

## لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ

(by him) who except words of evil (should be) uttered publicly Allah like does not  
Allah does not approve of the uttering of harsh words, except by a man who has

ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۝١٤٨

keep it secret or a good you disclose if All-Knowing All-Hearing Allah and is has been wronged  
been wronged. Allah is Hearing, Knowing.(148) Whether you do good openly

أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ۝١٤٩

those who verily All-Powerful All-Pardoning is Allah indeed an evil pardon or  
or in private, or pardon an evil - Allah is Pardoning, Mighty.(149) Those that

يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ

Allah between they differentiate that and they wish and His Messengers in Allah disbelieve  
deny Allah and His apostles, and those that draw a line between Allah

وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ

in others and we disbelieve in some we believe and they say and His Messengers  
and His apostles, saying: 'We believe in some, but deny others,'

وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝١٥٠

the disbelievers they (are) those a way that between they take that and they wish  
- thus seeking a middle way(150) - these indeed are the unbelievers. For

حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝١٥١

believe and those who a humiliating torment for the disbelievers and We have prepared in truth  
the unbelievers, We have prepared a shameful punishment.(151) To those who believe

بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ

those of them (any) one between they differentiate and did not and His Messenger in Allah  
in Allah and His apostles and discriminate against none of them,

سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝١٥٢

Most Merciful All-Forgiving Allah and is their reward He (Allah) give them shall  
We shall soon give their (due) reward. For Allah is Forgiving, Merciful.(152)

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا

a book upon them you cause to descend that (of) the scripture the people ask you  
The People of the Book ask you to bring down upon them a book from heaven.

مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا

show us | they had said | that | than | greater | Moses | they had asked | verily | heaven | from  
They asked Moses for greater than that. They said: 'Show us

اللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ

then | for their wickedness | a thunder bolt | so they were struck with | in public | Allah  
Allah in public.' And for their wickedness, a thunderbolt smote them.

اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

Clear Signs | had come to them | what | after | the Calf | they took (to worshipping)  
They worshipped the calf even after clear signs had come to them; yet

فَعَقَرْنَا عَنْ ذَلِكَ وَإَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾ وَرَفَعْنَا

and We raised | a manifest | authority | Moses | and We gave | that | forgave (even so) We forgave  
We forgave them that, and bestowed on Moses clear authority.(153) And for

قَوْعَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ

the gate | enter | to them | and We said | for their covenant | the Mount | over them  
their covenant, We raised the Mount above them and said: 'Enter in at the gate

سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ

from them | and We took | Sabbath | [in] | you violate | do not | to them | and We said | Prostrating (or bowing).  
prostrating. Do not break the Sabbath.' We took from them a solemn

بَيْثًا قَاعًا عَظِيمًا ﴿١٥٤﴾ فَبِمَا نَفَقْتَهُمْ مِيثَاقَهُمْ وَكَفَرْتَهُمْ بِآيَاتِ اللَّهِ

(of) Allah | Signs | and their rejecting | their covenant | their breaking | because of | a firm | covenant.  
covenant.(154) But they broke the covenant, denied the signs of Allah,

وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ

but | (are) wrapped | our hearts | and their saying | right | without | the prophets | and their killing  
and killed their prophets unjustly. They said: 'Our hearts are sealed.' It is Allah who has

طَبَعَ اللَّهُ عَلَيْهَا بِكْفَرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا

but | they believe | so do not | due to their disbelief | upon them (their hearts) | Allah | has set a seal  
sealed their hearts on account of their unbelief. They believe not , except a few (of them).(155)

قَلِيلًا ﴿١٥٥﴾ وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

a mighty | slander | Mary | against | and their uttering | and due to their disbelief | a few  
because they denied the faith and that they uttered against Mary a grave false charge.(156)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ

Messenger | (of) Mary | Son | Jesus | Messiah | we have killed | that we | and (due to) their saying  
that they said (in boast): 'We have put to death Christ Jesus, the son

اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

forthem | (it was made) to resemble | but | they crucified him | nor | they killed him | and not | (of) Allah  
of Mary, the Apostle of Allah.' They did not kill him, nor did they crucify

وَأَنَّ الَّذِينَ اُخْتَلَفُوا فِيهِ لَبِئْسَ مَا لَمْ يَكُنْ بِهِ

about it | they have | do not | about it | doubt | (they are) in | in it | differed | those who | and verily  
him, but so it was made to appear to them.(157) Those that disagreed about him were in doubt

مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۗ بَلْ

but | surely | they kill him | and did not | the conjecture | following | except | any knowledge  
concerning him, for what they knew about it was sheer conjecture; they did not kill him for

رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِنَّ مِنْ أَهْلِ

the people | of | and none | All-Wise | All-Powerful | Allah | and is | to Him-self | Allah | raised him up  
certain. Allah lifted him up to Him; and Allah is ever Mighty, Wise.(158) There is none among

الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ

(of) Resurrection | and (on) the Day | his death | before | in him | he would believe | but | (of) the Scripture  
the People of the Book but will believe in him before his death; and on the Day of Resurrection

يَكُونُ عَلَيْهِمْ شَهِيدًا ۝ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا

became Jews | those who | of | thus due to wrong-doing | a witness | against them | he would be  
he will be a witness against them.(159) Because of their iniquity, We forbade the Jews

حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ

and for their hindering | to them | which (had been) made lawful | good things | to them | We made unlawful  
good things which were formerly allowed them; because (time after time) they have debarred

عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۗ وَأَخْتَدُهُمُ الرِّبَا وَقَدْ نُهُوا

they were forbidden | though | (of) interest | and (for) their taking | many | (of) Allah | way | from  
others from the path of Allah;(160) because they practice usury - although they were

عَنْهُ وَأَكْلِهِمْ وَأَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا

and We have prepared | wrongfully | (of) people | (of) wealth | and (for) their devouring | from (taking) it  
forbidden it - and consume the riches of men unlawfully. We have prepared a stern

لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ

knowledge | in | firmly rooted | but | a painful | torment | among them | for the disbelievers  
chastisement for those of them that disbelieve.(161) But those of them that have

مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا

and what | to you | has been sent down | in what | believe | and the believers | among them  
deep learning and those that truly believe in what has been sent down to you and what

أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

Zakat | and who pay | the prayer | and those who offer | before you | was sent down  
was sent down before you; who attend to their prayers and pay the alms - tax and

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا

rewards | to whom We shall give | it is they | (in) the Last | and Day | in Allah | and who believe  
have faith in Allah and the Last Day, it is they to whom We shall give a great

عَظِيمًا ﴿١٦٢﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالذِّبِّينَ

and the Prophets | Noah | to | We have revealed | as | to you | We have revealed | verily | great  
reward.(162) We have revealed to you as We revealed to Noah and to the

مَنْ يَعْدُهُ وَ أَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

and Isaac | and Ishmael | Abraham | to | We revealed | and | after him  
prophets (who came) after him; as We revealed to Abraham, Ishmael, Isaac,

وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ

Aaron | and | and Jonah | and Job | and Jesus | and (his) offspring | and Jacob  
Jacob and the Tribes; and to Jesus, Jab, Jonah, Aaron, Solomon; and

وَسُلَيْمَانَ وَأَتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ

We have mentioned | and Messengers | they Psalms | David | and We gave | and Solomon  
We gave David the Psalms.(163) Of some apostles We have already told you;

عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ

Allah | and spoke | to you | We mention them | did not | and Messengers | before | to you  
of others We have not yet spoken - and to Moses Allah spoke directly.(164)

مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ

there is | so that not | and warners | bearers of glad tiding | Messengers | (direct) speech | (to) Moses  
- apostles who brought good news and warning that mankind might have not

لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

All-Wise | All-Powerful | Allah | and is | the Messengers | after | any plea | Allah | against | for people  
plea against Allah after the (coming) of the apostles. Allah is Mighty and Wise.(165)

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ

He has sent it down | to you | He has sent down | to that which | bears witness | Allah | but  
Allah Himself bears witness by that which He has revealed to you that He has sent it down with

بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۖ إِنَّ

verily | as a witness | Allah | and suffices | bear witness (too) | and the angels | with His Knowledge  
His knowledge; and the angels also bear witness. Allah is enough as a witness.(166)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا

they strayed | certainly | (of) Allah | way | from | and prevented (people) | disbelieved | those who  
Those that disbelieve and prevent (others) from the path of Allah have strayed

ضَلَالًا بَعِيدًا ۖ إِنَّ الَّذِينَ كَفَرُوا وظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ

forgive | Allah | will not | and did wrong | disbelieved | those who | verily | far away | straying  
far away.(167) Allah will not forgive those who have disbelieved and done wrong

لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا ۖ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ

they would abide | (of) Hell | way | except | to any way | He will guide them | nor | them  
nor will He guide them to any way(168) other than that of Hell; in it they

فِيهَا أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَا أَيُّهَا النَّاسُ قَدْ

verily | mankind | O | easy | Allah | for | that | and is | forever | in it (there in)  
shall remain for ever. That is ever easy with Allah.(169) O men, the Apostle has

جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۗ

for you | (it is) better | so believe (in Him) | your Lord | from | with the truth | the Messenger | has come to you  
come to you in truth from your Lord, believe in him; it is best for you.

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ

and is | and the earth | the heavens | (is) in | what | (is) for Allah | then indeed | you disbelieve | but if  
If you disbelieve (know that) to Allah belongs all that is in the heavens and in the

اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

your religion | in | exceed the limits | (do) not | (of) the scripture | O people | All-Knowing | All-Wise | Allah  
earth. He is Knowing, Wise.(170) People of the Book, do not exceed the bounds

وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

Mary | son of | Jesus | the Messiah | only | the truth | but | Allah | of | you say | and (do) not  
of your religion. Speak nothing but the truth about Allah. Christ Jesus the son of Mary, was no

رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا

so believe | from Him | and a soul | Mary | to | which He conveyed | and His Word | (of) Allah | (was) a Messenger  
more than Allah's Apostle and His Word which He cast to Mary: a Spirit from Him. So believe in

بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةَ إِلَهَاتٍ خَيْرًا لَكُمْ إِنَّمَا اللَّهُ

Allah | only | for you | (it is) better | give up | three | you say | and do not | and His Messengers | in Allah  
Allah and His apostles and do not say: 'Three (trinity)'. Desist! it will be better for you. Allah is

إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ

the heavens | (is) in | what | for Him | a Son | have | He should | that | Glory be to Him | (is) One | God  
but one God. For exalted is He above having a son. His is all that is in the heavens and all that

وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ۚ لَنْ يَسْتَنْكِفَ الْمَسِيحُ

the Messiah | disdain | will never | as a Guardian | Allah | and suffices | the earth | (is) in | and what  
is in the earth. Allah is sufficient Protector. (171) Christ does not disdain to be

أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ

disdains | and whoever | near (to Him) | the angels | nor | of Allah | a slave | he be | that  
a servant of Allah, nor do the angels who are nearest to Him. Those who disdain

عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۚ

all | unto Him-self | He will certainly gather them | and shows arrogance | His worship | from  
His service and are arrogant, He shall gather them all unto Him. (172)

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ

their reward | He would give them | good deeds | and did | believed | those who | then as for  
Allah will reward those that have faith and do good works; and He will give

وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا

and showed arrogance | who disdained | those | but as for | His Bounty | (out) of | and give them more  
them more from His own abundance. As for those who are scornful and

فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۚ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ

Allah | besides | for them | they will find | and not | a Painful | torment | He will punish them  
arrogant, He will sternly punish them, and they shall find none besides Allah

وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن

from | proof | has come to you | verily | mankind | O | any helper | or | any guardian  
to protect or help them.(173) O mankind! a proof has now come to you from

رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ

in Allah | believed | those who | so far as | a clear | light | to you | and We have sent down | your Lord  
your Lord. We have sent forth to you a glorious light (this Quran). (174) Those that believe in

وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَتِهِ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ

and guide them | and Bounty | from Him | Mercy | in (to) | He will admit them | to Him | and held fast  
Allah and hold fast to Him, He will admit them to His mercy and His grace; He will guide them to

إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ

Allah | Say | they ask you to pronounce a ruling | a straight | way | to Himself  
Him along a straight path.(175) They ask you for a pronouncement. Say: 'Thus Allah

يُفْتِيكُمْ فِي الْكَلَةِ ﴿١٧٦﴾ إِنْ أَمْرٌ وَأَهْلَكَ

died | a man | if | Kalala (who leaves behind no lineal heirs) | about | Pronounces you a ruling  
instructs you regarding the person who has neither parents nor children. If a man dies

لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ

and he | he left | (of) what | half | then for her (is) | a sister | and he had | a child | he had | not  
and he has no child but has a sister, she shall inherit the half of what he leaves.

يَرِثُهَا إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا

then for them (are) | two (sisters) | there were | and if | a child | she have | does not | if | will inherit her  
(If a woman dies childless), her brother shall be her sole heir. If there be two sisters,

الثُّلُثَيْنِ مِمَّا تَرَكَ وَإِنْ كَانُوا

and female | male | (many) brothers (and sisters) | they were | and if | he left | of what | two thirds  
they shall inherit two-thirds of what he leaves; but if he has both brothers and

فَالذَّكَرُ مِثْلُ حَظِّ الْأُنثَيَيْنِ ﴿١٧٧﴾ يُبَيِّنُ اللَّهُ

Allah | makes clear | (of) the two females | share | like | then the male shall have  
sisters, the share of each male shall be that of two females.' Thus Allah makes plain

لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٨﴾

is All-Knower | thing | of every | and Allah | you go astray | lest | to you  
to you (His precepts) so that you may not err. Allah has knowledge of all things.(178)

# 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ

(of) cattle | beasts | to you | are lawful | obligations | fulfil | believe | who | O you

O believers, be true to your obligations. It is lawful for you (to eat the flesh of) all four footed

إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

in state of Ihram | while you are | to hunt | you are allowed | not | to you | is recited | what | except

animals other than that which is hereby announced to you. But animals of the chase are

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ

symbols | violate | do not | believe | who | O you | He wills | what | decrees | Allah | verily

forbidden while you are in the sacred precincts or in pilgrim garb: For Allah does command that

اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا

nor | (of) the garlanded | and nor | (of) the animals | nor | Sacred | (of) the Month | nor | (of) Allah

which He wills.(1) O believers, do not violate the way marks of Allah, or the sacred

أَمِّينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّنَ رَبِّهِمْ

their Lord | of | the Bounty | Seeking | Sacred | (to) the House | the people coming

month, or the animals brought for sacrifice or the garlands that mark out such

وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا

and (let) not | you may hunt | you finish the Ihram | and when | and good pleasure

animals, or the people coming to the Sacred House, seeking Allah's grace and

يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

the sacred | Mosque | from | stopped you | that | (of) some people | the hatred | lead you to transgression

pleasure. Once your pilgrimage is ended, you shall be free to go hunting. Do not allow your

أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا

and do not | and piety | righteousness | in | and help (you) one another | you transgress | that

hatred for those who (once) stopped you from the Holy Mosque lead you to commit aggression.

تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدٌ

(is) severe | Allah | verily | Allah | and fear | and transgression | sin | in | help one another

Help one another in what is good and pious, not in what is sinful and rancorous. Have fear of

المسئل الثاني ٢

ولقد لازم



العقَابِ ٢ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا

and what (of) swine and flesh and blood carrion to you are forbidden (in) punishment

Allah, for He is stern in punishment.(2) Forbidden to you are carrions, (dead animals - not

أَهْلٍ لِّغَيْرِ اللَّهِ بِهِ وَالْمَنْخِيقَةُ

and (killed by) strangling which Allah to other than has been slaughtered as a sacrifice

slaughtered) blood, and the flesh of swine; also any flesh dedicated to any other than Allah. You

وَالْمَوْقُودَةُ وَالْمُتَرَدِّيَةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ

by a beast devoured and what and by the goring of horns and by a headlong fall and by a violent blow

are forbidden the flesh of strangled (animals) and of those beaten or gored to death; of those

إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ

and that altars on slaughtered and what slaughtered by you that except

killed by a fall or eaten by a wild animal, unless you find it still alive and slaughter it; or animals

تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ الْيَوْمِ يَسِيسَ

have given up all hope this Day (is) Sin that by dividing arrows you seek knowledge of your fate

sacrificed on stones (to idols). (You are forbidden) to seek division (of meat) by raffling with

الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ

this day but fear Me (you) fear them so do not your religion of disbelieved those who

arrows. That is a vicious practice. The unbelievers have this day despaired of (vanquishing) your

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

I have approved and My Favour upon you and I have completed your religion for you I have perfected

religion. Have no fear of them: fear Me. This day I have perfected your religion for you and

لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ

inclined not hunger by is forced but who as a religion Islam for you

completed My favour upon you and have chosen Islam to be your religion. He that is forced by

إِلَّاهُمْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٣ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ

to them (is) made lawful what they ask you Most Merciful (is) All-forgiving Allah then indeed to sin

hunger to eat of what is forbidden, not intending to commit sin, then surely Allah is Forgiving,

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ

to (the) hunting animals you have taught and what pure good things to you are made lawful Say

Merciful.(3) They ask you what is lawful to them. Say: 'The good things are lawful to you, and

مَكِيلِينَ تَعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا

of what | so you may eat | Allah | has taught you | of what | you teach them | training them for hunting  
what you have taught your hunting animals (to catch) in the manner directed to you by God. Eat

أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

Allah | indeed | Allah | and fear | on it | (of) Allah | name | but invoke | for you | they catch  
of what they catch for you, pronouncing upon it the name of Allah. And have fear of Allah: Allah

سَرِيعُ الْحِسَابِ ۝ أَلْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ

and food | pure good things | to you | are made lawful | this Day | (in)reckoning | (is) Swift  
is swift in taking account.' (4) (All) good things have this day been made lawful to you. The food

الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ

to them | (is) lawful | and your food | to you | (is) lawful | the Scripture | have been given | (of) those who  
of those to whom the Book was given is lawful to you, and yours to them. Lawful to you in

وَالْمُحْصَنَاتِ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتِ مِنَ الَّذِينَ أُوتُوا

have been given | those who | from | and chaste women | believing women | from | and chaste women  
marriage are (not only) chaste women from the believers and chaste women from among those

الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ

not | desiring chastity | their bridal due | you have given them | when | before you | the Scripture  
who were given the Book before you, provided that you give them their dowries and live in

سُفْحِينَ وَلَا مُتَّحِدِينَ أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ

indeed | in faith | disbelieves | and who | as secret companions | taking them | nor | lewdness  
honour with them, neither committing fornication nor taking them as lovers. He that denies the faith

حِطَّ عَلَيْهِ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ۝ يَا أَيُّهَا

O you | the losers | among | the Hereafter (will be) | in | and He | his work | went to waste  
shall gain nothing from his labours and in the world to come, he is of the losers.(5) O believers,

الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

and your hands | your faces | then wash | the prayer | for | you stand up | when | believe | who  
when you rise to pray, wash your faces and your hands as far as the elbow, and rub your heads

إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

the ankles | upto | and (wash) your feet | your heads | and (you) wipe | the elbows | upto  
(with water) and wash feet to the ankle. If you are polluted, bathe your whole body. But if you are

وَإِنْ كُنْتُمْ مَرْضَىٰ  
ill | you are | and if | then purify yourself | Janabah (ritual impurity) | you are (in a state of) | but if

sick or on journey; or if, when you have just relieved yourselves or had intercourse

أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِبِ أَوْ لَسْتُمْ

you have been in (sexual) contact | or | toilet | from | of you | one | has come | or | journey | on | or

with women, and you find no water, take some clean sand and rub your hands

النِّسَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

and (you) wipe | clean | earth | then look for | water | you find | and did not | with women

and faces with it. Allah does not wish to place you in difficulty; He seeks only to

بُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ

any | upon you | to lay | Allah | want | does not | with it | and your hands | your faces

purify you and to perfect His favour to you, so that you may give thanks.(6)

حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

so that you may | upon you | His Favour | and to complete | to purify you | He wants | but | hardship

Remember Allah's favour (which He has bestowed) upon you, and the covenant with which He

تَشْكُرُونَ ۝ وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي

that | and His Covenant | upon you | (of) Allah | Favour | and you remember | give thanks

bound you when you said: 'We hear and obey.' Have fear of Allah. He knows

وَأَتَقَمْتُمْ بِهِ ۚ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۚ وَاتَّقُوا اللَّهَ إِنَّ

indeed | Allah | and you fear | and we have obeyed | we have heard | you said | when | with it | He bound you

well the secrets of your hearts.(7) O believers, be dutiful to Allah and bearers

اللَّهِ عَلَيْهِمْ يَدَاتِ الصُّدُورِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ

steadfast | (you) be | believe | who | O you | (in) your breasts | (of) what (is) | (is) All-Knower | Allah

of just witness. Do not allow your hatred for other men, turn you away from

اللَّهُ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۙ إِلَّا

that do not | to | (of) people | enmity | drive you | and may not | in equity | as witnesses | for Allah

justice. Be just: that is nearer to piety. Have fear of Allah; Allah is aware of the

تَعَدَّلُوا ۚ اِعْدِلُوا ۚ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

Allah | indeed | Allah | and (you) fear | to piety | nearer | that (is) | deal justly | you do Justice

things you do.(8) To those who believe and do good works

خَيْرٌ بِمَا تَعْمَلُونَ ⑧ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا

and did | have believed | (to) those who | Allah | has promised | you do | of what | is Well-Aware  
Allah has promised forgiveness and a great reward.(9) As for those who disbelieve and deny

الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ⑩ وَالَّذِينَ كَفَرُوا

have disbelieved | and those who | great | and reward | (is) forgiveness | for them | good deeds  
Our revelations, they shall become the inmates of Hell.(10) O believers,

وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ⑩ يَا أَيُّهَا

O you | (of) Hell-Fire | companions (dwellers) | they (will be) | Our Signs | and denied  
remember the favour which Allah bestowed upon you when certain people were

الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ

some people | decided | when | upon you | (of) Allah | Favour | remember | believe | who  
about to stretch their hands towards you, but (Allah) held back their hands

أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا

and fear | from you | their hands | but He held back | their hands | to you | they stretch | that  
from you. So have fear of Allah. And in Allah let the believers put their trust.(11)

اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑪ وَلَقَدْ أَخَذَ اللَّهُ

Allah | took | and verily | the believers | let put their trust | Allah | and in | Allah  
Allah made a covenant with the Children of Israel and raised among them

مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ

twelve | among them | and We appointed | (of) Israel | Children | a covenant (from)  
twelve chieftains. And Allah said: 'I am with you. If you attend to your prayers

تَقِيْبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ

the Prayer | you established | if | with you | certainly I am | Allah | and said | leaders  
and pay the alms-tax; if you believe in My apostles and assist them and give

وَأَتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ

you lent | and | and you assisted them | in My Messengers | you believed | Zakat | you paid  
Allah a generous (good) loan. Verily, I will wipe out from you your evils and admit you

اللَّهُ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَأَدْخِلَنَّكُمْ

and would surely admit you to | your evil deeds | from you | I would certainly efface | a good | loan | Allah  
to gardens, with water flowing beneath. But whosoever of you thereafter disbelieves,

جَدَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ

among you | this | after | disbelieved | but whosoever | rivers | under them | flowing | gardens  
surely, he has gone astray from the right way. (12) But because they broke

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ قِيمًا نَقَضِهِمْ مِيثَاقَهُمْ

(of) their covenant | their breach | then for | Way | (from the) Right | he has gone astray | indeed  
their covenant, We cursed them and hardened their hearts. They change

لَعَنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

their context | from | the words | they change | hard | their hearts | and We made | We cursed them  
the words (of the Scriptures) from their places and have forgotten a good

وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ

to discover | you cease | and will not | of it | they were admonished | of what | a part | and they forgot  
part of what they were enjoined. You will ever find them deceitful, except

عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ

verily | overlook | them | but forgive | of them | a few | except | from them | treachery | for  
for a few of them. But pardon them and bear with them. Allah loves those

اللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا

We took | Christians | we are | said | those who | and from | those who do good deeds | loves | Allah  
who do good. (13) With those who call themselves Christians, We made a covenant also, but they

مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا

so We aroused | of it | they were admonished | of that | a (good) part | but they forgot | their covenant  
too have forgotten much of what they were enjoined. Therefore, We stirred among them enmity

بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ

inform them | and (I) shall | (of) Resurrection | Day | till | and hatred | enmity | among them  
and hatred which shall endure till the Day of Resurrection, when Allah will declare to them what

اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ۝ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ

has come to you | indeed | (of) the Scripture | O people | doing | they had been | of what | Allah  
they have been performing all along. (14) People of the Book! Our Apostle has come to reveal to

رَسُولَنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ

to conceal | you used | of that | much | to you | he makes clear | Our Messenger  
you much of what you used to hide in the Book, and to forgive you. A light has come to you from

مِنَ الْكِتَابِ وَيَعْفُوا وَعَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِّنَ

from | has come to you | surely | much | over | (forgive) and passes | the Scripture | from  
Allah and a plain Book (this Quran),(15) with which He guides to the way

اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ٥ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ

sought | those who | Allah | with it | guides | a Clear | and Book | a light | Allah  
of peace (safety) those that seek His good pleasure, and He will lead them by His will

رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ

the darkness | from | and He brings them out | (of) peace | ways | His Good Pleasure  
from darkness to the light; and guides them to a straight path.(16) They

إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ٥

the Straight | way | to | and He guides them | by His will | the light | to  
indeed have disbelieved who declare: 'Allah is the Messiah, the son of

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

(of) Mary | Son | the Messiah | (He) is | Allah | verily | Said | those who | disbelieved | indeed  
Mary.' Say: 'Who could prevent Allah from destroying Messiah, the

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ

(He were) to destroy | that | He decided | if | the least | Allah | against | has Power | who then | Say  
son of Mary, together with his mother and all the people of the earth? His is

الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا

all | the earth | (are) on | and those who | and his mother | (of) Mary | son | the Messiah  
the kingdom of the heavens and the earth and all that is between them.

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

(is) between them | and what | and the earth | (of) the heavens | dominion | and belongs to Allah  
He creates what He wills. For Allah has power over all things.'(17)

يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٥

(is) All-Powerful | thing | every | over | and Allah | He wills | what | He Creates  
The Jews and the Christians say: 'We are the children of Allah and

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

and His beloved | (of) Allah | children | We (are) | and the Christians | the Jews | and Said  
His loved ones.' Say: 'Why then does He punish you for your sins? Surely

قَدْ قَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ

from whom | human being | you (are) | but | for your sins | He punishes you | why then | Say  
you are mortals of His own creation. He forgives whom He wills, and

خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

He wills | whom | and He punishes | He wills | (to) whom | He forgives | He has created  
punishes whom He wills. For to Allah belongs the Kingdom of the

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

(is) between them | and what | and the earth | (of) the heavens | dominion | and belongs to Allah  
heavens and the earth and all that is between them. To Him is the return.'(18)

وَإِلَيْهِ الْمَصِيرُ ۝ (١٨) يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ

has come to you | surely | (of) the Scripture | O people | the (eventual) return | and to Him (is)  
People of the Book! Now has come to you Our Apostle, making (things) clear

رَسُولَنَا يُبَيِّنُ لَكُمْ عَلَى قَتْرَةٍ مِّنَ الرُّسُلِ

the Messengers | of | an interval | (on) after | to you | he makes clear | Our Messenger  
to you, after a break in (the series of) Apostles, lest you should say: 'No one has

أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ

but surely | a warner | (and) not | a bearer of glad tidings | come to us | (and) not | you say | lest  
come to give us good news or to warn us.' So now there has surely come to

جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ

every | over | and Allah | and a warner | a bearer of glad tidings | now has come to you  
you a bearer of good news and a warner. Allah is powerful over every thing.(19)

شَيْءٍ قَدِيرٌ ۝ (١٩) قَالَ مُوسَى لِقَوْمِهِ يُقَوْمُ

O my people | to his people | Moses | said | and (remember) when | (is) All-Powerful | thing  
(Bear in mind) what Moses said to his people. (He said): 'Remember, my

أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ

Prophets | among you | He raised | when | upon you | (of) Allah | favour | you remember  
people, the favours which Allah has bestowed upon you. He has raised up

وَجَعَلَ لَكُم مَّلُوكًا وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنْ

of | any one | He given (to) | had not | what | and He gave you | Kings | and made you  
prophets among you, made you kings, and given you that which He has given to

الْعَالَمِينَ ٢٠ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ

has ordained | which | the holy | land | enter | O my people | the worlds  
no other among the peoples.(20) Enter, my people, the holy land which Allah has

اللَّهُ لَكُمْ وَلَا تَزِدُّوا عَلَىٰ آدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ٢١

losers | then you will turn about | your backs | on | you turn | and (do) not | for you | Allah  
assigned to you. Do not turn back, for then you will be returned as losers.(21)

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۖ وَإِنَّا لَنَنَدْخُلُهَا

enter it | shall never | and we | ferocious | people | in it (are) | verily | O Moses | they said  
'Moses,' they replied, 'there are people in it of great strength. We will not set foot

حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا

then we certainly would | from it | they depart | but if | from it | they depart | until  
in it till they are gone. If (once) they leave. Only then shall we enter.'(22)

دُخِلُونَ ٢٢ قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخَافُونَ أَلْعَمَّ

has favoured | were frightened | those who | of | two men | said | enter (it)  
Thereupon, two god-fearing men whom Allah had favoured said: 'Go into them

اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ

then indeed you will be | you entered it | and if (through) the gate | upon them | enter | on whom | Allah  
through the gate, and when you have entered, you shall surely be victorious.

غَالِبُونَ ۚ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا ۚ إِنَّ كُنْتُمْ مُؤْمِنِينَ ٢٣ قَالُوا

they said | believers | you are | if | put your trust | Allah | and in | victors  
In Allah put your trust, if you are true believers.'(23) They said:

يَمُوسَىٰ إِنَّا لَنَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ

so go | (are) in it | long as they | as | ever | enter it | shall not | we | O Moses  
'Moses! we will not go in so long as they are in it. Go, you and your

أَنْتَ وَرَبُّكَ فَقَاتِلَا ۗ إِنَّا هَاهُنَا قَاعِدُونَ ٢٤ قَالَ

He said | sitting | (right) here | we (are) | and fight (you two) | and your Lord | you  
Lord, and fight. We will stay here.'(24) 'Lord,' said Moses 'I have none

رَبِّ إِلَهِي إِلَّا نَفْسِي وَأَخِي فَافْرِقْ

so distinguish | and my brother | (on) myself | except | control | do not (have) | I | O my Lord!  
but myself and my brother. So separate us from (these) wicked



بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُّحَرَّمَةٌ

(will be) forbidden | indeed it | He said | transgressors | the people | and between | between us  
people. (25) He said: 'Then it shall be forbidden them for forty years while

عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا

so do not | the earth | in | they will wander | years | (for) forty | to them  
they are wandering in the earth. Do not grieve for these wicked

تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ

(of) two sons | the story | to them | and recite | transgressors | the people | over | you grieve  
people. (26) (O Muhammad) recount to them in all truth the story of Adam's two sons:

آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا

one of them | from | and it was accepted | a sacrifice | both offered | when | in truth | (of) Adam  
how they each made an offering, and how the offering of the one was accepted

وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا

verily | he said | surely I will kill you | he said | the other | from | accepted | but was not  
while that of the other was not. He said: 'I will surely kill you.' (The other) said:

يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِن بَسَطْتَ إِلَىٰ يَدِكَ

your hand | against Me | you stretched | if | the pious | from | Allah | accepts  
'Allah accepts (offerings) only from the righteous. (27) If you stretch your

لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي

for I | so that I kill you | against you | my hand | stretch | I | shall not | so that you kill me  
hand to kill me, I shall not lift mine to kill you; for I fear Allah, the Lord

أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي

with my sin | you be laden | that | desire | verily I | of the worlds | the Lord | Allah | fear  
of all Being. (28) I intend to let you draw my sin on yourself and your own sin

وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُ

(is) reward | and that | (of) the Fire | inmates | from | and become | and your sin  
and then you become of the inmates of the Fire. Such is the reward of those

الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

and he killed him | (of) his brother | the killing | his (evil) soul | him | then prompted | (of) the wrong-doers  
who do wrong. (29) His soul encouraged him and made fair-seeming to him

وَقَفَ الْأَرْوَاحُ

الظَّالِمِينَ

فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي

(in) | scratching | a crow | Allah | then sent | the losers | (one) of | and became  
the murder of his brother; he killed him and thus became one of the losers. (30) Then Allah sent

الْأَرْضَ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ

he said | (of) his brother | dead body | he may hide | how | so that it shows him | the earth  
down a crow, which dug the earth to show him how to bury the dead body of his brother.

يُوْبِلْتِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي

and could hide | crow | this | like | I could be | that | am I not able | woe to me!  
'Alas!' he cried 'Have I not strength enough to do as this crow has done and so bury my

سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ التَّوَّابِينَ ﴿٣١﴾ مِنْ أَجْلِ

because | of | those who regret | from | then he became | (of) my brother | dead body  
brother's dead body?' And he became full of regrets.(31) That was why We laid

ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا

a person | killed | who | that (whoever) | (of) Israel | Children | for (the) | We ordained | that  
down for the Children of Israel that whoever killed a human being, except as

بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا

(it would be) as if | the earth | in | (for) mischief | or | a person | without (he having killed)  
a punishment for murder or for corruption in the earth, should be looked upon as

قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ

(of) mankind | He had saved life | (it) as if | saved its life | and who | all | mankind | he killed  
though he had killed all mankind; and that whoever saved a human life should be

جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا

many | indeed | yet | with Clear Signs | Our Messengers | came to them | and verily | all  
regarded as though he had saved all mankind. There came to them Our apostles with clear

مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسْرُفُونَ ﴿٣٢﴾ إِنَّمَا

the only | (are) those who committed excesses | the earth | in | that | after | of them  
proofs; Then many of them thereafter continued to commit excesses in the earth.(32)

جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ

and spread | and His Messenger | (against) Allah | wage war | (of) those who | reward  
The recompense of those that make war against Allah and His Apostle and strive

فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ

cut off | or | they are crucified | or | they are killed | (is) that | mischief | the earth | in  
for corruption in the land is only that they shall be put to death or crucified or have

أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ

that | the land | from | be exiled | or | opposite (sides) | from | and their feet | their hands  
their hands and feet cut off from the opposite sides, or be banished from the land.

لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

(is) a great | torment | and Hereafter | in | and for them | (this) world | in | (is) disgrace | for them  
That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.(33)

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا

so you (should) know | over them | you have power | that | before | repented | those who | except  
except those that repent before they fall in your power. (In that case) know

أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

Allah | (you) fear | believe | who | O you | Most Merciful | (is) All-Forgiving | Allah | that  
that Allah is Forgiving, Merciful.(34) Believers, fear Allah and seek the means

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

succeed | so that you may | His way | in | and you strive hard | approach | to Him | and (you) seek  
of approach to Him. Fight for His cause, so that you may succeed.(35)

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ

and like of it | all | the earth | (is) in | what | (for them) that | if | disbelieved | those who | verily  
As for the unbelievers, if they possessed all that is in the earth and the like of it,

مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ

will be accepted | not | (of) Resurrection | (of) Day | torment | from | with it | that they ransom | with in  
therewith to redeem themselves from the torment of the Day of Resurrection, it shall not be

مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنْ

of | they come out | that | they would wish | is a painful | torment | and for them | from them  
accepted from them. Theirs shall be a painful punishment.(36) They will desire to get out of the

النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

(is) a lasting | torment | and for them | of it | will come out | they | but not | the Fire  
Fire, but they will not come forth from it: theirs shall be a lasting punishment.(37)

وَالسَّارِقِ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

they have earned | for what | as a recompense | their hands | you cut off | and female thief | and male thief  
As for the man-thief and woman-thief, cut off their hands as a recompense for that which they

نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ

but whoever | All-Wise | (is) All-Mighty | and Allah | Allah | from | an exemplary punishment  
committed. That is a punishment exemplary from Allah. He is Mighty, Wise.(38) But whoever

تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ

would relent | Allah | then surely | and amended (his ways) | his wrong-doing | after | repented  
repents after committing evil and mends his ways, Allah turns to him

عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

Allah | that | you know | do not | Most Merciful | (is) All-Forgiving | Allah | indeed | towards him  
in forgiveness. Allah is Forgiving, Merciful.(39) Do you not know that to Allah

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ

He wills | whom | He punishes | and the earth | (of) the heavens | dominion | belongs to Him  
belongs the kingdom of the heavens and the earth? He punishes whom

وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾ يَا أَيُّهَا

O | (is) All-Powerful | thing | every | over | and Allah | He wills | (to) whom | and He forgives  
He wills and forgives whom He pleases. Allah has power over all things.(40) O

الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ

of | disbelief | into | race each other | those who | grieve you | (let) not | Messenger  
Apostle, do not grieve for those who race each other into unbelief; the men who

الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

their hearts | believe | but did not | with their mouths | we believe | said | those who  
say with their tongues: 'We believe,' but have no faith in their hearts, and the

وَمِنَ الَّذِينَ هَادُوا سَبَّحُونَ لِلْكَذِبِ سَبَّحُونَ لِقَوْمِ

to people (who) | listeners | to falsehood | (are) listeners | have become jews | those who | and of  
Jews who listen to lies and listen to other people who have not come to you.

الْآخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ

after | the words | they change | come to you | have not | other  
They change the words (of the Scriptures) from their places and say: 'If you are

مَوَاضِعَهُ يَقُولُونَ إِنَّ أُوتِيْتُمْ هَذَا فَخَذُوهُ وَإِنْ

but if | (you) take it | this | you are given | if | they say | their context (has been determined)  
given this, take it, but if you are not given this, then beware! Whomsoever

لَمْ تُوْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللهُ فِتْنَتَهُ فَلَنْ

then shall never | that he falls into error | Allah | wills | and whom | then beware | you are given this | not  
Allah wishes to try, you cannot help him against Allah. Those are they

تَمَلِكُ لَهُ مِنَ اللهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللهُ

Allah | want | did not | ones whom | those (are the) | anything | Allah | against | for him | you be able (to do)  
whose hearts Allah desired not to purify. For them, there is disgrace in

أَنْ يُطَهَّرَ قُلُوبَهُمْ لَمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي

(is) in | and for them | (is) disgrace | (this) world | in | for them | their hearts | He purifies | that  
this world and a heavy punishment in the next.(41) They are listeners

الْآخِرَةِ عَذَابٌ عَظِيمٌ ٥١ سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلْسُّحْتِ

of forbidden earnings | devourers | to falsehood | listeners | (is) a great | torment | the Hereafter  
to falsehoods and devourers of the unlawful. If they come to you, judge

فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ

and if | from them | turn away | or | between them | then (either) judge | they come to you | and if  
between them or turn away from them. If you turn away from them, they

تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ

you (decide to) judge | and if | anything | they harm you | then shall never | from them | you turn away  
cannot harm you in the least: but if you judge, judge justly between them.

فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٥٢ وَكَيْفَ

and how | the just | loves | Allah | verily | with justice | between them | then judge  
Allah loves those that act justly.(42) But how will they come to you for judgement,

يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ

(of) Allah | (is) decision | where in | the Torah | while (they have) with them | they appoint you a judge  
when they already have the Torah in which is Allah's own judgement? Yet

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ٥٣ إِنَّا

verily | believers | those and not (are) | that | (even) after | they turn away | yet  
even after that they turn away, they are not true believers.(43) We have

أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا

with it | (used to) judge | and light | guidance | wherein (was) | the Torah | We have sent down revealed the Torah wherein is guidance and light. By it, the prophets who

التَّبِيبُونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّابُونَ

and Scholars | became Jews | for those who | submitted (to Allah) | who had | the Prophets surrendered themselves (to Allah's will), judged the Jews, and so did the rabbis and

وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا

and they were | (of) Allah | Book | of | to them was entrusted protection | for | rabbis the priests (too judged the Jews by the Torah after those prophets), by what they

عَلَيْهِ شُهَدَاءٌ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا

you sell | and do not | but fear Me | the people | you fear | so do not | witnesses | to it were required to guard of Allah's books, and to what they are witnesses. Have no fear of people;

بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ

Allah | (has) sent down | by what | judge | did not | and whoever | a little | for a price | My verses fear Me, and sell not My signs for a small price, whosoever judges not according to what Allah

قَوْلِكَ هُمُ الْكَافِرُونَ ۝ وَكُنَّا عَلَيْهِمْ قِيَامًا أَنْ

that | in it (therein) | for them | and We ordained | the disbelievers | they indeed | those (are) has sent down, they are the unbelievers.(44) And therein, We decreed for them

النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ

and ear | for nose | and nose | for eye | and eye | for life | life a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth

بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ

forgoes | so whoever | retribution | and (for) wound's | for tooth | and tooth | for ear for a tooth, and for wounds retaliation. But if a man remits the retaliation by way

بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ

has sent down | by what | judge | did not | and whoever | for him | an expiation | it (will be) | it of charity, that shall be for him an expiation. Whosoever judges not according to what

اللَّهُ قَوْلِكَ هُمُ الظَّالِمُونَ ۝ وَقَفَّيْنَا عَلَىٰ أَرْسَالِهِم بِعِيسَى

Jesus | their footsteps | in | and We sent | the wrong-doers | they (who were) | those (are) | Allah Allah has sent down - they are the wrongdoers.(45) And in their footsteps, We sent

ابن مريم مصدقا لما بين يديه من التوراة واتيناه

and We gave him | the Torah | of | had come before him | what | confirming | (of) Mary | Son  
Jesus son of Mary, confirming the Torah already revealed, and gave him the Gospel,

الانجيل فيه هدى ونور ومصدقا لما بين يديه

had come before him | what | and confirming | and light | guidance | in which (was) | the Gospel

in which there is guidance and light, confirming that which was revealed before it in the

من التوراة وهدى وموعظة للتقين وليحكم اهل

people | and let judge | for the pious | and an admonition | and a guidance | the Torah | of

Torah, a guide and an admonition to the righteous.(46) Let the followers of the

الانجيل بما انزل الله فيه ومن ثم يحكم بما

by what | judge | did not | and whoever | in it | Allah | has sent down | by what | (of) the Gospel

Gospel judge in accordance with what Allah has revealed therein. Evil-doers are

انزل الله فاولئك هم الفاسقون واتزلنا

and We have sent down | the transgressors | they (who are) | those (are) | Allah | has sent down

those that do not judge according to what Allah has sent down.(47) And to you

اليك الكتاب بالحق مصدقا لما بين يديه من الكتاب

the Book | of | had come before it | what | confirming | in truth | the Book | to you

We have revealed the Book with the truth, confirming what has preceded it of

ومهيبتنا عليه فاحكم بينهم بما انزل الله

Allah | has revealed of | by what | between them | so judge | over it | and a watcher

the Book and standing as a guardian over it. So judge between them by what

ولا تتبعه هواهم عما جاءك من الحق

the truth | of | has come to you | of what | their desires | and follow not

Allah has revealed and don't follow their desires, diverging away from what

لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله

Allah | willed | and if | and a clear way | a law | of you | We have prescribed | for each

has come to you from the truth. We have ordained a law and an open way for

لجعلكم امة واحدة ولكن ليبلوكم في ما اتاكم

He has given you | what | in | to test you | but | one | community | He would have made you

each of you. Had Allah pleased, he could have made you all a single community

فَأَسْتَبِقُوا الْخَيْرَاتُ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَمِنِّيكُمْ

then He will inform you | all | (is) your return | Allah | to | in good works | so vie one with another  
but that He may test you in what He has given you. Vie with one another in good works, for to

بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۗ وَإِن آحْكُمُ بَيْنَهُمْ بِمَا

by what | between them | you judge | and that | (you) differ | about it | you used to | about what  
Allah, you shall all return and He will declare to you regarding what you have been disputing. (48)

أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ

lest | and beware of them | their desires | you follow | and do not | Allah | has sent down  
And pronounce judgement among them in accordance with Allah's revelations and

يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِن

and if | to you | Allah | has sent down | (of) what | some | from | they tempt you away  
do not follow their desires. Beware of them, lest they should tempt you away from a part

تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ

for some | He punishes them | that | Allah | wills | only | then (you) know | they turn away  
of that which Allah has revealed to you. If they turn away, know that it is Allah's wish

ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ۗ أَفَحُكْمَ

do judgement | are transgressors | the people | of | many | and indeed | (of) their sins  
to punish them for some of their sins. Many of mankind are wrongdoers. (49) Do

الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمِ

for a people | in judgement | Allah | than | better | and who (is) | they seek | (of) ignorance  
they then seek the judgement of paganism? Who is a better judge than Allah for men

يُوقِنُونَ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ

and the Christians | the Jews | you take | do not | believe | who | O you | having firm faith  
whose faith is firm? (50) Believers, take neither Jews nor Christians for your

أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ

of you | takes them for allies | and who | (of) some | (are) allies | some of them | (as) allies  
friends and protectors. They are friends and protectors of one another. Whoever of

قَالَ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۗ

wrong-doers | the people | guide | (does) not | Allah | verily | (one) of them | then he (is)  
you that turns to them (for friendship) is one of them. Allah does not guide a people unjust. (51)

ع  
=

وقد غفران عبد الصبر  
وقد غفران عبد الصبر



فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ

they say | to them | they hurry | (is) disease | whose hearts | in | those | and you see

You see those in whose hearts is a disease, hasten towards them. They say:

نَحْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ

or | victory | He brings | that | Allah | Perhaps | a misfortune | may befall us | that | We fear

'We fear lest some misfortune of a disaster may befall us.' But when Allah gives

أَمْرٍ مِّنْ عِنْدِهِ فَيُصِيبُوا عَلَى مَا آسَرُوا فِي أَنْفُسِهِمْ

themselves | in | they concealed | what | on | then they will become | His Presence | from | a decision

(you) victory or bring some commandment from Him, they shall regret what they had

نُدِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ

by Allah | swore | the ones who | are these | believed | those who | and will say | regretful

hidden in themselves.(52) Then will the believers say: 'Are these the men who

جَهَدَ آيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ

their deeds | have gone to waste | (are) with you | that they | (of) their oath | strongest

solemnly swore by Allah that they would stand by you?' Their works have come

فَأَصْبَحُوا خَسِرِينَ ﴿٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ

turns back | whoever | believe | who | O you | the losers | and they have become

to nothing and they have become losers.(53) Believers, if any of you turns

مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُجِبُّونَهُ

and who love Him | whom He loves | a people | Allah | bring | so shall | his religion | from | of you

back from his faith, Allah will assuredly bring a people He loves, and who

أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي

in | they fight | the disbelievers | towards | stern | the believers | towards | humble

loves Him, humble towards the believers and stern towards the unbelievers,

سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ

(of) Allah | (is) Grace | that | (of) a blamer | blame | they fear | and do not | (of) Allah | (the) way

striving for Allah's cause and fearing not the blame of any blamer. Such is the

يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ

your friend | only | All-Knowing | (is) vast in resources | and Allah | He wills | whom | He grants

grace of Allah: He bestows it on whom He wills. He is Munificent, Knowing.(54) Your

اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

the prayer | establish | those who | believe | and those who | and His Messenger | (is) Allah  
friend is only Allah, His Apostle, and the believers: those who attend to their

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ٥٥ وَمَنْ يَتَوَلَّ

takes as friends | and whoever | (are) those who bow down | and they | Zakat | and give  
prayers, pay their alms-tax, and kneel down in worship.(55) Those who turn

اللَّهُ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ

they (who are) | (of) Allah | party | then | believe | and those who | and His Messenger | Allah  
(for friendship) to Allah, His Apostle, and the believers (must know) that Allah's

الْغَالِبُونَ ٥٦ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا

take | those who | you take | (do) not | believe | who | O you | victorious  
followers are sure to triumph.(56) Believers, take not for friends and protectors

دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

before you | the Scripture | have been given | those whom | from | and fun | for mockery | your religion  
those of them who were given the Book before you, and the unbelievers who take

وَالكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مَّؤْمِنِينَ ٥٧ وَإِذَا

and when | (true) believers | you are | if | Allah | and fear | as allies | and the disbelievers  
your religion in mockery and as a fun. Have fear of Allah, if you are true believers.(57)

نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ

a people | they are | because | and fun | for mockery | they take it | prayer | for | you call  
When you call to prayer, they treat it as mockery and fun. That is because they are a

لَّا يَعْقِلُونَ ٥٨ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا

us | you opposing | are | (of) the Scripture | O people | Say | who understand | do not  
people who have no understanding.(58) Say: 'People of the Book, do you hate us for

إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ

before (us) | was sent | and what | to us | has been sent | and what | in Allah | we believe | that | except  
any reason other than that we believe in Allah and in what has been revealed to us

وَأَنَّ أَكْثَرَكُمْ فَسِقُونَ ٥٩ قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ

that | than | of worse | I inform you | shall | Say | (are) transgressors | most of you | and indeed  
and to others before us, and that most of you are evil-doers?(59) Say: 'Shall I tell

مَثُوبَةً عِنْدَ اللَّهِ مَنِ لَعَنَهُ اللَّهُ وَعَصِبَ عَلَيْهِ

with him | and became angry | Allah | cursed | whom | Allah | with | regarding recompense  
you of a recompense with Allah, worse than that? Those on whom Allah has laid His curse and

وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ

and (who) worshipped | and swines | to monkeys | some of them | and He transformed  
with whom He has been angry, and made some of them monkeys and swine, and those who

الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ ٦٠

Way | Right | from | and more astray | in rank | worse | those (are) | the false deities  
worshipped Evil. Worse are they in ranks (on the Day of Resurrection) and they have strayed farther from the right

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ

with disbelief | they entered | and verily | we believed | they said (say) | they come to you | and when  
path.'(60) When they come to you they said: 'We are believers.' Indeed, infidels

وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ٦١ وَتَرَى

and you see | hiding | they were | what | knows | and Allah | with it | went out | verily | and they  
they came and infidels they went out. Allah knows best all that they hide.(61) You see

كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْأَثْمِ وَالْعُدْوَانِ وَأَكْلِهِمْ

and devouring | and transgression | sin | in | hurrying | of them | many  
many of them vie with one another in sin and enmity and eating of things

السُّحْتِ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ٦٢ لَوْلَا

if not | doing | they have been | what | evil indeed (is) | the forbidden earnings  
unlawful (usury etc.). Evil is what they do.(62) Why do the rabbis and the priests

يَنْهَاهُمْ الرَّبِّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْأَثْمَ وَأَكْلِهِمْ

and their devouring | sinful (words) | their uttering | from | and rabbis | the scholars | forbid them  
not forbid them from (uttering) evil words (blaspheming) or consuming the unlawful? Evil indeed

السُّحْتِ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ٦٣ وَقَالَتِ الْيَهُودُ

the Jews | and said | contriving | they have been | what | evil indeed (is) | forbidden earning  
are their doings.(63) The Jews say: 'Allah's hand is tied up (i.e. He does not

يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا

for what | and they have been cursed | their hands | fettered (are) | (is) fettered | (of) Allah | Hand  
give and spend of His Bounty).' May their own hands be tied up! May they

قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

He wills | as | He spends | (are) outspread | His Hands | but | they have said  
be cursed for what they say! By no means. His hands are both outspread:

وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلَ إِلَيْكَ مِنْ

from | to you | has been sent down | what | of them | many | and definitely increases  
He bestows as He wills. That which Allah has revealed to you will surely increase

رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

and hatred | enmity | among them | and We have cast | and disbelief | in their rebellion | your Lord  
the wickedness and unbelief of many of them. We have stirred among them

إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

Allah | extinguished it | of war | fire | they kindled | whenever | (of) Resurrection | Day | till  
enmity and hatred, which will endure till the Day of Resurrection. Whenever

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ

like | (does) not | and Allah | (to spread) mischief | earth | on | and they (always) strive  
they kindle the fire of war, Allah puts it out. They spread evil in the land, and Allah

الْمُفْسِدِينَ ﴿٦٤﴾ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا

and feared (Allah) | believed | (of) the Scripture | people | that | and if | the mischief-makers  
does not love the evil-doers.(64) If the People of the Book accept the true faith

لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَأَلَدَخَلْنَاهُمْ

and would have surely admitted them (to) | their evils | from them | We would have surely effaced  
and keep from evil, We will pardon them their sins and admit them to the gardens of

جَنَّتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا

and what | and the Gospel | the Torah | had observed | they | and if | (of) bliss | Gardens  
delight (in Paradise).(65) If they observe the Torah and the Gospel and what is

أَنْزَلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ

above them | from | they would surely have got provision | their Lord | from | to them | had been sent  
revealed to them from Allah, they shall be eating abundance from above and

وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ

of them | and many | moderate | people | among them (are) | their feet | beneath | and from  
from beneath their feet. Some of them are on the right course; but many of

سَاءَ مَا يَحْمَلُونَ ﴿٦٦﴾ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ

to you | has been sent down | what | convey | Messenger | O | they are doing | what | is evil  
them are of evil conduct.(66) O Messenger (Muhammad), proclaim what is revealed

مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ

and Allah | His Message | you conveyed | then have not | you do (it) | did not | and if | your Lord | from  
to you from your Lord; if you do not, you will not have conveyed His Message.

يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

disbelievers | people | guide | does not | Allah | indeed | the people | from | will protect you  
Allah will protect you from mankind. He does not guide the unbelievers.(67)

قَدْ يَأْهَلُ الْكِتَابِ اسْتُمْ عَلَى شَيْءٍ حَتَّى تُتْقِنُوا التَّوْرَةَ

the Torah | you observe | till | anything | on | you are not | (of) the Scripture | O people | Say  
Say: 'People of the Book, you stand for nothing until you observe the Torah and

وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ

and would certainly increase | your Lord | from | to you | has been sent down | and what | and the Gospel  
the Gospel and that which is revealed to you from your Lord.' That which is revealed

كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا

and disbelief | in rebellion | your Lord | from | to you | has been sent down | what | of them | many  
to you from your Lord will surely increase the obstinate rebellion and unbelief

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ

and those who | believed | those who | indeed | disbelievers | people | over | grieves | so do not  
of many of them. But do not grieve for the unbelievers.(68) Believers, Jews,

هَادُوا وَالصَّبِيُّونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

the Last | and Day | in Allah | believed | whoever | and Christians | and Sabaeans | became Jews  
Sabaeans, and Christians - whoever believes in Allah and the Last Day and

وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ

verily | shall grieve | they | nor | on them | fear | (shall be) no | good deeds | and did  
does what is right - shall have nothing to fear or to sorrow.(69) We made

أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا

whenever | Messengers | to them | and We sent | (of) Israel | (of) Children | covenant | We took  
a covenant with the Children of Israel and sent forth apostles to them. But whenever

جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا

they denied | some (of them) | by them | liked | not | with what | a Messenger | came to you  
an apostle came to them with a message that they themselves desired not, some

وَفَرِيقًا يَّقْتُلُونَ ۖ وَحَسِبُوا ۖ إِلَّا تَكُونُ فِتْنَةً فَعَمُوا

so they became blind | a trial | there will be | that not | and they thought | (they) kill | and some (of them)  
they accused of lying and killed some.(70) They thought no harm would come

وَصَوُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا

they became blind | but (again) | to them with forgiveness | Allah | turned | then | and they became deaf  
of it: So they turned blind and deaf. Then Allah turned towards them (with forgiveness);

وَصَوُّوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۖ لَقَدْ

surely | they do | of what | (is) All-Seer | and Allah | of them | many | and they became deaf  
yet again many of them became blind and deaf. Allah is ever watching over what they do.(71)

كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ

but said | (of) Mary | son | the Messiah | (is) He (who is) | Allah | indeed | said | those who | disbelieved  
Unbelievers are those that say: 'Allah is Messiah, the son of Mary.' For Messiah

الْمَسِيحُ يَبْنَىٰ إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ

verily he | and your Lord | my Lord | Allah | you worship | (of) Israel | O Children | the Messiah  
himself said: 'Children of Israel, worship Allah, my Lord and your Lord.' He that

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

paradise | to him | Allah | has forbidden | then indeed | with Allah | sets partners | whoever  
associates with Allah anything, then indeed Allah has forbidden paradise for him, and

وَمَا لَهُ مِنَ النَّارِ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۖ لَقَدْ

verily | helpers | for the wrong-doers | and (there are) no | the fire | and his abode (will be)  
his abode shall be in the Fire and the evil-doers shall have no helpers.(72) Unbelievers

كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا

except | Allah (god) | from | and no | (of) three | (is) third | Allah | indeed | said | those who | disbelieved  
are those that say: 'Allah is one of three. There is but one God. If they refrain

إِلَهُ وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَبَسَّنَّ الَّذِينَ

those who | shall certainly befall | they are saying | from what | they desist | did not | and if | One | Allah (is)  
not from what they say, verily those of them that disbelieve shall be sternly

كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ

Allah | to | they turn in repentance | (will) not then | a painful | torment | among them | disbelieved  
punished.(73) Will they not turn to Allah and seek forgiveness of Him?

وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ

Son | the Messiah | not | Most Merciful | (is) All-Forgiving | and Allah | and they ask for His forgiveness  
He is Forgiving, Merciful.(74) Messiah, the son of Mary, was no more than an

مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ

and his mother | Messengers | before him | have passed away | certainly | a Messenger | except | (of) Mary  
apostle: other apostles had gone before him. His mother was a truthful woman.

صِدِّيقَةٌ كَانَا يَأْكُلِنِ الطَّعَامَ أَنْظُرْ كَيْفَ بُيِّنَ لَهُمْ

to them | We make clear | how | see | the food | used to eat | they both | (was) a women of truth  
They both ate food (as any other human being while Allah does not eat). See how We make plain

الآيَاتِ ثُمَّ أَنْظِرْ أَنِي يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ

Allah | besides | do you worship? | Say | they are deluded away | how | see | and | the signs  
to them Our revelations. Then see how they ignore the truth.(75) Say: 'Will you

مَا لَا يَنْبَغُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ

He indeed | and Allah | (for you) benefit | and nor | harm | for you | has power | neither | something which  
worship instead of Allah that which can neither harm nor help you? Allah is

السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي

in | you exceed limits | do not | (of) the Scripture | O people | Say | All-Knowing | (is) All-Hearing  
Hearing, Knowing.(76) Say: 'People of the Book! Do not go beyond the bounds in

دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا

who went astray | certainly | (of) people | desires | you follow | and do | not the truth | other than | your religion  
your religion other than the truth. Do not follow the desires of those who have

مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾ لُعِنَ

were cursed | Path | Right | from | and strayed | many | and they mislead | before  
already erred; who have led many astray, and have themselves strayed from the right

الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ

Son | and Jesus | (of) David | tongue | by | (of) Israel | Children | of | disbelieved | those who  
path.(77) Those of the Children of Israel who disbelieved were cursed by the

مَرِيْمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ

forbid each other | not | they do | transgressing | and they were | they disobeyed | because | that (was) | (of) Mary  
tongue of David and Jesus, son of Mary. This was because they disobeyed (Allah and the

عَنْ مُتَكَبِّرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٧﴾ تَرَى كَثِيرًا

many | you see | to do | they used | what | vile indeed (was) | they committed | wrong deeds | from  
Messenger) and persisted in excesses (78) and they forbade not one another from the iniquities

مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ

for them | has been sent forth | what | evil indeed (is) | disbelieved | those who | they make friends (with) | of them  
(sins, polytheism, disbelief etc.) which they committed. Evil is what they were doing. (79) You see

أَنْفُسَهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

shall abide for ever | they | torment | and in | with them | Allah | became angry | (for) that | themselves  
many of them making unbelievers their friends. Evil is that they have forwarded to their account,

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا

not | to him | has been sent down | and what | and the Prophet | in Allah | believed | they | and if  
for that (reason) Allah is angered against them and in torment will they abide. (80) Had they

اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

(are) disobedient (to Allah) | of them | many | but | friends | they would have taken them  
believed in Allah and the Prophet and that which is revealed to him, they would not have taken

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ

the Jews | have believed | to those who | in enmity | (among) people | most hostile | verily you will find  
them as friends and protectors. But many of them are evil-doers. (81) You will find that the most

وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً

in love | nearest of them | and verily you will find | set partners with Allah | and those who  
hostile of men to the believers are the Jews and the idolaters, and that the nearest in

لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَلِكَ بِأَنَّ

because | that (is) | Christians | we (are) | said | (are) those who | have believed | and those who  
affection to them are those who say: 'We are Christians.' That is because there are

مِنْهُمْ قِسْيَانٍ وَرُهْبَانًا وَأَنْتُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

take pride | do not | and that they | and monks | (are) priests | among them  
priests and monks among them; and because they are not proud. (82)