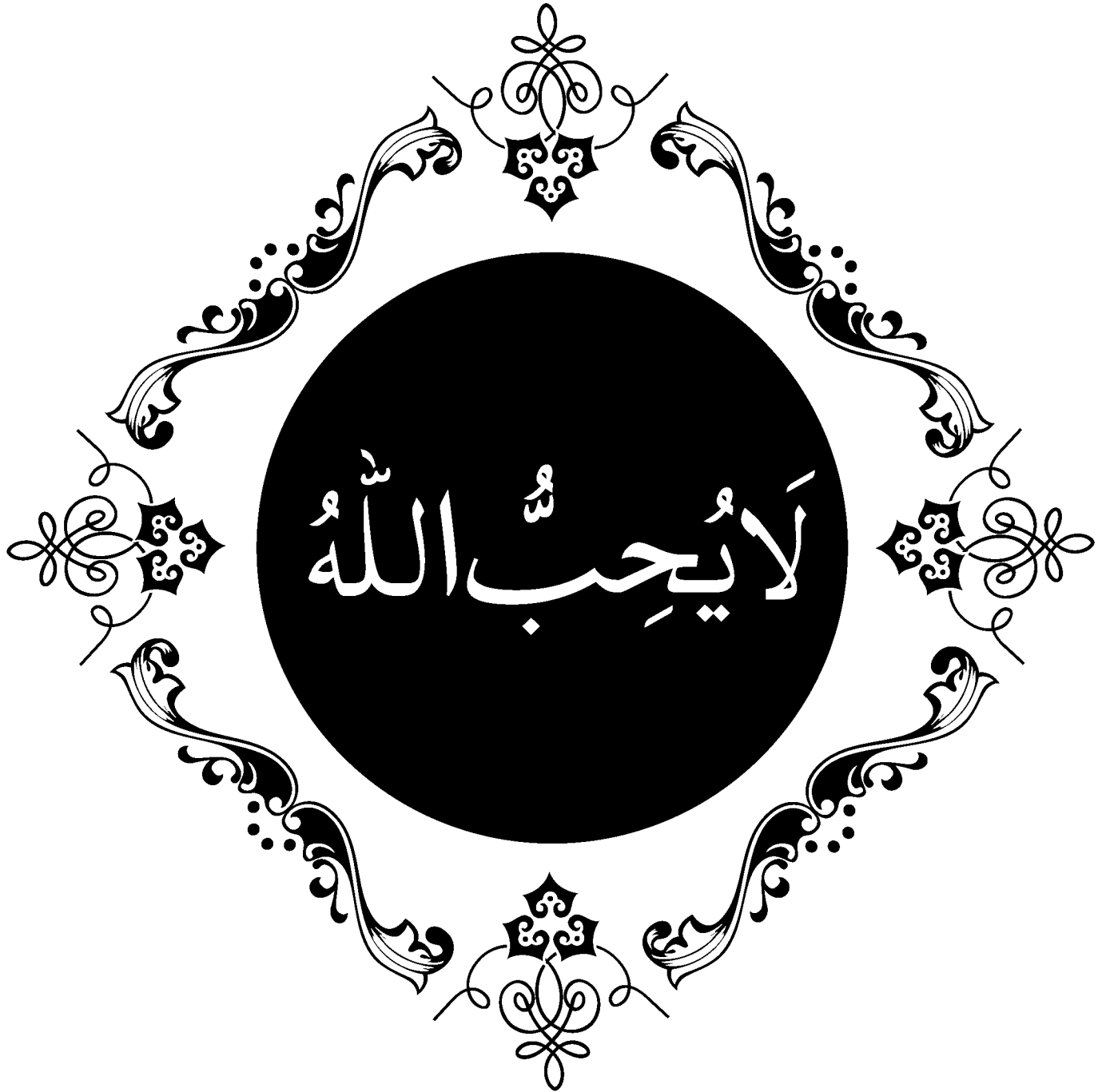


# The Holy Quran

(Part Six)



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 إيده الله تعالى بنصره العزيز reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur'an, as explained by Hadrat Khalifatul Masih III رحمه الله. 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 إيده الله تعالى بنصره العزيز, 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 لله

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 رضى الله تعالى عنه as amended by Hadrat Khalifatul Masih IV رحمه الله, 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 إيده الله تعالى بنصره العزيز 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 Sixth Part 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, Hafiz Masood Iqbal Sb and Hafiz Muhammad Zafrullah Sb.

I pray that Allah blesses all those حسنات الدنيا والآخرة 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. أمين

Ch Waseem Ahmed  
Sadr Majlis Ansarullah UK  
December 2015

## Important Note

In Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses, so both meanings were included in split word translation of Part 2 &3 for learning purposes,

For example:

يَقُولُ means he says / he will say,

يَهْدِي means He guides / He will guide,

يَشَاءُ means He desires / He will desire.

We have not included both meanings in this Part and reader should keep the above rule in mind while learning the split word translation.

لَا	يُحِبُّ	اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنْ	الْقَوْلِ
not	He loves	Allah	uttering in public	the evil	from	the speech

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ

Allah likes not the uttering of unseemly speech in public,

إِلَّا	مَنْ	ظَلِمَ	وَ	كَانَ	اللَّهُ	سَمِيعًا	عَلِيمًا
except	who	he was wronged	and	He was (is)	Allah	All-Hearing	All-Knowing

إِلَّا مَنْ ظَلِمَ ۗ وَ كَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٩﴾

except (on the part of) one who is (being) wronged. Verily, Allah is All-Hearing, All-Knowing.

إِنْ	تُبَدُّوْا	خَيْرًا	أَوْ	تُخْفُوْا	هُ	أَوْ	تَعْفُوْا
if	you disclose	good deed	or	you conceal	it	or	you pardon

إِنْ تَبَدُّوْا خَيْرًا أَوْ تُخْفُوْهُ أَوْ تَعْفُوْا

Whether you make public a good deed or conceal it, or pardon

عَنْ	سُوءٍ	فَإِنَّ	اللَّهُ	كَانَ	عَفُوًّا	قَدِيرًا
concerning	an evil	then certainly	Allah	He was	Effacer of sins	powerful

عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٥٠﴾

an evil, Allah is certainly the Effacer of sins, (and is) All-Powerful.

إِنَّ	الَّذِينَ	يَكْفُرُونَ	بِاللَّهِ	وَ	رُسُلِهِ
surely	those who	they disbelieve	in Allah	and	His Messengers

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ

Surely, those who disbelieve in Allah and His Messengers

وَ	يُرِيدُونَ	أَنْ	يُفَرِّقُوا	بَيْنَ	اللَّهِ	وَ	رُسُلِهِ
and	they desire	that	they make a distinction	between	Allah	and	His Messengers

وَ يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

and desire to make a distinction between Allah and His Messengers,

وَ	بِبَعْضٍ	نَكْفُرُ	وَ	بِبَعْضٍ	نُؤْمِنُ	يَقُولُونَ	وَ
and	in some	we disbelieve	and	in some	we believe	they say	and

وَ يَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَ نَكْفُرُ بِبَعْضٍ ۚ وَ

and say, 'We believe in some and disbelieve in others,' and

سَبِيلًا	ذَلِكَ	بَيْنَ	يَتَّخِذُوا	أَنْ	يُرِيدُونَ
way	this	between	they take	that	they desire

يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥١﴾

desire to take a way in between.

حَقًّا	الْكَافِرُونَ	هُمْ	أُولَئِكَ
veritable	the disbelievers	them	these are

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ

These indeed are veritable disbelievers,

مُهِينًا	عَذَابًا	لِلْكَافِرِينَ	أَعْتَدْنَا	وَ
humiliating	punishment	for the disbelievers	We prepared	and

وَ أَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥٢﴾

and We have prepared for the disbelievers an humiliating punishment.

وَ	رُسُلِهِ	وَ	بِاللَّهِ	آمَنُوا	الَّذِينَ	وَ
and	His Messengers	and	in Allah	they believed	those who	and

وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ

And (as for) those who believe in Allah and (in all of) His Messengers and

لَمْ	يُفَرِّقُوا	بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ	يُؤْتَى	هُمْ
them	He gives	soon	these are	from them	any one	between	they make distinction	not

لَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ

make no distinction between any of them, these are they whom He will soon give

رَحِيمًا	غَفُورًا	اللَّهُ	كَانَ	وَ	أَجُورَهُمْ
Merciful	Most Forgiving	Allah	He was	and	their rewards

أَجُورَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٣﴾

their rewards. And Allah is Most Forgiving, Merciful.

عَلَيْهِمْ	تُنزِلَ	أَنْ	الْكِتَابِ	أَهْلُ	يَسْأَلُكَ
upon them	you cause to descend	that	the Book	people	they ask you

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ

The people of the Book ask you to cause a Book to descend on them

مُوسَى	سَأَلُوا	فَقَدْ	السَّمَاءِ	مِنْ	كِتَابًا
Moses	they asked	so surely	the heaven	from	a Book

كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى

from heaven. They asked Moses

اللَّهُ	أَرِنَا	فَقَالُوا	ذَلِكَ	مِنْ	أَكْبَرَ
Allah	show us	so they said	this	from	greater

أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ

a greater thing than this: they said, 'Show us Allah openly'.

بِظُلْمِهِمْ	الصَّعِقَةَ	فَأَخَذَتْهُمْ	جَهْرَةً
because of their transgression	the punishment	so it overtook them	openly

جَهْرَةً فَأَخَذَتْهُمْ الصَّعِقَةُ بِظُلْمِهِمْ ۚ

Then a destructive punishment overtook them because of their transgression.

الْبَيِّنَاتِ	جَاءَتْهُمْ	مَا	بَعْدَ	مِنْ	الْعِجْلِ	اتَّخَذُوا	ثُمَّ
clear Signs	it came to them	that	after	from	the calf	they took	then

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ

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

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

فَعَفَوْنَا عَنْ ذَلِكَ ۚ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٤﴾

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

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

وَ رَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ

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

وَ	قُلْنَا	لَهُمْ	ادْخُلُوا	الْبَابَ	سُجَّدًا
and	We said	to them	you enter	the gate	submissively

وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

and We said to them, 'Enter the gate submissively',

وَ	قُلْنَا	لَهُمْ	لَا	تَعْدُوا	فِي	السَّبْتِ
and	We said	to them	not	you transgress	in	the Sabbath

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

and We said to them, 'Transgress not in (the matter of) the Sabbath'.

وَ	أَخَذْنَا	مِنْهُمْ	مِيثَاقًا	غَلِيظًا
and	We took	from them	a covenant	firm

وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾

And We took from them a firm covenant.

فَبِمَا	تَقْضِيهِمْ	مِيثَاقَهُمْ	وَكَفْرِهِمْ	بِآيَاتِ	اللَّهِ
so because of	their breaking	their covenant	and their denial	in Signs	Allah

فَبِمَا تَقْضِيهِمْ مِيثَاقَهُمْ وَكَفْرِهِمْ بِآيَاتِ اللَّهِ

Then, because of their breaking of their covenant, and their denial of the Signs of Allah,

وَقْتَلِهِمْ	الْأَنْبِيَاءَ	بَغَيْرِ حَقِّ	وَقَوْلِهِمْ	قُلُوبُنَا	غُلْفٌ
and their seeking to kill	prophets	without	and their saying	our hearts	are wrapped

وَقْتَلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ط

and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers',

بَلْ	طَبَعَ	اللَّهُ	عَلَيْهَا	بِكُفْرِهِمْ
nay	He sealed	Allah	over it	because of their disbelief

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

-- nay, but Allah has sealed them because of their disbelief,

فَلَا	يُؤْمِنُونَ	إِلَّا	قَلِيلًا
so not	they believe	except	a little

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

so they believe not but little.-

وَّ	بِكُفْرِهِمْ	وَ	قَوْلِهِمْ	عَلَى	مَرْيَمَ	بُهْتَانًا	عَظِيمًا
and	because of their disbelief	and	their uttering	against	Mary	a grievous	calumny

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٧﴾

And because of their disbelief and their uttering against Mary a grievous calumny,

وَّ	قَوْلِهِمْ	إِنَّا	قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ	مَرْيَمَ	رَسُولَ	اللَّهِ
and	their saying	surely	we killed	the Messiah	Jesus	son	Mary	Messenger	Allah

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ج

and their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;'

وَمَا	قَتَلُوهُ	وَ	مَا	صَلَبُوهُ	وَلَكِنْ	شُبِّهَ	لَهُمْ
and	they killed him	and	not	they crucified him	but	it was made to appear	for them

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ط

whereas they slew him not, nor crucified him, but he was made to appear to them like (one crucified);



وَ	إِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِيهِ	لَفِي	شَكٍّ	مِّنْهُ
and	surely	those who	they differed	in it	certainly are in	doubt	about it

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ط

and those who differ therein are certainly in (a state of) doubt about it;

مَا	لَهُمْ	بِهِ	مِنْ	عِلْمٍ	إِلَّا	اتِّبَاعَ	الظَّنِّ
not	for them	with it	from	knowledge	except	following	conjecture

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ح

they have no (definite) knowledge thereof, but only follow a conjecture;

وَمَا	قَتَلُوهُ	يَقِينًا
and not	they slew him	certainly

وَمَا قَتَلُوهُ يَقِينًا ۝۱۵۸

and they did not convert this (conjecture) into a certainly;

بَلْ	رَفَعَهُ	اللَّهُ	إِلَيْهِ
on the contrary	He exalted him	Allah	towards Him

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ط

On the contrary, Allah exalted him to Himself.

وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا
and	He was	Allah	Mighty	Wise

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝۱۵۹

And Allah is Mighty, Wise.

وَإِنْ	مِّنْ	أَهْلِ	الْكِتَابِ	إِلَّا	لَيُؤْمِنَنَّ	بِهِ	قَبْلَ	مَوْتِهِ
and none	from	people of	the Book	except	they will believe	in it	before	his death

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ح

And there is none among the People of the Book but will believe in it before his death;

و	يَوْمَ	الْقِيَمَةِ	يَكُونُ	عَلَيْهِمْ	شَهِيدًا
and	Day	the Resurrection	he shall be	against them	a witness

وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝<sup>160</sup>

and on the Day of Resurrection, he (Jesus) shall be witness against them

فَبِظُلْمٍ	مِّنَ الَّذِينَ	هَادُوا	حَرَّمْنَا	عَلَيْهِمْ
because of the transgression	from	those	We forbade	on them

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ

So, because of the transgression of the Jews, We forbade them--

طَيِّبَاتٍ	أُحِلَّتْ	لَهُمْ	وَبِصَدِّهِمْ	عَنْ سَبِيلِ	اللَّهِ	كَثِيرًا
pure things	it was allowed	for them	and because of their hindering	from	Allah	many

طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۝<sup>161</sup>

pure things which had been allowed to them, and (also) because of their hindering many (men) from Allah's way.

وَأَخَذِهِمُ	الرِّبَا	وَوَقَدْ	نُهِوا	عَنْهُ
their taking	interest	and	they were forbidden	from it

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ

And (because of) their taking interest, although they had been forbidden it,

وَأَكَلِهِمُ	أَمْوَالَ	النَّاسِ	بِالْبَاطِلِ
their devouring	wealth	of people	wrongfully

وَأَكَلِهِمُ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۝

and (because of) their devouring people's wealth wrongfully.

وَأَعْتَدْنَا	لِلْكَافِرِينَ	مِنْهُمْ	عَذَابًا	أَلِيمًا
We prepared	for disbelievers	among them	punishment	painful

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝<sup>162</sup>

And We have prepared for those of them who disbelieve a painful punishment.

لَكِنِ	الرَّاسِخُونَ	فِي	الْعِلْمِ	مِنْهُمْ	وَ	الْمُؤْمِنُونَ
but those	firmly grounded	in	knowledge	among them	and	believers

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

But those among them who are firmly grounded in knowledge, and the believers,

يُؤْمِنُونَ	بِمَا	أُنزِلَ	إِلَيْكَ	وَمَا	أُنزِلَ	مِنْ	قَبْلِكَ
they believe	in what	it was sent	to you	and what	it was sent	from	before you

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

believe in what has been sent down to you and what was sent down before you,

وَالْمُقِيمِينَ	الصَّلَاةَ	وَالْمُؤْتُونَ	الزَّكَاةَ	وَالْمُؤْمِنُونَ	بِاللَّهِ
those that observe	prayers	those who pay	Zakat	those who believe	in Allah

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ

and (especially) those who observe Prayer and those who pay the Zakat and those who believe in Allah

وَالْيَوْمِ	الْآخِرِ	أُولَئِكَ	سَنُؤْتِيهِمْ	أَجْرًا	عَظِيمًا
and Day	Last	these	We will give them	reward	great

وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾

and the Last Day. To these will We surely give a great reward.

إِنَّا	أَوْحَيْنَا	إِلَيْكَ	كَمَا	أَوْحَيْنَا
surely We	We sent revelation	to you	as	We sent revelation

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا

Surely, We have sent revelation to you, as We sent revelation

إِلَى	نُوحٍ	وَ	النَّبِيِّينَ	مِنْ	بَعْدِهِ
to	Noah	and	the prophets	from	after him

إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ

to Noah and the Prophets after him;

وَأَوْحَيْنَا	إِلَى	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَقَ	وَيَعْقُوبَ	وَ	الْأَسْبَاطِ
and We sent revelation	to	Abraham	and Ishmael	and Isaac	and Jacob	and	children

وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

and We sent revelation to Abraham and Ishmael and Isaac and Jacob and (his) children

وَعِيسَى	وَأَيُّوبَ	وَيُونُسَ	وَهَارُونَ	وَسُلَيْمَانَ	وَاتَيْنَا	دَاوُدَ	زَبُورًا
and Jesus	and Job	and Jonah	and Aaron	and Solomon	and We gave	David	Zabur

وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ج وَآتَيْنَا دَاوُدَ زَبُورًا ۝١٦٤

and (to) Jesus and Job and Jonah and Aaron and Solomon, and to David We gave 'Zabur'.

وَ	رُسُلًا	قَدْ	قَصَّصْنَاهُمْ	عَلَيْكَ	مِنْ	قَبْلُ
and	Messengers	certainly	We have mentioned	to you	from	before

وَ رُسُلًا قَدْ قَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ

And (We sent some) Messengers whom We have already mentioned to you

وَرُسُلًا	لَمْ	تَقْصُصْهُمْ	عَلَيْكَ	وَ كَلَّمَ	اللَّهُ	مُوسَى	تَكْلِيمًا
and Messengers	not	We mention them	to you	and he spoke	Allah	Moses	speaking

وَرُسُلًا لَمْ تَقْصُصْهُمْ عَلَيْكَ ۝ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۝١٦٥

and (some) Messengers We have not mentioned to you- and Allah spoke to Moses particularly-

رُسُلًا	مُبَشِّرِينَ	وَ	مُنذِرِينَ	لِئَلَّا	يَكُونَ	لِلنَّاسِ
Messengers	bearers of glad tidings	and	warners	so that no	it may have	for people

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ

Messengers, bearers of glad tidings and warners, so that people may have no

عَلَى	اللَّهِ	حُجَّةً	بَعْدَ	الرُّسُلِ	وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا
upon	Allah	plea	after	the Messengers	and	He was	Allah	Mighty	Wise

عَلَى اللَّهِ حُجَّةً بَعْدَ الرُّسُلِ ۝ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٦٦

plea against Allah after (the coming of) the Messengers. And Allah is Mighty, Wise.

لَكِنِ	اللَّهُ	يَشْهَدُ	بِمَا	أَنْزَلَ	إِلَيْكَ	أَنْزَلَهُ
but	Allah	He bears witness	by which	He sent down	to you	He sent it down

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ

But Allah bears witness by means of *(the revelation)* which He has sent down to you that He has sent it down (Pregnant)

بِعِلْمِهِ	وَ	وَالْمَلَائِكَةُ	يَشْهَدُونَ	وَ	كَفَى	بِاللَّهِ	شَهِيدًا
with His Knowledge	and	angels	they bear witness	and	He was sufficient	Allah	a witness

بِعِلْمِهِ ج وَ الْمَلَائِكَةُ يَشْهَدُونَ ء وَ كَفَى بِاللَّهِ شَهِيدًا ۝١٦٧

with His knowledge; and the angels *(also)* bear witness; and sufficient is Allah as a Witness.

إِنَّ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ
surely	those who	they disbelieved	and	they hindered	from	way	Allah

إِنَّ الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ

Those who disbelieve and hinder *(others)* from the way of Allah,

قَدْ	ضَلُّوا	ضَلُّوا	بَعِيدًا
surely	they strayed	stray	far away

قَدْ ضَلُّوا ضَلًّا بَعِيدًا ۝١٦٨

have certainly strayed far away.

إِنَّ	الَّذِينَ	كَفَرُوا	وَ	ظَلَمُوا
surely	those who	they disbelieved	and	they acted unjustly

إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا

Surely, those who have disbelieved and have acted unjustly,

لَمْ	يَكُنِ	اللَّهُ	لِيَغْفِرَ	لَهُمْ	وَ	لَا	لِيَهْدِيَ	هُمْ	طَرِيقًا
not	it be	Allah	He forgives	for them	and	not	so that He guides	them	way

لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَ لَهُمْ طَرِيقًا ۝١٦٩

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

أَبَدًا	فِيهَا	خُلِدِينَ	جَهَنَّمَ	طَرِيقَ	إِلَّا
forever	in it	they shall abide	Hell	way	except

إِلَّا طَرِيقَ جَهَنَّمَ خُلِدِينَ فِيهَا أَبَدًا ۗ

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

وَيَسِيرًا	اللَّهُ	عَلَى	ذَلِكَ	كَانَ	وَ
easy	Allah	on	this	it was	and

وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

And that is easy for Allah.

يَأَيُّهَا	النَّاسُ	قَدْ	جَاءَ	كُمُ	الرَّسُولُ	بِالْحَقِّ	مِنْ	رَبِّكُمْ
your Lord	people	surely	he came	to you	the Messenger	with truth	from	your Lord

يَأَيُّهَا النَّاسُ قَدْ جَاءَ كُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

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

تَكْفُرُوا	إِنْ	وَ	لَكُمْ	خَيْرًا	فَأَمِنُوا
you disbelieve	if	and	for you	better	therefore you believe

فَأَمِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا

believe therefore, (it will be) better for you. But if you disbelieve,

فَإِنَّ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
so surely	belongs to Allah	whatever	in	the heavens	and	the earth

فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ

verily, to Allah belongs whatever is in the heavens and in the earth.

وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
and	He was (is)	Allah	All-Knowing	Wise

وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

And Allah is All-knowing, Wise.

يَٰٓأَهْلَ	الْكِتَابِ	لَا	تَغْلُوا	فِي	دِينِكُمْ
O people	the Book	not	you exceed limits	in	your religion

يَٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

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

وَ	لَا	تَقُولُوا	عَلَى	اللَّهِ	إِلَّا	الْحَقَّ
and	not	you say	against	Allah	except	the truth

وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ

and say not of Allah anything but the truth.

إِنَّمَا	الْمَسِيحُ	عِيسَى	ابْنُ	مَرْيَمَ	رَسُولُ	اللَّهِ	وَ	كَلِمَتُهُ
verily	the Messiah	Jesus	son	Mary	Messenger	Allah	and	His Word

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۗ

Verily, the Messiah, Jusus, son of Mary, was only a Messenger of Allah and (a fulfillment of) His word

أَلْقَ	هَا	إِلَى	مَرْيَمَ	وَ	رُوحَ	مِّنْهُ	فَآمِنُوا	بِاللَّهِ
He sent down	it	to	Mary	and	mercy	from Him	so you believe	in Allah

أَلْقَهَا إِلَى مَرْيَمَ وَرُوحَ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ

which He sent down to Mary, and a mercy from Him. So believe in Allah

وَ	رُسُلِهِ	وَ	لَا	تَقُولُوا	ثَلَاثَةً	إِنْتَهُوَا	خَيْرًا	لَّكُمْ
and	His Messengers	and	not	you say	three	you desist	better	for you

وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةً ۗ إِنْتَهُوَا خَيْرًا لَّكُمْ ۗ

and His Messengers, and say not '(They are) three'. Desist, (it will be) better for you.

إِنَّمَا	اللَّهُ	إِلَهٌ	وَاحِدٌ	سُبْحٰنَهُ	أَنْ	يَكُونَ	لَهُ	وَلَدٌ
surely	Allah	God	One	Holy is He	that	it is	for Him	a son

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ

Verily, Allah is the only One God. Far is it from His Holiness that He should have a son.

لَهُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
to Him belongs	what is	in	the heavens	and	what is	in	the earth

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

To Him belongs whatever is in the heavens and whatever is in the earth.

وَ	كَفَى	بِاللَّهِ	وَكَيْلًا	لَنْ	يَسْتَنْكِفَ	الْمَسِيحُ
and	He was sufficient	Allah	Guardian	never	he disdains	the Messiah

وَكَفَى بِاللَّهِ وَكَيْلًا ۗ لَنْ يَسْتَنْكِفَ الْمَسِيحُ

And sufficient is Allah as a Guardian. Surely, the Messiah will never disdain

أَنْ	يَكُونَ	عَبْدًا	لِلَّهِ	وَ	لَا	الْمَلَائِكَةُ	الْمُقَرَّبُونَ
that	he be	servant	for Allah	and	and	angels	those that have been pleased near

أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ط

to be a servant of Allah, nor will the angels near

وَ	مَنْ	يَسْتَنْكِفَ	عَنْ	عِبَادَتِهِ	وَ	يَسْتَكْبِرُ	فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا
and	who	he disdains	from	worship	and	His	feels proud	He will gather them	all

وَمَنْ يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرُ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۗ

(unto God); and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

فَأَمَّا	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ
so then	those who	they believed	and they did	good works	He gives them in full	their rewards

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُؤْتِيهِمْ أُجُورَهُمْ

Then as for those who believed and did good works, He will give them their rewards in full

وَ	يَزِيدُهُمْ	مِنْ	فَضْلِهِ	وَ	أَمَّا	الَّذِينَ	اسْتَنْكَفُوا
and	He gives them more	from	His bounty	and	but then	those who	they disdained

وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا

and will give them more out of His bounty; but as for those who disdained



وَ	اسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	هُمْ	عَذَابًا	أَلِيمًا
and	they were proud	He will punish	them	punishment	painful

وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

and were proud, He will punish them with a painful punishment.

وَ لَا	يَجِدُونَ	لَهُمْ	مِّنْ	دُونِ	اللَّهِ	وَلِيًّا	وَ لَا	نَصِيرًا
and	they shall find	for them	from	besides	Allah	friend	and	helper

وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٤﴾

And they shall find for themselves beside Allah no friend nor helper.

يَأَيُّهَا	النَّاسُ	قَدْ	جَاءَ	كُمُ	بُرْهَانٌ	مِّنْ	رَّبِّكُمْ
O you	people	indeed	it came	to you	proof	from	your Lord

يَأَيُّهَا النَّاسُ قَدْ جَاءَ كُمُ بُرْهَانٌ مِّنْ رَّبِّكُمْ

O ye people, a manifest proof has indeed come to you from your Lord,

وَ	أَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُّبِينًا	فَ	أَمَّا	الَّذِينَ
and	We sent down	to you	a light	clear	so	for	those who

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾ فَأَمَّا الَّذِينَ

and We have sent down to you a clear light. So, as for those who

أَمَّنُوا	بِاللَّهِ	وَ	اعْتَصَمُوا	بِهِ	فَسَيُدْخِلُهُمْ	فِي
they believed	in Allah	and	you hold fast	with it	He will admit them	in

أَمَّنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي

believe in Allah and hold fast to Him, He will surely admit them to

رَحْمَةٍ	مِّنْهُ	وَ	فَضْلٍ	وَ	يَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُّسْتَقِيمًا
mercy	from Him	and	bounty	and	He guides them	to Him	path	straight

رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٦﴾

His mercy and grace and will guide them on a straight path (leading) to Himself.

يَسْتَفْتُونَكَ	قُلِ	اللَّهُ	يُفْتِيكُمْ	فِي	الْكَلَّةِ
they seek your instructions	you say	Allah	He gives you instructions	in	one who leaves behind nither parents nor offspring

يَسْتَفْتُونَكَ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ ۖ

They ask you for instructions. Say, Allah gives you (His) instructions concerning 'Kalalah':

إِنْ	أَمْرًا	هَلَكَ	لَيْسَ	لَهُ	وَلَدٌ	وَ	لَهُ	أُخْتٌ
if	man	he died	without	for him	a child	and	he has	a sister

إِنْ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ

If a man dies leaving no child and he has a sister,

فَلَهَا	نِصْفٌ	مَا	تَرَكَ	وَ	وَهُوَ	يَرِثُهَا
so for her	half	what	he left	and	he	he inherits her

فَلَهَا نِصْفٌ مَّا تَرَكَ ۖ وَهُوَ يَرِثُهَا

then she shall have half of what he leaves; and he shall inherit her

إِنْ	لَمْ	يَكُنْ	لَهَا	وَلَدٌ
if	not	be	for her	a child

إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۖ

if she has no child.

فَإِنْ	كَانَتَا	اِثْنَتَيْنِ	فَلَهُمَا	الثُّلُثِ	مِمَّا	تَرَكَ
then if	there were two	two (females)	then for them	two third	of what	he left

فَإِنْ كَانَتَا اِثْنَتَيْنِ فَلَهُمَا الثُّلُثِ مِمَّا تَرَكَ ۖ

But if there be two sisters, then they shall have two-thirds of what he leaves.

وَ	إِنْ	كَانُوا	إِخْوَةً	رِجَالًا	وَنِسَاءً	فَلِلَّذَكَرِ	مِثْلُ	حَظِّ	الْأُنثِيَيْنِ
and	if	there were	brothers	men	and women	then for man	same	portion	two women

وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ

And if (the heirs) be brethren--(both) men and women- then the male shall have as much as the portion of two females.

تَضِلُّوْا	أَنْ	لَكُمْ	اللَّهُ	يُبَيِّنُ
you go astray	lest	for you	Allah	He explains

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوْا ط

Allah, explains (*this*) to you lest you go astray,

عَلِيْمٌ	شَيْءٍ	بِكُلِّ	اللَّهُ	وَ
All-Knowing	things	to all	Allah	and

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٧﴾

and Allah knows all things well.

سُوْرَةُ الْمَائِدَةِ مَدْنِيَّةٌ

ركوعاتها 16

آياتها 121

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

بِالْعُقُوْدِ	أَوْفُوا	أَمَنُوا	الَّذِيْنَ	يَأَيُّهَا
compacts	you fulfil	they believed	those who	O you

يَأَيُّهَا الَّذِيْنَ أَمَنُوا أَوْفُوا بِالْعُقُوْدِ هُ

O you who believe! fulfil (your) compacts.

أَحَلَّتْ	لَكُمْ	بِهَيْمَةً	الْأَنْعَامِ	إِلَّا مَا	يُتْلَى	عَلَيْكُمْ
it was lawful	for you	quadrupeds	cattle	except	that	it is announced to you

أَحَلَّتْ لَكُمْ بِهِيْمَةً الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ

Lawful are made to you quadrupeds (*of the class*) of cattle other than those which are being announced to you,

غَيْرِ	مُجَلِّي	وَالصَّيْدِ	وَأَنْتُمْ	حُرْمٌ
except	those that regard lawful	game	you are	in state of pilgrimage

غَيْرِ مُجَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ط

except that you should not hold game to be lawful while you are in a state of pilgrimage;

يُرِيدُ	مَا	يَحْكُمُ	اللَّهِ	إِنَّ
He wills	what	He decrees	Allah	verily

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ②

verily, Allah decrees what He wills.

يَا أَيُّهَا الَّذِينَ	آمَنُوا	لَا	تُحِلُّوْا	شَعَائِرَ	اللَّهِ	وَلَا	الشَّهْرَ	الْحَرَامَ	
the Sacred	Month	and not	Allah	Signs	you profane	not	they believed	those	O you

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوْا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ

O you who believe! profane none of the things sanctified by Allah, nor the Sacred Month,

وَلَا	الْهَدْيَ	وَلَا	الْقَلَائِدَ	وَلَا	أَمِينِ	الْبَيْتِ	الْحَرَامِ
the Sacred	the House	those that aim at a thing/place	and not	animals with collars	and not	sacrifice	and not

وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينِ الْبَيْتِ الْحَرَامِ

nor the animals brought as an offering, nor the (animals of sacrifice wearing) collars, nor those repairing to the Sacred House,

يَبْتَغُونَ	فَضْلًا	مِّنْ	رَّبِّهِمْ	وَ	رِضْوَانًا	وَإِذَا	حَلَلْتُمْ
you put off pilgrims' garb	and when	pleasure	and	their Lord	from	grace	they seek

يَبْتَغُونَ فَضْلًا مِّنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ

seeking grace from their Lord, and His pleasure. And when you put off the pilgrim's garb

فَاصْطَادُوا	وَلَا	يَجْرِمَنَّ	كُمُ	شَنَانُ	قَوْمٍ	أَنْ	صَدُّوْكُمْ	عَنِ
from	they hindered you	that	people	enmity	you	it incites	and not	you may hunt

فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نِقَوْمٍ أَنْ صَدُّوْكُمْ عَنِ

(and are clear of the Sacred Territory) you may hunt. And let not the enmity of a people that they hindered you from the

الْمَسْجِدِ	الْحَرَامِ	أَنْ	تَعْتَدُوا	وَتَعَاوَنُوا	عَلَى	الْبِرِّ	وَالتَّقْوَى
and piety	righteousness	upon	and you cooperate	you transgress	that	sacred	mosque

الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ۝

Sacred Mosque, incite you to transgress. And help one another in righteousness and piety;

وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا	وَأَتَّقُوا
you fear	and	transgression	and	sin	upon	you cooperate	not	and

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا

but help not one another in sin and trasgression. And fear

اللَّهُ	إِنَّ	اللَّهُ	شَدِيدُ	الْعِقَابِ	حُرِّمَتْ	عَلَيْكُمْ	الْمَيْتَةُ
Allah	surely	Allah	severe	punishment	it was forbidden	upon you	the dead

اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ

Allah; surley, Allah is severe in punishment. Forbidden to you is (the flesh of an animal) which dies of itself,

وَالدَّمُ	وَاللَّحْمُ	الْخِنْزِيرِ	وَمَا	أَهْلًا	لِغَيْرِ	اللَّهِ	بِهِ
and blood	and flesh	swine	and which	it is invoked	other than	Allah	with it

وَالدَّمُ وَاللَّحْمُ الْخِنْزِيرِ وَمَا أَهْلًا لِغَيْرِ اللَّهِ بِهِ

and blood and the flesh of swine; and that on which is involked the name of one other than Allah;

وَالْمُنْخَنِقَةُ	وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ
and that is strangled	and that is beaten to death	and that is killed by fall	and that is gored to death

وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ

and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death;

وَمَا	أَكَلَ	السَّبُعُ	إِلَّا	مَا	ذَكَّيْتُمْ
and	he ate	the wild animal	except	that	you properly slaughtered

وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ ۖ

and that of which a wild animal has eaten, except that which you have properly slaughtered;

وَمَا	ذُبِحَ	عَلَى	النُّصْبِ	وَأَنْ	تَسْتَقْسِمُوا	بِالْأَزْلَامِ
and that	it was slaughtered	on	altar	and that	you know your lot	by arrows

وَمَا ذُبِحَ عَلَى النُّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۗ

and that which has been slaughtered at an altar. (And forbidden is also) that you seek to know your lot by the divining arrows.

ذَلِكَ	فِسْقٌ	الْيَوْمَ	يَيْسَ	الَّذِينَ	كَفَرُوا	مِنْ	دِينِكُمْ	فَلَا
this is	sin	today	he despaired	those	they disbelieved	from	your religion	so not

ذَلِكَ فِسْقٌ الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا

That is (an act of) disobedience. This day have those who disbelieve despaired of (harming) your religion. So

تَخْشَوْهُمْ	وَإِخْشَاؤِنِ	الْيَوْمَ	أَكْمَلْتُ	لَكُمْ	دِينَكُمْ	وَأَتَمَّمْتُ	عَلَيْكُمْ
you fear them	you fear Me	today	I perfected	for you	your religion	and I completed	on you

تَخْشَوْهُمْ وَإِخْشَاؤِنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّمْتُ عَلَيْكُمْ

fear them not but fear Me. This day have I perfected your religion for you and completed My favours

نِعْمَتِي	وَرَضِيْتُ	لَكُمْ	الْإِسْلَامَ	دِينًا	فَمَنْ	اضْطُرَّ	فِي	مَخْمَصَةٍ
My favour	and I chose	for you	Islam	religion	whoso	he was forced	in	hunger

نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ

upon you and have chosen for you Islam as religion. But whoso is forced by hunger,

غَيْرَ	مُتَجَانِفٍ	لِإِثْمٍ	فَإِنَّ	اللَّهَ	غَفُورٌ	رَحِيمٌ
not	one that incline	for sin	then surely	Allah	Most forgiving	Merciful

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ④

without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.

يَسْأَلُونَكَ	مَاذَا	أَجَلٌ	لَهُمْ	قُلْ	أَجَلٌ	لَكُمْ	الطَّيِّبَاتُ
they ask you	what	it was lawful	for them	you say	it was lawful	for you	good things

يَسْأَلُونَكَ مَاذَا أَجَلٌ لَهُمْ قُلْ أَجَلٌ لَكُمْ الطَّيِّبَاتُ ٧

They ask you what is made lawful for them, Say, 'All good things have been made lawful for you;

وَمَا	عَلَّمْتُمْ	مِّنَ	الْجَوَارِحِ	مُكَلِّبِينَ	تُعَلِّمُونَهُنَّ	بِمَا
and that	you taught	from	beasts	those that are trail for hunting	you teach them	of what

وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ بِمَا

and what you have taught the beasts and birds of prey (to catch for you), training (them) for hunting (and) teaching them of what

عَلَّمَكُمُ	اللَّهُ	فَكُلُوا	مِمَّا	أَمْسَكْنَ	عَلَيْكُمْ	وَإِذْ كُرُوا
He taught you	Allah	so you eat	of what	they caught	for you	and you pronounce

عَلَّمَكُمُ اللَّهُ ، فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَإِذْ كُرُوا

Allah has taught you. So eat of that which they catch for you, and pronounce

اسْمَ	اللَّهُ	عَلَيْهِ	وَآتَقُوا	اللَّهُ	إِنَّ	اللَّهُ	سَرِيعُ	الْحِسَابِ
name	Allah	on them	and you fear	Allah	surely	Allah	quick	reckoning

اسْمَ اللَّهِ عَلَيْهِ ۖ وَآتَقُوا اللَّهَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

thereon the name of Allah. And fear Allah. Surely, Allah is quick in reckoning.

الْيَوْمَ	أَجَلٌ	لَكُمْ	الطَّيِّبَاتُ	وَطَعَامُ	الَّذِينَ	أُوتُوا	الْكِتَابِ	حِلٌّ
today	it was lawful	for you	good things	and food	those	they were given	the Book	lawful

الْيَوْمَ أَجَلٌ لَكُمْ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابِ حِلٌّ

This day all good things have been made lawful for you. And the food of the people of the Book is lawful

لَكُمْ	وَطَعَامُكُمْ	حِلٌّ	لَهُمْ	وَالْمُحْصَنَاتُ	مِنَ	الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ
for you	and your food	lawful	for them	and chaste women	from	believing women	and chaste women

لَكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ

for you, and your food is lawful for them. And (lawful for you are) chaste believing women and chaste women

مِنَ	الَّذِينَ	أُوتُوا	الْكِتَابِ	مِنَ	قَبْلِكُمْ	إِذَا	اتَّيْمُوهُنَّ
from	those	they were given	the Book	from	before you	when	you gave to women

مِنَ الَّذِينَ أُوتُوا الْكِتَابِ مِنْ قَبْلِكُمْ إِذَا اتَّيْمُوهُنَّ

from among those who were given the Book before you, when you give them

أُجُورَهُنَّ	مُحْصِنِينَ	غَيْرَ	مُسَافِحِينَ	وَلَا	مُتَّخِذِي	أُحْدَانٍ
their dowries	marriage	not	those that commit fornication	nor	those that take	secret

أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أُحْدَانٍ ۗ

their dowries, contracting valid marriage and not committing fornication nor taking secret paramours.

وَمَنْ	يَكْفُرْ	بِالْإِيمَانِ	فَقَدْ	حَبِطَ	عَمَلُهُ
and	he rejects	the faith	surely	it came to naught	his deeds

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

And whoever rejects the faith, his work has doubtless come to naught,

وَهُوَ	فِي	الْآخِرَةِ	مِنَ	الْخَسِرِينَ
he	in	Hereafter	from	the losers

وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

and in the Hereafter he will be among the losers.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا	قُمْتُمْ	إِلَى	الصَّلَاةِ	فَاغْسِلُوا
O you	those who	they believed	when	you stood	towards	prayers	so you wash

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا

O you who believe! when you stand up for Prayer, wash your

وَجُوهَكُمْ	وَأَيْدِيَكُمْ	إِلَى	الْمَرَافِقِ	وَأَمْسَحُوا	بِرءُ	وَسِجْمِكُمْ	وَأَرْجُلَكُمْ
your faces	and your hands	up to	elbows	and you touch	your heads	and your feet	

وَجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَأَمْسَحُوا بِرءُ وَسِجْمِكُمْ وَأَرْجُلَكُمْ

faces, and your hands up to the elbows, and pass your (wet) hands over your heads and wash your feet

إِلَى	الْكَعْبَيْنِ	وَ	إِنْ	كُنْتُمْ	جُنُبًا	فَاطَّهَّرُوا	وَإِنْ	كُنْتُمْ
up to	the ankles	and	if	you were	unclean	then bathe	and if	you were

إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ

to the ankles. And if you be unclean, purify yourselves (by bathing). And if you are

مَرَضَى	أَوْ	عَلَى	سَفَرٍ	أَوْ	جَاءَ	أَحَدٌ	مِنْكُمْ
ill people	or	on	journey	or	he came	one	among you

مَرَضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ

ill or (you are) on a journey (while unclean), or one of you comes



فَتَيَمَّمُوا	مَاءً	تَجِدُوا	فَلَمْ	النِّسَاءَ	لَمَسْتُمْ	أَوْ	الْغَائِطِ	مِّنَ
you perform tayammum	water	you find	then not	the women	you touched	or	the privy	from

مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا

from the privy or you have touched women, and you find not water, betake yourselves to

صَعِيدًا	طَيِّبًا	فَامْسَحُوا	بِوُجُوهِكُمْ	وَأَيْدِيكُمْ	مِّنْهُ
dust	pure	and you wipe	your faces	and your hands	with it

صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ ۝

pure dust and wipe therewith your faces and your hands.

مَا	يُرِيدُ	اللَّهُ	لِيَجْعَلَ	عَلَيْكُمْ	مِّنْ	حَرَجٍ	وَلَكِنْ
not	He desires	Allah	that He puts	on you	any	difficulty	but

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ

Allah desires not that He should place you in a difficulty, but

يُرِيدُ	لِيُطَهِّرَكُمْ	وَلِيَتِمَّ	نِعْمَتَهُ	عَلَيْكُمْ	لَعَلَّكُمْ	تَشْكُرُونَ
He desires	He purifies you	and He completes	His favour	on you	so that you	you be grateful

يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝

He desires to purify you and to complete His favour upon you, so that you may be grateful.

وَاذْكُرُوا	نِعْمَةَ	اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي	وَاتَّقُوا	بِهِ
and you remember	favours	Allah	upon you	and His covenant	that	He made a covenant with you	with Him

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَّقَكُمْ بِهِ ۝

And remember Allah's favours upon you and the covenant which He made with you,

إِذْ	قُلْتُمْ	سَمِعْنَا	وَ	أَطَعْنَا	وَاتَّقُوا	اللَّهُ	إِنَّ	اللَّهُ
when	you said	we heard	and	we obeyed	and you fear	Allah	surely	Allah

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

when you said, 'We hear and we obey'. And fear Allah. Surely, Allah

الصُّدُورِ	بِذَاتِ	عَلِيمٌ					
the minds	what is	All knowing					
عَلِيمٌ بِذَاتِ الصُّدُورِ ۝							
knows well what is in the minds.							
بِالْقِسْطِ	شُهَدَاءَ	لِلَّهِ	قَوَّامِينَ	كُونُوا	أَمَنُوا	الَّذِينَ	يَأَيُّهَا
in equity	bearing witness	for Allah	those that are steadfast	you be	they believed	those who	O you
يَأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ							
O you who believe! be steadfast in the cause of Allah, bearing witness in equity;							
تَعْدِلُوا	أَلَّا	عَلَى	قَوْمٍ	شَنَانٍ	كُمُ	يَجْرِمَنَّ	وَلَا
you act justly	that not	upon	a people	enmity	you	it incites	and not
وَلَا يَجْرِمَنَّكُمْ شَنَا نِ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ							
and let not a people's enmity incite you to act otherwise than with justice.							
اللَّهِ	اتَّقُوا	وَ	لِلتَّقْوَىٰ	أَقْرَبُ	هُوَ	إِعْدِلُوا	
Allah	you fear	and	to righteousness	nearer	this is	you act justly	
إِعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۗ							
Be (always) just, that is nearer to righteousness. And fear Allah.							
تَعْمَلُونَ	بِمَا	خَبِيرٌ	اللَّهُ	إِنَّ			
you do	of what	well aware	Allah	surely			
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝							
Surely, Allah is aware of what you do.							
مَغْفِرَةٌ	لَهُمْ	الصَّالِحَاتِ	وَعَمِلُوا	أَمَنُوا	الَّذِينَ	اللَّهُ	وَعَدَ
forgiveness	for them	good deeds	and they worked	they believed	those who	Allah	He promised
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ							
Allah has promised those who believe and do good deeds that they shall have forgiveness							

عَظِيمٌ	أَجْرٌ	وَ
great	reward	and

وَ أَجْرٌ عَظِيمٌ ﴿١٠﴾

and a great reward.

وَالَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا	بِآيَاتِنَا	أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ
and	they disbelieved	and	they rejected	our signs	these are	inmates	Hell

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

And (as for) those who disbelieve and reject Our Signs, they are the people of Hell.

يَأْتِيهَا	الَّذِينَ	آمَنُوا	اذْكُرُوا	نِعْمَتَ	اللَّهِ	عَلَيْكُمْ	إِذْ	هَمَّ	قَوْمٌ
O you	who	they believed	you remember	favour	Allah	upon you	when	he intended	a people

يَأْتِيهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ

O you who believe! remember Allah's favour upon you when a people intended

أَنْ	يَبْسُطُوا	إِلَيْكُمْ	فَ	أَيْدِيَهُمْ	فَكَفَّ	أَيْدِيَهُمْ	عَنْكُمْ
that	they stretch out	towards you	so	their hands	He withheld	their hands	from you

أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۚ

to stretch out their hands against you, but He withheld their hands from you;

وَ	اتَّقُوا	اللَّهَ	وَعَلَى	اللَّهِ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ
and	you fear	Allah	and on	Allah	so he should rely	believers

وَ اتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾

and fear Allah. And on Allah should the believers rely.

وَ	لَقَدْ	أَخَذَ	اللَّهُ	مِيثَاقَ	بَنِي	إِسْرَائِيلَ
and	surely	He took	Allah	covenant	children	Israel

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ ۚ

And indeed Allah did take a covenant from the children of Israel;

وَاللَّهُ	قَالَ	وَ	تَقِيًّا	اثنى عشر	منهم	بَعَثْنَا	وَ
Allah	He said	and	leaders	twelve	among you	We raised	and

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۗ وَقَالَ اللَّهُ

and We raised among them twelve leaders. And Allah said,

إِنِّي	مَعَكُمْ	لَئِن	أَقَمْتُمْ	الصَّلَاةَ	وَأَتَيْتُمْ	الزَّكَاةَ
surely I	with you	if	you observed	the prayer	and you give	the Zakat

إِنِّي مَعَكُمْ ۗ لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ

'Surely, I am with you. If you observe Prayer, and pay the Zakat,

وَأَمِنْتُمْ	بِرُسُلِي	وَعَزَّزْتُمُوهُمْ	وَأَقْرَضْتُمُ	اللَّهَ	قَرْضًا	حَسَنًا	لَّا كُفِّرَنَّ
and you believed	in My Messengers	and you supported	them	Allah	loan	good	surely I will remove

وَأَمِنْتُمْ بِرُسُلِي وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّا كُفِّرَنَّ

and believe in My Messengers and support them, and lend to Allah a goodly loan, I will remove

عَنْكُمْ	سَيِّئَاتِكُمْ	وَأَدْخِلَنَّكُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
from you	your evils	and I will admit you	gardens	it flows	which	beneath	streams

عَنْكُمْ سَيِّئَاتِكُمْ وَأَدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

your evils from you and admit you into Gardens beneath which streams flow.

فَمَنْ	كَفَرَ	بَعْدَ	ذَلِكَ	مِنْكُمْ	فَقَدْ	ضَلَّ	سَوَاءَ	السَّبِيلِ
whoso	he disbelieved	after	this	among you	surely	he strayed	right	path

فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

But whoso from among you disbelieves thereafter does indeed stray away from the right path.

فَبِمَا	نَقَضْتُمْ	مِيثَاقَهُمْ	لَعْنَهُمْ	وَجَعَلْنَا	قُلُوبَهُمْ	قَسِيَةً	يُحَرِّفُونَ	الْكَلِمَ
so due to	their breaking	their covenant	we cursed them	and we made	their hearts	hard	they pervert	words

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ

So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words

عَنْ	مَوَاضِعِهِ	وَ	نَسُوا	حَظًّا	بِمَا	ذُكِّرُوا	بِهِ	وَلَا	تَزَالُ
from	their places	and	they forgot	a part	of that	they were exhorted	with that	and not	you cease

عَنْ مَوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ

from their (*proper*) places and have forgotten a (*good*) part of that with which they were exhorted. And you will not cease

تَطَّلِعُ	عَلَى	خَائِنَةٍ	مِنْهُمْ	إِلَّا	قَلِيلًا	مِنْهُمْ	فَاعْفُ
you be informed	on	one who is treacherous	from them	except	a few	in them	so pardon

تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ

to discover treachery on their part, except (*in*) a few of them. So pardon

عَنْهُمْ	وَ	اصْفَحْ	إِنَّ	اللَّهَ	يُحِبُّ	الْمُحْسِنِينَ
from them	and	you turn away	surely	Allah	He loves	who do good

عَنْهُمْ وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝١٤

them and show forbearance. Surely, Allah loves those who do good.

وَمِنَ	الَّذِينَ	قَالُوا	إِنَّا	نَصْرَى	أَخَذْنَا	مِيثَاقَهُمْ	فَنَسُوا
and from	those who	they said	surely we	christians	we took	their covenant	so they forgot

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا

And from those (*also*) who say, 'We are Christians', We took a covenant, but they too have forgotten

حَظًّا	بِمَا	ذُكِّرُوا	بِهِ	فَاغْرَيْنَا	بَيْنَهُمْ	الْعَدَاوَةَ	وَ	الْبُغْضَاءَ
of it	a part	they were exhorted	with it	We casted	between them	enmity	and	hatred

حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ فَاغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبُغْضَاءَ

a (*good*) part of that with which they were exhorted. So We made mutual enmity and hatred their lot

إِلَى	يَوْمِ	الْقِيَامَةِ	وَ	سَوْفَ	يُنَبِّئُهُمُ	اللَّهُ	بِمَا	كَانُوا	يَصْنَعُونَ
to	day	resurrection	and	soon	He lets them know	Allah	what	they were	they do

إِلَى يَوْمِ الْقِيَامَةِ ۗ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ۝١٥

till the Day of Resurrection. And Allah will soon let them know what they have been doing.

يَٰٓأَهْلَ	الْكِتَابِ	قَدْ	جَاءَ كُمْ	رَسُولُنَا	يُبَيِّنُ	لَكُمْ	كَثِيرًا
O people	of the Book	surely	He came to you	Our Messenger	He unfolds	to you	much

يَٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَ كُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا

O People of the Book! there has come to you Our Messenger, who unfolds to you much

مِمَّا	كُنْتُمْ	تُخْفُونَ	مِنَ	الْكِتَابِ	وَ	وَيَعْفُوا	عَنْ	كَثِيرٍ
of what	you were	you hide	from	the Book	and	they overlook	about	much

مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ

of what you had kept hidden of the Book and passes over much.

قَدْ	جَاءَكُمْ	مِّنَ	اللَّهِ	نُورٌ	وَ	كِتَابٌ	مُّبِينٌ
surely	it came to you	from	Allah	light	and	Book	clear

قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٦﴾

There has come to you indeed from Allah a Light and a clear Book.

يَهْدِي	بِهِ	اللَّهُ	مَنْ	اتَّبَعَ	رِضْوَانَهُ	سُبُلَ	السَّلَامِ
He guides	with it	Allah	who	he sought	His pleasure	paths	of peace

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

Thereby does Allah guide those who seek His pleasure on the paths of peace,

وَ	يُخْرِجُهُمْ	مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ	بِإِذْنِهِ	وَيَهْدِيهِمْ	إِلَى	صِرَاطٍ	مُّسْتَقِيمٍ
and	He leads them out	from	darknesses	to	light	by His will	and He guides them	to	path	right

وَ يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٧﴾

and leads them out of every (kind of) darkness into light by His will, and guides them to the right path.

لَقَدْ	كَفَرَ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ
surely	he disbelieved	those	they said	surely	Allah

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ

They have indeed disbelieved who say, 'Surely, Allah

هُوَ	الْمَسِيحُ	ابْنُ	مَرْيَمَ	قُلْ	فَمَنْ	يَمْلِكُ	مِنَ	اللَّهِ
is	Messiah	son	Mary	you say	so who	he has power	against	Allah

هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ط قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ

is none but the Messiah, son of Mary', Say, 'Who then has any power against Allah,

شَيْئًا	إِنْ	أَرَادَ	أَنْ	يُهْلِكَ	الْمَسِيحَ	ابْنَ	مَرْيَمَ
any (thing)	if	He desired	to	He brings to naught	Messiah	son	Mary

شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ

if He desire to bring to naught the Messiah, son of Mary,

وَ	أُمَّهُ	وَ	مَنْ	فِي	الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكُ
and	his mother	and	whoso	in	the earth	all	and for Allah	kingdom

وَ أُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ط وَلِلَّهِ مُلْكُ

and his mother and all those that are in the earth'? And to Allah belongs the kingdom

السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا	يَشَاءُ
the heavens	and earth	and what	between the two	He creates	what	He pleases

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ط يَخْلُقُ مَا يَشَاءُ

of the heavens and the earth and what is between them. He creates what He pleases;

وَاللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
and Allah	upon	all	things	one who has the power

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

and Allah has power to do all things.

وَ	قَالَتْ	الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاؤُا	اللَّهِ	وَ	أَحِبَّاءُهُ
and	they said	the Jews	and the christians	we are	sons	Allah	and	His loved ones

وَ قَالَتْ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاؤُا لِلَّهِ وَأَحِبَّاءُهُ ط

The Jews and the Christians say, 'We are sons of Allah and His loved ones'.

قُلْ	فَلِمَ	يُعَذِّبُكُمْ	بِذُنُوبِكُمْ	بَلْ	أَنْتُمْ	بَشَرٌ	مِمَّنْ	خَلَقَ
you Say	why then	He punishes you	for your sins	No	you are	human	among those	He created

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۗ

Say, 'Why then does He punish you for your sins? No, you are (only) human beings among those He has created'.

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

يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَلِلَّهِ

He forgives whom He pleases and punishes whom He pleases. And to Allah belongs

مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَ	مَا	بَيْنَهُمَا	وَ	إِلَيْهِ	الْمَصِيرُ
kingdom	the heavens	and the earth	and	what	between the two	and	towards Him	the return

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ۝

the Kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

يَا أَهْلَ	الْكِتَابِ	قَدْ	جَاءَكُمْ	رَسُولُنَا
O' people	the book	indeed	he came to you	our Messenger

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

O people of the Book! there has come to you Our Messenger,

يُبَيِّنُ	لَكُمْ	عَلَى	فِتْرَةٍ	مِّنَ	الرُّسُلِ	أَنْ	تَقُولُوا
He makes things clear	to you	upon	a break	from	the Messengers	lest	you say

يُبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا

after a break in (the series of) Messengers, who makes (things) clear to you lest you say,

مَا	جَاءَنَا	مِّنْ	بَشِيرٍ	وَ	لَا	نَذِيرٍ	فَقَدْ	جَاءَكُمْ
not	he came to us	from	bearer of glad tidings	and	not	warner	indeed	he came to you

مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ

'There has come to us no bearer of glad tidings and no warner'. So a bearer of glad tidings



قَدِيرٌ	وَ	نَذِيرٌ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
one who has power		warner	and	Allah	on	every	thing	one who has power

بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

and a warner has indeed come to you. And Allah has power to do all things.

وَ	إِذْ	قَالَ	مُوسَى	لِقَوْمِهِ	يَقُومِ	أَذْكُرُوا
and	when	He said	Moses	to his people	O' my people	you remember

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُومِ أَذْكُرُوا

And (remember) when Moses said to his people, 'O my people, call to mind

نِعْمَةً	اللَّهُ	عَلَيْكُمْ	إِذْ	جَعَلَ	فِيكُمْ	أَنْبِيَاءَ	وَ	جَعَلَكُمْ
favour	Allah	upon you	when	He made	among you	Prophets	and	He made you

نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ

Allah's favour upon you when He appointed Prophets among you and made you

مُلُوكًا	وَ	آتَاكُمْ	مِمَّا	لَمْ	يُؤْتِ	أَحَدًا	مِّنْ	الْعَالَمِينَ
kings	and	He gave you	that	not	He gave	any one	from	the worlds

مُلُوكًا ۖ وَآتَاكُمْ مِمَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾

kings, and gave you what He gave not to anyone else in the whole world.

يَقُومِ	ادْخُلُوا	الْأَرْضَ	الْمُقَدَّسَةَ	الَّتِي	كَتَبَ	اللَّهُ
O' my people	you enter	the land	the Holy	which	He ordained	Allah

يَقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ

'O my people, enter the Holy Land which Allah has ordained

لَكُمْ	وَلَا	تَرْتَدُّوا	عَلَى	أَدْبَارِكُمْ	فَتَنْقَلِبُوا	خُسِرِينَ
for you	and not	you turn	upon	your backs	then you will be	losers

لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خُسِرِينَ ﴿٢٢﴾

for you and do not turn back, for then you will turn losers.

و	جَبَّارِينَ	قَوْمًا	فِيهَا	إِنَّ	يُمُوسَى	قَالُوا
and	powerful people	a people	in it	indeed	O' Moses	they said

قَالُوا يُمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۗ وَ

They said ' O mosès, there is in that (land) a haughty and powerful people,

إِنَّا	لَنْ	نَدْخُلَهَا	حَتَّىٰ	يَخْرُجُوا	مِنْهَا
we surely	never	we enter it	until	they come out	from it

إِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ

and we shall not enter it until they go forth from it.

فَإِنْ	يَخْرُجُوا	مِنْهَا	فَأِنَّا	دَاخِلُونَ
so if	they come out	from it	then we	those that enter

فَإِنْ يَخْرُجُوا مِنْهَا فَأِنَّا دَاخِلُونَ ۝۲۳

But if they go forth from it , then we will enter (it)'

قَالَ	رَجُلَيْنِ	مِنَ	الَّذِينَ	يَخَافُونَ	أَنْعَمَ	اللَّهُ	عَلَيْهِمَا
he said	two men	among	those who	they fear	He favoured	Allah	upon the two

قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ۚ

Thereupon two men from among those who feared (their Lord), on whom Allah had conferred His favour, said,

ادْخُلُوا	عَلَيْهِمْ	الْبَابَ	فَإِذَا	دَخَلْتُمُوهُ	فَأِنَّكُمْ	غَلِبُونَ
you enter	against them	door	so when	you entered it	so surely you	victorious

ادْخُلُوا عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَلِبُونَ ۚ

'Enter the gate, (advancing) against them; when (once) you have entered it, then surely you will be victorious.

وَ	عَلَىٰ	اللَّهِ	فَتَوَكَّلُوا	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
and	upon	Allah	so put your trust	if	you were	believers

وَ عَلَىٰ اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝۲۴

And put your trust in Allah, if you are believers.

قَالُوا	يُمُوسَى	إِنَّا	لَنْ	نَدْخُلَهَا	أَبَدًا	مَا
they said	O'Moses	surely we	never	we enter it	never	as long

قَالُوا يُمُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا

They said, 'O Moses, we will never enter it, so long as

دَامُوا	فِيهَا	فَاذْهَبْ	أَنْتَ	وَ	رَبُّكَ	فَ	فَقَاتِلَا	إِنَّا
they remain	in it	so you go	you	and	your Lord	so	you (both) fight	surely we

دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا

they remain in it. Therefore, go you and your Lord and fight, (and)

هَهُنَا	قَاعِدُونَ	قَالَ	رَبِّ	إِنِّي	لَا	أَمْلِكُ
we are here	those that sit	he said	My Lord	surely I	not	I have control

هَهُنَا قَاعِدُونَ ۝ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ

here we sit'. He said, 'My Lord, I have power over none

إِلَّا	نَفْسِي	وَ	أَخِي	فَ	أَفْرُقْ	بَيْنَنَا	وَ	بَيْنَ
except	myself	and	my brother	so	you distinguish	between us	and	between

إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ

but myself and my brother, therefore you make a distinction between us and

الْقَوْمِ	الْفَاسِقِينَ	قَالَ	فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ
the people	the rebellious	He said	surely it	forbidden	upon them

الْقَوْمِ الْفَاسِقِينَ ۝ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

the rebellious people'. (God) said: 'verily, it shall be forbidden them

أَرْبَعِينَ	سَنَةً	يَتِيهُونَ	فِي	الْأَرْضِ	فَلَا	تَأْسَ
forty	years	they will wander	in	the land	so not	you grieve

أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ

for forty years; in distraction shall they wander through the land. So grieve not

عَلَى	الْقَوْمِ	الْفَاسِقِينَ	وَ	أَتْلُ	عَلَيْهِمْ
upon	the people	the rebellious	and	you relate	upon them

عَلَى الْقَوْمِ الْفَاسِقِينَ ۝<sup>27</sup> وَأَتْلُ عَلَيْهِمْ

over the rebellious people'. And relate to them

نَبَأًا	ابْنِي	آدَمَ	بِالْحَقِّ	إِذْ	قَرَّبَا	قُرْبَانًا	فَتُقْبَلُ
story	two sons	Adam	with truth	when	they both offered	offering	it was accepted

نَبَأًا ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ

truly the story of the two sons of Adam, when they (each) offered an offering, and it was accepted

مِنْ	أَحَدٍ	هِمَا	وَ	لَمْ	يُتَقَبَّلْ	مِنْ	الْآخَرِ
from	one	among both	and	not	it is accepted	from	the other

مِنْ أَحَدٍ هِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

from one of them and was not accepted from the other.

قَالَ	لَأَقْتُلَنَّكَ	قَالَ	إِنَّمَا	يَتَقَبَّلُ	اللَّهُ
he said	I will surely kill you	he said	surely not	He accepts	Allah

قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ

The latter said, 'I will surely kill you.' The former replied, 'Allah accepts only

مِنْ	الْمُتَّقِينَ	لَئِنْ	بَسَطْتَ	إِلَيَّ	يَدَكَ
from	the righteous	if	you stretched	towards me	your hand

مِنْ الْمُتَّقِينَ ۝<sup>28</sup> لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ

from the righteous'. 'If you stretch out your hand against me

لَتَقْتُلَنِي	مَا	أَنَا	بِبَاسِطٍ	يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي
so that you kill me	not	I	one who stretches	my hand	to you	so that I kill you	surely I

لَتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لَأَقْتُلَنَّكَ ۗ إِنِّي

to kill me, I am not going to stretch out my hand against you to kill you. I do

أَخَافُ	اللَّهِ	رَبِّ	الْعَالَمِينَ	إِنِّي	أُرِيدُ	أَنْ	تَبُورًا
I fear	Allah	Lord	the Universe	surely I	I wish	that	you bear

أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٩﴾ إِنِّي أُرِيدُ أَنْ تَبُورًا

fear Allah, the Lord of the universe'. 'I wish that you should bear

بِإِثْمِي	وَ	إِثْمِكَ	فَتَكُونُ	مِنْ	أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاءُ
my sin	and	your sin	so you be	among	the inmates	the fire	and this	reward

بِإِثْمِي وَإِثْمِكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ

my sin as well as your sin, and thus be among the inmates of the Fire, and that is the reward

الظَّالِمِينَ	فَطَوَّعَتْ	لَهُ	نَفْسَهُ	قَتَلَ	أَخِيهِ	فَقَتَلَهُ
wrongdoers	it induced	him	his mind	kill	his brother	so he killed him

الظَّالِمِينَ ﴿٣٠﴾ فَطَوَّعَتْ لَهُ نَفْسَهُ قَتَلَ أَخِيهِ فَقَتَلَهُ

of those who do wrong.' But his mind induced him to kill his brother, so he killed him

فَأَصْبَحَ	مِنْ	الْخَسِرِينَ	فَبَعَثَ	اللَّهُ	غُرَابًا
so he became	among	the losers	so He sent	Allah	a raven

فَأَصْبَحَ مِنَ الْخَسِرِينَ ﴿٣١﴾ فَبَعَثَ اللَّهُ غُرَابًا

and became one of the losers. Then Allah sent a raven

يَبْحَثُ	فِي	الْأَرْضِ	لِيُرِيَهُ	كَيْفَ	يُوارِي	سَوْءَةَ	أَخِيهِ
he scratches	in	ground	he shows him	how	he hides	corpse	his brother

يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوارِي سَوْءَةَ أَخِيهِ ۗ

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

قَالَ	يُوَيْلَتِي	أَعَجَزْتُ	أَنْ	أَكُونَ	مِثْلَ	هَذَا	الْغُرَابِ	فَأُوارِي
he said	woe to me	I was unable	that	I be	like	this	raven	so I hide

قَالَ يُوَيْلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوارِي

He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the

سَوْءَةٌ	أَخِي	فَأَصْبَحَ	مِنَ	النَّدِيمِينَ	مِنَ	أَجْلِ	ذَلِكَ
corpse	my brother	so he became	among	the remorseful	from	account	this

سَوْءَةٌ أَخِي فَأَصْبَحَ مِنَ النَّدِيمِينَ ﴿٣٢﴾ مِنْ أَجْلِ ذَلِكَ ۖ

corpse of my brother'? And then he became regretful. On account of this,

كَتَبْنَا	عَلَى	بَنِي	إِسْرَائِيلَ	أَنَّهُ	مَنْ	قَتَلَ	نَفْسًا
We prescribed	upon	children	Israel	that	who	he killed	a person

كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا

We prescribed for the Children of Israel that whosoever killed a person -

بِغَيْرِ	نَفْسٍ	أَوْ	فَسَادٍ	فِي	الْأَرْضِ	فَكَأَنَّمَا	قَتَلَ
without	a person	or	create disorder	in	land	so as if	he killed

بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ

unless it be for (killing) a person or for creating disorder in the land - it shall be as if he had killed

النَّاسَ	جَمِيعًا	وَ	مَنْ	أَحْيَاهَا	فَكَأَنَّمَا	أَحْيَا	النَّاسَ	جَمِيعًا	وَ	وَلَقَدْ
all	people	and	who	he saved it	so as if	he saved	people	all	and	surely

النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ

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

جَاءَتْهُمْ	رُسُلُنَا	بِ	الْبَيِّنَاتِ	ثُمَّ	إِنَّ	كَثِيرًا	مِّنْهُمْ	بَعْدَ
they came to them	our Messengers	with	clear Signs	then	surely	many	of them	after

جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ

And our Messengers came to them with clear Signs, yet even after that, many of them

ذَلِكَ	فِي	الْأَرْضِ	لَمُسْرِفُونَ	إِنَّمَا	جَزَاؤُا	الَّذِينَ
that	in	the land	those that commit excesses	the only	reward	those

ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٣﴾ إِنَّمَا جَزَاؤُا الَّذِينَ

commit excesses in the land. The reward of those

يُحَارِبُونَ	اللَّهِ	وَ	رَسُولَهُ	وَ	يَسْعُونَ	فِي	الْأَرْضِ	فَسَادًا
they wage war	Allah	and	His Messenger	and	they strive	in	the land	disorder

يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

who wage war against Allah and His Messenger and strive to create disorder in the land

أَنْ	يُقْتَلُوا	أَوْ	يُصَلَّبُوا	أَوْ	تُقَطَّعَ	أَيْدِيهِمْ	وَأَرْجُلُهُمْ
that	they be slain	or	they are crucified	or	it cuts off	their hands	or their feet

أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ

is (only this) that they be slain or crucified or their hands and feet be cut off

مِّنْ	خِلَافٍ	أَوْ	يُنْفَوْنَ	مِّنْ	الْأَرْضِ	ذَلِكَ	لَهُمْ
from	alternate side	or	they be expelled	from	the land	that is	for them

مِّنْ خِلَافٍ أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ

on alternate sides, or they be expelled from the land. That shall be for them

خِزْيٌ	فِي	الدُّنْيَا	وَ	لَهُمْ	فِي	الْآخِرَةِ	عَذَابٌ	عَظِيمٌ
disgrace	in	this world	and	for them	in	Hereafter	punishment	great

خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾

a disgrace in this world, and in the Hereafter they shall have a great punishment;

إِلَّا	الَّذِينَ	تَابُوا	مِنْ	قَبْلِ	أَنْ	تَقْدِرُوا	عَلَيْهِمْ
except	those who	they repented	from	before	that	you have in your power	upon them

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۚ

Except those who repent before you have them in your power.

فَاعْلَمُوا	أَنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ
so you know	that surely	Allah	Most Forgiving	Merciful

فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٥﴾

So know that Allah is Most Forgiving , Merciful.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهَ	وَ	ابْتَغُوا
O you	those	they believed	you fear	Allah	and	you seek

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا

O you who believe! fear Allah and seek

إِلَيْهِ	الْوَسِيلَةَ	وَ	جَاهِدُوا	فِي	سَبِيلِهِ	لَعَلَّكُمْ	تُفْلِحُونَ
towards Him	way of approach	and	strive	in	His way	so that you	you prosper

إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

the way of approach to Him and strive in His way that you may prosper.

إِنَّ	الَّذِينَ	كَفَرُوا	لَوْ	أَنَّ	لَهُمْ	مَا	فِي	الْأَرْضِ	جَمِيعًا
surely	those who	they disbelieved	if	that is	for them	what	in	the earth	all of it

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا

Surely, if those who disbelieve had all that is in the earth

وَ	مِثْلَهُ	مَعَهُ	لَيَفْتَدُوا	بِهِ
and	like that	with it	so that they ransom	therewith

وَ مِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ

and as much over again to ransom themselves therewith

مِنْ	عَذَابِ	يَوْمِ	الْقِيَامَةِ	مَا	تُقْبَلُ	مِنْهُمْ
from	punishment	Day	Resurrection	not	it be accepted	from them

مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۚ

from the punishment of the Day of Resurrection, it would not be accepted from them;

وَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
and	for them	punishment	painful

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

and they shall have painful punishment.



يُرِيدُونَ	أَنْ	يَخْرُجُوا	مِنَ	النَّارِ	وَمَا	هُمْ	بِخَارِجِينَ
they wish	that	they come out	from	Fire	and not	they	those that come out

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ

They will wish to come out of the Fire, but they will not be able to come out

مِنْهَا	وَ	لَهُمْ	عَذَابٌ	مُّقِيمٌ
from it	and	for them	punishment	lasting

مِنْهَا، وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

of it and they shall have a lasting punishment.

وَالسَّارِقُ	وَ	السَّارِقَةُ	فَاقْطَعُوا	أَيْدِيَهُمَا	جَزَاءً	بِمَا	كَسَبَا
male thief	and	female thief	so you cut	their hands	retribution	for that	they both earned

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

And (as for) the man who steals, and the woman who steals, cut off their hands in retribution of their offence

نَكَالًا	مِّنَ	اللَّهِ	وَ	اللَّهِ	عَزِيزٌ	حَكِيمٌ
exemplary punishment	from	Allah	and	Allah	Mighty	Wise

نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

as an exemplary punishment from Allah. And Allah is Mighty, Wise.

فَمَنْ	تَابَ	مِّنْ	بَعْدِ	ظُلْمِهِ	وَ	أَصْلَحَ
so whoso	he repented	from	after	his transgression	and	he amended

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

But whoso repents after his transgression and amends

فَإِنَّ	اللَّهَ	يَتُوبُ	عَلَيْهِ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ
so surely	Allah	he turns in Mercy	on him	surely	Allah	Most Forgiving	Merciful

فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٠﴾

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

أَلَمْ	تَعْلَمَ	أَنَّ	اللَّهِ	لَهُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ
do not	you know	that surely	Allah	to Him belongs	Kingdom	heavens	and	earth

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ

Do you not know that Allah is He to Whom belongs the Kingdom of the heavens and the earth?.

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

يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ

He punishes whom He pleases and forgives whom He pleases;

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

وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

and Allah has power to do all things.

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

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ

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

مِنَ	الَّذِينَ	قَالُوا	أَمْنَا	بِأَفْوَاهِهِمْ	وَ	لَمْ	تُؤْمِنُ	قُلُوبُهُمْ
from	those who	they say	we believed	with their mouths	and	not	it believes	their hearts

مِنَ الَّذِينَ قَالُوا آمْنَا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنُ قُلُوبُهُمْ ۗ

those who say with their mouths, 'We believe,' but their hearts believe not.

وَ	مِنَ	الَّذِينَ	هَادُوا	سَمِعُونَ	لِلْكَذِبِ	سَمِعُونَ
and	from	those	they were Jews	they listen	the lie	they listen

وَمِنَ الَّذِينَ هَادُوا سَمِعُوا لِلْكَذِبِ سَمِعُونَ

And among the Jews (*too*) are those who are overeager to listen to lies--who listen

بَعْدِ	مِنْ	الْكَلِمَ	يُحَرِّفُونَ	يَأْتُوكَ	لَمْ	الْآخَرِينَ	لِقَوْمٍ
after	from	words	they pervert	it comes to you	not	other	for people

لِقَوْمٍ الْآخَرِينَ ۚ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ

for (conveyng it to) another people who have not come to you. They pervert words after

مَوَاضِعِهِ	يَقُولُونَ	إِنْ	أُوتِيتُمْ	هَذَا	فَ	خُذُوهُ
their places	they say	in	you were given	this	then	you accept it

مَوَاضِعِهِ ۚ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ

their being put in their (right) places, and say, 'If you are given this, then accept it,

وَ	إِنْ	لَمْ	تُؤْتَوْهُ	فَاحْذَرُوا	وَمَنْ	يُرِيدُ	اللَّهُ	فِتْنَتَهُ
and	if	not	you are given this	then you keep away	and who	He desires	Allah	his trial

وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ

but if you are not given this, then beware!' And as for him whom Allah desires to try,

فَلَنْ	تَمْلِكَ	لَهُ	مِنْ	اللَّهِ	شَيْئًا	أُولَئِكَ	الَّذِينَ
then not	you own	for him	against	Allah	anything	these are	those

فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَئِكَ الَّذِينَ

you shall not avail him aught against Allah. These are they whose

لَمْ يُرِيدِ	اللَّهُ	أَنْ	يُطَهِّرَ	قُلُوبَهُمْ	لَهُمْ	فِي	الدُّنْيَا	خِزْيٌ
He does not desire	Allah	that	purify	their hearts	for them	in	this world	disgrace

لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ

hearts Allah has not been pleased to purify; they shall have disgrace in this world,

وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ	عَظِيمٌ	سَمَّعُونَ	لِلْكَذِبِ	أَكْلُونَ
and for them	in Hereafter	punishment	great	they listen	falsehood	those that devour

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۚ سَمَّعُونَ لِلْكَذِبِ أَكْلُونَ

and in the Hereafter they shall have a severe punishment. They are habitual listeners to falsehood, devourers

لِلشُّحْتِ	فَإِنْ	جَاءُوكَ	فَاحْكُمْ	بَيْنَهُمْ	أَوْ	أَعْرِضْ	مِنْهُمْ
forbidden	so if	they came to you	then judge	between them	or	you turn aside	from them

لِلشُّحْتِ ۚ فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ

of things forbidden. If then , they come to you (for judgement), judge between them or turn aside from them.

وَ	إِنْ	تُعْرِضْ	عَنْهُمْ	فَلَنْ	يَضُرُّوكَ	شَيْئًا
and	if	you turn aside	from them	then never	they harm you	at all

وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۗ

And if you turn aside from them, they cannot harm you at all.

وَ	إِنْ	حَكَمْتَ	فَاحْكُمْ	بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ	اللَّهَ	يُحِبُّ
and	if	you judge	then you judge	between them	with justice	surely	Allah	He loves

وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ

And if you judge, judge between them with justice. Surely, Allah loves

الْمُقْسِطِينَ	وَ	كَيْفَ	يُحْكِمُونَكَ	وَ	عِنْدَهُمْ	التَّوْرَةَ	فِيهَا
who are just	and	how	they make you judge	and	with them	Torah	in it

الْمُقْسِطِينَ ۝٤٣ وَ كَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا

those who are just. And how will they make you (their) judge when they have with them the Torah, wherein

حُكْمُ	اللَّهِ	ثُمَّ	يَتَوَلَّوْنَ	مِنْ	بَعْدِ	ذَلِكَ	وَ	مَا	أَوْلَيْكَ
judgement	Allah	then	they turn back	from	after	this	and	not	these

حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۗ وَمَا أَوْلَيْكَ

is Allah's judgement? Yet, in spite of that they turn their backs; and certainly they will not

بِالْمُؤْمِنِينَ	إِنَّا	أَنْزَلْنَا	التَّوْرَةَ	فِيهَا	هُدًى	وَ	نُورٌ
with believers	We surely	We sent	Torah	in it	guidance	and	light

بِالْمُؤْمِنِينَ ۝٤٤ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ

believe. Surely, We sent down the Torah wherein was guidance and light.

وَ	هَادُوا	لِلَّذِينَ	أَسْلَمُوا	الَّذِينَ	النَّبِيِّونَ	بِهَا	يَحْكُمُ
and	they were Jews	for those	they obeyed	those who	prophets	with it	He judges

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ

By it did the Prophets, who were obedient (to Us), judge for the Jews, as did the

الرَّبَّانِيُّونَ	وَالْأَحْبَارُ	بِمَا	اسْتَحْفِظُوا	مِنْ	كِتَابِ	اللَّهِ
godly people	learned people	because	they were required to preserve	of	Book	Allah

الرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ

godly people and those learned (in the law); for they were required to preserve the Book of Allah,

وَ	كَانُوا	عَلَيْهِ	شُهَدَاءَ	فَلَا	تَخْشَوْنَ	النَّاسَ	وَ	أَخْشَوْنَ
and	they were	over it	guardians	so not	you fear	the people	and	you fear Me

وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّاسَ وَأَخْشَوْنَ

and (because) they were guardians over it. Therefore fear not men but fear Me;

وَ	لَا	تَشْتَرُوا	بِآيَاتِي	ثَمَنًا	قَلِيلًا	وَمَنْ	لَّمْ	يَحْكَمْ	بِمَا
and	not	you barter	My Signs	price	paltry	and whoso	not	he judges	with it

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَّمْ يَحْكَمْ بِمَا

and barter not My Signs for a paltry price. And whoso judges not by that which

أَنْزَلَ	اللَّهُ	فَأُولَئِكَ	هُمُ	الْكَافِرُونَ	وَ	كَتَبْنَا	عَلَيْهِمْ	فِيهَا
He sent down	Allah	then these	them	disbelievers	and	We prescribed	for them	in it

أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَا

Allah has sent down, these it is who are the disbelievers. And therein We prescribed for them:

أَنَّ	النَّفْسَ	بِالنَّفْسِ	وَ	الْعَيْنَ	بِالْعَيْنِ	وَ	الْأَنْفَ	بِالْأَنْفِ
that	life	for life	and	eye	for eye	and	nose	for nose

أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ

A life for a life, and an eye for an eye and a nose for a nose,

وَ	الْأُذُنِ	وَ	بِالْأُذُنِ	وَ	وَالسِّنِّ	وَ	بِالسِّنِّ	وَ	وَالْجُرُوحِ	قِصَاصٌ
and	ear	and	for ear	and	tooth	and	for tooth	and	injuries	retaliation

وَالْأُذُنِ بِالْأُذُنِ وَالسِّنِّ بِالسِّنِّ وَالْجُرُوحِ قِصَاصٌ ط

and an ear for an ear and a tooth for a tooth and for (other) injuries equitable retaliation.

فَمَنْ	تَصَدَّقَ	بِهِ	فَهُوَ	كَفَّارَةٌ	لَّهُ
so whoso	he gave up his right as charity	it	then that is	expiation	for him

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ط

And whoso waives the right thereto, it shall be an expiation for his (sins);

وَ	مَنْ	لَمْ	يَحْكَمْ	بِمَا	أَنْزَلَ	اللَّهُ	فَأُولَئِكَ
and	whoso	not	he judges	with it	He sent down	Allah	then these are

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ

and whoso judges not by what Allah has sent down, these it is

الظَّالِمُونَ	هُمْ
wrongdoers	they

هُمْ الظَّالِمُونَ ﴿٤٦﴾

who are wrongdoers.

وَ	قَفَّيْنَا	عَلَى	آثَارِهِمْ	بِعِيسَى	ابْنِ	مَرْيَمَ
and	we sent after	upon	their footsteps	Jesus	son	Mary

وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ

And We caused Jesus son of Mary, to follow in their footsteps,

مُصَدِّقًا	لِمَا	بَيْنَ	يَدَيْهِ	مِنَ	التَّوْرَةِ	وَ	آتَيْنَاهُ
fulfilling	that which	between	before	from	Torah	and	we gave him

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ

fulfilling that which was (revealed) before him in the Torah; and We gave him

الْإِنْجِيلَ	فِيهِ	هُدًى	وَ	نُورٌ	وَ	مُصَدِّقًا
the Gospel	in it	guidance	and	light	and	fulfilling

الْإِنْجِيلَ فِيهِ هُدًى وَ نُورٌ ۖ وَ مُصَدِّقًا

the Gospel which contained guidance and light, fulfilling

لَمَّا	بَيْنَ	يَدَيْهِ	مِنَ	التَّوْرَةِ	وَ	هُدًى	وَ	مَوْعِظَةً
that which	between	hands	from	Torah	and	guidance	and	admonition

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَ هُدًى وَ مَوْعِظَةً

that which was (revealed) before it in the Torah, and a guidance and an admonition

لِلْمُتَّقِينَ	وَلِيَحْكُمَ	أَهْلَ	الْإِنْجِيلِ	بِمَا	أَنْزَلَ	اللَّهُ	فِيهِ
God-fearing	and He let judge	people	of Gospel	with that	He sent down	Allah	in it

لِلْمُتَّقِينَ ۝ وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۖ

for the God-fearing. And let the people of the Gospel judge according to what Allah has revealed therein,

وَ	مَنْ	لَمْ	يَحْكَمْ	بِمَا	أَنْزَلَ	اللَّهُ	فَأُولَئِكَ
and	whoso	not	he judges	with that	He sent down	Allah	then these

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ

and whoso judges not by what Allah has revealed, these it is

هُمْ	الْفَاسِقُونَ	وَ	أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا	لِمَا
they	transgressors	and	we sent down	to you	the Book	with truth	fulfilling	that which

هُمْ الْفَاسِقُونَ ۝ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا

who are the rebellious. And We have revealed to you the Book comprising the truth (and) fulfilling that which

بَيْنَ	يَدَيْهِ	مِنَ	الْكِتَابِ	وَ	مُهَيْمِنًا	عَلَيْهِ	فَاحْكُمَ
between	hands	from	the Book	and	a guardian	over it	so you judge

بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَ مُهَيْمِنًا عَلَيْهِ فَاحْكُمَ

was (revealed) before it in the Book, and as a guardian over it. Judge, therefore,

تَتَّبِعُ	وَلَا	اللَّهُ	أَنْزَلَ	بِمَا	بَيْنَهُمْ
you follow	and not	Allah	He sent down	of that	between them

بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعُ

between them by what Allah has revealed, and follow not

لِكُلِّ	الْحَقِّ	مِنْ	جَاءَ كَ	عَمَّا	هُمْ	أَهْوَاءَ
for every one	the truth	from	it came to you	from that	their	evil desires

أَهْوَاءَ هُمْ عَمَّا جَاءَ كَ مِنْ الْحَقِّ لِكُلِّ

their evil inclinations, (turning away) from the truth which has come to you. For each of you

وَلَوْ	مِنْهَا جَا	وَ	شِرْعَةً	مِنْكُمْ	جَعَلْنَا
and if	way	and	spiritual law	from you	we prescribed

جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا وَلَوْ

We prescribed a clear spiritual law and a manifest way (in secular matters). And if

وَلَكِنْ	وَاحِدَةً	أُمَّةً	لَجَعَلَكُمْ	اللَّهُ	شَاءَ
but	one	people	He made you	Allah	He desired

شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ

Allah had (enforced) His Will, He would have made you (all) one people, but

الْخَيْرَاتِ	فَاسْتَبِقُوا	اتُّمَّ	مَا	فِي	لِيَبْلُوَكُمْ
in good	so Vie with one another	He gave you	that	in	so that He try you

لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

(He wishes) to try you by that which He has given you. Vie, then, with one another in doing good works.

كُنْتُمْ	بِمَا	فَيُنَبِّئُكُمْ	جَمِيعًا	مَرْجِعُكُمْ	اللَّهُ	إِلَى
you were	of that	then he will inform you	all	your return	Allah	towards

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ

To Allah shall you all return; then will He inform you of that



فِيهِ	تَخْتَلِفُونَ	وَأَنَّ	أَحْكُمُ	بَيْنَهُمْ	بِمَا	أَنْزَلَ	اللَّهُ
in it	you differ	and that	you judge	between them	of that	He sent down	Allah

فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾ وَأَنَّ أَحْكُمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

wherein you differed. And (We have revealed the Book to you bidding you) to judge between them by that which Allah as revealed

وَلَا	تَتَّبِعُ	أَهْوَاءَهُمْ	وَ	أَحْذَرُهُمْ	أَنْ	يَفْتِنُوكَ
and not	you follow	their evil desires	and	you beware of them	that	they put you in trouble

وَلَا تَتَّبِعُ أَهْوَاءَهُمْ وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ

and not to follow their evil inclinations, and to be on your guard against them, lest they cause you (to fall into) affliction

عَنْ	بَعْضِ	مَا	أَنْزَلَ	اللَّهُ	إِلَيْكَ	فَإِنْ	تَوَلَّوْا
from	part of	what	He sent down	Allah	to you	so if	they turned away

عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا

on account of part of what Allah has revealed to you. But if they turn away,

فَاعْلَمْ	أَنَّ	يُرِيدُ	اللَّهُ	أَنْ	يُصِيبَهُمْ	بِبَعْضِ	ذُنُوبِهِمْ
then you know	only	He desires	Allah	that	He punishes them	some of	their sins

فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ

then know that Allah intends to smite them for some of their sins.

وَ	إِنَّ	كَثِيرًا	مِّنَ	النَّاسِ	لَفَاسِقُونَ
and	indeed	large number	from	the people	disobedient

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

And indeed a large number of men are disobedient.

أَفَحُكْمَ	الْجَاهِلِيَّةِ	يَبْغُونَ	وَمَنْ	أَحْسَنُ	مِنَ	اللَّهِ	حُكْمًا
judgment	the ignorance	they want	and what	better	from	Allah	judgment

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا

Do they then seek the judgment of (the days of) Ignorance? And who is better than Allah as a judge

لِقَوْمٍ	يُوقِنُونَ	يَا أَيُّهَا الَّذِينَ	آمَنُوا	لَا	تَتَّخِذُوا	الْيَهُودَ	وَ	النَّصْرَى
for people	they have firm faith	O you	those who	not	you take	Jews	and	Christian

لِقَوْمٍ يُوقِنُونَ ﴿٥١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَى

for a people who have firm faith? O you who believe! take not the Jews and the Christians

أَوْلِيَاءَ	بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ	وَ	مَنْ	يَتَوَلَّهُمْ	مِنْكُمْ	فَإِنَّهُ
friends	some of them	friends	some	and	whoso	he makes them a friend	from you	so indeed

أَوْلِيَاءَ، بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ، وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ

for friends. They are friends one to another. And whoso among you takes them for friends is indeed one

مِنْهُمْ	إِنَّ	اللَّهَ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ
among them	surely	Allah	not	He guides	people	unjust

مِنْهُمْ، إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

of them. Verily, Allah guides not the unjust people.

فَتَرَى	الَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ	يُسَارِعُونَ	فِيهِمْ
so you see	those	in	their hearts	disease	they haste	in them

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ

And you will see those in whose hearts is a disease, hastening towards them,

يَقُولُونَ	نَخْشَى	أَنْ	تُصِيبَنَا	دَائِرَةٌ	فَعَسَى	اللَّهُ
they say	we fear	that	it befalls us	misfortune	so may be	Allah

يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ، فَعَسَى اللَّهُ

saying, 'We fear lest a misfortune befall us'. May be, Allah

أَنْ	يَأْتِيَ	بِالْفَتْحِ	أَوْ	أَمْرٍ	مِنْ	عِنْدِهِ	فَيُصْبِحُوا
that	He brings	victory	or	event	from	Himself	then they become

أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا

will bring about victory or some (other) event from Himself. Then will they become

عَلَى	مَا	أَسْرَوْا	فِي	أَنْفُسِهِمْ	نَدِمِينَ
upon	that	they hid	in	their minds	those that are regretful

عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٨﴾

regretful of what they concealed in their minds.

وَ	يَقُولُ	الَّذِينَ	آمَنُوا	أَمْنُوا	أَمْنُوا	أَقْسَمُوا	بِاللَّهِ	جَهْدًا
and	he says	those	they believed	are	these	those	by Allah	firm

وَ يَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدًا

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

أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ	حَبِطَتْ	أَعْمَالُهُمْ	فَ	أَصْبَحُوا	خُسِرِينَ
their oaths	surely they	are with you	it was vain	their works	so	they became	losers

أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَاصْبَحُوا خُسِرِينَ ﴿٥٩﴾

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

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	مَنْ	يَرْتَدَّ	مِنْكُمْ	عَنْ	دِينِهِ
O you	who	they believed	whoso	he turns back	among you	from	his religion

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

O you who believe! whoso among you turns back from his religion,

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

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ

then (let it be known that in his stead) Allah will soon bring a people whom He will love and who will love Him

أَذَلَّةٍ	عَلَى	الْمُؤْمِنِينَ	أَعِزَّةٍ	عَلَى	الْكَافِرِينَ	يُجَاهِدُونَ	فِي	سَبِيلِ	اللَّهِ
kind	upon	believers	hard	on	disbelievers	they will strive	in	way	Allah

أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

(and who will be) kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah

وَلَا	يَخَافُونَ	لَوْمَةَ	لَائِمٍ	ذَلِكَ	فَضْلُ	اللَّهِ	يُؤْتِيهِ	مَنْ	يَشَاءُ
and not	they fear	reproach	fault-finder	this is	grace	Allah	He gives	whom	He pleases

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ

and will not fear the reproach of a fault-finder. That is Allah's grace; He bestows it upon whomsoever He pleases;

وَ	اللَّهُ	وَاسِعٌ	عَلِيمٌ	إِنَّمَا	وَلِيُّكُمْ	اللَّهُ
and	Allah	Bountiful	All-Knowing	only	your friend	Allah

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ

and Allah is Bountiful, All-Knowing. Your friend is only Allah

وَ	رَسُولُهُ	وَ	الَّذِينَ	آمَنُوا	الَّذِينَ	يُقِيمُونَ	الصَّلَاةَ	وَ
and	His Messenger	and	those	they believed	those	they observe	the prayers	and

وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ

and His Messenger and the believers

يُؤْتُونَ	الزَّكَاةَ	وَ	هُمْ	رَاكِعُونَ
they pay	Zakat	and	they	those that bow

يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

who observe prayer and pay the Zakat bowing to Him (with absolute sincerity).

وَمَنْ	يَتَوَلَّ	اللَّهُ	وَ	رَسُولُهُ	وَالَّذِينَ	آمَنُوا
and whoso	He makes friend	Allah	and	His Messenger	and those	they believed

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا

And those who take Allah and His Messenger and the believers for friends

فَإِنَّ	حِزْبَ	اللَّهِ	هُمْ	الْغَلْبُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
so surely	party	Allah	they	triumph	O you	those	believe

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

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

لَا تَتَّخِذُوا	الَّذِينَ	اتَّخَذُوا	دِينَكُمْ	هُزُؤًا	وَلَعِبًا	مِّنَ	الَّذِينَ
you take not	those who	they took	your religion	jest	and sport	among	those who

لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ

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

أُوتُوا	الْكِتَابَ	مِنَ	قَبْلِكُمْ	وَ	الْكُفَّارَ	أَوْلِيَاءَ
they were given	The Book	from	before you	and	the disbelievers	friends

أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ

were given the Book before you, and the disbelievers.

وَأَتَّقُوا	اللَّهَ	إِن	كُنْتُمْ	مُؤْمِنِينَ
you fear	Allah	if	you were	believers

وَأَتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٥٨﴾

And fear Allah if you are believers;

وَ	إِذَا	نَادَيْتُمْ	إِلَى	الصَّلَاةِ	اتَّخَذُوا	هَا	هُزُؤًا	وَلَعِبًا
and	when	you were called	towards	prayers	they took	it	a jest	and sport

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَا هُزُؤًا وَلَعِبًا

And (who), when you call (people) to Prayer, take it as jest and sport.

ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَّا	يَعْقِلُونَ	قُلْ	يَا أَهْلَ	الْكِتَابِ
this is	because they are	people	not	they understand	you say	O people	the Book

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٩﴾ قُلْ يَا أَهْلَ الْكِتَابِ

That is because they are a people who do not understand. Say, 'O people of the Book!

هَلْ	تَنْقُمُونَ	مِنَّا	إِلَّا	أَن	أَمَنَّا	بِاللَّهِ	وَ	مَا
do	you find fault	with us	except	that	we believed	in Allah	and	that

هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَن أَمَنَّا بِاللَّهِ وَمَا

do you find fault with us because we believe in Allah and what has been

أُنزِلَ	وَ	مَا	أُنزِلَ	مِنْ	قَبْلُ
it was sent down	and	that	it was sent down	from	before

أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ ۝

sent down to us and what has been sent down previously?

وَ	أَنَّ	أَكْثَرَكُمْ	فَسِيقُونَ	قُلْ	هَلْ	أَنْبِئُكُمْ
and	surely	most of you	disobedient	you say	shall	I inform you

وَ أَنَّ أَكْثَرَكُمْ فَسِيقُونَ ۝ قُلْ هَلْ أَنْبِئُكُمْ

Or (is it) because most of you are disobedient (to God)? Say, 'shall I inform you of those

بِشْرٍ	مِّنْ	ذَلِكَ	مَثُوبَةً	عِنْدَ	اللَّهِ	مَنْ	لَّعَنَهُ	اللَّهُ	وَ
is worse	from	this	reward	with	Allah	whose	cursed him	Allah	and

بِشْرٍ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَّعَنَهُ اللَّهُ وَ

whose reward with Allah is worse than that? (They are) those whom Allah has cursed and

غَضِبَ	عَلَيْهِ	وَ	جَعَلَ	مِنْهُمْ	الْقِرَدَةَ	وَ	الْخَنَازِيرَ	وَ	عَبَدَ	الطَّاغُوتِ
He was angry	on him	and	He made	among them	apes	and	swines	and	he worshipped	the evil

غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ

on whom His wrath has fallen and of whom He has made apes and swine and (who) worship the Evil One.

أُولَئِكَ	شَرُّ	مَكَانًا	وَ	أَضَلُّ	عَنْ	سَوَاءِ	السَّبِيلِ
these	worse	plight	and	farther astray	from	right	path

أُولَئِكَ شَرُّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ۝

These indeed are in a worse plight and farther astray from the right path'.

وَ	إِذَا	جَاءَ	وَكُمُ	قَالُوا	أَمْنَا	وَ	قَدْ	دَخَلُوا	بِالْكُفْرِ	وَ	هُمْ
and	when	they came to you	they said	we believed	and	indeed	they entered	with disbelief	and	they	

وَإِذَا جَاءَ وَكُمُ قَالُوا أَمْنَا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ

And when they come to you, they say, 'We believe', while they enter with unbelief and

قَدْ	خَرَجُوا	بِهِ	وَ	اللَّهُ	أَعْلَمُ	بِمَا	كَانُوا	يَكْتُمُونَ
indeed	they went out	with it	and	Allah	best knows	that	they were	they conceal

قَدْ خَرَجُوا بِهِ ۖ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٢﴾

go out therewith; and Allah knows best what they conceal.

وَ	تَرَى	كَثِيرًا	مِّنْهُمْ	يُسَارِعُونَ	فِي	الْإِثْمِ	وَ	الْعُدْوَانَ
and	you will see	many	from them	they are hastening	in	sin	and	transgression

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانَ

And you see many of them hastening towards sin and transgression

وَ	أَكْلِهِمْ	السُّحْتِ	لَبِئْسَ	مَا	كَانُوا	يَعْمَلُونَ
and	their eating	forbidden	evil is	that	they were	they are doing

وَأَكْلِهِمُ السُّحْتِ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٥٣﴾

and the eating of things forbidden. Evil indeed is that which they practise.

لَوْ	لَا	يَنْهَاهُمْ	الرَّبَّانِيُّونَ	وَ	الْأَحْبَارُ	عَنْ	قَوْلِهِمْ	الْإِثْمِ
why	not	he prohibits them	the divines	and	the learned	from	their uttering	the sin

لَوْ لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمِ

Why do not the divines and those learned in the Law prohibit them from uttering falsehood

وَ	أَكْلِهِمْ	السُّحْتِ	لَبِئْسَ	مَا	كَانُوا	يَصْنَعُونَ
and	their eating	forbidden	evil is	what	they were	they are doing

وَأَكْلِهِمُ السُّحْتِ ۖ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٥٤﴾

and eating things forbidden?. Evil indeed is that which they do.

وَ	قَالَتِ	الْيَهُودُ	يَدُ	اللَّهِ	مَغْلُوبَةٌ	غُلَّتْ	أَيْدِيهِمْ	وَ
and	they said	the Jews	hands	Allah	tied up	it was tied up	their hands	and

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَ

And the Jews say, 'The hand of Allah is tied up'. It is their (own) hands which are tied up and

كَيْفَ	يُنْفِقُ	مَبْسُوطَتِنِ	يَدُهُ	بَلْ	قَالُوا	بِمَا	لُعِنُوا
as	He spends	both are wide open	His hands	No	they said	because of	they were cursed

لُعِنُوا بِمَا قَالُوا، بَلْ يَدُهُ مَبْسُوطَتِنِ يُنْفِقُ كَيْفَ

they shall be cursed for what they say. No, both His hands are wide open; He spends how

إِلَيْكَ	أَنْزَلَ	مَا	مِنْهُمْ	كَثِيرًا	لَيَزِيدَنَّ	وَ	يَشَاءُ
to you	it was sent down	that	among them	most	surely He increase	and	He pleases

يَشَاءُ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ

He pleases. And what has been sent down to you from your Lord will most surely increase many of them

مِنْ	رَبِّكَ	طُغْيَانًا	وَ	كُفْرًا	وَ	الْقَيْنَا	بَيْنَهُمْ	الْعَدَاوَةَ
from	your Lord	rebellion	and	disbelief	and	we casted	among them	enmity

مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

in rebellion and disbelief. And We have cast among them enmity

وَ	الْبُغْضَاءَ	إِلَى	يَوْمِ	الْقِيَامَةِ	كُلَّمَا	أَوْقَدُوا	نَارًا
and	the hatred	till	Day	Resurrection	whenever	they kindled	fire

وَالْبُغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۖ كُلَّمَا أَوْقَدُوا نَارًا

and hatred till the Day of Resurrection. Whenever they kindle a fire

لِلْحَرْبِ	أَطْفَاهَا	اللَّهُ	وَيَسْعَوْنَ	فِي	الْأَرْضِ	فَسَادًا
for war	he extinguished it	Allah	they strive	in	the earth	disorder

لِلْحَرْبِ أَطْفَاهَا اللَّهُ ۖ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۖ

for war, Allah extinguishes it. And they strive to create disorder in the earth,

وَ	اللَّهُ	لَا	يُحِبُّ	الْمُفْسِدِينَ
and	Allah	not	He loves	those who create disorder

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٥٥﴾

and Allah loves not those who create disorder.



وَلَوْ	أَنَّ	أَهْلَ	الْكِتَابِ	آمَنُوا	وَ	اتَّقَوْا	لَكَفَرْنَا	عَنْهُمْ
and if	surely	people	the Book	they believed	and	they feared	we surely removed	from them

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ

And if the people of the Book had believed and been righteous, We would surely have removed from them

سَيِّئَاتِهِمْ	وَ	لَا	دَخَلْنَاهُمْ	جَنَّاتٍ	النَّعِيمِ
their evils	and	surely	we admitted them	gardens	bliss

سَيِّئَاتِهِمْ وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

their evils and We would surely have admitted them into Gardens of Bliss.

وَلَوْ	أَنَّ	أَقَامُوا	التَّورَةَ	وَ	الْإِنْجِيلَ	وَمَا	أُنزِلَ
and if	that is they	they observed	Torah	and	Gospel	and what	it was sent down

وَلَوْ أَنَّ هُمْ أَقَامُوا التَّورَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ

And if they had observed the Torah and the Gospel and what has been (*now*) sent down

إِلَيْهِمْ	مِّنْ	رَّبِّهِمْ	لَا	كَلُوا	مِنْ	فَوْقِهِمْ	وَمِنْ	تَحْتِ
to them	from	their Lord	surely they ate	from	above them	and from	under	

إِلَيْهِمْ مِّنْ رَبِّهِمْ لَا كَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ

to them from their Lord, they would, surely, have eaten (*of good things*) from above them and from under

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

أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۚ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٥٧﴾

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

يَا أَيُّهَا	الرَّسُولُ	بَلِّغْ	مَا	أُنزِلَ	إِلَيْكَ	مِنْ	رَبِّكَ
○	Messenger	you convey	what	it was sent down	to you	from	your Lord

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ

○ Messenger! convey (*to the people*) what has been revealed to you from your Lord

وَأَنْ لَّمْ تَفْعَلْ	فَمَا بَلَّغْتَ	رِسَالَتَهُ	وَاللَّهُ	يُعْصِمُكَ
you do not	then not	you conveyed	His Message	and Allah
He protects you				

وَأَنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يُعْصِمُكَ

if you do it not, you have not conveyed His Message(at all). And Allah will protect you

مِنَ النَّاسِ	إِنَّ اللَّهَ	لَا يَهْدِي	الْقَوْمَ	الْكَافِرِينَ
the people	surely	not	He guides	the people
from	Allah	disbelievers	the people	

مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ 68

from men. Surely, Allah guides not the disbelieving people.

قُلْ	يَا أَهْلَ	الْكِتَابِ	لَسْتُمْ	عَلَى	شَيْءٍ	حَتَّى	تُقِيمُوا
you say	O people	the Book	you were not	upon	any thing	until	you observe

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا

Say, 'O people of the Book! you (stand) on nothing until you observe

التَّوْرَةَ	وَ	الْإِنْجِيلَ	وَ	مَا	أُنزِلَ	إِلَيْكُمْ	مِّنْ	رَّبِّكُمْ
Torah	and	Gospel	and	what	it was sent down	to you	from	your Lord

التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ ٥

the Torah and the Gospel and what has (now) been sent down to you from your Lord'.

وَلَيَزِيدَنَّ	كَثِيرًا	مِّنْهُمْ	مَا	أُنزِلَ	إِلَيْكَ	مِّنْ	رَّبِّكَ
He will increase	most	from them	what	it was sent down	to you	from	your Lord

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَّبِّكَ

And surely, what has been sent down to you from your Lord will increase many of them

طُغْيَانًا	وَ	كُفْرًا	فَلَا	تَأْسَ	عَلَى	الْقَوْمِ	الْكَافِرِينَ
rebellion	and	disbelief	so not	you grieve	on	people	disbelievers

طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ 69

in rebellion and disbelief; so grieve not for the disbelieving people.

إِنَّ	الَّذِينَ	آمَنُوا	وَ	الَّذِينَ	هَادُوا	وَ	الصَّابِئُونَ	وَ	النَّصْرَى
surely	those	they believed	and	those	they were Jews	and	the Sabians	and	the Christians

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصْرَى

Surely, those who have believed, and the Jews, and the Sabians, and the Christians-

مَنْ	آمَنَ	بِاللَّهِ	وَ	وَالْيَوْمِ	الْآخِرِ	وَ	عَمِلَ	صَالِحًا
whoso	he believed	in Allah	and	the Day	Last	and	he did a deed	good

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا

whoso believes in Allah and the Last Day and does good deeds,

فَلَا	خَوْفَ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ
so not	fear	upon them	and not	they	they shall grieve

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾

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

لَقَدْ	أَخَذْنَا	مِيثَاقَ	بَنِي	إِسْرَائِيلَ	وَ	أَرْسَلْنَا	إِلَيْهِمْ	رُسُلًا
surely	we took	covenant	children	Israel	and	we sent	to them	Messengers

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا ط

Surely , We took a covenant from the children of Israel, and We sent Messengers to them.

كُلَّمَا	جَاءَهُمْ	رَسُولٌ	بِمَا	لَا	تَهْوَى	أَنْفُسُهُمْ
whenever	he came to them	Messenger	whom	not	it desires	their souls

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ

But every time their came to them a Messenger with what their hearts desired not,

فَرِيقًا	كَذَّبُوا	وَ	فَرِيقًا	يَقْتُلُونَ	وَ	حَسِبُوا	أَلَّا	تَكُونَ
a group	they lied	and	a group	they seek to kill	and	they thought	that is no	will be

فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾ وَحَسِبُوا أَلَّا تَكُونَ

they treated some as liars, and some they sought to kill. And they thought there would be no

فِتْنَةً	فَعَمُوا	وَ صَمُّوا	ثُمَّ	تَابَ	اللَّهُ	عَلَيْهِمْ
disorder	so they became blind	and deaf	then	He turned with mercy	Allah	on them

فِتْنَةً فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

punishment, so they became blind and deaf. But Allah turned to them in mercy;

ثُمَّ	عَمُوا	وَ صَمُّوا	كَثِيرٌ	مِنْهُمْ	وَ	اللَّهُ	بَصِيرٌ	بِمَا	يَعْمَلُونَ
then	they became blind	and they became deaf	most	from them	and	Allah	Watchful	what	they do

ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٢﴾

yet again many of them became blind and deaf; and Allah is Watchful of what they do.

لَقَدْ	كَفَرَ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	هُوَ	الْمَسِيحُ
surely	he disbelieved	those	they said	surely	Allah	is	the Messiah

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ

Indeed they are disbelievers who say, 'Surely, Allah, is none but the Messiah,

ابْنُ	مَرْيَمَ	وَ قَالَ	الْمَسِيحُ	يَبْنَىٰ	إِسْرَائِيلَ	اعْبُدُوا	اللَّهَ
son	Mary	and said	Messiah	O children	Israel	you worship	Allah

ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَائِيلَ اعْبُدُوا اللَّهَ

son of Mary', whereas the Messiah (*himself*) said, 'O Children of Israel, worship Allah

رَبِّي	وَ رَبِّكُمْ	إِنَّهُ	مَنْ	يُشْرِكُ	بِاللَّهِ	فَقَدْ	حَرَّمَ	اللَّهُ	عَلَيْهِ
my Lord	and your Lord	surely	whoso	he associates partner	Allah	surely	He made it forbidden	Allah	on him

رَبِّي وَرَبِّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ

Who is my Lord and your Lord'. Surely, whoso associates partners with Allah, him has Allah forbidden

الْجَنَّةَ	وَ	مَأْوَاهُ	النَّارُ	وَ	وَمَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ
Heaven	and	his resort	the Fire	and	and not	for wrongdoers	from	helpers

الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٩﴾

Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

لَقَدْ	كَفَرَ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	ثَالِثُ	ثَلَاثَةٍ	وَ	مَا	مِنْ
surely	he disbelieved	those	they said	surely	Allah	third	three	and	not	from

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ

They are surely disbelievers who say, 'Allah is one of the three' there is no

إِلَهٍ	إِلَّا	إِلَهٌ	وَاحِدٌ	وَ	إِنْ	لَمْ	يَنْتَهُوْا	عَمَّا
God	except	God	One	and	if	not	they desist	about what

إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوْا عَمَّا

God but the One God. And if they do not desist from what

يَقُولُونَ	لَيَمَسَّنَّ	الَّذِينَ	كَفَرُوا	مِنْهُمْ	عَذَابٌ	أَلِيمٌ
they say	it surely befalls	those	they disbelieved	from them	punishment	grievous

يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

they say, a grievous punishment shall surely befall those of them that disbelieve.

أَفَلَا	يَتُوبُونَ	إِلَى	اللَّهِ	وَ	يَسْتَغْفِرُونَ	وَاللَّهُ	غَفُورٌ	رَحِيمٌ
will	they turn	to	Allah	and	they ask His forgiveness	Allah	Most forgiving	Merciful

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٥﴾

Will they not then turn to Allah and beg His forgiveness, while Allah is Most Forgiving and Merciful?

مَا	الْمَسِيحُ	ابْنُ	مَرْيَمَ	إِلَّا	رَسُولٌ	قَدْ	خَلَتْ
not	the Messiah	son	Mary	except	a Messenger	surely	they have passed

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ

The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have

مِنْ	قَبْلِهِ	الرُّسُلُ	وَ	أُمُّهُ	صِدِّيقَةٌ	كَانَا	يَأْكُلَنِ	الطَّعَامَ
from	before him	Messengers	and	his mother	truthful woman	they were both	they both eat	food

مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَنِ الطَّعَامَ

have passed away. And his mother was a righteous. Both of them used to eat food.

أَنْظُرْ	كَيْفَ	نُبَيِّنُ	لَهُمْ	الْآيَاتِ	ثُمَّ	أَنْظُرْ	أَنْى	يُؤْفَكُونَ
you see	how	we explain	for them	Signs	then	you see	how	they turn away

أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمْ الْآيَاتِ ثُمَّ أَنْظُرْ أَنْى يُؤْفَكُونَ ﴿٧٦﴾

See how We explain the Signs for their good, and see how they are turned away.

قُلْ	أَ	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	مَا	لَا	يَمْلِكُ	لَكُمْ
you say	do	you worship	from	besides	Allah	that	not	it has power	for you

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ

Say, 'Will you worship besides Allah that which has no power to do you

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

ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٧﴾

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

قُلْ	يَا أَهْلَ	الْكِتَابِ	لَا	تَغْلُوا	فِي	دِينِكُمْ	غَيْرَ	الْحَقِّ
you say	O people of	Book	not	you exceed limit	in	your religion	without	justice

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

Say, 'O people of the Book! exceed not the limits (in the matter of) your religion unjustly,

وَ	لَا	تَتَّبِعُوا	أَهْوَاءَ	قَوْمٍ	قَدْ	ضَلُّوا	مِنْ	قَبْلُ
and	not	you follow	desires	people	surely	they went astray	from	before

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ

nor follow the evil inclinations of a people who went astray before

وَ	أَضَلُّوا	كَثِيرًا	وَ	ضَلُّوا	عَنْ	سَوَاءِ	السَّبِيلِ
and	they caused to go astray	many	and	they strayed away	from	right	path

وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٨﴾

and caused many to go astray, and (who) have strayed away from the right path'.

و	دَاوُدَ	لِسَانِ	عَلَى	إِسْرَائِيلَ	مِنْ	بَنِي	كَفَرُوا	الَّذِينَ	لُعِنَ
and	David	tongue	on	Israel	son	from	they disbelieved	those	he was cursed

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ

Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and

يَعْتَدُونَ	كَانُوا	وَ	عَصَوْا	بِمَا	ذَلِكَ	مَرِيَمَ	ابْنِ	عِيسَى
they transgress	they were	and	they disobeyed	because	that	Mary	son	Jesus

عِيسَى ابْنِ مَرِيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾

of Jesus, son of Mary. That was because they disobeyed and used to transgress.

كَانُوا	لَا	يَتَنَاهَوْنَ	عَنْ	مُنْكَرٍ	فَعَلُوهُ	لَبِئْسَ	مَا	كَانُوا	يَفْعَلُونَ
they do	what they drive	evil indeed	they committed it	iniquity	from	they restrain one another	not	they were	

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

They would not prohibit one another from offensive conduct which they practised. Evil indeed was that which they used to do.

تَرَى	كَثِيرًا	مِنْهُمْ	يَتَوَلَّوْنَ	الَّذِينَ	كَفَرُوا	لَبِئْسَ
you shall see	many	among them	they make friends	those	they disbelieved	evil indeed

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ

You shall see many of them taking the disbelievers as (*their*) friends. Surely, evil is

مَا	قَدَّمَتْ	لَهُمْ	أَنْفُسَهُمْ	أَنْ	سَخِطَ	اللَّهُ
that	it sent before	for them	their souls	that	He was displeased	Allah

مَا قَدَّمَتْ لَهُمْ أَنْفُسَهُمْ أَنْ سَخِطَ اللَّهُ

that which they themselves have sent on before for themselves; (*with the result*) that Allah is displeased

عَلَيْهِمْ	وَ	فِي	الْعَذَابِ	هُمْ	خَالِدُونَ
on them	and	in	punishment	they	shall abide

عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾

with them; and in (*this*) punishment they shall abide.

وَلَوْ	كَانُوا	يُؤْمِنُونَ	بِاللَّهِ	وَ	النَّبِيِّ	وَمَا	أُنزِلَ
and if	they were	they believe	Allah	and	the Prophet	and that	it was sent down

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ

And if they had believed in Allah and this Prophet, and (in) that which has been revealed

إِلَيْهِ	مَا	اتَّخَذُوهُمْ	أَوْلِيَاءَ	وَلَكِنَّ	كَثِيرًا	مِنْهُمْ	فَسِئُونَ
to him	not	they took them	friends	but	many	among them	transgressors

إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِئُونَ ﴿٥٢﴾

to him, they would not have taken them as (their) friends, but many of them are disobedient.

لَتَجِدَنَّ	أَشَدَّ	النَّاسِ	عَدَاوَةً	لِلَّذِينَ	آمَنُوا	الْيَهُودَ	وَالَّذِينَ
you certainly find	most vehement	of men	enmity	against those	they believed	the Jews	and those

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ

You shall certainly find the Jews and those who associate partners (with God) to be the most

أَشْرَكُوا	وَ	لَتَجِدَنَّ	أَقْرَبَهُمْ	مَوَدَّةً	لِلَّذِينَ	آمَنُوا	الَّذِينَ
they associated partners	and	you shall find	nearest to them	in friendship	for those	they believed	those

أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ

vehement of men in enmity against the believers. And you shall assuredly find those who say,

قَالُوا	إِنَّا	نَصْرِي	ذَلِكَ	بِأَنَّ	مِنْهُمْ	قِسْيَسِينَ
they said	surely we	Christians	that	because	among them	savants

قَالُوا إِنَّا نَصْرِي ذَلِكَ بِأَنَّ مِنْهُمْ قِسْيَسِينَ

'We are Christians', to be the nearest of them in love to the believers. That is because amongst them are savants

وَ	رُهَبَانًا	وَ	أَنَّهُمْ	لَا	يَسْتَكْبِرُونَ
and	monks	and	that they	not	they are arrogant

وَ رُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٣﴾

and monks and because they are not proud.



# لَا يُحِبُّ اللَّهُ

6th Part of the Holy Quran with split word English translation  
Published by Majlis Ansarullah UK

Copyright  
Majlis Ansarullah UK ®