

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ

of them (are) | some others | over | some of them | We preferred (exalted) | Messengers | those
Of those messengers, We have exalted some above others. Of whom there are some

مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى

Jesus | and We gave (granted) | in degrees (status) | some of them | and raised | Allah | spoke | (to) whom
to whom Allah spoke; Others He raised to a lofty status. We gave Jesus

ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدَهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا

would not | Allah | willed | and if | the Holy | with Spirit | and supported him | clear signs | Mary | son of
son of Mary clear signs and supported him with the Holy Spirit. Had Allah so willed,

اقتتل الذين من بعدهم من بعد ما جاءتهم

had come to them | that | after | (came) after them (Prophets) | those who | have fought one another
succeeding generations would not have fought against one another after the

البيِّنات ولكن اختلفوا فمنهم من آمن ومنهم

and some of them (are) | believed | who | and some of them (are) | they differed | but | clear signs
clear signs had been given them. But they disagreed among themselves; some had faith,

من كفر ولو شاء الله ما اقتتلوا ولكن الله

Allah | but | they would have fought one another | not | Allah | willed | and if | disbelieved (denied) | who
and others had none. Yet had Allah so willed it, they would not have fought against one another.

يفعل ما يريد ﴿٢٥٣﴾ يا أيها الذين آمنوا أنفقوا مما رزقناكم

We provided you | of that | spend | believe | who | O you | He likes (wants) | what | does
Allah does what He wills. (253) O believers, spend apart of what We have given you

من قبل أن يأتي يوم لا بيع فيه ولا

nor | in it (when) | bargaining (selling) | (there will be) no | the Day | comes | that | before
before that Day arrives when there shall be neither trading nor friendship

خلة ولا شفاعة والكافرون هم الظالمون ﴿٢٥٤﴾ الله لا

(there is) no | Allah | the wrong-doers | they (indeed) are | and the disbelievers | intercession | nor | friendship
nor intercession. Truly, it is the unbelievers who are the wrong-doers. (254) Allah: there is no

إله إلا هو الحي القيوم لا تأخذه سنة ولا

nor | slumber | overtakes Him | neither | the Sustainer & Protector | the Ever-Living | He | except | god
god but He, the Living, the Eternal One. Neither slumber nor sleep overtakes Him.

والصالحين
الذين آمنوا

٢٥٣ -

تَوْمًا لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ

Who (is) | the earth | on (in) | and what (is) | the heavens | in | what (is) | to (for) Him (is) | sleep
To Him belongs all that is in the heavens and the earth. Who is there

ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا

what (is) | He knows | with His permission | except | with Him | intercede | who (could) | that
that shall intercede with Him except by His permission? He knows all about

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا

and never | after them (later to them) | (what will happen) | and | their hands (now) | between (happens to them)
(the affairs of men) at present and in the future. They can grasp that part

يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ

extends (over-spreaded) | He wills | what | except | His knowledge | of | anything | they encompass
of His knowledge which He wills. His throne (dominion) extends over the

كُرْسِيِّهِ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ

weariness (feel fatigue) | and (does) not | and the earth | the heavens | His seat (dominion)
heavens and the earth, and He feels no fatigue in preserving them.

حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي

the in | compulsion | no | the Most Great | (is) the Most High | and He | their upholding (guarding them)
He is the Exalted, the Supreme (in glory). (255) There is no compulsion

الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ

disbelieves (rejects) | hence who | the wrong | from | the Right Path | became distinct | verily | the religion
in religion. True guidance has been clear from error. He that rejects the

بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا

no | firm | of handle | he could hold | indeed | in Allah | and believes | in false deities (evil ones)
idols and believes in Allah, shall grasp the firmest handle that never

انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ وَاللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

who believed | of those | (is) Guardian | Allah | All-Knower | (is) All-Hearer | and Allah | for it | breakage
breaks. Allah is Hearing, Knowing. (256) Allah is the Protector of the believers.

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاهُم

their guardians | who disbelieved | and those | Light | to | darkness | from | He brings them out
He leads them from darkness to the light. As for the unbelievers, their protectors

الطَّاغُوتِ ۗ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ

those (are) | the darkness | to | the light | from | they bring them out | (are) falsified deities (evil ones) are false gods, who lead them from light to darkness. They are the rightful owners of

أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ ۗ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ

disputed (with) | him who | at | you looked | have not | will abide forever | in it | they | (of) the Fire | dwellers Hell and shall abide in it forever.(257) Have you not thought of him who argued with

إِبْرَاهِيمَ فِي رَبِّهِ أَنْ اللَّهُ الْمَلِكُ ۗ إِذْ قَالَ إِبْرَاهِيمُ

Abraham | said | when | the kingdom | Allah | had given (granted him) | because | his Lord | about | Abraham. Abraham about his Lord because He had given him the power? Abraham said:

رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ۗ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ

said | and cause death | give life | I | said | and causes death | gives life | He Who | my Lord (is) 'My Lord is He Who gives life and death.' 'I, too,' he said 'give life and death.'

إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنْ

from | it | you bring (out) | the east | from | the sun | brings out | Allah | verily | Abraham 'Allah brings up the sun from the east,' said Abraham 'Bring it up yourself

الْمَغْرِبِ ۗ قَبَّهَتْ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي

guide | does not | and Allah | disbelieved | he who (had) | thus was confounded (defeated) | the west from the west.' The unbeliever was confounded. Allah does not guide

الْقَوْمَ الظَّالِمِينَ ۗ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى

upon | has tumbled | and it | a town | upon (by) | passed | like the one who | or | the wrong-doers | the people unjust people.(258) Or of him, who, when passing by a ruined township, remarked:

عُرُوشَهَا ۗ قَالَ أَىٰ هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۗ

its death | after | Allah | (to) this (town) | bring (restore) life | how (will) | he said | its roofs. 'How can Allah give life to this township now that it is dead?

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۗ قَالَ كَمْ

how long | (and) asked | He raised (to life) | then | years | (for) a hundred | Allah | so caused him to die. Thereupon, Allah caused him to die, and after a hundred years brought

لَبِثْتُ ۗ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَلْ

stay | he said | a day | part (of) | or | a day | I remained (so) | he said | did you remain (dead) him back to life. 'How long have you stayed away?' He said. 'A day,' he replied 'or part of a day.'

لَيْسَتْ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ

(did) not | and your drink | your food | to (at) | so look | years | a hundred | you have remained (dead)

No,' said He, 'Surely you have stayed away a hundred years. Yet look at your food and drink;

يَتَسَنَّهٗ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ

for people | a sign | and thus We have made you | your donkey | at | and look | It (get musty) show change

they have not rotted. And look at your ass. We will make you a sign to mankind. And look

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

(with) flesh | will clothe them | then | We will put them together | how | the bones | at | and look

at the bones (and see) how We shall set them up and then clothe them with flesh. And when it

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

is All-Powerful | thing | every | over | Allah | that | I know | he said | to him | become clear | when

was made clear to him, he said: 'I know now that Allah has power over all things.' (259)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ

He said | (to) the dead | you give life | how | show me | my Lord | Abraham | said | and (remember) when

And when Abraham said: 'Show me, Lord, how you give life to the dead,' He said:

أَوْلَمْ تُؤْمِنُنَّ قَالِ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً

four | then take | He said | my heart | to satisfy | but | yes | he said | you believe | do not

'Why, do you not believe? 'Yes,' (I do believe) said Abraham 'but I wish to reassure my heart.'

مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ

hill | every | on | put | then | to your self | and make (tame) them to incline | birds

Take four birds,' said He, 'Tame them to turn to you. Then place a part of them on

مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ

that | and know | in haste (flying) | they will come to you | call them | then | a (part) portion | of them (is)

each hill, then call them. They will come to you (flying) with speed and know that

اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

their wealth | spend | (of) those who | example (likeness) | All-Wise | (is) All-Mighty | Allah

Allah is Mighty and Wise. (260) The likeness of those who give their wealth for the cause

فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي

in | ears | seven | it grows (sprouted) | (of) a grain | (is) likeness, example | (of) Allah | Way | in

of Allah is as the likeness of a grain of corn which brings forth seven ears, each

كُلِّ سُبُلَةٍ مِّائَةٌ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ

for whom multiplies (gives many-fold increase) and Allah grains a hundred ear every bearing a hundred grains. Allah multiplies to whom He wills;

يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي

in their wealth spend those (who) All-Knower (is) Munificent and Allah He wills (pleases) He is Munificent and All-knowing.(261) Those that spend their wealth for the

سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا

they spent what they follow up (do) not then (of) Allah Way cause of Allah and do not follow their spending

مِنَّا وَلَا أَذَىٰ

hurting (injury) and neither (by) with reminder of generosity (stressing benevolence) with taunts and insults shall be

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

nor on them fear and (there is) no their Lord (is) with their reward for them (they will have) rewarded by their Lord; they shall have nothing to fear

هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ تَعَرُّوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ

than (are) better and forgiving (of faults) (a) kind word shall grieve they or regret.(262) A kind word and forgiveness are better than charity

صَدَقَةٍ يَّتْبِعَهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

All-Forbearing (is) All-Sufficient (Rich) and Allah (hurt) injury which is followed by Sadaqah (charity) followed by injury. Allah is Self-sufficient and He is most Forbearing.(263)

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ

your charity render in vain do not believe who O you O believers, do not mar your charity with

بِالَّذِينَ يَنْفِقُونَ بِذَمِّهِمْ كَالَّذِي يَنْفِقُ

spends like one who and causing hurt (injury) by (stressing benevolence) reminder of generosity taunts and injury, (insults) like him who spends his wealth

مَالَهُ يَرْتَاءُ النَّاسَ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

the Last and Day in Allah believe and does not of men to be seen his wealth to show off to men and believes neither in Allah nor in the Last Day

قَمَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ قَاصِبَةٌ

and fell on it | (is) soil/ dust | over it | (of) a smooth rock | (is) likeness | his (their) example (likeness)

Such a man is like a rock covered with dust of earth: a shower falls upon it

وَإِبِلٌ فَتْرَكُهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ

and Allah | they earned | for what | anything | over | they have control | no | bare | and left it | heavy rain

and leaves it hard and bare. They will be able to do nothing with that they have earned.

لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ وَمَثَلُ الَّذِينَ يُنْفِقُونَ

spend | (of) those who | and (example) likeness | deniers (disbelievers) | people | guide | does not

Allah does not guide the unbelievers.(264) But those that give away

أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ

their souls | of | and for strengthening | (of) Allah | pleasure | seeking | their wealth

their wealth, seeking to please Allah and to reassure their own souls

كَمَثَلِ جَنَّةٍ يَرْبُوعًا أَصَابَهَا وَابِلٌ فَاتَتْ أُكْلَهَا ضِعْفَيْنِ

double | its harvest | and it yielded | heavy rain | fell on it | on a hill | (of) a garden | (is) like the example

are like a garden on a hill-side: if a shower falls upon it, it yields up twice its normal crop;

فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

(is) All-Seer | you do | of what | and Allah | then light rain | heavy rain | fell on (smite) it | did not | and if

and if no rain falls upon it, it is watered by the dew. Allah sees well whatever you do.(265)

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي

flowing | and grapes | date-palms | of | a garden | he have | it be | that | any of you | would wish

Would any of you wish that he should have a garden with date-palms and vines

مِنْ تَحْتِهَا الْأَنْهَارُ ۚ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۚ

fruits | all kinds (sorts) | in it (are) | for him | (streams) rivers | underneath it

and streams flowing underneath, and all kinds of fruit while he is

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضَعْفَاءٌ ۖ فَأَصَابَهَا

and it is struck (by) | weak | children | and he has | old age | and has stricken (overtaken) him

stricken with old age and his children are not strong (enough to look after themselves)

إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ

Signs | for you | Allah | makes clear | thus | and it is burnt | fire | in which (there is) | a whirl wind

that it should be caught in whirlwind with fire therein, and be burnt up? Thus Allah makes plain

لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا

which good things of spend believe who O you give thought (reflect) so that you may to you (His) signs, so that you may give thought. (266) O believers, spend of the good things (wealth)

كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا

aim at and do not the earth from for you We have produced and out of what you have earned you have (lawfully) earned and of that which We have brought out of the earth for you;

الْخَبِيثَاتِ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُغِصُّوا

you over-look (defects) that except take it and you would not you spend of it bad things not worthless things which you yourselves would only reluctantly accept.

فِيهِ وَعَلِمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ

promises you Satan Most Praise-Worthy (is) Most Self Sufficient Allah that and know in it Know that Allah is Self-sufficient and Praise worthy (267) Satan threatens you with

الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ

from Him forgiveness promises you whereas Allah (of) indecency and orders you (of) poverty poverty and orders you to commit what is indecent. But Allah promises you His forgiveness

وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ

He wills to whom Wisdom He grants All-Knowing (is) All (generous) and Allah and bounty and His bounty. Allah is Munificent and All-knowing. (268) He gives wisdom to whom He wills;

وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا

except remembers but none abundantly good he is granted indeed Wisdom (is) granted and who and he to whom wisdom is given, has been given much good. Yet none except

أُولُوا الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ

you vow (to spend) or (your) spendings (out) of you spend and whatever (of) understanding people men of sense remember (bear this in mind) (269) Whatever you spend and whatever

مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ

for the wrong-doers and (there are) no knows that Allah indeed (your) vows (to spend) (out) of vows you make are known to Allah. The evil-doers shall have none to

مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا

you conceal it and if it (is) well (your) charity you declare if any helpers help them. (270) To be charitable in public is good, but to give alms to the

وَتُؤْتُوهُمَا الْفَقْرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ

(some) of your bad deeds | of you | and would atone | for you | better | that is | the poor | and give it (to) poor in private is better and will atone for some of your sins.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ

Allah | but | their guidance | upon you | not | (is) Well-Aware | you do | of what | and Allah Allah has knowledge of all what you do.(271) It is not for you to guide them. Allah

يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا

and do not | (it is) for yourselves | wealth | of | you spend | and whatever | He will | whom | guides gives guidance to whom He wills. Whatever wealth you give benefits your own

تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

wealth | of | you spend | and whatever | (of) Allah | the Face | seeking | but | you spend soul when you give it not except for the love of Allah's (Face) and whatever wealth you give, shall be

يُوفَىٰ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٨﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا

wrapped up | restricted from (travel) | who | for the poor | will be wronged | not | and you | to you | will be repaid in full paid back to you in full: you shall not be wronged.(272) (charity) is for the poor who

فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمْ

supposes (thinks) them | the earth | in | to move about | they are able | not | (of) Allah | cause | in being wholly preoccupied with fighting for the cause of Allah, cannot travel in the land

الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيَاهِهِمْ لَا

do not | by their mark | you know them | modesty | of | wealthy | the unaware (the ignorant man) (for trade or work). The ignorant take them for men of wealth because of their being restraint.

يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ

Allah | indeed | wealth | of | you spend | and whatever | with importunity | people | they beg But you shall know them by their look. They do not beg of men importunately. Whatever good

بِهِ عَلِيمٌ ﴿٢٩﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْيَوْمِ وَاللَّيْلِ سِرًّا

secretly | and (by) day | by night | their wealth | spend | those who | knows well | about that thing you give, Allah knows it well.(273) Those that give wealth by day and by night

وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

on them | fear | and (there is) no | their Lord | (is) with | their reward | so for them | and openly in private and public, shall be rewarded by their Lord. They have nothing

وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا

except they will stand not interest (usury) [eat] devour those who shall grieve they nor to fear or to regret. (274) Those who take usury shall rise up

كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ

because they that (is) (his) touch with Satan confounded him whom who stands like (one) like men whom Satan has driven to madness by his touch; for they

قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ

and made unlawful the trade Allah while made lawful interest/usury (is) like trade indeed said say that trade is like usury. But Allah has permitted trading and forbidden usury.

الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا

what for him is and he refrained his Lord from admonition received so whoever the interest He that, after receiving direction from his Lord, mends his ways, may keep what he has already

سَلَفٌ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ

dwellers are they repeated but those who Allah to and his case (is left) (is) (in the) past earned; his fate is in the hands of Allah. But he that pays no heed shall be among the people of

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَبْحَثُ اللَّهُ الرِّبَا وَيُرِي

and gives increase the interest Allah deprives of blessings are abiders forever in it they (of) Fire the Fire and shall remain in it forever. (275) Allah will deprive usury of all blessing.

الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ

indeed sinners ungrateful all like does not and Allah to (alms giving) deeds of charity but will bless charity with increase. Allah loves not the ungrateful sinner. (276)

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوْا

and gave (paid) (Salat) prayer and established righteous and did deeds believed those who Those who believe and do good works; attend to their prayers and pay

الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

nor on them fear (and) (there is) no their Lord with their reward for them Zakat alms-tax, will be rewarded by their Lord and will have nothing to

هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنْ

of remained what and give up Allah fear believe who O you shall grieve they fear or regret. (277) O believers, fear Allah and give up what is still due to you from usury.

الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا

then be (permitted) warned | you do (it) | do not | but if | believers | you (are) | if | interest
if you are indeed believers.(278) If you do it not, then war shall be declared against you

بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ

sums | for you (you shall have) | you repent | and if | and his Messenger | Allah | from | of war
by Allah and His Apostle. If you repent, you shall have your capital sum. Deal not

أَمْوَالِكُمْ لَّا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ

in difficulty | (debtor) is | and if | you will be wronged | and not | you do wrong | not | (are) your capital
unjustly and you shall not be dealt unjustly.(279) If the debtor is in a difficulty, grant him

فَنظْرَةً إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ

you did | if | for you | (is) better | you remit it by way of charity | and that | (his) ease | until | then delay
time till it is easy for him to repay. But if you remit the sum as alms, it will be better for you, if

تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تَوَفَّىٰ

shall be paid | then | Allah | to | wherein | you shall be brought back | the Day | and fear | know
you only knew it.(280) Fear the day when you shall all return to Allah; when every soul

كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا

when | believe | who | O you | shall be wronged | not | and they | it earned | what | person/ soul | every
shall be paid in full what it has earned. None shall be wronged.(281) O believers, when

تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوا وَلْيَكْتُبَ

let write it down | so write it down | fixed | a period | for | a debt | you contract with one another
you contract a debt for a fixed period, put it in writing. Let a scribe write it down

بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا

as | write it down | to | a scribe | refuse | and (should) not | in justice | a scribe | between you
for you justly; no scribe should refuse to write as Allah has

عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ

and let him fear | (is) the liability | on whom (is) | the one | and let dictate | so let him write | Allah | has taught him
taught him. Therefore, let him write; and let the debtor dictate, fearing

اللَّهِ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ

the liability | on whom | one | is | but if | any thing | (out) of it | diminish | and not | his Lord | Allah
Allah, his Lord, and not diminish the sum he owes. If the debtor be a feeble-minded

سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ هُوَ فَلْيَمْلِكْ

then let dictate | he | dictates | that | capable | not | or | weak | or | (of) low understanding
or weak person, or one who cannot dictate, let his guardian dictate

وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ

not | and if | your men | of | two witnesses | and call for evidence | in justice | his guardian
for him justly. call in two male witnesses from among you, but if two men cannot

يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

witnesses | of (as) | you agree | of those | and two women | then a man | two men | be available
be found, then one man and two women of such as you approve, as witnesses,

أَنْ تَصِدَّ إِحْدَاهُمَا فَتُذَكِّرْ إِحْدَاهُمَا الْأُخْرَىٰ

the other | one of them (two women) | then reminds | one of them (two women) | errs | (so) that (if)
so that if either of them errs, the other can remind her.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَلُوا أَنْ

that | become weary | and (do) not | they are called | when | the witnesses | refuse | and (should) not
Witnesses must not refuse to give evidence if called upon to do so. So do not fail to put

تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ

more just (fairest) | that (is) | its period | for | large | or | small | you write it down
(your debts) in writing, be they small or big, together with the date of payment. This is more just

عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

you have doubts | that do not | and nearer (to) | for evidence | and more reliable | Allah | (in the sight of) with
in the sight of Allah, more reliable as evidence and is the best way to remove all doubts.

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ

then (there is) not | among yourselves | you carry it out | present | a trade | it be | that | except
But if the transaction in hand be a bargain concluded on the spot, it is no offence

عَلَيْكُمْ جُنَاحٌ إِلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

you trade with one another | when | but take witnesses | you write it down | that do not | sin | on you
for you if you do not write it down. See that witnesses are present when

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ

wickedness | then it is | you do it | and if | witness | nor | scribe | let suffer (harm) | neither
you sell one another, and let no harm be done to either scribe or witness. If you harm them,

يَكُمُ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

(is) All-Knower | thing | of every | and Allah | Allah | and teaches you | Allah | so fear | on your part
it is a sin in you. Have fear of Allah. He teaches you. He has knowledge of all things.(282)

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً

in hand | then a pledge | ascribe | you find | and did not | a journey | on | you are | and if

If you are on a journey and a scribe cannot be found, then let pledges be taken.

فَإِنْ آمَنَ بَعْضُكُمْ بِبَعْضٍ فَلْيُوَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ

his trust | is trusted | one who | then let fulfil | another | any of you | trusted | but if

If anyone of you entrusts another with a pledge, let the trustee restore the pledge to its owner;

وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا

conceals it | and who | the evidence | you conceal | and (do) not | his Lord | Allah | and let him fear

and let him fear Allah, his Lord. You shall not withhold testimony. He that withholds it, his heart

قَاتَّةٌ إِشْمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا

what | for Allah (is) | (is) All-Knower | you do | of what | and Allah | (his) heart | (is) sinful | surely he
is verily sinful. Allah has knowledge of all your actions.(283) To Allah belongs all

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ

your own selves | (is) in | what | you declare | and if | the earth | in | and what (is) | the heavens | (is) in
that is in the heavens and the earth. Whether you show what is in your minds or hide it,

أَوْ تُخْفُوهُ يُحَاسِبُكُمُ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ

and will punish | He wills | (to) whom | and will forgive | Allah | for it | will call you to account | you conceal it | or
Allah will bring you to account for them. He will forgive whom He wills and punish whom

مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا

in what | the Messenger | believed | (is) All-Powerful | thing | every | over | and Allah | He wills | whom
He wills; He has power over all things.(284) The Apostle believes in what has been

أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ

and His angels | in Allah | believed | all | and the believers | his Lord | from | to him | was sent down
revealed to him by his Lord, and so do the believers. They all believe in Allah and His angels,

وَكُتُبِهِ وَرُسُلِهِ لَا نَقَرُّ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

His Messengers | of | anyone | between | we make distinction | (do) not | and His Messengers | and His Books
His books, and His apostles: We make no distinction between any of His messengers.

وَقَالُوا سَمِعْنَا وَأَطَعْنَا وَعُفْرَاتِكَ رَبَّنَا وَإِيكَ

and to you (is) our Lord (we seek) Your forgiveness and we obeyed we heard and they said
They say: 'We hear and obey. We seek your forgiveness, Our Lord, to You we shall

النَّصِيرِ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ

it earned (good) what for it to its capacity but any soul Allah burden (does) not the return
all return.(285) Allah does not charge a soul with more than it can bear.

وَعَلَيْهَا مَا كَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ

or we forgot if take us to task (punish us) do not our Lord it earned (evil) what and against it
It gets every good it earns and it suffers every ill that it earns. Lord, do not be

أَخْطَاءَنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ

you laid like that which as a burden on us lay and do not our Lord we committed mistake
angry with us if we forget or fall into error. Our Lord, do not

عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا

(do) not (of) which lay on us (burdens) and (do) not our Lord before us those who (were) on
charge us with more than we can bear. Pardon us,

طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا

and have mercy on us for us and forgive from us and pardon for that we have power
forgive us our sins, and have mercy upon us. You alone are our Protector.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

the disbelieving people over so grant us victory our Protector You (are)
Give us victory over the unbelievers.(286)

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.

الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

the Sustainer (and the Protector) the Ever-Living He but god (there is) no Allah Alif-Lam-Mim
Alif Lam Mim.(1) Allah! There is no god but He, the Living, the Eternal One.(2)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ

and He sent down before it what is confirming with truth the Book to you He sent down
He has revealed to you the Book with the truth, confirming what preceded it; and He has

٢٨٦

التَّورَةَ وَالْإِنْجِيلَ ۖ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ

and He sent down | formankind | as a guidance | before (this) | and the Gospel | the Torah
already revealed the Torah and the Gospel(3) as guidance to the people and has sent down the

الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ

torment | forthem | (of) Allah | in the verses | disbelieved | those who | indeed | the Criterion (the Quran)
distinction(between right and wrong.) (the quran) Those that deny Allah's revelations shall be

شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ

from Him | is hidden | not | Allah | indeed | -All Able of retribution | (is) All Mighty | and Allah | (is) severe
sternly punished; Allah is All-Mighty, Vengeful. (Able of Retribution) (4) Nothing on earth

شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ هُوَ الَّذِي يُصَوِّرُكُمْ فِي

in | shapes you | Who | He it is | the heaven | in | and not | the earth | in | anything
or in heaven is hidden from Him.(5) It is He Who shapes you in your

الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

the All-Wise | the All-Mighty | He | but | god | (there is) no | He wills | how | the wombs
mothers' wombs as He pleases. There is no god but He, the Mighty, the Wise.(6)

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ

which (are) | absolutely clear | are Verses | of it | the Book | to you | sent down | Who | (it is) He
It is He who has revealed to you the Book. Some of its verses are clear - they are

أُمُّ الْكِتَابِ وَأُخْرٌ مُّتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

(is) perversity | whose hearts | in | those | but | (are) not clear | and others | (of) the Book | basis
the foundation of the Book - and others allegorical. Those whose hearts are infected with

فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ

its interpretation | and seeking | mischief | seeking | of it | is unclear | what | they follow
perversity follow the allegorical part, so as to create dissension and to search for its hidden

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي

in | and (those) who are firmly rooted | Allah | except | its (real) meaning interpretation | know | and does not
meaning. But no one knows its hidden meaning except Allah. Those who are well-grounded in

الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ

heed | but do not | our Lord | from | all are | in it | we believe | they say | knowledge
knowledge, say: 'We believe in it: the whole of it is from our Lord. But only the

سلي الله عليه وسلم
وقف الصلوة
وقف لازم

إِلَّا أُولُو الْأَلْبَابِ ٥ رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

You have guided us (when) after our hearts deviate do not our Lord (of) understanding men except wise take heed,(7) Our Lord, (they say) Let not our hearts go astray after

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ٨

the Bestower You (Alone are) indeed you mercy Your (self) from (to) us and grant You have guided us. Grant us mercy from you; You are the (munificent) Giver.(8)

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ

Allah verily in it doubt (there is) no on the Day mankind (will) gather You surely our Lord Our Lord, You will surely gather all mankind before You upon the Day about which there is no

لَا يُخْلِفُ الْبِعَادَةَ ٩ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ

avail will never disbelieved those who indeed (His) promise break (does) not doubt. Allah never fails in His promise.(9) Those who disbelieve, neither their riches

عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ

they and those anything Allah from their offspring and not their wealth them nor their children shall in the least save them from Allah. They shall become

وَقُودُ النَّارِ ١٠ كَذَابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ

before them and those (of) Pharaoh (of) people like behaviour (of) the Fire (are) fuel the fuel of Fire.(10) Like, Pharaoh's people and those before them

كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ يَذُّوهُمْ وَاللَّهُ شَدِيدُ

(is) Severe and Allah for their sins Allah so seized them Our Verses (revelation) they belied denied Our revelations; therefore, Allah seized them for their sinfulness. Allah is severe

الْعِقَابِ ١١ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ

and gathered you shall be overpowered disbelieved to those who say (in) punishment in punishment.(11) Say (O Mohammad) to the unbelievers: 'You shall be overthrown

إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ١٢ قَدْ كَانَ لَكُمْ آيَةٌ فِي

in a sign for you was indeed resting place and (that is) an evil Hell to and driven into Hell - an evil resting-place!(12) Indeed, there was a sign for you in the

فِتْنَتَيْنِ التَّقَاتِي فِئَةٍ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ

and the other (was of) (of) Allah Way in (was) fighting one group which met (in combat) two groups two armies which met on the battlefield. One was fighting for the cause of Allah, the other,

كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ

supports | and Allah | with their own eyes | twice of them | they were seeing them | disbelievers
a host of unbelievers. They saw with their very eyes that they were twice their own number.

بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي

for those who have | (is) a lesson | that | in | surely | He wills | whom | with His Victory
But Allah strengthens with His aid whom He wills. Surely in that, there was a lesson

الْأَبْصَارِ ۝ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

women | from | (of) things they covet | love | for people | is beautified | (understanding) eyes (to see)
for the discerning.(13) Fair in the eyes of men is the love of women

وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الذَّهَبِ وَالْفِصَّةَ وَالْخَيْلَ

and horses | and silver | gold | of | stored up | and heaps | and children
and children, of hoarded treasures, of gold and silver, of splendid horses,

الْمُسَوَّمَةَ وَالْأَنْعَامَ وَالْحَرْثَ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا

the world's | (of) life | possessions | (that) those are | and land | and cattle | branded
cattle, and plantations. That is the enjoyment of this world's life,

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ ۝ قُلْ أَوْبَيْتُكُمْ بِخَيْرٍ مِّنْ

than | of better | shall I inform you | say | abide to return | (is) excellent | with Him | but Allah
but far better is the return to Allah.(14) Say: 'Shall I inform you of better things

ذَلِكَمُ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا

beneath which | flow | (are) Gardens | their Lord | with | fear | for those who | that
than these: For the righteous one, with their Lord, are gardens watered by

الْأَنْهَارِ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ

Allah | of | and pleasure | pure | and spouses | there in | they will abide forever | rivers
running streams, where they shall dwell forever: pure wives, and

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا

believed | we have indeed | our Lord | say | those who | of (His) slaves | (is) All-Seer | and Allah
grace from Allah. For in Allah's sight are (all) His servants: who say: 'Our Lord,

فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝ الصَّابِرِينَ

the patient | (of) the Fire | (from) punishment | and save us | our sins | (for) us | so forgive
we believe in You: forgive us our sins and keep us from the punishment of the Fire';(16)

وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ

and who pray for forgiveness | and (those) who spend (in Way of Allah) | and the obedient | and the truthful
who are steadfast, sincere, obedient, and spend (in the way of Allah); and who pray for

بِالْاَسْحٰرِ ۝۱۷ شَهِدَ اللهُ اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُو

and men | and the angels | He | but | god | (there is) no | that | Allah | bears witness | early in the morning
forgiveness at break of day.(17) Allah (Himself) is witness that there is no god but He,

الْعِلْمِ قٰٓئِمًا بِالْقِسْطِ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ

the All-Mighty | He | but | god | (that there is) no | on justice | standing firm | (of) knowledge
and so do the angels and men of learning: (He is always) upholding justice, there is no god but He, the

الْحَكِيْمُ ۝۱۸ اِنَّ الدِّيْنَ عِنْدَ اللهِ الْاِسْلَامُ وَمَا اٰخْتَلَفَ الَّذِيْنَ

those who | differ | and did not | (is) Islam | Allah | with | the religion | truly | the All-Wise
Mighty, the Wise.(18) The only true faith in Allah's sight is Islam (submission

اُوْتُوْا الْكِتٰبَ اِلَّا مِنْ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًا

through transgression | the knowledge | had come to them | what | after | except | the Scripture | were given
to His Will). Those to whom the Book was given differed, out of envy,

بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيٰتِ اللهِ فَاِنَّ اللهَ سَرِيْعُ

(is) Swift | Allah | then verily | (of) Allah | Signs | disbelieves | and who | among themselves
among themselves, only after knowledge had come to them. He is Swift

الْحِسَابِ ۝۱۹ فَاِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ

and who | to Allah | my face | I have submitted | say | they argued with you | and if | (in) reckoning
in reckoning.(19) If they argue with you, say: 'I have surrendered myself to Allah and so have

اَتَّبَعْتُمْ وَقُلْ لِلَّذِيْنَ اُوْتُوْا الْكِتٰبَ وَالْاُمِّيِّنَ ؕ اَسْلَمْتُمْ

did you submit yourselves? | and illiterates | the Scripture | were given | to those who | and say | followed me
those that follow me.' To those who have received the Book and to the unlearned, say: 'Will you

فَاِنْ اَسْلَمْتُمْ فَقَدْ اِهْتَدَوْا ۗ وَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ

upon you (is) | they only | they turn away | but if | they are rightly guided | then indeed | they submit | so if
surrender yourselves to Allah?' If they surrender, then truly, they are rightly guided, if they turn

الْبَلٰغُ وَاللّٰهُ بِصٰٓئِرٍ بِالْعِبَادِ ۝۲۰ اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِآيٰتِ

in Verses | disbelieve | those who | verily | of (His) slaves | (is) All-Seer | and Allah | to convey
away, then your only duty is to convey the message. Allah is watching over all His servants.(20)

اللَّهُ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ

command those who and slay right without the Prophets and slay (of) Allah

Those that deny Allah's revelations and kill the prophets unjustly and kill the men

بِالْقِسْطِ مِنَ النَّاسِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢١ أُولَٰئِكَ

those a painful of torment give them tidings (assurance to) the people of (with) justice

who preach fair dealing (with mankind) warn them of a painful doom.(21) They are those

الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا

and not and (in) the Hereafter (this) world in their works went to waste whose

whose works shall come to nothing in this world and in the next, and there shall be

لَهُمْ مِّنْ نَّاصِرِينَ ٢٢ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا

have been given those who (to) you seen have not helpers for them (they will have)

none to help them.(22) Have you not considered those who have received

تَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ

between them to judge (of) Allah the Book to they are invited the Scripture of a portion

a portion of the Book? When they are called on to the Book of Allah, that it might decide

ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ٢٣ ذَٰلِكَ بِأَنَّهُمْ قَالُوا

say because they this (is) (are) averse and they (from) them a party turns then

between them, then a party of them turn their backs and pay no heed. (23) That is because they

لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۚ وَغَرَّهُمْ فِي دِينِهِمْ

their religion in and deceived them numbered days but the Fire touch us shall not

say: 'The Fire will not touch us except for a few number of days.' And that which they used to

مَا كَانُوا يَفْتَرُونَ ٢٤ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا

(there is) no on the Day We shall gather them when then how invent they used to what

invent has deceived them regarding their religion. (24) What will they do when We gather them all

رَيْبٍ فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا

not and they it has earned what person every and would be paid in it (about which) doubt

together upon the Day which is sure to come, when every soul will be paid out just what it has

يُظْلَمُونَ ٢٥ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوتَى الْمَلِكُ مَن

(to) whom the dominion You give (of) the dominion Lord O Allah! say would be wronged

earned (without favour or injustice).(25) Say: O God! Lord of power (and Rule).

تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

You will | whom | and You exalt | You will | from whom | the dominion | and take away | You will
You give power to whom You will, and take it away from whom You will; You exalt whomever

وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ

thing | every | over | verily You | the good | in Your Hand (is) | You will | whom | and You humiliate
You will and abase whomever You will. In your hand, lies all that is good; You have power over

قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ

the night | into | the day | and You enter | the day | into | night | You enter | (are) All-Powerful
all things. (26) You cause the night to pass into the day, and the day into the night;

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

the living | out of | the dead | and You bring out | the dead | out of | the living | and You bring out
You bring forth the living from the dead and the dead from the living.

وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ

the believers | let take | not | measure (account) | without | You will | (to) whom | You give sustenance
You give without stint to whom You will. (27) Let believers not

الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ

and whoever | the believers | other | than (from) | friends | the disbelievers
make friends with infidels in preference to the believers - he

يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ

(of) them | you fear | that | except | anything | in | Allah | from | he is not | that | does
that does this, belongs not to God (Allah) in any thing except by way of precaution that you may guard

نَفْسَهُ وَيَحذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾ قُلْ إِنْ

whether | say | (is) the return | Allah | and to | (of) Himself | Allah | and warns you | for protection
yourselves from them. Allah warns you to fear Him: for to Him you shall all return. (28) Say:

تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمُهُ اللَّهُ وَيَعْلَمُ مَا

what | and He knows | Allah | knows it | you reveal it | or | your breasts | (is) in | what | you conceal
'Whether you hide what is in your hearts or reveal it, it is known to Allah. He knows

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

(is) All-Powerful | thing | every | over | and Allah | the earth | (is) in | and what | the heavens | (is) in
all that is in heavens and earth and has power over all things. (29)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا

and what | confronted | good | of | it has done | what | soul | every | shall find | on the Day (when)

The day will surely come when each soul will find itself confronted with whatever

عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ

and between that | between it | indeed | if (that there were) | it will wish | evil | of | it has done

good it has done and whatever evil it has done. It will wish there were a great distance between

أَمَدًا بَعِيدًا وَيَحذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ٣٠

to (His) slaves | (is) very Kind | and Allah | (of) Himself | Allah | and warns you | a great | distance

it and its evil. Allah warns you to fear Him. He is compassionate towards His servants.(30)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

Allah | will love you | then follow me | Allah | love | you | if | say

Say: 'If you love Allah, follow me. Allah will love you and forgive

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

say | Most Merciful | (is) All-Forgiving | and Allah | your sins | (for) you | will forgive | and

your sins. Allah is Forgiving and Merciful.'(31) Say:

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ

like | (does) not | Allah | then indeed | they turn away | and if | and the Messenger | Allah | obey

'Obey Allah and the Apostle.' If they give no heed, then, truly, Allah does not love

الْكٰفِرِيْنَ ٣٢ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ وَآلَ

and family | (of) Abraham | and family | and Noah | Adam | chose | Allah truly | the disbelievers

the unbelievers.(32) Allah chose Adam and Noah and the family of Abraham, and the family of

عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ٣٣ ذَرِيَّةً بَعْضُهُمْ مِنْ بَعْضٍ وَاللَّهُ سَمِيْعٌ

(is) All-Hearing | and Allah | (the) others | from | some | offspring | mankind | above | (of) Imran

Imran above all mankind (33) offspring one of the other. Allah is Hearing,

عَلِيْمٌ ٣٤ اِذْ قَالَتْ اِمْرٰتٌ عِمْرٰنَ رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي

(is) in | what | to You | have vowed | I | my Lord | (of) Imran | a woman (wife) | said | when | All-Knowing

Knowing.(34) (Remember) when the wife of Imran said: 'My Lord, I dedicate to Your

بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ٣٥

All-Knowing | (are) All-Hearing | You (alone) | indeed You | from me | so accept | to be dedicated | my womb

service that which is in my womb. So accept it from me. You alone hear all and know all.(35)

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّیْ وَضَعْتُهَا اُنْثٰی وَاَللّٰهُ اَعْلَمُ

knows better and Allah a female have delivered I my Lord she said she delivered her then when
And when she gave birth to the child, she said: 'Lord, I have given birth to a female child' - Allah

بِمَا وَضَعَتْ وَلَیْسَ الذَّكَرُ كَالْاُنْثٰی وَاِنِّیْ سَمَّیْتُهَا مَرْیَمَ

Mary have named her and I like the female male and (is) not she delivered of what
well knew what she had given birth to; the male is not like the female - and have named her

وَاِنِّیْ اُعِیْذُهَا بِكَ وَذُرِّیَّتَهَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ ﴿٣١﴾

the rejected Satan from and her offspring with You seek refuge for her and I
Mary and I commend her to You to protect her and all her descendants from Satan, the Accursed

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَاَنْبَتَهَا نَبَاتًا حَسَنًا ۙ

goodly growth and made her grow goodly with acceptance her Lord so accepted her
One.'(36) Her Lord graciously accepted her. He made her grow in purity and beauty and

وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ

(at her) praying place Zacharia (to see) her entered whenever Zacharia and put her in the care of
entrusted her to the care of Zachariah. Whenever Zachariah visited her in the

وَجَدَ عِنْدَهَا رِزْقًا قَالَ لِمَرِّمُ اِنِّیْ لَكَ هٰذَا اَقَالَتْ

she said this you get from where O Mary! he said food her (provided) with he found
sanctuary, he found that she had food with her. 'Mary,' he said, 'where this (food)

هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ یَرْزُقُ مَنْ یَّشَآءُ بِغَیْرِ

without He wills (to) whom provides sustenance Allah verily Allah from this (is)
comes to you from?' 'It is from Allah,' she said. 'Allah gives without limit to whom

حِسَابٍ ﴿٣٢﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِّیْ مِنْ

from me grant my Lord he said his Lord Zacharia invoked there measure
He wills.'(37) Thereupon, Zachariah prayed to his Lord, saying: 'My Lord,

لَدُنْكَ ذُرِّیَّةً طَیِّبَةً اِنَّكَ سَمِیْعُ الدَّعَآءِ ﴿٣٨﴾ فَتَادَتْهُ

called out to him (of) invocation (are) All-Hearer indeed you good offspring yourself
grant me upright descendant. You hear all prayers.'(38) The angels

السَّلٰمِکَ وَهُوَ قَائِمٌ فِی الْمِحْرَابِ اَنَّ اللّٰهَ یُبَشِّرُکَ

gives you glad tidings Allah that the prayer place in praying (was) standing while he the angels
called out to him, as he stood praying in the sanctuary, saying: 'Allah does give you glad tidings

بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا

and a Prophet | and chaste | and noble | Allah | from | (of) the Word | confirming | of John
of Yahya (John), who shall confirm the Word of Allah. He shall be a chief and chaste, a prophet

مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ آتِنِي ذِكْرًا وَعَلِّمْنِي آيَاتِكَ إِذْ أُخْرِجْتَنِ الْأُمْنَىٰ

when | a son | I have | is it | how | my Lord! | he said | the righteous | from (among)
and a righteous man.'(39) 'Lord,' said Zachariah, 'how shall I have a son, seeing I am

بَلَّغَنِي الْأَمْرَ الْكَبِيرَ وَأُمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا

what | does | Allah | thus | He said (is) barren | and my wife | the old age | has overtaken me
an old man and my wife is barren?' 'Such is the will of Allah,' was the answer. 'He does what

يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ أَيْتُكَ إِلَّا

that not | your sign (is) | He said | a sign | for me | make | my Lord | he said | He will
He will.'(40) 'Lord,' said Zachariah, give me a sign.'" (the angel) said: 'your sign is that you shall

تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا

much | your Lord | and remember | by gesture | except | days | (for) three | (to) people | you shall speak
not speak to any man for three days but with signals.' Remember your Lord always; praise (Him)

وَسَبِّحْ بِالنَّجْمِ وَاللَّيْلِ وَالنَّهَارِ وَالْجَبَّارِ ۖ وَادْكُرْ رَبَّكَ كَثِيرًا ۖ وَسَبِّحْ بِالنَّجْمِ وَاللَّيْلِ وَالنَّهَارِ وَالْجَبَّارِ ۖ

verily | O Mary | the angels | said | and when | and the morning | in the evening | and glorify (Him)
in the evening and in the morning.'(41) And (remember) when the angels said to Mary:

اللَّهُ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

(of) the world | women | above | and chosen you | and purified you | has chosen you | Allah
'Allah has chosen you. He has made you pure and exalted you above all women.(42)

يُمِرِّيمْ أَقْنِي لِرَبِّكِ وَأَسْجُدِي ۖ وَارْكَعِي مَعَهُ

with | and bow down | and prostrate (yourself) | to your Lord | remain devout | O Mary
O Mary, be obedient to your Lord; bow down and worship with the

الرَّكَعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا

as not | to you | We inspire (reveal) | (of) unseen | news | (is) from | this | those who bow down
worshippers.'(43) This is an account of what is hidden. We reveal it to you.

كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ

takes care (of) | (as to see) which of them | their pens they threw | when | with them | were you
You were not present when they cast their pens (to see) which of them should have charge of

مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٣٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ

the angels | said | when | they disputed | when | with them | you were | and not | Mary

Mary; nor were you present when they argued about her. (44) The angels said to Mary: 'Allah

يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى

the Jesus | (is) Messiah | his name | from Him | of a Word | gives you glad tidings | Allah | verily | O Mary!

gives you glad tidings of a Word from Him. His name is the Messiah, Jesus, son of Mary. He

ابْنُ مَرِيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُقَرَّبِينَ ﴿٣٥﴾

those who are the nearest (to Allah) | and of | and the Hereafter | (this) world | in | honoured | Mary | son of | shall be held in honour in this world and in the next, and shall be of the company of those

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٣٦﴾

the righteous | and (will be) of | and (in) maturity | the cradle | in | the people | and he will speak (to)

nearest to Allah.(45) He shall speak to men in his cradle and in his manhood and he is of the

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ

he said | a man | touch me | when did not | a son | I have | is it | how | my Lord | she said

righteous.(46) 'Lord,' she said, 'how can I bear a child when no man has touched me?' He said:

كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ

He says | just | a thing | He decrees | when | He wills | whatever | creates | Allah | thus

'Even so; Allah creates what He wills. When He decrees a thing, He need only say:

لَهُ كُنْ فَيَكُونُ ﴿٣٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ

and the Torah | and the Wisdom | the Book | and He will teach him | and it is | be | to it

"Be," and it is. (47) He will teach him the Book and the wisdom, the Torah

وَالْإِنْجِيلَ ﴿٣٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ

have come to you | that I | (of) Israel | Children | to | and a Messenger | and the Gospel

and the Gospel,(48) and send him forth as an apostle to the Children of Israel. He will say :

بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

(of) a bird | like figure | clay | from | for you | will make | that I | your Lord | from | with a sign

"I have come to you with a sign from your Lord. I will make for you from clay,

فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ

and I will heal | Allah | by Leave (of) | a bird | and it would become | into it | and will breathe

the likeness of a bird. I shall breathe into it and, by Allah's leave, it shall become a living bird.

الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ

and I will inform you Allah by Leave (of) the dead and will bring life and leper the born blind
By Allah's leave, I shall give sight to the blind man, heal the leper, and bring to life the dead.

بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً

(is) a sign this in surely your houses in you store and what you eat of what
I tell you what you eat and what you store up in your houses. Surely, that will be a sign

لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنْ

of was before me that which and confirming believers you are if for you
for you, if you are believers.(49) I have come to confirm that which was before me of

التَّوْرَةِ وَالْحَلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ

to you was forbidden (of) what part to you and to make lawful the Torah
the Torah and to make lawful to you some of the things you are forbidden.

وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

and obey me Allah so fear your Lord from with a sign and I have come to you
I have come to you with a sign from your Lord: So, fear Him and obey me.(50)

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

(is) Straight Path this so worship Him and your Lord (is) my Lord Allah verily
Allah is my Lord and your Lord: So, worship Him. That is the straight path."(51)

قَلْبًا أَحْسَنَ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي

my helpers who (will be) he said disbelief of their Jesus became conscious but when
When Jesus observed their disbelief, he said: 'Who will be my helpers in the cause

إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ أُمَّتًا بِاللَّهِ

in Allah we believe (of) Allah helpers we are the disciples said Allah to
of Allah?' The disciples said: 'We are Allah's helpers. We believe in Him. Bear witness

وَأَشْهَدُ بِأَنَّ أُمَّتَنَا بِمَا أَنْزَلْتَ

You have sent down in what we believe our Lord Muslims that we are and bear witness
that we have surrendered ourselves to Him.(52) Lord, we believe in what You have sent down

وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٢﴾ وَمَكُرُوا

and they schemed those who witness with so write us the Messenger and we follow
and follow Your Apostle. Then write us down among those who witness (to the truth).(53)

وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ لِيَعْقِبِي

O Jesus | Allah | said | when | (of) Schemers | (is the) Best | and Allah | Allah | and schemed
They (the unbelievers) plotted and planned (to kill Jesus) and Allah too planned. Allah is the
إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
disbelieve | those who | of | and (will) purify you | to Myself | and raise you | will take you | I
Supreme Planner.(54) He said: 'Jesus, I am about to cause your term on earth to end and lift you

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ

(the) Day | till | disbelieve | those who | superior(to) | follow you | those who | and I will make
up to Me. and cleanse you of those who disbelieve and exalt your followers

الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ

you used to | in which | between you | and I shall judge | you will return | to Me | then | (of) Resurrection
above them till the Day of Resurrection. Then to Me you shall all return, and I shall

فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَمَا الَّذِينَ كَفَرُوا قَاعِدٌ لَهُمْ عَذَابًا

torment | I shall punish them (with) | disbelieve | those who | as to | differ | [in it]
judge your disputes.(55) As for those who disbelieved, they shall be sternly

شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ

of | for them (they will have) | and not | and (in) the Hereafter | (this) world | in | severe
punished in this world and in the world to come: there shall be none to help

نَصِيرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ

He will grant them in full | righteous deeds | and do | believe | those who | and as to | helpers
them.(56) As for those that have faith and do good works, they shall be given their

أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ

of | to you | We recite | this | the wrong-doers | love | (does) not | and Allah | their reward
reward in full. Allah does not love the evil-doers.'(57) That (which) We recite to you is

الآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ

Allah | to | (of) Jesus | similitude | indeed | Wise | and the Reminder | the Verses
revelation and wise admonition.(58) Jesus is like Adam in the sight of Allah.

كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ

be | to him | He said | then | dust | from | He created him | (of) Adam | (is) like similitude
He created him (Adam) of dust and then said to him: 'Be', and

فَيَكُونُ ٥٩ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ٦٠

the doubters | of | you be | so not | your Lord | from | (this is) the truth | and he was
he was.(59) This is the truth from your Lord: So be not of those who doubt it.(60)

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ

say | knowledge | of | has come to you | what | after | in it | disputes with you | and whoever
To those that dispute with you concerning Him after the knowledge you have received, say:

تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا

and ourselves | and your women | and our women | and your sons | our sons | let us call | come
'Come, let us gather our sons and your sons, our women and your women, our selves and

وَأَنْفُسَكُمْ ثُمَّ تَبَتُّهُنَّ فَنجَعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ٦١

the liars | on | (of) Allah | curse | and we invoke | we pray humbly | then | and yourselves
yourselves, then will pray together and call down the curse of Allah on those who lie.' (61)

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِن

and indeed | Allah | but | god | and (there is) no | (the) true | story | is | this | verily
This is the true story. There is no god but Allah. It is Allah

اللَّهُ لَهُوَ الْعَزِيزُ الْحَكِيمُ ٦٢ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ

Allah | then surely | they turn away | and if | the All-Wise | the All-Mighty | (is) He (Who is) | Allah
who is the Mighty, the Wise.(62) If they give no heed to you, Allah knows

عَلَيْمٌ بِالْمُفْسِدِينَ ٦٣ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى

to | come | (of) the Scripture | O people | say | of mischief-makers | (is) All-Aware
the evil-doers.(63) Say: 'People of the Book, let us come to a word, common

كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا

and (do) not | Allah | but | we worship | that (do) not | and between you | between us | common | a word
between us and you that we will worship none but Allah; that we will associate

نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ

besides | (as) Lords | others | of us | shall take | and not | anything | with him | we associate
none with Him; and that we will not set up one another lords besides

اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ٦٤ يَا أَهْلَ

O people | Muslims | that we (are) | bear witness | then tell them | they turn away | and if | Allah
Him.' If they refuse, say: 'Bear witness that we are Muslims.'(64) People

الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ

the Torah | (were) sent down | while not | Abraham | about | do you dispute | why | (of) the Scripture
of the Book, why do you argue about Abraham when both the Torah

وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَأَنْتُمْ هَؤُلَاءِ

those who | you are | you understand | do not | after him | but | and the Gospel
and the Gospel were not revealed till after him? Have you no sense? (65) You are those who

حَاجَّجْتُمْ فِيهَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهَا

about that | you dispute | why then | Knowledge | of which | you have | about that | have disputed

argued about things of which you even had some knowledge. Must you now argue

لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا

neither | Know | do not | and you | Knows | and Allah | Knowledge | of which | you have | do not
about that of which you know nothing at all? Allah knows but you do not. (66) Abraham

كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا

Muslim | a wholly devoted | was | but | a Christian | (and) nor | a Jew | Abraham | was

was neither Jew nor Christian. He was an upright man, one who had surrendered himself to

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ

(to claim relationship) with Abraham | (of) people | best | verily | the polytheists | of | was he | and not

Allah. He was no polytheist. (67) Surely the men who are nearest to Abraham

لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ

and Allah | have believed (in Him) | and those who | Prophet | and this | who followed him | (are) those

are those who follow him: this Prophet, and the true believers. Allah is the

وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ

could | (of) the Scripture | People | of | a party | wish | (of) the believers | (is) Guardian

guardian of the believers. (68) Some of the People of the Book wish to

يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

they perceive | and not | themselves | but | they shall lead astray | and not | they lead you astray
mislead you; but they mislead none but themselves, though they do not perceive. (69)

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ

while you | (of) Allah | Signs | you reject/ disbelieve in | why | (of) the Scripture | O people

People of the Book! Why do you deny Allah's revelations when you know that

تَشْهَدُونَ ۝ يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

with falsehood | the truth | do you mix | why | (of) the Scripture | O people | bear witness
they are true?(70) People of the Book! Why do you confound the truth with

وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝ وَقَالَتْ طَافِقَةٌ مِّنْ أَهْلِ

People | of | a party | and said | Know | while you | the truth | and conceal
the falsehood and knowingly hide the truth?(71) Some of the People of the Book say:

الْكِتَابِ 'إِمْنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ

(in) early part | believe | those who | on | was sent down | in that | believe | (of) the Scripture
'Believe in the morning in that which is revealed to the believers but deny

النَّهَارِ وَالْفُرُوقِ آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ۝ وَلَا تُؤْمِنُوا

you believe | and (do) not | turn back | so that they may | (at the end of it | and reject (it) | (of) the day
it in the evening, so that they may themselves turn back.(72) And believe not any

إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ

(of) Allah | (is) guidance | the (true) guidance | indeed | say | your religion | followed | the one who | but
but him who follows your own religion.' Say: 'The only guidance is the guidance of Allah.'

أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ

they may argue with you | or | you have been given | what | like | some one | is given | (and) that
(Fear you that) lest any one should be given the like of what you have been given, or that they will

عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

He wills | (to) whom | He gives it | (of) Allah | (is) in the Hand | the bounty | surely | say | before your Lord
ever argue with you before your lord. Says: all bounties are in the hand of Allah: He bestows it on

وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ

and Allah | He wills | whom | for His mercy | He selects | All-Knowing | (is) All-Generous | and Allah
whom He wills. He is Munificent and All-knowing.(73) He selects for His mercy whom He wills.

ذُو الْفَضْلِ الْعَظِيمِ ۝ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ

if | (is he) who | (of) the Scripture | people | and of (among) | Great | (of) Bounty | (is) Owner
His grace is infinite.'(74) Among the People of the Book, there are some who, if you

تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَنْ

there is who | and of (among) them | to you | he will pay it back | with a heap of wealth | you entrust him
trust them with a heap of gold, will return it to you (intact;) and there are others who

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إِنْ تَأْمَنَهُ بِيَدَيْهِمْ لَا يُؤَدُّ إِلَيْكَ إِلَّا مَا دُمْتَ

you keep | except/ unless | to you | will pay it back | not | with one Dinar (coin) | you entrust him | if
if you trust them with one dinar, will not hand it back unless you demand it

عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ

the unlettered people | as to | on us | (there is) no | say | because they | that (is) | standing | over him
with importunity, for they say: 'We are not bound to keep faith with

سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ

yes | know (it) | while they | a lie | Allah | against | but they tell | way (of accountability)
these unlettered people.' Thus, they speak a lie against Allah. while they know it (75) Indeed,

مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ

verily | those who fear Him | loves | Allah | indeed | and fears (Allah) | his covenant | fulfils | whoever
those that fulfil covenant and act a right, verily, Allah loves the righteous. (76) Those

الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا

no | they (have) | a small (gain) price | and their oaths | (of) Allah | Covenant | sell | those who
that purchase a small gain at the cost of the covenant of Allah and their own oaths shall

خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

at them | look | nor | Allah | will speak to them | neither | the Hereafter | in | for them | share
have no share in the world to come. Allah will neither speak to them, nor look at them

يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا لَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

painful | a torment | and for them (will be) | will He purify them | nor | (of) Resurrection | (on) the Day
on the Day of Resurrection nor He will purify them. Theirs shall be a woeful punishment. (77)

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُمُ بِالْكِتَابِ لِتَحْسَبُوهُ

so that you think it (is) | in (reciting) the Book | their tongues | They twist | (is) a party | of them | and verily
And there are some among them who twist their tongues (as they read),

مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ

Allah | (is) from | it | and they say | The Book | (is) from | it | but not | the Book | from
so that you may think that what they say is from the Book, whereas it is not.

وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

a lie | Allah | against | and they speak | Allah | (is) from | it | but not
They say: 'This is from Allah,' whereas it is not. Thus they speak a lie against

وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ

the Book | Allah | gives him | that | for a human being | it is | not | know (it) | while they
Allah knowingly.(78) It is not (possible) for any human being to whom Allah

وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا

slaves (worshippers) | become | to people | he says | then | and the Prophethood | and the Judgement
has given the Book and Wisdom and prophethood should say to people: 'Be you

لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ

teaching | you have been | because | men of God | become | but | Allah | rather than | to me
servants to me apart from Allah.' But rather: 'Be devoted servants of Allah, for you

الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ

that | He will command You | nor | studying (it) | you have been | and because | the Book
have taught the Book and you have studied.(79) He would never order

تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ

to disbelief | will He command you | (for your) Lords | and the Prophets | the angels | you take
you to take the angels and the prophets as Lords, would he order you to disbelieve

بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ

covenant | Allah | took | and when | Muslims | you (have become) | when | after
after you have surrendered (yourselves to Allah?)(80) And (remember) when Allah

النَّبِيِّينَ لَمَّا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ

came to you | then | and Wisdom | the Book | of | I gave you | whatever | (of) the Prophets
made His covenant with the Prophets, (He said): 'Here are the Books and the wisdom

رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

and you must help him | in him | you must believe | (is) with you | what | confirming | a Messenger
which I have given you. An apostle shall come forth to confirm them. Believe in him

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا

we agree | they said | My covenant | that | on | and do you take | do you agree | He (Allah) said
and help him. Do you agree and accept the burden (I have laid on you) in these terms?

قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ

then whoever | the witnesses | of (among) | with you | and I am | then bear witness | (Allah) said
They said: 'We do agree.' Then bear witness,' He said, 'and I will bear witness with you .(81)

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تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ دِينِ

religion | do other (than) | (are) the transgressors | [they] | then they | this | after | (will) turn away

He that hereafter turns his back is a transgressor.'(82) Are they seeking a religion

اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ

and the earth | the heavens | (are) in | all who | submitted | while to Him | they seek | (of) Allah

other than Allah's, when every soul in heaven and earth has submitted to Him,

طَوْعًا وَّكَرْهًا وَّإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ اٰمَنَّا بِاللّٰهِ وَمَا

and what | in Allah | we believe | say | they will be returned | and to Him | and unwillingly | willingly

willingly or unwillingly and to him they shall all be returned .(83) say: 'we believe in Allah and what is

اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ

and Ismael | Abraham | to | was sent down | and what | to us | (has been) sent down

revealed to us; and what was revealed to Abraham and Ishmael to Isaac

وَاِسْحٰقَ وَيٰعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى

and Jesus | Moses | was given (to) | and what | and the tribes | and Jacob | and Isaac

and Jacob and the Tribes; and in (the Books) given to Moses and Jesus

وَالنَّبِيِّنَ مِنْ مَّرْبُوْبِهِمْ لَا نَقْرُقُ بَيْنَ اَحَدٍ مِّنْهُمْ

of them | (any) one | between | we make distinction | (do) not | their Lord | from | and the Prophets

and the prophets, of their Lord. We make no distinction between any of them. To Him

وَنَحْنُ لَهٗ مُسْلِمُونَ ﴿٨٤﴾ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا

as religion | Islam | other than | seeks | and whoever | surrender | to Him | and we

we have surrendered ourselves.'(84) He that chooses a religion other than Islam,

فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

the losers | of | the Hereafter | (will be) in | he and | of him | accepted | (it) will never be

never it will be accepted from him, and in the world to come, he will be one of those who have

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشٰهَدُوْا

and bore witness | their belief | after | who disbelieved | a people | Allah | shall guide | how

lost (all spiritual good).(85) How will Allah guide those who lapse into unbelief after embracing

اَنَّ الرّٰسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ وَاَللّٰهُ لَا

(does not) | and Allah | the clear proofs | and had come to them | true | the Messenger | that

the faith and acknowledging the Apostle as true, and after receiving clear proofs? Allah

يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝٨٦ أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ

on them (rests) that recompense of them (is) those the wrong-doers (the) people guide
does not guide the people unjust.(86) Their reward shall be the

لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝٨٧ خَالِدِينَ فِيهَا

in it they will abide forever all and (of) mankind and (of) angels (of) Allah curse
curse of Allah, the angels, and all men: under it,(87) they shall abide forever.

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ۝٨٨ إِلَّا الَّذِينَ

those who except would be reprieved they nor the torment from them will be lightened neither
Their punishment shall not be lightened, nor shall they be reprieved; (88) except those who

تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝٨٩

Most Merciful (is) All-Forgiving Allah for indeed and make amends that after repent
afterwards repent and do right, for Allah is Forgiving and Merciful.(89)

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ ارْتَدَّوْا كُفْرًا

(in their) disbelief grew then their belief after disbelieved those who verily
But those that disbelieve after accepting the true faith and grow in unbelief,

لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ۝٩٠

astray they (are) and those their repentance accepted will never be
their repentance shall not be accepted. These are the ones who stray.(90)

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ

will not be (are) disbelievers while they and died disbelieved those who verily
As for those that disbelieve and die unbelievers, there shall not be

يُقْبَلَ مِنْ أَحَدِهِمْ مِثْلُ مِثْلِ الْأَرْضِ

(of) earth fill anyone of them from accepted
accepted from them as much gold as would fill the entire earth

ذَهَبًا وَلَوْ افْتَدَى بِهِ ۝٩١ أُولَئِكَ لَهُمْ

for them those are by it he offered as ransom even if (of) gold
though they should offer it for ransom. For such is a painful

عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝٩٢

helpers any for them and (there will be) not (is) a painful torment
punishment, and they will have no helpers.(91)