

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَالِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا أَصْنَالِينَ ۝

Sūrah Al-Fātihah (The Opening) 1

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

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الْرَّحْمَنُ	رَبِّ الْعَالَمِينَ ۝	الْحَمْدُ لِلَّهِ
the Most Gracious	(the) Lord (of) the worlds	all praise (be) to Allah
الْدِينُ	يَوْمُ	مَالِكٌ
(of) [the] Resurrection	(of the) Day	الرَّحِيمُ
الصِّرَاطُ	وَإِيَّاكَ نَسْتَعِينُ ۝	إِيَّاكَ نَعْبُدُ
(to) the Way	أَهْدِنَا	and You (Alone) we ask for help
		You (Alone) we worship
	أَنْعَمْتَ عَلَيْهِمْ	صِرَاطَ الَّذِينَ
You have bestowed (your) Grace on them		الْمُسْتَقِيمَ
		the Straight

وَلَا الصَّالِحَيْنَ	عَلَيْهِمْ	الْمَغْضُوبُ	غَيْرُ
nor (of those) who went astray	upon them	(of those) your anger is	not

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ۝ ذَلِكَ الْكِتَبُ لَا رِبَّ فِيهِ هُدَىٰ لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقَهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزَلَ إِلَيْكَ وَمَا أُنزَلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَئِكَ عَلَىٰ هُدَىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا أَسَوَاءٌ عَلَيْهِمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

Sūrah Al-Baqarah (The Cow) 2

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

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

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

لِلْمُنْتَقِينَ	هُدَى	فِيهِ	لَا رِبَّ	الْكِتَابُ	ذَلِكَ	الْمَ
for the pious	a guidance	in it	no doubt	(is) the Book	that	Alif-Lam-Mim
وَمَمَا	وَيَقِيمُونَ الصَّلَاةَ		يُؤْمِنُونَ بِالْغَيْبِ			الَّذِينَ
and out of what	and perform the prayer		believe in the unseen		those who	
بِمَا أَنْزَلَ	وَالَّذِينَ يُؤْمِنُونَ	يُنَفِّقُونَ			رَزَقْنَاهُمْ	
in what has been revealed	and those who believe		they spend	We have provided them		
وَبِالْآخِرَةِ	مِنْ قَبْلِكَ		وَمَا أَنْزَلَ			إِلَيْكَ
and in the Hereafter	before you		and what was revealed		to you	
وَأُولَئِكَ	مِنْ رَبِّهِمْ	عَلَى هُدَىٰ	أُولَئِكَ	هُمْ يُوقِنُونَ		
and those (are)	from their Lord	(are) on guidance	those	they believe with certainty		
عَلَيْهِمْ	سَوَاءٌ	إِنَّ الَّذِينَ كَفَرُوا	الْمُفْلِحُونَ			هُمْ
to them	(it) is same	verily those who disbelieve	(who are) the successful			
لَا يُؤْمِنُونَ		أَمْ لَمْ تُنذِرْهُمْ	إِنَّذَرْتَهُمْ			
they will not believe		or (do) not warn them	(whether) you warn them?			

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
 وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَدِّعُونَ اللَّهَ
 وَالَّذِينَ ءَامَنُوا وَمَا يَخْدُعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

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

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

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنَ لَا يَشْعُرُونَ ١٢ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنَّوْمَنْ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنَ لَا يَعْلَمُونَ ١٣ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِمَانُنَا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ١٤

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

فِي الْأَرْضِ	لَا نُفْسِدُوا	لَهُمْ	وَإِذَا قِيلَ
in the earth	(do) not make mischief	to them	and when it is said
هُمْ	إِنَّهُمْ	أَلَا	مُصْلِحُونَ ١١
(are) those who	indeed they	beware	(are) peacemakers
وَإِذَا قِيلَ	لَا يَشْعُرُونَ ١٢	وَلَكِنْ	الْمُفْسِدُونَ
and when it is said	they perceive not	[and] but	(are) mischief-makers
كَمَا	أَنْوَمْنُ	قَالُوا	كَمَا أَمَنَ النَّاسُ
as	(shall) we believe?	they say	as (other) people believed
الْسَّفَهَاءُ	هُمْ	إِنَّهُمْ	أَمَنَ الْسَّفَهَاءُ
(are) the fools	they (themselves)	certainly [they]	beware
أَلَّذِينَ أَمَنُوا	وَإِذَا لَقُوا	لَا يَعْلَمُونَ ١٣	وَلَكِنْ
those who believe	and when they meet	they know not	[and] but
إِلَى شَيَّطِينِهِمْ	وَإِذَا خَلَوْا	أَمَنَّا	قَالُوا
[to] their devils	and when they privately meet	we believe	they say
مُسْتَهْزِئُونَ ١٤	إِنَّمَا نَحْنُ	مَعَكُمْ	قَالُوا إِنَّا
(are) mockers	verily we	(are) with you	they say truly we

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٥ أُولَئِكَ الَّذِينَ أَشْرَرُوا أَصْلَاهَةَ بِالْهُدَىٰ فَمَا رَبَحُتْ بِجَنَاحِرِهِمْ وَمَا كَانُوا مُهْتَدِينَ ١٦ مَثَلُهُمْ كَمَثْلِ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَاحُولَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَرَرَكُهُمْ فِي ظُلْمَتِ لَا يُبْصِرُونَ ١٧ وَهُمْ بِكُمْ عُمَى فَهُمْ لَا يَرْجِعُونَ

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

فِي طُعْنَتِهِمْ	وَيَمْدُدُهُمْ	أَلَّهُ يَسْتَهِنُ بِهِمْ
in their wrongdoings	and prolongs (increases) them	Allah mocks at them
بِالْهُدَى	أَشْتَرُوا الضَّلَالَةَ	أُولَئِكَ
for guidance	purchased straying	(are) they who
مَثَلُهُمْ	وَمَا كَانُوا مُهَتَّدِينَ	يَعْمَهُونَ
their parable	and they were not guided	so their commerce (did) not bring profit
مَا	فَلَمَّا أَضَاءَتْ	الَّذِي أَسْتَوْقَدَ
what	then when it lighted	a fire
فِي ظُلْمَتِ	نَارًا	(of) the one who kindled
وَرَأَكُوكُهُمْ	ذَهَبَ اللَّهُ بِنُورِهِمْ	كَمَلٌ
in darkness[es]	and left them	(is) like (the) parable
لَا يَرْجِعُونَ	فَهُمْ	ذَهَبَ اللَّهُ بِنُورِهِمْ
return not	عُمْيٌ	حَوْلَهُ
	بُكْمٌ	
	صُمٌّ	
	لَا يُبْصِرُونَ	

أَوْ كَصَبِّبَ مِنَ السَّمَاءِ فِيهِ ظُلْمَتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْنَاعَهُمْ فِي ظَدَانِهِمْ مِنَ الْصَّوَاعِقِ حَذَرُ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩ يَكَادُ الْبَرْقُ يَخْطُفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَسْوًا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْشَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠ يَنَاهَا النَّاسُ أَعْبُدُوا رَبِّكُمُ الَّذِي خَلَقُوكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١

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

وَرَعْدٌ	ظُلْمَتْ	فِيهِ	مِنَ السَّمَاءِ	كَصَّبَ	أَوْ
and thunder	darkness[es]	in it (are)	from the sky	like a rainstorm	or
مِنَ الصَّوْعِقِ	فِيَ إِذَا نَزَّلْتَ عَلَيْهِمْ		يَجْعَلُونَ أَصْبَعَهُمْ	وَبَرْقٌ	
from the thunderclaps	in their ears		they thrust their fingers	and lightning	
يَكَادُ الْبَرْقُ	بِالْكَفِرِينَ	وَاللَّهُ مُحِيطٌ	الْمُوْتٌ	حَذَرَ	
the lightning almost	the disbelievers	and Allah (is) encompassing	[the] death	for fear (of)	
مَشَوْأَفِيهِ	لَهُمْ	كُلَّمَا أَضَاءَ	يَخْطُفُ أَبْصَرَهُمْ		
they walk in it	for them	whenever it flashes	snatches away their sight		
وَلَوْ شَاءَ اللَّهُ	قَامُوا	عَلَيْهِمْ	وَإِذَا أَظْلَمَ		
and if Allah willed	they stand still	against them	and when it darkens		
عَلَى كُلِّ	إِنَّ اللَّهَ	وَأَبْصَرِهِمْ	لَذَّهَبَ		
over all	certainly Allah	and their sight	their hearing	would certainly have taken	
الَّذِي	أَعْبُدُ وَأَرْبَكُمْ	النَّاسُ	يَأْتِيَهَا	قَدِيرٌ	شَيْءٌ
Who	worship your Lord	mankind	o	(is) All-Powerful	things
لَعَلَّكُمْ تَتَّقُونَ	مِنْ قَبْلِكُمْ		وَالَّذِينَ	خَلَقَكُمْ	
so that you may become pious	(were) before you		and those who	created you	

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الشَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا اللَّهَ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ٢٣
كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَأَدْعُوا شُهَدَاءَ كُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ٢٤

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

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

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

إِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحَجَارَةُ أُعِدَتْ لِلْكُفَّارِينَ ٢٤ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ شَمْرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلٍ وَأَتُوا بِهِ مُتَشَبِّهًًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطْهَرَةٌ وَهُمْ فِيهَا خَلِيلُونَ ٢٥

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

فَاتَّقُوا النَّارَ	وَلَنْ تَفْعَلُوا	لَمْ تَفْعَلُوا	فَإِنْ
then fear the Fire	and never you will (be able to) do (it)	you (could) not do (it)	but if
أَعِدْتُ لِلْكَافِرِينَ	وَالْحِجَارَةُ	النَّاسُ	الَّتِي وَقُوْدُهَا
(it is) prepared for the disbelievers	and stones	(would be) men	[its] fuel whose
لَهُمْ أَنَّ	وَعَمِلُوا الصَّالِحَاتِ	ءَامَنُوا	وَبَشِّرَ الَّذِينَ
for them that	and do righteous deeds	believe	and give glad tidings (to) those who
كُلَّمَا رُزِقُوا	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَرُ	جَنَّتِ
every time (whenever) they are provided	the rivers	flow under them	(will be) Gardens
هَذَا الَّذِي	قَالُوا	رِزْقًا	مِنْ ثَمَرَةِ
(is) what this	they (will) say	(as) a provision	of fruit
مُسْتَبِهَا	بِهِ	وَأَتُوا	رُزْقًا مِنْ قَبْلِ
(things) in resemblance	therefrom	and they will be given	we were provided before
خَلِدُونَ	وَهُمْ فِيهَا	أَزْوَاجٌ مُّطَهَّرَةٌ	وَلَهُمْ فِيهَا
(shall) abide forever	therein	and they purified	(will be) spouses therein and for them

إِنَّ اللَّهَ لَا يَسْتَحِي أَنْ يَضْرِبَ مَثَلًا مَا بَعْوَضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَسِيقِينَ ٢٦ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيَثَاقِهِ وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَسِرُونَ ٢٧

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

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

أَن يَضْرِبَ مَثَلًا	لَا يَسْتَحِي	إِنَّ اللَّهَ
to set forth a parable (similitude)	(is) not ashamed (disdains)	verily Allah
فَمَا أَلَّذِيَ الَّذِينَ ءَامَنُوا	فَوْقَهَا	فَمَا مَاعُوضَةً
then as for those who believe	above it	and (even) something even (of) a mosquito
وَأَمَّا الَّذِينَ	مِنْ رَبِّهِمْ	الْحَقُّ
and as for those who	from their Lord	(is) the truth
مَثَلًا	مَاذَا أَرَادَ اللَّهُ	أَنَّهُ
parable	by this	that it
وَمَا يُضِلُّ	كَثِيرًا	فَيَقُولُونَ
and He (does) not mislead	many	كَثِيرًا وَيَهْدِي
عَهْدَ اللَّهِ	بِهِ	يُضِلُّ
(the) Covenant (of) Allah	those who break	إِلَّا الْفَسِيقِينَ
أَن يُوصَلَ	كَثِيرًا	بِهِ
to be joined	[with it]	مَا أَمْرَ اللَّهُ
الْخَسِرُونَ	مَا	وَيَقْطَعُونَ
هُمْ	أُولَئِكَ	مِنْ بَعْدِ
(are) the losers	those	وَيَسْتَقْبِلُهُمْ
	فِي الْأَرْضِ	مِيثَقِهِ
	وَيُفْسِدُونَ	وَيَقْطَعُونَ

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَنَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحِيِّكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ فَسَوَّهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ وَإِذَا قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَنْجَعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُنَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

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

فَأَخِيدُكُمْ		وَكُنْتُمْ أَمْوَاتًا		بِاللَّهِ		كَيْفَ تَكُفُّرُونَ					
then He gave you life		while you were lifeless		in Allah		how (can) you disbelieve					
ثُمَّ	ثُمَّ يُحْيِيكُمْ		ثُمَّ يُمِيتُكُمْ		then He will give you death						
then		then He will bring you to life									
فِي الْأَرْضِ		مَا	لَكُمْ	الَّذِي خَلَقَ	هُوَ	إِلَيْهِ تُرْجَعُونَ					
(is) in the earth		what	for you	(is) Who created	He	unto Him you will be returned					
سَمَوَاتٍ		سَبَعَ	فَسَوْفَهُنَّ	إِلَى السَّمَاءِ	ثُمَّ أَسْتَوَى	جَمِيعًا					
heavens		seven	and He made them	to the heaven	then He turned	all					
لِلْمَلَائِكَةِ		رَبُّكَ	وَإِذْ قَالَ	شَيْءٌ عَلِيمٌ	بِكُلِّ	وَهُوَ					
to the angels		your Lord	and when said	thing (is) All-Knower	of every	and He					
أَتَجْعَلُ		قَالُوا	خَلِيفَةً	فِي الْأَرْضِ	جَاعِلٌ	إِنِّي					
(will) You place?		they said	a successor	in the earth	going to place	verily I (am)					
وَيَسْفِكُ الْدِمَاءَ		يُفْسِدُ فِيهَا		مَنْ	فِيهَا						
and will shed the blood				(those) who		in it					
لَكَ	وَنَقْدِسْ		بِحَمْدِكَ	وَنَحْنُ سُبِّحُ							
[to] You	and we sanctify		with Your praises (and thanks)	and we glorify (You)							
مَا لَا نَعْلَمُونَ				إِنِّي أَعْلَمُ	قَالَ						
what you (do) not know				indeed I know	He said						

وَعَلِمَ إِدَمَ الْأَسْمَاءَ كُلَّهَا شَمَ عَرَضُهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبُوْنِي بِاسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَدِيقِينَ ٢١ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٢٢ قَالَ يَعَادُمُ أَنِّيْشُهُمْ بِاسْمَاءِهِمْ فَلَمَّا أَنْبَاهُمْ بِاسْمَاءِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبَدِّلُونَ وَمَا كُنْتُمْ تَكْنُونَ ٢٣

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

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

عَرَضُهُمْ	كُلَّهَا	الْأَسْمَاءَ	وَعَلِمَ إِدَمَ
then He showed (set) them	all of them	the names	and He taught Adam
إِنْ كُنْتُمْ صَدِيقِينَ	هَؤُلَاءِ	بِاسْمَاءِ	عَلَى الْمَلَائِكَةِ
if you are truthful	(of) these	(the) names	tell me
عَلَمْتَنَا	إِلَّا مَا	لَا عِلْمَ	فَقَالَ
You have taught us	except what	(is) for us	they said
وَالْأَرْضِ	لَنَا	لَا عِلْمَ	سُبْحَنَكَ
وَالسَّمَاوَاتِ	لَا عِلْمَ	لَا عِلْمَ	قَالُوا
وَالْأَرْضِ	لَا عِلْمَ	لَا عِلْمَ	أَنْبُوْنِي
وَالسَّمَاوَاتِ	لَا عِلْمَ	لَا عِلْمَ	أَنْتَ الْعَلِيمُ
وَالْأَرْضِ	لَا عِلْمَ	لَا عِلْمَ	إِنَّكَ
وَالسَّمَاوَاتِ	لَا عِلْمَ	لَا عِلْمَ	أَلَمْ أَقُلْ
وَالْأَرْضِ	لَا عِلْمَ	لَا عِلْمَ	لَكُمْ
وَالسَّمَاوَاتِ	غَيْبَ	إِنِّي أَعْلَمُ	أَلَمْ أَقُلْ
وَالْأَرْضِ	غَيْبَ	إِنِّي أَعْلَمُ	أَلَمْ أَقُلْ
وَالسَّمَاوَاتِ	غَيْبَ	إِنِّي أَعْلَمُ	أَلَمْ أَقُلْ
وَالْأَرْضِ	غَيْبَ	إِنِّي أَعْلَمُ	أَلَمْ أَقُلْ
تَكْنُونَ	وَمَا كُنْتُمْ	مَا تُبَدِّلُونَ	وَأَعْلَمُ
concealing	and what you have been	what you reveal	and I know

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِلْأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَأَسْتَكَبَرَ وَكَانَ مِنَ الْكَافِرِينَ ٣٤ وَقُلْنَا يَعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا وَلَا نَقْرَبَا هَذِهِ الْشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٣٥ فَأَزَّلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَّعْ إِلَيْهِ حِينَ ٣٦

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

فَسَجَدُوا	اَسْجُدُوا لِلْأَدَمَ	لِلْمَلَائِكَةِ	وَإِذْ قُلْنَا
[so] they prostrated	prostrate to Adam	to the angels	and when We said
مِنَ الْكَافِرِينَ	وَكَانَ	وَأَسْتَكَبَرَ	أَبَى
(one) of the disbelievers	and was	and was proud	he refused except <i>Iblīs</i> (Satan)
الْجَنَّةَ	وَزَوْجُكَ	أَنْتَ	يَعَادُمْ أَسْكُنْ
(in) the Paradise	and your wife	you	أَدَمَ dwell
حَيْثُ شِئْتُمَا		رَغْدًا	مِنْهَا
(from) wherever you both wish		freely	وَكُلَا
مِنَ الظَّالِمِينَ	فَتَكُونَا	هَذِهِ	وَلَا نَقْرَبَا
of the wrongdoers	لَهُمَا	الْشَّجَرَةَ	فَأَزَّلَهُمَا
		هَذِهِ	وَلَا نَقْرَبَا
فَأَخْرَجَهُمَا	عَنْهَا	الشَّيْطَانُ	فَأَزَّلَهُمَا
and he got both of them out	from it	the Satan	then made both of them slip
بَعْضُكُمْ	أَهْبِطُوا	وَقُلْنَا	كَانَا فِيهِ
some of you	get you down	and We said	مِمَّا

مسْتَقْرٌ	فِي الْأَرْضِ	وَلَكُمْ	عُوْدٌ	لِبَعِضٍ
(is) a dwelling place	in (on) the earth	and for you	(as) an enemy	to others
	إِلَى حِينٍ	وَمَتَّعْ		
	for a (specific) time	and a livelihood		

فَنَلَقَّى إِدَمٌ مِنْ رَبِّهِ كَلِمَتٍ فَنَابَ عَلَيْهِ إِنَّهُ هُوَ الْوَابُ الرَّحِيمُ ٣٧ قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْيَ هُدَى فَمَنْ تَبِعَ هُدَى فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِغَایَتِنَا أُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ ٣٩ يَنْبَغِي إِسْرَئِيلَ أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَارَّهُبُونَ ٤٠

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

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

أَصْحَابُ	أُولَئِكَ	بِعَيْتِنَا	وَكَذَّبُوا	وَالَّذِينَ كَفَرُوا
(are the) dwellers	they	Our Signs	and denied	and those who disbelieved
إِسْرَائِيلَ	يَبْنَىَ	خَلِدُونَ	فِيهَا	هُمُ الْنَّارُ
(of) Israel	0 Children	(shall) abide forever	in it	they (of) the Fire
بِعَهْدِي	وَأَوْفُوا	أَنْعَمْتُ عَلَيْكُمْ	أَلَّتِي	أَذْكُرُوا نِعْمَتِي
My Covenant	and fulfil	I bestowed upon you	which	remember My Favour
فَأَرْهَبُونَ	وَإِنِّي		أُوفِ بِعَهْدِكُمْ	
so fear [Me]	and Me alone		I shall fulfil your covenant	

وَءَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِيهِ ۝ وَلَا شَرَوْا بِعَيْتِي
ثُمَّا قَلِيلًا وَإِنِّي فَأَنْهَقُونَ ۝ وَلَا تَلِسُوا الْحَقَّ بِالْبَطْلِ وَتَكْنُوا الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ ۝ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوَةَ وَأَرْكَعُوا مَعَ الرَّكْعَيْنَ ۝ أَتَأْمُرُونَ
النَّاسَ بِالْمُبْرُرِ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَبَ أَفَلَا تَعْقِلُونَ ۝

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

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

بِسْمِيِّ	وَلَا تَشْرُفُوا	بِهِ	كَافِرٌ	أَوَّلٌ	وَلَا تَكُونُوا
with My Verses	and (do) not buy	in it	disbeliever	(the) first	and (do) not be
وَلَا تَلْبِسُوا الْحَقَّ	فَأَنْقُونِ	وَإِنِّي	قَلِيلًا	ثُمَّاً	بِالْبَطْلِ
and mix not the truth	so fear [Me]	and Me alone	small	a price	
وَأَنْتُمْ تَعْلَمُونَ	وَتَكْنُونُوا الْحَقَّ				
while you know	and (do not) conceal the truth				with falsehood
مَعَ	وَأَرْكَعُوا	وَءَاتُوا الْزَكَوَةَ	وَأَقِيمُوا الصَّلَاةَ		
with	and bow down	and give the Zakat	and perform the prayer		
بِالْبَرِّ	أَتَأْمُرُونَ النَّاسَ			الْرَّكِعَيْنَ	
[the] piety and righteousness	(do) you enjoin (on the) people?				those who bow down
أَفَلَا تَعْقِلُونَ	الْكِتَابَ	وَأَنْتُمْ تَتْلُونَ	وَتَنْسَوْنَ أَنفُسَكُمْ		
then (do) not you understand?	the Scripture	while you recite	and you forget		yourselves

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكِبِيرَةٌ إِلَّا عَلَى الْخَشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظْهُونَ أَتُهُمْ
مُلْكُوْا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ ﴿٤٦﴾ يَتَبَيَّنَ إِسْرَاعِيْلَ أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّي فَضَّلَّتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَأَتَقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ ﴿٤٨﴾

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

لَكِيرَةٌ	وَإِنَّهَا	وَالصَّلَاةَ	بِالصَّابَرِ	وَأَسْتَعِنُوا
(is) surely very hard	and truly it	and prayer	in patience	and seek help
مُلْكُوْا	أَتَّمُ	الَّذِينَ يَظْنُونَ	عَلَى الْخَسِينَ	إِلَّا
(are) going to meet	that they	those who realize	on the humble ones	except
يَبْنِي	رَجِعُونَ	إِلَيْهِ	وَأَنْتُمْ	رَبِّهِمْ
Children	(are) going to return	unto Him	and that they	their Lord
وَأَنِّي	أَنْعَمْتُ عَلَيْكُمْ	أُلَّتِي	نِعْمَتِي	إِسْرَائِيلَ أَذْكُرُوا
and that I	I bestowed upon you	which	My Favour	(of) Israel remember
لَا تَجْرِي نَفْسُ	وَأَتَّقُوا يَوْمًا	عَلَى الْعَالَمِينَ	فَضَلَّلْتُكُمْ	
shall not avail a person	and fear a day (when)	over (all) the worlds		preferred you
شَفَعَةٌ	مِنْهَا	وَلَا يُقْبَلُ	شَيْئًا	عَنْ نَفْسِ
any intercession	from him	nor will be accepted	anything	(another) person
وَلَا هُمْ يُنَصَّرُونَ	عَدْلٌ	مِنْهَا	وَلَا يُؤْخَذُ	
and they will not be helped	compensation (ransom)	from him		nor will be taken

وَإِذْ نَجَّيْنَاكُمْ مِنْ ءالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَّهِّبُونَ أَبْنَاءَكُمْ وَيَسْتَحْيِيْنَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ٥٩ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا ءالِ فِرْعَوْنَ وَأَنْتُمْ نَنْظَرُونَ ٥٧ وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لِيَلَّةً ثُمَّ أَخْذَنَاكُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ٥٦

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

وَإِذْ	كُمْ بَجَيَتْ	مِنْ	إِلَيْكُمْ
(the) people	from	We delivered (saved) you	and (remember) when
الْعَذَابِ	سُوءَ	يَسُومُونَكُمْ	فِرْعَوْنَ
[the] torment	(with) a horrible (evil)	who were afflicting you	(of) Pharaoh
وَفِي ذَلِكُمْ	وَيَسْتَحِيُونَ نِسَاءَكُمْ	يُدْبِحُونَ أَبْنَاءَكُمْ	
and in that	and letting live (sparing) your women	slaughtering (killing) your sons	
وَإِذْ فَرَقْنَا	عَظِيمٌ	مِنْ رَبِّكُمْ	بَلَاءً
and (remember) when We separated	great	from your Lord	(was) a trial
وَأَغْرَقْنَا	فَأَبْجَيَتْكُمْ	الْبَحْرُ	بِكُمْ
(the) people	and We drowned	then We saved you	the sea for you
وَإِذْ وَعَدْنَا	وَأَنْتُمْ تَنْظُرُونَ	فِرْعَوْنَ	
and (remember) when We appointed for	while you (were) looking		(of) Pharaoh
الْعِجْلَ	لَمْ أَخْذُكُمْ	لَيْلَةً	مُوسَى
the calf	then you took (for worship)	nights	forty
ظَلَمُونَ	وَأَنْتُمْ	أَرْبَعِينَ	Moses
(were) wrongdoers	and you	مِنْ بَعْدِهِ	

ثُمَّ عَفَوْنَا عَنْكُم مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ٥٢ وَإِذْ أَتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهتَدُونَ ٥٣ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ يَا تَخَذِّذُكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيْكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيْكُمْ فَثَابَ عَلَيْكُمْ إِنَّهُ هُوَ الْوَّاْبُ الرَّحِيمُ ٥٤

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

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

لَعَلَّكُمْ شَكَرُونَ		ذَلِكَ	مِنْ بَعْدِ	عَنْكُمْ	ثُمَّ عَفَوْنَا		
so that you may be grateful		that	after	you	then We forgave		
وَالْفُرْقَانَ		الْكِتَابَ	مُوسَى	وَإِذْ أَتَيْنَا			
and the criterion		the Scripture	Moses	and (remember) when We gave			
لِقَوْمِهِ		وَإِذْ قَالَ	لَعَلَّكُمْ نَهْتَدُونَ				
to his people		and (remember) when said	so that you may be guided aright				
بِأَنْتَخَادِكُمْ		أَنفُسَكُمْ	إِنَّكُمْ ظَلَمْتُمْ	يَدْقُومُ			
by your taking (for worship)		yourselves	verily you have wronged	O my people			
ذَلِكُمْ		فَاقْتُلُوا أَنفُسَكُمْ	إِلَى بَارِيْكُمْ	فَتُوبُوا	الْعِجْلَ		
that		and kill yourselves	to your Creator	so turn in repentance	the calf		
إِنَّهُ		عَلَيْكُمْ	بَارِيْكُمْ	عِنْدَ	لَكُمْ خَيْرٌ		
truly [He]		then He turned	your Creator	with	for you (is) better		
الرَّحِيمُ			هُوَ الْتَّوَابُ				
the Most Merciful			He (is) the Acceptor of repentance				

وَإِذْ قُلْتُمْ يَمْوَسَى لَنْ تُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهَرَةً فَأَخْذَنَّكُمُ الصَّعْقَةَ وَأَنْتُمْ تُنْظَرُونَ ٥٥ ثُمَّ بَعْثَنَّكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ شَكَرُونَ ٥٦ وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوَىٰ كُلُّوا مِنْ طِبَّتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٥٧

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

not wrong Us, but they wronged themselves.

حَتَّىٰ	لَكَ	لَنْ تُؤْمِنَ	يَمُوسَىٰ	وَإِذْ قَلْتُمْ
till	in you	we shall never believe	O Moses	and (remember) when you said
وَأَنْتُمْ تَنْظُرُونَ	الصَّاعِقَةُ	فَأَخَذَتْكُمْ	نَرَىٰ اللَّهَ جَهَرَةً	
while you (were) looking	the thunderbolt	so seized (overtook) you	we see Allah plainly	
لَعَلَّكُمْ تَشْكُرُونَ	مَوْتَكُمْ	مِنْ بَعْدِ	شَمْ بَعْثَتْكُمْ	
so that you may be grateful	your death	after	then We raised you up	
الْمَنَّ	عَلَيْكُمْ	وَأَنْزَلَنَا	الْغَمَامَ	وَظَلَّنَا
Al-Manna	on you	and We sent down	(with) clouds	[over] you and We shaded
رَزَقْنَكُمْ	مَا	كُلُوا مِنْ طَيِّبَاتِ	وَالسَّلَوَىٰ	
We have provided for you	which	eat of (the) good (pure, lawful) things	and the quails	
أَنفُسَهُمْ يَظْلِمُونَ	وَلَكِنْ كَانُوا		وَمَا ظَلَمُونَا	
doing wrong (to) themselves	[and] but they were	and they (did) not wrong Us		

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغْدًا وَادْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حِطَّةٌ تَغْفِرُ لَكُمْ خَطَائِيكُمْ وَسَأَنْزِيُ الدُّخْنَ ۝ فَبَدَّلَ الَّذِينَ ظَلَمُوا
قُولًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُدُونَ ۝ وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا أَضْرِبْ بِعَصَالَ الْحَجَرِ
فَانْفَجَرَتْ مِنْهُ أَثْنَانَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أَنَّاسٍ مَشَرِبَهُمْ كُلُوا وَأَشْرَبُوا
مِنْ رِزْقِ اللَّهِ وَلَا تَعْثُوا فِي الْأَرْضِ مُفْسِدِينَ ۝

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

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

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

وَإِذْ قُلْنَا	أَدْخُلُوا هَذِهِ	الْقَرْيَةَ فَكُلُوا مِنْهَا	حَيْثُ شَئْتُمْ
and (remember) when We said	enter this town	and eat therein	wherever you wish
رَغَدًا	وَادْخُلُوا الْبَابَ	سُجْدًا	وَقُلُّوا حَطَّةً
abundantly	and enter the gate	in prostration	and say forgive us
نَغْفِرُ لَكُمْ	خَطَيَّاكُمْ	وَسَزَّيْدٌ	الْمُحْسِنِينَ
We shall forgive you	your sins	and We shall increase	(for) the good-doers
فَبَدَّلَ الَّذِينَ	ظَلَمُوا	قُولًا	غَيْرَ
but changed those who	did wrong (change)	(the) word	(for) another (than)
الَّذِي	فِيلَ لَهُمْ	فَأَنْزَلْنَا	عَلَى الَّذِينَ ظَلَمُوا
that (which)	had been told to them	so We sent down	upon those who wronged
رِجَزًا	مِنَ السَّمَاءِ	بِمَا كَانُوا	يَفْسُقُونَ
a punishment	from the heaven	(because) of what they used to	disobey
وَإِذْ أَسْتَسْقَى	فِيلَ لَهُمْ	فَأَنْزَلْنَا	لِقَوْمِهِ
asked for water	had been told to them	so We said	[so] We said
أَضْرِبْ بِعَصَالَكَ	الْحَجَرَ	فَانْجَرَتْ	مِنْهُ
strike with your stick	the stone	then gushed forth	from it
قَدْ عَلِمَ	كُلُّ	أَنَّا إِنَّا	كُلُّوْا
indeed knew	every people	their drinking place	eat
رَزَقَ اللَّهُ	وَلَا تَعْنَوْا	فِي الْأَرْضِ	وَأَشَرْبُوا
(the) provision (of) Allah	and (do) not act corruptly	on the earth	making mischief
مُفْسِدِينَ	وَلَا تَعْنَوْا	فِي الْأَرْضِ	وَأَشَرْبُوا

وَإِذْ قُلْتُمْ يَأْمُوسُنِ لَنَّ نَصِيرَ عَلَى طَعَامِ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ

الْأَرْضُ مِنْ بَقِيلَهَا وَقِثَّاً إِلَهَا وَفُؤُمَهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ
 الَّذِي هُوَ أَدْفَأَ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ
 عَلَيْهِمُ الْذِلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
 إِيَّا يَتَّبِعُ اللَّهُ وَيَقْتُلُونَ أَلْبَيْكَ بِغَيْرِ الْحَقِّ ذَلِكَ إِمَّا عَصَوْا وَكَانُوا يَعْتَدُونَ

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

وَإِذْ قُلْتُمْ	يَمُوسَى	لَنْ نَصْرِرَ	عَلَى طَعَامٍ
and (remember) when you said	O Moses	we shall never endure	[on] food
وَحِدَّ	فَادْعُ	يُخْرِجَ لَنَا	مِمَّا
one (one kind of)	so invoke	for us	of what
تُنْبِتُ الْأَرْضُ	مِنْ بَقِيلَهَا	وَقِثَّاً إِلَهَا	وَفُؤُمَهَا
grows the earth	of its herbs	and its cucumbers	and its lentils
وَهُوَ	هُوَ أَدْفَأَ	الَّذِي هُوَ خَيْرٌ	بِالَّذِي
which	which (would) you exchange that?	Aَهْبِطُوا مِصْرًا	أَتَسْتَبْدِلُونَ
which	he said	فَإِنَّ	قَالَ
هُوَ	فَادْعُ	فَإِنَّ	وَبَصَلِهَا
which	so indeed	go you down (to) any town	لَكُمْ
هُوَ	(is) better	Aَهْبِطُوا مِصْرًا	فَإِنَّ
which	the humiliation	and were stamped (stuck)	أَهْبِطُوا مِصْرًا
مَا سَأَلْتُمْ	(is) what you have asked for	عَلَيْهِمُ	الْذِلَّةُ
and misery	and they drew on themselves	بِغَضَبٍ	ذَلِكَ
and misery	and they drew on themselves	وَبَاءُوا	ذَلِكَ
and misery	and they drew on themselves	وَبَاءُوا	ذَلِكَ
and misery	and they drew on themselves	وَبَاءُوا	ذَلِكَ

وَيَقْتُلُونَ	يَايَاتِ اللَّهِ	يَكْفُرُونَ	بِأَنَّهُمْ كَانُوا
and kill	in (the) Signs (Verses of) Allah	disbelieve	because they used to
بِمَا عَصَوْا	ذَلِكَ	الْحَقُّ	بِغَيْرِ
(because) of what they disobeyed	that (was)	just cause	without the Prophets

يَعْتَدُونَ	وَكَانُوا
transgress	and used to

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِرِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَخْرُنُونَ ٦٢ وَإِذْ أَخَذْنَا مِسْتَقْبَكُمْ وَرَفَعْنَا فَوْقَكُمُ الظُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ
بِقُوَّةٍ وَأَذْكُرُوا مَا فِيهِ لَعْنَكُمْ تَشَقَّقُونَ ٦٣ ٦٤ ثُمَّ تَوَلَّتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُم مِنَ الْخَاسِرِينَ

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

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

مِيثَقَكُمْ	وَإِذَا خَذَنَا	وَلَا هُمْ يَحْرَنُونَ
your covenant	and (remember) when We took	nor they shall grieve
ءَاتَيْنَكُمْ	مَا حَذَوْا	الظُّورَ
We have given you	what hold	the Tur (Mount Sinai) and We raised above you
لَعَلَّكُمْ تَتَّقُونَ	فِيهِ	وَأَذْكُرُوا بِقُوَّةٍ
so that you may become pious	(is) therein	what and remember with strength
فَلَوْلَا فَضْلُ اللَّهِ	ذَلِكَ	مِنْ بَعْدِ
so had (it) not been for (the) Grace (of) Allah	that	then you turned away
مِنَ الْخَاسِرِينَ	لَكُنْتُمْ	وَرَحْمَتِهِ
among the losers	indeed you would have been	عَلَيْكُمْ
		upon you

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوا قِرَدَةً خَسِئِينَ
 فَعَلَنَّهَا نَكَلًا لِمَا بَيْنَ يَدِيهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ
 وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبَّحُوا بَقَرَةً قَالُوا أَتَنَحَّدُنَا هُنُّوْا قَالَ أَعُوذُ بِاللَّهِ
 أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

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

فِي	مِنْكُمْ	الَّذِينَ أَعْتَدَوْا	وَلَقَدْ عَلِمْتُمْ
in (the matter)	amongst you	those who transgressed	and indeed you knew
خَسِئِينَ	كُوْنُوا قِرَدَةً	لَهُمْ	السَّبْتُ
despised (rejected)	be you monkeys	to them	so We said (of) the Sabbath (Saturday)

بَيْنَ يَدِيهِمَا	لِمَا	نَكَلَ	جَعَلْنَاهَا	
(in) front of them		for those	an example	so We made this (punishment)
وَإِذْ قَالَ	لِلْمُتَّقِينَ	وَمَوْعِظَةً	خَلْفَهَا	وَمَا
and (remember) when said	for the pious	and a lesson	after them	and those
بَقَرَةٌ	أَنْ تَذَبَّحُوا	إِنَّ اللَّهَ يَأْمُرُكُمْ	لِقَوْمِهِ	مُوسَىٰ
a cow	that you slaughter	verily Allah commands you	to his people	Moses
أَعُوذُ بِاللَّهِ	قَالَ	هُزُوا	أَتَشَخَّذُنَا	قَالُوا
I take refuge with Allah	he said	fun	(do) you make (of) us?	they said
١٧		مِنَ الْجَاهِلِينَ	أَنْ أَكُونَ	
among the ignorant		that I be		

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكُرُّ عَوَانٌ
 بَيْنَ ذَلِكَ فَافْعُلُوا مَا تُؤْمِنُونَ ١٧ قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنَهَا
 قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءٌ فَاقْعُ لَوْنُهَا تَسْرُرُ النَّظَرِينَ ١٨ قَالُوا أَدْعُ
 لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَّهُ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمْهَدُونَ ١٩

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

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

رَبَّكَ	أَدْعُ لَنَا	قَالُوا	مَا تُؤْمِنُونَ	فَأَفْعَلُوا	ذَلِكَ
your Lord	call upon for us	they said	what you are commanded	so do	that
إِنَّهَا	إِنَّهُ يَقُولُ	قَالَ	لَوْنُهَا	مَا	يُبَيِّنُ لَنَا
[verily] it	verily He says	he said	its colour (is)	what	to make plain to us
قَالُوا	تَسْرُّ الْنَّظَرِينَ	لَوْنُهَا	فَاقِعٌ	صَفْرَاءُ	بَقَرَةٌ
they said	pleasing the beholders	(in) its colour	bright	yellow	(is) a cow
إِنَّ الْبَقَرَ	هِيَ	مَا	يُبَيِّنُ لَنَا	رَبَّكَ	أَدْعُ لَنَا
verily (all) the cows	it (is)	what	to make plain to us	your Lord	call upon for us
لَمْ يَهْتَدُونَ	إِنْ شَاءَ اللَّهُ	وَإِنَّا			تَشَبَّهُ عَلَيْنَا
surely (will) be guided	if Allah wills	and indeed we			are alike to us

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُولٌ شِيرٌ الْأَرْضَ وَلَا تَسْقِي الْحَرَثَ مُسَلَّمٌ لَا شِيَةَ فِيهَا قَالُوا أَلَيْنَ حِتَّ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ وَإِذْ قَتَلْتُمْ نَفْسًا فَأَدَّرَتُمْ فِيهَا وَاللَّهُ خُرُجٌ مَا كُنْتُمْ تَكْنُونَ فَقُلْنَا أَصْرِبُوهُ بِعَصْرِهَا كَذِلِكَ يُحِيِّ اللَّهُ الْمَوْتَ وَيُرِيكُمْ مَا إِنْتُمْ لَعَلَّكُمْ تَعْقِلُونَ

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

شِيرُ الْأَرْضَ	لَا ذُلُولٌ	بَقَرَةٌ	إِنَّهَا	إِنَّهُ يَقُولُ	قَالَ
to till the soil	neither trained	(is) a cow	[indeed] it	indeed He says	he said
أَلَيْنَ	قَالُوا	فِيهَا	لَا شِيَةَ	مُسَلَّمٌ	وَلَا تَسْقِي الْحَرَثَ
now	they said	in it	(with) no blemish	sound	nor (it) waters the fields

وَمَا كَادُوا	فَذَبَحُوهَا	جِئْتَ بِالْحَقِّ
and they were not near	so they slaughtered it	you have come with the truth
فِيهَا	فَادَرَءَتُمْ	نَفْسًا
regarding it	then you disputed	a man
وَإِذْ قَنَطْتُمْ	وَإِذْ قَنَطْتُمْ	وَإِذْ قَنَطْتُمْ
يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
أَضْرَبُوهُ	فَقُلْنَا	تَكْنُونَ
strike him	so We said	hiding
وَأَنْتُمْ	وَأَنْتُمْ	مَا كُنْتُمْ
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنَّ اللَّهَ مُحْرِجٌ
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنَّ اللَّهَ مُحْرِجٌ
and shows you	the dead	thus Allah brings to life
بِعَضْهَا	بِعَضْهَا	بِعَضْهَا
لَعَلَّكُمْ تَعْقِلُونَ	لَعَلَّكُمْ تَعْقِلُونَ	إِنَّا أَنْذَلْنَا
	so that you may understand	His Signs

ثُمَّ قَسَّتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ
لَمَا يَنْفَجِرُ مِنْهُ الْأَنْهَرُ وَإِنَّ مِنْهَا لَمَا يَشْقَقُ فِي خُرُوجٍ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا
لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفَلٍ عَمَّا تَعْمَلُونَ ٧٦ أَفَنَظَمَّهُنَّ أَنْ
يُوْمَنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَمَّ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ
٧٧ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

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

كَلَّا حَجَرَةً	فِيهِ	ذَلِكَ	مِنْ بَعْدِ	شَمَّ فَسَّتْ قُلُوبُكُمْ
(became) as stones	so they	that	after	then your hearts were hardened

مِنَ الْجَاهَةِ	وَإِنَّ	قَسْوَةً	أَوْ أَشَدُّ
(there are) some stones	and indeed	(in) hardness	or (even) worse
مِنْهَا	وَإِنَّ	الْأَنْهَرُ	مِنْهُ لَمَّا يَنْفَجُ
of them (stones)	and indeed	the rivers	from them certainly which gush forth
مِنْهَا	وَإِنَّ	الْمَاءُ	مِنْهُ فَيَخْرُجُ لَمَّا يَسْقَقُ
of them	and indeed	water	from them so flows certainly which split asunder
وَمَا تَعْمَلُونَ	بَغَافِلٍ	وَمَا أَلَّهُ	مِنْ خَشْيَةِ اللَّهِ لَمَّا يَهْبِطُ
of what you do	unaware	and Allah (is) not	for fear (of) Allah certainly which fall down
وَقَدْ كَانَ فَرِيقٌ	لَكُمْ	أَنْ يُؤْمِنُوا	أَفَنَظَمُونَ
while indeed a group used to	in you	that they will believe	(do) you covet?
مِنْ بَعْدِ مَا	شَهْ يُحَرِّفُونَهُ	كَلْمَ اللَّهِ	مِنْهُمْ يَسْمَعُونَ
after	then they change it	(the) Word (of) Allah	[of them] hear
وَهُمْ يَعْلَمُونَ	عَقْلُهُ		
while they know	they understood it		

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِنَّا وَإِنَّا خَلَّا بِعَصْبُهُمْ إِلَى بَعْضٍ قَالُوا أَنْحَدِثُونُهُمْ
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجِوْكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا نَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ
أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوْكُمْ وَمَا يُعْلِمُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِيُّونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانِيَّ وَإِنَّهُمْ إِلَّا يَظْنُونَ ﴿٧٨﴾

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

they trust upon false desires and they but guess.

وَإِذَا خَلَّا	إِمَّا	قَالُوا	الَّذِينَ إِمَّا	وَإِذَا لَقُوا
but when meet privately	we believe	they say	those who believe	and when they meet
بِمَا	أَخْدِثُونُهُمْ	قَالُوا	إِلَى بَعْضٍ	بَعْضُهُمْ
of what	(do) you talk to them?	they say	with some (others)	some of them
رَبِّكُمْ	عِنْدَ	بِهِ	لِيُحَاجُّوكُمْ	فَتَحَّ اللَّهُ عَلَيْكُمْ
your Lord	before	therewith	so that they argue with you	Allah has revealed to you
مَا	أَنَّ اللَّهَ يَعْلَمُ	أَوْلَى يَعْلَمُونَ	وَمَا يُعْلِمُونَ	أَفَلَا نَعْقِلُونَ
what	that Allah knows	and (do) they not know?		then (do) you not understand?
أُمِّيُّونَ	وَمِنْهُمْ	وَمَا يُعْلِمُونَ	وَمَا يُعْلِمُونَ	يُسِّرُونَ
unlettered people	and (there are) among them			they conceal
إِلَّا يُظْنُونَ	وَإِنْ هُمْ	إِلَّا أَمَانَى	إِلَّا يَعْلَمُونَ	الْكِتَابَ لَا يَعْلَمُونَ
but guess	and they (do) nothing	but false desires	(who) know not the Book	

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشَرِّوْا
بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَّهُمْ مِمَّا كَثَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِمَّا يَكْسِبُونَ
وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيْمَانًا مَعْدُودَةً قُلْ أَتَخَذُّ ثُمَّ عِنْدَ اللَّهِ عَهْدًا فَلَنْ
يُخْلِفَ اللَّهُ عَهْدَهُ وَأَمْ نَفُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
بَلَى مَنْ كَسَبَ
سِيَّئَةً وَأَحْكَمَتْ بِهِ حَطِيَّتُهُ فَأَوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِدُونَ

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

they will dwell therein forever.

ثُمَّ يَقُولُونَ	بِأَيْدِيهِمْ	يَكْتُبُونَ الْكِتَابَ	لِلَّذِينَ	فَوَيْلٌ
then say	with their (own) hands	write the Book	to those who	then woe
لَهُمْ	فَوَيْلٌ قَلِيلًا	ثُمَّنَا	بِهِ	هَذَا مِنْ عِنْدِ اللَّهِ
to them	so woe	little	a price	(is) from Allah
مِمَّا يَكْسِبُونَ	لَهُمْ	وَوَيْلٌ	أَيْدِيهِمْ	مِمَّا كَتَبَتْ
for that they earn	to them	and woe	their hands	for what have written
مَعْدُودَةٌ	إِلَّا أَيْمَامًا	النَّارُ	لَنْ تَمْسَنَا	وَقَالُوا
(a few) numbered	but (for) days	the Fire	never shall touch us	and they say
عَهْدَهُ	فَلَنْ يُخْلِفَ اللَّهُ	عَهْدًا	أَنْ تَخْذُلُمُّ عِنْدَ اللَّهِ	قُلْ
His Covenant	so Allah will never break	a covenant	(have) you taken from Allah?	say
سَيِّئَةٌ	مَنْ كَسَبَ	بَلَى	عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	أَمْ نَقُولُونَ
evil	whosoever earned	yes	what you know not	of Allah or (do) you say
النَّارُ	أَصْحَابُ	فَأَوْلَئِكَ	خَطِيئَتُهُ	وَاحْتَاطْ
(of) the Fire	(are) dwellers	[so] those	his sin	him and has surrounded
خَلِيلُونَ	فِيهَا	هُمْ		
(will) abide forever	in it	they		

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَلِيلُونَ ٨٢
وَإِذْ أَخْذَنَا مِيثَقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الْرَّكُوْةَ ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ ٨٣

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

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

أَصْحَابُ	أُولَئِكَ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا
(are) dwellers	[those]	and do good deeds	and those who believe
مِيثَقَ	وَإِذَا أَخْذَنَا	خَلِدُونَ	الْجَنَّةُ
a covenant	and when We took	(will) abide forever	in it
وَبِالْوَالِدَيْنَ	إِلَّا اللَّهُ	لَا تَعْبُدُونَ	بَنِي إِسْرَائِيلَ
and to parents	but Allah	you shall not worship	(of) Israel
وَقُولُوا	وَالْمَسْكِينِ	وَالْيَتَامَى	وَذِي الْقُرْبَى
and speak	and the poor (needy)	and (to) orphans	and (to) kindered
وَءَاتُوا الْزَكَوَةَ	وَأَقِيمُوا الصَّلَاةَ	حُسْنَا	إِلَنَّاسِ
and give Zakat (poor-due)	and perform the prayer	good (kindly)	to people
مُعْرِضُونَ	وَأَنْتُم مِنْكُمْ	إِلَّا قَلِيلًا	مَمْ تَوَلَّتُمْ
(were) backsliders	while you	of you	then you slid back

وَإِذَا أَخْذَنَا مِيثَقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِنْ دِيْرِكُمْ
شَهْمَ أَقْرَرْتُمْ وَأَنْتُمْ تَشَهَّدُونَ ٨٤ ثُمَّ أَنْتُمْ هَوَلَاءَ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ
فَرِيقًا مِنْكُمْ مِنْ دِيْرِهِمْ تَظَاهِرُونَ عَلَيْهِمْ بِالْإِلَامِ وَالْعُدُوانِ وَإِنْ يَأْتُوكُمْ
أُسْكَرَى تُفَدُّو هُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِعَيْنِ الْكِتَابِ
وَتَكْفُرُونَ بِعَيْنِ فَمَا جَرَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خَرَقَ فِي الْحَيَاةِ
٨٥ الْأَدْنِيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

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

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

لَا تَسْفِكُونَ دِمَاءَ كُمْ	مِيَثَاقَكُمْ	وَإِذْ أَخْذَنَا
you shed not your blood	your covenant	and (remember) when We took
ثُمَّ أَقْرَرْتُمْ	مِنْ دِيْرِكُمْ	أَنْفُسَكُمْ
then you ratified	from your dwellings	yourselves
تَقْتُلُونَ أَنْفُسَكُمْ	هُوَلَاءَ	ثُمَّ أَنْتُمْ
(who) kill yourselves	(are) those	then you
تَظَاهِرُونَ عَلَيْهِمْ	مِنْ دِيْرِهِمْ	مِنْكُمْ
(assist) aiding one another against them	from their homes	of you
تَقْدُوْهُمْ	أُسْرَى	وَأَنْتُمْ شَهِدُونَ
you ransom them	(as) captives	وَإِنْ يَأْتُوكُمْ
وَالْعُدُوْنَ	وَإِنْ يَأْتُوكُمْ	وَأَنْتُمْ شَهِدُونَ
بِالْإِثْمِ	وَالْعُدُوْنَ	وَأَنْتُمْ شَهِدُونَ
أَفَتُؤْمِنُونَ	إِخْرَاجُهُمْ	مُحَرَّمٌ
then (do) you believe?	their expulsion	وَهُوَ
جَرَاءَةٌ	فَمَا	وَتَكْفِرُونَ
(is the) recompense	then what	بِعَصْيٍ
الْكِتَابِ	بِعَصْيٍ	وَتَكْفِرُونَ
فِي الْكِتَابِ	وَتَكْفِرُونَ	الْكِتَابِ
الْدُّنْيَا	فِي الْحَيَاةِ	وَتَكْفِرُونَ
(of) this world	in the life	إِلَّا خَزْيٌ
أَشَدَّ	يُرَدُّونَ إِلَى	مِنْكُمْ
(the) most grievous	they will be consigned to	ذَلِكَ مِنْكُمْ
وَيَوْمَ	الْقِيَمَةَ	ذَلِكَ مِنْكُمْ
عَمَّا تَعْمَلُونَ	يُغَنِّلُ	مَنْ يَفْعَلُ
of what you do	unaware	وَمَنْ يَفْعَلُ
وَمَا أَنْهَى	وَمَا أَنْهَى	وَمَا أَنْهَى
الْعَذَابِ	وَمَا أَنْهَى	وَمَا أَنْهَى

أُولَئِكَ الَّذِينَ أَشْرَوْا الْحَيَاةَ الْدُّنْيَا بِالْآخِرَةِ فَلَا يُخْفَفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ  وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ  بِالرَّسُولِ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدَنَاهُ بِرُوحِ الْقُدْسِ  أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا يَهْوَى أَنفُسُكُمْ أَسْتَكْبِرُّمْ فَفَرِيقًا كَذَّبُمْ وَفَرِيقًا نَقْتُلُونَ  وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنْهُمُ اللَّهُ يُكَفِّرُهُمْ فَقَلِيلًا مَا يُؤْمِنُونَ 

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

أُولَئِكَ	الَّذِينَ	أَشْرَوْا الْحَيَاةَ	الَّذِينَ	يَا لِلْآخِرَةِ
those	(are) they who	bought the life	the torment	for the Hereafter (of) this world
فَلَا	يُخْفَفُ عَنْهُمْ	الْعَذَابُ	وَلَا هُمْ يُنْصَرُونَ	nor they shall be helped
so not	shall be lightened for them	the torments	the Book	and We followed up after him
وَأَيَّدَنَاهُ	وَقَفَّيْنَا	الْكِتَابَ	وَلَقَدْ أَتَيْنَا مُوسَى	وَأَيَّدَنَاهُ
with [the] Messengers	and indeed we gave Moses	the Book	and We gave Jesus	and We supported him
بِالرَّسُولِ	بِالرَّسُولِ	أَفَكُلَّمَا	بِرُوحِ الْقُدْسِ	وَأَيَّدَنَاهُ
clear signs (of) Mary	and We gave Jesus	أَبْنَ مَرْيَمَ	بِرُوحِ الْقُدْسِ	and We supported him
with [the] Messengers	and We gave Jesus	عِيسَى ابْنَ مَرْيَمَ	أَفَكُلَّمَا	وَأَيَّدَنَاهُ
you grew arrogant	desired not	وَأَتَيْنَا مُوسَى	وَأَتَيْنَا مُوسَى	وَأَيَّدَنَاهُ
with what	with what	بِمَا	بِمَا	بِمَا
a Messenger	a Messenger	رَسُولٌ	رَسُولٌ	رَسُولٌ
came to you	came to you	جَاءَكُمْ	جَاءَكُمْ	جَاءَكُمْ

غُلْفٌ	وَقَالُوا أَقْلُوْبُنَا	وَقَرِيَّا نَقْتُلُوْنَ	فَقَرِيَّا كَذَّبُتُمْ
(are) wrapped	and they said our hearts	and a party you kill	so a party you disbelieved
مَا يُؤْمِنُونَ	فَقَلِيلًا	بِكُفَّرِهِمْ	بَلْ لَعَنَهُمُ اللَّهُ
(is) that which they believe	so little	for their disbelief	nay Allah cursed them

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلٍ يَسْتَقْتَلُونَ
 عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى^{١٩١}
 الْكَفَرِينَ ١٩١ بِئْسَمَا أَشْرَوْا بِهِ أَنفُسُهُمْ أَن يَكُفُّرُوا بِمَا أَنْزَلَ اللَّهُ
 بَعْدِيَاً أَن يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِعَذَابٍ عَلَى عَذَابٍ
 وَلِلْكَفَرِينَ عَذَابٌ مُّهِينٌ

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

مَعَهُمْ	لِمَا	مُصَدِّقٌ	مِنْ عِنْدِ اللَّهِ	كِتَابٌ	جَاءَهُمْ	وَلَمَّا
(is) with them	what	confirming	from Allah	a Book	came to them	and when
فَلَمَّا	عَلَى الَّذِينَ كَفَرُوا		مِنْ قَبْلٍ يَسْتَقْتَلُونَ		وَكَانُوا	
so when	over those who disbelieved		invoking for victory		aforetime	
فَلَعْنَةُ اللَّهِ	كَفَرُوا بِهِ		مَا عَرَفُوا		جَاءَهُمْ	
so (the) Curse (of) Allah	they disbelieved in it		what they recognised		came to them	
أَنفُسُهُمْ	أَشْرَوْا بِهِ		بِئْسَمَا		عَلَى الْكَفَرِينَ	
their own selves	for which they have sold		how bad is that		(be) on the disbelievers	

أَنْ يُنَزِّلَ اللَّهُ	بَعْيَا	بِمَا أَنْزَلَ اللَّهُ	أَنْ يَكُفُّرُوا
that Allah reveals	grudging	in that which Allah has revealed	that they (should) disbelieve
فَبَاءَوْ	مِنْ عِبَادِهِ	عَلَى مَنْ يَشَاءُ	مِنْ فَضْلِهِ
so they have drawn (on themselves)	of His slaves	unto whom He wills	of His Grace
مُهِينٌ	عَذَابٌ	وَلِلْكَفَرِينَ	عَلَى عَصَبٍ
disgracing	(there is) a torment	and for the disbelievers	upon wrath
			wrath

وَإِذَا قِيلَ لَهُمْ إِنَّمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلٍ إِنْ كُنْتُمْ مُؤْمِنِينَ ٩١ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ أَخْذَذُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَلَمُونَ



91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"

92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zālimūn* (polytheists and wrongdoers).

قَالُوا	أَنَزَلَ اللَّهُ	إِنَّمَا إِمْنُوا بِمَا	لَهُمْ	وَإِذَا قِيلَ
they say	Allah has sent down	believe in what	to them	and when it is said
وَرَآءَهُ	بِمَا	وَيَكْفُرُونَ	أَنْزَلَ عَلَيْنَا	نُؤْمِنُ بِمَا
after it	in what (came)	and they disbelieve	was sent down to us	we believe in what
فَلِمَ تَقْتُلُونَ	قُلْ	لِمَا مَعَهُمْ	مُصَدِّقاً	الْحَقُّ وَهُوَ
then why (did) you kill	say	(is) with them	what	while it
وَلَقَدْ جَاءَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ	مِنْ قَبْلٍ		أَنْبِيَاءَ اللَّهِ
and indeed came to you	if you were (true) believers	aforetime		(the) Prophets (of) Allah

مِنْ بَعْدِهِ	الْعِجْلَ	لَمْ أَخْذُكُمْ	بِالْبَيِّنَاتِ	مُوسَىٰ
after him	the calf	yet you took (for worship)	with clear proofs	Moses
		ظَلَمُونَ	وَأَنْتُمْ	
		(were) wrongdoers	and you	

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الْطُورَ خُذُوا مَا أَتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ يَسْكُمَا يَأْمُرُكُمْ بِهِ إِيمَنُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ٩٣ قُلْ إِنْ كَانَتْ
لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ٩٤

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

وَرَفَعْنَا فَوْقَكُمْ	مِيثَاقَكُمْ	وَإِذْ أَخَذْنَا
and We raised above you	your covenant	and (remember) when We took
قَالُوا	يَقْوَةٍ	الْطُورَ
they said	and hear	hold what the Tur (mount Sinai)
الْعِجْلَ	فِي قُلُوبِهِمْ	سَمِعْنَا
(love of) the calf	in their hearts	and we disobeyed we heard
يَأْمُرُكُمْ	يَسْكُمَا	
to it	commands you	evil is what say because of their disbelief
الْدَّارُ	إِنْ كَانَتْ	إِيمَنُكُمْ
the home	for you	if is say if you are believers your faith

النَّاسِ	مِنْ دُونِ	خَالِصَةٌ	عِنْدَ اللَّهِ	الْآخِرَةُ
(other) people	excluding	specially	with Allah	(of) the Hereafter
إِنْ كُنْتُمْ صَادِقِينَ			فَتَمَنَّوْا الْمَوْتَ	
if you are truthful			then long (for) [the] death	

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ وَاللَّهُ عَلَيْمٌ بِالظَّالِمِينَ ١٥ وَلَنْ يَجِدَنَّهُمْ أَحَرَصَ
النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوْمَ أَحَدُهُمْ لَوْيَعْمَرُ أَلْفَ سَنَةً وَمَا هُوَ
بِمُرْحَزِهِ مِنَ الْعَذَابِ أَنْ يَعْمَرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١٦ قُلْ مَنْ كَانَ
عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَى لِلْمُؤْمِنِينَ ١٧

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

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

وَمَا هُوَ	سَكَنَةٌ	أَلْفَ	لَوْيَعْرُ	يُوْدَ أَحَدُهُمْ
but not this	years	(of) a thousand	if he could be given a life	(each) one of them wishes
وَاللَّهُ	أَنْ يُعَمِّرَ	مِنَ الْعَذَابِ	مُمْرَحِّدِهِ	
and Allah	that he should be given that life	from the punishment	would remove him away	
فَإِنَّهُ	لِجَبْرِيلَ	عَدُوًا	مَنْ كَانَ	بَصِيرٌ بِمَا يَعْمَلُونَ
for indeed he	to Gabriel	an enemy	whosoever is	(is) All-Seeing of what they do
مُصَدِّقًا	بِإِذْنِ اللَّهِ		عَلَى قَلْبِكَ	نَزَّلَهُ
confirming	by (the) Permission (of) Allah		to your heart	has brought it down
لِلْمُؤْمِنِينَ	وَبُشِّرَتِ	وَهُدًى	بَيْتَ يَدِيهِ	لِمَا
for the believers	and glad tiding(s)	and a guidance	before it	what (came)

مَنْ كَانَ عَدُوًا لِّلَّهِ وَمَلَكِيَّتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَنَلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَفِرِينَ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيْنَتِّ وَمَا يَكُفُّرُ بِهَا إِلَّا الْفَسِقُونَ ۝ أَوْ كُلُّمَا عَاهَدُوا عَاهَدًا بَنَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثُرُهُمْ لَا يُؤْمِنُونَ ۝ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَبَ كَتَبَ اللَّهُ وَرَأَهُ ظُهُورِهِمْ كَانُهُمْ لَا يَعْلَمُونَ ۝

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

وَرْسُلِهِ	وَمَلَئِكَتِهِ	عَدُوًّا لِلَّهِ	مَنْ كَانَ
and His Messengers	and His Angels	an enemy to Allah	whoever is
لِلْكَافِرِينَ	فَإِنَّ اللَّهَ عَدُوٌّ	وَمِيكَنَلَ	وَجِبْرِيلَ
to the disbelievers	then verily Allah (is) an enemy	and Michael	and Gabriel
وَمَا يَكْفُرُ	بَيْنَتِ	إِلَيْكَ	وَلَقَدْ أَنْزَلْنَا
and none disbelieve	manifest	Ayat (Verses)	to you and indeed We sent down
كُلَّمَا	أَوْ	إِلَّا الْفَسِيقُونَ	بِهَا
whenever	and (is it not that)?	but the disobedient ones	in them
بَلْ أَكْرَهُمْ	مِنْهُمْ	فَرِيقٌ	عَاهَدُوا عَهْدًا
nay most of them	of them	threw it away	they contract a covenant
مُصَدِّقٌ	مِنْ عِنْدِ اللَّهِ	رَسُولٌ	وَلَمَّا
confirming	from Allah	a Messenger	came to them and when
أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	جَاءَهُمْ	لَا يُؤْمِنُونَ
were given the Scripture	of those who	threw away a party	(was) with them what
لَا يَعْلَمُونَ	كَانُوكُمْ	ظُهُورِهِمْ	لِمَا
(do) not know	as if they	their backs	معَهُمْ
		وَرَاءَ	
		كِتَابَ اللَّهِ	
		وَرَاءَهُمْ	

وَاتَّبَعُوا مَا تَنَوَّا الْشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الْشَّيَاطِينَ كَفَرُوا يُعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزَلَ عَلَى الْمَلَكَيْنِ بِبَابِ هَرُوتَ وَمَرُوتَ وَمَا يُعْلَمَانِ مِنْ أَحَدٍ حَقَّ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفْرِقُونَ بِهِ بَيْنَ الْمَرءَ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ أَشْرَكَهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقِهِ وَلِئَلَّا مَا شَرَفُوا بِهِ أَنْفُسُهُمْ لَوْ كَانُوا يَعْلَمُونَ

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

سُلَيْمَانٌ	عَلَىٰ مُلْكٍ	الشَّيَاطِينُ	مَا تَنَلُوا	وَاتَّبَعُوا
(of) Solomon	in (the) kingdom	the devils	What recited (gave out)	and they followed
يُعَلِّمُونَ النَّاسَ	وَلَنَكِنَّ الشَّيَاطِينَ كَفَرُوا	وَلَنَكِنَّ الشَّيَاطِينَ	وَمَا كَفَرَ سُلَيْمَانٌ	وَمَا كَفَرَ سُلَيْمَانٌ
they teach the men	[and] but the devils disbelieved	and Solomon (did) not disbelieve	and Solomon (did) not disbelieve	and Solomon (did) not disbelieve
وَمَرْوُتَ	هَرُوتَ	بِبَأْلَ	عَلَىٰ الْمَلَكَيْنِ	وَمَا أُنْزِلَ
and Marut	Harut	at Babylon	to the two angels	and what was sent down
فِتْنَةٌ	إِنَّمَا نَخْنُ	حَقَّ يَقُولَّا	مِنْ أَحَدٍ	السِّحْرُ
for a trial	only we (are)	till they had said	anyone	magic
مَا يُفَرِّقُونَ	مِنْهُمَا	فَيَتَعَلَّمُونَ	فَلَا تَكْفُرُ	وَمَا يُعَلِّمَانِ
what they cause separation	from these two (angels)	but they learn	so disbelieve not	and they learn
بِهِ	بِضَارِّينَ	وَمَا هُمْ	وَرَزْجِهِ	بَيْنَ
with it	(could) harm	but not they	and his wife	man
يَضُرُّهُمْ	وَيَتَعَلَّمُونَ مَا	بِإِذْنِ اللَّهِ	إِلَّا	مِنْ أَحَدٍ
harms them	and they learn what	by (the) Permission (of) Allah	except	anyone
أَشَرَّهُ	مَنْ	وَلَقَدْ عَلِمُوا	وَلَا يَنْفَعُهُمْ	
buys it	(that) [certainly] whosoever	and indeed they knew	and profits them not	
وَلَيْسَ مَا	مِنْ خَلْقِي	فِي الْآخِرَةِ	لَهُ	مَا
and how bad indeed was what	any share	in the Hereafter	(is) for him	not

يَعْلَمُونَ	لَوْ كَانُوا	أَنفُسُهُمْ	شَرَوْأِيهِ
(to) know	if they were	their own selves	they sold for it

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقُوا لَمَثُوبَةً مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ
 يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَنْظُرْنَا وَاسْمَعُوا
 وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ
 مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ
 وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُ
 بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

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

لَمَثُوبَةً	وَاتَّقُوا	ءَامَنُوا	أَنَّهُمْ	وَلَوْ
indeed (the) reward	and became pious	had believed	[that] they	and if
يَتَأَيَّهَا الَّذِينَ ءَامَنُوا	يَعْلَمُونَ	لَوْ كَانُوا	خَيْرٌ	مِنْ عِنْدِ اللَّهِ
who believe	O (you)	know	if they did	(is) better
أَنْظُرْنَا	وَقُولُوا	رَاعِنَا	لَا تَقُولُوا	
please look upon us	but say	pay attention to us	say not (to Prophet)	
مَا يَوْدُ الَّذِينَ	أَلِيمٌ	عَذَابٌ	وَلِلْكَافِرِينَ	وَاسْمَعُوا
(do) not like those who	painful	(is) a torment	and for the disbelievers	and listen
وَلَا الْمُشْرِكِينَ	الْكِتَبِ	مِنْ أَهْلِ	كَفَرُوا	
nor the polytheists	(of) the Scripture	among (the) People	disbelieved	

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

مَانَسَخَ مِنْ إِعْيَةٍ أَوْ نُسِّهَا نَاتٍ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا إِنَّ اللَّهَ تَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ١٦١ إِنَّ اللَّهَ تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ١٦٢ أَمْ تُرِيدُونَ كَمَا سَأَلَ مُوسَىٰ رَسُولَكُمْ كَمَا سَأَلَ
مُوسَىٰ مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلُ الْكُفَّارُ بِالْإِيمَنِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلُ ١٦٣

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

نَاتٍ بِخَيْرٍ	أَوْ نُسِّهَا	مِنْ إِعْيَةٍ	مَانَسَخَ
We bring better	or cause it to be forgotten	of a Verse	whatever We abrogate
قَدِيرٌ ١٦١	عَلَىٰ كُلِّ شَيْءٍ	إِنَّ اللَّهَ تَعْلَمُ	أَوْ مِثْلَهَا مِنْهَا
(is) All-Powerful	thing	(did) not you know?	or similar (to) it than it
وَالْأَرْضُ	السَّمَاوَاتِ	مُلْكُ	أَنَّ اللَّهَ لَهُ
and the earth	(of) the heavens	(is the) dominion	that Allah (did) not you know?
أَمْ تُرِيدُونَ	مِنْ وَلِيٍّ	مِنْ دُونِ اللَّهِ	أَنَّ اللَّهَ تَعْلَمُ
or (do) you want	nor (any) helper	any protector	for you that Allah (did) not you know?
وَمَنْ	مِنْ قَبْلٍ	كَمَا سَأَلَ مُوسَىٰ	وَمَا لَكُمْ
and whoso	before	as Moses was asked	that you ask your Messenger

السَّيِّلٌ	سَوَاءٌ	فَقَدْ ضَلَّ	بِالْإِيمَانِ	يَتَبَدَّلُ الْكُفَّارُ
Way	(the) Right	so verily he went astray (from)	for Faith	changes disbelief

وَدَكَثِيرٌ مِّنْ أَهْلِ الْكِتَبِ لَوْيَرُدُونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا ثَبَيَنَ لَهُمُ الْحَقُّ فَأَعْفُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَقِيمُوا الصَّلَاةَ وَأَتُوْا الْزَّكُوْةَ وَمَا نُقْدِمُ مِنْ أَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

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

مِنْ بَعْدِ	لَوْيَرُدُونَكُمْ	الْكِتَبِ	أَهْلِ	وَدَكَثِيرٌ مِّنْ
after	if they could turn you back	(of) the Scripture	(the) people	wish many of
أَنفُسِهِمْ	مِنْ عِنْدِ	حَسَدًا	كُفَّارًا	إِيمَانِكُمْ
their own selves	from	(out of) envy	(as) disbelievers	your belief (you have believed)
فَأَعْفُوا	الْحَقُّ	لَهُمْ	بَيْنَ	مِنْ بَعْدِ مَا
so forgive	the truth	unto them	had become manifest	(even) after
عَلَىٰ كُلِّ	إِنَّ اللَّهَ	بِأَمْرِهِ	حَتَّىٰ يَأْتِيَ اللَّهُ	وَأَصْفَحُوا
over every	verily Allah	His Command	till Allah brings	and overlook
وَأَنْوَا الْزَّكُوْهُ	وَأَقِيمُوا الصَّلَاةَ	قَدِيرٌ	شَيْءٌ	
and give (pay) Zakat (poor-due)	and establish the prayer	(is) All-Powerful		
تَجِدُوهُ	مِنْ خَيْرٍ	لَا تَنْسِكُ	وَمَا نُقْدِمُ مِنْ	
you shall find it	of good (deeds)	for yourselves	and whatever you send forth	

بِمَا تَعْمَلُونَ بَصِيرٌ	إِنَّ اللَّهَ	عِنْدَ اللَّهِ
(is) All-See of what you do	certainly Allah	with Allah

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيْهُمْ قُلْ هَاتُوا
بُرْهَنَتُكُمْ إِن كُنْتُمْ صَدِيقِينَ ﴿١١٣﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٤﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ
النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ الصَّرَائِرُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَلَوَّنَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٥﴾

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

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

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

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا أَسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا أَوْ لَتِيَّاكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَابِيَرَ لَهُمْ فِي الدُّنْيَا خَزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ١١٤ وَلِلَّهِ الْمُسْرِقُ وَالْمَغْرِبُ فَإِنَّمَا تُولُوا فَشَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلَيْهِمْ ١١٥ وَقَالُوا أَنْخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ، بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ لَهُ قَنِيلُونَ ١١٦

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

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

أُولَئِكَ	فِي خَرَابِهَا	وَسَعَ	أَسْمُهُ	فِيهَا	أَنْ يُذَكَّرَ
these (people)	in their ruin	and strive	His Name	in them	to be mentioned
لَهُمْ	إِلَّا خَاْفِيْنَ	أَنْ يَدْخُلُوهَا	لَهُمْ	مَا كَانَ	
for them	except in fear	that they should enter them	(proper) for them	was not	
عَظِيْمٌ	عَذَابٌ	فِي الْآخِرَةِ	وَلَهُمْ	خَرْيٌ	فِي الدُّنْيَا
great	(is) a torment	in the Hereafter	and for them	(is) disgrace	in this world
فَإِنَّمَا تُولُوا		وَالْمَغْرِبُ	وَلِلَّهِ الْمُشْرِقُ		
so wherever you turn (your faces)		and the west	and to Allah (belongs) the east		
وَسَعٌ		إِنَّ اللَّهَ	وَجْهُ اللَّهِ	فَشَمٌ	
(is) Ample Giving (All-Embracing)		surely Allah	(is the) Face (of) Allah	[so] there	
سُبْحَانَهُ	أَنْجَدَ اللَّهُ وَلَدًا	وَقَالُوا		عَلَيْهِ	
Glory be to Him	Allah has begotten a son	and they said		All-Knower	
وَالْأَرْضُ	فِي السَّمَاوَاتِ	مَا	لَهُ	بَلْ	
and the earth	(is) in the heavens	(all) that	to Him (belongs)	nay	
		قَلِيلُونَ	لَهُ	كُلُّ	
(are) subservient		to Him	all		

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا أَقْضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ١١٧ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْتَأْتِنَا إِيَّاهُ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلُ قَوْلِهِمْ تَشَبَّهُتْ قُلُوبُهُمْ قَدْ بَيَّنَاهُ أَلَا يَكْتِتِ لِقَوْمٍ يُوقَنُونَ ١١٨ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشَكِّلْ عَنْ أَصْحَابِ الْجَحِيمِ ١١٩

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

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

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

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ أَهْدَى
وَلَيْنَ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ
الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقًّا تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكُفُّرُ بِهِ
فَأُولَئِكَ هُمُ الْخَسِرُونَ يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتَ اللَّهِ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَلَّتُكُمْ عَلَى الْعَالَمِينَ

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

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

حَتَّىٰ تَتَّبِعُ	وَلَا النَّصَارَىٰ	الْيَهُودُ	عَنْكَ	وَلَنْ تَرْضَىٰ
till you follow	nor the Christians	the Jews	with you	and never will be pleased
الْهُدَىٰ	هُوَ	هُدَىٰ اللَّهُ	قُلْ إِنَّ	مِلَّتْهُمْ
Guidance	that (is the only)	(the) Guidance (of) Allah	say verily	their religion (creed)
مِنَ الْعِلْمِ	جَاءَكُمْ	الَّذِي	أَهْوَاءُهُمْ	وَلَيْسَ أَتَتْكُمْ
of the knowledge	has come to you	what	after	and if you were to follow
الَّذِينَ	وَلَا نَصِيرُ	مِنْ وَلِيٍّ	مِنَ اللَّهِ	لَكَ
those	nor (any) helper	any protector	against Allah	you (would) have
تِلَاوَتِهِ	حَقٌّ	يَتْلُونَهُ	الْكِتَابُ	مَا أَتَيْنَاهُمْ
(of) its recitation	(as it has the) right	recite it	the Book	(to) whom We gave
فَأُولَئِكَ	بِهِ	وَمَنْ يَكْفُرُ	يُؤْمِنُونَ بِهِ	أُولَئِكَ
then those (are)	in it	and whoso disbelieves	believe in it	those (people)
أَذْكُرُوا نِعْمَتِي	إِسْرَائِيلَ	يَبْيَقِي	الْخَسِرُونَ	هُمْ
remember My Favour	(of) Israel	O Children	(who are) the losers	they
عَلَى الْعَالَمِينَ	فَضَلَّتْكُمْ	وَأَنِي	أَنْعَمْتُ عَلَيْكُمْ	الَّتِي
over the worlds	preferred you	and that I	I bestowed upon you	which

وَاتَّقُوا يَوْمًا لَا يَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا نَفْعُهَا شَفَعَةٌ وَلَا هُمْ يُنَصَّرُونَ ١٢٣ وَإِذْ أَبْتَلَنَا إِبْرَاهِيمَ رَبِّهِ، بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْأِي عَهْدِي الظَّالِمِينَ ١٢٤ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَّا وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْأِي عَهْدِي الظَّالِمِينَ ١٢٤ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَّا وَأَنَّهُمْ أَنْجَدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى وَعَهْدُنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَرَا بَيْتَنَا لِلطَّاهِرِينَ وَالْعَكَفِينَ وَالرُّكْعَةِ السَّجُودِ ١٢٥

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

شَيْئًا	عَنْ نَفْسٍ	لَا يَجْزِي نَفْسٌ	وَاتَّقُوا يَوْمًا
anything	(another) soul	(a) person will not avail	and fear (the) Day (when)
وَلَا نَفْعُهَا	عَدْلٌ	مِنْهَا	وَلَا يُقْبَلُ
nor shall benefit him	any ransom	from him	nor shall be accepted
إِبْرَاهِيمَ	وَإِذْ أَبْتَلَنَا	وَلَا هُمْ يُنَصَّرُونَ ١٢٣	شَفَعَةٌ
Abraham	and (remember) when tried	nor they shall be helped	any intercession
قَالَ إِنِّي	فَأَتَمَّهُنَّ	بِكَلِمَاتٍ	رَبِّهِ
He said verily I	then he fulfilled them	with Words (Commands)	his Lord

قَالَ وَمِنْ ذُرِّيَّتِي	إِمَامًا	لِلنَّاسِ	جَاعِلًا
he said and of my offspring	a leader	for mankind	(am) going to make you
الظَّالِمِينَ	عَهْدِي	لَا يَنْأِي	قَالَ
the wrongdoers	My Covenant	includes not	He said
لِلنَّاسِ	مَثَابَةً	الْبَيْتَ	وَإِذْ جَعَلْنَا
for mankind	a resort	the House (Ka'bah)	and (remember) when We make
إِبْرَاهِيمَ	مِنْ مَقَامِ	وَأَنْتَخُذُوا	وَأَمْنَا
(of) Abraham	[from] Maqam (place of standing)	and take	and safety
وَإِسْمَاعِيلَ	إِلَى إِبْرَاهِيمَ	وَعَهْدَنَا	مُصَلَّ
and Ishmael	with Abraham	and We covenanted	(as) a place of prayer
لِلظَّاهِيفِينَ	بَيْتِي	أَنْ طَهَّرَا	
for those who circumambulate (it)	My House (Ka'bah)	that [you both] purify	
السُّجُودُ	وَالرُّكُوعُ	وَالْعُكْفِينَ	
(and) prostrate	and those who bow down	and those who stay (for l'tikāf)	

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا بَلَدًا إِمَانًا وَأَرْزُقْ أَهْلَهُ مِنَ الْمُرَدِّتِ مَنْ ءَامَنَ مِنْهُمْ بِإِلَهِهِ
 وَالْيَوْمُ الْآخِرُ قَالَ وَمَنْ كَفَرَ فَأَمْتَعْهُ قَلِيلًا ثُمَّ أَضْطَرْهُ إِلَى عَذَابِ الْنَّارِ وَبِئْسَ الْمَصِيرُ
 وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا نَقْبَلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ رَبَّنَا وَأَجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَأَرِنَا مَنَاسِكَنَا
 وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

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

ءَامِنًا	بَلَدًا	هَذَا	رَبِّ أَجْعَلْ	إِبْرَاهِيمُ	وَإِذْ قَالَ
(of) security	a city	this	my Lord make	Abraham	and (remember) when said
وَالْيَوْمُ	بِاللَّهِ	مِنْهُمْ	مَنْ ءَامَنَ	مِنْ الشَّمَرَاتِ	وَأَرْزُقْ أَهْلَهُ.
and the Day	in Allah	of them	who believed	with fruits	and provide its people
قَلِيلًا	فَامْتَسِعْهُ.		وَمَنْ كَفَرَ		قَالَ الْآخِرُ
(for) a while	[then] I shall let him enjoy		and who disbelieved	He said	the Last
وَبِئْسَ الْمَصِيرُ	النَّارُ		إِلَى عَذَابٍ		ثُمَّ أَضْطَرْهُ
and worst is (the) destination	(of) the Fire		to (the) torment	then I shall compel him	
مِنَ الْبَيْتِ	الْقَوَاعِدَ	إِبْرَاهِيمُ			وَإِذْ يَرْفَعُ
of the House	the foundations	Abraham	and (remember) when were raising		
أَنْتَ السَّمِيعُ	إِنَّكَ	نَقْبَلْ مِنَّا	رَبَّنَا		وَإِسْمَاعِيلُ
You (are) the All-Hearer	verily [You]	accept from us	(saying) our Lord	and Ishmael	
وَمِنْ ذُرِّيَّتَنَا	لَكَ	مُسْلِمِينَ	وَاجْعَلْنَا	رَبَّنَا	الْعَلِيمُ
and of our offspring	unto You	submissive	[and] make us	our Lord	the All-Knower
وَبَرْ	مَنَاسِكًا		وَأَرِنَا	لَكَ	مُسْلِمَةً
and pardon	our <i>Manasik</i> (rites of <i>Hajj</i>)		وَأَنْتَ	لَكَ	أُمَّةً
الْرَّحِيمُ	أَنْتَ التَّوَابُ				عَلَيْنَا
the Most Merciful	You (are) the Acceptor of repentance		إِنَّكَ		
					[to] us

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتَلَوَّ أَعْلَمُهُمْ إِلَيْنَا وَلِلْحُكْمَةَ وَيَعْلَمُهُمْ أَكْثَرُهُمْ وَلِلْحُكْمَةَ وَيُنَزِّكُهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ١٢٨ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفَهَ نَفْسَهُ وَلَقَدِ أَصْطَفَيْتَنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لِمَنْ الصَّلِحَاتِ ١٢٩ إِذْ قَالَ لَهُ

رَبِّهِ وَأَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

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

مِنْهُمْ	رَسُولًا	فِيهِمْ	رَبَّنَا وَأَبَعَثْ
(out) of them	a Messenger	amongst them	our Lord [and] send
الْكِتَابَ	وَيُعَلِّمُهُمْ	إِيَّاكَ	يَتَّلُو عَلَيْهِمْ
the Book	and teach (instruct) them	Your Verses	(who) shall recite unto them
الْحَكِيمُ	أَنْتَ الْعَزِيزُ	إِنَّكَ	وَالْحِكْمَةُ
the All-Wise	You (are) the All-Mighty	verily [You]	and purify them
نَفْسَهُ	إِلَّا مَنْ سَفَهَ	إِبْرَاهِيمَ	وَمَنْ يَرْغَبُ
himself	but (he) who befooled	(of) Abraham	from (the) creed
فِي الْآخِرَةِ	وَإِنَّهُ	فِي الدُّنْيَا	وَلَقَدْ أَصَطَّفْتَنِي
in the Hereafter	and verily he	in the world	and truly We chose him
أَسْلِمْ	رَبِّهِ	قَالَ لَهُ	لَمِنَ الْصَّالِحِينَ
submit	his Lord	said to him	when
لِرَبِّ الْعَالَمِينَ		إِذْ	surely (will be) among the righteous
to (the) Lord (of) the worlds		أَسْلَمْتُ	قَالَ
I have submitted			he said

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بْنِيْهِ وَيَعْقُوبَ بْنَيْهِ إِنَّ اللَّهَ أَصَطَّفَنِي لَكُمُ الْدِّينَ فَلَا تَمُوْتُنَ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ۝ ۱۳۲ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبْنِيْهِ

مَا تَعْبُدُونَ مِنْ بَعْدِيٍّ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَءَا بَآبَايكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣١﴾ تِلْكَ أُمَّةٌ قَدْ خَلَّتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبَتُمْ وَلَا تُشَلُّونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٢﴾

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

Part - 1

إِنَّ اللَّهَ أَصْطَفَنِي	يَبْنَيَ	وَيَعْقُوبُ	بَنِيهِ	إِبْرَاهِيمُ	لَهَا	وَوَصَّى
verily Allah has chosen	0 my sons	and Jacob	his sons	Abraham	to it	and enjoined
وَأَنْتُمْ	إِلَّا	فَلَا تَمُوْتُنَّ		الَّذِينَ		لَكُمْ
while you	but	then die not		the (true) religion		for you
إِذْ حَضَرَ		أُمَّ كُنْتُمْ شَهَادَةَ		مُسْلِمُونَ ﴿١٣٣﴾		
when came (approached)	or were you	witnesses		(are) Muslims	(submissive unto Him)	
مِنْ بَعْدِيٍّ	مَا تَعْبُدُونَ	لَبَنِيهِ	إِذْ قَالَ	الْمَوْتُ	يَعْقُوبَ	
after me	what will you worship	to his sons	when he said	the death	(to) Jacob	
إِبْرَاهِيمَ	ءَابَآيَكَ	وَإِلَهَ	نَعْبُدُ إِلَهَكَ		قَالُوا	
Abraham	(of) your fathers	and (the) God	we shall worship your God		they said	
تِلْكَ	مُسْلِمُونَ ﴿١٣١﴾	لَهُ	وَنَحْنُ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	
that	(are) submissive	to Him	and we	One	God	
وَلَكُمْ	مَا كَسَبَتْ	لَهَا	قَدْ خَلَّتْ		أُمَّةٌ	
and for you	what they earned	for them	that has passed away		(was) a nation	

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

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةُ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٣٥ قُولُوا إِيمَانُكُمْ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ وَلِإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ الْأَنْبِيَاءُ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

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

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

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

فَإِنَّمَا مَنْؤُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تُولُوا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيَهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ صِبْغَةُ اللَّهِ وَمَنْ أَحَسَنَ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَيْدُونَ قُلْ أَتَحَاجُجُونَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا وَنَحْنُ لَهُ مُخْلِصُونَ

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

بِهِ	مَا آمَنْتُمْ	بِمِثْلِ	فَإِنَّمَا مَنْؤُوا
in it	(of) what you have believed	in (the) like	so if they believed
هُمْ فِي	فَإِنَّمَا	وَإِنْ تُولُوا	فَقَدِ اهْتَدَوْا
they (are) in	then only	but if they turn away	then indeed they are guided
وَهُوَ السَّمِيعُ	فَسَيَكْفِيَهُمْ اللَّهُ	شِقَاقٍ	
and He (is) the All-Hearer	so Allah will suffice you against them	schism (opposition)	
أَحَسَنُ	وَمَنْ	صِبْغَةُ اللَّهِ	الْعَلِيمُ
(is) better	and who	(our life takes its) colour (religion from) Allah	the All-Knower

قُلْ	عَبْدُونَ	لَهُ	وَنَحْنُ	مِنْ اللَّهِ صِبَغَةً
say	(are) worshippers	to Him	and we	than Allah at colouring (religion)
وَلَنَا	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِي اللَّهِ أَتْحَاجُونَا
and for us	and your Lord	(is) our Lord	while He	about Allah (do) you dispute with us?
مُخْلِصُونَ	لَهُ	وَنَحْنُ	أَعْمَلُكُمْ	وَلَكُمْ أَعْمَلُنَا
(are) sincere	to Him	and we	(are) your deeds	and for you (are) our deeds

أَمْ نَقُولُنَّ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا
أَوْ نَصَرَى قُلْ إِنَّمَا تُعْلَمُ أَعْلَمُ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنْ اللَّهِ
وَمَا اللَّهُ بِعَفِيلٍ عَمَّا تَعْمَلُونَ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

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

وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِنَّ إِبْرَاهِيمَ	أَمْ نَقُولُنَّ
and Jacob	and Isaac	and Ishmael	that Abraham	or (do) you say
قُلْ أَنْتُمْ	أَوْ نَصَرَى	كَانُوا هُودًا	وَالْأَسْبَاطَ	
say (do) you?	or Christians	were Jews	and (their) descendants (the tribes)	
كَتَمَ شَهَادَةَ	مِمَّنْ	أَظْلَمُ	وَمَنْ	أَعْلَمُ
concealed testimony	than (he) who	(is) more unjust	and who	or Allah know better
تِلْكَ	عَمَّا تَعْمَلُونَ	يَعْفِلُ	وَمَا اللَّهُ	عِنْدَهُ
that	of what you do	unaware	and Allah (is) not	from Allah (that is) with him

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

