

## سُورَةُ الْفَاتِحَةِ

## THE OPENING CHAPTER

مَكِّيَّةٌ وَهِيَ سَبْعُ آيَاتٍ رُكُوعُهَا

Makkan and it has 7 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ

the Most Gracious | (of) the worlds | the Lord | (is) to Allah | all praise

All praise be to Allah, the Lord of the Worlds.(1) The Compassionate,

الرَّحِيمِ ۝ مُلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ

You Alone | (of) Resurrection | (of) the Day | Owner | the Most Merciful

the Merciful.(2) Master of the Day of Judgement! (3) You (alone) we

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ إِهْدِنَا

guide us to | we seek help | and You Alone | we worship

worship, and You (alone) we ask for help.(4) Guide us to

الْقَرَارِ الْمُسْتَقِيمِ ۝ صِرَاطَ الَّذِينَ

(of) those | the Way | the Straight | the Way

the straight Way.(5) The Way of those whom you have

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

(of those) Your anger is | not | on them | You have bestowed your Grace

blessed, not of those who have invited Your anger,

عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

(of those) who went astray | nor | upon them

nor of those who have gone astray.

## سُورَةُ الْبَقَرَةِ

## THE COW CHAPTER

مَدَنِيَّةٌ وَهِيَ مِائَتَانِ وَسِتُّ وَثَمَانُونَ آيَةً وَأَرْبَعُونَ رُكُوعًا

Madani and it has 286 verses and 40 breaks.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name  
In the Name of Allah, the Most Compassionate, the Most Merciful.

الْمَّ ا ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۚ

in it | doubt | no | the Book | that | Alif-Lam-Mim(l)

This is the Book wherein is no doubt, a guidance

هُدًى لِّلْمُتَّقِيْنَ ۝۱۰ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ

in unseen (facts) | believe | who | for the pious | a guidance

to the righteous.(2) Who believe in the unseen and

وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ

We have provided them | and out of what | the prayer | and perform  
observe prayer; who spend out of what We have

يُنْفِقُوْنَ ۝۱۱ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ

has been revealed | in what | believe | and who | they spend

given them.(3) Who believe in that which has been

اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ

before you | was revealed | and what | to you

sent down to you and (to others) before your time, and have

وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ۝۱۲

believe with certainty | they | and in Hereafter

faith in the life to come.(4)

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ

those who | verily | the successful | and those (are) | their Lord | from | guidance | on | those are

They are on (true) guidance from their Lord; these are the successful(5). Those who

كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

they would believe | not | (you) warn them | do not | or | you warn them | whether | to them | same | disbelieve  
disbelieve, it is the same to them whether you warn them or not, they will not believe(6).

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ

their eyes | and on | their hearings | and on | their hearts | on | Allah | (has) set a seal

Allah has sealed upon their hearts and ears and on their eyes

غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن

(there are some) who | people (mankind) | and of | great | a torment | and for them (is) | (there is) a covering

is a covering. Theirs will be an awful punishment(7). There are some who

يَقُولُ آمَنَّا بِاللَّهِ وَيَا أَيُّهَا الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخْدِعُونَ

they deceive | believe | they | and not | and in Last Day | in Allah | we believe | say

say: 'We believe in Allah and the Last Day' yet they are not believers(8). They seek to deceive

اللَّهُ وَالَّذِينَ آمَنُوا وَمَا يُخْدِعُونَ إِلَّا أَنفُسَهُمْ وَمَا

and do not | themselves | except | they deceive | while (do) not | believe | and those who | Allah

Allah and those who believe in Him: (but only) they deceive themselves, though they

يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ

and for them (is) | (in) disease | Allah | and increased them | (is) a disease | their hearts | in | they perceive

are not aware(9). There is a disease in their hearts and Allah has increased their disease. They

عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا

do not | to them | it is said | and when | tell lies | They used to | for what | painful | a torment

shall be sternly punished because they lied (to themselves) (10). When it is said to them: 'Do not

تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ

those who | they are | verily | peace-makers | we (are) | only | they say | in the earth | make mischief

make mischief in the land.' They say, We do nothing but good(11). But it is they who

الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا

as | believe | to them | it is said | and when | they perceive | do not | but | (are) mischief-makers

are the mischief - makers, but they realize it not(12). And when it is said to them. 'Believe as

أَمِنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ

they (themselves are) | they | verily | the fools | believe | as | shall we believe | They say | (other) people | believe  
others believe,' they say, 'Shall we to believe as the fools believe?' It is they who are

السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا

they say | believe | those (who) | they meet | and when | they know | do not | but | the fools  
the fools, but they do not know(13). When they meet those who believe, they say:

أَمَّا آخِ وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ

with you | truly we (are) | they say | their devils | to | they privately meet | and when | we believe  
'We, believe,' But when they are alone with their evil ones, they say: 'We are really with You':

إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي

in | and gives them chance? | at them | mocks | Allah | (were) mocking | we | only  
We were only mocking(14). Allah will throw back their mockery on them,

طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

for guidance | error | purchased | they who | those are | they wander blindly | their wrong-doings  
leaving them to wander blindly in their insolence(15). These are they who have bought error

فَمَا رِبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ

(is) like a parable | their parable | guided | they were | and not | their commerce | bring profit | so did not  
at the price of guidance. They profit nothing, nor are they on the right way (16). They are like

الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ

Allah | took away | what (was) around him | it lighted | then when | a fire | kindled | (of one) who  
one who kindled a fire, but (as soon as) it lit up all around him, Allah

بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلْمٍ لَا يَبْصُرُونَ ﴿١٧﴾ صَمٌّ بَكْمٌ عُمَىٰ

blind | dumb | (they are) deaf | they see | (do) not | darkness | in | and left them | their light  
took away their light and left them in darkness, (where they) cannot see (17). (they are) Deaf, dumb, and

فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ

and thunder | darkness | wherein | the sky | from | like rainstorm | or | return | (will) not | so they  
blind, they shall never return (to the right way)(18). Or like a cloudburst from the sky, wherein is

وَبُرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ

for fear of | thunderclaps | from | their ears | in | their fingers | they thrust (they put) | and lightning  
darkness, thunder and lightning, they put their fingers in their ears at the sound of every

الموت وَاللَّهُ فُحِيطٌ بِالْكَافِرِينَ ١٩ يَكَادُ الْبَرْقُ يَخْطَفُ

snatches away | the lightening | almost | the disbelievers | encompasses | and Allah | death  
thunder-clap for fear of death, and Allah is ever round the unbelievers (19). The lightning almost

أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْمَرَ عَلَيْهِمْ

against them | it darkens | and when | in it | they walk | for them | it flashes | whenever | their sight  
takes away their sight: whenever it flashes upon them, they walk on, but as soon as it darkens,

قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ

over | Allah | certainly | and their sight | their hearing | He took away | Allah | willed | and if | they stand still  
they stand still. (Indeed) if Allah willed, He could take away their hearing and sight: Allah has

كُلِّ شَيْءٍ قَدِيرٌ ۚ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

created you | who | your Lord | worship | O mankind! | (is) All- Powerful | things | all  
power over all things(20). O People, worship your Lord, who has created you

وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۚ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ

the earth | for you | made | Who | become pious | so that you may | before you | and those  
and those before you, so that you may become righteous(21). Who has made the earth

فِرَاشًا ۖ وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ

and brought for | (water) rain | the sky | from | and sent down | as a canopy | and the sky | a resting place  
a resting-place for you and the sky an edifice and has sent down water from the sky

بِهِ مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

rivals | unto Allah | set up | so (do) not | for you | as a provision | fruits (food) | (from) | there with  
to produce fruits as food for you. Do not set up other gods beside Him when you

وَأَنْتُمْ تَعْلَمُونَ ۚ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ

to | We sent down | about what | doubt | in | you are | and if | know | while you  
know (the truth)(22). And if you are in doubt of what We have sent down to

عِبْدَانَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ

your witnesses (supporters) | and call | the like of it | of | a Surrah (chapter) | then produce | Our slave  
our servant, produce one chapter comparable to it. And call upon your helpers

مَنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۚ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ

and shall not | you do it | (could) not | but if | truthful | your are | if | Allah | besides  
apart from Allah for help, if what you say is true(23). But if you cannot do it and can never do it

تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ

(it is) prepared | and stone | men | fuel (would be) | whose | the Fire | then fear | you (be able to) do it  
then fear the fire whose fuel is men and stones, prepared

لِلْكَافِرِينَ ۖ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ

for them | that | righteous deeds | and do | believe | (those) who | and give glad tidings to | for the disbelievers  
for the unbelievers(24). Proclaim good tidings to those who believe and do good work,

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا

there from | they are provided | every time (whenever) | the rivers | under them | flowing | (are) Gardens  
they shall dwell in gardens beneath which rivers flow. Whenever they are given

مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ ۗ وَأَتُوا

and they will be given | before | we were provided | (is) what | this | they say | as a provision | fruit | of  
fruit to eat, they will say: 'This is what we were given before,' for they shall

بِهِ مِثْلَهَا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ

and they | pure | (will be) spouses | there in | and for them | things havings resemblance | there from.  
be given the like. Therein they will have pure spouses, and shall abide

فِيهَا خَالِدُونَ ۗ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

a parable or similitude | to set forth | is ashamed or disdains | not | Allah | verily | shall abide for ever | there in  
there for ever(25). Allah is not ashamed to give a parable about

مَا بَعُوضَةٌ فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا

believe | (those) who | and so for | more (insignificant) than it | and even some thing | (of) a mosquito | even  
a gnat or larger creature. The believers know that it is the truth

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ

they say | disbelieve | (those) who | and for | their Lord | from | the truth | that it is | they know  
from their Lord, but the unbelievers ask: 'What could Allah

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ

by it | and He guides | many | by it | He misleads | parable or similitude | by this | Allah | did intend | what  
mean by this parable? Thereby; He leaves many in error and guides

كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۖ الَّذِينَ يَنْقُضُونَ

break | those who | the disobedient ones | except | by it | He misleads | and (does) not | many  
many. But He leaves in error none except the evil-doers(26). Who break

عَمَدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

which (for it) Allah ordered what and sever its ratification after (of) Allah covenant  
His covenant after accepting it and divide what Allah has ordered

أَنْ يُوْصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٢٧﴾

(are) the losers (they) who it is they the earth in (on) and do mischief joined to be  
to be united and make mischief in the land, truly, they shall be the losers(27).

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ

He would give you death then and He gave you life lifeless while you were in Allah you disbelieve how  
How can you disbelieve in Allah? You were dead, He gave you life and He will cause you to die

ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا

What for you created has Who He you will be returned unto Him then will bring you to life then  
and again bring you to life and then to Him you will return (28). It is He Who created for you

فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ

and He made them the heaven to He turned (He ascended) then all the earth (is) in  
all that is in the earth; then, He turned to the sky and levelled

سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ

to The angels Your Lord said and when (is) All-knower thing of every and He heavens seven  
seven heavens. He has knowledge of all things(29). When your Lord said to the angels:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ

will You place they said a successor the earth in going to place verily I am  
'I am placing on the earth a deputy.' They said: 'Will you put there one

فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ

glorify while we the blood and will shed in it will make mischief those who in it  
that will do evil and shed blood, when we sing

بِحَمْدِكَ وَتَقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

you know do not what know indeed I He said you and sanctify with Your praises and thanks  
Your praises and glorify Your name? He said I know what you know not(30).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ

and said the angels before He showed (set) them then all of them the names Adam and He taught  
And He taught Adam all the names and then He placed them before the angels, saying: 'Tell Me

أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا

no | Glory is to you | they said | truthful | you are | if | these | the names of | tell me  
the names of these, if you speak truly(31). 'Glory be to you,' they said,

عَلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

the All-Wise | the All-knower | You (Alone are) | verily You | You taught us | what | except | we have | knowledge  
'We have no knowledge except that which you have taught us. You alone are Wise, Knowing:'(32)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ

He said | of their names | he informed them | and when | of their names | inform them | O Adam | He said  
(Then) He said to Adam: 'Tell them their names.' And when Adam had informed them of their

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ

and then earth | of the heavens | unseen (secrets/ hidden facts) | know | that I | (to) you | I tell | (did) not  
names, He said: 'Did I not tell you that I know the unseen things of heavens and earth,

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا

We said | and (remember) when | Concealing | you have been | and what | you reveal | what | and I know  
and I know what things you reveal and what you were hiding? And when We said

لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ

and was proud | he refused | Iblis (Satan) | except | so they prostrated | to Adam | prostrate | to the angels  
to the angels: 'Bow yourselves to Adam,' they all bowed themselves except Satan, who in his

وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

in the Paradise | and your wife | you | dwell | O Adam | and We said | the disbelievers | (one) of | and was  
pride, refused and became an unbeliever. And We said: O Adam! Dwell you and your wife in

وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا

come near | but (do) not | you wish | (from) wherever | with free pleasure | from it | and eat both of you  
Paradise and eat of it as much as you wish and wherever you will; but never approach

هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ

the Satan | then made both of them slip | the wrong-doers | of | or you both will be | tree | this  
to this tree or you shall both become wrongdoers. But Satan made them slip (from it)

عَنْهَا فَأَخْرَجَهُمَا مِنْهَا كَانَا فِيهَا وَقُلْنَا اهْبِطُوا بَعْضُكُمْ

some of you | get you down | and We said | in it | they were | from what | and got them out | there from  
and brought them out of that in which they had been. We said, 'Get you all down,' "with enmity



لِبَعْضِ عَدُوِّكُمْ فِي الْأَرْضِ مُسْتَقَرًّا وَمَتَاءً إِلَى

for and a livelihood (is) a dwelling place the earth in (on) and for you as an enemy to other to each other. The earth will be your dwelling-place and means of livelihood for a

حِينَ ٣٦ فَتَلْقَىٰ أَدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ

verily He (on) him and He pardoned words his Lord from Adam then received a (specific) time time(32)." Then Adam received words (of revelation) from his Lord, and He turned towards him.

هُوَ التَّوَّابُ الرَّحِيمُ ٣٧ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

all from it you get down We said the Most Merciful (is) the Acceptor of repentance He He is the Forgiving, the Merciful(37). We said: 'Go down all of you, from here,'

فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا

then (there is) no My guidance follows then whoever guidance from Me come to you and whenever and when there shall come to you guidance from Me, those that accept it, shall have nothing to

خَوْفٍ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

Our Signs and denied disbelieved but those who shall grieve they and not on them fear fear or to sorrow(38). But those who disbelieve and deny Our revelations, they

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٣٩ يَا بَنِي إِسْرَائِيلَ

of Israel O children shall abide forever in it they (of) the Fire dwellers they are shall be the people of the Fire, and there they shall dwell for ever(39) O Children of Israel,

اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْ

I shall fulfil My Covenant and fulfil upon you I bestowed which My Favour remember remember the favour, wherewith I favoured you and keep your covenant, and I will be true to my

بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ٤٠ وَأٰمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا

confirming I have sent down in what and believe (you) fear and Me alone your covenant covenant with you and fear Me(40). And believe in that which I have sent down, confirming

لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرِينَ ٤١ وَلَا تَشْتَرُوا

buy and (do) not in it disbeliever first be and (do) not (is) with you that (which) your scriptures, and do not be the first to deny them. And do not sell

بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ٤٢ وَلَا تَلْبِسُوا الْحَقَّ

the truth mix and (do) not fear and Me (alone) small price with My verses My revelations for a little price and fear Me(41). Do not cover truth with falsehood,

بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ

the prayer | and perform | know | while you | the truth | and (not) conceal | with the falsehood  
nor hide the truth when you know (what it is)(42). Observe prayers; pay the

وَأْتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ

(on the) people | do you enjoin | those who bow down | with | and bow down | Zakat | and give  
alms-tax, and bow down your heads with those who bow down (in worship.) (43) Would you

بِالْبِرِّ وَتُنسُونَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا

do not | the Scripture | recite | while you | yourselves | and you forget | piety and righteousness  
enjoin righteousness on others and forget yourselves? Yet you read the scripture! Have you

تَعْقِلُونَ ﴿٤٤﴾ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا

except | very hard | and truly it is | and prayer | in patience | and seek help | you understand  
no sense?(44) Seek help in patience and prayer, it is indeed hard except

عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَاوَا رَبِّهِمْ

their Lord | are going to meet | that surely they | realise | who | the humble minded | on  
for the humble(45). Who know that they will meet their Lord and that

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي

which | My Favour | remember | (of) Israel | O Children | are going to return | unto Him | and that they  
to Him they are returning.(46) O Children of Israel! remember the favour wherewith

أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا

a Day (when) | and fear | all the worlds | over | preferred you | and that I | upon you | I bestowed  
I favoured you, and that I have preferred you to all creatures.(47) Guard yourselves against

لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا

nor | intercession | from him | will be accepted | not | anything | another (person) | a person | shall avail | not  
the day when no soul will avail another in the least, when neither intercession nor

يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾ وَإِذْ

and (remember) when | would be helped | they | and not | compensation (ransom) | from him | will be taken  
compensation shall be accepted from it, nor will they be helped.(48) And (remember)

نَجَّيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ

torment | (with) a horrible (evil) | who were afflicting you | (of) Pharaoh | people | from | We delivered (saved) you  
how We delivered you from Pharaoh's people who had cruelly oppressed you,

يُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ

(was) a trial | that | and in | your women | and let live (sparing) | your sons | killing  
slaying your sons and sparing your women. That was a great trial

مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَارَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ

and saved you | the sea | for you | We separated | and (remember) when | great | your Lord | from  
from your Lord.(49) And when We divided the sea for you

وَأَعْرَفْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا

We appointed for | and (remember) when | (were) looking | while you | (of) Pharaoh | people | and We drowned  
and taking you to safety, drowned Pharaoh's men before your very eyes(50). And (remember)

مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ

and you | after him | the calf | you took (for worship) | and | nights | forty | Moses  
when We appointed with Moses forty nights, but in his absence, you chose the calf (for worship)

ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ

so that you may | that | after | you | We forgave | then | (were) wrong- doers  
and you did grievous wrong.(51) Yet after that, We forgave you, so that you should be

تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ

so that you may | and the criterion | the Scripture | Moses | We gave | and (remember) when | return thanks  
thankful.(52) And (recall) when We gave Moses the Scripture and criterion (between right and

تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ أَنْتُمْ

have wronged | verily you | O my people | to his people | Moses | said | and (remember) when | be guided  
wrong), so that you might be rightly guided. (53) And when Moses said to his people: 'You have

أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا

and kill | your Creator | to | so turn in repentance | the calf | by your taking (for worship) | your selves  
wronged yourselves, my people, in worshipping the calf. Turn in repentance to your Creator and

أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ

then He accepted repentance | your Creator | with | for you | (is) better | that | your selves  
kill (the guilty) among you. That will be best for you in your Creator's sight. Then He turned

عَلَيْكُمْ إِنَّهُ هُوَ الرَّحِيمُ ﴿٥٤﴾ وَإِذْ

and (remember) when | the Most Merciful | Acceptor of repentance | He (who is) | truly He is | of you  
towards you. He is the Forgiving one, the Merciful.(54) And when you said to

قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

plainly | Allah | we see | till | (in you) | we believe | shall never | O Moses | you said  
Moses: 'We will not believe in you until we see Allah openly and

فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ

We raised you | then | were looking | while you | the thunderbolt | so seized (overtook) you  
the thunderbolt struck you while you were looking on.(55) Then We raised you

مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا

and We shaded (caused shadow) | return thanks | so that you may | your death | after  
up after your death, so that you might give thanks.(56) And We caused

عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ

of | eat | and the quails | Al Manna | on you | and sent down | (with) the clouds | over you  
the clouds to cast their shadow over you and sent down for you manna and quails, saying: 'Eat

طَيِّبَاتٍ مَّا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا

they did | but | they wrong Us | and (did) not | We have provided for you | which | good (pure, lawful) things  
of the good things We have given you.' Indeed, they did not wrong Us, but they

أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ

town | this | enter | We said | and (remember) when | wrong | themselves  
wronged themselves.(57) And We said, 'Enter this city

فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا

and say | in prostration | the gate | and enter | with pleasure | you wish | wherever | there in | and eat  
and eat where you will and as much as you wish. And enter the gate prostrating, saying:

حِطَّةً نَّغْفِرَ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ

but changed | (for) the good-doers | and We will increase | your sins | We shall forgive you | forgive  
'Forgive.' We shall forgive you your sins and increase (reward for) the righteous. (58) But

الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ

upon | so We sent | to them | was told | that (which) | other (than) | the word | did wrong (change) | those who  
the wrong-doers changed Our words and We sent on the

الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

disobey | they used to | because | the heaven | from | punishment | who wronged | those  
wrong-doers a wrath from heaven (as a punishment) for their misdeeds.(59)

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ

with your stick | strike | We said | for his people | Moses | asked for water | and (remember) when  
And when Moses prayed for water for his people, We said to him: 'Strike the rock with your

الْحَجَرِ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ

people | every | knew | springs | twelve | from it | then gushed forth | the stone  
staff.' Thereupon twelve springs gushed from it, and each tribe

مَشْرَبًا لَهُمْ فَكُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا

act corruptly | and (do) not | (of) Allah | provision (sustenance) | from | and drink | eat | their drinking place  
knew their drinking-place. So eat and drink of that which Allah has provided and do no

فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ

shall not | O Moses | you said | and (remember) when | making mischief | the earth | (in) on  
mischief on the earth.(60) And when you said O 'Moses!' 'We will no longer

نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ

grows | of what | for us | to bring forth | your Lord | for us | so invoke | One (one kind of) | food | on | we endure  
put up with this one kind of food. Call on your Lord for us to produce for us some of

الْأَرْضِ مِنْ بَقْلِهَا وَقِثَآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ

he said | and its onions | and its lentils | and its garlic | and its cucumbers | its herbs | of | the earth  
that the earth grows: green herbs and cucumbers, garlic (or corn) and lentils and onions. He said

أَسْتَبَدِلُونِ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ إِهْبِطُوا مِصْرًا

to any town | go you down | (is) better | which | for that | (is) lower | which | that | would you take in exchange  
'Would you exchange that which is good for what is worse? Go down to a town.

فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ

humiliation | upon them | and were stamped (stuck) | you have asked for | what | for you (is) | and indeed  
There you shall find all that you have asked for. Humiliation

وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ

disbelieve | used to | because they | that (was) | Allah | from | anger | and they drew | and misery  
and misery were stamped upon them and they drew on themselves the wrath of Allah; that

بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا

because | that (was) | just cause | without | the Prophets | and kill | (of) Allah | in the Signs (Verses)  
because they disbelieved His signs and killed His prophets unjustly; that because

عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا

became Jews | and those who | believed | those who | verily | transgress | and used to | they disobeyed  
they were rebels and transgressors.(61) Believers, Jews, Christians,

وَالَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا

and does | the Last | and Day | in Allah | believed | whoever | and Sabians | and Christians  
and Sabians-whoever believe in Allah and the Last Day and does right,

صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

nor | on them | fear | and (there is) no | their Lord | with | (is) their reward | for them | good deeds  
shall be rewarded by their Lord and they have nothing to fear

هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ

above you | and We raised | your covenant | We took | and (remember) when | shall grieve | they  
or sorrow(62) And when We made a covenant with you and raised the Mount above you,

الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ

there in | what (is) | and remember | with strength | We have given you | what | hold | the Tur (Mount Sinai)  
saying: 'Hold firmly to what We have given you and remember what is therein,

لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّنْ بَعْدَ ذَلِكَ فَلَوْلَا

had it not been | that | after | you turned away | then | act piously (become pious) | so that you may  
that you may guard yourselves (against evil).(63) Yet after that, you turned away,

فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

the losers | of | indeed you would have been | and His Mercy | upon you | (of) Allah | Grace  
and but for Allah's grace and mercy, you would have surely been among the losers (64)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

(of) the Sabbath (Saturday) | (in) the matter | amongst you | transgressed | those who | you knew | and indeed  
You have surely heard of those of you that broke the Sabbath and We

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا نَكَالًا

(punishment). an example | and We made this | despised (and rejected) | monkeys | be you | to them | We said  
said to them: 'Be you apes, despised and hated.'(65) We made them an example

لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ

and (remember) when | for the pious | and a lesson | after them | and those | in front of them | for those  
to their own generation and to those who followed them and a lesson to the righteous.(66)

قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا

they said | a cow | you slaughter | that | commands you | Allah | verily | to his people | Moses | said  
And when Moses said to his people: 'Allah commands you to sacrifice a cow,' they said:

أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ٦٧

the foolish | among | I be | that | with Allah | I take refuge | he said | fun | do you make of us  
Are you making game of us?' He said Allah save me from being an ignorant (fool). (67)

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ

says | verily He | he said | it is (like) | what | to us | He will make clear | your Lord | for us | call upon | They said  
They said: Call on your Lord to make clear to us what kind of cow she shall be,

إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ

that | between | (D.U.T.) muddling | immature (young) | nor | old | neither | a cow | verily it (should be)  
Moses said: 'He says:' Let her be neither old cow nor a young but in-between,

فَاعْمَلُوا مَا تُؤْمَرُونَ ٦٨ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا

what | to us | to make clear | your Lord | for us | call upon | they said | you are commanded | what | so do  
Do, therefore, what you are commanded.' (68) They said: 'Call on your Lord to make clear to us

لَوْنَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ

that pleases | (in) its colour | bright | yellow | a cow | it is | says | verily He | he said | its colour (is)  
what her colour shall be.' Moses said: 'He says: Let the cow be yellow, a rich yellow, pleasing

النَّظِيرِينَ ٦٩ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ

the cows | verily | it (is) | what | to us | to make clear | your Lord | for us | call upon | they said | the beholders  
to the eyes.' (69) They said: Call on your Lord to make clear to us the exact type of cow she shall

تَشْبَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ٧٠ قَالَ إِنَّهُ يَقُولُ إِنَّهَا

it is | says | indeed He | He said | will be guided | Allah | wills | if | and surely we | to us | are alike  
be; for, to us, cows look all alike. If Allah wills, we shall be, rightly guided.' (70) Moses said: 'He

بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقَى الْحَرْثَ مُسَلَّمَةٌ ٧١ لَا شِيَةَ

(with) no (marks) blemish | sound | the fields | (it) waters | nor | the soil | to till | trained | neither | a cow  
says: 'Let her be an unyoked cow, not worn out with ploughing the earth or watering the field; a

فِيهَا قَالُوا النَّبِيُّ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا

They almost | and (did) not | so they slaughtered it | the truth | you (have) brought | now | they said | in it  
healthy cow free from any blemish. 'Now you have told us the truth,' they said. And they

يَفْعَلُونَ ۗ وَإِذْ قَاتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا ۗ وَاللَّهُ مُخْرِجٌ

brought forth | but Allah | regarding it | then you disputed | a man | you killed | and (remember) when | doing (it) |  
slaughtered her after they had been reluctant to do so. (71) And when you killed a man and then

مَا كُنْتُمْ تَكْتُمُونَ ۗ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ

Allah | brings to life | thus | with a piece of it | strike him | so We said | concealing | you were | what |  
disputed concerning him, Allah made known what you were hiding. (72) We said: Strike him

الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ ۗ لَعَلَّكُمْ تَعْقِلُونَ ۗ ثُمَّ قَسَتْ قُلُوبُكُمْ

your hearts | were hardened | then | understand | so that you may | His Signs | and shows you | the dead |  
with a piece of it.' thus Allah brings the dead to life and shows you His signs

مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ وَإِنَّ مِنْ

of | and indeed | in hardness | (even) worse | or | as stones | so they (were) | that | after |  
that you may understand. (73) Then your hearts became as hard as rock or even

الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا

which | of them (are stones) | and indeed | the rivers | from them | gush forth | there are some | the stones |  
harder, for there are rocks from which rivers gush forth: some split asunder so

يَسْقُطُ فِيخْرِجُ مِنْهُ الْمَاءَ ۗ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ

fall down | which | of them (are stones) | and indeed | the water | from them | so that flows | split asunder |  
that water gushes from them; and others fall down through

مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۗ أَقْتَطِعُونَ

do you covet | you do | (of) what | (is) unaware | Allah | and not | (of) Allah | fear | from |  
fear of Allah and Allah is not unaware of what you do. (74) Do you then hope that they will believe in you,

أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ

the Word | hear | of them | a group | used to | while indeed | in you | They will believe | that |  
seeing that a party of them heard the Word of Allah and

اللَّهُ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ۗ

know | and they | they understood it | what | after | they change it | then | (of) Allah |  
knowingly changed it after they had understood (its meaning)? (75)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا

some of them | meet privately | but when | we believe | they say | believe | those who | they meet | and when |  
When they meet those who believe, they say: 'We believe.' But when alone, they say



إِلَى بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

to you | Allah | revealed (disclosed) | what | shall you tell them | They say | some others | with  
to each other: 'Must you tell them what Allah has revealed to you

لِيَحْجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ

they know | do not | you understand | do not then | your Lord | before | there with | so that they argue with you  
so that they may dispute with you concerning it before your Lord? Have you no sense?(76)

أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ

(are) unlearned people (who) | and among them | they reveal | and what | they conceal | what | knows | Allah | that  
Do they not know that Allah knows that which they hide and that which they reveal? (77) There

لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ

to those who | so woe | guess | but | they | and (not) | false desires | but | the Book | know | (do) not  
are illiterate men among them who know not the Scripture, except from hearsay. They do

يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

Allah | (is) from | this | they say | then | with their own hands | the Book | write  
nothing but guess. (78) Woe to those who write the Scriptures with their own hands and then say:

لَيْشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

their hands | wrote | for what | to them | so woe | little | price (gain) | with it | that they may purchase  
'This is from Allah,' that they may sell it for a little price. So woe to them because of what their

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا

(for) days | but | the Fire | touch us | shall I never | and they say | they earn | for what | to them | and woe  
hands have written and because of that which they gain. (79) They say: 'The Fire will never touch

مَعْدُودَةً قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

His covenant | Allah | oppose (break) | so will never | a covenant | Allah | from | have you taken | say | a few numbered  
us except for a few days. Say: Did Allah make you such a promise - Allah will not break His

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً

evil | earned | who so ever | yes! | you know | not | what | Allah | on | you say | or  
promise - or do you say of Allah what you do not know? (80) Those who have committed evil and

وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

in it | they | of the Fire | (are) dwellers (inmates) | they | his sin | him | and surrounded  
are surrounded by their sins, such are the people of the Fire; in it they shall remain

خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ

(are) dwellers (inamtes) | they | good deeds | and do | believe | and those (who) | shall abide for ever  
forever.(81) But those that believe and do good works are the people of Paradise; in it they

الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي

the children | a covenant (from) | We took | and (remember) when | shall abide for ever | in it | they | (of) Paradise  
shall remain for ever.(82) When We made a covenant with the Children of Israel:

إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا

(be) good | and to parents | Allah | but | you shall worship | not | (of) Israel  
worship none but Allah. Show kindness to your parents, to your kinsfolk,

وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا

good (Kindly) | to people | and speak | and the poor (needy) | and (to) orphans | and (to) Kindred  
to the orphans, and to the needy. Speak kindly to mankind.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا

a few | except | you turned back | then | Zakat (poor's due) | and give | the prayer | and perform  
Observe your prayers and pay the alms-tax. But you all turned your

مِنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

your covenant | we took | and (remember) when | averse (back sliders) | while you are | of you  
backs except a few, being averse.(83) And when We made a covenant with you:

لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

your dwellings | from | yourselves | you turn out | and (do) not | your blood | you shed | (do) not  
Shed no blood of your people, nor drive your people out of their homes.

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ

kill | those (who) | you (are) | then | bear witness | and you | you ratified | then  
To this you consented and yourselves bore witness.(84) Yet it is you who are killing

أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ

(assist) aiding one another | their homes | from | of you | a party | and drive out | yourselves  
one another, and driving a number of them out of their homes, and helping

عَلَيْهِمْ بِإِلَاتِهِمُ وَالْعُدْوَانِ ۖ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ فَتَدْوِهِمْ

you ransom them | (as) captives | they come to you | and if | and transgression | in sin | against them  
each other against them with sin and aggression. And if they come to you as

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ

(of) the Scripture | in part | then do you believe | their expulsion (was) | to you | forbidden | though (this) captives, you ransom them. Though their expulsion was itself unlawful for you.

وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ

that | do | (of) those who | (is the) recompense | then what | some of it | and you reject

Do you then believe in one part of the Scriptures and deny another?

مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ

(of) Resurrection | and on the Day | (of) (this) world | the life | in | disgrace | except among you

So those of you that act thus shall be rewarded with disgrace in this world

يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

of what | (is) unaware | Allah | and not | torment | most grievous | to | they would be consigned

and with the most painful punishment on the Day of Resurrection. Allah is not unaware of what

تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

for the Hereafter | of (this) world | the life | bought | they who | those (are) | you do

you do. Such are those who buy the life of this world at the price of the Hereafter.

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا

We gave | and indeed | shall be helped | they | nor | the torment | on them | shall be lightened | so not

Their punishment will not be lightened nor shall they be helped. (86) To Moses, We gave

مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَىٰ

Jesus | and We gave | by Prophets | after him | and We followed him up | the Book | Moses

the Scriptures and after him, We sent other Messengers successively. We gave Jesus,

ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ

come to you | then whenever | with the Holy Ghost (Gabriel) | and supported him | clear signs | (of) Mary | son

the son of Mary, clear signs and supported him with the Holy Spirit, and whensoever there came

رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا كَذَّبْتُمْ

you disbelieved | and some | you grew arrogant | yourselves | desired | not | with what | a Messenger

to you a Messenger with what you had not desired for, you became arrogant and some you

وَفَرِّقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ

Allah | cursed them | way | are wrapped | our hearts | and they said | you kill | and some

disbelieved and others you slew. (87) They say: 'Our hearts are sealed.' But Allah has cursed

يَكْفُرِهِمْ فَبَلَّغْنَا مَا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَاءَهُمْ كِتَابٌ

a Book | come to them | and when | they believe | (is) that which | so little | for their disbelief  
them for their unbelief. Little is that which they believe. (88) And when a Book, confirming

مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۖ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ

invoking for victory | a for time | though they were | (is) with them | what | confirming | Allah | from  
their own, has come to them from Allah, while before that they used to pray for help against

عَلَى الَّذِينَ كَفَرُوا ۗ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا

they disbelieved | they recognised | what | come to them | and when | disbelieved | those who | over  
those who disbelieved - when there came to them what they know (to be true) - they disbelieved

بِهِ ۗ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

their own selves | for it | they bought | how bad is that | the disbelievers | (be) on | (of) Allah | so the curse | in it  
in it. The curse of Allah is on the disbelievers. (89) Evil is that for which they have sold

أَنْ يَكْفُرُوا ۗ بِمَا أَنْزَلَ اللَّهُ بَغِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ

His Grace | of | Allah | reveals | that | grudging | Allah | revealed | in (that) which | they (should) disbelieve | that  
themselves: that they should deny Allah's own revelation, grudging that He should reveal His

عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۗ

anger | upon | anger | they have drawn (incurred) | His slaves | of | He wills | whom | unto  
bounty to whom He chooses from His servants. They have drawn on themselves anger upon

وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ

sent down | in what | believe | to them | it is said | and when | (there is a) disgracing | torment | and for the disbelievers  
anger and a humiliating punishment awaits the unbelievers. (90) When it is said to them: 'Believe

اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۗ

after it | in what (come) | and they disbelieve | to us | was sent down | in what | we believe | they say | Allah  
in what Allah has sent down,' they say: 'We believe in what was sent down to us and they deny

وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ

Prophets | you kill | then why did | say | with them | what is | confirming | the truth | while it is  
which is beyond that, although it is the truth, confirming what is with them . Say: 'Why did you

اللَّهُ مِنْ قَبْلُ ۗ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ

Moses | come to you | and indeed | (true) believers | you were | if | afore time | (of) Allah  
kill the prophets of Allah in former time, if you were true believers? (91) And Moses came to you

بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

wrong-doers | and you (were) | after him | the calf | you took (for worship) | yet | with clear proofs  
with clear signs, yet in his absence, you worshipped the calf and you were wrongdoers. (92)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

the Tur (mount Sinai) | above you | and We raised | you covenant | We took | and (remember) when  
When We made a covenant with you and raised the Mount above you (saying):

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا

and we disobeyed | we heard | they said | and hear | firmly | We gave you | What | hold  
'Hold firmly to what We have given to you and hear (Our commandments),' they said: 'We hear,

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

(because) of their disbelief | the calf | their hearts | in | and they were cherished (drunk the love of)  
but disobey.' And (worship) of the calf was made to sink into their hearts, because of their

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ

say | believers | you are | if | your faith | to it | commands | evil is what | say  
rejection (of the covenant). Say: 'Evil is that to which your faith prompts you, if you are indeed

إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ

excluding | specially | Allah | with | (of) the Hereafter | The home | for you | is | if  
believers.'(93) Say: 'If the Last Home with Allah is for you alone, and not for any one

النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ يَمَمُّوهُ

they long for it | but will never | truthful | you are | if | (for) death | then long | (other) people  
else (of mankind), then invoke death if you are sincere.'(94) But they will never invoke

أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

of the wrong-doers | (is) All-Aware | and Allah | their hands | sent ahead | for what | ever  
death, because of what they did; and Allah knows the evil-doers.(95)

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ

those who | and of | life | for | (of) mankind | greediest | and verily you will find them  
Indeed, you will find that they love this life even more than the idolaters do.

أَشْرَكُوا يَوْمَ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ

(of) a thousand | he could be given a life | if | (each) one of them | wishes | ascribed partner to Allah  
Every one of them wishes to live a thousand years. But his prolonged life

سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحُهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

he be given that life | though | the punishment | from | would (save) remove him away | this | but not | years  
will surely not save him from (due) punishment. Allah is watching over

وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا

enemy | is | who so ever | say | they do | of what | (is) All-Seer | and Allah  
all their actions. Say: 'Whoever is an enemy to Gabriel' for surely he has revealed

لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

(of) Allah | by permission (leave) | your heart | to | (has) brought it down | for indeed he | to Gabriel  
it by Allah's will to your heart, confirming what was (revealed) earlier and

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

for the believers | and glad tidings | and guidance | before it | what (came) | confirming  
a guidance and good tidings to the believers.(97) Whoever is an enemy to

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ

and Gabriel | and His Messengers | and His angels | to Allah | enemy | is | who so  
Allah, His angels, His messengers, to Gabriel or Michael, (then surely)

وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ

to you | We sent down | and indeed | to the disbelievers | (is) enemy | Allah | Then verily | and Michael  
Allah is enemy to the unbelievers.(98) We have sent down to

آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

disobedient ones | but | in them | disbelieve | and none | manifest | Ayat (proofs, verses)  
you clear signs: none will deny them except the evil-doers.(99)

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ

nay | of them | a party | threw it away | a covenant | they contract | is it not so (that) whenever  
is it not so, that whenever they make a covenant, a party of them rejects it?

أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ

Allah | from | a Messenger | came to them | end when | believe | (do) not | most of them  
Most of them do not believe.(100) And now when a Messenger has come to them from Allah,

مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا

were given | those (who) | of | a party | threw away | with them | what was | confirming  
confirming their own Scriptures, some of those to whom the Scriptures were given.

الْكِتَابَ ۗ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

know | (do) not | as if they | their backs | behind | (of) Allah | the Book | the Scripture  
cast off the Book of Allah behind their backs, as though they know nothing. (101)

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ

(of) Solomon | kingdom | in | the devils | (gave out) recited | what | and they followed  
And they followed what the devils recited over Solomon's kingdom.

وَمَا كَفَرَ سُلَيْمَانٌ وَلَكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ

teaching | disbelieved | the devils | and but | Solomon | disbelieved | and not  
Not that Solomon disbelieved: it is the devils who disbelieved, teaching

النَّاسَ السِّحْرَ ۖ وَمَا أَنزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ

Harut | at Babylon | the two angels | to | came down | and what | magic | men  
men magic and that which was revealed to the two angels in Babylon Harut

وَمَارُوتَ ۖ وَمَا يُعَلِّمَنَّ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا

only | they (had) said | till | anyone | (of) these two taught | but neither | and Marut  
and Marut: yet they never taught anyone (magic) without saying to him beforehand:

نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا

what | from these two (angels) | but they did learn | disbelieve | so (do) not | (for) trial | we (are)  
'We have been sent to tempt you; do not disbelieve.' So from these two,

يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ

harm | they | but do not | and his wife | man | between | with it | they might separate  
they learnt how they might divide a man and his wife, although they can harm

بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ

harms them | what | and they learn | (of) Allah | by permission | except | anyone | with it  
none except by Allah's permission. They learnt, indeed, what harmed them and did

وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ

(is) for him | not | buys it | that who so ever | they knew | and indeed | profits them | and not  
not profit them; yet they knew well that anyone who chose it, would have

فِي الْآخِرَةِ مِنْ خَلْقٍ ۖ وَلَيْسَ مَا شَرَوْا بِهِ

for it | they sold | what | and how bad indeed (was) | any share | the Hereafter | in  
no share in the life to come. Evil is that for which they have sold themselves,

أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا

believed | they | and if | they knew! | would | that | their own selves  
if they but knew it.(102) If they had believed and kept from

وَأَتَّقُوا لِمَثُوبَةٍ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ

if/would that | better | Allah | from | indeed (for them was) reward | and became pious  
evil, their reward from Allah would have been better for them, if they

كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا

say (to Prophet) | (do) not | believe | O you who | know | they did  
but knew it.(103) You who believe, do not say (to Our Messenger)

رَاعِنَا وَقُولُوا إِنظُرْنَا وَاسْمِعُوا

and listen | "undhurna" please look upon us | but say | "Raina" (pay attention) to us  
Ra'ina, but say Unzurna and give ear. For disbelievers is a painful

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ

among | disbelieved | those who | like | do not | painful | torment | and for the disbelievers (is)  
punishment.(104) Neither the unbelievers among the people of

أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ

upon you | should be sent down | that | polytheists | nor | the people of the Scripture  
the Book, nor the poly-theists, wish that any blessings should be sent down

مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

He will | whom | for His Mercy | chooses | but Allah | your Lord | from | and good  
to you from your Lord. But Allah chooses whom He will for His mercy.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾ مَا نُنسَخُ مِنْ آيَةٍ

of a Verse | We abrogate | whatever | Great | Bounty | (is) owner of | and Allah  
And Allah's grace is infinite.(105) Any verse We abrogate or

أَوْ نُنسَخُ بِهَا نَاتٍ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ

did not | similar to it | or | than it | better | We bring | cause it to be forgotten | or  
cause it to be forgotten, We replace it by a better one or one similar. Do you

تَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ

that | you know | did not | is All-Powerful | thing | every | over | Allah | that | you know  
not know that Allah has power over all things.(106) Do you not know that to



اللَّهُ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ

besides | (is) for you | and not | and the earth | of the heavens | (is) dominion | for Him | Allah

Allah belongs the kingdom of the heavens and the earth and that there is none

اللَّهُ مِنْ وَّلِيٍّ وَلَا نَصِيرٌ ۝١٠٧ أَمْ تَرِيدُونَ أَنْ

that | do you want | or | (any) helper | nor | Wali (protector/friend) | of (any) | Allah

besides Him to protect or help you?(107) Do you desire to question your

تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ

and who so | before | Moses | was asked | as | your Messenger | you ask

Messenger as Moses was questioned in former time? He that exchanges

يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝١٠٨

way | the even (Right) | he went astray from | verily | for faith | disbelief | changes

faith for unbelief has surely strayed from the right way.(108)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ

after | they could turn you back | if | of the Scripture | the people | of | many | wish

Many of the people of the Book wish, through envy, to make you

إِيمَانَكُمْ كِفَارًا ۚ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

their themselves | from | (out of) envy | (as) disbelievers | your belief (you have believed)

disbelievers after that you have believed and the truth has

مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا

and overlook | so forgive | the truth | unto them | had become manifest | what | after

become clear to them. Forgive them and overlook until

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٠٩

(is) All-Powerful | things | every | over | Allah | verily | His Command | Allah | brings | till

Allah gives command. He has power over all things.(109)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ

for yourselves | you send forth | and whatever | Zakat (poor's-due) | and give (pay) | the prayer | and perform

Observe prayers and pay the alms-tax. Whatever good you do,

مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١٠

(is) All-Seer | you do | of what | Allah | certainly | Allah | with | you shall find it | good | of

you shall find it with Allah (you shall be rewarded by Allah.) He is watching over all your actions. (110)

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا

a Christian | or | a Jew | be | who | except | Paradise | none shall enter | and they said  
They say: 'None but Jews and Christians shall be admitted to Paradise.

تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

truthful | you are | if | your proof | bring | say | their (own) desires | these are  
These are their own (vain) desires. Say: 'Produce your proof, if what you say is true.' (111)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ

Tren for him | (is) good-doer | and he | to Allah | his face | submitted | whoever | yes  
Indeed, those who surrender themselves to Allah and do good works, shall

أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

shall grieve | they | not | on them | fear | and (there is) no | His Lord | with | (is) his reward  
be rewarded by their Lord and they shall have nothing to fear or to sorrow. (112)

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيُّ عَلَىٰ شَيْءٍ وَقَالَتِ

and said | anything | on | the Christians | are not | the Jews | and said  
The Jews say the Christians follow nothing (true) and the Christians say

النَّصْرِيُّ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

the Scripture | recite | though they | anything | on | the Jews | are not | the Christians  
it is the Jews who follow nothing (true). Yet they both read the Scriptures.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ

shall judge | so Allah | their words | like | know | (do) not | those who | said | similarly  
Even thus speak those who do not know. Allah will judge between

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

differing | where in | they (have been) | about that | (of) Resurrection | (on) the Day | between them  
them on the Day of Judgement concerning that wherein they differ. (113)

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ

be mentioned | to | (of) Allah | Mosques | forbid | than those (who) | greater wrong-doer (unjust) | and who (is)  
And who is more unjust than those who forbid that in the mosque of Allah,

فِيهَا اسْمُهُ وَسْعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ

to | (proper) for them | was | not | there people | their ruin | in | and strive | His Name | in them  
His name (Allah's name) should be mentioned and seek to destroy them. These

يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي

in | and for them | (is) disgrace | the world | in | for them | in fear | except | enter them  
men may not enter them except in fear. They shall be held to shame in this

الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝۱۱۳ وَاللَّهُ الشَّرْقِ وَالْمَغْرِبِ فَأَيْنَمَا

so whenever | and the west | the east | and for Allah (is) | (is) great | torment | the Here after  
world and sternly punished in the next.(114) To Allah belongs the East and the West.

تَوَلَّوْا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝۱۱۵

All-knower | (is) Infinite All-Embracing | Allah surely | (of) Allah | face | so there will be | you turn (your face)  
Whichever way you turn, there is the presence of Allah. He is Omnipresent and All-knowing.(115)

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَّهُ مَا فِي

in | what (is) | for Him (is) | but | Glory is to Him | a son | Allah | has taken (be gotten) | and they said  
They say: 'Allah has begotten a son. Glory be to Him.' Nay, to Him belongs all that is in

السَّمٰوٰتِ وَالْأَرْضِ كُلِّ لَّهُ قٰنِتُونَ ۝۱۱۶ بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ

and the earth | (of) the heavens | the Originator | (are) subservient | to Him | all | and the earth | the heavens  
the heavens and the earth. All obey His will.(116) Originator of the heavens and the earth.

وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝۱۱۷ وَقَالَ

and said | and it becomes | be | to it | He says | so only | a matter | He decrees | and when  
When He decrees a matter, He says to it 'Be' and it is.(117) And those

الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ

a sign | comes to us | or | Allah | speak to us | why (does) not | know | do not | those who  
who do not know, ask: 'Why does Allah not speak to us or give us a sign?

كَذٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ

are alike | their words | like | before them | those (people) who were | have said | so (even) thus  
so said the people before them (The same demand was made by those before them:) their hearts are all alike.

قُلُوْبُهُمْ قَدْ بَيَّنَّا الْآيٰتِ لِقَوْمٍ يُوقِنُونَ ۝۱۱۸ اِنَّا

verily We | (who) believe firmly | for people | the Signs (Verses) | We have made dear | indeed | their hearts  
But to those whose faith is firm, We have already revealed Our signs.(118) We have

اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا وَّلَا تُسْئَلُ عَنْ

about | you will be asked | and not | and a warner | bearer of glad tidings | with the truth | sent you  
sent you with the truth and as a bearer of glad tidings and a warner. You shall

أَصْحَابِ الْجَحِيمِ ۝ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ

the Christians | nor | the Jews | with you | will be pleased | and never | (of) the blazing Fire | dwellers  
not be questioned about the people of Hell.(119) Neither the Jews nor the Christians

حَتَّىٰ تَتَّبِعَهُ مِلَّةَٰهُمْ ۖ قُلْ إِنْ هَدَىٰ اللَّهُ فَمَا لَبَسَ بِهِنَّ سَعًا ۚ لَئِنْ تَوَلَّوْا يَكْفُرْ بِكُمْ اللَّهُ وَمَن يَكْفُرْ بِكُمُ اللَّهُ فَمَا لَهُ مِن نَّاصِرٍ ۝

guidance | that (is only) | (of) Allah | the Guidance | verily | say | there religion (creed) | you follow | till  
will be pleased with you unless you follow their faith. Say: 'The guidance of Allah is the true

وَلَئِن أَتَيْتُمُوهُنَّ مِن بَعْدِ مَا نَزَّلْنَا بِهِنَّ آيَاتِنَا مِن بَعْدِ مَا نَزَّلْنَا بِهِنَّ آيَاتِنَا لَقَدْ لَبَسْنَا لَكُمْ فِيهَا صَعًا ۚ

not for you | the knowledge | of | come to you | what | offer | their desires | you followed | and if  
guidance.' And if you follow their desires after all the knowledge you have been given, then

مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ۝ الَّذِينَ آمَنُوا بِالْكِتَابِ الْمُنِيرِ

recite it | the Book | We gave them | those | (any) helper | nor | protector | any | Allah | from (wrath of)  
there shall be none to help or protect you from (the wrath of Allah).(120) Those to whom We have

حَقَّ تِلَاوَتِهِ ۖ وَأُولَٰئِكَ يُؤْمِنُونَ بِهٖ وَمَنْ يَكْفُرْ بِهٖ

in it | desbelieves | and who so | in it | believe | those (are who) | to be recited | (as it has) right  
given the Book, and who read it as it ought to be read, they are the ones that believe in it. And

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝ يَا بَنِي إِسْرَائِيلَ

remember | (of) Israel | O children | the losers | the (who are) | then those (are)  
those that deny it, they shall assuredly be the losers. (121) O Children of Israel, remember

نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ۝

all the communities | over | preferred you | and that I | upon you | I bestowed | which | My Favour  
My favour wherewith I favoured you and that I preferred you to all others (for My Message). (122)

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ

shall be accepted | nor | in the least | another | person | will avail | not | the Day (when) | and fear  
Fear the day when no soul shall avail another: when neither compensation

مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ۝

shall be helped | they | not | intercession | shall benefit him | not | any ransom (compensation) | from him  
nor intercession shall be accepted from it, nor will they be helped.(123)

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ

then he fulfilled them | with Words (Commands) | his Lord | Abraham | tried | and (remember) when  
When his Lord tested Abraham with certain commandments and he fulfilled them,

وقف منزل

١٢٣

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ

He said | my offspring | and of | he said | a leader | for mankind | going to make you | verily I am | He said  
He said: 'I appoint you a leader of mankind. He said 'And what of my descendants?' 'My

لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۗ وَإِذْ جَعَلْنَا الْبَيْتَ

the House (Ka'bah) | We made | and (remember) when | the wrong-doers | My Covenant | reach (includes) | (does) not  
covenant,' said He, 'does not apply to the evil-doers.' (124) And when We made the House (at

مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۗ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(as) place of prayer | (of) Abraham | Maqam (place of standing) | and take | and safety | for mankind | a resort  
Makkah) to be a place of assembly for the people and place of safety. And take to yourselves

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ ۚ أَن طَهِّرَا بَيْتِيَ

My House (Ka'bah) | they purify | that | and Ishmael | Abraham | with | and We covenanted  
Abraham's station for place of prayer. We imposed duty upon Abraham and Ishmael to cleanse

لِلطَّائِفِينَ ۗ وَالْعَاكِفِينَ ۗ وَالرُّكَّعِ السُّجُودِ ۗ

(and) prostrate | and those who bow down | and those who stay (for l'tikaf) | for those who circumambulate it  
Our House for those who go round it, who remain therein for devotion and who kneel and

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا ۖ وَارْزُقْ

and provide | of security | a city | this | make | my Lord | Abraham | said | and (remember) when  
prostrate themselves (in prayers).(125) Abraham said: 'My Lord, make this a land of peace and

أَهْلَهُ مِنَ الشَّرِّ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ

He said | The Last | and Day | in Allah | of them | believed | who | fruits | with | its people  
feed its people with fruits, those of them that believe in Allah and the last Day.' He answered, 'As

وَمَنْ كَفَرَ ۖ فَأَمْتَعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ

I shall couple him | then | (for a) shortwhile | I would let him enjoy (leave him in contentment) | disbelieve | and who  
for those that disbelieve, I shall let them prosper a while and then drag them

إِلَىٰ عَذَابِ النَّارِ ۗ وَيُسَّ إِلْحٰصِ ۗ وَإِذْ يَرْفَعُ

(were) raising | and (remember) when | destination | and worst (is that) | (of) the Fire | torment | to  
to the torment of the Fire. An evil destination (indeed).' (126) And when Abraham and

إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ

verily you | from us | accept | Our Lord | and Ishmael | the House | of | the foundations | Abraham  
Ishmael raised the foundations of the House (with this prayer): 'Accept this from us, Our Lord.

أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ

and of | unto You | submissive | and make us | Our Lord! | All-knower | (are) All Hearer | You  
You are the Hearing, the Knowing. (127) Our Lord, make us submissive to you; and

ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا

Our (ceremonies of pilgrimage, rites of Hajj) | and show us | to You | submissive | a nation | Our offspring  
make of our descendants a nation that will submit to you,

وَتُبَّ عَلَيْنَا إِنْكَ أَنْتَ

You | truly (you) | and pardon (accept our repentance, relent toward, turn to us)  
teach us our rites of worship and turn to us mercifully; You are the

التَّوَّابِ الرَّحِيمِ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

a Messenger | amongst them | and send | our Lord! | Most Merciful | (are) Acceptor of repentance (relenting)  
Forgiving, the Merciful. (128) Our Lord, send forth to them a messenger of

مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

and the Wisdom | the Book | and teach (instruct) them | You Verses | unto them | who shall recite | (out) of them  
their own people who shall declare to them your revelations and instruct them in the Book and

وَيُزَكِّهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَتَّعِبْ

turns away | and who | the All-Wise | (are) the All-Mighty | You | verily You | and purify them  
wisdom and purify them (of sin). You are the Mighty, the Wise one. (129) And who turn away

عَنْ قِلَّةٍ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي

in | We chose him | and truly | himself | befooled | he (who) | except | (of) Abraham | creed | from  
from the religion of Abraham except he who befools himself? We chose him in this world,

الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ

to him | said | when | the righteous | (would be) among | the Here after | in | and verily he | the world  
and in the world to come, he shall be among the righteous. (130) When his Lord said to him:

رَبِّهِ اسْلِمْ قَالَ اسَلَّمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَضَىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ

his sons | Abraham | to it | and enjoined | of the worlds | to Lord | I submitted | he said | submit | his Lord  
'Submit,' he said: 'I have submitted to the Lord of the worlds. (131) Abraham enjoined the same

وَيُعْتَقِبُ يُبْنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَبْهُوتَنَّ

you die | then not | the (true) religion | for you | has chosen | Allah | verily | O my sons! | and Jacob  
on his children, and so did Jacob, saying: 'My children, Allah has chosen for you the religion.

إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ

came (approached) | when | witnesses | were you | or | Muslims (who have surrendered unto Him) | you are | but  
So do not depart this life except as men who have submitted to Him'. (132) Or were you present

يَعْقُوبَ الْمَوْتِ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا

they said | after me | will you worship | what | to his sons | he said | when | the death | to Jacob  
when death came to Jacob? When he said to his children: 'What will you worship after me?'

تَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا

God | and Isaac | and Ishmael | Abraham | (of) your fathers | and God | your God | we shall worship  
They said: 'We will worship your God and the God of your forefathers Abraham and Ishmael and

وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا

for them | that has passed away | nation | that (was a) | (are) submissive | to Him | and we | One  
Isaac: the One God. To Him, we surrender ourselves.' (133) That was a nation which has passed

مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

they used to do (they were doing) | of what | you will be asked | and not | you earn | what | and for you | they earned | what  
away. Theirs is what they earned, and yours what you have earned. You shall not be asked about

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ

the creed (the religion) | nay | say | you would be guided | Christians | or | Jews | be | and they said  
what they did. (136) They say: 'Accept the Jewish or the Christian faith and you shall be rightly

إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا

and what | in Allah | we believe | say | the polytheists | of | he was | and not | the upright | (of) Abraham  
guided.' Say: 'By no mean! We believe in the faith of Abraham, the upright one. He was not of

أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

and Isaac | and Ishmael | Abraham | to | was sent down | and what | to us | has been sent down  
the idolaters. (135) Say: 'We believe in Allah and that which is revealed to us, and in what was

وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا

and what | and Jesus | to Moses | was given | and what | and (their) descendants (the tribes) | and Jacob  
revealed to Abraham, Ishmael, Isaac, Jacob and the Tribes; to Moses and Jesus and the other

أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ

and we | of them | any | between | distinction we make | no | their Lord | from | to the Prophets | was given  
prophets from their Lord. We make no difference between any of them, and to Allah we have

لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ

then | in it | you believe | what | in the like of | they believed | so if | are submissive | to Him  
surrendered ourselves. (136) If they believe as you believe, they shall be rightly

اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

schism (opposition) | in | They (are) | Then only | They turn away | but if | they are guided, they have received guidance  
guided; if they reject it, they are (clearly) in schism. Allah will suffice you against

فَسِيكَفَيْدَهُمُ اللَّهُ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ

(from) Allah | (our life take its) hue | the All-knower | the All-Hearer | and He (is) | Allah | so will suffice you against them  
them. He is the Hearing, the Knowing. (137) (Our religion is) the baptism of Allah. And who can

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾ قُلْ أَمْتَاجُونَا

do you dispute with us | say | are worshippers | to Him | and we | at colouring | Allah | than | (is) better | and who  
baptise better than Allah. It is He whom we worship. (138) Say: 'would you then dispute with us

فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۖ وَلَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ

your deeds | and for you (are) | our deeds | and for us (are) | and your Lord | our Lord | while He (is) | Allah | about  
about Allah, Who is our Lord? Our doings belong to us and to you belong your doings. To Him

وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

and Isaac | and Ishmael | Abraham | that | you say | or | sincere | to Him (are) | and we  
alone we are devoted. (139) Or do you claim that Abraham, Ishmael, Isaac, Jacob and

وَيَعْقُوبَ وَالْأَسْبَاطَ ۖ كَانُوا هُودًا أَوْ نَصَارَىٰ ۖ قُلْ ءَأَنْتُمْ

do you | say | Christians | or | Jews | were | and (their) descenclonts (the tribes) | and Jacob  
the Tribes, were all Jews or Christians? Say: 'Who knows better, you or Allah? Who

أَعْلَمُ أَمْرَ اللَّهِ ۖ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ

from | (that is) with him | testimony | concealed | than he who | more unjust | and who (is) | Allah | or | know better  
is more unjust than the man who hides a testimony which he has received from Allah? Allah is

اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا

what | for them | that has passed away | nation | that (was a) | you do | of what | is unaware | Allah | and not | Allah  
not unaware of what you do. (140) That was a nation which has passed away. Theirs is what

كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

to do | They used | of what | you will be asked | and not | you earn | what | and for you | they earned  
they earned, and yours what you have earned. You shall not be asked about what they did. (141)