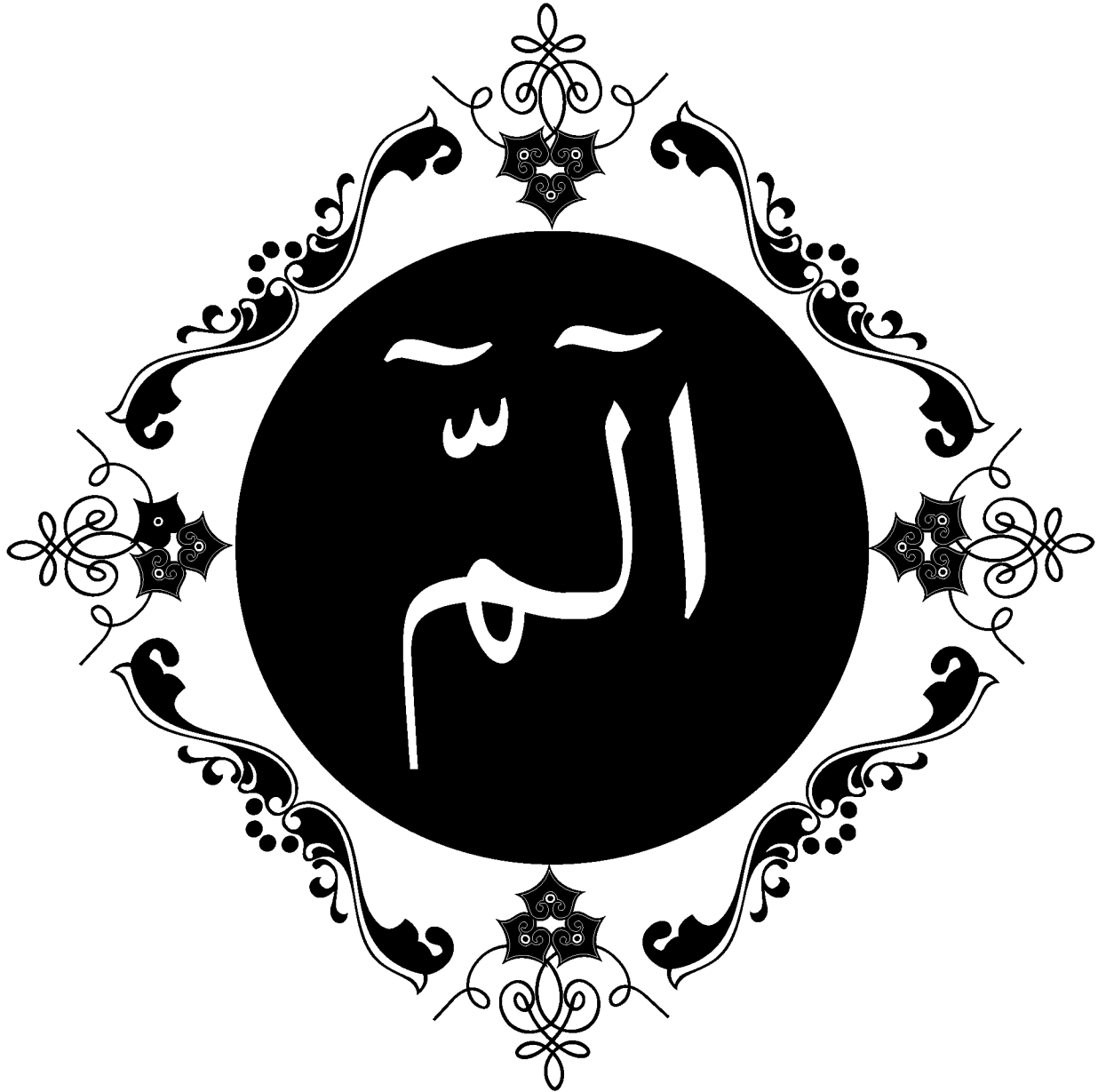


The Holy Quran

(Part One)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword First Edition

The Holy Qur'an is one of the greatest miracles vouchsafed to the Holy Prophet of Islam. As the pure and unadulterated word of God it offers invaluable guidance to us all.

The study of the Holy Qur'an is therefore incumbent on every Muslim. During recent times, Hadhrat Khalifa-tul-Masih V (may Allah strengthen his hand) has repeatedly drawn our attention towards this task. In order to encourage this, Majlis Ansarullah began regular Talim-ul-Qur'an classes where the split word translation of the sacred text was also taught. This gave rise to the need for a text that would facilitate such tuition. Thus the project of preparing a split word translation of the Holy Qur'an became necessary and Majlis Ansarullah UK was given the privilege of embarking on this.

The Urdu version of the first part (spara) saw the light of day in January 2008 and the English version of the first part is being presented with this edition.

The preparation of the publication has been a long and arduous one and many people have been involved in it. The base for the project was the work conducted earlier by (late) Maulana Abdul Karim Sahib who produced a split version of the Holy Qur'an. This required substantial modifications for our purposes.

As Qaid Ishaat, Mr Mohammed Ishaq Nasir spearheaded this initiative on behalf of Majlis Ansarullah and was ably assisted by Syed Naseer Ahmad Shah and Dr Navid-ul-Haq. Mr Abada Barbouche and Maulana Tahir Nadeem organised the final checking of the Arabic script and Mr Naim-ul-Qadir helped type the English text. The entire translation process was overseen by respected Maulana Muneer-ud-din Shams Addtl Wakil-ul-Tasnif. His attention to detail and his counsel proved invaluable and we are very grateful to him for his meticulous care and personal guidance in this effort. The running English text has been directly taken from Maulana Sher Ali's translation. May Allah bless all those – named and unnamed – who contributed in producing this publication and reward them abundantly.

According to Hadith, the best of us is he/she that learns the Holy Qur'an and teaches it to others. It is hoped that this publication will be utilised to not only further our understanding of the Holy Scripture, but to also imbibe its wonderful teachings in our daily lives and disseminate it to others so that each one of us can rise to become the best.

Waleed Ahmad
Sadr Ansarullah UK
27th November 2009

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. Split word translation of the First Part was published in 2009 under Waleed Ahmad Sb (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sb (Sadr Majlis Ansarullah UK 2010-15) in 2015. الحمد لله In all honesty, this mammoth task may not have been possible without the zeal & persistence of Ch Waseem Ahmed Sb who worked hard to get this project off the ground.

I am deeply indebted to my father Ch Ata Ur Rehman Sb (Rabwah & USA) who painstakingly did the English split word translation despite many difficulties. Without his dedication & commitment this project may have been significantly delayed. The split word translation is based on Hadrat Maulvī Sher Ali Sb's رضي الله تعالى عنه translation as amended by Hadrat Khalifatul Masih IV رحمه الله. I am very grateful to Dr Sir Iftikhar Ayaz Sb (UK) who despite his very busy schedule graciously undertook the review of the split word translation.

Hazoor-e-Aqdas أيده الله تعالى بنصره العزيز appointed Additional Wakil - ul - Tasnif London Maulana Munir-ud-Din Shamas Sb for review and final approval of this translation. His patient help and support to guide us through this task, despite many competing demands on his valuable time, is commendable.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Addl Qaid Ishaat Muhammad Ishaq Nasir Sb, Farhat Hayat Sb Hafiz Muhammad Zafrullah Sb and Hafiz Masood Iqbal Sb.

By the Grace of Allah revised Second Edition of First Part with English split word translation is being presented. We will continue publishing other parts as soon as they are completed.

I would humbly request for your special prayers that May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK
June 2016

سورة	بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	الْفَاتِحَةِ
Chapter	with	name	Allah	the Gracious	the Merciful	Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah the Gracious, the Merciful

أَلِ	حَمْدُ	لِ	اللَّهِ	رَبِّ	أَلِ	عَلَمِينَ	الرَّحْمَنِ
all	praise	for	Allah	Lord	all	Worlds	the Gracious

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ

All Praise belongs to Allah, Lord of the worlds, the Gracious

الرَّحِيمِ	مَلِكِ	يَوْمِ	الدِّينِ	إِيَّا	كَ
the Merciful	Master	Day	Judgement	alone	You

الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ

The Merciful. Master of the Day of Judgement.

نَعْبُدُ	وَ	إِيَّاكَ	كَ	نَسْتَعِينُ	إِهْدِ	نَا	الصِّرَاطَ
we worship	and	You	alone	we implore for help	you guide	us	the path

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ إِهْدِنَا الصِّرَاطَ

You alone do we worship and You alone do we implore for help. Guide us

الْمُسْتَقِيمِ	صِرَاطَ	الَّذِينَ	أَنْعَمْتَ	عَلَى	هَمَّ	غَيْرِ
the right/ straight	Path	those	You bestowed (Your) Blessings	on	them	not

الْمُسْتَقِيمِ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَا غَيْرِ

in the right path, The path of those on whom You have bestowed Your blessings

الْمَغْضُوبِ	عَلَى	هَمَّ	وَ	لَا	الضَّالِّينَ
those incurred (Your) displeasure	upon	them	and	not	those who have gone astray

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

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

سُورَةُ	بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	الْبَقَرَةِ
Chapter	with	name	Allah	the Gracious	the Merciful	Al-Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

ا	ل	م	ذَلِكَ	الْكِتَابُ	لَا	رَيْبَ
I am	Allah	All - Knowing	this is	a perfect Book	no	doubt

الْم ② ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ

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

فِي	هِ	هُدًى	لِ	الْمُتَّقِينَ	الَّذِينَ
in	it	a guidance	for	the righteous	those

فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ③ الَّذِينَ

(it is) a guidance for the righteous,

يُؤْمِنُونَ	بِ	الْغَيْبِ	وَ	يُقِيمُونَ	الصَّلَاةَ	وَ
they believe	with	the unseen	and	they observe	The Prayer	and

يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَ

Who believe in the unseen and observe Prayer,

مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ	وَ	الَّذِينَ	يُؤْمِنُونَ
from	what	We have provided	them	they spend	and	those	they believe

مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④ وَالَّذِينَ يُؤْمِنُونَ

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

بِ	مَا	أُنزِلَ	إِلَىٰ	كَ	وَ	مَا	أُنزِلَ
with	what	has been revealed	towards	you	and	what	was revealed

بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

in that which has been revealed to You, and that which was revealed

مِنْ	قَبْلَ	كَ	وَ	بِ	الْآخِرَةِ	هُمْ	يُوقِنُونَ
from	before	you	and	with	hereafter	they	they have firm faith

مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾

before you, and they have firm faith in what is (yet) to come.

أُولَئِكَ	عَلَى	هُدًى	مِّنْ	رَّبِّ	هُمْ
it is they	on	the guidance	from	Lord	their

أُولَئِكَ عَلَى هُدًى مِّنْ رَبِّهِمْ ۚ

It is they who follow the guidance of their Lord

وَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	إِنَّ	الَّذِينَ
and	it is they	they	prosper	surely	those who

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾ إِنَّ الَّذِينَ

and it is they who shall prosper. Those who

كَفَرُوا	سَوَاءٌ	عَلَى	هُمْ	ءَ	أَنْذَرْتَهُمْ	هُمْ
they disbelieved	it is equal	on	them	whether	you warn	them

كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ

have disbelieved - it is equal to them whether you warn them

أَمْ	لَمْ	تُنذِرْ	هُمْ	لَا	يُؤْمِنُونَ
or	not	you warn	them	not	they will believe

أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

or warn them not - they will not believe.

خَتَمَ	اللَّهُ	عَلَى	قُلُوبِ	هُمْ	وَ	عَلَى	سَمْعِهِمْ	هُمْ
He has set a seal	Allah	on	hearts	their	and	on	ears	them

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۗ

Allah has set a seal on their hearts and on their ears

وَهُمْ	لَ	وَ	غِشَاوَةٌ	هُمْ	أَبْصَارِ	عَلَى	وَ
them	for	and	covering	their	eyes	on	and

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ

and over their eyes is a covering; and for them

مَنْ	النَّاسِ	مِنْ	وَ	عَظِيمٌ	عَذَابٌ
who	the people	from (among)	and	great	punishment

عَذَابٌ عَظِيمٌ ۝۸ وَمِنَ النَّاسِ مَنْ

is a great punishment. And of the people there are some who

الْيَوْمِ	بِ	وَ	اللَّهِ	بِ	أَمَّا	يَقُولُ
the day	with	and	Allah	with	we have believed	says

يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ

say, 'We believe in Allah and

بِمُؤْمِنِينَ	هُمْ	مَا	وَ	الْآخِرِ
believers	they	not	and	the last

الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝۹

the Last Day,' while they are not believers (at all).

مَا	وَ	أَمَّنُوا	الَّذِينَ	وَ	اللَّهِ	يُخَدَعُونَ
not	and	they believed	those who	and	Allah	they would deceive

يُخَدَعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۖ وَمَا

They would deceive Allah and those who believe,

يَشْعُرُونَ	مَا	وَ	هُمْ	أَنْفُسَ	إِلَّا	يَخْدَعُونَ
they perceive	not	and	them	selves	but	they deceive

يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝۱۰

and they deceive none but themselves; only they perceive (it) not.

فِي	قُلُوبِ	هِمْ	مَرَضٌ	فَ	زَادَ	هُمْ
in	hearts	their	disease	so	He has increased	them

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ

In their hearts was a disease ,

اللَّهُ	مَرَضًا	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ
Allah	disease	and	for	them	punishment	grievous

اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝٤

and Allah has increased their disease to them; and for them is a grievous punishment

بِمَا	كَانُوا	يَكْذِبُونَ	وَ	إِذَا	قِيلَ
because	they were	they tell lies	and	when	it is said

بِمَا كَانُوا يَكْذِبُونَ ۖ وَإِذَا قِيلَ

because they used to lie. And when it is said

لَ	هُمْ	لَا	تُفْسِدُوا	فِي	الْأَرْضِ
to	them	not	you create disorder	in	the earth

لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۖ

to them: 'Create not disorder on the earth,'

قَالُوا	إِنَّمَا	نَحْنُ	مُصَلِحُونَ
they said	certainly	we	promoters of peace

قَالُوا إِنَّمَا نَحْنُ مُصَلِحُونَ ۝١٢

they say: 'We are only promoters of peace.'

آلَا	إِنَّ	هُمْ	هُمْ	الْمُفْسِدُونَ
beware	surely	they	they	those who create disorder

آلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ

Beware! it is surely they who create disorder,

إِذَا	وَ	يَشْعُرُونَ	لَا	وَلَكِنْ
when	and	they perceive	not	but

وَلَكِنْ لَا يَشْعُرُونَ ⑬ وَإِذَا

but they do not perceive (it). And when

كَمَا	امِنُوا	لَهُمْ	قِيلَ
like	you believe	for them	it is said

قِيلَ لَهُمْ امِنُوا كَمَا

it is said to them, 'Believe as

كَمَا	أَنْتُمْ	قَالُوا	النَّاسُ	أَمَنَ
like	shall we believe	they said	people	have believed

أَمَنَ النَّاسُ قَالُوا أَنْتُمْ كَمَا

(other) people have believed,' they say: Shall we believe as the foolish

هُمْ	هُمْ	إِنَّ	آلَا	السُّفَهَاءُ	أَمَنَ
they	they	surely	beware	the foolish	have believed

أَمَنَ السُّفَهَاءُ ٭ آلا إِنَّهُمْ هُمْ

have believed?' Beware! it is surely they

إِذَا	وَ	يَعْلَمُونَ	لَا	وَلَكِنْ	وَ	السُّفَهَاءُ
when	and	they know	not	but	and	the foolish

السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ⑭ وَإِذَا

that are foolish, but they do not know. And when

إِذَا	وَ	أَمْنَا	قَالُوا	أَمَنُوا	الَّذِينَ	لَقُوا
when	and	we believe	they said	they believed	those	they meet

لَقُوا الَّذِينَ أَمَنُوا قَالُوا آمَنَّا وَإِذَا

they meet those who believe, they say : 'We believe;' but when

قَالُوا	هِمْ	شَيْطِينِ	إِلَى	خَلَوْا
they said	their	ringleaders	towards	they are alone

خَلَوْا إِلَى شَيْطِينِهِمْ ۖ قَالُوا

they are alone with their ringleaders, they say:

مُسْتَهْزِءُونَ	نَحْنُ	إِنَّمَا	كُم	مَعَ	إِنَّا
those who are mocking	we	certainly	you	with	we certainly

إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

'We are certainly with you; we are only mocking.'

هُم	يَمُدُّ	وَ	هِمْ	بِ	يَسْتَهْزِئُ	اللَّهُ
them	He will let continue	and	their	with	He will punish mockery	Allah

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ

Allah will punish their mockery and will let them continue

الَّذِينَ	أُولَئِكَ	يَعْمَهُونَ	هِمْ	طُغْيَانِ	فِي
who	these are they	they wander blindly	they	transgression	in

فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾ أُولَئِكَ الَّذِينَ

in their transgression, wandering blindly. These are they who

مَا	فَ	الْهُدَى	بِ	الضَّلَّةَ	اشْتَرَوْا
no	but	guidance	with	error	they have taken in exchange

اشْتَرَوْا الضَّلَّةَ بِالْهُدَى ۖ فَمَا

have taken error in exchange for guidance;

كَانُوا	مَا	وَ	هُم	تِجَارَتُ	رَبِحَتْ
they were	not	and	their	bargain	it brought gain

رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا

but their traffic has brought them no gain, nor are they

مُهْتَدِينَ	مَثَلُ	هُمْ	كَ	مَثَلِ	الَّذِي
rightly guided	case	their	like	the like	who

مُهْتَدِينَ ①٧ مَثَلُهُمْ كَمَثَلِ الَّذِي

rightly guided. Their case is like the case of a person who

اسْتَوْقَدَ	نَارًا	فَ	لَمَّا	أَضَاءَتْ	مَا
he kindled	a fire	so	when	it lighted up	that

اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا

kindled a fire, and when it lighted up all around him,

حَوْلَ	هَ	ذَهَبَ	اللَّهُ	بِ	نُورِ	هُمْ	وَ
around	him	He took away	Allah	with	light	their	and

حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ

Allah took away their light

تَرَكَ	هُمْ	فِي	ظُلْمٍ	لَّا	يُبْصِرُونَ
He left	them	in	thick darkness	not	they see

تَرَكَهُمْ فِي ظُلْمٍ لَّا يُبْصِرُونَ ①٨

and left them in thick darkness; they see not

صُمٌّ	بُكْمٌ	عُمًى	فَ	هُمْ	لَا
deaf	dumb	blind	so	they	not

صُمٌّ بُكْمٌ عُمًى فَهُمْ لَا

(They are) deaf, dumb (and) blind; so they

يَرْجِعُونَ	أَوْ	كَ	صَيْبٍ	مِّنَ	السَّمَاءِ
they will return	or	like	a heavy rain	from	the clouds

يَرْجِعُونَ ①٩ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ

will not return. Or (it is) like a heavy rain from the clouds,

فِي	هِ	ظُلُمْتُ	وَ	رَعْدٌ	وَ	بَرْقٌ
in	it	thick darkness	and	thunder	and	lightning

فِيهِ ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ ۚ

wherein is thick darkness and thunder and lightning;

يَجْعَلُونَ	أَصَابِعَ	هُمْ	فِي	أَذَانِ	هُمْ
they put	fingers	their	into	ears	their

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ

they put their fingers into their ears

مِّنَ	الصَّوَاعِقِ	حَذَرَ	الْمَوْتِ	وَ	اللَّهِ
from	thunder - claps	fear	death	and	Allah

مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهِ

because of the thunderclaps for fear of death, and Allah

مُحِيطًا	بِ	الْكَافِرِينَ	يَكَادُ	الْبَرْقُ
encompasses	with	the disbelievers	might well nigh	the lightning

مُحِيطًا بِالْكَافِرِينَ ۚ يَكَادُ الْبَرْقُ

encompasses the disbelievers. The lightning might well-nigh

يَخْطِفُ	أَبْصَارَ	هُمْ	كُلَّمَا	أَضَاءَ
He snatches away	sight	their	whenever	it shines

يَخْطِفُ أَبْصَارَهُمْ ۚ كُلَّمَا أَضَاءَ

snatch away their sight; whenever it shines

لَ	هُمْ	مَشَوْا	فِي	هِ	وَ	إِذَا	أَظْلَمَ
upon	them	they walk	in	it	and	when	it becomes dark

لَهُمْ مَشَوْا فِيهِ ۚ وَإِذَا أَظْلَمَ

upon them, they walk therein; and when it becomes dark

عَلَى	هَمُّ	قَامُوا	وَ	لَوْ	شَاءَ	اللَّهُ
on	them	they stand still	and	if	He willed	Allah

عَلَيْهِمْ قَامُوا ۖ وَلَوْ شَاءَ اللَّهُ

to them, they stand still. And if Allah willed,

لَذَهَبَ	بِ	سَمِعَ	هَمُّ	وَ	أَبْصَارِ	هَمُّ
take away	with	hearing	their	and	sight	their

لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ

He could take away their hearing and their sight;

إِنَّ	اللَّهِ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
surely	Allah	on	all	thing	All powerful

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

surely, Allah has the power to do all that He wills.

يَا أَيُّهَا	النَّاسُ	اعْبُدُوا	رَبَّ	كُمُ	الَّذِي
O ye	people	you worship	Lord	your	Who

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي

O ye men, worship your Lord Who

خَلَقَ	كُمُ	وَ	الَّذِينَ	مِنْ	قَبْلِ	كُمُ
created	you	and	those who	from	before	you

خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

created you and those who were before you,

لَعَلَّكُمْ	تَتَّقُونَ	الَّذِي	جَعَلَ	لَ	كُمُ
that you may	become righteous	Who	made	for	you

لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾ الَّذِي جَعَلَ لَكُمْ

that you may become righteous; Who made

الْأَرْضِ	فِرَاشًا	وَ	السَّمَاءِ	بِنَاءً	وَ	أَنْزَلَ
the earth	a bed	and	the heaven	a roof	and	He brought down
الْأَرْضِ فِرَاشًا وَالسَّمَاءِ بِنَاءً ۖ وَأَنْزَلَ						
the earth a bed for you, and the heaven a roof, and caused water to come						
مِنْ	السَّمَاءِ	مَاءً	فَ	أَخْرَجَ	بِهِ	مِنْ
from	the clouds	water	then	He brought forth	with it	from
مِنْ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ						
down from the clouds and therewith brought forth						
الثَّمَرَاتِ	رِزْقًا	لِّ	كُمُ	فَ	لَا	تَجْعَلُوا
fruits	sustenance	for	you	therefore	not	you make
الثَّمَرَاتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوا						
fruits for your sustenance. Set not up, therefore,						
لِ	اللَّهِ	أَنْدَادًا	وَ	أَنْتُمْ	تَعْلَمُونَ	وَ
for	Allah	equals	and	you	you know	and
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝ 23 وَ						
equals to Allah, while you know.						
إِنْ	كُنْتُمْ	فِي	رَيْبٍ	مِّنْ	مَا	نَزَّلْنَا
if	you were	in	doubt	from	what	We have sent down
إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا						
And if you are in doubt as to what We have sent down						
عَلَى	عَبْدٍ	نَا	فَاتُوا	بِ	سُورَةٍ	مِّنْ
on	servant	our	then you produce	with	a chapter	from
عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ						
to Our servant, then produce a Chapter						

مِثْلٍ	ه	وَ	ادْعُوا	شُهَدَاءَ	كُم	مِّن
like	it	and	you call upon	witnesses	you	from
مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَ كُم مِّن						
like it, and call upon your helpers						
دُونِ	اللَّهِ	إِنْ	كُنْتُمْ	صَادِقِينَ	فَ	إِنْ
beside	Allah	if	you were	truthful	so	if
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾ فَإِنْ						
beside Allah, if you are truthful. But						
لَمْ	تَفْعَلُوا	وَ	لَنْ	تَفْعَلُوا	فَ	اتَّقُوا
not	you do	and	never	you shall do	then	you guard
لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا						
if you do it not - and never shall you do it - then guard against						
النَّارِ	الَّتِي	وَقُودُ	هَا	النَّاسِ	وَ	
the Fire	that	fuel	whose	(men) people	and	
النَّارِ الَّتِي وَقُودُهَا النَّاسُ وَ						
the Fire, whose fuel is men						
الْحِجَارَةُ	أُعِدَّتْ	لِ	الْكَافِرِينَ	وَ		
the stones	that has been prepared	for	the disbelievers	and		
الْحِجَارَةُ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾ وَ						
and stones, which is prepared for the disbelievers.						
بَشِيرٍ	الَّذِينَ	و	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	
you give glad tidings	those who	and	they believed	they did	the good works	
بَشِيرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ						
And give glad tidings to those who believe and do good works,						

مِنْ	تَجْرِي	جَنَّاتٍ	هُمْ	لَ	أَنَّ
from	flow	Gardens	them	for	that

أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ

that for them are Gardens

هَا	مِنْ	رُزِقُوا	كُلَّمَا	الْأَنْهَارُ	هَا	تَحْتِ
it	from	they are given	whenever	the streams	it	beneath

تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا

beneath which flow streams. Whenever they are given

رُزِقْنَا	الَّذِي	هَذَا	قَالُوا	رِزْقًا	ثَمَرَةً	مِنْ
we were given	what	this	they said	a portion	fruit	from

مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا

a portion of fruit therefrom, they will say: 'This is what was given us

و	مُتَشَابِهًا	بِهِ	أَتُوا	و	قَبْلُ	مِنْ
and	resembling	from that	shall be brought to them	and	before	from

مِنْ قَبْلُ ۖ وَأَتُوا بِهِ مُتَشَابِهًا ۖ وَ

before,' whereas only similar things shall be brought to them.

هُمْ	وَ	مُطَهَّرَةً	أَزْوَاجٌ	فِيهَا	هُمْ	لَ
they	and	perfectly pure	mates	in it	them	for

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ

And they will have therein mates perfectly pure,

يَسْتَحْيَ	لَا	اللَّهُ	إِنَّ	خَالِدُونَ	فِيهَا
He hesitates	not	Allah	surely	they will abide	therein

فِيهَا خَالِدُونَ ﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيَ

and therein will they abide. Allah disdains not

مَا	فَ	بَعُوضَةً	مَا	مَثَلًا	يَضْرِبَ	أَنَّ
that	so	a gnat	that	an illustration	He describes	that

أَنَّ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا

to give an illustration as small as a gnat or even

فَوْقَ	هَا	فَ	أَمَّا	الَّذِينَ	آمَنُوا
over	it	so	as for	those who	they believed

فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا

smaller. Those who believe know

فَ	يَعْلَمُونَ	أَنَّ	هُ	الْحَقُّ	مِنْ	رَبِّ	هِمْ
so	they know	that	it	the truth	from	Lord	their

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

that it is the truth from their Lord,

وَ	أَمَّا	الَّذِينَ	كَفَرُوا	فَ	يَقُولُونَ	مَا
and	as for	those who	they disbelieved	then	they say	what

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا

while those who disbelieve say:

ذَآ	أَرَادَ	اللَّهُ	بِ	هَذَا	مَثَلًا	يُضِلُّ
this	He wanted	Allah	with	this	an illustration	adjudges many to be erring

ذَآ أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ

'What does Allah mean by such an illustration?'

بِ	كَثِيرًا	وَ	يَهْدِي	بِ	هِ	كَثِيرًا
with	many	and	He guides	with	it	many

بِهِ كَثِيرًا لَا وَيَهْدِي بِهِ كَثِيرًا

Many does He adjudge by it to be erring and many by it does He guide,

وَمَا	يُضِلُّ	بِ	هَـ	إِلَّا	الْفٰسِقِينَ
and	He adjudges to be erring	with	it	except	the disobedient

وَمَا يُضِلُّ بِهِ إِلَّا الْفٰسِقِينَ ﴿٢٧﴾

and none does He adjudge thereby to be erring except the disobedient,

الَّذِينَ	يَنْقُضُونَ	عَهْدَ	اللَّهِ	مِنْ	بَعْدِ
those who	they break	the covenant	Allah	from	after

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

Who break the covenant of Allah after

مِيثَاقِ	هَـ	وَ	يَقْطَعُونَ	مَا	أَمَرَ	اللَّهُ
covenant	it	and	they cut assunder	what	He commanded	Allah

مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ

having established it, and cut asunder what Allah has bidden

بِ	هَـ	أَنْ	يُوصَلَ	وَ	يُفْسِدُونَ	فِي
with	it	that	to be joined	and	they create disorder	in

بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

to be joined, and create disorder in

الْأَرْضِ	أُولَئِكَ	هُمُ	الْخٰسِرُونَ	كَيْفَ
the earth	it is those	they	the losers	how

الْأَرْضِ ۗ أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٢٨﴾ كَيْفَ

the earth ; it is these that are the losers .

تَكْفُرُونَ	بِ	اللَّهِ	وَ	كُنْتُمْ	أَمْوَاتًا
you disbelieve	with	Allah	and	you were	dead

تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا

How can you disbelieve in Allah? When you were without life,

فَ	أَحْيَا	كُمْ	ثُمَّ	يُمِيتُكُمْ	ثُمَّ	يُحْيِيكُمْ
so	He gave life	you	then	He will cause you to die	then	He will bring you to life

فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

He gave you life, and then He will cause you to die, then restore you to life,

ثُمَّ	إِلَيْهِ	تُرْجَعُونَ	هُوَ	الَّذِي	خَلَقَ	لَكُمْ
then	to Him	shall you be made to return	He it is	who	He created	for you

ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٢٩﴾ هُوَ الَّذِي خَلَقَ لَكُمْ

and then to Him shall you be made to return. He it is Who created for you

مَا	فِي	الْأَرْضِ	جَمِيعًا	ثُمَّ	اسْتَوَى	إِلَى
that	in	the earth	all	then	He turned	towards

مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى

all that is in the earth; then He turned

السَّمَاءِ	فَ	سَوَّى	هُنَّ	سَبْعَ	سَمَوَاتٍ
the heavens	and	He perfected	them	seven	heavens

السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ط

towards the heavens, and He perfected them as seven heavens

وَ	هُوَ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	وَ	إِذْ
and	He	with	all	things	All Knowing	and	when

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾ وَإِذْ

and He knows all things. And when

قَالَ	رَبُّ	كَ	لِ	الْمَلَائِكَةِ	إِنِّي	جَاعِلٌ
He said	Lord	you	for	the angels	certainly I	maker

قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ

your Lord said to the angels: I am about to appoint

فِي	الْأَرْضِ	خَلِيفَةً	قَالُوا	أَتَجْعَلُ	فِي	هَا
in	the earth	a vicegerent	they said	Will you place	in	there

فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا

a vicegerent in the earth,' they said: Will You place therein

مَنْ	يُفْسِدُ	فِي	هَا	وَ	يَسْفِكُ	الدِّمَاءَ
who	he will cause disorder	in	it	and	he sheds	blood

مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۚ

such as will cause disorder in it, and shed blood? -

وَ	نَحْنُ	نُسَبِّحُ	بِ	حَمْدِكَ	وَ	تَقْدِيسُ
and	we	glorify	with	praise	and	we proclaim holiness

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَتُقَدِّسُ

and we glorify You with Your praise and extal Your holiness.'

لَكَ	قَالَ	إِنِّي	أَعْلَمُ	مَا	لَا	تَعْلَمُونَ
for you	He said	surely I	I know	what	not	you know

لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

He answered: 'I know what you know not.'

وَ	عَلَّمَ	آدَمَ	الْأَسْمَاءَ	كُلَّهَا	ثُمَّ
and	He taught	Adam	the names	all of them	then

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ

And He taught Adam all the names,

عَرَضَ	هُمُ	عَلَى	الْمَلَائِكَةِ	فَ	قَالَ
He presented	these	before	the angels	so	He said

عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ۖ فَقَالَ

then He put (the objects of) these (names) before the angels and said:

كُنْتُمْ	إِنْ	هَؤُلَاءِ	بِأَسْمَاءِ	نِي	أَنْبِئُو
you were	if	these	the names	me	you tell

أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

' Tell Me the names of these, if you are

صَادِقِينَ	قَالُوا	سُبْحَانَ	كَ	لَا	عِلْمَ
truthful	they said	Holy	you	no	knowledge

صَادِقِينَ ﴿٣٢﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ

right.' They said: Holy are You! No knowledge

لَ	نَا	إِنَّا	عَلَّمْتَ	مَا	إِلَّا	نَا	كَ
for	we	except	what	you taught	us	surely	you

لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ

have we except what You have taught us; surely You are

أَنْتَ	الْعَلِيمُ	الْحَكِيمُ	قَالَ	يَا	آدَمُ
you	the all knowing	the Wise	He said	O	Adam

أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾ قَالَ يَا آدَمُ

the All-Knowing, the Wise.' He said:

أَنْبِئُ	هُمْ	بِ	أَسْمَاءِ	هُمْ	فَ	لَمَّا
you tell	them	with	names	their	so	when

أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا

'O Adam, tell them their names;' and when

أَنْبَأَ	هُمْ	بِ	أَسْمَاءِ	هُمْ	قَالَ	أَلَمْ
he had told	them	with	names	their	He said	(did) not

أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۗ قَالَ أَلَمْ

he had told them their names, He said:

أَقُلُّ	لَكُمْ	إِنِّي	أَعْلَمُ	غَيْبٍ
I say	to you	surely I	I know	The unseen

أَقُلُّ لَكُمْ إِنِّي أَعْلَمُ غَيْبٍ

'Did I not say to you, I know the secrets

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	أَعْلَمُ	مَا
the heavens	and	the earth	and	I know best	what

السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا

of the heavens and of the earths, and I know what

تُبْدُونَ	وَ	مَا	كُنْتُمْ	تَكْتُمُونَ	وَ	إِذْ	قُلْنَا
you reveal	and	what	you were	you conceal	and	when	we said

تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾ وَإِذْ قُلْنَا

you reveal and what you conceal?'

لِ	الْمَلَائِكَةِ	اسْجُدُوا	لِ	آدَمَ	فَ	سَجَدُوا	إِلَّا
for	the angels	you submit	for	Adam	so	they submitted	except

لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

And remember the time when We said to the angels: 'Submit to Adam', and they all submitted.

إِبْلِيسَ	أَبَى	وَ	اسْتَكْبَرَ	وَ	كَانَ	مِنْ
Iblis	he refused	and	he showed arrogance	and	he was	from

إِبْلِيسَ ۖ أَبَى ۖ وَاسْتَكْبَرَ ۖ وَكَانَ مِنْ

except Iblis. He refused and acted with arrogance and he was

الْكَافِرِينَ	وَ	قُلْنَا	يَا	آدَمُ	اسْكُنْ	أَنْتَ	وَ
the disbelievers	and	we said	O	Adam	you dwell	you	and

الْكَافِرِينَ ﴿٣٥﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ

of the disbelievers. And We said: 'O Adam, dwell you and

رَغَدًا	هَا	مِنْ	كُلَا	وَ	الْجَنَّةَ	كَ	زَوْجُ
plentifully	it	from	you both eat	and	the paradise	your	mate

زَوْجِكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا

your wife in the garden, and eat therefrom plentifully

الشَّجَرَةَ	هَذِهِ	تَقْرَبَا	لَا	وَ	شِئْتُمَا	حَيْثُ
the tree	this	you both approach	not	and	you both wish	wherever

حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

wherever you will, but approach not this tree,

هُمَا	أَزَلَّ	فَ	الظَّالِمِينَ	مِنْ	تَكُونَا	فَ
them both	He caused to stumble	so	the wrongdoers	from	you both be	so

فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾ فَازَلَّهُمَا

lest you be of the wrongdoers. 'But

مَا	مِنْ	هُمَا	أَخْرَجَ	فَ	هَا	عَنْ	الشَّيْطَانُ
what	from	them both	he drove out	so	it	from	Satan

الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا

Satan caused them both to slip by means of it and drove them out of (the state)

بَعْضٍ	لِ	كُمُ	بَعْضُ	أَهْبَطُوا	قُلْنَا	وَ	هِيَ	فِي	كَانَا
some	for	you	some	you go forth	We said	and	that	in	they both were

كَانَا فِيهِ وَقُلْنَا أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ

in which they were. And We said: 'Go forth, some of you are enemies of others,

وَّ	مُسْتَقَرًّا	الْأَرْضِ	فِي	كُمُ	لِ	وَ	عَدُوًّا
and	abode	the earth	in	you	for	and	enemies

عَدُوًّا وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرًّا وَ

and for you there is an abode in the earth and

مَتَاعٌ	إِلَى	حِينَ	فَ	تَلَقَّى	أَدَمُ	مِنْ
a provision	to	a time	so	he learnt	Adam	from

مَتَاعٌ إِلَى حِينَ ﴿٣٧﴾ فَتَلَقَّى آدَمُ مِنْ

a provision for a time. ' Then Adam learnt from

رَبِّ	هَ	كَلِمَاتٍ	فَ	تَابَ	عَلَى	هَ	إِنَّ	هَ
Lord	his	words	so	He turned with mercy	on	him	surely	He

رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ

his Lord certain words (of prayer). So He turned towards him with mercy. Surely,

هُوَ	التَّوَّابُ	الرَّحِيمُ	قُلْنَا	اهْبِطُوا	مِنْ	هَا
He	oft-Returning	the Merciful	We said	you go forth	from	it

هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾ قُلْنَا اهْبِطُوا مِنْهَا

He is Oft-Returning (with compassion, and is) Merciful. We said: 'Go forth, all of you, from here.

جَمِيعًا	وَ	إِمَّا	يَأْتِيَنَّ	كُمُ	مِنْ	نِي	هُدًى
all	so	if	certainly it comes	you	from	Me	guidance

جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

And if there comes to you guidance from Me,

فَ	مَنْ	تَبِعَ	هُدَا	يَ	فَ	لَا	خَوْفٌ
so	whoso	he followed	guidance	My	so	no	fear

فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ

then whoso shall follow My guidance,

عَلَى	هَمُّ	وَ	لَا	هَمُّ	يَحْزَنُونَ	وَ	الَّذِينَ
on	them	and	not	they	they shall grieve	but	they who

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾ وَالَّذِينَ

on them (shall come) no fear, nor shall they grieve'. But

كَفَرُوا	وَ	كَذَّبُوا	بِ	آيَاتِ	نَا	أُولَئِكَ	أَصْحَابُ
disbelieved	and	treated as lies	with	signs	Our	these	inmates

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ

they who will disbelieve and treat Our Signs as lies, these shall be the inmates

النَّارِ	هُمْ	فِي	هَا	خَالِدُونَ	يَا	بَنِي
the Fire	they	in	there	those who shall abide	O	children

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾ يَبْنِي

of the Fire; therein shall they abide.

إِسْرَائِيلَ	اذْكُرُوا	نِعْمَتِ	يَ	الَّتِي	أَنْعَمْتُ
Israel	you remember	favour	My	which	I bestowed

إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ

O children of Israel! remember My favour which I bestowed upon you,

عَلَى	كُمْ	وَ	أَوْفُوا	بِ	عَهْدِ	مِي	أَوْفِ
upon	you	and	you fulfil	with	covenant	My	I will fulfil

عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ

and fulfil your covenant with Me, I will fulfil My covenant with you,

بِ	عَهْدِ	كُمْ	وَ	إِيَّايَ	يَ	فَ	ارْهَبُونَ
with	covenant	you	and	alone	Me	so	you fear me

بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونَ ﴿٤١﴾

and Me alone should you fear.

وَ	آمِنُوا	بِ	مَا	أَنْزَلْتُ	مُصَدِّقًا
and	you believe	with	what	I have sent down	fulfilling

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا

And believe in what I have sent down

كَافِرٍ	أَوَّلَ	تَكُونُوا	لَا	وَ	كُم	مَعَ	مَا	لِ
disbeliever	the first	you be	not	and	you	with	what	for

لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ

which fulfils that which is with you, and be not the first to disbelieve therein,

ئِي	آيَاتِ	بِ	تَشْتَرُوا	لَا	وَ	هَ	بِ
My	signs	with	you trade	not	and	it	with

بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي

and barter not My Signs for

ثَمَنًا	قَلِيلًا	وَ	إِيَّآيَ	ئِي	فَ	اتَّقُونِ
price	a paltry	and	alone	Me	so	take protection in Me

ثَمَنًا قَلِيلًا ۚ وَإِيَّآيَ فَاتَّقُونِ ﴿٤٢﴾

a paltry price, and take protection in Me alone.

وَ	لَا	تَلْبِسُوا	الْحَقَّ	بِ	الْبَاطِلِ	وَ
and	not	you confuse	the turth	with	falsehood	and

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ

And confound not truth with falsehood

تَكْتُمُوا	الْحَقَّ	وَ	أَنْتُمْ	تَعْلَمُونَ
you hide	the truth	and	you	you know

تَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

nor hide the truth, knowingly.

وَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ
and	you observe	the Prayer	and	you pay	the Zakat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And observe Prayer and pay the Zakat,

تَأْمُرُونَ	أ	الرَّاكِعِينَ	مَعَ	ارْكَعُوا	وَ
you enjoin	do	those who bow	with	you bow down	and

وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٤﴾ أَتَأْمُرُونَ

and bow down with those who bow. Do you enjoin

النَّاسَ	بِ	الْبِرِّ	وَ	تَنْسُونَ	أَنْفُسَ	كُمُ
the people	with	good	and	you forget	yourselves	your

النَّاسَ بِالْبِرِّ وَتَنْسُونَ أَنْفُسَكُمْ

others to do what is good and forget your yourselves,

وَ	أَنْتُمْ	تَتْلُونَ	الْكِتَابَ	أ	فَ	لَا
and	you	you read	the Book	will	so	not

وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا

while you read the Book?

تَعْقِلُونَ	وَ	اسْتَعِينُوا	بِ	الصَّبْرِ	وَ
you understand	and	you seek help	with	the patience	and

تَعْقِلُونَ ﴿٤٥﴾ وَاسْتَعِينُوا بِالصَّبْرِ وَ

Will you not then understand? And seek help with patience

الصَّلَاةِ	وَ	إِنَّ	هَآ	لَكَبِيرَةً	إِلَّا
Prayer	and	indeed	this	hard	except

الصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا

and Prayer; and this indeed is hard except

عَلَى	الْخٰشِعِينَ	الَّذِينَ	يَظُنُّونَ	أَنَّ	هُمْ
on	the humble ones	those who	they know for certain	that	they

عَلَى الْخٰشِعِينَ ﴿٤٦﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ

for the humble in spirit, Who know for certain that they

هُمْ	أَنَّ	وَ	هِمْ	رَبِّ	مُلَقُّوْا
they	that	and	their	Lord	will meet

مُلَقُّوْا رَبِّهِمْ وَأَنَّ هُمْ

will meet their Lord, and that

إِسْرَاءِ يَلٍ	بَنِيَّ	يَا	رَاجِعُونَ	هِ	إِلَيَّ
Israel	children	O	they who return	Him	to

إِلَيْهِ رَاجِعُونَ ﴿٤٧﴾ يَبْنِيَّ إِسْرَاءِ يَلٍ

to Him will they return. O children of Israel!

أَنْعَمْتُ	الَّتِي	يَ	نِعْمَتِ	أَذْكُرُوا
I bestowed	which	My	favour	you remember

أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ

remember My favour which I bestowed

كُمُ	فَضَّلْتُ	نِيَّ	أَنَّ	وَ	كُمُ	عَلَى
you	exalted	I	that	and	you	on

عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ

on you and that I exalted you

لَا	يَوْمًا	اتَّقُوا	وَ	الْعَالَمِينَ	عَلَى
no	the day	you fear	and	the worlds	on

عَلَى الْعَالَمِينَ ﴿٤٨﴾ وَاتَّقُوا يَوْمًا لَا

above the peoples. And fear the day when no

شَيْئًا	نَفْسٍ	عَنْ	نَفْسٍ	تَجْزِي
at all	soul	from	soul	that shall substitute

تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

soul shall serve as a substitute for another soul at all,

وَّ	شَفَاعَةً	هَا	مِنْ	يُقْبَلُ	لَا	وَّ
and	intercession	it	from	that shall be accepted	not	and

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّ

nor shall intercession be accepted for it; nor

لَا	يُؤْخَذُ	مِنْ	هَا	عَدْلٌ	وَّ	لَا	هُمْ
not	that shall be taken	from	it	ransom	and	nor	they

لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

shall ransom be taken from it; nor

يُنصَرُونَ	وَ	إِذْ	نَجَّيْنَا	كُمُ	مِّنْ
they shall be helped	and	when	we delivered	you	from

يُنصَرُونَ ﴿٤٩﴾ وَإِذْ نَجَّيْنَاكُمْ مِّنْ

shall they be helped. And (remember the time) when We delivered you from

الْ	فِرْعَوْنَ	يَسُومُونَ	كُمُ	سُوءَ	الْعَذَابِ
people	Pharaoh's	they afflict	you	grievous	torment

الِ فِرْعَوْنَ يَسُومُونَكُمُ سُوءَ الْعَذَابِ

Pharaoh's people who afflicted you with grievous torment,

يُذَبِّحُونَ	أَبْنَاءَ	كُمُ	وَ	يَسْتَحْيُونَ
they slew	sons	your	and	they spare

يُذَبِّحُونَ أَبْنَاءَ كُمْ وَيَسْتَحْيُونَ

slaying your sons and sparing

نِسَاءَ	كُمُ	وَ	فِي	ذَلِكُمْ	بَلَاءٌ	مِّنْ
women	your	and	in	you	a trial	from

نِسَاءَ كُمْ ۖ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ

your women; and in that there was a great trial for you from

رَبِّكُمْ	وَعِظِيمٌ	وَ	إِذْ	فَرَقْنَا	بِ	كُمْ
your Lord	great	and	when	We divided	with	you

رَبِّكُمْ عَظِيمٌ ﴿٥٠﴾ وَإِذْ فَرَقْنَا بِكُمْ

your Lord. And (remember the time) when We divided

الْبَحْرَ	فَ	أَنْجَيْنَا	كُمْ	وَ	أَغْرَقْنَا
the sea	so	We saved	you	and	We drowned

الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا

the sea for you and saved you and drowned

الْ	فِرْعَوْنَ	وَ	أَنْتُمْ	تَنْظُرُونَ	وَ
people	Pharaoh	and	you	you look on	and

الْ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾ وَ

Pharaoh's people, while you looked on .

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

إِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ

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

اتَّخَذْتُمْ	الْعِجْلَ	مِنْ	بَعْدِ	هُ	وَ	أَنْتُمْ
you took	the calf	from	after	his	and	you were

اتَّخَذْتُمْ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ

you took the calf (for worship) in his absence and you were

ظَلِمُونَ	ثُمَّ	عَفَوْنَا	عَنْ	كُمْ	مِنْ بَعْدِ
transgressors	then	we forgave	about	you	after from

ظَلِمُونَ ﴿٥٢﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ

transgressors. Then We forgave you

ذَلِكَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	وَ	إِذِ	آتَيْنَا
this	that might	you	you may be grateful	and	when	We gave

ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾ وَإِذِ اتَيْنَا

thereafter, that you might be grateful. And (remember the time) when We gave

مُوسَى	الْكِتَابَ	وَ	الْفُرْقَانَ	لَعَلَّ	كُمُ	تَهْتَدُونَ
Moses	the Book	and	the discrimination	that might	you	you may be rightly guided

مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾

Moses the Book and the Discrimination, that you might be (rightly) guided .

وَ	إِذِ	قَالَ	مُوسَى	لِ	قَوْمِ	هِ	يَا	قَوْمِ
and	when	He said	Moses	for	people	his	O	my people

وَإِذِ قَالَ مُوسَى لِقَوْمِهِ يٰقَوْمِ

And (remember the time) when Moses said to his people: 'O my people,

إِنَّ	كُمُ	ظَلَمْتُمْ	أَنْفُسَكُمْ	بِ	اتِّخَاذِ	كُمُ
indeed	you	have wronged	yourselves	with	taking	you

إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِ كُمُ

you have indeed wronged yourselves by taking

الْعِجْلَ	فَ	تُؤْبَوْنَ	إِلَى	بَارِئِ	كُمُ	فَ	أَقْتُلُوا
the calf	so	you turn	to	Maker	your	so	you slay

الْعِجْلَ فَتُؤْبَوْنَ إِلَى بَارِئِكُمْ فَأَقْتُلُوا

the calf (for worship) ; turn you therefore to your Maker and slay

أَنْفُسَ	كُمُ	ذَلِكَ	خَيْرٌ	لَّ	كُمُ	عِنْدَ
own	your	that is	the best	for	you	with

أَنْفُسَكُمْ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ

your own people; that is the best for you with

هَ	إِنَّ	كُم	عَلَى	تَابَ	فَ	كُم	بَارِئُ
He	surely	you	on	He turned with compassion	then	your	Maker

بَارِئِكُمْ ط فَتَابَ عَلَيْكُمْ ط إِنَّهُ

your Maker .' Then He turned towards you with compassion. Surely,

هُوَ	التَّوَّابُ	الرَّحِيمُ	وَ	إِذْ	قُلْتُمْ
He	Of-Returning	EverMerciful	and	when	you said

هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾ وَإِذْ قُلْتُمْ

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

يَا	مُوسَى	لَنْ	نُؤْمِنَ	لَكَ	حَتَّى	نَرَى
O	Moses	by no means	we will believe	for you	until	we see

يَمُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى

'O Moses , we will by no means believe you until we see

اللَّهُ	جَهْرَةً	فَ	أَخَذَتْ	كُم	الصَّعِقَةَ	وَ
Allah	face to face	then	overtook	you	the thunderbolt	and

اللَّهُ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَ

Allah face to face; ' then the thunderbolt overtook you, while

أَنْتُمْ	تَنْظُرُونَ	ثُمَّ	بَعَثْنَا	كُم	مِّنْ	بَعْدِ
you	you gaze	then	We raised up	you	from	after

أَنْتُمْ تَنْظُرُونَ ﴿٥٦﴾ ثُمَّ بَعَثْنَاكُمْ مِّنْ بَعْدِ

you gazed. Then We raised you up after

مَوْتِ	كُم	لَعَلَّ	كُم	تَشْكُرُونَ	وَ	ظَلَّلْنَا
death	your	that might	you	you may be grateful	and	We caused a shade

مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾ وَظَلَّلْنَا

your death, that you might be grateful. And We caused

عَلَى	كُم	و	أَنْزَلْنَا	عَلَى	كُم	الْمَنَّ
over	you	and	We sent down	on	you	Manna

عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ الْمَنَّ

the clouds to be a shade over you and sent down on you Manna

و	السَّلْوَى	كُلُوا	مِنْ	طَيِّبَاتِ	مَا	رَزَقْنَا	كُم
and	Salwa	you eat	from	the pure things	what	We have provided	you

وَالسَّلْوَى ط كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ط

and Salwa, (saying); 'Eat of the good things We have provided for you.

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

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ

And they wronged Us not, but it was themselves

يُظْلِمُونَ	وَ	إِذْ	قُلْنَا	ادْخُلُوا	هَذِهِ
they wronged	and	when	We said	enter	this

يُظْلِمُونَ ﴿٥٨﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ

that they wronged. And (remember the time) when We said: " Enter this

الْقَرْيَةَ	فَ	كُلُوا	مِنْ	هَا	حَيْثُ	شِئْتُمْ
village	so	you eat	from	there	wherever	you wish

الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

village and eat therefrom - wherever you will -

رَغَدًا	وَ	ادْخُلُوا	الْبَابَ	سُجَّدًا	وَ	قُولُوا
plentifully	and	you enter	the gate	submissively	and	you say

رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا

plentifully; and enter the gate submissively and say:

حِطَّةٌ	نَغْفِرُ	لَكُمْ	خَطَايَاكُمْ	وَ	سَنَزِيدُ
forgive us our sins	We shall forgive	for you	sins	and	surely We shall give increase

حِطَّةٌ نَغْفِرُ لَكُمْ خَطَايَاكُمْ ۖ وَسَنَزِيدُ

' (God!) forgive us our sins.' We shall forgive you your sins and We shall give increase

الْمُحْسِنِينَ	فَ	بَدَّلَ	الَّذِينَ	ظَلَمُوا	قَوْلًا
those who do good	so	changed	those who	transgressed	a word

الْمُحْسِنِينَ ۖ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا

to those who do good." The transgressors changed (it) for a word

غَيْرَ	الَّذِي	قِيلَ	لَهُمْ	فَ	أَنْزَلْنَا
other than	that which	was said	to them	so	We sent down

غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا

other than that which was said to them.

عَلَى	الَّذِينَ	ظَلَمُوا	رِجْزًا	مِّنَ	السَّمَاءِ	بِمَا
on	those who	transgressed	a punishment	from	heaven	because

عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا

So We sent down upon the transgressors a punishment from heaven, because

كَانُوا	يَفْسُقُونَ	وَ	إِذِ	اسْتَسْقَى	مُوسَى	لِ	قَوْمِهِ
they were	they disobeyed	and	when	he asked for water	Moses	for	his people

كَانُوا يَفْسُقُونَ ۖ وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ

they were disobedient. And (remember the time) when Moses prayed for water for his people,

فَ	قُلْنَا	اضْرِبْ	بِ	عَصَا	كَ	الْحَجَرِ
so	We said	you strike	with	rod	your	the rock

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ

and We said: 'Strike the rock with thy rod,'

فَ	انْفَجَرَتْ	مِنْ	هُ	اثْنَا عَشْرَةَ	عَيْنًا	قَدْ
so	gushed forth	from	it	twelve	springs	indeed

فَانْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا ط قَدْ

and there gushed forth from it twelve springs,

عَلِمَ	كُلُّ	أَنَاسٍ	مَشْرَبَ	هُمَّ	كُلُّوا	وَ
he knew	every	people	drinking place	their	you eat	and

عَلِمَ كُلُّ أَنَاسٍ مَشْرَبَهُمْ ط كُلُّوا وَ

(so that) every tribe knew their drinking place .

اشْرَبُوا	مِنْ	رِزْقِ	اللَّهِ	وَ	لَا	تَعْتُوا	فِي
you drink	from	provision	Allah	and	not	you commit iniquity	in

اشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي

'Eat and drink of what Allah has provided, and commit not iniquity in

الْأَرْضِ	مُفْسِدِينَ	وَ	إِذْ	قُلْتُمْ	يَا	مُوسَى
the earth	those who create disorder	and	when	you said	O	Moses

الْأَرْضِ مُفْسِدِينَ ۝٦١ وَإِذْ قُلْتُمْ يَا مُوسَى

the earth, creating disorder.' And (remember the time) when you said: 'O Moses,

لَنْ	نُصْبِرَ	عَلَى	طَعَامٍ	وَاحِدٍ	فَ	ادْعُ	لَ	نَا
surely not	we will remain content	on	food	one	so	you pray	for	us

لَنْ نُصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا

surely, we will not remain content with one (kind of) food; pray, then, to your Lord for us that

رَبِّ	كَ	يُخْرِجُ	لَ	نَا	مِنْ	مَا	تُنْبِتُ
Lord	your	He brings forth	for	us	from	what	that grows

رَبِّكَ يُخْرِجُ لَنَا مِمَّا تُنْبِتُ

He bring forth for us of what the Earth grows -

هَا	فُومٍ	وَ	هَا	قِثَّاءٍ	وَ	هَا	بَقْلِ	مِنْ	الْأَرْضِ
its	wheat	and	its	cucumbers	and	its	herbs	from	the earth

الْأَرْضِ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا

of its herbs and its cucumbers and its wheat

تَسْتَبْدِلُونَ	أ	قَالَ	هَا	بَصَلٍ	وَ	هَا	عَدَسٍ	وَ
you take in exchange	Would	He said	its	onions	and	its	lentils	and

وَعَدْسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ

and its lentils and its onions.' He said: 'Would you take in exchange

الَّذِي	هُوَ	الَّذِي	بِ	أَدْنَى	هُوَ	الَّذِي	خَيْرٌ
which	that	which	with	inferior	that	which	superior

الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۖ

that which is inferior for that which is superior?'

إِهْبِطُوا	مِصْرًا	فَ	إِنَّ	لَ	كُم	مَا	سَأَلْتُمْ
you go down	some town	and	surely	for	you	what	you asked

إِهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ ۖ

Go down to some town, and there is for you what you ask.'

وَضُرِبَتْ	عَلَىٰ	هَمُّ	الذِّلَّةُ	وَ	المُسْكِنَةُ
was smitten	with	they	humiliation	and	destitution

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمُسْكِنَةُ ۗ

And they were smitten with abasement and destitution,

وَبَاءُ	وُ	بِ	غَضَبٍ	مِّن	اللَّهِ	ذَلِكَ
they incurred	and	they	the wrath	of	Allah	that was

وَبَاءُ وَيُغَضِبُ مِنَ اللَّهِ ۗ ذَلِكَ

and they incurred the wrath of Allah: that was

بِ	أَنَّ	هُمْ	كَانُوا	يَكْفُرُونَ	بِ	آيَاتِ	اللَّهِ
with	because	they	they were	they reject	with	the Signs	Allah

بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ

because they rejected the Signs of Allah

و	يَقْتُلُونَ	النَّبِيِّنَ	بِغَيْرِ	الْحَقِّ	ذَلِكَ
and	they would kill	the Prophets	without	justice	that

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ

and would kill the Prophets unjustly; that was

بِمَا	عَصَوْا	وَ	كَانُوا	يَعْتَدُونَ	إِنَّ	الَّذِينَ
because	they rebelled	and	they were	transgress	surely	those who

بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ إِنَّ الَّذِينَ

because they rebelled and transgressed. Surely,

أَمَّنُوا	وَ	الَّذِينَ	هَادُوا	وَ	النَّصْرَى	وَ	الصَّابِئِينَ
believed	and	those who	became Jews	and	the Christians	and	the Sabians

أَمَّنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّابِئِينَ

the believers, and the Jews, and the Christians and the Sabians -

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

مَنْ أَمَّنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

whichever party (from among these truly) believes in Allah and the Last Day and does

صَالِحًا	فَلَهُمْ	أَجْرٌ	هُمُ	عِنْدَ
good	for them	reward	their	with

صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ

good deeds - shall have their reward with

رَبِّ	هَمَّ	وَ	لَا	خَوْفٌ	عَلَى	هَمَّ	وَ	لَا
Lord	their	and	no	fear	upon	them	and	not

رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

their Lord, and no fear (shall come) on them, nor

هُمْ	يَحْزَنُونَ	وَ	إِذْ	أَخَذْنَا	مِيثَاقَ	كُمُ	وَ
they	they shall grieve	and	when	We took	a covenant	from you	and

هُمْ يَحْزَنُونَ ﴿٦٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَ

shall they grieve. And (remember the time) when We took a covenant from you and

رَفَعْنَا	فَوْقَ	كُمُ	الطُّورَ	خُدُّوْا	مَا	آتَيْنَا	كُمُ
We raised high	above	you	the Mount	you hold	what	We have given	you

رَفَعْنَا فَوْقَكُمْ الطُّورَ ۖ خُدُّوْا مَا آتَيْنَاكُمْ

raised high above you the Mount, saying: 'Hold fast that which We have given you

بِ	قُوَّةٍ	وَ	اذْكُرُوا	مَا	فِي	هِ	لَعَلَّ	كُمُ
with	strength	and	you bear in mind	what	in	this	that may	you

بِقُوَّةٍ ۖ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

and bear in mind what is therein, that you may be saved

تَتَّقُونَ	ثُمَّ	تَوَلَّيْتُمْ	مِّنْ	بَعْدِ	ذَلِكَ
attain piety	then	you turned back	from	after	that

تَتَّقُونَ ﴿٦٤﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۚ

Then you turned back thereafter;

فَ	لَوْ	لَا	فَضُلُ	اللَّهِ	عَلَيْكُمْ	وَ	رَحْمَةُ	هِ
so	if	not	grace	Allah	on	you	and	His

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

and had it not been Allah's grace towards you and His mercy,

عَلِمْتُمْ	لَقَدْ	وَ	مِنَ الْخٰسِرِيْنَ	وَمِنَ الْخٰسِرِيْنَ	كُنْتُمْ	لَ
you have known	surely	and	the losers	of	you were	surely

لَكُنْتُمْ مِنَ الْخٰسِرِيْنَ ۝۶۵ وَلَقَدْ عَلِمْتُمْ

you would surely have been of the losers. And surely, you have known

الَّذِيْنَ	اعْتَدَوْا	مِنْ	كُمْ	فِي	السَّبْتِ	فَ	قُلْنَا
We said	so	Sabbath	in	you	from	transgressed	those who

الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا

(the end of) those amongst you, who transgressed in the matter of the Sabbath. So We said

لَ	هُمُ	كُؤُنُوْا	قِرْدَةً	خٰسِيْنَ	فَ	جَعَلْنَا	هَا
it	We made	so	despised	apes	you be	them	to

لَهُمْ كُؤُنُوْا قِرْدَةً خٰسِيْنَ ۝۶۶ فَجَعَلْنٰهَا

to them: 'Be you apes, despised.' Thus We made it

نَكَالًا	لِّمَآ	بَيْنَ	يَدَيْ	هَا	وَ	مَا	خَلْفَ	هَا
it	after	that	and	its	two hands	between	for those	an example

نَكَالًا لِّمَآ بَيْنَ يَدَيْهَا وَ مَا خَلْفَهَا

an example to those of its time and to those who came after it,

وَ	مَوْعِظَةً	لِّ	الْمُتَّقِيْنَ	وَ	اِذْ	قَالَ	مُؤَسَى
Moses	he said	when	and	those who fear God	for	a lesson	and

وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝۶۷ وَاِذْ قَالَ مُؤَسَى

and a lesson to those who fear God. And (remember) when Moses said

لِ	قَوْمِ	هَـ	اِنَّ	اللّٰهَ	يَاْمُرُ	كُمْ	اَنْ	تَذْبَحُوْا
you slaughter	to	you	He commands	Allah	verily	his	people	for

لِقَوْمِهِ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا

to his people: 'Allah commands you to slaughter

بَقْرَةَ	قَالُوا	أ	تَتَّخِذُ	نَا	هُزُوءًا	قَالَ	أَعُوذُ
cow	they said	does	you make	us	a jest	He said	I seek refuge

بَقْرَةَ ٥ قَالُوا ٥ اتَّخِذْنَا هُزُوءًا ٥ قَالَ أَعُوذُ

a cow,' they said: 'Do you make a jest of us?' He said: 'I seek refuge

بِ	اللَّهِ	أَنْ	أَكُونُ	مِنْ	الْجَاهِلِينَ	قَالُوا
with	Allah	that	I become	from	the ignorants	they said

بِاللَّهِ أَنْ أَكُونُ مِنَ الْجَاهِلِينَ ٥ قَالُوا

with Allah from being one of the ignorant.' They said:

ادْعُ	لَ	نَا	رَبِّ	كَ	يُبَيِّنُ	لَنَا	مَا	هِيَ
you Pray	for	us	Lord	your	He shall explain	for us	what	she

ادْعُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ ٥

' Pray for us to your Lord that He make plain to us what she is . '

قَالَ	إِنَّ	هُ	يَقُولُ	إِنَّ	هَا	بَقْرَةٌ	لَا	فَارِضٌ
He said	surely	He	He says	surely	it (she)	a cow	neither	old

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ

He answered: '(God) says, it is a cow, neither old

وَّ	لَا	بِكْرٌ	عَوَانٌ	بَيْنَ	ذَلِكَ	فَ	افْعَلُوا	مَا
and	not	young	full - grown	between	this	so	you do	what

وَّ لَا بِكْرٌ ٥ عَوَانٌ ٥ بَيْنَ ذَلِكَ ٥ فافْعَلُوا مَا

nor young, full-grown, between the two; now do what

تُؤْمَرُونَ	قَالُوا	ادْعُ	لَ	نَا	رَبِّ	كَ
you are commanded	they said	you Pray	for	us	Lord	your

تُؤْمَرُونَ ٥ قَالُوا ادْعُ لَنَا رَبِّكَ

you are commanded.' They said: 'Pray for us to your Lord

ه	إِنَّ	قَالَ	هَا	لَوْنُ	مَا	نَا	لَ	يُبَيِّنُ
He	surely	he said	it (is)	colour	what	us	for	He explains

يُبَيِّنُ لَنَا مَا لَوْنُهَا ط قَالَ إِنَّهُ

that He make plain to us what colour she is. 'He answered:

هَا	لَوْنُ	فَاقِعٌ	صَفْرَاءُ	بَقْرَةٌ	هَا	إِنَّ	يَقُولُ
its	colour	pure and rich	dun	cow	it	surely	He says

يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ ۖ فَاقِعٌ لَوْنُهَا

'(God) says, it is a cow of a dun colour pure and rich (in tone);

ك	رَبِّ	نَا	لَ	ادْعُ	قَالُوا	النَّظِيرِينَ	تَسُرُّ
your	to Lord	us	for	Pray	they said	the beholders	she delights

تَسُرُّ النَّظِيرِينَ ﴿٧٠﴾ قَالُوا ادْعُ لَنَا رَبَّكَ

delighting the beholders. They said: 'Pray for us to you Lord

تَشَبَهَ	الْبَقَرِ	إِنَّ	هِيَ	مَا	نَا	لَ	يُبَيِّنُ
appear alike	the cows	surely	she	what	us	to	He explains

يُبَيِّنُ لَنَا مَا هِيَ ۗ إِنَّ الْبَقَرَ تَشَبَهَ

that He make plain to us what she is, for (all such) cows appear to us alike;

مُهْتَدُونَ	لَ	اللَّهُ	شَاءَ	إِنْ	إِنَّا	وَ	نَا	عَلَى
be guided	indeed	Allah	He pleased	if	we surely	and	us	on

عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

and if Allah please, we shall indeed be guided.'

ذُلُولٌ	لَا	بَقْرَةٌ	هَا	إِنَّ	يَقُولُ	ه	إِنَّ	قَالَ
broken in	not	a cow	it	surely	He says	He	surely	he said

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذُلُولٌ

He answered: '(God) says ,it is a cow not broken in

تُثِيرُ	الْأَرْضَ	وَ	لَا	تَسْقِي	الْحَرْثَ
she ploughs	the earth	and	not	she waters	the fields

تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ٤

to plough the earth or water the tilth;

مُسَلَّمَةٌ	لَا	شَيْءَ	فِي	هَا	قَالُوا	الآنَ	جِئْتَ
one without blemish	no	spot	in	it	they said	now	you came

مُسَلَّمَةٌ لَا شَيْءَ فِيهَا قَالُوا الآنَ جِئْتَ

one without blemish; of one colour'. They said: ' Now have you brought

بِ	الْحَقِّ	فَ	ذَبَحُوا	هَا	وَ	مَا	كَادُوا
with	the truth	so	they slaughtered	her	and	not	they were about to

بِالْحَقِّ ٥ فَذَبَحُوهَا وَمَا كَادُوا

the truth.' Then they slaughtered her, though they would rather not do so.

يَفْعَلُونَ	وَ	إِذْ	قَتَلْتُمْ	نَفْسًا	فَ	أَدْرَأْتُمْ
they would do	and	when	you slew	a person	so	you differed

يَفْعَلُونَ ٦ وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ ٧

And (remember the time) when you slew a person and differed among yourselves

فِي	هَا	وَ	اللَّهُ	مُخْرِجٌ	مَا	كُنْتُمْ	تَكْتُمُونَ
in	it	and	Allah	who would bring forth	what	you were	you conceal

فِيهَا ٨ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ٩

about it; and Allah would bring to light what you concealed.

فَ	قُلْنَا	اضْرِبُوهُ	هُ	بِ	بَعْضِ	هَا	كَذَلِكَ
so	We said	you apply	him	with	a part	that	thus

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ١٠ كَذَلِكَ

Then We said: 'Smite him (the murderer) for a part of (the offence against) him (the murdered person).'

يُحْيِي	اللَّهُ	الْمَوْتَى	وَ	يُرِي	كُمُ	آيَاتِ	هِ	لَعَلَّ	كُمُ
He gives life	Allah	to the dead	and	He shows	you	Signs	His	that may	you

يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ

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

تَعْقِلُونَ	ثُمَّ	قَسَتْ	قُلُوبُ	كُمُ	مِّنْ	بَعْدِ	ذَلِكَ
understand	then	became hardened	hearts	your	from	after	that

تَعْقِلُونَ ﴿٧٤﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ

understand. Then your hearts became hardened after that,

فَ	هِيَ	كَ	الْحِجَارَةِ	أَوْ	أَشَدُّ	قَسْوَةً	وَ
so	that was	like	stones	or	more intense	harder	and

فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۖ وَ

till they were like stones or harder still;

إِنَّ	مِنَ	الْحِجَارَةِ	لَ	مَا	يَتَفَجَّرُ	مِنْ	هُ	الْأَنْهَارُ
surely	of	stones	indeed	what	he burst forth	from	that	streams

إِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

for of stones indeed there are some out of which gush forth streams,

وَ	إِنَّ	مِنْ	هَا	لَ	مَا	يَشَقُّ	فَ	يَخْرُجُ	مِنْ	هُ
and	indeed	from	it	indeed	what	that cleaves asunder	so	he flows	from	that

وَأَنَّ مِنْهَا لَمَا يَشَقُّ فَيَخْرُجُ مِنْهُ

and of them there are some out of which flows water when they cleave asunder.

الْمَاءُ	وَ	إِنَّ	مِنْ	هَا	لَ	مَا	يَهْبِطُ
water	and	indeed	from	that	indeed	what	He humbles himself

الْمَاءُ ۖ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ

And indeed, of them there are some that humble themselves

مِن	خَشِيَّةِ	اللَّهِ	وَ	مَا	اللَّهُ	بِغَافِلٍ	عَنْ	مَا
from	fear	Allah	and	not	Allah	unmindful	from	what

مِن خَشِيَّةِ اللَّهِ ٥ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

for fear of Allah. And Allah is not unmindful of what

تَعْمَلُونَ	أَفَتَطْمَعُونَ	أَنْ	يُؤْمِنُوا
you do	you expect	that	they will believe

تَعْمَلُونَ ٥ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا

you do. Do you entertain the hope that they will believe in

لَ	كُم	وَ	قَدْ	كَانَ	فَرِيقٌ	مِّنْ	هُم	يَسْمَعُونَ
for	you	and	indeed	he was	a party	from	them	they hear

لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ

you while a party from among them has been (wilfully) perverting

كَلَامَ	اللَّهِ	ثُمَّ	يُحَرِّفُونَ	هُ	مِنْ	بَعْدِ	مَا
the word	Allah	then	they change	it	from	after	what

كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا

the word of Allah after they had heard it and understood

عَقَلُوا	هُ	وَ	هُمْ	يَعْلَمُونَ	وَ	إِذَا	لَقُوا	الَّذِينَ
they have understood	it	and	they	they know	and	when	they meet	those who

عَقَلُوا وَهُمْ يَعْلَمُونَ ٥ وَإِذَا لَقُوا الَّذِينَ

it and knew it full well. And when they meet those

أَمَنُوا	قَالُوا	أَمَّا	وَ	إِذَا	خَلَا	بَعْضُ	هُمْ
they believed	they said	we believed	and	when	meet in private	some	them

أَمَنُوا قَالُوا آمَنَّا ٥ وَإِذَا خَلَا بَعْضُهُمْ

who believe, they say: 'We believe,' and when they meet one another in private

إِلَى	بَعْضٍ	قَالُوا	أَ	تُحَدِّثُونَ	هُمْ	بِ	مَا
towards	some	they said	do	you inform	them	with	what

إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا

they say: Do you inform them of what

فَتَحَّ	اللَّهُ	عَلَى	كُم	لِ	يُحَاجُّوْ	كُم	بِ	ه
He disclosed	Allah	to	you	so that	they argue	you	with	it

فَتَحَّ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ

Allah has unfolded to you,

عِنْدَ	رَبِّ	كُم	أَ	فَ	لَا	تَعْقِلُونَ
before	Lord	your	why	so	not	you understand

عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾

that they may thereby argue with you before your Lord? Will you not then understand?'

أَوَلَا	يَعْلَمُونَ	أَنَّ	اللَّهُ	يَعْلَمُ	مَا
do not	they know	indeed	Allah	He knows	what

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا

Do they not know that Allah knows what

يُسِرُّونَ	وَ	مَا	يُعْلِنُونَ	وَ	مِنْ	هُمْ	أُمِّيُونَ
they conceal	and	what	they disclose	and	from	them	illiterate

يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٨﴾ وَمِنْهُمْ أُمِّيُونَ

they conceal and what they disclose? And some of them are illiterates;

لَا	يَعْلَمُونَ	الْكِتَابَ	إِلَّا	أَمَانِيَّ	وَ	إِنْ
not	they know	the book	except	false notions	and	if

لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ

they know not the Book but (their own) false notions,

هُمْ	إِلَّا	يَظُنُّونَ	فَ	وَيْلٌ	لِّ	الَّذِينَ	يَكْتُبُونَ
they	except	they conjecture	so	woe	to	those who	write

هُمْ إِلَّا يَظُنُّونَ ﴿٧٩﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ

and they (do nothing) but conjecture. Woe, therefore, to those who write

الْكِتَابِ	بِ	أَيْدِي	هُمْ	ثُمَّ	يَقُولُونَ	هَذَا	مِنْ
the book	with	hands	their	then	they say	this	from

الْكِتَابِ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ

the Book with their own hands and then say: 'This is from

عِنْدِ	اللَّهِ	لِ	يَشْتَرُوا	بِ	هُ	ثَمَنًا	قَلِيلًا
from	Allah	for	they buy	with	it	a price	paltry

عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ط

Allah', that they may take for it a paltry price.

فَ	وَيْلٌ	لِّ	هُمْ	مِّنْ	مَا	كَتَبَتْ	أَيْدِي	هُمْ
so	woe	for	them	from	what	she wrote	hands	their

فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ

Woe, then, to them for what their hands have written,

وَ	وَيْلٌ	لِّ	هُمْ	مِّنْ	مَا	يَكْسِبُونَ	وَ	قَالُوا
and	woe	for	them	from	what	they earn	and	they said

وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ ﴿٨٠﴾ وَقَالُوا

and woe to them for what they earn.

لَنْ	تَمَسَّ	نَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَةً
never	she touched	us	the fire	except	days	limited

لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ط

And they say: 'The Fire shall not touch us except for a (small) number of days.'

قُلْ	أَتَّخَذْتُمْ	عِنْدَ	اللَّهِ	عَهْدًا	فَ	لَنْ	يُخْلِفَ
you say	have you taken	from	Allah	a promise	then	never	He will break

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ

Say: 'Have you taken a promise from Allah? Then, Allah will never break

اللَّهُ	عَهْدَ	هَ	أَمْ	تَقُولُونَ	عَلَى	اللَّهِ	مَا	لَا
Allah	promise	His	or	you say	upon	Allah	what	not

اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

His promise. Or do you say of Allah what you know not?

تَعْلَمُونَ	بَلَى	مَنْ	كَسَبَ	سَيِّئَةً	وَ	أَحَاطَتْ	بِ	هَ
you know	aye	whoso	he earned	evil	and	encompassed	with	it

تَعْلَمُونَ ﴿٨١﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ

Aye, whoso does evil and is encompassed by his

خَطِيئَةٌ	هَ	فَ	أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ
sin	his	so	those are	inmates	the fire	they

خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ

sins - those are the inmates of the Fire;

فِي	هَا	خَالِدُونَ	وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا
in	it	they shall abide	and	they who	they believed	and	they did

فِيهَا خَالِدُونَ ﴿٨٢﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا

therein shall they abide. But they who believe and do good works--

الصَّالِحَاتِ	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِي	هَا	خَالِدُونَ
good work	those	dwellers	the Heaven	they	in	it	they shall abide

الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٣﴾

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

وَ	إِذْ	أَخَذْنَا	مِيثَاقَ	بَنِي	إِسْرَائِيلَ	لَا
and	when	we took	a covenant	children	Israel	not

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا

And (remember the time) when We took a covenant from the children of Israel,

تَعْبُدُونَ	إِلَّا	اللَّهَ	وَ	بِ	الْوَالِدَيْنِ	إِحْسَانًا	وَ
you shall worship	but	Allah	and	with	parents	kindness	and

تَعْبُدُونَ إِلَّا اللَّهَ تَبَّ وَالْوَالِدَيْنِ إِحْسَانًا وَذِي

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

ذِي الْقُرْبَىٰ	وَ	الْيَتَامَىٰ	وَ	الْمَسْكِينِ	وَ	قُولُوا
kindred	and	the orphans	and	the poor	and	you speak

الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا

and to kindred and orphans and the poor,

لِ	النَّاسِ	حُسْنًا	وَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ
for	the people	kindly	and	you observe	the prayer	and	you pay	the Zakāt

لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ط

and speak to men kindly, and observe Prayer, and pay the Zakāt;

ثُمَّ	تَوَلَّيْتُمْ	إِلَّا	قَلِيلًا	مِّنْ	كُمْ
then	you turned away	except	a few	from	you

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

then you turned away in aversion except a few of you.

وَ	أَنْتُمْ	مُعْرِضُونَ	وَ	إِذْ	أَخَذْنَا	مِيثَاقَ	كُمْ
and	you	those who turn away	and	when	We took	a covenant	you

وَأَنْتُمْ مُعْرِضُونَ ۝٨٤ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

And (remember the time) when We took a covenant from you:

لَا	تَسْفِكُونَ	دِمَاءَ	كُم	وَ	لَا	تُخْرِجُونَ
not	you shall shed	blood	your	and	not	you shall turn out

لَا تَسْفِكُونَ دِمَاءَ كُمْ وَلَا تُخْرِجُونَ

You shall not shed your blood or turn your people out

أَنْفُسَ	كُم	مِّنْ	دِيَارِ	كُم	ثُمَّ	أَقْرَرْتُمْ
self	your	from	homes	your	then	you confirmed

أَنْفُسِكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ

of your homes;' then you confirmed (it);

وَ	أَنْتُمْ	تَشْهَدُونَ	ثُمَّ	أَنْتُمْ	هَؤُلَاءِ	تَقْتُلُونَ
and	you	witness	then	you	those	you slay

وَأَنْتُمْ تَشْهَدُونَ ﴿٥٥﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ

and you have been witness (to it). Yet you are the people who slay

أَنْفُسَ	كُم	وَ	تُخْرِجُونَ	فَرِيقًا	مِّنْ	كُم	مِّنْ
self	your	and	you turn out	a section	of	your	from

أَنْفُسِكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ

your own brothers and turn out a section of your people from

دِيَارِ	هَمُّ	تَظْهَرُونَ	عَلَى	هَمُّ	بِ	الْإِثْمِ
homes	their	you back up	on	them	with	sin

دِيَارِهِمْ تَظْهَرُونَ عَلَيْهِم بِالْإِثْمِ

their homes backing up one another against them with sin

وَ	الْعُدْوَانَ	وَ	إِنْ	يَأْتُوا	كُم	أُسْرَى	تُفَدُّوهُم
and	transgression	and	if	they come	you	captives	ransom

وَالْعُدْوَانَ ۖ وَإِنْ يَأْتُواكُمْ أُسْرَى تَفَدُّوهُمْ

and transgression. And if they come to you as captives, you ransom them.

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِيخْرَاجُهُمْ أَفَتُؤْمِنُونَ	فَ	أَ	هُمْ	إِيخْرَاجُهُمْ	كُمْ	عَلَيْكُمْ	مُحَرَّمٌ	هُوَ	وَ
you believe	then	do	their	expulsion	you	on	unlawful	he	and

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِيخْرَاجُهُمْ أَفَتُؤْمِنُونَ

while their (very) expulsion was unlawful for you. Do you, then, believe

بِ	بَعْضِ	وَ	تَكْفُرُونَ	بِ	بَعْضِ
part	with	and	you disbelieve	with	part

بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

in part of the Book and disbelieve in part?

فَ	مَا	جَزَاءُ	مَنْ	يَفْعَلُ	ذَلِكَ	مِنْكُمْ	إِلَّا	
except	you	among	this	he does	who	reward	not	so

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا

There is, therefore, no reward for such among you as do this, except

خِزْيٌ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	يَوْمَ	الْقِيَامَةِ	يُرَدُّونَ
they will be driven	the Judgement	day	and	the world	the life	in	disgrace

خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ

disgrace in the present life; and on the Day of Judgement they will be driven

إِلَى	أَشَدِّ	الْعَذَابِ	وَ	مَا	اللَّهُ	بِغَافِلٍ
unaware	Allah	not	and	punishment	most severe	to

إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ

to a most severe chastisement; and surely, Allah is not unmindful

عَنْ	مَا	تَعْمَلُونَ	أُولَئِكَ	الَّذِينَ	اشْتَرَوْا
they have bartered	those who	they	you do	what	from

عَمَّا تَعْمَلُونَ ﴿٨٦﴾ أُولَئِكَ الَّذِينَ اشْتَرَوْا

of what you do. These are they who have preferred

الْحَيَاةِ	الدُّنْيَا	بِ	الْآخِرَةِ	فَ	لَا	يُخَفَّفُ
the life	the world	with	the hereafter	so	not	shall be lightened

الْحَيَاةِ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ

the present life to the Hereafter.

عَنْ	هُمْ	الْعَذَابِ	وَ	لَا	هُمْ	يُنصَرُونَ
from	them	the punishment	and	not	they	they shall be helped

عَنْهُمْ الْعَذَابِ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

Their punishment shall not therefore be lightened nor shall they be helped (in any other way).

وَ	لَقَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ	وَ	قَفَّيْنَا
and	verily	We gave	Moses	the Book	and	We sent after

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا

And verily, We gave Moses the Book and caused after him Messengers to follow

مِنْ	بَعْدِ	هُ	بِ	الرُّسُلِ	وَ	آتَيْنَا	عِيسَى
from	after	him	with	messengers	and	We gave	Jesus

مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى

in his footsteps; and to Jesus

ابْنَ	مَرْيَمَ	الْبَيِّنَاتِ	وَ	أَيَّدْنَا	هُ	بِ	رُوحِ
son	Mary	the Signs	and	we strengthen	him	with	spirit

ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ

son of Mary, We gave manifest Signs and strengthened him with the spirit

الْقُدْسِ	أَ	فَ	كُلَّمَا	جَاءَ	كُمُ	رَسُولٌ
Holy	will	so	whenever	he comes	you	a Messenger

الْقُدْسِ ۖ أَفَكُلَّمَا جَاءَ كُمْ رَسُولٌ

of holiness. Will you then, every time a Messenger comes to you

بِ	مَا	لَا	تَهْوَى	أَنْفُسُ	كُمُ	اسْتَكْبَرْتُمْ
with	what	not	desire	self	your	you behaved arrogantly

بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۚ

with what you yourselves desire not, behave arrogantly

فَ	فَرِيقًا	كَذَّبْتُمْ	وَ	فَرِيقًا	تَقْتُلُونَ	وَ
so	a group	you treated as liars	and	a group	you slay	and

فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٨﴾ وَ

and treat some as liars and slay others?

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

قَالُوا قُلُوبُنَا غُلْفٌ ۗ بَلْ لَعَنَهُمُ اللَّهُ

They said: 'Our hearts are wrapped in covers'. No, Allah has cursed them

بِ	كُفْرِهِمْ	فَ	قَلِيلًا	مَا	يُؤْمِنُونَ	وَ
with	their disbelief	so	a little	that	they believe	and

بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾ وَ

for their disbelief. Little is that which they believe. And

لَمَّا	جَاءَ	هُمُ	كِتَابٌ	مِّنْ	عِنْدِ	اللَّهِ	مُصَدِّقٌ
when	he came	them	Book	from	from	Allah	fulfilling

لَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ

when there came to them a Book from Allah, fulfilling

لِ	مَا	مَعَهُمْ	وَ	كَانُوا	مِنْ	قَبْلُ	يَسْتَفْتِحُونَ
for	which	with them	and	they were	from	before	they prayed for victory

لَمَّا مَعَهُمْ ۗ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ

that which is with them--and before that they had prayed for victory

عَلَى	الَّذِينَ	كَفَرُوا	فَ	لَمَّا	جَاءَ	هُمُ	مَا
on	those who	they disbelieved	so	when	it came	them	that

عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَا

over the disbelievers--yet when there came to them that which

عَرَفُوا	كَفَرُوا	بِ	ه	فَ	لَعْنَةُ	اللَّهِ	عَلَى
they recognised	they rejected	with	it	so	the curse	Allah	on

عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى

they knew, they rejected it. The curse of Allah be on

الْكَافِرِينَ	بِئْسَ	مَا	اشْتَرَوْا	بِ	ه
the disbelievers	evil	that	they have sold	with	it

الْكَافِرِينَ ۖ بِئْسَ مَا اشْتَرَوْا بِهِ

the disbelievers. Evil is that for which they have sold

أَنْفُسَ	هُمْ	أَنْ	يَكْفُرُوا	بِ	مَا	أَنْزَلَ
souls	their	that	they disbelieve	with	that	He revealed

أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ

their souls: that they should disbelieve in what Allah has revealed,

اللَّهُ	بَغِيًّا	أَنْ	يُنزِّلَ	اللَّهُ	مِنْ	فَضْلٍ	ه	عَلَى
Allah	grudging	that	He sends down	Allah	from	Grace	his	on

اللَّهُ بَغِيًّا أَنْ يُنزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى

grudging that Allah should send down His grace on

مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ	ه	فَ	بَاءُ	و	غَضَبٍ	عَلَى
who	He pleases	from	servants	his	so	they incurred	with	wrath	on

مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُ وَبِغَضَبٍ عَلَى

whomsoever of His servants He pleases. So they incurred wrath on

غَضَبٍ	وَ	لِ	الْكَافِرِينَ	عَذَابٌ	مُّهِينٌ	وَ	إِذَا
wrath	and	for	the disbelievers	punishment	humiliating	and	when

غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩١﴾ وَإِذَا

wrath; and there is an humiliating chastisement for the disbelievers. And when

قِيلَ	لَ	هُمُ	أَمِنُوا	بِ	مَا	أَنْزَلَ	اللَّهُ	قَالُوا
it is said	for	them	you believe	with	what	has sent down	Allah	they say

قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا

it is said to them, 'Believe in what Allah has sent down', they say

نُؤْمِنُ	بِ	مَا	أَنْزَلَ	عَلَيْ	نَا	وَ	يَكْفُرُونَ
we believe	with	what	revealed	to	us	and	they disbelieve

نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ

'We believe in what has been sent down to us'; and they disbelieve

بِ	مَا	وَرَاءَ	هَ	وَ	هُوَ	الْحَقُّ	مُصَدِّقًا	لِ	مَا
with	what	after	that	and	he	the Truth	fulfilling	for	what

بِمَا وَرَاءَ هَ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا

in what has (been sent down) after that, yet it is the Truth fulfilling that

مَعَهُمْ	قُلْ	فَ	لِمَ	تَقْتُلُونَ	أَنْبِيَاءَ	اللَّهِ
with them	you say	so	why	you slay	Prophets	Allah

مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ

which is with them. Say: 'Why, then, did you attempt to slay the Prophets of Allah

مِنْ	قَبْلُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	وَ	لَقَدْ
from	before	if	you were	believers	and	surely

مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾ وَلَقَدْ

before this, if you were believers? And

ثُمَّ	الْبَيِّنَاتِ	بِ	مُوسَى	كُمْ	جَاءَ
then	manifest Signs	with	Moses	you	he came

جَاءَ كُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ

Moses came to you with manifest Signs, then

أَنْتُمْ	وَ	هِ	بَعْدِ	مِنْ	الْعِجْلِ	اتَّخَذْتُمْ
you were	and	his	after	from	the calf	you took

اتَّخَذْتُمْ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ

you took the calf (for worship) in his absence, and you were

كُمْ	مِيثَاقَ	أَخَذْنَا	إِذْ	وَ	ظَلِمُونَ
you	covenant	We took	when	and	transgressors

ظَلِمُونَ ﴿٩٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

transgressors. And (remember the time) when We took a covenant from you

مَا	خُذُوا	الطُّورَ	كُمْ	فَوْقَ	رَفَعْنَا	وَ
what	you hold	the 'Toor'	you	above	We raised	and

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا

and raised high above you the Mount, (saying): 'Hold firmly to what

قَالُوا	اسْمَعُوا	وَ	قُوَّةَ	بِ	كُمْ	اتَيْنَا
they said	you listen	and	firmness	with	you	We have given

اتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا

We have given you and listen,' they said:

هُمْ	قُلُوبِ	فِي	أَشْرَبُوا	وَ	عَصَيْنَا	وَ	سَمِعْنَا
their	hearts	in	permeated	and	we disobeyed	and	we heard

سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمْ

'We hear and we disobey,' and their hearts were permeated with (the love of)

كُم	يَأْمُرُ	مَا	بِئْسَ	قُلْ	هَمَّ	كُفْرٍ	بِ	الْعِجْلَ
you	he enjoins	what	evil	you say	their	disbelief	with	the calf

الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَأْمُرُكُمْ

the calf because of their disbelief. Say: 'Evil is that which your faith enjoins

مُؤْمِنِينَ	كُنْتُمْ	إِنْ	كُم	إِيمَانُ	هَـ	بِ
believers	you were	if	you	faith	it	with

بِهِ إِيْمَانِكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾

on you, if you have any faith!'

عِنْدَ	الْآخِرَةِ	الدَّارِ	كُم	لَ	كَانَتْ	إِنْ	قُلْ
with	the hereafter	the abode	you	for	it was	if	you say

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ

Say: 'If the abode of the Hereafter, with

تَمَنُّوْا	فَ	النَّاسِ	دُونَ	مِّنْ	خَالِصَةً	اللَّهِ
you wish	then	people	exclusion	from	solely	Allah

اللَّهِ خَالِصَةً مِّنْ دُونَ النَّاسِ فَتَمَنُّوْا

Allah is solely for you to the exclusion of (all) other people, then wish

لَنْ	وَ	صَادِقِينَ	كُنْتُمْ	إِنْ	الْمَوْتِ
never	and	truthful	you were	if	death

الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾ وَلَنْ

for death, if you are truthful.' But never

يَتَمَنُّوْا	هَـ	أَبَدًا	بِ	مَا	قَدَّمَتْ	أَيْدِيْ	هَمَّ
shall wish	it	ever	with	what	has sent on	hands	their

يَتَمَنُّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيْهِمْ ۗ

shall they wish for it, because of what their own hands have sent on before (them);

وَاللَّهُ	عَلَيْهِمْ	بِ	الظَّالِمِينَ	وَ	لَ	تَجِدَنَّ	هُمْ
Allah	All-knowing	with	the wrongdoers	and	surely	you will find	them

وَاللَّهُ عَلَيْهِم بِالظَّالِمِينَ ٩٦ وَلَتَجِدَنَّاهُمْ

and Allah knows the wrongdoers well, And you shall surely find them

أَحْرَصَ	النَّاسِ	عَلَى	حَيَوٰةٍ	وَ	مِنَ	الَّذِينَ
most covetous	people	on	life	and	from	those

أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ ۚ وَمِنَ الَّذِينَ

of all people, the most covetous of life, even (more) than those who set up

أَشْرَكُوا	يَوَدُّ	أَحَدٌ	هُمْ	لَوْ	يُعَمَّرُ	أَلْفَ
they set up equals	he wishes	one	them	if	he be granted a life	one thousand

أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ

equals (with God). Every one of them wishes that he may be granted a life of a thousand

سَنَةٍ	وَ	مَا	هُوَ	بِمَزْحَرٍ	هٖ	مِنَ
years	and	not	he	shall keep away	him	from

سَنَةٍ ۚ وَمَا هُوَ بِمَزْحَرٍ مِّنَ

years, but his being granted (such) life shall not keep him away from the

الْعَذَابِ	أَنْ	يُعَمَّرَ	وَ	اللَّهُ	بَصِيرٌ	بِ	مَا
the punishment	that	his being granted life	and	Allah	All seeing	with	that

الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا

punishment; and Allah sees all that

يَعْمَلُونَ	قُلْ	مَنْ	كَانَ	عَدُوًّا	لِّ	جِبْرِيلَ
they do	you say	whoever	was	enemy	for	Gabriel

يَعْمَلُونَ ٩٧ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

they do. Say, 'Whoever is an enemy to Gabriel--

فَ	إِنَّ	هُ	نَزَّلَ	هُ	عَلَى	قَلْبِكَ	بِ	إِذْنِ	
command	with	you	heart	upon	it	He caused to descend	he	indeed	so

فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ

for he it is who has caused it to descend on your heart by the command

اللَّهُ	مُصَدِّقًا	لِّ	مَا	بَيْنَ	يَدَيْ	هُ	وَ	هُدًى
guidance	and	his	both hands	between	which	that	fulfilling	Allah

اللَّهُ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى

of Allah, which fulfils that which precedes it, and is a guidance

وَّ	بُشْرَى	لِ	الْمُؤْمِنِينَ	مَنْ	كَانَ	عَدُوًّا	لِ	اللَّهِ
Allah	to	enemy	as	who	the believers	for	glad tidings	and

وَّبُشْرَى لِّلْمُؤْمِنِينَ ﴿٩٨﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ

and glad tidings to the believers-- 'Whoever is an enemy to Allah,

وَّ	مَلَائِكَةٍ	هُ	وَ	رُسُلٍ	هُ	وَ	جِبْرِيلَ	وَ	مِيكَالَ
Michael	and	Gabriel	and	His	Messengers	and	His	Angels	and

وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ

ans His Angels, and His Messengers, and Gabriel, and Michael,

فَ	إِنَّ	اللَّهَ	عَدُوٌّ	لِ	الْكَافِرِينَ	وَ	لَقَدْ	أَنْزَلْنَا
We have sent down	verily	and	the disbelievers	for	enemy	Allah	surely	then

فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٩﴾ وَلَقَدْ أَنْزَلْنَا

then surely, Allah is an enemy to (such) disbelievers. And surely, We have sent

إِلَى	كَ	آيَاتٍ	بَيِّنَاتٍ	وَ	مَا	يَكْفُرُ	بِ	هَا
it	with	he disbelieves	not	and	manifest	signs	you	towards

إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۚ وَمَا يَكْفُرُ بِهَا

down to you manifest Signs, and no one disbelieves in them

عَهْدًا	عَاهَدُوا	كُلَّمَا	أَوْ	الْفٰسِقُونَ	إِلَّا
a covenant	they made covenant	whenever	what!	the disobedient	but

إِلَّا الْفٰسِقُونَ ﴿١٠٠﴾ أَوْ كُلَّمَا عَاهَدُوا عَهْدًا

but the disobedient. What! every time they make a covenant,

لَا	هُم	أَكْثَرُ	بَلْ	هُم	مِّنْ	فَرِيقٍ	هَٰ	نَبَذَ
not	them	most	but	them	from	a party	it	he threw aside

نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۗ بَلْ أَكْثَرُهُمْ لَا

will a party among them throw it aside? No, most of them have no

يُؤْمِنُونَ	وَ	لَمَّا	جَاءَ	هُم	رَسُولٌ	مِّنْ	عِنْدِ	اللَّهِ
they believe	and	when	he came	them		from	from	Allah

يُؤْمِنُونَ ﴿١٠١﴾ وَلَمَّا جَاءَ هُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ

faith. And (now) when there has come to them a Messenger from Allah,

مُصَدِّقٌ	لِّ	مَا	مَعَ	هُم	نَبَذَ	فَرِيقٌ	مِّنْ
fulfilling	for	that	with	them	he threw	a party	from

مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنْ

fulfilling that which is with them, a party of the

الَّذِينَ	أُوتُوا	الْكِتَابَ	كِتَابَ	اللَّهِ	وَرَاءَ
those	they were given	the Book	Book	Allah	behind

الَّذِينَ أُوتُوا الْكِتَابَ ۗ كِتَابَ اللَّهِ وَرَاءَ

people to whom the Book was given have thrown the Book of Allah behind

ظُهُورِ	هِمْ	كَأَنَّهُمْ	لَا	يَعْلَمُونَ	وَ	اتَّبَعُوا
backs	their	as if	they	they know	and	they pursued

ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾ وَاتَّبَعُوا

their backs, as if they knew it not. And they pursue (the course)

مَا	تَتَلَّوْا	الشَّيْطَانِ	عَلَى	مُلْكِ	سُلَيْمَانَ
what	they followed	the rebellious	on	reign	Solomon

مَا تَتَلَّوْا الشَّيْطَانِ عَلَى مُلْكِ سُلَيْمَانَ

which the rebellious (men) followed during the reign of Solomon.

وَ	مَا	كَفَرَ	سُلَيْمَانَ	وَ	لَكِنَّ	الشَّيْطَانِ
and	not	he disbelieved	Solomon	and	but	the rebellious

وَمَا كَفَرَ سُلَيْمَانَ وَلَكِنَّ الشَّيْطَانِ

And Solomon did not disbelieve, but (it was) the rebellious ones

كَفَرُوا	يُعَلِّمُونَ	النَّاسَ	السِّحْرَ	وَ	مَا
they disbelieved	they were teaching	people	the deception	and	what

كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا

(who) disbelieved, teaching people falsehood and deception. And (they pursue)

أُنزِلَ	عَلَى	الْمَلَائِكِينَ	بِ	بَابِلَ	هَارُوتَ	وَ
was revealed	on	the two Angels	with	Babylon	Harut	and

أُنزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَ

what was revealed to the two angels in Babylon, Hārūt and

مَارُوتَ	وَ	مَا	يُعَلِّمَنِ	مِنْ	أَحَدٍ	حَتَّى
Mārūt	and	not	these two taught	from	anyone	until

مَارُوتَ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى

Mārūt. But these two taught no one until

يَقُولَا	إِنَّمَا	نَحْنُ	فِتْنَةٌ	فَ	لَا
they both said	indeed	we	a trial	so	not

يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا

they had said: 'We are but a trial, do not therefore

تَكْفُرُ	فَ	يَتَعَلَّمُونَ	مِنْ	هُمَا	مَا	يُفَرِّقُونَ
you reject	so	they learnt	from	they both	what	they made a discrimination

تَكْفُرُ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ

disbelieve.' So men learnt from them that by which they made a difference

بِ	هَ	بَيْنَ	الْمَرْءِ	وَ	زَوْجِ	هَ	وَ	مَا	هُمْ
with	it	between	the man	and	wife	his	and	not	they

بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ

between a man and his wife, but they harmed no one thereby,

بِ	ضَارِّينَ	بِ	هَ	مِنْ	أَحَدٍ	إِلَّا	بِ	إِذْنِ
with	harmful people	with	it	from	one	except	with	command

بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ

except by the command of Allah;

اللَّهِ	وَ	يَتَعَلَّمُونَ	مَا	يَضُرُّ	هُمْ	وَ	لَا
Allah	and	they learnt	that	it would harm	them	and	not

اللَّهُ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا

(on the contrary) these people are learning that which would harm them and do

يَنْفَعُ	هُمْ	وَ	لَقَدْ	عَلِمُوا	لَ	مَنْ	اشْتَرَى	هُ
do good	them	and	certainly	they have known	that	who	he bought	that

يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

them no good. And they have certainly known that

مَا	لَ	هُ	فِي	الْآخِرَةِ	مِنْ	خَلَاقٍ	وَ
not	for	him	in	the hereafter	from	share	and

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَ

he who trafficks therein has no share of good in the Hereafter; and

لِبِئْسَ	مَا	شَرُّوا	بِ	هَ	أَنْفُسَ	هُمْ
evil	that	they have sold	with	it	souls	their

لِبِئْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ ط

surely evil is that for which they have sold their souls; had they

لَوْ	كَانُوا	يَعْلَمُونَ	وَ	لَوْ	أَنَّ	هُمْ
indeed	they were	they know	and	if	that	they

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ وَلَوْ أَنَّهُمْ

but known! And if they

أَمَنُوا	وَ	اتَّقَوْا	لَ	مَثُوبَةٌ	مِّنْ	عِنْدِ
they believed	and	they acted righteously	surely	reward	from	with

أَمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ

had believed and acted righteously, better surely would have been the reward from

اللَّهِ	خَيْرٌ	لَّوْ	كَانُوا	يَعْلَمُونَ	يَا	أَيُّهَا
Allah	better	if	they were	they know	O	you

اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾ يَا أَيُّهَا

Allah, had they but known! O, you

الَّذِينَ	أَمَنُوا	لَا	تَقُولُوا	رَاعِنَا	وَ	قُولُوا
those who	they believed	not	you say	take care of us	and	you say

الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا

who believe! say not, 'Ra'ina', but say

انظُرْنَا	وَ	اسْمَعُوا	وَ	لِ	الْكَافِرِينَ	عَذَابٌ
you look at us	and	you listen	and	for	the disbelievers	punishment

انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ

'Unzurna' and listen to him. And for the disbelievers is a painful punishment.

الْكِتَابِ	أَهْلِ	مِنْ	كَفَرُوا	الَّذِينَ	يَوَدُّ	مَا	أَلَيْمٌ
the Book	people of	from	they disbelieved	those	he desires	not	painful

أَلَيْمٌ ﴿١٠٥﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

They who disbelieve from among the people of the Book,

وَأَلَيْمٌ	لَا	الْمُشْرِكِينَ	أَنْ	يُنزَّلَ	عَلَيْكُمْ
you	on	should be sent down	that	who associate gods	not

وَأَلَيْمٌ أَنْ يُنزَّلَ عَلَيْكُمْ

or from among those who associate gods with (Allah) desire not that any good should be sent down to you

مِنْ	خَيْرٍ	مِنْ	رَبِّكُمْ	وَأَلَيْمٌ	يَخْتَصُّ
from	good	from	your Lord	and	He chooses

مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ

from your Lord; but Allah chooses

بِ	رَحْمَتِهِ	مَنْ	يَشَاءُ	وَأَلَيْمٌ	ذُو	الْفَضْلِ
with	Mercy	whoso	He wishes	and	of	Bounty

بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

for His Mercy whomsoever He pleases; and Allah is Lord of exceeding bounty.

الْعَظِيمِ	مَا	نُنسَخُ	مِنْ	آيَةٍ	أَوْ	نُنسِئُ	هَا
the great	that	we abrogate	from	Signs	or	cause to be forgotten	it

الْعَظِيمِ ﴿١٠٦﴾ مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا

Whatever Sign We abrogate or cause to be forgotten,

نَاتٍ	بِخَيْرٍ	مِنْ	هَا	أَوْ	مِثْلِ	هَا	أَمْ
we bring	with better	from	that	or	like	that	not

نَاتٍ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَمْ

We bring one better than that or the like thereof.

تَعْلَمُ	أَنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	أ	لَمْ
you know	that	Allah	over	every	thing	All powerful	what	not

تَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾ أَلَمْ

Do you not know that Allah has the power to do all that He wills?

تَعْلَمُ	أَنَّ	اللَّهَ	لَ	هُ	مُلْكُ	السَّمَوَاتِ	وَ
you know	that	Allah	for	Him	Kingdom	the heavens	and

تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَ

Do you not know that the Kingdom of the Heavens and

الْأَرْضِ	وَ	مَا	لَ	كُمُ	مِّنْ	دُونِ	اللَّهِ	مِنْ
the earth	and	not	for	you	from	beside	Allah	from

الْأَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِّنْ

the earth belongs to Allah alone? And there is no protector or helper

وَلِيِّ	وَ	لَا	نَصِيرٍ	أَمْ	تُرِيدُونَ	أَنْ	تَسْأَلُوا
friend	and	not	helper	or	you desire	that	you question

وَلِيِّ وَلَا نَصِيرٍ ﴿١٠٨﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا

for you beside Allah. Would you question

رَسُولَ	كُمُ	كَ	مَا	سُئِلَ	مُوسَى	مِنْ	قَبْلُ
Messenger	your	as	that	was questioned	Moses	from	before

رَسُولِكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ ۚ

the Messenger sent to you as Moses was questioned before this?

وَ	مَنْ	يَتَّبَدَّلِ	الْكُفْرَ	بِ	الْإِيمَانِ	فَ	قَدْ
and	who	he exchanges	the disbelief	with	the belief	then	surely

وَمَنْ يَتَّبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ

And whoever takes disbelief in exchange for belief has undoubtedly

مِّنْ	كَثِيرٌ	وَدَّ	السَّبِيلِ	سَوَاءَ	ضَلَّ
from	many	wished	path	the right	gone astray

ضَلَّ سَوَاءَ السَّبِيلِ ۝ وَدَّ كَثِيرٌ مِّنْ

gone astray from the right path. Many of the people

كُم	إِيمَانٍ	بَعْدِ	مِّنْ	كُم	يَرُدُّونَ	لَوْ	أَهْلِ الْكِتَابِ
your	belief	after	from	you	they turn	if	people of the Book

أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ

of the Book wish out of (sheer) envy from their own selves that, after you have believed,

مِّنْ بَعْدِ	هُمْ	أَنْفُسِ	عِنْدِ	مِّنْ	حَسَدًا	كُفَّارًا
after	them	selves	with	from	out of sheer envy	disbelievers

كُفَّارًا ۖ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ

they could turn you again into disbelievers after the truth has become

مَا	تَبَيَّنَ	لَهُمْ	الْحَقُّ	فَ	اعْفُوا	وَ	اصْفَحُوا
you overlook	and	you forgive	so	the truth	them	for	has been manifest that

مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا

manifest to them. But forgive and turn away (from them),

حَتَّىٰ	يَأْتِيَ	اللَّهُ	بِ	أَمْرٍ	هُ	إِنَّ	اللَّهَ	عَلَىٰ	كُلِّ
until	it comes	Allah	with	decree	His	surely	Allah	on	every

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ

till Allah brings about His decree. Surely, Allah has the power to do all

شَيْءٍ	قَدِيرٌ	وَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ
things	All powerful	and	you observe	the prayer	and	you pay	the Zakaat

شَيْءٍ قَدِيرٌ ۝ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ

that He wills. And Observe prayer and pay the Zakat;

و	مَا	تَقْدِمُوا	لِأَنْفُسِكُمْ	مِنْ	خَيْرٍ	تَجِدُوهُ
and	that	you send forth	for yourselves	from	good	you shall find it

وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ

and whatever good you send on before you for yourselves, you shall find it with Allah;

عِنْدَ	اللَّهِ	إِنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ
with	Allah	surely	Allah	with	that	you do	All seeing

عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

surely, Allah sees all that you do.

و	قَالُوا	لَنْ	يَدْخُلَ	الْجَنَّةَ	إِلَّا	مَنْ	كَانَ	هُودًا
and	they said	none	he shall enter	the Paradise	except	who	he was	Jews

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا

And they say, None shall ever enter Heaven unless he be a Jew

أَوْ	نَصْرِي	تِلْكَ	أَمَانِي	هُمْ	قُلْ	هَاتُوا	بُرْهَانَ	كُمْ
or	Christians	these	vain desires	they	you say	you produce	proof	your

أَوْ نَصْرِي تِلْكَ أَمَانِيهِمْ قُلْ هَاتُوا بُرْهَانَكُمْ

or a Christian'. These are thier vain desires. Say, 'Produce your proof,

إِنْ	كُنْتُمْ	صَادِقِينَ	بَلَى	مَنْ	أَسْلَمَ	وَجْهَ	هُ	لِ	اللَّهِ
if	you were	truthful	No	whoever	he submitted	himself	his	for	Allah

إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

if you are truthful'. No whoever submits himself completely to Allah, while he is

و	هُوَ	مُحْسِنٌ	فَ لَ	هُ	أَجْرُ	هُ	عِنْدَ	رَبِّ	هُ
and	he	doer of good	so	for	him	reward	his	Lord	his

وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

excellent in conduct, shall have his reward with his Lord.

وَلَا	وَلَا	وَلَا	وَلَا	وَلَا	وَلَا	وَلَا	وَلَا	وَلَا
and	not	and	and	and	and	and	and	and

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

No fear (shall come) on such, neither shall they grieve.

وَقَالَتِ	الْيَهُودُ	لَيْسَتْ	النَّصْرَى	عَلَى	شَيْءٍ	وَّ
and	the Jews	not	Christians	on	thing	and

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَى شَيْءٍ ۖ وَ

And the Jews say, 'The Christians stand on nothing'; and

قَالَتِ	النَّصْرَى	لَيْسَتْ	الْيَهُودُ	عَلَى	شَيْءٍ	وَّ	هُمْ
she said	the Christians	not	the Jews	on	things	and	they

قَالَتِ النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ ۗ وَهُمْ

the Christians say, 'The Jews stand on nothing;' while they (both)

يَتْلُونَ	الْكِتَابَ	كَ	ذَلِكَ	قَالَ	الَّذِينَ	لَا	يَعْلَمُونَ
read	the Book	like	this	he said	those	not	they know

يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ

read the (same) Book. Even thus said those who had no knowledge,

مِثْلَ	قَوْلِهِمْ	فَ	اللَّهُ	يَحْكُمُ	بَيْنَهُمْ	هُمْ
like	saying	but	Allah	He shall judge	between	them

مِثْلَ قَوْلِهِمْ ۖ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ

like what they say. But Allah shall judge between them on the

يَوْمَ	الْقِيَامَةِ	فِي	مَا	كَانُوا	فِي	هِ	يَخْتَلِفُونَ	وَ
Day	the Judgement	in	that	they were	in	it	they disagree	and

يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾ وَ

Day of Resurrection concerning that wherein they disagree. And

مَنْ	أَظْلَمُ	مِنْ	مَنْ	مَنَعَ	مَسْجِدَ	اللَّهِ	أَنْ
who	is more unjust	from	who	he prohibited	Mosques	Allah	that

مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ

who is more unjust than he who prohibits the name of Allah

يُذَكَّرُ	فِي	هَا	اسْمُهُ	هَ	وَ	سَعَى	فِي	خَرَابٍ	هَا
mentioned	in	it	name	His	and	he strived	in	ruin	it

يُذَكَّرُ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا ۗ

being glorified in Allah's temples and seeks to ruin them?

أُولَئِكَ	مَا	كَانَ	لَ	هُمُ	أَنْ	يَدْخُلُوهُ	هَا
these are	not	he was	for	them	that	they enter	it

أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا

It was not proper for such men to enter therein

إِلَّا	خَائِفِينَ	لَ	هُمُ	فِي	الدُّنْيَا	خِزْيٌ	وَ
except	fearing	for	them	in	world	disgrace	and

إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ

except in fear. For them is disgrace in this world; and

لَ	هُمُ	فِي	الْآخِرَةِ	عَذَابٌ	عَظِيمٌ
for	them	in	hereafter	punishment	great

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

theirs shall be a great punishment in the next.

وَ	لِ	اللَّهِ	الْمَشْرِقُ	وَ	الْمَغْرِبُ	فَ	أَيْنَ	مَا
and	for	Allah	theEast	and	theWest	so	where	what

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَأَيْنَمَا

To Allah belong the East and the West; so whithersoever

تَوَلُّوْا	فَتَمَّ	وَجْهَهُ	اللَّهِ	إِنَّ	اللَّهِ
you turn	there be	face	Allah	surely	Allah

تَوَلُّوْا فَتَمَّ وَجْهَهُ اللّٰهُ إِنَّ اللّٰهُ

you turn, there will be the face of Allah. Surely, Allah

وَاسِعٌ	عَلِيْمٌ	وَ	قَالُوْا	اَتَّخَذَ	اللّٰهُ	وَلَدًا	سُبْحٰنَ	هٗ
bountiful	all knowing	and	they said	he took	Allah	a son	Holy	He

وَاسِعٌ عَلِيْمٌ ﴿١١٦﴾ وَقَالُوْا اَتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهُ

is Bountiful, All-Knowing. And they say, 'Allah has taken (to Himself) a son.' Holy is He!

بَلْ	لَّ	هٗ	مَا	فِي	السَّمٰوٰتِ	وَ	الْاَرْضِ	كُلُّ	لَهُ
no	for	Him	whatever	in	the heavens	and	the earth	all	belongs to Him

بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُ

No, everything in the heavens and the earth belongs to Him. To Him are all

قٰنِتُوْنَ	بَدِيْعٌ	السَّمٰوٰتِ	وَ	الْاَرْضِ	وَ	اِذَا	قَضٰى	اَمْرًا
obedient	Originator	the heavens	and	the earth	and	when	He decrees	a command

قٰنِتُوْنَ ﴿١١٧﴾ بَدِيْعٌ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا قَضٰى اَمْرًا

obedient. (He) is the Originator of the heavens and the earth. When He decrees a thing,

فَ	اِنَّمَا	يَقُوْلُ	لَ	هٗ	كُنْ	فَ	يَكُوْنُ	وَ	قَالَ
so	certainly	He says	for	it	you be	so	it becomes	and	he said

فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿١١٨﴾ وَقَالَ

He does only say to it, 'Be!' and it is.

الَّذِيْنَ	لَا	يَعْلَمُوْنَ	لَوْ	لَا	يُكَلِّمُ	نَا	اللّٰهُ	اَوْ	تٰتِيْ	نَا
those	not	they know	if	not	He speaks	us	Allah	or	it come	us

الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تٰتِيْنَا

And those who have no knowledge say, 'Why does not Allah speak to us, or

أَيَّةٌ	كَ	ذَلِكَ	قَالَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ
sign	like	this	he said	those	from	before	them

أَيَّةٌ ۖ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ

a Sign come to us ?' Likewise said those before them

مِثْلَ	قَوْلِ	هُمْ	تَشَابَهَتْ	قُلُوبُ	هُمْ	قَدْ	بَيْنَنَا
like	saying	them	are alike	hearts	they	certainly	We have made clear

مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ ۖ قَدْ بَيْنَنَا

similar to their saying. Their hearts are alike. We have certainly made

الْآيَاتِ	لِقَوْمٍ	يُوقِنُونَ	إِنَّا	أَرْسَلْنَا	كَ	بِ	الْحَقِّ
the Signs	for a people	they believe	surely we	we have sent	you	with	the truth

الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ

the Signs plain for a people who firmly believe. We have sent you with the Truth,

بَشِيرًا	وَّ	نَذِيرًا	وَّ	لَا	تُسْأَلُ	عَنْ	أَصْحَابِ	الْجَحِيمِ
who gives glad tidings	and	a warner	and	not	you will be questioned	about	the inmates	of the Hell

بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

as a bearer of glad tidings and a warner. And you will not be questioned about the inmates of Hell .

وَلَنْ	تَرْضَى	عَنْ	كَ	الْيَهُودِ	وَ	لَا	النَّصْرَى
and	they pleased	with	you	the Jews	and	not	the Christians

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصْرَى

And the Jews will by no means be pleased with you, nor the Christians,

حَتَّى	تَتَّبِعَ	مِلَّةَ	هُمْ	قُلْ	إِنَّ	هُدَى	اللَّهِ	هُوَ
unless	you follow	their	creed	you say	indeed	guidance	Allah	He

حَتَّى تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَى اللَّهِ هُوَ

unless you follow their creed. Say, 'Surely, Allah's guidance alone is the

الَّذِي	بَعْدَ	هُمْ	أَهْوَاءَ	اتَّبَعْتَ	وَلِئِنْ	وَ	الْهُدَى
that	after	their	desires	you followed	if	and	the guidance

الْهُدَى ۖ وَلِئِنْ اتَّبَعْتَ أَهْوَاءَ هُمْ بَعْدَ الَّذِي

true guidance.' And if you follow their evil desires after the knowledge

جَاءَ	كَ	مِنَ	الْعِلْمِ	مَا	لَ	كَ	مِنَ	اللَّهِ	مِنَ
he came	you	from	the knowledge	not	for	you	from	Allah	from

جَاءَ كَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ

that has come to you, you shall have, from Allah,

وَلِيِّ	وَ	لَا	نَصِيرٍ	الَّذِينَ	آتَيْنَا	هُمْ	الْكِتَابَ	يَتْلُونَ	هُ
friend	or	not	helper	those	we gave	them	the Book	they recite	he

وَلِيِّ وَلَا نَصِيرٍ ﴿١٢١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ

no friend nor helper. They to whom we have given the Book, follow it

حَقٌّ	تِلَاوَةٌ	هُ	أُولَئِكَ	يُؤْمِنُونَ	بِ	هُ	وَ	مَنْ
true	recitation	it	it is these	they believe	with	it	and	who

حَقٌّ تِلَاوَتِهِ ۖ أُولَئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ

as it ought to be followed; it is these that believe therein.

يَكْفُرُ	بِ	هُ	فَ	أُولَئِكَ	هُمْ	الْخٰسِرُونَ	يَا	بَنِيَّ
he disbelieves	with	it	so	these are	they	the losers	O	sons

يَكْفُرُ بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٢٢﴾ يَا بَنِيَّ

And whoso believes not therein, these are they who are the losers. O you children

إِسْرَائِيلَ	اذْكُرُوا	نِعْمَتِي	يَ	الَّتِي	أَنْعَمْتُ	عَلَيْكُمْ	وَ
Israel	you remember	favours	my	which	I favoured	on	and

إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ

of Israel! remember My favour which I bestowed on you, and

أَنِّي	فَضَّلْتُ	كُمُ	عَلَى	الْعَالَمِينَ	وَ	اتَّقُوا	يَوْمًا
that I	I exalted	you	over	the worlds	and	you guard yourselves	the day

أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٣﴾ وَاتَّقُوا يَوْمًا

that I exalted you above all peoples. And fear the day

لَا	تَجْزِي	نَفْسٌ	عَنْ	نَفْسٍ	شَيْئًا	وَ	لَا	يُقْبَلُ
not	serve as substitute	for	a soul	soul	at all	and	not	will be accepted

لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ

when no soul shall serve as a substitute for another soul at all, nor shall

مِنْ	هَا	عَدْلٌ	وَ	لَا	تَنْفَعُ	هَا	شَفَاعَةٌ	وَ	لَا
from	it	ransom	and	not	it benefits	it	intercession	and	not

مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا

any ransom be accepted from it, nor any intercession avail it,

هُمْ	يُنصَرُونَ	وَ	إِذِ	ابْتَلَى	إِبْرَاهِمَ	رَبُّ	هُ
they	they shall be helped	and	when	he tried	Abraham	Lord	his

هُمْ يُنصَرُونَ ﴿١٢٤﴾ وَإِذِ ابْتَلَى إِبْرَاهِمَ رَبُّهُ

nor shall they be helped. And (remember) when his Lord tried Abraham

بِ	كَلِمَاتٍ	فَ	أَتَمَّ	هُنَّ	قَالَ	إِنِّي	جَاعِلٌ	كَ	لِ	النَّاسِ
with	words	so	he fulfilled	them	he said	indeed	maker	you	for	people

بِكَلِمَاتٍ فَاتَمَّهِنَّ ۗ قَالَ إِنِّي جَاعِلٌ لِلنَّاسِ

with certain commandments which he fulfilled. He said, 'I will make you a

إِمَامًا	قَالَ	وَ	مِنْ	ذُرِّيَّتِي	قَالَ	لَا	يَنَالُ	عَهْدِي
a leader	he said	and	from	my progeny	he said	not	does embrace	my covenant

إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي

Leader of men.' (Abraham) asked, 'And from among my offspring?' He said, 'My covenant does not embrace

الظَّالِمِينَ	وَ	إِذْ	جَعَلْنَا	الْبَيْتَ	مَثَابَةً	لِّ	النَّاسِ
the transgressors	and	when	We made	the house	a place to gather	for	the people

الظَّالِمِينَ ﴿١٢٥﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ

the transgressors'. And (remember the time) when We made the house a resort for mankind

وَ	أَمْنًا	وَ	اتَّخِذُوا	مِنْ	مَّقَامِ	إِبْرَاهِيمَ	مُصَلًّى	وَ
and	security	and	you hold	from	station	Abraham	place for worship	and

وَأَمْنًا ۖ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَ

and (a place of) security; and 'take you the station of Abraham as a place of prayer.'

عَهْدَ	نَا	إِلَى	إِبْرَاهِيمَ	وَ	إِسْمَاعِيلَ	أَنْ	طَهَّرَا
took covenant	We	to	Abraham	and	Ishmael	that	keep pure

عَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَّرَا

And We commanded Abraham and Ishmael, (saying) Purify My

بَيْتِي	لِلطَّائِفِينَ	وَ	الْعَاكِفِينَ	وَ	الرُّكَّعِ	السُّجُودِ
My house	for who perform circuit	and	who remain therein for devotion	and	who bow	who prostrate

بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

House for those who perform the circuit and for those who remain (therein) for devotion and those who bow down and fall prostrate (in prayer).'

وَ	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّ	اجْعَلْ	هَذَا	بَلَدًا
and	when	he said	Abraham	My Lord	make	this	a city

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا

And (remember) when Abraham said, 'My Lord, make this a town

أَمِنًا	وَ	ارْزُقْ	أَهْلَ	هَـ	مِنَ	الثَّمَرَاتِ	مَنْ
peaceful	and	you provide	dweller	it	from	fruits	who

أَمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ

of peace and provide with fruits such of its dwellers as

وَ	قَالَ	الْآخِرِ	الْيَوْمِ	وَ	اللَّهِ	بِ	هُمْ	مِنْ	أَمَّنَ
and	he said	hereafter	the day	and	Allah	with	them	from	he believed

أَمَّنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَ

believe in Allah and the Last Day, He said,

مَنْ	كَفَرَ	فَ	أَمَتُّعَ	هُ	قَلِيلًا	ثُمَّ	أَضْطَرُّهُ	هَ
him	I drive	then	little	him	I benefit	so	he disbelieved	who

مَنْ كَفَرَ فَأَمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ

'And on him too who believes not, will I bestow benefits for a little while: then I will

إِلَى	عَذَابِ	النَّارِ	وَ	بِئْسَ	الْمَصِيرُ	وَ	إِذَا
to	punishment	the Fire	and	evil	return	and	when

إِلَى عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٧﴾ وَإِذَا

drive him to the punishment of Fire, and an evil destination it is.'

يَرْفَعُ	إِبْرَاهِيمَ	الْقَوَاعِدَ	مِنْ	الْبَيْتِ	وَ	إِسْمَاعِيلَ
he raised	Abraham	the foundations	of	the house	and	Ishmael

يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ ۖ

And (remember the time) when Abraham and Ishmael raised the

رَبِّ	نَا	تَقَبَّلْ	مِنْ	نَا	إِنَّ	كَ	أَنْتَ	السَّمِيعُ
Lord	our	you accept	from	us	surely	you	you	All-Hearing

رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ

foundations of the House, praying, 'Our Lord, accept (this) from us; for You are

الْعَلِيمُ	رَبِّ	نَا	وَ	اجْعَلْ	نَا	مُسْلِمِينَ	لَكَ	وَ	مِنْ
All Knowing	Lord	our	and	made	us	obedient	to	you	and

الْعَلِيمُ ﴿١٢٨﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ

All-Hearing, All-Knowing. 'Our Lord, make us both submissive to You and

ذُرِّيَّةٍ	نَا	أُمَّةً	مُسْلِمَةً	لَّ	كَ	وَ	أَرِ	نَا
progeny	our	people	obedient	for	you	and	you show	us

ذُرِّيَّتَنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا

(make) our offspring a people submissive to You. And show us

مَنَاسِكَ	نَا	وَ	تُبُّ	عَلَى	نَا	إِنَّ	كَ	أَنْتَ
ways of worship	we	and	you turn with mercy	upon	us	surely	you	you

مَنَاسِكِنَا وَتُبُّ عَلَيْنَا إِنَّكَ أَنْتَ

our ways of worship and turn to us with mercy; for You are

التَّوَابُ	الرَّحِيمُ	رَبِّ	نَا	وَ	أَبْعَثْ	فِي	هِمْ	رَسُولًا
Of-Returning	ever Merciful	Lord	our	and	you send	in	them	a Messenger

التَّوَابُ الرَّحِيمُ ﴿١٢٩﴾ رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا

Of-Returning (with compassion and) Merciful. 'And, Our Lord, raise up among them a Messenger

مِّنْ	هُمْ	يَتْلُوا	عَلَى	هِمْ	آيَاتِ	كَ	وَ	يُعَلِّمُهُم	هُمْ
from	them	he recites	to	them	Signs	your	and	he teaches	them

مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُم

from among themselves, who may recite to them Your Signs and teach them

الْكِتَابِ	وَ	الْحِكْمَةَ	وَ	يُزَكِّي	هِمْ	إِنَّ	كَ	أَنْتَ
the Book	and	the wisdom	and	He purifies	them	surely	you	you

الْكِتَابِ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ

the Book and Wisdom and may purify them; surely, You are

الْعَزِيزُ	الْحَكِيمُ	وَ	مَنْ	يَرْغَبُ	عَنْ	مِلَّةِ	إِبْرَاهِيمَ
the Mighty	the Wise	and	who	he turn aside	from	religion	Abraham

الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾ وَمَنْ يَرْغَبُ عَنْ مِّلَّةِ إِبْرَاهِيمَ

the Mighty, the Wise'. And who will turn away from the religion of Abraham

إِلَّا	مَنْ	سَفِهَهُ	نَفْسَهُ	وَ	لَقَدْ	اصْطَفَيْنَا	هُ	فِي
except	who	he made a fool	self	and	verily	we have chosen	him	in

إِلَّا مَنْ سَفِهَهُ نَفْسَهُ ۖ وَلَقَدْ اصْطَفَيْنَاهُ فِي

but he who is foolish of mind? Him did we choose in

الدُّنْيَا	وَ	إِنَّ	هُ	فِي	الْآخِرَةِ	لَ	مِنَ	الصَّالِحِينَ
the world	and	surely	he	in	the hereafter	surely	from	the righteous

الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣١﴾

this world, and in the next he will surely be among the righteous.

إِذْ	قَالَ	لَ	هُ	رَبُّ	هُ	أَسْلِمْتُ	قَالَ	أَسْلِمْتُ	لِ	رَبِّ
when	he said	for	him	his	Lord	I have submitted	he said	you submit	for	Lord

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمُ ۖ قَالَ أَسْلَمْتُ لِرَبِّ

When his Lord said to him, 'Submit', he said, 'I have submitted to the Lord of

الْعَالَمِينَ	وَ	وَصَّى	بِ	هَا	إِبْرَاهِيمَ	بَنِي	هُ	وَ
the worlds	and	he made a will	with	it	Abraham	sons	his	and

الْعَالَمِينَ ﴿١٣٢﴾ وَوَصَّى بِهَا إِبْرَاهِيمَ بَيْنَهُ وَ

the worlds'. The same did Abraham enjoin upon his sons-- and (so did)

يَعْقُوبُ	يَا	بَنِي	يَا	إِنَّ	اللَّهَ	اصْطَفَى	لَ	كُمُ	الدِّينَ
Jacob	O	sons	my	surely	Allah	He chose	for	you	the religion

يَعْقُوبُ ۖ يَبْنِي ۖ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ

Jacob--(saying), 'O my sons, truly Allah has chosen this religion for you;

فَ	لَا	تَمُوتُنَّ	إِلَّا	وَ	أَنْتُمْ	مُسْلِمُونَ	أَمْ	كُنْتُمْ
so	not	you die	except	and	you	submissive	or	you were

فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾ أَمْ كُنْتُمْ

so let not death overtake you except when you are in a state of submission.'

ه	بَنِي	لِ	قَالَ	إِذْ	الْمَوْتُ	يَعْقُوبَ	حَضَرَ	إِذْ	شُهَدَاءَ
his	sons	for	he said	when	the death	Jacob	he came	when	present

شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۖ إِذْ قَالَ لِبَنِيهِ

Were you present when death came to Jacob, when he said to his sons,

مَا	تَعْبُدُونَ	مِنْ	بَعْدِي	قَالُوا	نَعْبُدُ	إِلَهَ	كَ	وَ
and	you will worship	from	after me	they said	we will worship	God	your	and

مَا تَعْبُدُونَ مِنْ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَ

'What will you worship after me?' They answered, 'We will worship your God,

إِلَهَ	آبَاءِ	كَ	إِبْرَاهِيمَ	وَ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ
God	fathers	your	Abraham	and	Ishmael	and	Isaac

إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

the God of your fathers, Abraham and Ishmael and Isaac,

إِلَهًا	وَاحِدًا	وَ	نَحْنُ	لِ	هُ	مُسْلِمُونَ	تِلْكَ
God	One	and	we	for	Him	those who submit	those are

إِلَهًا وَاحِدًا ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾ تِلْكَ

the One God; and to Him we submit ourselves.'

أُمَّةٌ	قَدْ	خَلَّتْ	لِ	هَا	مَا	كَسَبَتْ	وَ	لِ	كُمُ
a nation	indeed	it passed away	for	it	what	it earned	and	for	you

أُمَّةٌ قَدْ خَلَّتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ

Those are a people that have passed away; for them is what they earned,

مَا	كَسَبْتُمْ	وَ	لَا	تُسْأَلُونَ	عَنْ	مَا	كَانُوا
what	you earned	and	not	you shall be questioned	for	what	they were

مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا

and for you shall be what you earn, and you shall not be questioned as to

تَهْتَدُوا	نَصْرِي	أَوْ	هُودًا	كُونُوا	قَالُوا	وَ	يَعْمَلُونَ
you will be rightly guided	Christians	or	Jews	you be	they said	and	they do

يَعْمَلُونَ ﴿١٣٥﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصْرِي تَهْتَدُوا ط

what they did. And they say, Be you Jews or Chritians, that you may be rightly guided.'

قُلْ	بَلْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَ	مَا	كَانَ
he was	not	and	inclined towards Allah	Abraham	religion	no	say

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ

Say: 'No, (follow you) the religion of Abraham who was ever inclined (to God); he was

مِنَ	الْمُشْرِكِينَ	قُولُوا	أَمَّا	بِ	اللَّهِ	وَ	مَا
what	and	Allah	in	we believed	you say	the idolators	from

مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا

not of those who set up gods (with) God'. Say you: 'We believe in Allah and what has been revealed to us,

أَنْزَلَ	إِلَى	نَا	وَ	مَا	أَنْزَلَ	إِلَى	إِبْرَاهِيمَ	وَ
and	Abraham	to	revealed	what	and	us	to	revealed

أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَى إِبْرَاهِيمَ وَ

and what was revealed to Abraham and

إِسْمَاعِيلَ	وَ	إِسْحَاقَ	وَ	يَعْقُوبَ	وَ	الْأَسْبَاطِ	وَ	مَا
what	and	the children	and	Jacob	and	Isaac	and	Ishmael

إِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا

Ishmael, and Isaac, and Jacob and (his) children,

أُوتِيَ	مُوسَى	وَ	عِيسَى	وَ	مَا	أُوتِيَ	النَّبِيُّونَ
the prophets	was given	what	and	Jesus	and	Moses	was given

أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ

and what was given to Moses and Jesus, and what was given to (all other) Prophets

مِنْ	رَبِّ	هَمَّ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْ	هُمْ
from	Lord	their	no	we make difference	between	any one	of	them

مِنْ رَبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۗ

from their Lord. We make no difference between any of them;

وَ	نَحْنُ	لَ	هُ	مُسْلِمُونَ	فَ	إِنْ	آمَنُوا	بِ	مِثْلِ
and	we	for	Him	those who submit	so	if	they believed	with	like

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾ فَإِنْ آمَنُوا بِمِثْلِ

and to Him we submit ourselves.' And if they believe as you have

مَا	آمَنْتُمْ	بِ	هُ	فَ	قَدْ	اهْتَدَوْا	وَ	إِنْ	تَوَلَّوْا
what	you believed	with	it	so	surely	they are guided	and	if	they turn away

مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا

believed, then are they rightly guided; but if they turn back,

فَ	إِنَّمَا	هُمْ	فِي	شِقَاقٍ	فَسَيَكْفِي	كَ	هُمْ
so	indeed	they	in	a schism	so he will suffice	you	they

فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمْ

then they are only creating a schism, and Allah will surely suffice you against them,

اللَّهُ	وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ	صِبْغَةَ	اللَّهِ	وَ	مَنْ
Allah	and	He	All-Hearing	All-Knowing	adopt religion	Allah	and	who

اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾ صِبْغَةَ اللَّهِ ۚ وَمَنْ

for He is All-Hearing and All-Knowing. Say, (we will adopt) the religion of Allah and who is

أَحْسَنُ	مِنْ	اللَّهِ	صِبْغَةً	وَ	نَحْنُ	لَ	هُ	عِبَادُونَ
better	from	Allah	religion	and	we	for	Him	worshippers

أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عِبَادُونَ ﴿١٣٩﴾

better than Allah in (teaching) religion and Him alone do we worship.

قُلْ	أَتَحَاجُّونَ	نَا	فِي	اللَّهِ	وَ	هُوَ	رَبُّ	نَا
you say	do you dispute	us	in	Allah	and	He	Lord	our

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا

Say: Do you dispute with us concerning Allah, while He is our Lord

وَ	رَبُّ	كُمُ	وَ	لَ	نَا	أَعْمَالُ	نَا	وَ	لَ	كُمُ
and	Lord	your	and	for	our	deeds	us	and	for	you

وَرَبُّكُمْ ؕ وَلَنَا أَعْمَالُنَا وَلَكُمْ

and your Lord? And for us are our works and for you your works;

أَعْمَالُ	كُمُ	وَ	نَحْنُ	لَ	هُ	مُخْلِصُونَ	أَمْ
deeds	your	and	we	for	Him	sincerely devoted	or

أَعْمَالِكُمْ ؕ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾ أَمْ

and to Him alone we are sincerely devoted'.

تَقُولُونَ	إِنَّ	إِبْرَاهِيمَ	وَ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ
you say	surely	Abraham	and	Ishmael	and	Isaac

تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

Do you say that Abraham, and Ishmael and Isaac,

وَ	يَعْقُوبَ	وَ	الْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ
and	Jacob	and	the children	they were	Jews	or

وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ

and Jacob and (his) children, were Jews or

نَصْرَى	قُلْ	ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَ
Christians	you say	do you	All knowing	or	Allah	and

نَصْرَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۗ وَ

Christians? Say, Do you know better or Allah?

شَهَادَةً	كَتَمَ	مَنْ	مِنْ	أَظْلَمُ	مَنْ
the testimony	he concealed	who	from	more unjust	who

مَنْ أَظْلَمُ بِمَنْ كَتَمَ شَهَادَةً

And who is more unjust than he who conceals the testimony that

بِغَافِلٍ	اللَّهُ	مَا	وَ	اللَّهُ	مِنْ	عِنْدَهُ
unaware	Allah	not	and	Allah	from	with him

عِنْدَهُ مِنَ اللَّهِ ط وَ مَا لِلَّهِ بِغَافِلٍ

he has from Allah? And Allah is not unaware of what you do.

خَلَّتْ	قَدْ	أُمَّةٌ	تِلْكَ	تَعْمَلُونَ	عَمَّا
has passed	surely	a nation	those	you do	about what

عَمَّا تَعْمَلُونَ تِلْكَ أُمَّةٌ قَدْ خَلَّتْ

Those are a people that have passed away, for them is what they earned,

لَ	هَا	مَا	كَسَبَتْ	وَ	لَ	كُمُ	مَا	كَسَبْتُمْ
for	it	what	it earned	and	for	you	what	you earned

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

and you shall be what you earn:

مَا	عَنْ	تُسْأَلُونَ	لَا	وَ
what	about	you will be questioned	not	and

وَلَا تُسْأَلُونَ عَمَّا

and you shall not be questioned as to what

يَعْمَلُونَ	كَانُوا
they do	they were

كَانُوا يَعْمَلُونَ ﴿١٤١﴾

they did

‘Alif Lam Meem’

1st Part of the Holy Quran with split word English translation
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