

The Holy Quran

(Part Three)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V ايدہ اللہ تعالیٰ بنصرہ العزیز reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur'an, as explained by Hadrat Khalifatul Masih III رحمہ اللہ. Accordingly, regular Taleem-ul-Qur'an classes were started, but the need was felt for a split word translation of the Holy Quran to be made widely available. Work began on this in earnest with the approval of Hadrat Khalifatul Masih V ايدہ اللہ تعالیٰ بنصرہ العزیز, and the split word English translation of the First Part was published by Majlis Ansarullah UK in 2009, the Urdu split word translation of the first 15 parts was recently completed and published. الحمد للہ

The painstaking work continues for the English split word translation of the remaining parts. I am grateful for the dedication and hard work of Ch Ata Ur Rehman Sb (USA) who completed the initial split word translation based on the English translation by Hadrat Maulvi Sher Ali Sb رضی اللہ تعالیٰ عنہ as amended by Hadrat Khalifatul Masih IV رحمہ اللہ, and Dr Sir Iftikhar Ayaz Sb (UK) for its first review. Maulana Munir-ud-Din Shamas Sb, Additional Wakil-ul-Tasnif London, was appointed by Hazoor-e-Aqdas ايدہ اللہ تعالیٰ بنصرہ العزیز for its final review and approval. I am deeply indebted to him for his ongoing patience, help and support in guiding us through this task.

By the Grace of Allah, the Part three with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

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

I pray that Allah blesses all those حسان الدنیا والآخرہ who have been involved with this project and accepts these humble efforts of Majlis Ansarullah UK. I also pray that, Allah may enable us all to learn, understand and follow the teachings of the Holy Qur'an. آمین

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Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

بَعْضٍ	عَلَى	بَعْضَهُمْ	فَضَّلْنَا	الرُّسُلُ	تِلْكَ
some	over	some of them	We exalted	Messengers	these

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

These Messengers of whom We have exalted some above others,

بَعْضَهُمْ	رَفَعَ	وَ	اللَّهُ	كَلَّمَ	مَنْ	مِنْهُمْ
some of them	He exalted	and	Allah	He spoke	whom	from them

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ

Allah spoke to them (i.e. gave them a new law) and exalted some of them

وَ	الْبَيِّنَاتِ	مَرْيَمَ	ابْنَ	عِيسَى	آتَيْنَا	وَ	دَرَجَاتٍ
and	clear proofs	Mary	son	Jesus	We gave	and	ranks

دَرَجَاتٍ ط وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ

in degrees of rank. And We gave Jesus, son of Mary, clear proofs and

اللَّهُ	شَاءَ	لَوْ	وَ	الْقُدْسِ	بِرُوحِ	أَيَّدْنَاهُ
Allah	He willed	if	and	holy/purity/blessing	with Spirit	we strengthened him

أَيَّدْنَاهُ بِرُوحِ الْقُدْسِ ط وَلَوْ شَاءَ اللَّهُ

strengthened him with the Spirit of holiness. And if Allah had (so) willed,

مَا	بَعْدِ	مِنْ	هُمْ	بَعْدِ	مِنْ	الَّذِينَ	أَقْتَتَلُوا	مَا
which	after	them	them	after	them	those people	He fought with one another	not

مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا

those (that came) after them would not have fought with one another after

أَمَّنَ	مَنْ	فَمِنْهُمْ	اِخْتَلَفُوا	وَلَكِنْ	الْبَيِّنَاتِ	جَاءَتْهُمْ
He believed	who	so from them	They disagreed	but	clear Signs	She came to them

جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اِخْتَلَفُوا فَمِنْهُمْ مَنْ أَمَّنَ

clear Signs had come to them; but they did disagree. Of them were some who believed,

اللَّهُ	شَاءَ	لَوْ	وَ	كَفَرَ	مَنْ	مِنْهُمْ	وَ
Allah	He willed	if	and	he disbelieved	who	from them	and

وَمِنْهُمْ مَّنْ كَفَرَ ط وَلَوْ شَاءَ اللَّهُ

and of them were some who disbelieved. And if Allah had (so) willed,

مَا	أَقْتَتَلُوا	وَلَكِنَّ	اللَّهُ	يَفْعَلُ	مَا	يُرِيدُ
He desires/He will desire	what	He does/He will do	Allah	but	They fought with one another	not

مَا أَقْتَتَلُوا قف وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٤﴾

they would not have fought with one another; but Allah does what He desires.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	انْفِقُوا	مِمَّا	رَزَقْنَاكُمْ
O you	those who	They believed	you spend	from what	We have provided you

يَا أَيُّهَا الَّذِينَ آمَنُوا انْفِقُوا مِمَّا رَزَقْنَاكُمْ

O you who believe! spend out of what We have bestowed on you

مِنْ	قَبْلِ	أَنْ	يَأْتِيَ	يَوْمٌ	لَّا	بَيْعٌ	فِيهِ
this	before	that	it comes/it will come	day	no	buying and selling	in it

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ

before the day comes wherein there shall be no buying and selling,

وَ	لَا	خُلَّةٌ	وَ	لَا	شَفَاعَةٌ	وَ	الْكَافِرُونَ
and	not	friendship/true/sincere/chaste/love	and	not	intercession	and	the disbelievers

وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ط وَالْكَافِرُونَ

nor friendship, nor intercession; and it is those who disbelieve

هُمْ	الظَّالِمُونَ	لَا	إِلَهَ	إِلَّا	هُوَ
they	the wrongdoers	no	An object of worship/worthy of worship	but	He

هُمْ الظَّالِمُونَ ﴿٢٥٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

that do wrong to (themselves). Allah- there is no God but He,

الْحَيُّ	الْقَيُّومُ	لَا	تَأْخُذُهُ	سِنَةٌ	وَأَلَا	نَوْمٌ
The Living	Self-Subsisting and All-Sustaining	not	She seizes him/She will seize him	slumber	and	sleep

الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ط

the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep.

لَهُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	مَنْ
for Him	what	in	heavens	and	what	in	earth	who

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط مَنْ

To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who

ذَا	الَّذِي	يَشْفَعُ	عِنْدَهُ	إِلَّا	بِإِذْنِهِ	يَعْلَمُ
one	who/that	he intercedes/he will intercede	with Him	except	by His permission	He knows/He will know

ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط يَعْلَمُ

is he that will intercede with Him except by His permission? He knows

مَا	بَيْنَ	أَيْدِيهِمْ	وَ	مَا	خَلْفَهُمْ	وَ	لَا
what	before	His hands	and	what	His behind	and	not

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا

what is before them and what is behind them; and they

يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا	بِمَا
they encompass/they will encompass	with anything	from	His knowledge	except	with what

يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا

encompass nothing of His knowledge except what

شَاءَ	وَسِعَ	كُرْسِيُّهُ	وَالسَّمَوَاتِ	وَالْأَرْضِ	وَ
He willed	He extended	His throne/His knowledge	the heavens	and the earth	and

شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَ

He pleases. His knowledge extends over the heavens and the earth; and

لَا	يُؤَدُّهُ	حِفْظُهُمَا	وَ	هُوَ	الْعَلِيُّ	الْعَظِيمُ
not	It burdens Him	care of both	and	He	the High	the Great

لَا يُؤَدُّهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

the care of them burdens Him not; and He is the High, the Great.

لَا	إِكْرَاهَ	فِي	الدِّينِ	قَدْ	تَبَيَّنَ	الرُّشْدُ
no	compulsion	in	the religion	surely	It became distinct	the right

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ

There should be no compulsion in religion. Surely, right has become distinct

مِنَ	الْغَيِّ	فَمَنْ	يَكْفُرُ	بِالطَّاغُوتِ	وَ	يُؤْمِنُ
from	the wrong	who so	He refuses/He will refuse	transgressors of	and	He believes/He will believe

مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرُ بِالطَّاغُوتِ وَيُؤْمِنُ

from wrong; so whosoever refuses to be led by those who transgress, and believes

بِاللَّهِ	فَقَدْ	اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
in Allah	then surely	he grasped	with handle	strong

بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ۚ

in Allah, has surely grasped a strong handle

لَا	أَنْفِصَامَ	لَهَا	وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	اللَّهُ
not	breaking	for it	and	Allah	All-Hearing	All-Knowing	Allah

لَا أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

which knows no breaking. And Allah is All-Hearing, All-Knowing. Allah

وَلِيُّ	الَّذِينَ	آمَنُوا	يُخْرِجُهُم	مِّنَ	الظُّلْمِ
friend	those who	they believed	He brings them out	from	the darkness

وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلْمِ

is the friend of those who believe: He brings them out of every (kind of) darkness

إِلَى	وَالنُّورِ	وَ	الَّذِينَ	كَفَرُوا	أَوْلِيَاءُ	هُمْ	الطَّاغُوتُ
towards	the light	and	those who	they disbelieved	friends	their	the transgressors

إِلَى النُّورِ هُ وَالَّذِينَ كَفَرُوا أَوْلِيَاءُ الطَّاغُوتِ ۗ

into light. And those who disbelieve, their friends are the transgressors

يُخْرِجُونَ	هُمْ	مِّنَ	النُّورِ	إِلَى	الظُّلْمِ	أُولَئِكَ
they bring out	them	from	the light	towards	the darkness	these are

يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلْمِ ط أُولَئِكَ

who bring them out of light into every (kind of) darkness. These are

أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	أ	لَمْ	تَرَ
inmates	the Fire	they	in it	they shall abide	is	not	have you heard

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۗ أَلَمْ تَرَ

the inmates of the Fire; therein shall they abide. Have you not heard of

إِلَى	الَّذِي	حَاجَّ	إِبْرَاهِيمَ	فِي	رَبِّهِ	أَنْ	آتَهُ	اللَّهُ
of	who	He disputed	Abraham	about	his Lord	because	he gave him	Allah

إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ

him who disputed with Abraham about his Lord, because Allah had given him

الْمُلْكِ	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّي	الَّذِي	يُحْيِي
kingdom	when	he said	Abraham	my Lord	He Who	He gives life/He will give life

الْمُلْكِ ۚ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي

kingdom? When Abraham said, 'My Lord is He Who gives life

وَأَمِيتُ	وَأَنَا	أَحْيِي	وَأَمِيتُ
and	he said	I give life/I will give life	and

وَأَمِيتُ ۗ قَالَ أَنَا أَحْيِي وَأَمِيتُ ط

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

قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهَ	يَأْتِي	بِالشَّمْسِ	مِنَ
he said	Abraham	then surely	Allah	he brings/He will bring	the sun	from

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ

Abraham said, 'Well, Allah brings the sun from

المَشْرِقِ	فَأْتِ	بِهَا	مِنَ	المَغْرِبِ
the East	so you bring	with it	from	the West

المَشْرِقِ فَأْتِ بِهَا مِنَ المَغْرِبِ

the East; you bring it from the West.'

فَبُهِتَ	الَّذِي	كَفَرَ	وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ
confounded	he who	he disbelieved	and	Allah	not	He guides/He will guide	the people	the unjust

فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

Thereupon, the infidel was dumbfounded. And Allah guides not the unjust people.

أَوْ	كَ	الَّذِي	مَرَّ	عَلَى	قَرْيَةٍ	وَ	هِيَ	خَاوِيَةٌ
or	like	he who	he passed	over	a town	and	it	fallen down

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ

Or like him who passed by a town which had fallen down

عَلَى	عُرُوشِهَا	قَالَ	أَنَّى	يُحْيِي	هَذِهِ	اللَّهُ	بَعْدَ
upon	its roofs	he said	when	he gives life/he will give life	it	Allah	after

عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ

upon its roofs, (and) exclaimed, 'When will Allah restore it to life after

مَوْتِهَا	فَأَمَاتَهُ	اللَّهُ	مِائَةَ	عَامٍ	ثُمَّ	بَعَثَهُ
its death	so he caused him to die	Allah	hundred	years	then	He raised him

مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ط

its destruction?' Then Allah caused him to die for a hundred years; then He raised him,

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

قَالَ كَمْ لَبِثْتَ ط قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ

and said: 'How long have you remained (in this state)?' He answered, 'I have remained a day or part of

فَانظُرْ	عَامٍ	مِائَةَ	لَبِثْتَ	بَلْ	قَالَ	يَوْمٍ
so you look/so you will look	years	hundred	you remained	No	He said	day

يَوْمٍ ط قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ

a day'. He (Allah) said: 'No, you have remained (in this state) for a hundred years. Now look

وَ	يَتَسَنَّهٗ	لَمْ	شَرَابِكَ	وَ	طَعَامِكَ	إِلَى
and	it rotted	not	your drink	and	your food	to

إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهٗ ج وَ

at your food and your drink; they have not rotted. And

أَيَّةً	لِنَجْعَلَكَ	وَ	حِمَارِكَ	إِلَى	أَنْظُرْ
a Sign	so that We make you/so that We will make you	and	your ass	to	you look/you will look

أَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ أَيَّةً

look at your ass. And (We have done this) that We may make you a Sign

كَيْفَ	الْعِظَامِ	إِلَى	أَنْظُرْ	وَ	لِلنَّاسِ
how	the bones	to	you look/you will look	and	for the people

لِلنَّاسِ وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ

to men. And look at the bones, how

فَلَمَّا	لَحْمًا	هَا	نَكْسُوهُ	ثُمَّ	نُنشِزُهَا
so when	flesh	them	We clothe	then	We set them/We will set them

نُنشِزُهَا ثُمَّ نَكْسُوهُمَا لَحْمًا ط فَلَمَّا

We set them and then clothe them with flesh.' And when

اللَّهِ	أَنَّ	أَعْلَمُ	قَالَ	لَهُ	تَبَيَّنَ
Allah	that	I know/I will know	he said	to him	it became clear

تَبَيَّنَ لَهُ لَا قَالَ أَعْلَمُ أَنَّ اللَّهَ

this became clear to him, he said, 'I know that Allah

عَلَى	كُلِّ	شَيْءٍ	وَقَدِيرٌ	وَ	إِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّ
My Lord	Abraham	said	when	and	All powerful	thing	all	on

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ

has the power to do all that He wills.' And (remember) when Abraham said, 'My Lord,

أَرِنِي	كَيْفَ	تُحْيِي	الْمَوْتَى	قَالَ	أَوَلَمْ تُؤْمِنُ	قَالَ
he said	do you not believe	He said	the dead	you give life/you will give life	how	you show me/you will show me

أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۝ قَالَ أَوَلَمْ تُؤْمِنُ ۝ قَالَ

show me how you give life to the dead.' He said, 'Have you not believed?' He said,

بَلَى	وَلَكِنْ	لِ	يَطْمَئِنُّ	قَلْبِي	قَالَ	فَخُذْ
so you take/so you will take	He said	my heart	He is content	for	but	why not

بَلَى وَلَكِنْ لِيَطْمَئِنُّ قَلْبِي ۝ قَالَ فَخُذْ

'Yes, but (I ask this) that my heart may be at rest.' He answered, 'Take

أَرْبَعَةً	مِّنَ	الطَّيْرِ	فَصُرْهُنَّ	إِلَيْكَ
to you	so you attach them	the birds	from	four

أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

four birds and make them attached to yourself.

ثُمَّ	اجْعَلْ	عَلَى	كُلِّ	جَبَلٍ	مِّنْهُمْ	جُزْءًا
part	from them	hill	every	upon	you place/you make	then

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُمْ جُزْءًا

Then put each of them on a hill;

ثُمَّ	ادْعُهُنَّ	يَأْتِيَنَّكَ	سَعِيًّا	وَ	اعْلَمُ	أَنَّ
then	you call them	they will come to you	in haste	and	you know	that

ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعِيًّا ۖ وَاعْلَمُ أَنَّ

then call them; they will come to you in haste. And; 'know that

اللَّهُ	عَزِيزٌ	حَكِيمٌ	مَثَلُ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ
Allah	Mighty	Wise	similitude	those who	they spend	their wealth

اللَّهُ عَزِيزٌ حَكِيمٌ ۖ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

Allah is Mighty, Wise'. The similitude of those who spend their wealth

فِي	سَبِيلِ	اللَّهِ	كَمَثَلِ	حَبَّةِ	أَنْبَتَتْ	سَبْعَ
in	(cause) way	Allah	like similitude	a grain	it grewed	seven

فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةِ أَنْبَتَتْ سَبْعَ

for the cause of Allah, is like the similitude of a grain of corn which grows seven

سَنَابِلَ	فِي	كُلِّ	سُنْبُلَةٍ	مِائَةِ	حَبَّةٍ	وَ	اللَّهُ
ears	in	every	ear	hundred	grain	and	Allah

سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةِ حَبَّةٍ ۖ وَاللَّهُ

ears, in each ear a hundred grains. And Allah

يُضَعِفُ	لِمَنْ	يَشَاءُ	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ
He multiplies/He will multiplie	for whom	He pleases/He will please	and	Allah	Bountiful	All-Knowing

يُضَعِفُ لِمَنْ يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

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

الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	فِي	سَبِيلِ	اللَّهِ	ثُمَّ
those who	they spend	their wealth	in	way (cause)	Allah	then

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ

They who spend their wealth for the cause of Allah, then

لَا	يُتَّبِعُونَ	مَا	أَنْفَقُوا	مِنَّا	وَأَلَا	أَذَى	لَهُمْ
not	they follow	what	they spent	taunt	and	injury	for them

لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِنَّا وَلَا أَذَى لَهُمْ

follow not up what they have spent with taunt or injury, for them

لَا	وَأَجْرُهُمْ	عِنْدَ	رَبِّهِمْ	وَأَلَا	خَوْفٌ	عَلَيْهِمْ	وَأَلَا
not	their reward	with	their Lord	and	fear	upon them	and

أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

is their reward with their Lord, and they shall have no fear, nor

هُمْ	يَحْزَنُونَ	قَوْلٌ	مَّعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ	صَدَقَةٍ
they	they shall grieve	a word	kind	and	better	from (than)	charity

هُمْ يَحْزَنُونَ ٢٦٣ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ

shall they grieve. A kind word and forgiveness are better than charity

يَتَّبِعَهَا	وَأَذَى	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ	يَا أَيُّهَا
it follows it / it will follow it	injury	Allah	Self-Sufficient	Forbearing	O you

يَتَّبِعَهَا أَذَى ٢٦٤ وَاللَّهُ غَنِيٌّ حَلِيمٌ ٢٦٤ يَا أَيُّهَا

followed by injury. And Allah is Self-Sufficient, Forbearing. O you

الَّذِينَ	آمَنُوا	لَا	تُبْطَلُوا	صَدَقَتِكُمْ	بِالْمَنْ
those who	they believed	not	you render vain	your alms	by taunt

الَّذِينَ آمَنُوا لَا تُبْطَلُوا صَدَقَتِكُمْ بِالْمَنْ

who believe! render not vain your alms by taunt

وَالَّذِي	كَالَّذِي	يُنْفِقُ	مَالَهُ	رِئَاءَ	النَّاسِ
and	injury	he spends/he will spend	his wealth	hypocrisy/ostentation/to be seen of men	people

وَالَّذِي كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ

and injury, like him who spends his wealth to be seen of men,

فَمَثَلُهُ	الْأَخِرِ	الْيَوْمِ	وَ	بِاللَّهِ	يُؤْمِنُ	لَا	وَ
his example is	Last	the Day	and	in Allah	he believes/he will believe	not	and

وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ

and he believes not in Allah and the Last Day. His case is

فَأَصَابَهُ	تُرَابٌ	عَلَيْهِ	صَفْوَانٍ	كَمَثَلِ
then it fell on	earth	upon it	a rock	like a example

كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ

like the case of a smooth rock (covered) with earth, on which heavy rain falls,

عَلَى	يَقْدِرُونَ	لَا	صَلْدًا	فَتَرَكَهَ	وَإِبِلٌ
upon	they have power	not	bare/smooth and hard	so it left	heavy/violent rain

وَإِبِلٌ فَتَرَكَهَ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى

leaving it bare, smooth and hard. They shall not secure

الْقَوْمِ	يَهْدِي	لَا	اللَّهُ	وَ	كَسَبُوا	بِمَا	شَيْءٍ
people	He guides/He will guide	not	Allah	and	they earned	that of	anything

شَيْءٍ بِمَا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

ought of what they earn. And Allah guides not the disbelieving people.

أَمْوَالَهُمْ	يُنْفِقُونَ	الَّذِينَ	مَثَلُ	وَ	الْكَافِرِينَ
their wealth	they spend/they will spend	those who	case	and	the disbelievers

الْكَافِرِينَ ۖ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

And the case of those who spend their wealth

أَنْفُسِهِمْ	مِّنْ	تَشْبِيًا	وَ	اللَّهِ	مَرْضَاتِ	اِبْتِغَاءَ
their souls	from / of	to strengthen	and	Allah	pleasure	seeking

اِبْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيًا مِنْ أَنْفُسِهِمْ

to seek the pleasure of Allah and to strengthen their souls

وَابِلٌ	أَصَابَهَا	بِرَبْوَةٍ	جَنَّةٍ	كَمَثَلِ			
heavy rain	it befell on it	on elevated ground	a garden/paradise	like the case			
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ							
is like the case of a garden on elevated ground, heavy rain falls on it							
فَإِنْ	ضِعْفَيْنِ	أَكْلَهَا	فَاتَتْ				
then if	twofold	its fruit	so that it brought forth				
فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ							
so that it brings forth its fruit twofold. And if							
تَعْمَلُونَ	بِمَا	اللَّهُ	وَ	فَطَلٌّ	وَابِلٌ	يُصِبُّهَا	لَمْ
you do	what	Allah	and	light rain	heavy rain	it befalls on it/it will befall on it	not
لَمْ يُصِبُّهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ							
heavy rain does not fall on it, then light rain (suffices). And Allah sees what you do.							
جَنَّةٍ	لَهُ	تَكُونُ	أَنْ	أَحَدُكُمْ	أَيُّودٌ	بَصِيرٌ	
a garden	for him	It should be	that	any one of you	does he desire	All Seeing	
بَصِيرٌ أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ							
Does any of you desire that there should be for him a garden							
الْأَنْهَارُ	تَحْتِهَا	مِنْ	تَجْرِي	أَعْنَابٍ	وَ	نَخِيلٍ	مِنْ
streams	beneath it	from	It flows/it will flow	vines	and	palm trees	from
مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ							
of palm trees and vines with streams flowing beneath it,							
وَ	الثَّمَرَاتِ	كُلِّ	مِنْ	فِيهَا	لَهُ		
and	fruits	all kinds	from	in it	for him		
لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ لَا وَ							
and with all kinds of fruit for him therein-							

أَصَابَهُ	الْكِبَرُ	وَ	لَهُ	ذُرِّيَّةٌ	ضُعَفَاءُ
It befell him	old age	and	for him	offspring	weak

أَصَابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضُعَفَاءُ ط

while old age has stricken him, and he has weak offspring-

فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَاحْتَرَقَتْ	كَذَلِكَ
so it smote it	whirlwind	in it	fire	then it became burned	like this

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ط كَذَلِكَ

and that a fiery whirlwind should smite it and it be (all) burnt? Thus

يُبَيِّنُ	اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ	تَتَفَكَّرُونَ
He makes clear/He will make clear	Allah	for you	Signs	so that you	you may ponder

يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢٦٧

does Allah make His Signs clear to you that you may ponder.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	انْفِقُوا	مِنْ	طَيِّبَاتِ	مَا	كَسَبْتُمْ
O you	those who	they believed	you spend	from	good things	that	you earned

يَا أَيُّهَا الَّذِينَ آمَنُوا انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

O you who believe! spend of the good things that you have earned,

وَ	مِمَّا	أَخْرَجْنَا	لَكُمْ	مِّنَ	الْأَرْضِ	وَ
and	from what	We brought out	for you	from	the earth	and

وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ٢٦٨

and of what We produce for you from the earth; and

لَا	تَيَّمُمُوا	الْخَبِيثَ	مِنْهُ	تُنْفِقُونَ	وَ لَسْتُمْ	بِأَخِذِيهِ
not	you seek/you will seek	the bad	from it	you spend/you will spend	and you are not	those that take hold with it

لَا تَيَّمُمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِذِيهِ

seek not what is bad to spend out of it when you would not take it yourselves

إِلَّا	أَنْ	تُعْمِضُوا	فِيهِ	وَ	أَعْلَمُوا	أَنَّ	اللَّهِ
except	that	you connive/you will connive	in it	and	you know/you will know	that	Allah

إِلَّا أَنْ تُعْمِضُوا فِيهِ ط وَأَعْلَمُوا أَنَّ اللَّهَ

except with eyes down-cast with shame. And know that Allah is

غَنِيٌّ	حَمِيدٌ	الشَّيْطَانُ	يَعِدُّكُمْ	وَالْفَقْرَ	وَ
Self-Sufficient	Praise worthy	Satan	he promises you/he will promise you	and the poverty	and

غَنِيٌّ حَمِيدٌ ۝ الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَ

Self-Sufficient, Praiseworthy. Satan threatens you with poverty and

يَأْمُرُكُمْ	بِالْفَحْشَاءِ	وَ	اللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً
he enjoins you/he will enjoin you	with foul	and	Allah	he promises you/he will promise you	forgiveness

يَأْمُرُكُمْ بِالْفَحْشَاءِ ج وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً

enjoins upon you what is foul, whereas Allah promises you forgiveness

مِّنْهُ	وَ	فَضْلًا	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ
from him	and	bounty	and	Allah	Bountiful	All-Knowing

مِّنْهُ وَفَضْلًا ط وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

from Himself and bounty. And Allah is Bountiful, All-Knowing.

يُؤْتِي	الْحِكْمَةَ	مَنْ	يَشَاءُ	وَ	مَنْ	يُؤْتِ	الْحِكْمَةَ
He grants/He will grant	wisdom	whom	He pleases/He will please	and	who	It is granted	wisdom

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ج وَ مَنْ يُؤْتِ الْحِكْمَةَ

He grants wisdom to whom He pleases, and whoever is granted wisdom

فَقَدْ	أُوتِيَ	خَيْرًا	كَثِيرًا	وَ	مَا	يَذْكُرُ	إِلَّا
then indeed	it was granted	good	abundant	and	none	he takes heed/he will take heed	except

فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط وَمَا يَذْكُرُ إِلَّا

has indeed been granted abundant good; and none would be reminded except

أَوْ	نَفَقَةٍ	مِّنْ	أَنْفَقْتُمْ	مَا	وَ	أُولَِّ الْأَلْبَابِ
or	expenditure	from	you spent	whatever	and	those of understanding

أُولَِّ الْأَلْبَابِ ۝ وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ

those endowed with understanding. And whatsoever you spend or

يَعْلَمُهُ	اللَّهُ	فَإِنَّ	نَذَرَ	مِّنْ	نَذَرْتُمْ
He knows it /He will know it	Allah	then surely	vow	from	you vowed

نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ط

whatsoever vow you vow; Allah surely knows it;

إِنْ	أَنْصَارٍ	مِّنْ	لِلظَّالِمِينَ	مَا	وَ
if	helpers	from	for wrongdoers	no	and

وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ۝ إِنْ

and for the wrongdoers there shall be no helpers.

تُخْفُوهَا	إِنْ	وَ	هِيَ	فَنِعْمًا	الصَّدَقَاتِ	تُبَدُّو
you conceal it/you will conceal it	if	and	it	well and good	the alms	you (give) openly

تُبَدُّو الصَّدَقَاتِ فَنِعْمًا هِيَ ج وَإِنْ تُخْفُوهَا

If you give alms openly, it is well (and good); but if you conceal them

وَ	تُؤْتُوهَا	الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَّكُمْ	وَ
and	you give it/you will give it	the poor	then that	better	for you	and

وَ تُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ط وَ

and give them to the poor, it is better for you; and

يُكَفِّرُ	عَنْكُمْ	مِّنْ	سَيِّئَاتِكُمْ	وَ	اللَّهُ	بِمَا
He will remove	from you	from	yours sins	and	Allah	with what

يُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ط وَاللَّهُ بِمَا

He will remove from you (many) of your sins . And Allah is

وَلَكِنَّ	هُدَاهُمْ	عَلَيْكَ	لَيْسَ	خَيْرٌ	تَعْمَلُونَ
but	their guidance	upon you	it is not	All-aware/One who is aware	you do/you will do

تَعْمَلُونَ خَيْرٌ ۗ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ

aware of what you do. It is not your responsibility to make them follow the right path; but

اللَّهُ	يَهْدِي	مَنْ	يَشَاءُ	وَ	مَا	تُنْفِقُوا	مِنْ	خَيْرٍ
Allah	He guides/He will guide	whoso	He pleases/He will please	and	whatever	you spend/you will spend	from	wealth

اللَّهُ يَهْدِي مَنْ يَشَاءُ ط وَمَا تُنْفِقُوا مِنْ خَيْرٍ

Allah guides whomsoever He pleases. And whatever of wealth you spend,

فَلِأَنْفُسِكُمْ	وَ	مَا	تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ
it is for yours souls	while	not	you spend/you will spend	but	seeking

فَلِأَنْفُسِكُمْ ط وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ

it is for yourselves, while you spend not but to seek

وَجْهَ	اللَّهُ	وَ	مَا	تُنْفِقُوا	مِنْ	خَيْرٍ	يُوفَّ
face (favour)	Allah	and	whatever	you spend/you will spend	from	wealth	It is paid back in full

وَجْهَ اللَّهِ ط وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ

the favour of Allah. And whatever of wealth you spend, it shall be paid back to you in full

إِلَيْكُمْ	وَ	أَنْتُمْ	لَا	تُظْلَمُونَ	لِلْفُقَرَاءِ
to you	and	you	not	you shall be wronged	for the poor

إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۗ لِلْفُقَرَاءِ

and you shall not be wronged. (These alms are) for the poor

الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهُ	لَا	يَسْتَطِيعُونَ
those who	they were detained	in	way (cause)	Allah	not	they have capacity

الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ

who are detained in the cause of Allah and are unable

أَغْنِيَاءُ	الْجَاهِلُ	يَحْسَبُهُمْ	الْأَرْضِ	فِي	ضَرْبًا
those free from want	the ignorant	he thinks them/ he will think	earth	in	moving
ضَرْبًا فِي الْأَرْضِ يُحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءُ					
to move about in the land. The ignorant man thinks them to be free from want					
لَا	بِسِيمَتِهِمْ	تَعْرِفُهُمْ	التَّعَفُّفِ	مِنْ	
not	by their appearance	you recognise them/you will recognise them	abstain	from	
مِنْ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَتِهِمْ لَا					
because of (their) abstaining (from begging). You shall know them by their appearance;					
خَيْرٍ	مِنْ	تُنْفِقُوا	مَا	وَالْحَافًا	النَّاسِ
wealth	from	you spend/you will spend	whatever	and	people
يَسْأَلُونَ النَّاسَ الْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ					
they do not beg of men with importunity. And whatever of wealth you spend,					
يُنْفِقُونَ	الَّذِينَ	عَلِيمٌ	بِهِ	اللَّهِ	فَإِنَّ
they spend/they will spend	those who	One Who has knowledge	with it	Allah	then surely
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝ الَّذِينَ يُنْفِقُونَ					
surely, Allah has perfect knowledge thereof. Those who spend					
عَلَانِيَةً	وَّ	سِرًّا	النَّهَارِ	وَّ	بِاللَّيْلِ
openly	and	secretly	day	and	by night
أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً					
their wealth by night and day, secretly and openly,					
خَوْفٍ	لَا	وَّ	رَبِّهِمْ	عِنْدَ	أَجْرُهُمْ
fear	no	and	their Lord	with	their reward
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ					
have their reward with their Lord; on them (shall come) no fear,					

عَلَيْهِمْ	وَ	لَا	هُمْ	يَحْزَنُونَ	الَّذِينَ	يَأْكُلُونَ
over them	and	nor	they	they grieve/they will grieve	those who	they devour/they will devour
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ الَّذِينَ يَأْكُلُونَ						
nor shall they grieve. Those who devour						
الرِّبَا	لَا	يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ	الَّذِي
the interest	not	they stand	except	as	he rises	he who
الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي						
interest do not rise except as rises one whom						
يَتَخَبَّطُهُ	الشَّيْطَانُ	مِنْ	الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	
he has turned insane him	the Satan	from (by)	the touch	this is	because they	
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۖ ذَلِكَ بِأَنَّهُمْ						
Satan has smitten with insanity. That is because they						
قَالُوا	إِنَّمَا	الْبَيْعُ	مِثْلُ	الرِّبَا	وَ	أَحَلَّ اللَّهُ
they said	verily	the trade	like	the interest	whereas	Allah
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۖ وَأَحَلَّ اللَّهُ						
say: 'Trade (also) is like interest'; whereas Allah has made trade lawful						
الْبَيْعُ	وَ	حَرَّمَ	الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ
the trade	and	He made unlawful	the interest	so who	it came from him	admonition
الْبَيْعُ وَحَرَّمَ الرِّبَا ۖ فَمَنْ جَاءَهُ مَوْعِظَةٌ						
and made interest unlawful. So he to whom an admonition comes from						
رَبِّهِ	فَانْتَهَى	فَلَهُ	مَا	سَلَفَ	وَ	
his Lord	so he desisted	then for him	what	it passed	and	
رَبِّهِ فَاَنْتَهَى فَلَهُ مَا سَلَفَ ۖ وَ						
his Lord and he desists, then will that (which he received) in the past be his; and						

أَمْرَهُ	إِلَى	اللَّهِ	وَ	مَنْ	عَادَ	فَأُولَئِكَ
his affair	towards	Allah	and	who	he reverted	then those

أَمْرَهُ إِلَى اللَّهِ ط وَمَنْ عَادَ فَأُولَئِكَ

his affair is with Allah. And those who revert (to it), they are

أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	يَمْحَقُ	اللَّهُ
inmates	the fire	they	in it	those who live for long	He abolishes/ He will abolish	Allah

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ 276 يَمْحَقُ اللَّهُ

the inmates of the Fire; therein shall they abide. Allah will abolish

الرِّبَا	وَ	يُرْبِي	الصَّدَقَاتِ	وَ	اللَّهُ	لَا	يُحِبُّ
the interest/usury	and	He increases/He will increase	the charity	and	Allah	not	He loves/He will love

الرِّبَا وَيُرْبِي الصَّدَقَاتِ ط وَاللَّهُ لَا يُحِبُّ

interest and will cause charity to increase. And Allah loves not

كُلِّ	كَفَّارٍ	أَثِيمٍ	إِنَّ	الَّذِينَ	آمَنُوا
all	disbeliever	arch-sinner	surely	those who	they believed

كُلِّ كَفَّارٍ أَثِيمٍ 277 إِنَّ الَّذِينَ آمَنُوا

anyone who is a confirmed disbeliever and an arch-sinner. Surely, those who believe

وَ	عَمِلُوا	الصَّالِحَاتِ	وَ	أَقَامُوا	الصَّلَاةَ	وَ
and	they did	good deeds	and	they observed	the prayer	and

وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَ

and do good deeds, and observe Prayer and

آتَوْا	الزَّكَاةَ	لَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّ	هُمْ
they paid	Zakat	for them	their reward	with	Lord	their

آتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ 278

pay the Zakat, shall have their reward from their Lord,

وَ	لَا	خَوْفٌ	عَلَيْهِمْ	وَ	لَا	هُمْ	يَحْزَنُونَ
and	not	fear	on them	and	not	they	they shall grieve/they grieve
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾							
and no fear (shall come) on them, nor shall they grieve.							
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهَ	وَ	ذَرُّوا	مَا
O you	those who	they believed	you fear	Allah	and	you relinquish	what
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا							
O you who believe! fear Allah and relinquish what							
بَقِيَ	مِنَ	الرِّبَا	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	فَإِنْ	
it remained	from	interest/usury	if	you were	believers	but if	
بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾ فَإِنْ							
remains of interest, if you are believers. But if							
لَمْ	تَفْعَلُوا	فَاذْنُوا	بِحَرْبٍ	مِّنَ	اللَّهِ	وَ	
not	you do	then you beware	with war	from	Allah	and	
لَمْ تَفْعَلُوا فَاذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَ							
you do (it) not, then beware of war from Allah and							
رَسُولِهِ	وَ	إِنْ	تُبْتُمْ	فَلَكُمْ			
His Messenger	and	if	you repented	then for you			
رَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ							
His Messenger; and if you repent, then you shall have your original							
رُءُوسُ	أَمْوَالِكُمْ	لَا	تَظْلِمُونَ	وَ	لَا	تُظْلَمُونَ	وَ
your original sums	not	you do wrong	and	not	you shall be wronged	and	
رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾ وَ							
sums, (thus) you shall not wrong, nor shall you be wronged. And							

مَيْسِرَةٌ	إِلَى	فَنَظْرَةٌ	عُسْرَةٌ	ذُو	كَانَ	إِنْ
time of ease	till	then respite	hardship	with	it was	if

إِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسِرَةٍ ط

if any (debtor) be in straitened circumstances, then (grant him) respite till a time of ease.

تَعْلَمُونَ	كُنْتُمْ	إِنْ	لَكُمْ	خَيْرٌ	تَصَدَّقُوا	أَنْ	وَ
you know	you were	if	for you	better	you remit as charity	that	and

وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

And that you remit it as charity shall be better for you, if only you knew.

ثُمَّ	اللَّهِ	إِلَى	فِيهِ	تُرْجَعُونَ	يَوْمًا	اتَّقُوا	وَ
then	Allah	towards	in it	you are made to return	day	you fear	and

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ

And fear the day when you shall be made to return to Allah; then shall

يُظْلَمُونَ	لَا	هُمْ	وَ	كَسَبَتْ	مَا	نَفْسٍ	كُلُّ	تُوفَى
they shall be wronged	not	they	and	it earned	what	soul	every	it was paid in full

تُوفَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٢﴾

every soul be paid in full what it has earned; and they shall not be wronged.

إِلَى	بِدَيْنٍ	تَدَايَنْتُمْ	إِذَا	آمَنُوا	الَّذِينَ	يَا أَيُّهَا
till	with loan	you borrowed from one another	when	they believed	those who	O you

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى

O you who believe! when you borrow one from another for a

كَاتِبٍ	بَيْنَكُمْ	لِيَكْتُبَ	وَ	فَاكْتُبُوهُ	مُسَمًّى	أَجَلٍ
scribe	between you	let he write	and	then you write it down	fixed	period

أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ط وَلِيَكْتُبَ بَيْنَكُمْ كَاتِبٌ

fixed period, then write it down. And let a scribe write (it) in your presence

بِالْعَدْلِ	وَ	لَا	يَأْبَ	كَاتِبٌ	أَنْ	يَكْتُبَ	كَمَا
with justice	and	not	he refuses	scribe	to	he writes	as

بِالْعَدْلِ ۖ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا

faithfully; and no scribe should refuse to write, because

عَلَّمَهُ	اللَّهُ	فَلْيَكْتُبْ	وَ
he taught him	Allah	so let him write	and

عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَ

Allah has taught him, so let him write and

لِيُمْلِلَ	الَّذِي	عَلَيْهِ	الْحَقُّ	وَ	لِيَتَّقِيَ	اللَّهُ	رَبَّهُ	وَ	لَا
let him dictate	he who	upon him	liability	and	he should fear	Allah	his Lord	and	not

لِيُمْلِلَ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتَّقِيَ اللَّهَ رَبَّهُ وَلَا

let him who incurs the liability dictate; and he should fear Allah, his Lord, and not

يُبْخَسُ	مِنْهُ	شَيْئًا	فَ	إِنْ	كَانَ	الَّذِي	عَلَيْهِ
He diminishes/He will diminish	from it	anything	but	if	it was	he who	upon him

يُبْخَسُ مِنْهُ شَيْئًا ۖ فَإِنْ كَانَ الَّذِي عَلَيْهِ

diminish anything therefrom. But if the person incurring the liability

الْحَقُّ	سَفِيهًا	أَوْ	ضَعِيفًا	أَوْ	لَا	يَسْتَطِيعُ	أَنْ	يُمْلِئَ
liability	unwise	or	weak	or	not	he has capacity	to	he dictates/he will dictate

الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ

be of low understanding, or be weak, or be unable himself to dictate,

هُوَ	فَلْيُمْلِلْ	وَلِيِّهِ	بِالْعَدْلِ	وَ	اسْتَشْهِدُوا
he	then let him dictate	his guardian	with the justice	and	you call witnesses

هُوَ فَلْيُمْلِلْ وَلِيِّهِ بِالْعَدْلِ ۖ وَاسْتَشْهِدُوا

then let someone who can watch his interest dictate with justice. And call

يَكُونَا	لَمْ	فَإِنْ	رَجَالِكُمْ	مِنْ	شَهِيدَيْنِ		
they both are	not	then if	your men	from	two witnesses		
شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا							
two witnesses from among your men; And if two men be not (available)							
تَرْضَوْنَ	بِمَنْ	امْرَأَتَيْنِ	وَ	فَرَجُلٍ	رَجُلَيْنِ		
you like	of such as	two women	and	then one man	two men		
رَجُلَيْنِ فَرَجُلٍ وَامْرَأَتَيْنِ بِمَنْ تَرْضَوْنَ							
then a man and two women, of such as you like							
فَتُذَكِّرُ	هُمَا	إِحْدَى	تَضِلُّ	أَنْ	الشَّهَدَاءِ	مِنْ	
then she reminds	both	one of	she forgets	if	witnessess	from	
مِنْ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَهُمَا فَتُذَكِّرُ							
as witnesses, so that if either of two (women) should err (in memory), then							
إِذَا	الشَّهَدَاءُ	يَأْبُ	لَا	وَ	الأُخْرَى	هُمَا	إِحْدَى
when	the witnesses	he should refuse	not	and	the other	both	one
إِحْدَهُمَا الأُخْرَى ط وَلَا يَأْبُ الشَّهَدَاءُ إِذَا							
one may remind the other. And the witnesses should not refuse when							
صَغِيرًا	تَكْتُبُوهُ	أَنْ	تَسْتَمُؤَا	لَا	وَ	دُعُوا	مَا
small	you write it	that	you feel weary	not	and	they were called	that
مَا دُعُوا ط وَلَا تَسْتَمُؤَا أَنْ تَكْتُبُوهُ صَغِيرًا							
they are called. And do not feel weary of writing it down, whether it be small							
اللَّهِ	عِنْدَ	أَقْسَطُ	ذَلِكَمُ	أَجَلِهِ	إِلَى	كَبِيرًا	أَوْ
Allah	in sight of	more just	this is	its appointed time	towards	large	or
أَوْ كَبِيرًا إِلَى أَجَلِهِ ط ذَلِكَمُ أَقْسَطُ عِنْدَ اللَّهِ							
or large, along with its appointed time (of payment). This is more equitable in the sight of Allah							

وَ	أَقْوَمُ	لِلشَّهَادَةِ	وَ	أَدْنَى	أَلَّا	تَرْتَابُوا	إِلَّا
and	surer	for the testimony	and	more likely	that not	you doubt	except

وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا

and makes testimony surer and is more likely to keep you away from doubts; (therefore omit not to write) except

أَنْ	تَكُونَ	تِجَارَةً	حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ
that	it is	trading	hand to hand	you give or take it	between you

أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

that it be ready merchandise which you give or take from hand to hand,

فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَلَّا	تَكْتُبُوهَا	وَ
so no	upon you	sin	that not	you write it	and

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ط

in which case it shall be no sin for you that you write it not. And

أَشْهَدُوا	إِذَا	تَبَايَعْتُمْ	وَ	لَا	يُضَارُّ	كَاتِبٌ	وَ	لَا
you have witnesses	when	you traded	and	no	harm be done to it	scribe	and	not

أَشْهَدُوا إِذَا تَبَايَعْتُمْ ۖ وَلَا يُضَارُّ كَاتِبٌ وَلَا

have witnesses when you sell one to another; and let no harm be done to the scribe or

شَهِيدٌ	وَ	إِنْ	تَفَعَّلُوا	فَإِنَّهُ	فُسُوقٌ	بِكُمْ	وَ
witness	and	if	you do	then it surely	disobedience	with you/your	and

شَهِيدٌ ۖ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَ

the witness. And if you do (that), then certainly it shall be disobedience on your part. And

اتَّقُوا	اللَّهَ	وَ	يُعَلِّمُكُمْ	اللَّهُ	وَ	اللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
you fear	Allah	and	He teaches you/He will teach you	Allah	and	Allah	with all	All-knowing

اتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ط وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

fear Allah. And Allah grants you knowledge and Allah knows all things well.

وَ	إِنْ	كُنْتُمْ	عَلَى	سَفَرٍ	وَ	لَمْ	تَجِدُوا
and	if	you were	on	journey	and	not	you find

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا

And if you be on a journey, and you find not a

كَاتِبًا	فَرِهْنُ	مَّقْبُوضَةً	فَإِنْ	أَمِنَ
a scribe	then pledge/security	something that is in possession	and if	he entrusted

كَاتِبًا فَرِهْنُ مَّقْبُوضَةً فَإِنْ أَمِنَ

scribe, then let there be a pledge with possession. And if one of you entrusts

بَعْضُكُمْ	بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُؤْتِمِنَ	أَمَانَتَهُ
some of you	some	then he surrenders	he who	he was entrusted	his trusts

بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ

another with something, then let him who is entrusted surrender his trust

وَ	لِيَتَّقِ	اللَّهُ	رَبَّهُ	وَ	لَا	تَكْتُمُوا	الشَّهَادَةَ	وَ	مَنْ
and	he showed fear	Allah	his Lord	and	not	you conceal	testimony	and	who

وَلِيَتَّقِ اللَّهُ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ

and let him fear Allah, his Lord. And conceal not testimony; and whoever

يَكْتُمُهَا	فَإِنَّهُ	إِثْمٌ	قَلْبُهُ	وَ	اللَّهُ	بِمَا
he conceals it/he will conceal it	then surely he	sinful	his heart	and	Allah	with what

يَكْتُمُهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ وَاللَّهُ بِمَا

conceals it, his heart is certainly sinful. And Allah,

تَعْمَلُونَ	عَلِيمٌ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
you do/you will do	All Knowing	for Allah	what	in	heavens	and	what	in	the earth

تَعْمَلُونَ عَلِيمٌ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

is well aware of what you do. To Allah belongs whatever is in the heavens and whatever is in the earth;

وَأَوْ	أَنْفُسِكُمْ	فِي	مَا	تُبْدُوا	إِنْ	وَ
or	your mind	in	what	you disclose	if	and

وَأِنْ تَبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ

and whether you disclose what is in your minds or

فَيَغْفِرُ	بِهِ	يُحَاسِبُكُمْ	تُخْفُوهُ
then He forgives/then He will forgive	Allah	for it He will call you to account	you conceal it

تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ط فَيَغْفِرُ

keep it hidden, Allah will call you to account for it; then will He forgive

وَلِمَنْ	يَشَاءُ	وَأَوْ	يُعَذِّبُ	مَنْ	يَشَاءُ	وَ
and	He pleases/He will please	whom	He punishes/He will punish	and	He pleases	for whom

لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط وَ

whomsoever He pleases and punish whomsoever He pleases; and

اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	أَمَّنَ	الرَّسُولُ
Allah	over	all	things	All-Power	he believed	the Messenger

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٥﴾ أَمَّنَ الرَّسُولُ

Allah has the power to do all that He wills. This messenger (of Ours) believes

بِمَا	أُنزِلَ	إِلَيْهِ	مِنْ	رَبِّهِ
in which	it was revealed	to him	from	his Lord

بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

in that which has been revealed to him from his Lord,

وَالْمُؤْمِنُونَ	كُلُّ	أَمَّنَ	بِاللَّهِ	وَ
the believers	all	he believed	in Allah	and

وَالْمُؤْمِنُونَ ط كُلُّ أَمَّنَ بِاللَّهِ وَ

and (so do) the believers: all (of them) believe in Allah, and

مَلَائِكَتِهِ	وَ	وَكُتُبِهِ	وَ	وَرُسُلِهِ		
His Angels	and	His Books	and	His Messengers		
مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ^{تف}						
in His angels, and His Books, and His Messengers, (<i>saying</i>),						
لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْ	رُّسُلِهِ	وَ
no	we differentiate	between	any one	from	His Messengers	and
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ^{تف} وَ						
'we make no distinction between any of His Messengers', and						
قَالُوا	سَمِعْنَا	وَ	أَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	
they said	we hear	and	we obey	we seek your forgiveness	our Lord	
قَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا						
they say, 'We hear, and we obey. (<i>We implore</i>) your forgiveness, O our Lord,						
وَ	إِلَيْكَ	الْمَصِيرُ	لَا يُكَلِّفُ	اللَّهُ		
and	towards you	he return	He burdens not	Allah		
وَالْيَكُفُّ ۚ لَا يُكَلِّفُ اللَّهُ ²⁸⁶						
and to you is the returning'. Allah burdens not any						
نَفْسًا	إِلَّا	وُسْعَهَا	لَهَا	مَا	كَسَبَتْ	
soul	except	its capacity	for it	what	it earned	
نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ						
soul beyond its capacity. It shall have (<i>the reward</i>) it earns,						
وَ	عَلَيْهَا	مَا	اِكْتَسَبَتْ	رَبَّنَا	لَا	
and	upon it	what	it has earned	our Lord	not	
وَ عَلَيَّهَا مَا اِكْتَسَبَتْ ۗ رَبَّنَا لَا						
and it shall get <i>the (punishment)</i> it incurs. Our Lord, do not						

رَبَّنَا	أَخْطَأْنَا	أَوْ	نَسِينَا	إِنْ	تُوَاخِذُنَا
our Lord	we fell into error	or	we forgot	if	you punish us
تُوَاخِذُنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا					
punish us, if we forget or fall into error; and our Lord,					
حَمَلْتَهُ	كَمَا	إِصْرًا	عَلَيْنَا	تَحْمِيلُ	وَلَا
you laid it	as that	heavy burden/responsibility	on us	you lay	not and
وَلَا تَحْمِيلُ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ					
lay not on us a responsibility as you did lay					
رَبَّنَا	قَبْلِنَا	مِنْ	الَّذِينَ	عَلَى	
our Lord	before us	from	those who	on	
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا					
upon those before us. Our Lord,					
بِهِ	لَنَا	طَاقَةَ	لَا	مَا	تُحْمِلُنَا
for it	for us	strength	not	what	you burden us
وَلَا تُحْمِلُنَا مَا لَا طَاقَةَ لَنَا بِهِ					
burden us not with what we have not the strength to bear;					
وَأَرْحَمْنَا	وَ	أَغْفِرْ لَنَا	وَ	عَنَّا	أَعْفُ
you have mercy on us	and	you grant forgiveness for us	and	from us	you efface
وَأَعْفُ عَنَّا وَآغْفِرْ لَنَا وَأَرْحَمْنَا					
and efface our (sins), and grant us forgiveness and have mercy on us;					
الْكَافِرِينَ	الْقَوْمِ	عَلَى	فَانصُرْنَا	مَوْلَانَا	أَنْتَ
disbelievers	the people	over	so help us	our Master	you
أَنْتَ مَوْلَانَا فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ					
You are our Master; so you help us against the disbelieving people.					

	الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ	
	the Merciful	the Gracious	Allah	name	in	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الْحَىُّ	هُوَ	إِلَّا	إِلَهَ	لَا	اللَّهُ	آلَمْ
the Living	He	but	God	no	Allah	Alif Laam Meem

آلَمْ ② اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَىُّ

Alif Lam Mim. (I am Allah, the All Knowing) Allah is He beside Whom there is no God, the Living,

بِالْحَقِّ	الْكِتَابِ	عَلَيْكَ	نَزَّلَ	الْقَيُّومُ
with the truth	the Book	on you	He sent down	The Self-Subsisting and All-Sustaining

الْقَيُّومُ ③ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ

the Self-Subsisting and All-Sustaining. He has sent down to you the Book containing the truth,

أَنْزَلَ	وَ	يَدِيهِ	بَيْنَ	لِمَا	مُصَدِّقًا
He sent down	and	precedes it	between	for that	one that fulfills

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ

(and) fulfilling that which precedes it; and He sent down

لِلنَّاسِ	هُدًى	قَبْلُ	مِنْ	الْإِنْجِيلِ	وَ	التَّوْرَةِ
for people	guidance	before	from	the Gospel	and	the Torah

التَّوْرَةِ وَالْإِنْجِيلِ ④ مِنْ قَبْلُ هُدًى لِلنَّاسِ

the Torah and the Gospel before (this), as a guidance to the people;

بِآيَاتِ	كَفَرُوا	الَّذِينَ	إِنَّ	الْفُرْقَانَ	أَنْزَلَ	وَ
in Signs	they rejected	those who	surely	the discrimination	he sent down	and

وَأَنْزَلَ الْفُرْقَانَ ⑤ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ

and He has sent down the Discrimination. Surely, those who deny the Signs of

عَزِيزٌ	اللَّهُ	وَ	شَدِيدٌ	عَذَابٌ	لَهُمْ	اللَّهُ
Mighty	Allah	and	severe	punishment	for them	Allah

اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ ط وَاللَّهُ عَزِيزٌ

Allah shall have a severe punishment. And Allah is Mighty,

ذُو	اِنْتِقَامٍ	اِنَّ	اللَّهَ	لَا	يَخْفَى	عَلَيْهِ	شَيْءٌ
any thing	on Him	it is hidden	not	Allah	surely	requite	with

ذُو اِنْتِقَامٍ ٥ اِنَّ اللّٰهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ

Possessor of the power to requite. Surely, nothing in the earth or in the heaven is hidden from Allah.

فِي	الْاَرْضِ	وَ	لَا	فِي	السَّمَاءِ	هُوَ	الَّذِي	يُصَوِّرُكُمْ
He fashions you	Who	He is	the heaven	in	not	and	earth	in

فِي الْاَرْضِ وَلَا فِي السَّمَاءِ ٦ هُوَ الَّذِي يُصَوِّرُكُمْ

He it is Who fashions you

فِي	الْاَرْحَامِ	كَيْفَ	يَشَاءُ	لَا	اِلَهَ	اِلَّا	هُوَ	الْعَزِيزُ	الْحَكِيمُ
the Wise	the Mighty	He	but	worthy of worship	no	He wills	as	wombs	in

فِي الْاَرْحَامِ كَيْفَ يَشَاءُ ط لَا اِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٧

in the wombs as He wills; there is no God but He, the Mighty, the Wise.

هُوَ	الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	آيَاتٍ
He is	He Who	He sent down	on you	the Book	in it	verses

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٍ

He it is Who has sent down to you the Book; in it there are verses

مُحَكَّمَاتٍ	هُنَّ	أُمَّ	الْكِتَابِ	وَ	أُخْرُ	مُتَشَبِهَاتٍ	فَأَمَّا
those that are decisive in meaning	those are	mother	the Book	and	others	those that are susceptible	but as for

مُحَكَّمَاتٍ هُنَّ أُمَّ الْكِتَابِ وَأُخْرُ مُتَشَبِهَاتٍ ط فَأَمَّا

that are decisive in meaning---they are the basis of the Book---and there are others that are susceptible of different interpretations. But

فَيَتَّبِعُونَ	زَيْغٌ	قُلُوبِهِمْ	فِي	الَّذِينَ			
thus they pursue	perversity	their hearts	in	those who			
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ							
those in whose hearts is perversity pursue such thereof							
ابْتِغَاءً	وَ	الْفِتْنَةَ	ابْتِغَاءً	مِنْهُ	تَشَابَهَ	مَا	
seeking	and	discord	seeking	from it	It resembled another	that	
مَا تَشَابَهَ مِنْهُ ابْتِغَاءُ الْفِتْنَةِ وَابْتِغَاءُ							
as are susceptible of different interpretations, seeking discord and seeking							
اللَّهُ	إِلَّا	تَأْوِيلَهُ	يَعْلَمُ	مَا	وَ	تَأْوِيلِهِ	
Allah	except	its interpretation	he knows/he will know	none	and	its interpretation	
تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ							
(wrong) interpretation of it. And none knows its (right) interpretation except Allah							
بِهِ	أَمَّا	يَقُولُونَ	الْعِلْمِ	فِي	الرَّسِخُونَ	وَ	
in it	We believed	they say/they will say	knowledge	in	firmly grounded	and	
وَالرَّسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۗ							
and those who are firmly grounded in knowledge; they say, 'We believe in it;							
إِلَّا	يَذْكُرُ	مَا	وَ	رَبَّنَا	عِنْدِ	مِنْ	كُلِّ
except	he heeds	none	and	our Lord	from	from	all
كُلِّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا							
the whole is from our Lord. And none heed except those gifted with							
إِذْ	بَعْدَ	قُلُوبِنَا	تُرِغٌ	لَّا	رَبَّنَا	أُولُو الْأَلْبَابِ	
when	after	our hearts	you perverse	not	our Lord	those who are understanding	
أُولُو الْأَلْبَابِ ۗ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ							
understanding'-. Our Lord, let not our hearts become perverse after							

رَحْمَةً	لَدُنْكَ	مِنْ	لَنَا	هَبْ	وَ	هَدَيْتَنَا
mercy	yourself	from	for us	you bestow	and	you guided us

هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ج

You have guided us; and bestow on us mercy from Yourself;

جَامِعُ	إِنَّكَ	رَبَّنَا	الْوَهَّابُ	أَنْتَ	إِنَّكَ
assembler	surely you	our Lord	the Bestower	you	surely you

إِنَّكَ أَنْتَ الْوَهَّابُ ٥ رَبَّنَا إِنَّكَ جَامِعُ

surely, You alone are the Bestower. 'Our Lord, You will certainly assemble

اللَّهِ	إِنَّ	فِيهِ	رَيْبَ	لَا	لِيَوْمٍ	النَّاسِ
Allah	Surely	in it	doubt	not	on Day	the people

النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ط إِنَّ اللَّهَ

mankind together on the Day about which there is no doubt; surely, Allah

تُغْنِي	لَنْ	كَفَرُوا	الَّذِينَ	إِنَّ	الْمِيعَادَ	يُخِلِفُ	لَا
It avails	never	they disbelieved	those who	surely	promise	He goes against	not

لَا يُخِلِفُ الْمِيعَادَ ١٠ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي

breaks not (His) promise'. Those who disbelieve, their possessions and their children

عَنْهُمْ	مِّنَ	أَوْلَادِهِمْ	لَا	وَ	أَمْوَالِهِمْ	عَنْهُمْ
Allah	from	their children	not	and	their possessions	for them

عَنْهُمْ أَمْوَالِهِمْ وَلَا أَوْلَادِهِمْ مِّنَ اللَّهِ

shall not avail them at all against Allah;

شَيْئًا	وَ	أُولَئِكَ	هُمْ	وَقُودُ	النَّارِ	كَدَابٍ	إِلِ
at all	and	it is they	they	fuel	the Fire	like the case	people

شَيْئًا ط وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ١١ كَدَابٍ إِلِ

and it is they that are the fuel of the Fire. (Their case is) like the case of the people

كَذَّبُوا	قَبْلِهِمْ	مِنْ	الَّذِينَ	وَ	فِرْعَوْنَ		
they rejected	before them	from	those who	and	Pharaoh		
فِرْعَوْنَ ^{لَا} وَالَّذِينَ مِنْ قَبْلِهِمْ ^ط كَذَّبُوا							
of Pharaoh and those before them; they rejected							
بِذُنُوبِهِمْ	اللَّهُ	فَأَخَذَهُمْ	بِآيَاتِنَا				
for their sins	Allah	so punished them	with Ours Signs				
بِآيَاتِنَا ^ط فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ^ط							
Our Signs; so Allah punished them for their sins,							
كَفَرُوا	لِلَّذِينَ	قُلْ	الْعِقَابِ	شَدِيدُ	اللَّهُ	وَ	
they disbelieved	to those who	You say	the punishment	severe	Allah	and	
وَاللَّهُ شَدِيدُ الْعِقَابِ ^{١٢} قُلْ لِلَّذِينَ كَفَرُوا							
and Allah is severe in punishing. Say to those who disbelieve,							
سَتُغْلَبُونَ	وَ	تُحْشَرُونَ	إِلَى	جَهَنَّمَ	وَ	بِئْسَ	
you shall be overcome	and	you will be gathered	unto	Hell	and	evil	
سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ ^ط وَبِئْسَ							
'you shall be overcome and gathered in Hell; and an evil							
الْمِهَادُ	قَدْ	كَانَ	لَكُمْ	آيَةٌ	فِي	فِئَتَيْنِ	الَّتِي
place of rest	surely	it was	for you	Sign	in	two groups	they two fought each other
الْمِهَادُ ^{١٣} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّتِي							
place of rest it is'. Certainly there was for you a Sign in the two armies that encountered each other,							
فِيئَةٌ	تُقَاتِلُ	فِي	سَبِيلِ	اللَّهِ	وَ	أُخْرَى	كَافِرَةٌ
a group	It fights	in	way	Allah	and	other	disbelieving
فِيئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ							
one army fighting in the cause of Allah and the other disbelieving,							

اللَّهُ	وَ	رَأَى الْعَيْنِ	مِثْلِهِمْ	يَرَوْنَهُمْ
Allah	and	The evidence of the sight of eye	twice of them	they see them

يَرَوْنَهُمْ مِثْلِهِمْ رَأَى الْعَيْنِ ط وَاللَّهُ

whom they saw to be twice as many as themselves, actually with (their) eyes. (Thus) Allah

ذَلِكَ	فِي	إِنَّ	يَشَاءُ	مَنْ	بِنَصْرِهِ	يُؤَيِّدُ
this	in	surely	He Pleases	who	with His help	strengthens

يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ط إِنَّ فِي ذَلِكَ

strengthens with His aid whomsoever He pleases. In that surely is

لِلنَّاسِ	زُيِّنَ	الْأَبْصَارِ	لِأُولَى	لَعِبْرَةً
for people	beautified	eyes	for those who have	for lesson

لَعِبْرَةً لِأُولَى الْأَبْصَارِ ١٤ زُيِّنَ لِلنَّاسِ

a lesson for those who have eyes. Beautified for men

و	الْبَيْنِ	و	النِّسَاءِ	مِنْ	الشَّهَوَاتِ	حُبُّ
and	children	and	the women	from	desires	love

حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَيْنِ وَ

is the love of desired things---women and children, and

و	الْفِضَّةِ	و	الذَّهَبِ	مِنْ	القَنَاطِيرِ الْمُقَنْطَرَةِ
and	silver	and	gold	from	much riches collected together

القَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَ

stored-up heaps of gold and silver, and

مَتَاعُ	ذَلِكَ	الْحَرْثِ	وَ	الْأَنْعَامِ	وَ	الْمُسَوَّمَةِ	الْخَيْلِ
provision	this is	the crops	and	the cattle	and	pastured	horses

الْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ط ذَلِكَ مَتَاعُ

pastured horses and cattle and crops. That is the provision of

الْحَيَاةِ	الدُّنْيَا	وَ	اللَّهُ	عِنْدَهُ	حُسْنٌ	الْمَأْبِ
the life	this world	and	Allah	with Whom	excellent	resort

الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ ١٥

the present life; but it is Allah with Whom is an excellent home.

قُلْ	أَوْنَبِّئُكُمْ	بِخَيْرٍ	مِّنْ	ذَلِكَم
you say	shall I inform you	is better	from	this

قُلْ أَوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَم ط

Say, 'Shall I inform you of something better than that?'

لِ	الَّذِينَ	اتَّقَوْا	عِنْدَ	رَبِّهِمْ	جَنَّاتٍ
for	those who	they feared God	with	their Lord	Gardens

لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٍ

For those who fear God, there are Gardens with their Lord,

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَ
It flows	from	which beneath	the rivers	those who shall abide	in it	and

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ

beneath which rivers flow; therein shall they abide;

أَزْوَاجٍ	مُّطَهَّرَةً	وَ	رِضْوَانٍ	مِّنْ	اللَّهِ	وَ	اللَّهِ
spouses	one that is purified	and	pleasure	from	Allah	and	Allah

أَزْوَاجٍ مُّطَهَّرَةً وَرِضْوَانٍ مِّنَ اللَّهِ ط وَاللَّهُ

there are also spouses purified by Allah and Allah's pleasure. And Allah

بَصِيرٌ	بِالْعِبَادِ	الَّذِينَ	يَقُولُونَ	رَبَّنَا
Mindful/Watchful	of servants	those	they say	our Lord

بَصِيرٌ بِالْعِبَادِ ١٦ الَّذِينَ يَقُولُونَ رَبَّنَا

is Mindful of His servants. Those who say, 'Our Lord,

وَ	ذُنُوبَنَا	فَاغْفِرْ لَنَا	أَمَّا	إِنَّا			
and	our sins	so forgive us	we believed	surely we			
إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ							
we do believe; forgive us therefore, our sins and							
وَ	الصَّادِقِينَ	وَ	الصَّابِرِينَ	النَّارِ	عَذَابَ	قَنَا	
and	the truthful	and	the steadfast	Fire	punishment	you save us	
قَنَا عَذَابَ النَّارِ ۝۱۷ الصَّابِرِينَ وَالصَّادِقِينَ وَ							
save us from the punishment of the Fire; The steadfast, and the truthful, and							
بِالْأَسْحَارِ	الْمُسْتَغْفِرِينَ	وَ	الْمُنْفِقِينَ	وَ	الْقَنِينِ	وَالْقَنِينِ	
in latter part of night	those who seek forgiveness	and	those who spend	and	the humble	the humble	
الْقَنِينِ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝۱۸							
the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.							
وَ	هُوَ	إِلَّا	إِلَهَ	لَا	أَنَّهُ	اللَّهُ	شَهِدَ
and	He	but	worthy of worship	no	that He	Allah	He bore witness
شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَا وَ							
Allah bears witness that there is no God but He -- and (also do) the							
إِلَهَ	لَا	بِالْقِسْطِ	قَائِمًا	الْعِلْمِ	أُولُوا	وَ	الْمَلَائِكَةُ
worthy of worship	no	with justice	one standing guard	knowledge	possessioners of	and	the angels
الْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۝۱۹ لَا إِلَهَ							
angels and those possessed of knowledge- (always) standing guard over justice; there is no God							
إِلَّا	هُوَ	الْعَزِيزُ	الْحَكِيمُ	إِنَّ	الدِّينَ	عِنْدَ	اللَّهِ
except	He	the Mighty	the Wise	surely	religion	with	Allah
إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝۱۹ إِنَّ الدِّينَ عِنْدَ اللَّهِ							
but He, the Mighty, the Wise. Surely, the (true) religion with Allah							

إِلَّا	الْكِتَابِ	أُوتُوا	الَّذِينَ	اخْتَلَفَ	مَا	وَ	الْإِسْلَامُ
except	the Book	They were given	those who	He disagreed	not	and	Islam

الْإِسْلَامُ ۖ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا

is Islam (complete submission). And those who were given the Book did not disagree but

مِنْ بَعْدِ	مَا	جَاءَ	هُمْ	الْعِلْمُ	بَغِيًّا	بَيْنَهُمْ
after	that	It came	them	the knowledge	out of envy	between them

مِنْ بَعْدِ مَا جَاءَ هُمْ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۖ

after knowledge had come to them, out of mutual envy.

وَ	مَنْ	يَكْفُرُ	بِآيَاتِ	اللَّهِ	فَإِنَّ	اللَّهَ
and	who	he denies	with Signs	Allah	then surely	Allah

وَمَنْ يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ

And whoso denies the Signs of Allah, then surely, Allah

سَرِيعُ	الْحِسَابِ	فَإِنْ	حَاجُّوكَ	فَقُلْ	أَسْلَمْتُ
quick	the reckoning	so if	they disputed you	then say	I submitted

سَرِيعُ الْحِسَابِ ۚ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ

is quick at reckoning. But if they dispute with you, say, 'I have submitted

وَجْهِيَ	لِلَّهِ	وَ	مَنْ	اتَّبَعَنِي	وَ	قُلْ	لِلَّذِينَ
my face	for Allah	and	who	he followed me	and	you say	to those who

وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِي ۖ وَقُلْ لِلَّذِينَ

myself to Allah, and (also) those who follow me.' And say to those who

أُوتُوا	الْكِتَابَ	وَ	الْأُمِّيِّينَ	ءَ	أَسْلَمْتُمْ
they are given	the Book	and	the unlearned	have	you submitted

أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَ أَسْلَمْتُمْ ۖ

have been given the Book and to the unlearned, 'Have you submitted?'

فَإِنْ	أَسْلَمُوا	فَقَدْ	أَهْتَدُوا	وَ	إِنْ
so if	they submitted	then surely	they were guided	and	if

فَإِنْ أَسْلَمُوا فَقَدْ أَهْتَدُوا وَإِنْ

If they submit, then they will surely be guided; but if

تَوَلَّوْا	فَإِنَّمَا	عَلَيْكَ	الْبَلْغُ	وَ	اللَّهُ	بَصِيرٌ
they turned back	then certainly	upon you	conveying the message	and	Allah	watchful

تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ

they turn back then your duty is only to convey the message. And Allah is Watchful

بِالْعِبَادِ	إِنَّ	الَّذِينَ	يَكْفُرُونَ	بِآيَاتِ	اللَّهِ
with the servants	surely	those who	they deny	with Signs	Allah

بِالْعِبَادِ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ

of (His) servants. Surely, those who deny the Signs of Allah

وَيَقْتُلُونَ	وَالَّذِينَ	يَقْتُلُونَ	وَالَّذِينَ	يَقْتُلُونَ	وَالَّذِينَ
they kill/they will kill	and	justice	without	with	the Prophets

وَيَقْتُلُونَ النَّبِينَ بِغَيْرِ حَقٍّ لَّا وَيَقْتُلُونَ

and seek to kill the Prophets unjustly, and seek to kill

الَّذِينَ	يَأْمُرُونَ	بِالْقِسْطِ	مِنَ	النَّاسِ	فَبَشِّرْهُمْ
those who	they enjoin	with equity	from	people	so give gladtiding to them

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ لَّا فَبَشِّرْهُمْ

such men as enjoin equity---announce to them

بِعَذَابِ	الْيَمِّ	أُولَئِكَ	الَّذِينَ	حَبِطَتْ	أَعْمَالُهُمْ
with punishment	painful	those are	whose who	it came to naught	their deeds

بِعَذَابِ الْيَمِّ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ

a painful punishment. Those are they whose deeds shall come to naught

فِي	الدُّنْيَا	وَ	الْآخِرَةَ	وَ	مَا	لَهُمْ
in	this world	and	the next	and	no	for them

فِي الدُّنْيَا وَالْآخِرَةَ وَمَا لَهُمْ

in this world and in the next, and they shall have no

مِّنْ	نَّصِيبًا	أُوتُوا	إِلَى الَّذِينَ	تَر	أَلَمْ	نُصِرِينَ
from	portion	they were given	those who	to	you see/you will see	do you not

مِّنْ نُصِرِينَ ۚ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا

helpers. Do you not know of those who have been given (their) portion

مِّنَ	الْكِتَابِ	يُدْعُونَ	إِلَى	كِتَابِ	اللَّهِ	لِيَحْكُمَ
from	the Book	they are called	to	Book	Allah	that He may judge

مِّنَ الْكِتَابِ يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ

of the Book? They are called to the Book of Allah that it may judge

بَيْنَهُمْ	ثُمَّ	يَتَوَلَّى	فَرِيقٌ	مِّنْهُمْ	وَ	هُمْ	مُعْرِضُونَ
between them	then	he turns away	party	from them	and	they	reluctant people

بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ۚ

between them, but a party of them turn away in aversion.

ذَلِكَ	بِأَنَّهُمْ	قَالُوا	لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا
this	because they	they said	never (not)	it touches us	the Fire	except	days

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا

That is because they say, 'The Fire shall not touch us, except for a limited number of days.'

مَّعْدُودَاتٍ	وَ	غَرَّهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا	يَفْتَرُونَ
limited number	and	he deceived them	in	their religion	that	they were	they forge

مَّعْدُودَاتٍ ۚ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۚ

And what they used to forge has deceived them regarding their religion.

رَيْبٍ	لَا	لِيَوْمٍ	جَمَعْنَاهُمْ	إِذَا	فَكَيْفَ
doubt	no	for Day	we gathered them	when	so how

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ

How (will they fare) when We will gather them together on the Day about which there is no doubt;

فِيهِ	وَ	وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ	وَ	هُمْ
in it	and	it was paid in full	every	soul	that	she earned	and	they

فِيهِ تَفَوْفِيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ

and when every soul shall be paid in full what it has earned, and they

لَا	يُظْلَمُونَ	قُلِ	اللَّهُمَّ	مَلِكُ	الْمَلِكِ	تُؤْتِي	الْمُلْكَ
not	they shall be wronged	you Say	O Allah	Master/Lord	sovereignty	you give	sovereignty

لَا يُظْلَمُونَ ﴿٢٦﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ

shall not be wronged? Say, 'O Allah, Lord of sovereignty, You give sovereignty

مَنْ	تَشَاءُ	وَ	تَنْزِعُ	الْمُلْكَ	مِنْ	مَنْ	تَشَاءُ	وَ	تُعِزُّ
whoso	you please	and	takes away	soveriegnty	from	whoso	you please	and	you exalt

مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ

to whomsoever You please; and You take away soveriegnty from whomsoever You pleases, You exalt

مَنْ	تَشَاءُ	وَ	تُدِلُّ	مَنْ	تَشَاءُ	بِيَدِكَ	الْخَيْرُ
whoso	you please	and	you abase	whoso	you please	with your hand	the good

مَنْ تَشَاءُ وَتُدِلُّ مَنْ تَشَاءُ بِبِيَدِكَ الْخَيْرُ ط

whomsoever You pleases and You abasest whomsoever You pleases. In Your hand is all good.

إِنَّكَ	عَلَىٰ	كُلِّ	شَيْءٍ	قَدِيرٌ	تُوجِبُ	الَّيْلَ	فِي	النَّهَارِ
surely you	on	every	thing	All Powerful/One who possesses Power	you enter	the night	in	the day

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾ تُوجِبُ اللَّيْلَ فِي النَّهَارِ

You surely has the power to do all things. You make the night pass into the day

وَأَنْتُمْ	تُدْرِكُونَ	النَّهَارَ	فِي	الَّيْلِ	وَ	تُخْرِجُ	الْحَيَّ	مِنَ	الْمَيِّتِ
and	you reach	the day	in	the night	and	you bring forth	the living	from	the dead

وَأَنْتُمْ تُدْرِكُونَ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

and make the day pass into the night. And You bring forth the living from the dead

وَأَنْتُمْ	تُخْرِجُ	الْمَيِّتِ	مِنَ	الْحَيِّ	وَ	تَرْزُقُ	مَنْ	تَشَاءُ
and	you bring forth	the dead	from	the living	and	you give/you will give	whom so	you please

وَأَنْتُمْ تَخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ

and bring forth the dead from the living. And You give to whomsoever You pleases

بِغَيْرِ	حِسَابٍ	لَا	يَتَّخِذِ	الْمُؤْمِنُونَ	الْكَافِرِينَ	أَوْلِيَاءَ
without	measure	not	he takes	the believers	the disbelievers	friends

بِغَيْرِ حِسَابٍ ۖ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ

without measure.' Let not the believers take disbelievers for friends

مِنُ	دُونِ	الْمُؤْمِنِينَ	وَ	مَنْ	يَفْعَلْ	ذَلِكَ	فَلَيْسَ
than	other	the believers	and	whoso	he does	this	then no

مِنُ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ

in preference to believers-- and whoever does that has no

مِنَ	اللَّهِ	فِي	شَيْءٍ	إِلَّا	أَنْ	تَتَّقُوا	مِنْ	هُمْ
with	Allah	in	any thing	except	that	you guard	from	them

مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ

connection with Allah--except that you cautiously guard against them.

تُقَاتِلُ	وَأَنْتُمْ	يُحَذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَ	إِلَى	اللَّهِ
cautiously	and	He cautions	Allah	self	and	to	Allah

تُقَاتِلُ وَأَنْتُمْ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ

and Allah cautions you against His punishment; and to Allah

أَوْ	صُدُورِكُمْ	فِي	مَا	تُخْفُوا	إِنْ	قُلْ	الْمَصِيرُ
or	yours hearts	in	that	you conceal	if	you say	the return

الْمَصِيرُ²⁹ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ

is the returning. Say, 'Whether you conceal what is in your breasts or

تُبْدُوهُ	يَعْلَمُهُ	وَاللَّهُ	وَ	يَعْلَمُ	مَا	فِي	السَّمَوَاتِ
you reveal it	He knows it	Allah	and	He knows	that	in	The heavens

تُبْدُوهُ يَعْلَمُهُ اللَّهُ^ط وَيَعْلَمُ مَا فِي السَّمَوَاتِ

reveal it, Allah knows it; and He knows whatever is in the heavens

وَ	مَا	فِي	الْأَرْضِ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
and	that	in	the earth	and	Allah	on	all	things	All-Powerful

وَمَا فِي الْأَرْضِ^ط وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ³⁰

and whatever is in the earth. And Allah has the power to do all things.'

يَوْمَ	تَجِدُ	كُلُّ	نَفْسٍ	مَّا	عَمِلَتْ	مِنْ	خَيْرٍ	مُّحَضَّرًا
Day	it shall find	every	soul	that	it did	of	good	present

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا^ح

(Beware) of the Day when every soul shall find itself confronted with (all) the good it has done

وَ	مَا	عَمِلَتْ	مِنْ	سُوءٍ	تَوَدُّ	لَوْ	أَنَّ	بَيْنَهَا	وَ
and	that	it was done	of	evil	he will wish	alas	that	between it	and

وَمَا عَمِلَتْ مِنْ سُوءٍ^ج تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ

and (all) the evil it has done. It will wish there were a great distance between it and

بَيْنَهُ	أَمَدًا	بَعِيدًا	وَ	يُحَذِّرُكُمْ	اللَّهُ	نَفْسَهُ
between that	distance	great	and	He cautions you	Allah	him

بَيْنَهُ أَمَدًا بَعِيدًا^ط وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ^ط

that (evil). And Allah cautions you against His punishment .

و	اللَّهُ	رَأَوْفٌ	بِالْعِبَادِ	قُلْ	إِنْ	كُنْتُمْ	تُحِبُّونَ
and	Allah	compassionate	with the servants	you say	if	you were	you love

وَاللَّهُ رَأَوْفٌ بِالْعِبَادِ ۝³¹ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ

And Allah is Most Compassionate to His servants. Say, 'If you love

اللَّهُ	فَاتَّبِعُونِي	يُحِبِّكُمْ	اللَّهُ	وَ	يَغْفِرُ
Allah	then you follow me	He will love you	Allah	and	He will forgive

اللَّهُ فَاتَّبِعُونِي يُحِبِّكُمْ اللَّهُ وَيَغْفِرُ

Allah, follow me: (then) will Allah love you and forgive

لَكُمْ	ذُنُوبِكُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	قُلْ
for you	your sins	and	Allah	Forgiving	Merciful	you say

لَكُمْ ذُنُوبِكُمْ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝³² قُلْ

you your faults. And Allah is Most Forgiving, Merciful.' Say,

أَطِيعُوا	اللَّهُ	وَ	الرَّسُولَ	فَإِنْ	تَوَلَّوْا	فَإِنَّ
you Obey	Allah	and	the Messenger	but if	they turned away	then surely

أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ

'Obey Allah and the Messenger;' but if they turn away, then (remember that)

اللَّهُ	لَا	يُحِبُّ	الْكَافِرِينَ	إِنَّ	اللَّهُ	اصْطَفَى	آدَمَ	وَ
Allah	not	He loves	the disbelievers	surely	Allah	He chose	Adam	and

اللَّهُ لَا يُحِبُّ الْكَافِرِينَ ۝³³ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ

Allah loves not the disbelievers. Allah did choose Adam and

نُوحًا	وَ	آلَ	إِبْرَاهِيمَ	وَ	آلَ	عِمْرَانَ	عَلَى	الْعَالَمِينَ
Noah	and	progeny	Abraham	and	progeny	Imran	over	the peoples/the worlds

نُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۝³⁴

Noah and the family of Abraham and the family of 'Imran' above all peoples--

ذُرِّيَّةً	بَعْضَهَا	مِنْ	بَعْضٍ	وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ
a race	some	from	some	and	Allah	All-Hearing	All-Knowing

ذُرِّيَّةً بَعْضَهَا مِنْ بَعْضٍ ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

A race, co-related with one another. And Allah is All-Hearing, All-Knowing.'

إِذْ	قَالَتْ	امْرَأَتُ	عِمْرَانَ	رَبِّ	إِنِّي	نَذَرْتُ	لَكَ
when	she said	woman	Imran	My Lord	surely I	I have vowed	to You

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ

(Remember) when the woman of 'Imran' said, 'My Lord, I have vowed to You

مَا	فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلُ	مِنِّي	إِنَّكَ
that	in	my womb	dedicated	so You accept	from me	surely You

مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلُ مِنِّي ۗ إِنَّكَ

what is in my womb to be dedicated to Your service. So do accept (it) of me; verily, You

أَنْتَ	السَّمِيعُ	الْعَلِيمُ	فَلَمَّا	وَضَعْتُهَا	قَالَتْ
You	All-Hearing	All-Knowing	but when	she delivered it	she said

أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾ فَلَمَّا وَضَعْتُهَا قَالَتْ

alone are All-Hearing, All-Knowing.' But when she was delivered of it, she said, 'My Lord,

رَبِّ	إِنِّي	وَضَعْتُهَا	أُنْثَىٰ	وَ	اللَّهُ	أَعْلَمُ	بِمَا
My Lord	surely I	I delivered it	a female	and	Allah	Most-Knowing	that of

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ط وَاللَّهُ أَعْلَمُ بِمَا

I am delivered of a female' -- while Allah knows best what she had delivered and the male she was (thinking of)

وَضَعْتُ	وَ	لَيْسَ	الذَّكَرُ	كَالْأُنْثَىٰ	وَ	إِنِّي	سَمَّيْتُهَا
she delivered	and	not	male	like the female	and	surely I	I named her

وَضَعْتُ ط وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا

was not like the female (she had brought forth); -- and I have named her

مَرِيَمَ	وَ	إِنِّي	أَعِذُّ	هَا	بِكَ	وَ	ذُرِّيَّتَهَا	مِنَ
Mary	and	surely I	I commit for protection	her	with you	and	her offspring	from

مَرِيَمَ وَإِنِّي أَعِذُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ

Mary, and I commit her and her offspring to Your protection from

الشَّيْطَانِ	الرَّجِيمِ	فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنِ
Satan	The rejected	so He accepted her	her Lord	with acceptance	good

الشَّيْطَانِ الرَّجِيمِ ٣٧ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنِ

Satan, the rejected.' So her Lord accepted her with a gracious acceptance

وَ	أَنْبَتَهَا	نَبَاتًا	حَسَنًا	وَ	كَفَّلَهَا زَكَرِيَّا	كُلَّمَا	دَخَلَ
and	He caused to grow her	a growth	excellent	and	He made Zacharia her guardian	whenever	he entered

وَ أَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَ كَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ

and caused her to grow an excellent growth and made Zachariah her guardian. Whenever

عَلَيْهَا	زَكَرِيَّا	الْمِحْرَابَ	وَجَدَ	عِنْدَهَا	رِزْقًا	قَالَ
upon her	Zacharia	the chamber	he found	with her	provisions	he said

عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۖ وَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ

Zachariah visited her in the chamber, he found with her provisions. He said,

يَا	مَرِيَمُ	أَنَّى	لَكَ	هَذَا	قَالَتْ	هُوَ	مِنَ	عِنْدِ	اللَّهِ	إِنَّ	اللَّهَ
O	Mary	where/how	for you	this	she said	this	from	from	Allah	surely	Allah

يَمْرِيْمُ أَنَّى لَكَ هَذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ

'O Mary, from where have you this?' She replied, 'It is from Allah.' Surely, Allah

يَرْزُقُ	مَنْ	يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا	زَكَرِيَّا	رَبَّهُ	قَالَ
He provides	who	He Pleases	without	measure	there	He prayed	Zacharia	his Lord	he said

يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۗ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ

gives to whomsoever He pleases without measure. There (and then) did Zachariah pray to his Lord, saying,

رَبِّ	هَبْ	لِي	مِنْ	لَدُنْكَ	ذُرِّيَّةً	طَيِّبَةً	إِنَّكَ
My Lord	grant	for me	from	yourself	offspring	pure	surely You

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ

'My Lord, grant me from yourself pure offspring; surely, You

سَمِيعٌ	الدُّعَاءِ	فَنَادَتْهُ	الْمَلَائِكَةُ	وَ	هُوَ	قَائِمٌ
Hearer	the prayer	then it called him	angels	while	he	stood

سَمِيعُ الدُّعَاءِ 39 فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ

are the Hearer of prayer'. And the angels called to him as he stood

يُصَلِّي	فِي	الْمِحْرَابِ	أَنَّ	اللَّهِ	يُبَشِّرُكَ	بِيَحْيَى
he is praying	in	the chamber	that	Allah	He gives glad tiding to you	of Yahya

يُصَلِّي فِي الْمِحْرَابِ لِأَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى

praying in the chamber; 'Allah gives you glad tidings of Yahya,

مُصَدِّقًا	بِ	كَلِمَةٍ	مِّنْ	اللَّهِ	وَ	سَيِّدًا	وَ
one that testifies	to	word	from	Allah	and	noble	and

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَ

who shall testify to the truth of a word from Allah- noble and

حَصُورًا	وَ	نَبِيًّا	مِّنْ	الصَّالِحِينَ	قَالَ	رَبِّ	أَنَّى
chaste	and	Prophet	among	the righteous	he said	My Lord	how

حَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ 40 قَالَ رَبِّ أَنَّى

chaste and a Prophet, from among the righteous.' He said, 'My Lord how

يَكُونُ	لِي	غُلْمٌ	وَ	قَدْ	بَلَغَنِي	الْكِبَرُ	وَ	امْرَأَتِي
it will be	for me	son	and	surely	it overtook me	old age	and	my wife

يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي

shall I have a son, when age has overtaken me, and my wife

عَاقِرٌ	قَالَ	كَذَلِكَ	اللَّهُ	يَفْعَلُ	مَا	يَشَاءُ	قَالَ	رَبِّ
barren(man or woman)	He said	this	Allah	He does/He will do	what	He pleases	he said	My Lord

عَاقِرٌ ٤١ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ٤١ قَالَ رَبِّ

is barren? He answered, 'Such is (the way of) Allah: He does what He pleases'. He said, 'My Lord

أَجْعَلْ	لِيَّ	آيَةً	قَالَ	أَيْتَكَ	أَنْ	لَا	تُكَلِّمَ
you appoint	for me	token/sign	He said	your token/sign	that	no	you speak

أَجْعَلْ لِيَّ آيَةً ٤٢ قَالَ أَيْتَكَ أَلَّا تُكَلِّمَ

appoint a token for me.' He replied, 'Your token shall be that you shall not speak

النَّاسَ	ثَلَاثَةَ	أَيَّامٍ	إِلَّا	رَمْزًا	وَ	أَذْكُرُ	رَبِّكَ
people	three	days	except	by signs	and	you remember	your Lord

النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ٤٣ وَأَذْكُرُ رَبِّكَ

to men for three days except by signs. And remember your Lord

كَثِيرًا	وَ	سَبِّحْ	بِالْعِشِيِّ	وَ	الْإِبْكَارِ	وَ	إِذْ
much	and	you glorify	in the evening	and	early morning	and	when

كَثِيرًا وَ سَبِّحْ بِالْعِشِيِّ وَالْإِبْكَارِ ٤٤ وَإِذْ

much and glorify Him in the evening and in the early morning.' And (remember) when

قَالَتْ	الْمَلَائِكَةُ	يَا	مَرْيَمُ	إِنَّ	اللَّهَ	اصْطَفَاكِ
she said	angels	O	Mary	surely	Allah	He chose you

قَالَتْ الْمَلَائِكَةُ يَمْرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ

the angels said, 'O Mary, Allah has chosen you

وَ	طَهَّرَكِ	وَ	اصْطَفَاكِ	عَلَى	نِسَاءِ	الْعَالَمِينَ
and	He purified you	and	He chose you	over	women	all people/all worlds

وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ٤٥

and purified you and chosen you above the women of all peoples.

يَا	مَرِيْمٌ	اَقْنِيْ	وَ	لِرَبِّكَ	وَ	اَسْجُدِيْ	وَ	اَرْكَعِيْ
O	Mary	you be obedient	and	to your Lord	and	you prostrate	and	you worship

يَمْرِيْمٌ اَقْنِيْ لِرَبِّكَ وَاَسْجُدِيْ وَاَرْكَعِيْ

'O Mary, be obedient to your Lord and prostrate yourself and worship (God alone)

مَعَ	الرَّاكِعِيْنَ	ذٰلِكَ	مِنْ	اَنْبَاءِ	الْغَيْبِ	نُوْحِيْهِ
with	those who worship	this is	from	tidings	the unseen	We reveal it

مَعَ الرَّاكِعِيْنَ ④ ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوْحِيْهِ

with those who worship'. This is of the tidings of things unseen which We reveal

اِلَيْكَ	وَ	مَا	كُنْتَ	لَدِيْهِمْ	اِذْ	يُلْقُوْنَ
to you	and	not	you were	with them	when	they cast

اِلَيْكَ ٥ وَمَا كُنْتَ لَدِيْهِمْ اِذْ يُلْقُوْنَ

to you. And you were not with them when they cast

اَقْلَامَهُمْ	اَيُّهُمْ	يَكْفُلُ	مَرِيْمَ	وَ	مَا	كُنْتَ
their arrows/pens	which of them	he be guardian	Mary	and	not	you were

اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرِيْمَ ٥ وَمَا كُنْتَ

their arrows, as to which of them should be the guardian of Mary, nor were you

لَدِيْهِمْ	اِذْ	يَخْتَصِمُوْنَ	اِذْ	قَالَتْ	الْمَلٰٓئِكَةُ
with them	when	they dispute	when	they said	the angels

لَدِيْهِمْ اِذْ يَخْتَصِمُوْنَ ⑤ اِذْ قَالَتْ الْمَلٰٓئِكَةُ

with them when they disputed with one another. When the angels said,

يَا	مَرِيْمُ	اِنَّ	اللّٰهَ	يُبَشِّرُكَ	بِكَلِمَةٍ	مِّنْهُ
O	Mary	surely	Allah	He gives glad tiding to you	with (of) word	from Him

يَمْرِيْمُ اِنَّ اللّٰهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ ٦

'O Mary, Allah gives you glad tidings of a word from Him.

اسْمُهُ	الْمَسِيحُ	عِيسَى	ابْنُ	مَرْيَمَ	وَجِيهًا	فِي
his name	the Messiah	Jesus	son	Mary	honoured	in

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي

his name shall be the Messiah. Jesus, son of Mary, honoured in

الدُّنْيَا	وَ	الْآخِرَةَ	وَ	مِنَ	الْمُقَرَّبِينَ	وَ	يُكَلِّمُ	النَّاسَ
the world	and	the next/hereafter	and	among	those that are granted nearness	and	he shall speak	to the people

الدُّنْيَا وَالْآخِرَةَ وَمِنَ الْمُقَرَّبِينَ⁴⁶ وَيُكَلِّمُ النَّاسَ

this world and in the next, and of those who are granted nearness (to God); And he shall speak to the people

فِي	الْمَهْدِ	وَ	كَهْلًا	وَ	مِنَ	الصَّالِحِينَ	قَالَتْ	رَبِّ
in	cradle	and	middle aged	and	among	righteous	she said	My Lord

فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ⁴⁷ قَالَتْ رَبِّ

in the cradle and when of middle age, and he shall be of the righteous.' She said, 'My Lord,

أَنَّى	يَكُونُ	لِي	وَلَدٌ	وَ	لَمْ	يَمَسْسَنِي	بَشَرٌ
how	it can be	for me	son	while	no	he touches me	man

أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسْسَنِي بَشَرٌ ط

how shall I have a son, when no man has touched me?'

قَالَ	كَذَلِكَ	اللَّهُ	يَخْلُقُ	مَا	يَشَاءُ	إِذَا	قَضَى	أَمْرًا
He said	such as	Allah	He creates	what	He pleases	when	He decreed/He decided	order

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ط إِذَا قَضَى أَمْرًا

He said, 'Such is (the way of) Allah, He creates what He pleases. When He decrees a thing,

فَإِنَّمَا	يَقُولُ	لَهُ	كُنْ	فَيَكُونُ	وَ	يُعَلِّمُهُ	الْكِتَابَ
then only	He says	to it	Be	then it is	and	He will teach him/He teaches him	the Book

فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ⁴⁸ وَيُعَلِّمُهُ الْكِتَابَ

He says to it, 'Be!' and it is. 'And He will teach him the Book

وَ	الْحِكْمَةَ	وَ	التَّوْرَةَ	وَ	الْإِنْجِيلَ	وَ	رَسُولًا	إِلَى
and	the Wisdom	and	the Torah	and	the Gospel	and	a Messenger	to

وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَرَسُولًا إِلَى

and the Wisdom and the Torah and the Gospel; 'And (will make him) a Messenger to the

بَنِي	إِسْرَائِيلَ	أَنِّي	قَدْ	جِئْتُكُمْ	بِآيَةٍ
children	Israel	surely I	indeed	I brought to you	with a sign

بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ

children of Israel (to say): 'I come to you with a Sign

مِّنْ	رَّبِّ	كُم	أَنِّي	أَخْلُقُ	لَكُمْ	مِّنْ	الطِّينِ
from	Lord	your	surely I	I create	for you	from	clay

مِّنْ رَبِّكُمْ ۗ أَنِّي أَخْلُقُ لَكُمْ مِّنْ الطِّينِ

from your Lord, (which is), that I will fashion out for you (a creation) out of clay

كَهَيْئَةِ	الطَّيْرِ	فَأَنْفُخُ	فِيهِ	فَيَكُونُ
like manner	bird	then I breathe	in it	then it becomes

كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ

after the manner of a bird, then I will breathe into it (a new spirit) and it will become

طَيْرًا	بِأَذْنِ	اللَّهِ	وَ	أُبْرِئُ	الْأَكْمَةَ	وَ
a bird	with command	Allah	and	I heal	night-blind	and

طَيْرًا بِأَذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَةَ وَ

a soaring being by the command of Allah; and I will heal the night-blind and

وَالْأَبْرَصَ	وَ	أُحْيِي	الْمَوْتَى	بِأَذْنِ	اللَّهِ	وَ
the leprous	and	I bring to life	the dead	with command	Allah	and

الْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِأَذْنِ اللَّهِ ۗ وَ

the leprous, and I will quicken the dead, by the command of Allah; and

أَنْبِئُكُمْ	بِمَا	تَأْكُلُونَ	وَ مَا	تَدَّخِرُونَ				
I will announce to you	what	you eat / you will eat	and what	you will store/ you store				
أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۗ								
I will announce to you what you will eat and what you will store up								
فِي	بُيُوتِكُمْ	إِنَّ	فِي	ذَلِكَ	لَ آيَةً	لَكُمْ		
in	your houses	surely	in	this	indeed	Sign for you		
فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ								
in your houses. Surely, therein is a Sign for you,								
إِنْ	كُنْتُمْ	مُؤْمِنِينَ	وَ	مُصَدِّقًا	لِ مَا	بَيْنَ يَدَيَّ		
if	you were	believers	and	one that fulfils	that	in front of me/ before me		
إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ								
if you be believers. 'And (I come) fulfilling that which is before me,								
مِنَ	التَّوْرَةِ	وَ	لِ	أَجَلٍ	لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ
of	the Torah	and	to	it was made permissable	you for	some	that	it was forbidden
مِنَ التَّوْرَةِ وَأَجَلٍ لَكُمْ بَعْضَ الَّذِي حُرِّمَ								
namely, the Torah; and to allow you some of that which was forbidden								
عَلَيْكُمْ	وَ	جِئْتُكُمْ	بِآيَةٍ	مِّنْ	رَّبِّكُمْ			
upon you	and	I brought to you	with Sign	from	your Lord			
عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّنْ رَبِّكُمْ ۚ قَفْ								
you; and I come to you with a Sign from your Lord;								
فَاتَّقُوا	اللَّهَ	وَ	أَطِيعُونِ	إِنَّ	اللَّهَ	رَبِّي	وَ	
so you fear	Allah	and	you obey me	surely	Allah	my Lord	and	
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۗ إِنَّ اللَّهَ رَبِّي وَ								
so fear Allah and obey me. Surely, Allah is my Lord and								

رَبُّكُمْ	فَ	فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ
your Lord	so	so you worship Him	this	path	right

رَبُّكُمْ فَاغْبُدُوهُ ط هَذَا صِرَاطٌ مُسْتَقِيمٌ 52

'your Lord; so worship Him: this is the right path.'

فَلَمَّا	أَحْسَّ	عِيسَى	بَيْنَهُمْ	الْكُفْرَ	قَالَ
so when	He perceived	Jesus	from them	disbelief	he said

فَلَمَّا أَحْسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ

And when Jesus perceived their disbelief, he said,

مَنْ	أَنْصَارِيَّ	إِلَى	اللَّهِ	قَالَ	الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ
who	my helper	towards	Allah	He said	the disciples	we	helpers

مَنْ أَنْصَارِيَّ إِلَى اللَّهِ ط قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ

'Who will be my helpers in the cause of Allah?'. The disciples answered, 'We are the helpers

اللَّهُ	أَمَّنَّا	بِاللَّهِ	وَ	أَشْهَدُ	بِأَنَّ	مُسْلِمُونَ
Allah	we believed	in Allah	and	you bear witness	that we	those that are obedient

اللَّهُ ؕ أَمَّنَّا بِاللَّهِ ؕ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ 53

of Allah. We have believed in Allah. And bear you witness that we are obedient.

رَبَّنَا	أَمَّنَّا	بِمَا	أَنْزَلْتَ	وَ	اتَّبَعْنَا	الرُّسُولَ	فَاكْتُبْنَا
our Lord	we believed	with that	you revealed	and	we followed	this Messengers	so you write us

رَبَّنَا أَمَّنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرُّسُولَ فَاكْتُبْنَا

'Our Lord, we believe in that which you have sent down and we follow this Messenger. So write us

مَعَ	الشَّاهِدِينَ	وَ	مَكَرُوا	وَ	مَكَرَ	اللَّهُ	وَ	اللَّهُ	خَيْرُ
with	who bear witness	and	they planned	and	planned	Allah	and	Allah	best

مَعَ الشَّاهِدِينَ 54 وَمَكَرُوا وَمَكَرَ اللَّهُ ط وَاللَّهُ خَيْرُ

down among those who bear witness.' And they planned, and Allah (also) planned; and Allah is the Best

و	مُتَوَفِّيكَ	إِنِّي	عِيسَى	يَا	اللَّهُ	قَالَ	إِذْ	الْمَكْرِينِ
and	one that cause you to die	surely I	Jesus	O	Allah	He said	when	planners

الْمَكْرِينِ ۝ إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مُتَوَفِّيكَ وَ

of planners. When Allah said, 'O Jesus, I will cause you to die (a natural death) and

رَافِعُكَ	إِلَيَّ	وَ	مُطَهِّرُكَ	مِنَ	الَّذِينَ	كَفَرُوا	وَ	جَاعِلُ
one that places	and	they disbelieved	those	from	one that puries you	and	to Myself	exalt you

رَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ

will exalt you to Myself, and will clear you from (the charges of) those who disbelieve, and will place

الَّذِينَ	اتَّبَعُوكَ	فَوْقَ	الَّذِينَ	كَفَرُوا	إِلَى	يَوْمِ
those who	they followed you	above	those who	they disbelieve	until	Day

الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ

those who follow you above those who disbelieve, until the Day of

الْقِيَامَةِ	ثُمَّ	إِلَيَّ	مَرْجِعُكُمْ	فَأَحْكُمُ	بَيْنَكُمْ
Resurrection	then	to Me	your return	and judge	between you

الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ

Resurrection; then to Me shall be your return, and I will judge between you

فِي	مَا	كُنْتُمْ	فِيهِ	تَخْتَلِفُونَ	فَأَمَّا	الَّذِينَ
in	that	you were	in it	you differ	then as for	those who

فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝ فَأَمَّا الَّذِينَ

concerning that wherein you differ. 'Then as for those who

كَفَرُوا	فَأَعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	فِي
they disbelieved	so I will punish them	a punishment	severe	in

كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي

disbelieve, I will punish them with a severe punishment in

الدُّنْيَا	وَ	الْآخِرَةَ	وَ	مَا	لَهُمْ	مِّنْ	نَّصِيرِينَ
the world	and	the next	and	no	for them	from	helpers

الدُّنْيَا وَالْآخِرَةَ ۚ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ﴿٥٧﴾

this world and in the next, and they shall have no helpers.

وَ	أَمَّا	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
and	as for	those who	they believed	and	they did work	the good

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And as for those who believe and do good works,

فَيُوفِّيهِمْ	أُجُورَهُمْ	وَ	اللَّهُ	لَا	يُحِبُّ
thus He will pay them full	their rewards	and	Allah	not	He loves

فَيُوفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ

He will pay them their full rewards. And Allah loves not

الظَّالِمِينَ	ذَلِكَ	نَتْلُوهُ	عَلَيْكَ	مِنَ	الآيَاتِ
the wrongdoers	this	We recite it	to you	from	Signs

الظَّالِمِينَ ﴿٥٨﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ

the wrongdoers.' That is what We recite on to you of the Signs

وَ	الذِّكْرِ	الْحَكِيمِ	إِنَّ	مَثَلَ	عِيسَى	عِنْدَ	اللَّهِ
and	reminder	the wise	surely	case	Jesus	with	Allah

وَالذِّكْرِ الْحَكِيمِ ﴿٥٩﴾ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ

and the wise Reminder. Surely, the case of Jesus with Allah

كَمَثَلِ	آدَمَ	خَلَقَهُ	مِنْ	تُرَابٍ	ثُمَّ	قَالَ
like the case	Adam	He created him	from/out of	dust	then	He said

كَمَثَلِ آدَمَ ۗ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ

is like the case of Adam. He created him out of dust, then He said

لَهُ	كُنْ	فَيَكُونُ	الْحَقُّ	مِنْ	رَبِّكَ	فَلَا
to him	Be	so it is	the truth	from	your Lord	so not

لَهُ كُنْ فَيَكُونُ ﴿٦٠﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا

to him, 'Be!', and he was. (This is) the truth from your Lord, so be not

تَكُنْ	مِنْ	الْمُمْتَرِينَ	فَمَنْ	حَاجَّكَ	فِيهِ
you be	of	those who doubt	so who	he disputed with you	in it

تَكُنْ مِنَ الْمُؤْتَرِينَ ﴿٦١﴾ فَمَنْ حَاجَّكَ فِيهِ

of those who doubt. Now whoso disputes with you concerning him,

مِنْ	بَعْدِ	مَا	جَاءَكَ	مِنْ	الْعِلْمِ	فَقُلْ
from	after	what	it came to you	of	knowledge	so you say

مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ

after what has come to you of knowledge, say (to him),

تَعَالَوْا	نَدْعُ	أَبْنَاءَنَا	وَ	أَبْنَاءَكُمْ	وَ	نِسَاءَنَا
you come	we call	our sons	and	your sons	and	our women

تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

'Come, let us call our sons and your sons, and our women and

وَ	نِسَائِكُمْ	وَ	أَنْفُسَنَا	وَ	أَنْفُسَكُمْ	ثُمَّ	نُبْتَهِلُ
and	your women	and	our souls	and	your souls	then	we pray fervently

وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نُبْتَهِلُ

your women, and our people and your people; then let us pray fervently

فَنَجْعَلُ	لُعْنَتَ	اللَّهِ	عَلَى	الْكَذِبِينَ	إِنَّ	هَذَا
and we invoke	curse	Allah	upon	those who lie	certainly	this

فَنَجْعَلُ لُعْنَتَ اللَّهِ عَلَى الْكَذِبِينَ ﴿٦٢﴾ إِنَّ هَذَا

and invoke the curse of Allah on those who lie'. This certainly is

لَ	هُوَ	الْقَصْصُ	الْحَقُّ	وَ	مَا	مِنْ	إِلَهِ	إِلَّا	اللَّهُ
indeed	is	the narrative	true	and	none	from	worthy of worship	accept	Allah

لَهُوَ الْقَصْصُ الْحَقُّ ۗ وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ ط

the true account. There is none worthy of worship save Allah;

وَ	إِنَّ	اللَّهَ	لَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	فَإِنَّ
and	surely	Allah	indeed	He	All-Mighty	the Wise	so if

وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٦٣ فَإِنَّ

and surely, it is Allah Who is the Mighty, the Wise. But if

تَوَلَّوْا	فَإِنَّ	اللَّهَ	عَلَيْمٌ	بِالْمُفْسِدِينَ	قُلْ
they turned away	then surely	Allah	the one Who knows	to the mischief-makers	you say

تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝٦٤ قُلْ

they turn away, then (remember that) Allah knows the mischief-makers well. Say,

يَا	أَهْلَ	الْكِتَابِ	تَعَالَوْا	إِلَىٰ	كَلِمَةٍ	سَوَاءٍ	بَيْنَنَا
O	people	the Book	you come	to	a word	equal	between us

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا

'O People of the Book! come to a word equal between us

وَ	بَيْنَكُمْ	أَنْ	لَا	نَعْبُدَ	إِلَّا	اللَّهَ	وَ	لَا	نُشْرِكُ	بِهِ
and	between you	that	not	we worship	except	Allah	and	not	we associate partner	with Him

وَبَيْنَكُمْ إِلَّا نَعْبُدُ إِلَّا اللَّهَ وَلَا نُشْرِكُ بِهِ

and you - that we worship none but Allah, and that we associate no partner with Him,

شَيْئًا	وَّ	لَا	يَتَّخِذُ	بَعْضُنَا	بَعْضًا	أَرْبَابًا	مِّنْ	دُونِ
anything	and	not	He takes	some of us	some	lords	of	besides

شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ

and that some of us take not others for Lords beside

اللَّهِ	فَإِنْ	تَوَلَّوْا	فَقُولُوا	أَشْهَدُوا	بِأَنَّا
Allah	but if	they turned away	then you say	you bear witness	that we

اللَّهُ ط فَإِنْ تَوَلَّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا

Allah. But if they turn away, then say, 'Bear witness that we

مُسْلِمُونَ	يَا	أَهْلَ	الْكِتَابِ	لِمَ	تُحَاجُّونَ	فِي	إِبْرَاهِيمَ
those that have submitted	O	people	the Book	why	you dispute	in	Abraham

مُسْلِمُونَ ﴿65﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ

have submitted (to God). 'O people of the Book! why do you dispute concerning Abraham,

وَ	مَا	أُنزِلَتْ	التَّوْرَةُ	وَ	الْإِنْجِيلُ	إِلَّا	مِنْ	بَعْدِهِ
and	not	it was revealed	the Torah	and	the Gospel	except	from	after him

وَمَا أُنزِلَتْ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ط

when the Torah and the Gospel were not revealed till after him?

أَفَلَا	تَعْقِلُونَ	هَآأْتُمْ	هَؤُلَاءِ	حَآجَّجْتُمْ	فِي	مَا
do	you understand	behold you	are those	you disputed	in	that

أَفَلَا تَعْقِلُونَ ﴿66﴾ هَآأْتُمْ هَؤُلَاءِ حَآجَّجْتُمْ فِيمَا

Will you not then understand?. Behold! you are those who disputed about that

لَكُمْ	بِهِ	عِلْمٌ	فَ	لِمَ	تُحَاجُّونَ	فِي	مَا
for you	with it	knowledge	then	why	you dispute	in	that

لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا

whereof you had knowledge. Why then do you (now) dispute about that

لَيْسَ	لَكُمْ	بِهِ	عِلْمٌ	وَ	اللَّهُ	يَعْلَمُ	وَ	أَنْتُمْ	لَا
no	for you	with its	knowledge	and	Allah	He knows	and	you	not

لَيْسَ لَكُمْ بِهِ عِلْمٌ ط وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا

whereof you have no knowledge (at all)? Allah knows, and you know not.

تَعْلَمُونَ	مَا	كَانَ	إِبْرَاهِيمُ	يَهُودِيًّا	وَّ	لَا	نَصْرَانِيًّا
you know	not	he was	Abraham	Jew	or	not	Christian

تَعْلَمُونَ 67 مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا

Abraham was neither a Jew nor a Christian,

وَلَكِنْ	كَانَ	حَنِيفًا	مُسْلِمًا	وَ	مَا	كَانَ	مِنْ
but	he was	one on the right path	one which obedient	and	not	he was	from

وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ٥ وَمَا كَانَ مِنْ

but he was ever inclined (to God and) obedient (to Him), and he was not of those

الْمُشْرِكِينَ	إِنَّ	أَوْلَى	النَّاسِ	بِإِبْرَاهِيمَ	لَلَّذِينَ
the idolators	surely	nearest	people	with Abraham	indeed those who

الْمُشْرِكِينَ 68 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ

who associate gods (with God). Surely, the nearest of men to Abraham are those

اتَّبَعُوهُ	وَ	هَذَا	النَّبِيِّ	وَ	الَّذِينَ	آمَنُوا	وَ
they followed him	and	this	the Prophet	and	those	they believed	and

اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ٥

who followed him, and this Prophet and those who believe; and

اللَّهُ	وَلِيُّ	الْمُؤْمِنِينَ	وَدَّتْ	طَائِفَةٌ	مِّنْ	أَهْلِ
Allah	friend	the believers	it wished	a party	from	people

اللَّهُ وَلِيُّ الْمُؤْمِنِينَ 69 وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ

Allah is the friend of believers. A section of the people of

الكِتَابِ	لَوْ	يُضِلُّونَكُمْ	وَ	مَا	يُضِلُّونَ	إِلَّا
the Book	if	they lead you astray	and	not	they lead astray	except

الكِتَابِ لَوْ يُضِلُّونَكُمْ ٥ وَمَا يُضِلُّونَ إِلَّا

the Book would fain lead you astray; but they lead astray none except

أَنْفُسَهُمْ	وَ	مَا	يَشْعُرُونَ	يَا	أَهْلَ	الْكِتَابِ
themselves	and	not	they perceive/they will perceive	O	people	the Book

أَنْفُسَهُمْ وَمَا يَشْعُرُونَ 70 يَا أَهْلَ الْكِتَابِ

themselves, only they perceive not. O people of the Book!

لِمَ	تَكْفُرُونَ	بِ	آيَاتِ	اللَّهِ	وَ	أَنْتُمْ	تَشْهَدُونَ
why	you deny	with / in	Signs	Allah	while	you	you are witnesses

لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ 71

why do you deny the Signs of Allah, while you are witnesses thereof ?

يَا	أَهْلَ	الْكِتَابِ	لِمَ	تَلْبِسُونَ	الْحَقَّ	بِالْبَاطِلِ
O	people	the Book	why	you confound	the truth	with the falsehood

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

O people of the Book! why do you confound truth with falsehood

وَ	تَكْتُمُونَ	الْحَقَّ	وَ	أَنْتُمْ	تَعْلَمُونَ	وَ	قَالَتْ
and	you hide/you will hide	the truth	and	you	you know	and	she / It said

وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ 72 وَقَالَتْ

and hide the truth knowingly? And

طَائِفَةٌ	مِّنْ	أَهْلِ	الْكِتَابِ	آمَنُوا	بِالَّذِي	أُنزِلَ
a party	from	people	the Book	you believe	with that	it was revealed

طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ

a section of the people of the Book say, Believe in that which has been revealed

عَلَى	الَّذِينَ	آمَنُوا	وَجْهَ	النَّهَارِ	وَ	اكْفُرُوا	آخِرَهُ
to	those who	they believed	early part	the day	and	you disbelieve	its latter part

عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ

to the believers, in the early part of day, and disbelieve in the latter part thereof;

لَعَلَّهُمْ	يَرْجِعُونَ	وَ	لَا	تُؤْمِنُوا	إِلَّا	لِ	مَنْ
perhaps they	they may return	and	not	you believe	except	for	who

لَعَلَّهُمْ يَرْجِعُونَ⁷³ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ

perchance they may return; And obey none but him who

تَبِعَ	دِينَكُمْ	قُلْ	إِنَّ	الْهُدَى	هُدَى	اللَّهِ	أَنْ
he followed	your religion	you say	verily	the guidance	guidance	Allah	that

تَبِعَ دِينَكُمْ^ط قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ لَا أَنْ

follows your religion,- Say, (O Prophet,) verily the guidance, is the guidance from Allah (whatever) He pleases.

يُؤْتَى	أَحَدٌ	مِثْلَ	مَا	أُوتِيتُمْ	أَوْ	يُحَاجُّوْكُمْ	كَمْ
it is given	one	like	that	you were given	or	they would dispute	you

يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوْكُمْ

What is essential is that everyone should be bestowed (with a teaching) like you were bestowed earlier.

عِنْدَ	رَبِّكُمْ	قُلْ	إِنَّ	الْفَضْلَ	بِيَدِ	اللَّهِ
before	your Lord	you say	surely	All bounty	with hand	Allah

عِنْدَ رَبِّكُمْ^ط قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ^ع

Otherwise they would have a right to argue against you in the presence of your Lord; Say, 'All bounty is in the hand of Allah.

يُؤْتِيهِ	مَنْ	يَشَاءُ	وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ	يَخْتَصُّ
He gives it	who	He pleases	and	Allah	Bountiful	All-knowing	He chooses

يُؤْتِيهِ مَنْ يَشَاءُ^ط وَاللَّهُ وَاسِعٌ عَلِيمٌ⁷⁴ يَخْتَصُّ

He gives it to whomsoever He pleases. And Allah is Bountiful, All-Knowing. He chooses

بِرَحْمَتِهِ	مَنْ	يَشَاءُ	وَ	اللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ
with His mercy	who	He pleases	and	Allah	with/of	bounty	the great

بِرَحْمَتِهِ مَنْ يَشَاءُ^ط وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ⁷⁵

for His mercy whomsoever He pleases. And Allah is Lord of exceeding bounty.¹

وَ	مِنْ	أَهْلِ	الْكِتَابِ	مَنْ	إِنْ	تَأْمَنُهُ	بِقِنطَارٍ
and	from	people	the Book	who	if	you trust him	with treasure

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنُهُ بِقِنطَارٍ

Among the people of the Book there is he who, if you trust him with a treasure,

يُؤَدِّهِ	إِلَيْكَ	وَ	مِنْهُمْ	مَنْ	إِنْ	تَأْمَنُهُ
he will return it	to you	and	from them	who	if	you trust him

يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنُهُ

will return it to you; and among them there is he who, if you trust him

بِدِينَارٍ	لَا	يُؤَدِّهِ	إِلَيْكَ	إِلَّا	مَا	دُمْتَ
with dinar	not	he will return it	to you	unless	that	you remained

بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ

with a dinar, will not return it to you, unless you keep

عَلَيْهِ	قَائِمًا	ذَلِكَ	بِأَنَّهُمْ	قَالُوا	لَيْسَ
over him	standing	this	that because they	they said	not

عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ

standing over him. That is because they say, 'We are not liable

عَلَيْنَا	فِي	الْأُمِّيِّينَ	وَسَبِيلٌ	وَيَقُولُونَ	عَلَى	اللَّهِ	الْكُذِبَ
upon us	in	the unlearned	blame/way	they say	on	Allah	the lie

عَلَيْنَا فِي الْأُمِّيِّينَ وَسَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ

to blame in the matter of the unlearned', and they utter a lie against Allah

وَهُمْ	يَعْلَمُونَ	بَلَى	مَنْ	أَوْفَى	بِعَهْدِهِ	وَ	اتَّقَى
they	they know	No	who	he fulfilled	with his pledge	and	He feared God

وَهُمْ يَعْلَمُونَ ٧٨ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى

knowingly. No, but whoso fulfills his pledge and fears God--

يَشْتَرُونَ	الَّذِينَ	إِنَّ	الْمُتَّقِينَ	يُحِبُّ	اللَّهُ	فَإِنَّ
they trade	those who	surely	the God-fearing	He loves	Allah	then surely

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧٧ إِنَّ الَّذِينَ يَشْتَرُونَ

verily, Allah loves the God-fearing. (As for) those who take a paltry price

أُولَئِكَ	قَلِيلًا	ثَمَنًا	أَيْمَانِهِمْ	وَ	اللَّهُ	بِعَهْدِ
these are	paltry	price	their oaths	and	Allah	with covenant

بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ

in exchange for (their) covenant with Allah and their oaths, they shall have

اللَّهُ	هُمُ	يُكَلِّمُ	لَا	وَ	الْآخِرَةَ	فِي	لَهُمْ	خَلَاقٌ	لَا
Allah	them	He will speak/He speaks	not	and	next life	in	for them	portion	no

لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ

no portion in the life to come, and Allah will neither speak to them

لَا	وَ	الْقِيَمَةِ	يَوْمَ	إِلَيْهِمْ	يَنْظُرُ	لَا	وَ
not	and	Resurrection	Day	upon them	He will look/He looks	not	and

وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا

nor look upon them on the Day of Resurrection, nor will

إِنَّ	وَ	الْيَمِّ	عَذَابٌ	وَلَهُمْ	وَ	هُمْ	يُزَكِّي
surely	and	grievous	punishment	for them	and	them	He will purify/He purifies

يُزَكِّيهِمْ ٧٨ وَلَهُمْ عَذَابٌ أَلِيمٌ وَإِنَّ

He purify them; and for them shall be a grievous punishment. And, surely,

بِالْكِتَابِ	أَلْسِنَتَهُمْ	يَلْوَنَ	لَفَرِيقًا	مِنْهُمْ
for the Book	their tongues	they twist	a party	among them

مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُمْ بِالْكِتَابِ

among them is a section who twist their tongues while reciting the Book;

مِنَ	هُوَ	مَا	وَ	الْكِتَابِ	مِنَ	لِتَحْسَبُوهُ
from	that is	not	and	the Book	from	so that you think it

لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ

that you may think it (to be part) of the Book; while it is not (part) of

وَ	اللَّهِ	عِنْدِ	مِنَ	هُوَ	يَقُولُونَ	وَ	الْكِتَابِ
and	Allah	from	from	that is	they say/they will say	and	the Book

الْكِتَابِ ۚ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَ

the Book. And they say, 'It is from Allah;' while

مَا	هُوَ	مِنَ	عِنْدِ	اللَّهِ	وَ	يَقُولُونَ	عَلَى	اللَّهِ	الْكُذِبِ
the lie	Allah	upon	they say/they will say	and	Allah	from	from	he/that	not

مَا هُوَ مِنْ عِنْدِ اللَّهِ ۚ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبِ

it is not from Allah, and they utter a lie against Allah

وَ	هُمْ	يَعْلَمُونَ	مَا	كَانَ	لِبَشَرٍ
and	they	they know/they will know	not	It was	for a man

وَهُمْ يَعْلَمُونَ ۗ مَا كَانَ لِبَشَرٍ

knowingly. It is not (possible) for a man

أَنْ	يُؤْتِيَهُ	اللَّهُ	الْكِتَابَ	وَ	الْحُكْمَ	وَ
that	he is given him	Allah	the Book	and	the wisdom	and

أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَ

that Allah should give him the Book and wisdom and

النُّبُوَّةَ	ثُمَّ	يَقُولَ	لِلنَّاسِ	كُونُوا	عِبَادًا
prophethood	then	he say/he will say	to men	you be	servants

النُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا

prophethood, (and) then he should say to men: 'Be servants

لِي	مِنْ	دُونَ	اللَّهِ	وَ	لَكِنْ	كُونُوا	رَبِّينَ	بِمَا	كُنْتُمْ
you were	from	besides	Allah	and	but	you be	devoted	with that	you were

لِي مِنْ دُونَ اللَّهِ وَلَكِنْ كُونُوا رَبِّينَ بِمَا كُنْتُمْ

to me and not to Allah; but (he would say); 'Be solely devoted to the Lord because you

تُعَلِّمُونَ	الْكِتَابَ	وَ	بِمَا	كُنْتُمْ	تَدْرُسُونَ	وَ	لَا
you teach	the Book	and	with that	you were	you study it	and	not

تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٥٠﴾ وَلَا

teach the Book and because you study (it). 'Nor

يَأْمُرُكُمْ	أَنْ	تَتَّخِذُوا	الْمَلَائِكَةَ	وَ	النَّبِيِّنَ	أَرْبَابًا
he enjoins you	that	you take	the angels	and	the Prophets	Lords

يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا ط

(is it possible for him) that he should bid you take the angels and the Prophets for Lords.

أَ	يَأْمُرُكُمْ	بِالْكَفْرِ	بَعْدَ	إِذْ	أَنْتُمْ	مُسْلِمُونَ	وَ	إِذْ
does	he enjoin	with disbelieves	after	when	you	they who submit	and	when

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٥١﴾ وَإِذْ

Would he enjoin you to disbelieve after you have submitted (to God)? (And remember the time) when

أَخَذَ	اللَّهُ	مِيثَاقَ	النَّبِيِّنَ	لَ	مَا	آتَيْتُكُمْ	مِّنْ	كِتَابٍ
He took	Allah	covenant	the Prophets	for	that	I gave you	from	Book

أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لَمَا آتَيْتُكُمْ مِّنْ كِتَابٍ

Allah took a covenant from (the people through) the Prophets, (saying): 'Whatever I give you of the Book

وَ	حِكْمَةٍ	ثُمَّ	جَاءَكُمْ	رَسُولٌ	مُّصَدِّقٌ	لِّمَا	مَعَكُمْ
and	wisdom	then	came to you	Messenger	one that fulfil	that which	with you

وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ

and Wisdom (and) then there comes to you a Messenger, fulfilling that which is with you,

قَالَ	وَلَتَنْصُرُنَّهُ	وَ	بِهِ	لَتُؤْمِنُنَّ
he said	you will surely help him	and	with him	you will surely believe

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ط قَالَ

you shall believe in him and help him. (And) He said:

إِصْرِي	ذَلِكُمْ	عَلَى	أَخَذْتُمْ	وَ	أَقْرَرْتُمْ	ءَ
my covenant	this	upon	you took	and	you agreed	do

ءَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ط

'Do you agree and do you accept the responsibility which I lay upon you in this (matter)?'

مَعَكُمْ	أَنَا	وَ	أَشْهَدُوا	فَ	قَالَ	أَقْرَرْنَا	قَالُوا
with you	I	and	you bear witness	then	he said	we agreed	they said

قَالُوا أَقْرَرْنَا ط قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ

They said, 'We agree'; He said, 'Then bear witness, and I am with you

ذَلِكَ	بَعْدَ	تَوَلَّى	مَنْ	فَ	الشَّاهِدِينَ	مِنْ
this	after	he turned away	whoso	so	the witnesses	among

مِنْ الشَّاهِدِينَ ٥٢ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ

among the witnesses.' Now whoso turns away after this, then, surely,

يَبْغُونَ	اللَّهِ	دِينَ	غَيْرَ	فَ	أَ	الْفَاسِقُونَ	هُمُ	أُولَئِكَ	فَ
they seek	Allah	religion	other than	so	do	the transgressors	they	those	then

فَأُولَئِكَ هُمُ الْفَاسِقُونَ ٥٣ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ

those are the transgressors. Do they seek a religion other than Allah's,

وَ	السَّمَوَاتِ	فِي	مَنْ	أَسْلَمَ	وَلَهُ
and	the heavens	in	who	he submitted	while to him

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَ

while to Him submits whosoever is in the heavens and

قُلْ	يُرْجَعُونَ	إِلَيْهِ	وَ	كَرْهًا	وَ	طَوْعًا	الْأَرْضِ
you say	they will be returned	to Him	and	unwillingly	and	willingly	the earth

الْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾ قُلْ

the earth, willingly or unwillingly, and to Him shall they be returned?. Say,

مَا	وَ	عَلَيْنَا	أُنزِلَ	مَا	وَ	اللَّهِ	بِ	أَمْنَا
that	and	to us	it was revealed	that	and	Allah	with/in	we believed

أَمْنَا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا

'We believe in Allah and in that which has been revealed to us, and that

أُنزِلَ	عَلَى	إِبْرَاهِيمَ	وَ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ
it was revealed	upon	Abraham	and	Ishmael	and	Isaac

أُنزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

which was revealed to Abraham and Ishmael and Isaac

وَ	يَعْقُوبَ	وَ	الْأَسْبَاطِ	وَ	مَا	أُوتِيَ	مُوسَى	وَ
and	Jacob	and	Tribes	and	that	it was given	Moses	and

وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَ

and Jacob and the Tribes, and that which was given to Moses and

عِيسَى	وَ	النَّبِيِّونَ	مِنْ	رَبِّهِمْ	لَا	نُفَرِّقُ
Jesus	and	the Prophets	from	their Lord	no	we make distinction/we will make distinction

عِيسَى وَالنَّبِيِّونَ مِنْ رَبِّهِمْ ۖ لَا نُفَرِّقُ

Jesus and (other) Prophets from their Lord. We make no distinction

بَيْنَ	أَحَدٍ	مِنْ	هُمْ	وَ	نَحْنُ	لَ	هُ	مُسْلِمُونَ
between	any one	from	them	and	we	for	Him	those that submit

بَيْنَ أَحَدٍ مِنْهُمْ زَوْجًا لَهِ مُسْلِمُونَ ﴿٨٥﴾

between any of them, and to Him we submit.

وَ	مَنْ	يَتَّبِعْ	غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ	يُقْبَلَ	مِنْهُ	وَ	هُوَ
and	who	he seeks	other	Islam	religion	then never	it is accepted	from him	and	he

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ

And whoso seeks a religion other than Islam it shall not be accepted from him, and

فِي	الْآخِرَةِ	مِنَ	الْخَسِرِينَ	كَيْفَ	يَهْدِي	اللَّهُ	قَوْمًا	كَفَرُوا
in	next life/hereafter	from	losers	how	He guides	Allah	people	they disbelieved

فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ٥٦ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا

in the life to come he shall be among the losers. How shall Allah guide a people who have disbelieved

بَعْدَ	إِيمَانِهِمْ	وَ	شَهِدُوا	أَنَّ	الرَّسُولَ	حَقٌّ	وَ	جَاءَهُمْ
after	their believe	and	they bore witness	that	the Messenger	truth	and	came to them

بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمْ

after believing and who had borne witness that the Messenger was true and to whom

الْبَيِّنَاتِ	وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	أُولَئِكَ	جَزَاءَهُمْ
clear Signs	and	Allah	not	He guides	the people	the wrongdoers	these	their reward

الْبَيِّنَاتِ ٥٧ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥٧ أُولَئِكَ جَزَاءَهُمْ

clear proofs had come? And Allah guides not the wrongdoing people. Of such the reward is

أَنَّ	عَلَيْهِمْ	لَعْنَةُ	اللَّهِ	وَ	الْمَلَائِكَةِ	وَ	النَّاسِ	أَجْمَعِينَ
that	upon them	curse	Allah	and	the angles	and	the people	all together

أَنَّ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ٥٨

that on them shall be the curse of Allah and of angels and of men, all together.

خَالِدِينَ	فِيهَا	لَا	يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ	وَ	لَا	هُمْ	يُنْظَرُونَ
those who live for long	in it	not	it will be lightened	to them	punishment	and	not	they	they will be reprieved

خَالِدِينَ فِيهَا ٥٩ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ٥٩

They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

إِلَّا	الَّذِينَ	تَابُوا	مِنْ	بَعْدِ	ذَلِكَ	وَ	أَصْلَحُوا	فَإِنَّ	اللَّهَ	غَفُورٌ
except	those who	they repented	there	after	this	and	they amended	so surely	Allah	Forgiving

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ

Except those who repent thereafter and amend. And surely, Allah is Most Forgiving,

رَحِيمٌ	إِنَّ	الَّذِينَ	كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	ثُمَّ	ازْدَادُوا
Merciful	surely	those who	they disbelieved	after	their believe	then	they increased

رَحِيمٌ ٩٠ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا

Merciful. Surely, those who disbelieve after they have believed and then increase

كُفْرًا	لَنْ	تُقْبَلَ	تَوْبَتُهُمْ	وَ	أُولَئِكَ	هُمْ	الضَّالُّونَ	إِنَّ
disbelief	never	it is accepted	their repentance	and	these are	they	those that are gone astray	surely

كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ٩١ إِنَّ

in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

الَّذِينَ	كَفَرُوا	وَ	مَاتُوا	وَ	هُمْ	كُفَّارًا	فَلَنْ	يُقْبَلَ	مِنْ
those who	they disbelieved	and	they died	and	they	disbelievers	then never	it shall be accepted	from

الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ

(As for) those who have disbelieved, and die while they are disbelievers, there shall not be accepted from

أَحَدٍ	هُمْ	بِئْسَ	الْأَرْضِ	ذَهَبًا	وَ	لَوْ	اِفْتَدَى	بِهِ	أُولَئِكَ
anyone	them	full	earth	gold	and	though	he ransomed	with it	these

أَحَدِهِمْ بِئْسَ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ٩٢ أُولَئِكَ

any one of them (even) an earthful of gold, though he offer it in ransom. It is these for

لَهُمْ	عَذَابٌ	أَلِيمٌ	وَ	مَا	لَهُمْ	مِنْ	نَصِيرِينَ
for them	punishment	grievous	and	no	for them	from	helpers

لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَصِيرِينَ ٩٢

whom shall be a grievous punishment, and they shall have no helpers.

'Tilkal Rusull'

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