

Study the  
**Noble Qur'ân**  
Word-for-Word

Volume 1

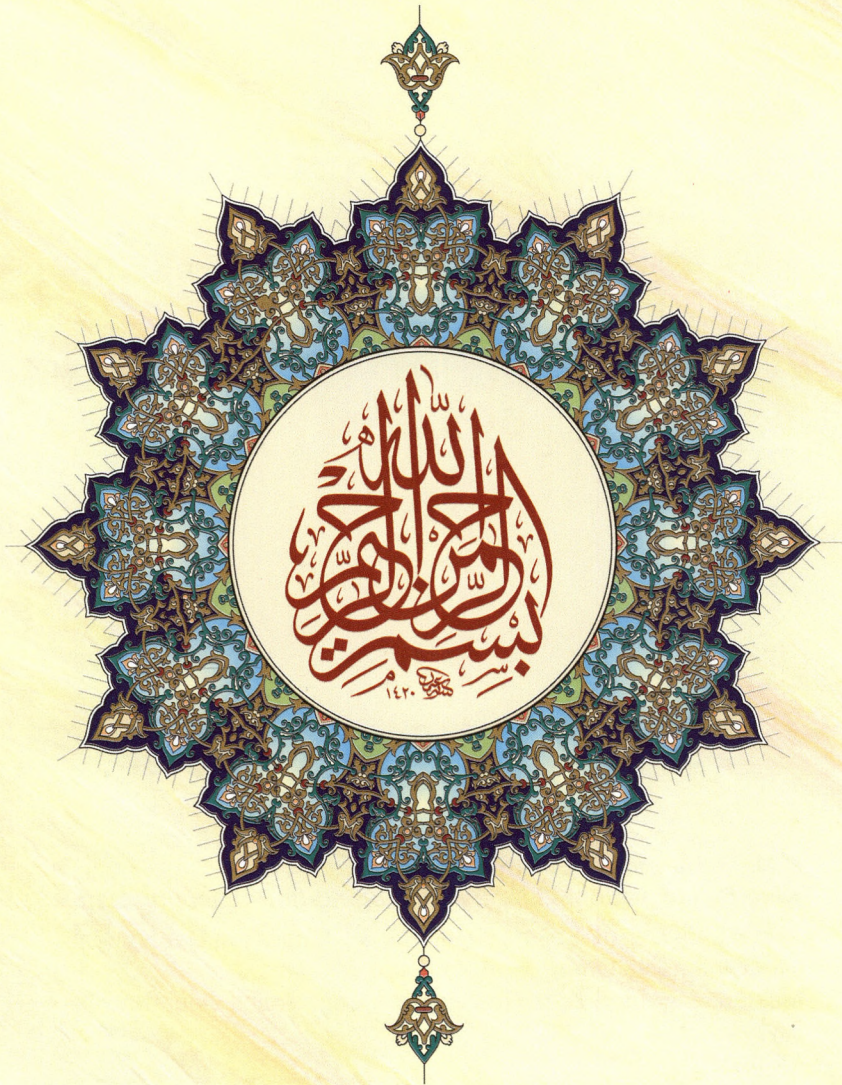
(Part 1-10)

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The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by  
**Darussalam**





In the Name of Allah, the Most Gracious, the Most Merciful

## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

### Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
الْحَمْدُ لِلَّهِ		رَبِّ الْعَالَمِينَ		الرَّحْمَنِ	
all praise (be) to Allah		(the) Lord (of) the worlds		the Most Gracious	
الرَّحِيمِ		مَلِكِ		يَوْمِ الدِّينِ	
the Most Merciful		(the) Owner		(of) [the] Resurrection	
إِيَّاكَ نَعْبُدُ		وَإِيَّاكَ نَسْتَعِينُ		اهْدِنَا الصِّرَاطَ	
You (Alone) we worship		and You (Alone) we ask for help		(to) the Way guide us	
الْمُسْتَقِيمَ		الَّذِينَ		أَنْعَمْتَ عَلَيْهِمْ	
the Straight		(of) those		You have bestowed (your) Grace on them	

غَيْرِ	الْمَغْضُوبِ	عَلَيْهِمْ	وَالَّذِينَ
not	(of those) your anger is	upon them	nor (of those) who went astray

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ ۚ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ  
 قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۴ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝۵ إِنَّ  
 الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝۶

### Sūrah Al-Baqarah (The Cow) 2

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause - *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

الْمَعْرُوفِينَ ﴿٧﴾	هُدًى	فِيهِ	لَا رَيْبَ	الْكِتَابِ	ذَلِكَ	الْمَعْرُوفِينَ ﴿٧﴾
for the pious	a guidance	in it	no doubt	(is) the Book	that	Alif-Lam-Mim
وَمِمَّا	وَيُقِيمُونَ الصَّلَاةَ	وَيُؤْمِنُونَ بِالْغَيْبِ	الَّذِينَ			
and out of what	and perform the prayer	believe in the unseen	those who			
بِمَا أُنزِلَ	وَالَّذِينَ يُؤْمِنُونَ	يُنْفِقُونَ ﴿٩﴾	رَزَقْنَاهُمْ			
in what has been revealed	and those who believe	they spend	We have provided them			
وَبِالْآخِرَةِ	مِنْ قَبْلِكَ	وَمَا أُنزِلَ	إِلَيْكَ			
and in the Hereafter	before you	and what was revealed	to you			
وَأُولَئِكَ	مِنْ رَبِّهِمْ	عَلَى هُدًى	أُولَئِكَ	هُمْ يُوقِنُونَ ﴿١٠﴾		
and those (are)	from their Lord	(are) on guidance	those	they believe with certainty		
عَلَيْهِمْ	سَوَاءٌ	إِنَّ الَّذِينَ كَفَرُوا	الْمُفْلِحُونَ ﴿١١﴾	هُمْ		
to them	(it) is same	verily those who disbelieve	(who are) the successful	they		
لَا يُؤْمِنُونَ ﴿١٦﴾	أَمْ لَمْ نُنذِرْهُمْ	ءَأَنْذَرْتَهُمْ				
they will not believe	or (do) not warn them	(whether) you warn them?				

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾  
 وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ  
 وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ  
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

وَعَلَىٰ أَبْصَارِهِمْ	وَعَلَىٰ سَمْعِهِمْ	عَلَىٰ قُلُوبِهِمْ	خَتَمَ اللَّهُ
and on their eyes	and on their hearings	on their hearts	Allah has set a seal
وَمِنَ النَّاسِ	عَظِيمٌ	عَذَابٌ	وَلَهُمْ
and of mankind	great	(is) a torment	and for them
غِشْوَةٌ	وَبِالْيَوْمِ	ءَامِنًا بِاللَّهِ	مَنْ يَقُولُ
(there is) a covering	and in the Day	we believe in Allah	(there are some) who say
وَالَّذِينَ ءَامَنُوا	يُخَادِعُونَ اللَّهَ	بِمُؤْمِنِينَ	وَمَا هُمْ
and those who believe	they (think to) deceive Allah	believers	but they (are) not
وَمَا يَشْعُرُونَ	إِلَّا أَنفُسَهُمْ	وَمَا يَخْدَعُونَ	
while they perceive (it) not	except themselves	while they (do) not deceive	
مَرَضًا	فَزَادَهُمُ اللَّهُ	مَرَضٌ	فِي قُلُوبِهِمْ
(in) disease	so Allah has increased them	(is) a disease	in their hearts
يَكْذِبُونَ	كَانُوا	بِمَا	أَلِيمٌ
tell lies	they used to	for what	painful
			(is) a torment
			and for them

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhājirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils –polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

وَإِذَا قِيلَ	لَهُمْ	لَا تُفْسِدُوا	فِي الْأَرْضِ
and when it is said	to them	(do) not make mischief	in the earth
قَالُوا إِنَّمَا نَحْنُ	مُصْلِحُونَ ﴿١١﴾	آلَا	هُمْ
they say we only	(are) peacemakers	beware	(are) those who
أَلْمُفْسِدُونَ	وَلَكِن	لَا يَشْعُرُونَ ﴿١٢﴾	وَإِذَا قِيلَ
(are) mischief-makers	[and] but	they perceive not	and when it is said
لَهُمْ	ءَامِنُوا	قَالُوا	كَمَا
to them	believe	they say	as
ءَامِنُوا	كَمَا ءَامَنَ النَّاسُ	أَنُؤْمِنُ	أَلْمُفْسِدُونَ
believe	as (other) people believed	(shall) we believe?	(are) the fools
ءَامَنَ السُّفَهَاءُ	آلَا	إِنَّهُمْ	هُمْ
the fools believed	beware	certainly [they]	they (themselves)
وَلَكِن	لَا يَعْلَمُونَ ﴿١٣﴾	وَإِذَا لَقُوا	الَّذِينَ ءَامَنُوا
[and] but	they know not	and when they meet	those who believe
قَالُوا	ءَامِنًا	وَإِذَا خَلَوْا	إِلَىٰ شَيْطَانِهِمْ
they say	we believe	and when they privately meet	[to] their devils
قَالُوا إِنَّا	مَعَكُمْ	إِنَّمَا نَحْنُ	مُسْتَهْزِءُونَ ﴿١٤﴾
they say truly we	(are) with you	verily we	(are) mockers

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

اللَّهُ يَسْتَهْزِئُ بِهِمْ		وَيَمُدُّهُمْ		فِي طُغْيَانِهِمْ	
Allah mocks at them		and prolongs (increases) them		in their wrongdoings	
يَعْمَهُونَ ﴿١٩﴾	أُولَئِكَ	الَّذِينَ	أَشْتَرُوا الضَّلَالَةَ	بِالْهُدَى	
they wander blindly	those	(are) they who	purchased straying	for guidance	
فَمَا رِيحَتُ بَيْجَرَتِهِمْ		وَمَا كَانُوا مُهْتَدِينَ ﴿٢٠﴾		مِثْلَهُمْ	
so their commerce (did) not bring profit		and they were not guided		their parable	
كَمَثَلِ	الَّذِي اسْتَوْقَدَ	نَارًا	فَلَمَّا أَضَاءَتْ	مَا	
(is) like (the) parable	(of) the one who kindled	a fire	then when it lighted	what	
حَوْلَهُ،	ذَهَبَ اللَّهُ نُورِهِمْ	وَتَرَكَهُمْ	فِي ظُلْمَتٍ		
(was) around him	Allah took away their light	and left them	in darkness[es]		
لَا يَبْصُرُونَ ﴿٢١﴾	صُمٌّ	بُكْمٌ	عُمَىٰ	فَهُمْ	لَا يَرْجِعُونَ ﴿٢٢﴾
they (do) not see	(they are) deaf	dumb	(and) blind	so they	return not

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلْمَةٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْدِعُهُمْ فِيءِ آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious).



أَوْ	كَصِيبٍ	مِّنَ السَّمَاءِ	فِيهِ	ظَلَمَتْ	وَرَعْدٌ
or	like a rainstorm	from the sky	in it (are)	darkness[es]	and thunder
وَبَرْقٌ	يَجْعَلُونَ أَصْبِعَهُمْ	فِي آذَانِهِمْ	مِنَ الصَّوَعِقِ		
and lightning	they thrust their fingers	in their ears	from the thunderclaps		
حَذَرَ	الْمَوْتِ	وَاللَّهِ مُحِيطٌ	بِالْكَافِرِينَ ﴿١٦﴾	يَكَادُ الْبَرْقُ	
for fear (of)	[the] death	and Allah (is) encompassing	the disbelievers	the lightning almost	
يَخْطَفُ أَبْصَرَهُمْ	كُلَّمَا أَضَاءَ	لَهُمْ	مَشَوْا فِيهِ		
snatches away their sight	whenever it flashes	for them	they walk in it		
وَإِذَا أَظْلَمَ	عَلَيْهِمْ	قَامُوا	وَلَوْ شَاءَ اللَّهُ		
and when it darkens	against them	they stand still	and if Allah willed		
لَذَهَبَ	بِسْمِعِهِمْ	وَأَبْصَرِهِمْ	إِنَّ اللَّهَ	عَلَى كُلِّ	
would certainly have taken	their hearing	and their sight	certainly Allah	over all	
شَيْءٍ	قَدِيرٌ ﴿١٧﴾	يَأْتِيهَا	النَّاسِ	أَعْبُدُوا رَبَّكُمْ	الَّذِي
things	(is) All-Powerful	O	mankind	worship your Lord	Who
خَلَقَكُمْ	وَالَّذِينَ	مِن قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٨﴾		
created you	and those who	(were) before you	so that you may become pious		

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٦﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have

sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءٍ
Who has made	for you	the earth	a resting place	and the sky	(as) a canopy
وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجَ	بِهِ	
and sent down	from the sky	water (rain)	then brought forth	therewith	
مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ	فَلَا تَجْعَلُوا	لِلَّهِ أَنْدَادًا	
from fruits (food)	(as) a provision	for you	so (do) not set up	rivals unto Allah	
وَأَنْتُمْ تَعْلَمُونَ	وَإِنْ كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	
while you know	and if you are	in doubt	about what	We sent down	
عَلَى عَبْدِنَا	فَاتُوا	إِسْرَةَ	مِنْ مِثْلِهِ		
to Our slave	then produce	a Surah (chapter)	of (the) like of it		
وَادْعُوا شُهَدَاءَكُمْ	مِن دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ			
and call your witnesses (supporters)	besides Allah	if you are truthful			

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun* (purified mates or wives), and they will abide therein forever.

فَإِن تَقَعُوا النَّارَ	وَلَنْ تَفْعَلُوا	لَمْ تَفْعَلُوا	فَإِن
then fear the Fire	and never you will (be able to) do (it)	you (could) not do (it)	but if
أَعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾	وَالْحِجَارَةُ	النَّاسِ	الَّتِي وَقُودُهَا
(it is) prepared for the disbelievers	and stones	(would be) men	[its] fuel whose
هُمْ	ءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ	أَنَّ	وَبَشِّرِ الَّذِينَ
for them	that and do righteous deeds	believe	and give glad tidings (to) those who
كُلَّمَا رُزِقُوا	جَنَّتْ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ
every time (whenever) they are provided	the rivers	flow under them	(will be) Gardens
الَّذِي	مِنْهَا	رِزْقًا	مِنْ ثَمَرَةٍ
(is) what	this	they (will) say	(as) a provision of fruit therefrom
مُتَشَبِهًا	بِهِ	وَأَنْتَوُا	رِزْقًا مِنْ قَبْلُ
(things) in resemblance	therefrom	and they will be given	we were provided before
خَالِدُونَ ﴿٢٥﴾	فِيهَا	وَهُمْ	مُطَهَّرَةٌ
(shall) abide forever	therein	and they	purified
			أَزْوَاجٌ
			(will be) spouses
			فِيهَا
			وَلَهُمْ
			therein and for them

إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh). 27. Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to

be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

إِنَّ اللَّهَ		لَا يَسْتَحْيٰ		أَنْ يَضْرِبَ مَثَلًا	
verily Allah		(is) not ashamed (disdains)		to set forth a parable (similitude)	
مَا بَعُوضَةً		فَمَا		فَأَمَّا الَّذِينَ ءَامَنُوا	
even (of) a mosquito		and (even) something		then as for those who believe	
فَيَعْلَمُونَ		أَنَّهُ		وَأَمَّا الَّذِينَ	
[thus] they know		that it		and as for those who	
كَفَرُوا		فَيَقُولُونَ		مَاذَا أَرَادَ اللَّهُ	
disbelieved		[thus] they say		what (did) Allah intend	
يُضِلُّ بِهِ		كَثِيرًا وَيَهْدِي		بِهَذَا مَثَلًا	
He misleads by it		and He guides		parable by this	
بِهِ		إِلَّا الْفَاسِقِينَ		عَهْدَ اللَّهِ	
by it		except the disobedient ones		(the) Covenant (of) Allah	
مِنْ بَعْدِ		وَيَقْطَعُونَ		مَا أَمَرَ اللَّهُ	
after		and sever		what Allah has ordered	
وَيُفْسِدُونَ		فِي الْأَرْضِ		أُولَئِكَ هُمْ	
and do mischief		in (on) the earth		they those	
أَلْخَاسِرُونَ					
(are) the losers					

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

28. How can you disbelieve in Allāh seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? 29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You.” He (Allāh) said: “I know that which you do not know.”

فَأَحْيَاكُمْ	وَكَنتُمْ أَمْوتًا	بِاللَّهِ	كَيْفَ تَكْفُرُونَ
then He gave you life	while you were lifeless	in Allah	how (can) you disbelieve
ثُمَّ	ثُمَّ يُحْيِيكُمْ	ثُمَّ يُمِيتُكُمْ	
then	then He will bring you to life	then He will give you death	
إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾	هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا فِي الْأَرْضِ	هُوَ	إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾
(is) in the earth	what for you (is) Who created	He	unto Him you will be returned
جَمِيعًا	ثُمَّ أَسْتَوَىٰ	إِلَى السَّمَاءِ	فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
all	then He turned	to the heaven	and He made them seven heavens
وَهُوَ	بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾	وَإِذْ قَالَ رَبُّكَ	لِلْمَلَائِكَةِ
and He	of every thing (is) All-Knower	and when said your Lord	to the angels
إِنِّي	جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً	قَالُوا	أَتَجْعَلُ
verily I (am)	going to place in the earth a successor	they said	(will) You place?
فِيهَا	يُفْسِدُ فِيهَا	مَنْ	وَيَسْفِكُ الدِّمَاءَ
in it	will make mischief in it	(those) who	and will shed the blood
وَنَحْنُ نُسَبِّحُ	بِحَمْدِكَ	وَنُقَدِّسُ	لَكَ
and we glorify (You)	with Your praises (and thanks)	and we sanctify	[to] You
قَالَ	إِنِّي أَعْلَمُ	مَا لَا تَعْلَمُونَ ﴿٣٠﴾	
He said	indeed I know	what you (do) not know	

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
 الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَادُمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ  
 إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

ثُمَّ عَرَضَهُمْ		كُلَّهَا		الْأَسْمَاءَ		وَعَلَّمَ آدَمَ	
then He showed (set) them		all of them		the names		and He taught Adam	
﴿٣١﴾ إِنْ كُنْتُمْ صَادِقِينَ		هَؤُلَاءِ		أَنْبِئُونِي		فَقَالَ	
if you are truthful		(of) these		tell me		then said	
عَلَّمْتَنَا		إِلَّا مَا		لَا عِلْمَ		قَالُوا سُبْحَانَكَ	
You have taught us		except what		no knowledge		they said Glory (is) to You	
قَالَ يَتَادُمُ		الْحَكِيمُ		أَنْتَ الْعَلِيمُ		إِنَّكَ	
He said O Adam		the All-Wise		You (are) the All-Knower		verily [You]	
قَالَ		بِأَسْمَائِهِمْ		فَلَمَّا		أَنْبِئُهُمْ	
He said		of their names		and when		of their names	
وَالْأَرْضِ		السَّمَوَاتِ		غَيْبَ		إِنِّي أَعْلَمُ	
and the earth		(of) the heavens		unseen		that I know	
تَكْتُمُونَ ﴿٣٣﴾		وَمَا كُنْتُمْ		مَا تُبْدُونَ		وَأَعْلَمُ	
concealing		and what you have been		what you reveal		and I know	

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)." 36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

وَإِذْ قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	
and when We said	to the angels	prostrate to Adam	[so] they prostrated	
إِلَّا إِبْلِيسَ	أَبَىٰ	وَاسْتَكْبَرَ	وَكَانَ	مِنَ الْكَافِرِينَ ﴿٣٤﴾
except Iblis (Satan)	he refused	and was proud	and was	(one) of the disbelievers
وَقُلْنَا	يَا آدَمُ اسْكُنْ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ
and We said	O Adam dwell	you	and your wife	(in) the Paradise
وَكُلَا	مِنْهَا	رَغَدًا	حَيْثُ شِئْتُمَا	
and eat both of you	from it	freely	(from) wherever you both wish	
وَلَا تَقْرَبَا	هَذِهِ الشَّجَرَةَ	فَتَكُونَا	مِنَ الظَّالِمِينَ ﴿٣٥﴾	
but (do) not come near	this tree	lest you both will be	of the wrongdoers	
فَأَزَلَّهُمَا	الشَّيْطَانُ	عَنْهَا	فَأَخْرَجَهُمَا	
then made both of them slip	the Satan	from it	and he got both of them out	
مِمَّا	كَانَا فِيهِ	وَقُلْنَا	أَهْبِطُوا	بَعْضُكُمْ
from what	they both were in [it]	and We said	get you down	some of you

مَسْنَقَرٌ	فِي الْأَرْضِ	وَلَكُمْ	عَدُوٌّ	لِبَعْضِ
(is) a dwelling place	in (on) the earth	and for you	(as) an enemy	to others
	إِلَىٰ حِينٍ	وَمَتَعٌ		
	for a (specific) time	and a livelihood		

فَلَقَىٰ آدَمَ مِنْ رَبِّهِ ۖ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: “Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

فَلَقَىٰ آدَمَ	مِنْ رَبِّهِ	كَلِمَاتٍ	فَتَابَ	عَلَيْهِ	إِنَّهُ
then Adam received	from his Lord	words	and He pardoned	[on] him	verily [He]
هُوَ التَّوَّابُ	الرَّحِيمُ	قُلْنَا	أَهْبِطُوا مِنْهَا		
He (is) the Acceptor of repentance	the Most Merciful	We said	get down from it		
جَمِيعًا	فَمَا يَأْتِيَنَّكُمْ	مِنِّي	هُدًى	فَمَنْ تَبِعَ	
all	and whenever comes to you	from Me	guidance	then whoever follows	
هُدَايَ	فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ		
My guidance	[then] no fear	(will be) on them	and they shall not grieve		



أَصْحَابُ	أَوْلِيَائِكَ	بِآيَاتِنَا	وَكَذَّبُوا	وَالَّذِينَ كَفَرُوا
(are the) dwellers	they	Our Signs	and denied	and those who disbelieved
إِسْرَائِيلَ	يَبْنِي	خَالِدُونَ	فِيهَا	هُمْ
(of) Israel	O Children	(shall) abide forever	in it	they
بِعَهْدِي	وَأَوْفُوا	أَنْعَمْتُ عَلَيْكُمْ	الَّتِي	أَذْكُرُوا نِعْمَتِي
My Covenant	and fulfil	I bestowed upon you	which	remember My Favour
	فَارْهَبُونِ	وَإِنِّي	أَوْفِي بِعَهْدِكُمْ	
	so fear [Me]	and Me alone	I shall fulfil your covenant	

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِيهِ ۗ وَلَا تَشْرَوْا بِيَايَتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ أجراً)] not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injil (Gospel)] while you know (the truth). 43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*. 44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

مَعَكُمْ	لِمَا	مُصَدِّقًا	بِمَا أَنْزَلْتُ	وَعَامِنُوا
(is) with you	that which	confirming	in what I have sent down	and believe

وَلَا تَكُونُوا	أَوَّلَ	كَافِرٍ	بِهِ	وَلَا تَشْتَرُوا	بِآيَاتِي
and (do) not be	(the) first	disbeliever	in it	and (do) not buy	with My Verses
ثَمَنًا	قَلِيلًا	وَإِيَّيَ	فَأَتَّقُونَ	وَلَا تَلْبِسُوا الْحَقَّ	
a price	small	and Me alone	so fear [Me]	and mix not the truth	
بِالْبَطْلِ	وَتَكْتُمُوا الْحَقَّ		وَأَنْتُمْ تَعْمُونَ		
with falsehood	and (do not) conceal the truth		while you know		
وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	وَأَرْكَعُوا	مَعَ		
and perform the prayer	and give the Zakat	and bow down	with		
الرَّكَعِينَ	أَتَأْمُرُونَ النَّاسَ		بِالْبِرِّ		
those who bow down	(do) you enjoin (on the) people?		[the] piety and righteousness		
وَتَنْسَوْنَ أَنْفُسَكُمْ	وَأَنْتُمْ تَتْلُونَ	الْكِتَابَ	أَفَلَا تَعْقِلُونَ		
and you forget yourselves	while you recite	the Scripture	then (do) not you understand?		

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
مُلِقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ  
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَأَتَقُوا يَوْمًا لَا تَجْرَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا  
شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

45. And seek help in patience and *As-Salāt* (the prayers) and truly, it is extremely heavy and hard except for *Al-Khāshi'ūn* [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamīn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	وَإِنِّهَا	لَكَبِيرَةٌ
and seek help	in patience	and prayer	and truly it	(is) surely very hard
إِلَّا	عَلَى الْخَاشِعِينَ	الَّذِينَ يَتُذَنِّبُونَ	أَتَتْهُمْ	مُتْلِقُوا
except	on the humble ones	those who realize	that they	(are) going to meet
رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ	رَجِعُونَ	يَبْنِي
their Lord	and that they	unto Him	(are) going to return	O Children
إِسْرَائِيلَ أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي
(of) Israel remember	My Favour	which	I bestowed upon you	and that I
فَضَّلْتَكُمْ	عَلَى الْعَالَمِينَ	وَاتَّقُوا يَوْمًا	لَا تَجْرِي نَفْسٌ	
preferred you	over (all) the worlds	and fear a day (when)	shall not avail a person	
عَنْ نَفْسٍ	شَيْئًا	وَلَا يُقْبَلُ	مِنْهَا	شَفَعَةٌ
(another) person	anything	nor will be accepted	from him	any intercession
وَلَا يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا هُمْ يُنصَرُونَ	
nor will be taken	from him	compensation (ransom)	and they will not be helped	

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). 51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zālimūn* (polytheists and wrongdoers).

وَإِذْ	بَجَّيْنَاكُمْ	مِّنْ	ءَالِ
and (remember) when	We delivered (saved) you	from	(the) people
فِرْعَوْنَ	يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ
(of) Pharaoh	who were afflicting you	(with) a horrible (evil)	[the] torment
يَذِّحُونَ أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	
slaughtering (killing) your sons	and letting live (sparing) your women	and in that	
بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ	وَإِذْ فَرَقْنَا
(was) a trial	from your Lord	great	and (remember) when We separated
يَكُمُ	الْبَحْرَ	فَأَنْجَيْنَاكُمْ	ءَالِ
for you	the sea	then We saved you	(the) people
فِرْعَوْنَ	وَأَنْتُمْ نَنْظُرُونَ	وَإِذْ وَعَدْنَا	
(of) Pharaoh	while you (were) looking	and (remember) when We appointed for	
مُوسَىٰ	أَرْبَعِينَ	لَيْلَةً	ثُمَّ اتَّخَذْتُمْ
Moses	forty	nights	the calf
	مِّن بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ
	after him	and you	(were) wrongdoers

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ  
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنِّي كُنْتُ مِنْكُمْ  
أَنْفُسِكُمْ بَاتَّخَذْتُمْ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ  
عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright. 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among

you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ثُمَّ عَفَوْنَا	عَنْكُمْ	مِّنْ بَعْدِ	ذَلِكَ	لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
then We forgave	you	after	that	so that you may be grateful
وَإِذْ آتَيْنَا	مُوسَى	الْكِتَابَ	وَالْفُرْقَانَ	
and (remember) when We gave	Moses	the Scripture	and the criterion	
لَعَلَّكُمْ نَهْتَدُونَ ﴿٥٧﴾	وَإِذْ قَالَ	مُوسَى	لِقَوْمِهِ	
so that you may be guided aright	and (remember) when said	Moses	to his people	
يَقَوْمِ	إِنَّكُمْ ظَلَمْتُمْ	أَنْفُسَكُمْ	بِاتِّخَاذِكُمْ	
O my people	verily you have wronged	yourselves	by your taking (for worship)	
الْعِجْلِ	فَتُوبُوا	إِلَىٰ بَارِيكُمْ	ذَلِكَ	فَأَقْتُلُوا أَنْفُسَكُمْ ﴿٥٨﴾
the calf	so turn in repentance	to your Creator	that	and kill yourselves
خَيْرٌ	لَّكُمْ	عِنْدَ	بَارِيكُمْ	فَنَابَ
(is) better	for you	with	your Creator	then He turned
				عَلَيْكُمْ
				إِنَّهُ
				truly [He]
				towards you
				هو النَّوَّابُ
				الرَّحِيمُ ﴿٥٩﴾
				the Most Merciful
				He (is) the Acceptor of repentance

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ  
الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا  
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly.” But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did

not wrong Us, but they wronged themselves.

وَاِذْ قُلْتُمْ	يَمُوسَى	لَنْ نُؤْمِنَ	لَكَ	حَتَّى
and (remember) when you said	O Moses	we shall never believe	in you	till
رَبِّ اللَّهِ جَهْرَةً	فَأَخَذَتْكُمْ	الصَّعِقَةَ	وَأَنْتُمْ تَنْظُرُونَ	
we see Allah plainly	so seized (overtook) you	the thunderbolt	while you (were) looking	
ثُمَّ بَعَثْنَاكُمْ	مِنْ بَعْدِ	مَوْتِكُمْ	لَعَلَّكُمْ تَشْكُرُونَ	
then We raised you up	after	your death	so that you may be grateful	
وَوَضَّلْنَا	عَلَيْكُمْ	الْغَمَامَ	وَأَنْزَلْنَا	عَلَيْكُمْ
and We shaded	[over] you	(with) clouds	and We sent down	on you
وَالسَّلَوَىٰ	كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	
and the quails	eat of (the) good (pure, lawful) things	which	We have provided for you	
وَمَا ظَلَمُونَا	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ		
and they (did) not wrong Us	[and] but they were	doing wrong (to) themselves		

وَاِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا  
قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَاِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ  
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاَشْرَبُوا  
مِنْ رِزْقِ اللَّهِ وَلَا تَعَثَوْا فِي الْاَرْضِ مُفْسِدِينَ ﴿٦٠﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from

the heaven because of their rebelling against Allāh's obedience. 60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

وَاذْقُنَا	أَدْخُلُوا هَذِهِ	الْقَرْيَةَ	فَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ
and (remember) when We said	enter this	town	and eat	therein	wherever you wish
رَغَدًا	وَأَدْخُلُوا الْبَابَ	سُجَّدًا	وَقُولُوا حِطَّةً		
abundantly	and enter the gate	in prostration	and say	forgive us	
نَغْفِرْ لَكُمْ	خَطِيئَتِكُمْ	وَسَنَزِيدُ	الْمُحْسِنِينَ		
We shall forgive you	your sins	and We shall increase	(for) the good-doers		
فَبَدَّلَ الَّذِينَ	ظَلَمُوا	قَوْلًا	عَيْرَ		
but changed those who	did wrong (change)	(the) word	(for) another (than)		
الَّذِي	قِيلَ لَهُمْ	فَأَنْزَلْنَا	عَلَى الَّذِينَ ظَلَمُوا		
that (which)	had been told to them	so We sent down	upon those who wronged		
رِجْزًا	مِّنَ السَّمَاءِ	بِمَا كَانُوا	يَفْسُقُونَ		
a punishment	from the heaven	(because) of what they used to	disobey		
وَإِذْ أَسْتَسْقَى	مُوسَىٰ	لِقَوْمِهِ	فَقُلْنَا		
and (remember) when asked for water	Moses	for his people	[so] We said		
أَضْرِبْ بِعَصَاكَ	الْحَجَرَ	فَأَنْفَجَرَتْ	مِنْهُ	اثْنَا عَشْرَةَ	عَيْنًا
strike with your stick	the stone	then gushed forth	from it	twelve	springs
قَدَعِلِمَ	كُلُّ	أُنَاسٍ	مَشْرِبِهِمْ	كُلُوا	وَأَشْرَبُوا
indeed knew	every	people	their drinking place	eat	and drink
رَزَقِ اللَّهُ	وَلَا تَعْتَوْا	فِي الْأَرْضِ	مُفْسِدِينَ		
(the) provision (of) Allah	and (do) not act corruptly	on the earth	making mischief		

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامِهِ وَاجِدْ لَنَا رَبًّا يُخْرِجْ لَنَا مِمَّا تُنْتِجُ

الْأَرْضِ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ  
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهَيِّطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ  
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ  
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

عَلَىٰ طَعَامٍ	لَنْ نَصْبِرَ	يَا مُوسَىٰ	وَإِذْ قُلْتُمْ		
[on] food	we shall never endure	O Moses	and (remember) when you said		
مِمَّا	يُخْرِجُ لَنَا	رَبِّكَ	لَنَا	فَادْعُ	وَاحِدٍ
of what	to bring forth for us	your Lord	for us	so invoke	one (one kind of)
وَعَدَسِيهَا	وَفُومِهَا	وَقِثَّائِهَا	مِنْ بَقْلِهَا	تُنْبِتُ	الْأَرْضُ
and its lentils	and its garlic	and its cucumbers	of its herbs	grows	the earth
وَبَصَلِهَا	قَالَ	أَتَسْتَبْدِلُونَ	الَّذِي	هُوَ	أَدْنَىٰ
and its onions	he said	(would) you exchange that?	which	(is) lower	for that
هُوَ	خَيْرٌ	أَهَيِّطُوا مِصْرًا	فَإِنَّ	لَكُمْ	
which	(is) better	go you down (to) any town	so indeed	for you	
مَّا سَأَلْتُمْ	وَضُرِبَتْ	عَلَيْهِمُ	الذِّلَّةُ		
(is) what you have asked for	and were stamped (stuck)	upon them	the humiliation		
وَالْمَسْكَنَةُ	وَبَاءُوا	بِغَضَبِ	مِنَ اللَّهِ	ذَٰلِكَ	
and misery	and they drew on themselves	(the) Wrath	of Allah	that (was)	



وَيَقْتُلُونَ	بَعَايَتِ اللَّهِ	يَكْفُرُونَ	بِأَنَّهُمْ كَانُوا
and kill	in (the) Signs (Verses of) Allah	disbelieve	because they used to
بِمَا عَصَوْا	ذَلِكَ	الْحَقِّ	بِغَيْرِ
(because) of what they disobeyed	that (was)	just cause	without
	وَكَانُوا	يَعْتَدُونَ	
	transgress	and used to	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّابِرِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
 الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
 يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ  
 بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ  
 اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

وَالصَّابِرِينَ	وَالصَّابِرِينَ	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ ءَامَنُوا
and Sabians	and Christians	and those who became Jews	verily those who believed
فَلَهُمْ	وَعَمِلَ صَالِحًا	وَالْيَوْمِ	مَنْ ءَامَنَ بِاللَّهِ
so for them	and does good deeds	the Last	and the Day
عَلَيْهِمْ	وَلَا خَوْفٌ	رَّبِّهِمْ	عِنْدَ
on them	and (shall be) no fear	their Lord	with
			(is) their reward

مِيثَاقِكُمْ	وَإِذَا أَخَذْنَا			وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾
your covenant	and (remember) when We took			nor they shall grieve
ءَاتَيْنَاكُمْ	مَا	خُذُوا	الْطُّورَ	وَرَفَعْنَا فَوْقَكُمْ
We have given you	what	hold	the Tur (Mount Sinai)	and We raised above you
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾	فِيهِ	مَا	وَأَذْكُرُوا	بِقُوَّةٍ
so that you may become pious	(is) therein	what	and remember	with strength
فَلَوْلَا فَضْلُ اللَّهِ	ذَلِكَ	مِنْ بَعْدِ	ثُمَّ تَوَلَّيْتُمْ	
so had (it) not been for (the) Grace (of) Allah	that	after	then you turned away	
مِنَ الْخَاسِرِينَ ﴿١٨﴾	لَكُنْتُمْ	وَرَحْمَتُهُ	عَلَيْكُمْ	
among the losers	indeed you would have been	and His Mercy	upon you	

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥﴾  
 فجعلناها نكلاً لما بين يديها وما خلفها وموعظة للمتقين ﴿١٦﴾ وَإِذْ قَالَ  
 مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَ خَدِينَا هَرُورًا قَالَ أَعُودُ بِاللَّهِ  
 أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٧﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious). 67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

فِي	مِنْكُمْ	الَّذِينَ اعْتَدَوْا	وَلَقَدْ عَلِمْتُمْ
in (the matter)	amongst you	those who transgressed	and indeed you knew
خَاسِئِينَ ﴿١٥﴾	كُونُوا قِرَدَةً	لَهُمْ	فَقُلْنَا
despised (rejected)	be you monkeys	to them	so We said
			(of) the Sabbath (Saturday)

فَجَعَلْنَاهَا	نَكَالًا	لِّمَا	بَيْنَ يَدَيْهَا
so We made this (punishment)	an example	for those	(in) front of them
وَمَا	خَلْفَهَا	وَمَوْعِظَةً	لِّلْمُتَّقِينَ ﴿٦٦﴾
and those	after them	and a lesson	for the pious
مُوسَىٰ	لِقَوْمِهِ	إِنَّ اللَّهَ يَأْمُرُكُمْ	أَنْ تَذَبَحُوا
Moses	to his people	verily Allah commands you	that you slaughter
أَقُولُ	أَنْتَخِذْنَا	هٰؤُلَاءِ	قَالَ
they said	(do) you make (of) us?	fun	he said
	أَنْ أَكُونَ	مِنَ الْجَاهِلِينَ ﴿٦٧﴾	
	that I be	among the ignorant	

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظْرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'" 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

قَالُوا	ادْعُ لَنَا	رَبَّكَ	يُبَيِّنْ لَنَا	مَا	هِيَ	قَالَ
they said	call upon for us	your Lord	He may make plain to us	what	it (is)	he said
إِنَّهُ يَقُولُ	إِنَّهَا	بَقَرَةٌ	لَا فَارِضٌ وَلَا بِكْرٌ	عَوَانٌ	بَيْنَ	
verily He says	[verily] it	(is) a cow	neither old nor young	(but) middling	between	

ذَلِكَ <sup>ط</sup>	فَافْعَلُوا	مَا تَأْمُرُونَ ﴿٦٨﴾	قَالُوا	أَدْعُ لَنَا	رَبِّكَ
that	so do	what you are commanded	they said	call upon for us	your Lord
يُبَيِّنُ لَنَا	مَا	لَوْنَهَا	قَالَ	إِنَّهُ يَقُولُ	إِنَّهَا
to make plain to us	what	its colour (is)	he said	verily He says	[verily] it
بَقْرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنَهَا	تَسْرُّ النَّظِيرِينَ ﴿٦٩﴾	قَالُوا
(is) a cow	yellow	bright	(in) its colour	pleasing the beholders	they said
أَدْعُ لَنَا	رَبِّكَ	يُبَيِّنُ لَنَا	مَا	هِيَ	إِنَّ الْبَقَرَ
call upon for us	your Lord	to make plain to us	what	it (is)	verily (all) the cows
تَشَبَّهُ عَلَيْنَا	وَإِنَّا	إِنْ شَاءَ اللَّهُ	لَمُهْتَدُونَ ﴿٧٠﴾		
are alike to us	and indeed we	if Allah wills	surely (will) be guided		

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَجَّوْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَاتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

قَالَ	إِنَّهُ يَقُولُ	إِنَّهَا	بَقْرَةٌ	لَا ذَلُولٌ	تُثِيرُ الْأَرْضَ
he said	indeed He says	[indeed] it	(is) a cow	neither trained	to till the soil
وَلَا تَسْقِي الْحَرْثَ	مُسَلَّمَةٌ	لَا شِيَةَ	فِيهَا	قَالُوا	أَلَكُنْ
(it) waters the fields	sound	(with) no blemish	in it	they said	now

وَمَا كَادُوا		فَذَبَحُوهَا		جِئْتَ بِالْحَقِّ	
and they were not near		so they slaughtered it		you have come with the truth	
فِيهَا	فَأَدَارَعْتُمْ	نَفْسًا	وَإِذْ قَتَلْتُمْ	يَفْعَلُونَ ﴿٧٦﴾	
regarding it	then you disputed	a man	and when you killed	(to) doing (it)	
أَصْرِبُوهُ	فَقُلْنَا	تَكْنُوهُنَّ ﴿٧٧﴾	مَا كُنْتُمْ	وَاللَّهُ مُخْرِجٌ	
strike him	so We said	hiding	(that) which you were	but Allah brought forth	
وَيُرِيكُمْ	الْمَوْتَى	كَذَلِكَ يُحْيِي اللَّهُ	بِبَعْضِهَا		
and shows you	the dead	thus Allah brings to life	with a piece (of) it		
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾			ءَايَاتِهِ		
so that you may understand			His Signs		

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنْظَمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

كَالْحِجَارَةِ	فَهِيَ	ذَلِكَ	مِنْ بَعْدِ	ثُمَّ قَسَتْ قُلُوبُكُمْ
(became) as stones	so they	that	after	then your hearts were hardened

أَوْ أَشَدُّ	قَسْوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ
or (even) worse	(in) hardness	and indeed	(there are) some stones
لَمَّا يَنْفَجَرُ	مِنْهُ	وَإِنَّ	مِنْهَا
certainly which gush forth	from them	and indeed	of them (stones)
لَمَّا يَسْتَقِقُّ	فَيَخْرُجُ	وَإِنَّ	مِنْهَا
certainly which split asunder	so flows	and indeed	of them
لَمَّا يَهْبِطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا اللَّهُ	بِغَفْلٍ
certainly which fall down	for fear (of) Allah	and Allah (is) not	unaware
أَفَنَظْمَعُونَ	أَنْ يُؤْمِنُوا	لَكُمْ	وَقَدْ كَانَ فَرِيقٌ
(do) you covet?	that they will believe	in you	while indeed a group used to
مَنْهُمْ يَسْمَعُونَ	كَلِمَ اللَّهِ	ثُمَّ يَحْرِفُونَهُ	مِنْ بَعْدِ مَا
[of them] hear	(the) Word (of) Allah	then they change it	after
	عَقَلُوهُ	وَهُمْ يَعْلَمُونَ	
	they understood it	while they know	

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَ بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّ هُمْ إِلَّا يُظُنُّونَ ﴿٧٨﴾

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but

they trust upon false desires and they but guess.

وَإِذَا الْقَوْمُ	الَّذِينَ ءَامَنُوا	قَالُوا	ءَامَنَّا	وَإِذَا أَخْلَا
and when they meet	those who believe	they say	we believe	but when meet privately
بَعْضُهُمْ	إِلَى بَعْضٍ	قَالُوا	أَتُحَدِّثُونَهُمْ	بِمَا
some of them	with some (others)	they say	(do) you talk to them?	of what
فَتَحَّ اللَّهُ عَلَيْكُمْ	لِيُحَاجُّوكُمْ	بِهِ	عِنْدَ	رَبِّكُمْ
Allah has revealed to you	so that they argue with you	therewith	before	your Lord
أَفَلَا نَعْقِلُونَ ﴿٧٦﴾	أَوْ لَا يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ	مَا	
then (do) you not understand?	and (do) they not know?	that Allah knows	what	
يُسْرُونَ	وَمَا يُعْلِنُونَ ﴿٧٧﴾	وَمِنْهُمْ	أُمِّيُونَ	
they conceal	and what they reveal	and (there are) among them	unlettered people	
لَا يَعْلَمُونَ الْكِتَابَ	إِلَّا أَمَانِي	وَإِنَّهُمْ	إِلَّا يَظُنُّونَ ﴿٧٨﴾	
(who) know not the Book	but false desires	and they (do) nothing	but guess	

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٦﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَسْكَامًا مَعْدُودَةً قُلْ أَتُحَدِّثُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby). 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);

they will dwell therein forever.

فَوَيْلٌ	لِلَّذِينَ	يَكْتُوبُونَ الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ يَقُولُونَ
then woe	to those who	write the Book	with their (own) hands	then say
هَذَا	مِنْ عِنْدِ اللَّهِ	لِيَشْتَرُوا	بِهِ	ثَمَنًا قَلِيلًا
this	(is) from Allah	to purchase	with it	little
فَوَيْلٌ	لَهُمْ	وَوَيْلٌ	لَهُمْ	مِمَّا كَسَبُوا
so woe	to them	and woe	to them	for that they earn
وَقَالُوا	لَنْ نَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَعْدُودَةً
and they say	never shall touch us	the Fire	but (for) days	(a few) numbered
قُلْ	أَتَّخَذْتُمْ عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ يُخْلِفَ اللَّهُ	عَهْدَهُ
say	(have) you taken from Allah?	a covenant	so Allah will never break	His Covenant
أَمْ تَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ	بِكَلْبٍ	مَنْ كَسَبَ
or (do) you say	of Allah	what you know not	yes	whosoever earned
وَأَحْطَّتْ	بِهِ	خَطِيئَتُهُ	فَأُولَئِكَ	أَصْحَابُ
and has surrounded	him	his sin	[so] those	(are) dwellers
	هُمْ	فِيهَا	خَالِدُونَ	
	they	in it	(will) abide forever	

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾  
 وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي  
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ  
 وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. 83. And (remember) when We took a covenant from the Children of Israel, (saying): “Worship none but Allāh (Alone) and be dutiful



and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity).” Then you slid back, except a few of you, while you are backsliders.

أَصْحَابُ	أَوْلِيَّكَ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	
(are) dwellers	[those]	and do good deeds	and those who believe	
مِيثَاقٍ	وَإِذْ أَخَذْنَا	خَالِدُونَ ﴿٨٢﴾	فِيهَا	هُمْ
a covenant	and when We took	(will) abide forever	in it	they
وَالْوَالِدِينَ	إِلَّا اللَّهَ	لَا تَعْبُدُونَ	إِسْرَائِيلَ	بَنِي
and to parents	but Allah	you shall not worship	(of) Israel	(from the) Children
وَقُولُوا	وَالْمَسْكِينِ	وَالْيَتَامَى	وَزِي الْقُرْبَى	إِحْسَانًا
and speak	and the poor (needy)	and (to) orphans	and (to) kindered	(be) good
وَأَتُوا الزَّكَاةَ		وَأَقِيمُوا الصَّلَاةَ	حُسْنًا	لِلنَّاسِ
and give Zakat (poor-due)		and perform the prayer	good (kindly)	to people
مُعْرِضُونَ ﴿٨٣﴾	وَأَنْتُمْ	مِنْكُمْ	إِلَّا قَلِيلًا	ثُمَّ تَوَلَّيْتُمْ
(were) backsliders	while you	of you	except a few	then you slid back

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَتُّوْلَاءٌ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْثَامِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

(this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

وَإِذْ أَخَذْنَا		مِيثَاقَكُمْ		لَا تَسْفِكُونَ دِمَاءَكُمْ	
and (remember) when We took		your covenant		you shed not your blood	
وَلَا تُخْرِجُونَ		مِنْ دِيَارِكُمْ		ثُمَّ أَقْرَرْتُمْ	
and you turn out not		from your dwellings		then you ratified	
وَأَنْتُمْ تَشْهَدُونَ		هَؤُلَاءِ		تَقْتُلُونَ أَنْفُسَكُمْ	
and you bear witness		(are) those		(who) kill yourselves	
وَتُخْرِجُونَ فَرِيقًا		مِنْ دِيَارِهِمْ		تُظَاهِرُونَ عَلَيْهِمْ	
and drive out a party		from their homes		(assist) aiding one another against them	
بِالْإِثْمِ		وَإِنْ يَأْتُواكُمْ		أُسْرَى	
in sin		and if they come to you		(as) captives	
وَالْعُدْوَانِ		عَلَيْكُمْ		مُحْرَمٌ	
and transgression		to you		(was) forbidden	
تَفْدُوهُمْ		إِحْرَاجَهُمْ		أَفَتُؤْمِنُونَ	
you ransom them		their expulsion		then (do) you believe?	
بِبَعْضِ		بِبَعْضٍ		فَمَا	
in a part		and you reject		then what	
الْكِتَابِ		وَتَكْفُرُونَ		جَزَاءِ	
(of) the Scripture		and you reject		(is the) recompense	
مَنْ يَفْعَلُ		ذَلِكَ مِنْكُمْ		فِي الْحَيَاةِ	
(of those) who do		among you		in the life	
وَيَوْمَ		أَلْقِيَمَةِ		يُرَدُّونَ إِلَىٰ	
and (on the) Day		(of) Resurrection		they will be consigned to	
الْعَذَابِ		وَمَا لِلَّهِ		عَمَّا تَعْمَلُونَ	
torment		and Allah (is) not		of what you do	
بِغَفْلٍ		أَشَدَّ			
unaware		(the) most grievous			

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrail (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

أُولَئِكَ	الَّذِينَ	اشْتَرُوا الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ
those	(are) they who	bought the life	(of) this world	for the Hereafter
فَلَا	يُخَفَّفُ عَنْهُمْ	الْعَذَابُ	وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	
so not	shall be lightened for them	the torment	nor they shall be helped	
وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	وَقَفَّيْنَا	مِنْ بَعْدِهِ	
and indeed we gave Moses	the Book	and We followed up	after him	
بِالرُّسُلِ	وَأَتَيْنَا عِيسَى	ابْنَ	مَرْيَمَ	الْبَيِّنَاتِ
with [the] Messengers	and We gave Jesus	(the) son	(of) Mary	clear signs
وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ	أَفَكُلَّمَا		
and We supported him	with the holy Spirit (Gabriel)	then (is it not that) whenever?		
جَاءَكُمْ	رَسُولٌ	بِمَا	لَا تَهْوَى	أَنْفُسُكُمْ
came to you	a Messenger	with what	desired not	yourselves
كُفْرِهِمْ	فَقَلِيلًا	مَّا يُؤْمِنُونَ		
you grew arrogant	so little is that	which they believe		

عَلَفُوا	وَقَالُوا قُلُوبُنَا	وَفَرِيقًا نَقْتُلُونَ	فَفَرِيقًا كَذَّبْتُمْ
(are) wrapped	and they said our hearts	and a party you kill	so a party you disbelieved
مَا يُؤْمِنُونَ	فَقَلِيلًا	يَكْفُرِهِمْ	بَل لَعَنَهُمُ اللَّهُ
(is) that which they believe	so little	for their disbelief	nay Allah cursed them

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِّنْ عِنْدِ اللَّهِ	مُصَدِّقٌ	لِّمَا	مَعَهُمْ
(is) with them	came to them	a Book	from Allah	confirming	what	(is) with them
وَكَانُوا	مِن قَبْلُ يَسْتَفْتِحُونَ	عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	وَكَانُوا	مِن قَبْلُ يَسْتَفْتِحُونَ	فَلَمَّا
though they were	invoking for victory aforetime	over those who disbelieved	so when	though they were	invoking for victory aforetime	so when
جَاءَهُمْ	مَا عَرَفُوا	كَفَرُوا بِهِ	فَلَعْنَةُ اللَّهِ	جَاءَهُمْ	مَا عَرَفُوا	فَلَعْنَةُ اللَّهِ
came to them	what they recognised	they disbelieved in it	so (the) Curse (of) Allah	came to them	what they recognised	so (the) Curse (of) Allah
عَلَى الْكَافِرِينَ	بِسْمَا	أَسْتَرَوْا بِهِ	أَنْفُسَهُمْ	عَلَى الْكَافِرِينَ	بِسْمَا	أَنْفُسَهُمْ
(be) on the disbelievers	how bad is that	for which they have sold	their own selves	(be) on the disbelievers	how bad is that	their own selves

أَنْ يُكْفِرُوا	بِعَمَّا أَنْزَلَ اللَّهُ	بَغِيًّا	أَنْ يُنَزِّلَ اللَّهُ
that they (should) disbelieve	in that which Allah has revealed	grudgingly	that Allah reveals
مِنْ فَضْلِهِ	عَلَىٰ مَنْ يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءُوا
of His Grace	unto whom He wills	of His slaves	so they have drawn (on themselves)
بِغَضَبٍ	عَلَىٰ غَضَبٍ	وَاللَّكَافِرِينَ	مُهَيَّبٌ
wrath	upon wrath	and for the disbelievers	disgracing
		عَذَابٌ	(there is) a torment

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْفِينَا بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُوا بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrongdoers).

وَأِذَا قِيلَ	لَهُمْ	ءَامِنُوا بِمَا	أَنْزَلَ اللَّهُ	قَالُوا
and when it is said	to them	believe in what	Allah has sent down	they say
تُؤْمِنُ بِمَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَاءَهُ
we believe in what	was sent down to us	and they disbelieve	in what (came)	after it
وَهُوَ	الْحَقُّ	مُصَدِّقًا	لِمَا	مَعَهُمْ
while it	(is) the truth	confirming	what	(is) with them
أَنْبِيَاءَ اللَّهِ	مِنْ قَبْلُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	وَلَقَدْ جَاءَكُمْ	
(the) Prophets (of) Allah	aforetime	if you were (true) believers	and indeed came to you	

مُوسَى	بِالْبَيِّنَاتِ	ثُمَّ اتَّخَذْتُمْ	الْعِجْلَ	مِنْ بَعْدِهِ
Moses	with clear proofs	yet you took (for worship)	the calf	after him
		وَأَنْتُمْ	ظَالِمُونَ	
		and you	(were) wrongdoers	

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ  
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ  
لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَرَفَعْنَا فَوْقَكُمْ		مِيثَاقَكُمْ		وَإِذْ أَخَذْنَا	
and We raised above you		your covenant		and (remember) when We took	
قَالُوا	وَأَسْمَعُوا	بِقُوَّةٍ	آتَيْنَاكُمْ	خُذُوا مَا	الطُّورَ
they said	and hear	firmly	We gave you	hold what	the Tur (mount Sinai)
الْعِجْلَ		فِي قُلُوبِهِمْ		وَعَصَيْنَا	
(love of) the calf		in their hearts		and we disobeyed	
سَمِعْنَا		وَأَشْرَبُوا		بِئْسَمَا	
we heard		and absorbed		evil is what	
يَأْمُرُكُمْ	بِهِ	يَسْمَا	قُلْ	بِكُفْرِهِمْ	
commands you	to it	because of their disbelief	say		
لَكُمْ	إِنْ كَانَتْ	قُلْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾	إِيمَانُكُمْ	
for you	if is	say	if you are believers	your faith	
الدَّارُ					
the home					

النَّاسِ	مِن دُونِ	خَالِصَةً	عِنْدَ اللَّهِ	الْآخِرَةَ
(other) people	excluding	specially	with Allah	(of) the Hereafter
﴿١٥﴾ إِنَّ كُنْتُمْ صَادِقِينَ		فَتَمَنَّوْا الْمَوْتَ		
if you are truthful		then long (for) [the] death		

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾ وَلَنَجِدَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّجِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh [and do not believe in Resurrection–Majūs (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do. 97. Say (O Muhammad ﷺ): “Whoever is an enemy to Jibrāil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ān) down to your heart by Allāh’s Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers.

أَيْدِيهِمْ	بِمَا قَدَّمَتْ	أَبَدًا	وَلَنْ يَتَمَنَّوْهُ
their hands	(because) for what sent ahead	ever	but they will never long for it
أَحْرَصَ	وَلَنَجِدَهُمْ	عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾	وَاللَّهُ
(the) greediest	and verily you will find them	(is) All-Aware of the wrongdoers	and Allah
أَشْرَكُوا	وَمِنَ الَّذِينَ	عَلَى حَيَوٰةٍ	النَّاسِ
ascribed partners (to Allah)	and of those who	for life	(of) mankind

يُودُّ أَحَدُهُمْ	لَوْ يَعْمَرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ
(each) one of them wishes	if he could be given a life	(of) a thousand	years	but not this
بِمُزْحَازِحَةٍ	مِنَ الْعَذَابِ	أَنْ يَعْمَرَ	وَاللَّهُ	
would remove him away	from the punishment	that he should be given that life	and Allah	
بَصِيرًا يَمَّا يَعْمَلُونَ ﴿٤٦﴾	قُلْ	مَنْ كَانَتْ	عَدُوًّا	لِجِبْرِيلَ فَإِنَّهُ
(is) All-Seer of what they do	say	whosoever is	an enemy	to Gabriel
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ اللَّهِ	مُصَدِّقًا	
has brought it down	to your heart	by (the) Permission (of) Allah	confirming	
لَمَّا	بَيْنَ يَدَيْهِ	وَهُدًى	وَبُشْرَى	لِلْمُؤْمِنِينَ ﴿٤٧﴾
what (came)	before it	and a guidance	and glad tiding(s)	for the believers

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
 لِلْكَافِرِينَ ﴿٤٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٤٩﴾  
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٥٠﴾ وَلَمَّا  
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٥١﴾

98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrail (Gabriel) and Mikāil (Michael), then verily, Allāh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur'ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not. 101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!





in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

سُلَيْمَانَ	عَلَى مَلِكٍ	الشَّيَاطِينُ	مَا تَنَلُوا	وَاتَّبَعُوا
(of) Solomon	in (the) kingdom	the devils	What recited (gave out)	and they followed
وَمَا كَفَرَ سُلَيْمَانُ	وَلَكِنَّ الشَّيَاطِينُ كَفَرُوا	يُعَلِّمُونَ النَّاسَ		
and Solomon (did) not disbelieve	[and] but the devils disbelieved	they teach the men		
السِّحْرَ	وَمَا أُنزِلَ	عَلَى الْمَلَائِكَةِ	بَابِلَ	هَارُوتَ وَمَارُوتَ
magic	and what was sent down	to the two angels	at Babylon	and Marut Harut
وَمَا يُعَلِّمَانِ	مِنْ أَحَدٍ	حَتَّى يَقُولَا	إِنَّمَا حُنُّ	فِتْنَةٍ
but neither (of) these two taught	anyone	till they had said	only we (are)	(for) a trial
فَلَا تَكْفُرُ	فَيَتَعَلَّمُونَ	مِنْهُمَا	مَا يَفْرِقُونَ	
so disbelieve not	but they learn	from these two (angels)	what they cause separation	
بَيْنَ الْمَرْءِ	وَزَوْجِهِ	وَمَا هُمْ	بِضَارٍ	بِهِ
man	and his wife	but not they	(could) harm	with it
مِنْ أَحَدٍ إِلَّا	بِإِذْنِ اللَّهِ	وَيَتَعَلَّمُونَ مَا	يَضُرُّهُمْ	
except anyone	by (the) Permission (of) Allah	and they learn what	harms them	
وَلَا يَنْفَعُهُمْ	وَلَقَدْ عَلِمُوا	لِمَنْ	أَشْرَاهُ	
and profits them not	and indeed they knew	(that) [certainly] whosoever	buys it	
مَا لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ	وَلَيْسَ مَا	
(is) for him	in the Hereafter	any share	and how bad indeed was what	not

شُرُوا بِهِ	أَنْفُسَهُمْ	لَوْ كَانُوا	يَعْلَمُونَ
they sold for it	their own selves	if they were	(to) know

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ ﴿١٠٣﴾  
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَأَسْمَعُوا ﴿١٠٤﴾  
وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾ مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ  
بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina* but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

وَلَوْ	أَنَّهُمْ	ءَامَنُوا	وَاتَّقَوْا	لَمَثُوبَةٌ
and if	[that] they	had believed	and became pious	indeed (the) reward
مِّنْ عِنْدِ اللَّهِ	خَيْرٌ	لَّو كَانُوا	يَعْلَمُونَ	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
from Allah	(is) better	if they did	know	who believe O (you)
لَا تَقُولُوا	رَاعِنَا	وَقُولُوا	انظُرْنَا	
say not (to Prophet)	pay attention to us	but say	please look upon us	
وَأَسْمَعُوا	وَاللَّكَافِرِينَ	عَذَابٌ أَلِيمٌ	مَا يُوَدُّ الَّذِينَ	
and listen	and for the disbelievers	(is) a torment	(do) not like those who	
كَفَرُوا	مِنْ أَهْلِ	الْكِتَابِ	وَالْمُشْرِكِينَ	
disbelieved	among (the) People	(of) the Scripture	nor the polytheists	

وَاللَّهُ يَخْتَصُّ	مِنْ رَبِّكُمْ	مِنْ خَيْرٍ	عَلَيْكُمْ	أَنْ يُنَزَّلَ
but Allah chooses	from your Lord	any good	upon you	that should be sent down
الْعَظِيمِ	الْفَضْلِ	ذُو	وَاللَّهُ	مَنْ يَشَاءُ
Great	[the] Bounty	(is) Owner of	and Allah	whom He wills
				for His Mercy

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things? 107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Wali (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

مَا نَنْسَخْ	مِنْ آيَةٍ	أَوْ نُنسِهَا	نَأْتِ بِخَيْرٍ
whatever We abrogate	of a Verse	or cause it to be forgotten	We bring better
مِمَّا أَوْ مِثْلَهَا	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ
or similar (to) it	(did) not you know?	that Allah	thing
ثَانِ	أَبِ اللَّهِ	لَهُ	مُلْكُ
than it	that Allah	for Him	(is the) dominion
أَلَمْ تَعْلَمْ	أَنْ يُنَزَّلَ	وَاللَّهُ	يَخْتَصُّ
(did) not you know?	that Allah	and Allah	Allah chooses
وَمَا لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
for you	besides Allah	any protector	nor (any) helper
وَمَا لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
and (is) not	besides Allah	any protector	nor (any) helper
أَنْ تَسْأَلُوا رَسُولَكُمْ	كَمَا سَأَلَ مُوسَى	مِنْ قَبْلُ	وَمَنْ
that you ask your Messenger	as Moses was asked	before	and whoso

السَّبِيلِ ﴿١٠٨﴾	سَوَاءً	فَقَدَّضَلَ	بِالْإِيمَانِ	يَتَبَدَّلُ الْكُفْرَ
Way	(the) Right	so verily he went astray (from)	for Faith	changes disbelief

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا نَبَّيْنَهُمْ الْحَقَّ فَأَعْفُوا وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things. 110. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

وَدَّ كَثِيرٌ مِّنْ	أَهْلِ	الْكِتَابِ	لَوْ يَرُدُّونَكُمْ	مِّن بَعْدِ
wish many of	(the) people	(of) the Scripture	if they could turn you back	after
إِيمَانِكُمْ	كُفَّارًا	حَسَدًا	مِّن عِنْدِ	أَنفُسِهِمْ
your belief (you have believed)	(as) disbelievers	(out of) envy	from	their own selves
مِّن بَعْدِ مَا	نَبَّيْنَهُمْ	لَهُمْ	الْحَقَّ	فَاعْفُوا
(even) after	had become manifest	unto them	the truth	so forgive
وَأَصْفَحُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	إِنَّ اللَّهَ	عَلَى كُلِّ
and overlook	till Allah brings	His Command	verily Allah	over every
شَيْءٍ	قَدِيرٌ ﴿١٠٩﴾	وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	
thing	(is) All-Powerful	and establish the prayer	and give (pay) Zakat (poor-due)	
وَمَا تُقَدِّمُوا	لِأَنفُسِكُمْ	مِّنْ خَيْرٍ	تَجِدُوهُ	
and whatever you send forth	for yourselves	of good (deeds)	you shall find it	

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾	إِنَّ اللَّهَ	عِنْدَ اللَّهِ
(is) All-Seer of what you do	certainly Allah	with Allah

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَقَالُوا	لَنْ يَدْخُلَ الْجَنَّةَ	إِلَّا مَنْ كَانَ	هُودًا	أَوْ نَصْرِيًّا
and they said	never will enter Paradise	except who be	a Jew	or a Christian
تِلْكَ	أَمَانِيُّهُمْ	قُلْ هَاتُوا بُرْهَانَكُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾	
these	(are) their (own) desires	say	bring your proof	if your are truthful
بَلَىٰ مَنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	وَهُوَ	مُحْسِنٌ	فَلَهُ
yes whoever submitted	his face to Allah	and he	(is) a good-doer	then for him
أَجْرُهُ	عِنْدَ رَبِّهِ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
(is) his reward	with his Lord	and (shall be) no fear	on them	nor they shall grieve

وَقَالَتِ الْيَهُودُ	لَيْسَتْ النَّصْرَى	عَلَى شَيْءٍ	وَقَالَتِ النَّصْرَى
and the Jews said	the Christians are not	on anything	and the Christians said
لَيْسَتْ الْيَهُودُ	عَلَى شَيْءٍ	وَهُمْ	يَتْلُونَ الْكِتَابَ
the Jews are not	on anything	though they	recite the Scripture
كَذَلِكَ	يَحْكُمُ بَيْنَهُمْ	فَاللَّهُ	قَوْلِهِمْ
similarly	shall judge between them	so Allah	their words
قَالَ الَّذِينَ	لَا يَعْلَمُونَ	مِثْلَ	يَوْمَ
said those who	know not	like	(on the) Day
يَوْمَ	الْقِيَامَةِ	فِي مَا كَانُوا	فِيهِ يَخْتَلِفُونَ
(of) Resurrection	(of) Resurrection	about that they have been	differing in it

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ، وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِیۡنُونَ ﴿١١٦﴾

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

وَمَنْ	أَظْلَمُ	مِمَّن مَنَعَ	مَسْجِدَ اللَّهِ
and who	(is) more unjust	than (those) who forbid	(the) mosques (of) Allah

أُولَئِكَ	فِي خَرَابِهَآ	وَسَعَى	أَسْمُهُ	فِيهَا	أَنْ يَذَكَرَ
these (people)	in their ruin	and strive	His Name	in them	to be mentioned
لَهُمْ	إِلَّا خَآفِيْنَ	أَنْ يَدْخُلُوْهَا	لَهُمْ	مَا كَانَ	
for them	except in fear	that they should enter them	(proper) for them	was not	
عَظِيْمٌ	عَذَابٌ	فِي الْآخِرَةِ	وَلَهُمْ	خِزْيٌ	فِي الدُّنْيَا
great	(is) a torment	in the Hereafter	and for them	(is) disgrace	in this world
فَآيِنَمَا تُوَلُّوْا	وَالْمَغْرِبَ	وَاللَّهِ الْمَشْرِقُ			
so wherever you turn (your faces)	and the west	and to Allah (belongs) the east			
وَاسِعٌ	إِنَّا اللهُ	وَجْهَ اللهِ	فَثَمَّ		
(is) Ample Giving (All-Embracing)	surely Allah	(is the) Face (of) Allah	[so] there		
سُبْحٰنَهُ	أَتَّخَذَ اللهُ وَلَدًا	وَقَالُوْا	عَلِيْمٌ		
Glory be to Him	Allah has begotten a son	and they said	All-Knower		
وَالْأَرْضِ	فِي السَّمَوَاتِ	مَا	لَهُ	بَلْ	
and the earth	(is) in the heavens	(all) that	to Him (belongs)	nay	
	قٰنِتُوْنَ	لَهُ	كُلُّ		
	(are) subservient	to Him	all		

بَدِيْعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُوْلُ لَهُ: كُنْ فَيَكُوْنُ ﴿١١٧﴾ وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللهُ أَوْ تَأْتِيْنَا ءَايَةٌ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوْبُهُمْ فَدَبَبْنَا الْاٰيٰتِ لِقَوْمٍ يُوقِنُوْنَ ﴿١١٨﴾ اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَنَذِيْرًا وَلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is. 118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with



certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

أَمْرًا	وَإِذَا قَضَىٰ	وَالْأَرْضِ	بَدِيعُ السَّمَوَاتِ		
a matter	and when He decrees	and the earth	(the) Originator (of) the heavens		
لَا يَعْلَمُونَ	وَقَالَ الَّذِينَ	فَيَكُونُ	كُنْ	يَقُولُ لَهُ	فَإِنَّمَا
(do) not know	and said those who	and it is	be	He says to it	[so] only
كَذَلِكَ	ءَايَةً	أَوْتَاتِينَا	لَوْ لَا يَكَلِّمُنَا اللَّهُ		
thus	a sign	or come to us	why (does) not Allah speak to us		
تَشَبَهَتْ قُلُوبُهُمْ	قَوْلِهِمْ	مِثْلَ	مِنْ قَبْلِهِمْ	قَالَ الَّذِينَ	
their hearts are alike	their words	like	(were) before them	said those (people) who	
لِقَوْمٍ يُوقِنُونَ	الْآيَاتِ		قَدِّبْنَا		
for people (who) believe with certainty	the Signs/Verses		indeed We have made clear		
وَنذِيرًا	بَشِيرًا	بِالْحَقِّ	أَرْسَلْنَاكَ	إِنَّا	
and a warner	a bearer of glad tidings	with the truth	have sent you	verily We	
الْجَحِيمِ	عَنْ أَصْحَابِ	وَلَا تَسْأَلُ			
(of) the blazing Fire	about (the) dwellers	and you will not be asked			

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِيَّاكَ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ  
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾  
الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ  
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنَئِ إِسْرَءِيلُ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنَّى  
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O

Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islam from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

وَلَنْ تَرْضَىٰ	عَنْكَ	الْيَهُودُ	وَلَا النَّصْرَىٰ	حَقَّ تَتَّبِعَ
and never will be pleased	with you	the Jews	nor the Christians	till you follow
مِلَّتَهُمْ	قُلْ إِن	هُدَىٰ اللَّهُ	هُوَ	الْهُدَىٰ
their religion (creed)	say verily	(the) Guidance (of) Allah	that (is the only)	Guidance
وَلَيْنِ اتَّبَعَتْ	أَهْوَاءَهُمْ	بَعْدَ	الَّذِي	جَاءَكَ
and if you were to follow	their desires	after	what	has come to you
مَا	لَكَ	مِنَ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
neither	you (would) have	against Allah	any protector	nor (any) helper
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَتْلُونَهُ	حَقَّ	تِلَاوَتِهِ
(to) whom We gave	the Book	recite it	(as it has the) right	(of) its recitation
أُولَئِكَ	يُؤْمِنُونَ بِهِ	وَمَنْ يَكْفُرْ	بِهِ	فَأُولَئِكَ
those (people)	believe in it	and whoso disbelieves	in it	then those (are)
هُمْ	الْخَاسِرُونَ	يَبْنَىٰ	إِسْرَائِيلَ	أَذْكُرُوا نِعْمَتِي
they	(who are) the losers	O Children	(of) Israel	remember My Favour
الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي	فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ
which	I bestowed upon you	and that I	preferred you	over the worlds

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ أٰتٰى اِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا قَالِ وَمِنْ ذُرِّيَّتِىْ قَالَ لَا يِنَالُ عَهْدِىْ الظَّالِمِيْنَ ﴿١٢٤﴾ وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاٰمَنًا وَاَتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّیً وَعَهْدُنَا اِلَیْ اِبْرٰهٖمَ وَاِسْمٰعِیْلَ اَنْ طَهِّرَا بَيْتِىْ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e., Allāh] tried him with (certain) Commands, which he fulfilled. He (Allāh) said (to him), “Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you).” [Ibrāhīm (Abraham)] said, “And of my offspring (to make leaders).” (Allāh) said, “My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers).” 125. And (remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka’bah] as a place of prayer (for some of your prayers, e.g. two *Rak’at* after the *Tawāf* of the Ka’bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā’il (Ishmael) that they should purify My House (the Ka’bah at Makkah) for those who are circumambulating it, or staying (*I’tikāf*), or bowing or prostrating themselves (there, in prayer).

وَأَتَّقُوا يَوْمًا	لَا تَجْزِي نَفْسٌ	عَنْ نَفْسٍ	شَيْئًا
and fear (the) Day (when)	(a) person will not avail	(another) soul	anything
وَلَا يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا تَنْفَعُهَا
nor shall be accepted	from him	any ransom	nor shall benefit him
شَفَعَةٌ	وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾	وَإِذْ أٰتٰى اِبْرٰهٖمَ	اِبْرٰهٖمَ
any intercession	nor they shall be helped	and (remember) when tried	Abraham
رَبُّهُ	بِكَلِمٰتٍ	فَاَتَمَّهُنَّ	قَالَ اِنِّىْ
his Lord	with Words (Commands)	then he fulfilled them	He said verily I

جَاعِلُكَ	لِلنَّاسِ	إِمَامًا	قَالَ وَمِنْ ذُرِّيَّتِي
(am) going to make you	for mankind	a leader	he said and of my offspring
قَالَ	لَا يَنَالُ	عَهْدِي	الظَّالِمِينَ
He said	includes not	My Covenant	the wrongdoers
وَإِذْ جَعَلْنَا	وَالْبَيْتَ	مَثَابَةً	لِلنَّاسِ
and (remember) when We make	the House (Ka'bah)	a resort	for mankind
وَأَمْنًا	وَأَتَّخِذُوا	مِنْ مَقَامٍ	إِبْرَاهِيمَ
and safety	and take	[from] Maqam (place of standing)	(of) Abraham
مُصَلًّى	وَعَهْدَنَا	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
(as) a place of prayer	and We covenanted	with Abraham	and Ishmael
أَنْ طَهَّرْنَا	بَيْتِي	لِلطَّائِفِينَ	
that [you both] purify	My House (Ka'bah)	for those who circumambulate (it)	
وَالْعَاكِفِينَ	وَالرُّكَّعَ	السُّجُودِ	
and those who stay (for l'tikāf)	and those who bow down	(and) prostrate	

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾  
وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

126. And (remember) when Ibrāhīm (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.” He (Allāh) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā’il (Ishmael) were raising the foundations of the House (the Ka’bah at Makkah), (saying),

“Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.” 128. “Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage - *Hajj* and *‘Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ اجْعَلْ	هَذَا	بَدَاءً	ءَامِنًا
and (remember) when said	Abraham	my Lord make	this	a city	(of) security
وَأَرْزُقْ أَهْلَهُ،	مِنَ الثَّمَرَاتِ	مَنْ ءَامَنَ	مِنْهُمْ	بِاللَّهِ	وَالْيَوْمِ
and provide its people	with fruits	who believed	of them	in Allah	and the Day
الْآخِرِ	قَالَ	وَمَنْ كَفَرَ	فَأَمْتِعْهُ،	قَلِيلًا	
the Last	He said	and who disbelieved	[then] I shall let him enjoy	(for) a while	
ثُمَّ أَضْطَرُّهُ	إِلَىٰ عَذَابٍ	النَّارِ	وَيَسَّ السَّيْرِ		
then I shall compel him	to (the) torment	(of) the Fire	and worst is (the) destination		
وَإِذِ يَرْفَعُ	إِبْرَاهِيمُ	الْقَوَاعِدَ	مِنَ الْبَيْتِ		
and (remember) when were raising	Abraham	the foundations	of the House		
وَإِسْمَاعِيلَ	رَبَّنَا	نَقْبَلْ مِنَّا	إِنَّكَ	أَنْتَ السَّمِيعُ	
and Ishmael	(saying) our Lord	accept from us	verily [You]	You (are) the All-Hearer	
الْعَلِيمُ	رَبَّنَا	وَأَجْعَلْنَا	مُسْلِمِينَ	لَكَ	وَمِن ذُرِّيَّتِنَا
the All-Knower	our Lord	[and] make us	submissive	unto You	and of our offspring
أُمَّةً	مُسْلِمَةً	لَكَ	وَأَرِنَا	مَنَاسِكَنَا	وَتُبِّ
a nation	submissive	to You	and show us	our Manasik (rites of Hajj)	and pardon
عَلَيْنَا	إِنَّكَ	أَنْتَ التَّوَّابُ	الرَّحِيمُ		
[to] us	verily [You]	You (are) the Acceptor of repentance	the Most Merciful		

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ، وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ،

## رَبُّهُ ۖ أَسْلِمَ ۗ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamīn (mankind, jinn and all that exists)."

مِنْهُمْ	رَسُولًا	فِيهِمْ	رَبَّنَا وَأَبْعَثْ
(out) of them	a Messenger	amongst them	our Lord [and] send
الْكِتَابِ	وَيُعَلِّمُهُمُ	آيَاتِكَ	يَتْلُوا عَلَيْهِمْ
the Book	and teach (instruct) them	Your Verses	(who) shall recite unto them
الْحَكِيمِ ﴿١٢٩﴾	أَنْتَ الْعَزِيزُ	إِنَّكَ	وَيُزَكِّيهِمْ ۗ
the All-Wise	You (are) the All-Mighty	verily [You]	and purify them
نَفْسَهُ ۗ	إِلَّا مَنْ سَفِهَهُ	إِبْرَاهِيمَ	عَنْ مِلَّةٍ
himself	but (he) who befooled	(of) Abraham	from (the) creed
فِي الْآخِرَةِ	وَإِنَّهُ ۗ	فِي الدُّنْيَا ۗ	وَلَقَدْ اصْطَفَيْنَاهُ
in the Hereafter	and verily he	in the world	and truly We chose him
أَسْلِمَ ۗ	رَبُّهُ ۗ	قَالَ لَهُ ۗ	لِمَنِ الصَّالِحِينَ ﴿١٣٢﴾
submit	his Lord	said to him	surely (will be) among the righteous
	لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾	أَسْلَمْتُ	قَالَ
	to (the) Lord (of) the worlds	I have submitted	he said

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ

مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

132. And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)." 133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilāh* (God – Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islam)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَوَصَّىٰ	بِهَا	إِبْرَاهِيمَ	بَنِيهِ	وَيَعْقُوبَ	يَبْنِيَّ	إِنَّ اللَّهَ اصْطَفَىٰ
and enjoined	to it	Abraham	his sons	and Jacob	O my sons	verily Allah has chosen
لَكُمْ	الَّذِينَ	فَلَا تَمُوتُنَّ	إِلَّا	وَأَنْتُمْ		
for you	the (true) religion	then die not	but	while you		
مُسْلِمُونَ ﴿١٣٣﴾	أَمْ كُنْتُمْ شُهَدَاءَ	إِذْ حَضَرَ				
(are) Muslims (submissive unto Him)	or were you witnesses	when came (approached)				
يَعْقُوبَ	الْمَوْتِ	إِذْ قَالَ	لِبَنِيهِ	مَا تَعْبُدُونَ	مِنْ بَعْدِي	
(to) Jacob	the death	when he said	to his sons	what will you worship	after me	
قَالُوا	نَعْبُدُ إِلَهَكَ	وَإِلَهَ	آبَائِكَ	إِبْرَاهِيمَ		
they said	we shall worship your God	and (the) God	(of) your fathers	Abraham		
وَإِسْمَاعِيلَ	وَإِسْحَاقَ	إِلَهًا	وَاحِدًا	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿١٣٣﴾
and Ishmael	and Isaac	God	One	and we	to Him	that (are) submissive
أُمَّةٌ	قَدْ خَلَتْ	لَهَا	مَا كَسَبَتْ	وَلَكُمْ		
(was) a nation	that has passed away	for them	what they earned	and for you		

يَعْمَلُونَ ﴿١٣٥﴾	عَمَّا كَانُوا	وَلَا تَسْأَلُونَ	مَا كَسَبْتُمْ
do	of what they used to	and you will not be asked	what you have earned

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

135. And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad ﷺ), “Nay, (we follow) only the religion of Ibrāhīm (Abraham), Hanīf [Islamic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of *Al-Mushrikūn* (those who worshipped others along with Allāh).” 136. Say (O Muslims): “We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā’il (Ishmael), Ishāq (Isaac), Ya’qūb (Jacob), and to *Al-Asbāt* [the offspring of the twelve sons of Ya’qūb (Jacob)], and that which has been given to Mūsā (Moses) and ‘Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”

قُلْ	تَهْتَدُوا	أَوْ نَصَارَى	كُونُوا هُودًا	وَقَالُوا
say	(then) you would be guided	or Christians	be Jews	and they said
وَمَا كَانَ	حَنِيفًا	إِبْرَاهِيمَ	بَلْ مِلَّةَ	
and he was not	(the) upright	(of) Abraham	nay (the) creed (the religion)	
إِلَيْنَا	وَمَا أُنزِلَ	ءَامَنَّا بِاللَّهِ	قُولُوا	مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾
to us	and what has been sent down	we believe in Allah	say	of the polytheists
وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِلَىٰ إِبْرَاهِيمَ	وَمَا أُنزِلَ
and Jacob	and Isaac	and Ishmael	to Abraham	and what was sent down
وَعِيسَىٰ	مُوسَىٰ	وَمَا أُوتِيَ	وَالْأَسْبَاطِ	
and Jesus	(to) Moses	and what was given	and (their) descendants (the tribes)	



لَا نَفَرِقُ	مِنْ رَبِّهِمْ	الَّتِيُونَ	وَمَا أُوتِيَ
we make no distinction	from their Lord	(to) the Prophets	and what was given
مُسْلِمُونَ	لَهُ	وَنَحْنُ	أَحَدٍ
(are) submissive	to Him	and we	any
		مِنْهُمْ	بَيْنَ
		of them	between

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أُهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islam) and which *Sibghah* (religion) can be better than Allāh's? And we are His worshippers. 139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

بِهِ	مَا ءَامَنْتُمْ	بِمِثْلِ	فَإِنْ ءَامَنُوا
in it	(of) what you have believed	in (the) like	so if they believed
هُمْ فِي	فَإِنَّمَا	وَإِنْ تَوَلَّوْا	فَقَدْ أُهْتَدُوا
they (are) in	then only	but if they turn away	then indeed they are guided
وَهُوَ السَّمِيعُ		فَسَيَكْفِيكَهُمُ اللَّهُ	شِقَاقٍ
and He (is) the All-Hearer		so Allah will suffice you against them	schism (opposition)
أَحْسَنُ	وَمَنْ	صِبْغَةَ اللَّهِ	الْعَلِيمُ
(is) better	and who	(our life takes its) colour (religion from) Allah	the All-Knower

قُلْ	عَبِيدُونَ ﴿١٣٨﴾	لَهُ	وَنَحْنُ	مِنْ	اللَّهِ صِبْغَةً
say	(are) worshippers	to Him	and we	than Allah	at colouring (religion)
وَلَنَا	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِي	اللَّهِ
and for us	and your Lord	(is) our Lord	while He	about Allah	(do) you dispute with us?
مُخْلِصُونَ ﴿١٣٩﴾	لَهُ	وَنَحْنُ	أَعْمَلُكُمْ	وَلَكُمْ	أَعْمَلْنَا
(are) sincere	to Him	and we	(are) your deeds	and for you	(are) our deeds

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَدَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

140. Or say you that Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books.] he has from Allāh? And Allāh is not unaware of what you do." 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِنَّ إِبْرَاهِيمَ	أَمْ نَقُولُونَ
and Jacob	and Isaac	and Ishmael	that Abraham	or (do) you say
قُلْ أَأَنْتُمْ	أَوْ نَصَارَى	كَانُوا يَهُودًا	وَالْأَسْبَاطَ	
say (do) you?	or Christians	were Jews	and (their) descendants (the tribes)	
كَتَمَ شَهَدَةً	مِمَّن	أَظْلَمُ	وَمَنْ	أَعْلَمُ
concealed testimony	than (he) who	(is) more unjust	and who	or Allah
تِلْكَ	عَمَّا تَعْمَلُونَ ﴿١٤٠﴾	بِغَفِيلٍ	وَمَا اللَّهُ	مِنْ
that	of what you do	unaware	and Allah (is) not	from Allah
				عِنْدَهُ (that is) with him

وَلَكُمْ	مَا كَسَبَتْ	لَهَا	قَدْ خَلَتْ	أُمَّةٌ
and for you	what they earned	for them	[that] has passed away	(was) a nation
يَعْمَلُونَ	عَمَّا كَانُوا	وَلَا تَسْأَلُونَ	مَا كَسَبْتُمْ	
do	of what they used to	and you will not be asked	what you earned	

