

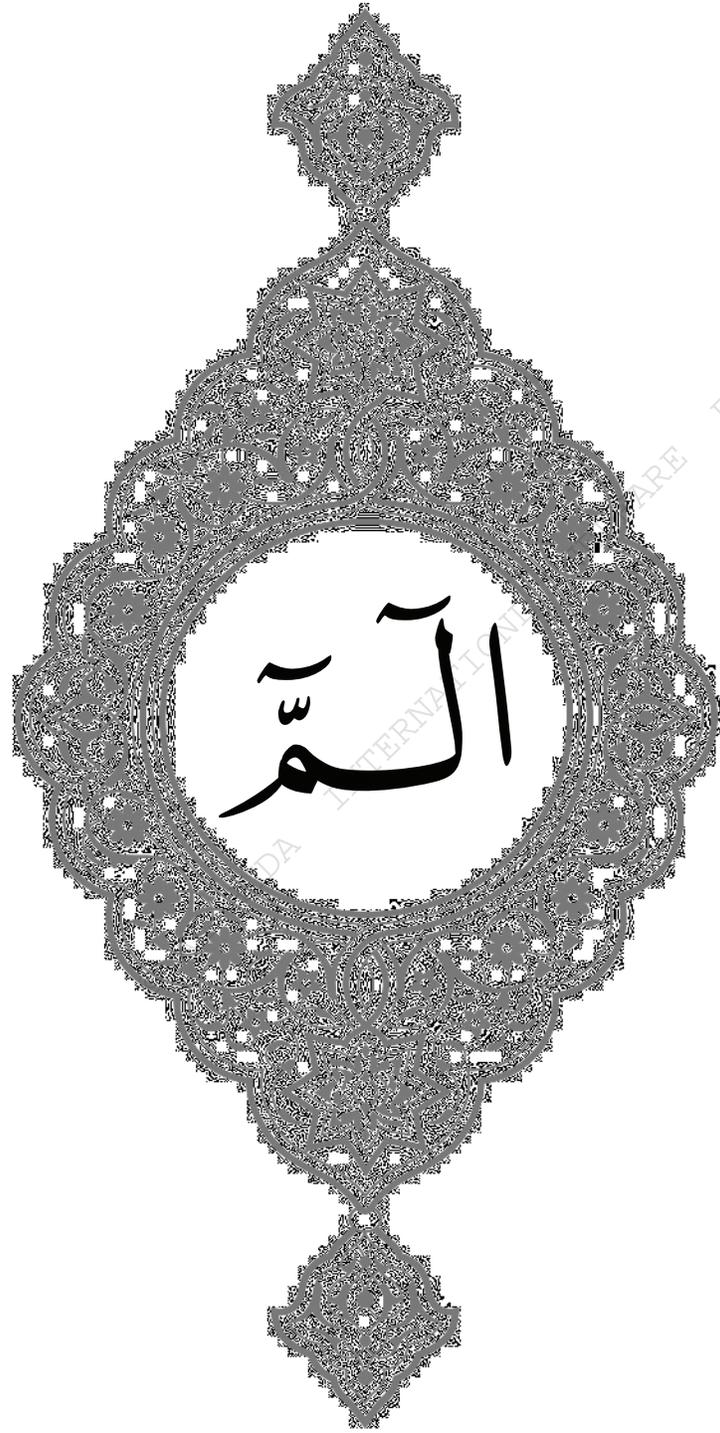
Juz' One



eJuz'

WORD FOR WORD TRANSLATION
OF THE QUR'ĀN

Juz' One



Name _____

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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USER GUIDE

A. Bolded text:

1. Contextual meanings

Where the contextual meaning cannot be understood by simply using the literal translation of a word, the literal meaning of each word is given first, followed by a slash mark (/), and then by the contextual meaning in bold font. For example, the literal meaning of the word الرَّجِيمِ is “the stoned”, but in the context of this *āyah*, the word means “the outcast”. Thus, the translation appears in this book as follows:

الرَّجِيمِ
the stoned / outcast

Wherever this occurs, students are expected to memorize the bolded words (in this example, الرَّجِيمِ - the outcast).

2. Islamic concepts

Certain concepts, such as *taqwā* and *iḥsān*, are impossible to accurately translate word-for-word. In these cases, a transliteration of the word is given first, followed by a slash, and then by the closest possible translated meaning. For example:

تَتَّقُونَ **you all adopt taqwā/consciousness (of Allah)**

إِحْسَانًا **iḥsān/ good (with excellence)**

وَالرُّكُوعِ **and those who do rukūʿ / bow**

Students are expected to memorize whichever words are bolded.

3. Tense changes

In the Arabic language, certain types of sentences affect the meaning of a verb. A past tense verb might take a present or future tense meaning, or vice-versa. Wherever this occurs, the actual, literal translation of the verb is given first, then a slash mark, then the contextual meaning in bold. Students are expected to memorize the bolded words.

An example of a type of sentence affecting the meaning of the tense is the *jumlah shartīyyah* (conditional sentence). Often, these sentences begin with the word إِذَا or كَلَّمَا, and the past tense verbs take a present or future tense meaning, as seen in *Sūrah al-Baqarah* 2:20:

فِيهِ	مَشَوْا	لَهُمْ	أَضَاءَ	كَلَّمَا
in it	they walked/ walk	for them	it shed/ sheds light	whenever

قَامُوا	عَلَيْهِمْ	أَظْلَمَ	وَإِذَا
they stood/ stand	upon them	it became/ becomes dark	and when

(The student memorizes كَلَّمَا - whenever, أَضَاءَ - it sheds light, لَهُمْ - for them, مَشَوْا - they walk, and so on.)

4. Pronouns and gender

In the Arabic language, every word is either masculine or feminine. Many words are grammatically treated as feminine even though they are not biologically feminine, for example, certain plural words, such as مَسَاجِدَ (mosques). Pronouns used for such words are also feminine.

In such cases, the literal English translation of the pronouns (“she”, “her” or “it”) is given, followed by a slash, then the appropriate English translation (“they” or “their” or “them”) in bold. Students are expected to memorize the bolded words.

For example, in *Sūrah al-Baqarah* 2:114:

اسْمُهُ	فِيهَا	يُذَكَّرُ	أَنَّ	اللَّهِ	مَسَاجِدَ	مَنَعَ	مِمَّنْ	أَظْلَمَ	وَمَنْ
His name	in it/ them	it is mentioned	that	(of) Allah	mosques	he prevented/ prevents	than who	(is) more wrongdoing	and who?

5. Pronouns and number

In Arabic, each verb has its subject or “doer” contained inside of it. For example, قَالَ means “he said.” But at times, the doer is named outside the verb, right after it (e.g. قَالَ مُوسَى “Musa said”). Whether an outside doer is singular or plural in number, the verb will be in the singular form (e.g. قَالَ الَّذِينَ لَا يَعْلَمُونَ “those who do not know said”).

To bring clarity to the word-for-word translation, such verbs have been translated in this book as follows: singular pronoun, slash, plural pronoun in bold, plural verb in bold, as seen in *Sūrah al-Baqarah* 2:113:

يَعْلَمُونَ	لَا	الَّذِينَ	قَالَ
they know	not	those who	he / they said

Students are expected to memorize the bolded words.

Note that when additional clarity is needed, so that there is no confusion as to the identity of the subject of a verb, its “outside doer” has been kept together with the verb, in the same box of the Arabic text, as seen in *Sūrah al-Baqarah* 2:13:

آمَنَ السُّفَهَاءُ
the foolish ones have believed

6. Prepositions

At times, the meaning of a verb is affected by a preposition (such as بَ and لِ) used with it. For example, جَاءَ means “he came”, but جَاءَ بِـ means “he brought”. Such instances, as in *Sūrah al-Baqarah* 2:71, are translated in this book as follows:

بِالْحَقِّ	جِئْتِ
(with) the truth	you came/brought

Students are expected to memorize whichever words are bolded (in this example, جِئْتِ - you brought, بِالْحَقِّ - the truth).

B. Hyphens/Dashes

When words have multiple meanings in a context, each meaning is given on its own line, preceded by a hyphen. Students are expected to memorize the text from each line. For example:

لِلَّهِ	الْحَمْدُ
(is) - (due) to Allah - for Allah (alone)	all praise

C. Parentheses

Words have been added in parentheses to help the reader understand how a certain word is used in its sentence. This includes:

1. Grammar

Words added for grammatical reasons include:

- The linking verb “(is)” in a *jumlah ismiyyah* (nominal sentence), e.g.:

ذَلِكَ	الْكِتَابُ
that	(is) the Book

- The preposition “(of)” in an *idāfah* (relationship of possession), e.g.:

بِسْمِ	اللَّهِ
with Name	(of) Allah

- The words “(at all)” wherever a *lā nāfiyah lil-jins* (لَا of categorical negation) appears, e.g.:

لَا رَيْبَ	فِيهِ
no doubt (at all)	in it

2. Meaning

Usually, the running translation provided in the book will be sufficient to ensure proper understanding of the word-for-word translation. However, in some places, due to the nature of the sentence, or the context, the addition of explanatory word(s) to the word-for-word translation became necessary. Examples of the type of situation where this occurs are:

مِنْ قَبْلِكُمْ	وَالَّذِينَ
before you all	and those who (came)

نَعْبُدُ	إِيَّاكَ
we worship	You (alone)

لِلْمَلَائِكَةِ	قَالَ رَبُّكَ	وَإِذْ
to the angels	Your Rabb said	and (recall!) when

الصَّالِحَاتِ	وَعَمِلُوا
the righteous (deeds)	and they have done

3. Words stated in Arabic, but not normally mentioned in English

Words included in the Arabic text, which would not normally be mentioned in English, such as the pronoun in a *fi'l 'amr* (verb of command), for example:

آْمِنُوا
(you all) believe!

Note that if a box contains bolded and unbolded text, students are expected to memorize the bolded text only. If the box contains only unbolded text, students are to memorize every word in that box, including the ones in parentheses.

D. More than one Arabic word in one box

These words have been kept together to accurately convey the intended meaning. This includes:

1. Expressions

Some Arabic expressions have not been translated literally word-for-word, but only by meaning as a whole. For example, *بَيْنَ يَدَيْهِ* literally means “between its two hands,” but it means “before it”. Thus, it appears as follows in this book:

بَيْنَ يَدَيْهِ
before it

2. Verbs and “outside doers”

Refer to point A5 above.



سُورَةُ الْفَاتِحَةِ

The Opening

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

the stoned / outcast

the Shayṭān

against

in Allah

I seek refuge

آياتها
٧

سُورَةُ الْفَاتِحَةِ

ترتيبها
١

Verses
7

The
Opening

Chapter

Order
1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The
Ever Merciful

The
Extremely Merciful

(of)
Allāh

with
Name

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ

the Ever
Merciful

the Extremely
Merciful

(of) the worlds

Rabb

(is)
- (due) to Allah
- for Allah
(alone)

all praise

مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

we seek help from

and You
(alone)

we
worship

You
(alone)

(of) the
Repayment

(of)
Day

Sovereign

﴿1﴾ In the name of Allah, the Entirely Merciful, the Especially Merciful. ﴿2﴾ [All] praise is [due] to Allah, Lord of the worlds - ﴿3﴾ The Entirely Merciful, the Especially Merciful, ﴿4﴾ Sovereign of the Day of Recompense. ﴿5﴾ It is You we worship and You we ask for help.

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عَلَيْهِمْ	أَنْعَمْتَ	الَّذِينَ	صِرَاطَ	الْمُسْتَقِيمِ	الصِّرَاطَ	أَهْدِنَا
upon them	You granted favour	(of) those who	path	the straight	the path	(You) guide! us - to - along

غَيْرِ	الْمَغْضُوبِ عَلَيْهِمْ	وَلَا	الضَّالِّينَ
not	(of) those who have received wrath	and nor	(of) those who have gone astray

﴿6﴾ Guide us to the straight path - ﴿7﴾ The path of those upon whom You have bestowed favor not of those who have evoked [Your] anger or of those who are astray.



سُورَةُ الْبَقَرَةِ

The Cow

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Ever Merciful The Extremely Merciful (of) Allāh with Name

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

﴿٢﴾	لِلْمُتَّقِينَ	هُدًى	فِيهِ	لَا رَيْبَ	أَلَّا كِتَابٌ	ذَٰلِكَ	﴿١﴾
for those who adopt taqwā/ consciousness (of Allah)	guidance	in it	no doubt (at all)	(is) the Book	that		Alif - Lām - Mīm

رَزَقْنَاهُمْ	وَمِمَّا	أَلَّصَلَاةَ	وَيُقِيمُونَ	بِالْغَيْبِ	يُؤْمِنُونَ	الَّذِينَ
We provided them	and from what	the ṣalāh	and they establish	in the unseen	they believe	those who

أُنزِلَ	وَمَا	أُنزِلَ	إِلَيْكَ	بِمَا	يُؤْمِنُونَ	وَالَّذِينَ	﴿٣﴾	يُنْفِقُونَ
it was sent down	and what	it was sent down	to you	in what	they believe	and those who		they spend

﴿1﴾ Alif, Lam, Meem. ﴿2﴾ This is the Book about which there is no doubt, a guidance for those conscious of Allah - ﴿3﴾ Who believe in the unseen, establish prayer, and spend out of what We have provided for them, ﴿4﴾ And who believe in what has been revealed to you, [O Prophet], and what was revealed...

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مِنْ قَبْلِكَ	وَبِالْآخِرَةِ	هُمْ	يُوقِنُونَ ﴿٥﴾	أُولَئِكَ	عَلَىٰ	هُدًى
before you	and in the Hereafter	they	they are certain	those	(are) upon	guidance

مَنْ	رَبِّهِمْ ﴿٦﴾	وَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ ﴿٥﴾	إِنَّ	الَّذِينَ
from	their Rabb	and those	they (truly)	(are) those who are successful	indeed	those who

كَفَرُوا	سَوَاءٌ	عَلَيْهِمْ	ءَأَنْذَرْتَهُمْ	أَمْ	لَمْ تُنذِرْهُمْ	لَا
they have disbelieved	(it is all the) same	upon them	whether you warned them	or	you did not warn them	not

يُؤْمِنُونَ ﴿٦﴾	خَتَمَ اللَّهُ	عَلَىٰ	قُلُوبِهِمْ	وَعَلَىٰ	سَمْعِهِمْ ﴿٧﴾	وَعَلَىٰ
they will believe	Allah has set a seal	upon	their hearts	and upon	their hearing	and upon

...before you, and of the Hereafter they are certain [in faith]. ﴿5﴾ Those are upon [right] guidance from their Lord, and it is those who are the successful. ﴿6﴾ Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. ﴿7﴾ Allah has set a seal upon their hearts and upon their hearing, and over...

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أَبْصَرِهِمْ	غِشْوَةٌ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ	وَمِنَ	النَّاسِ
their sights	(is) a covering	and for them	(will be) a punishment	great	and among	the people

مَنْ	يَقُولُ	ءَامَنَّا	بِاللَّهِ	وَبِالْيَوْمِ	الْآخِرِ	وَمَا	هُمْ	بِمُؤْمِنِينَ
(is) who	he says	we have believed	in Allah	and in the Day	the Last	while not	they	(are) at all ones who believe

تُخَدِّعُونَ	اللَّهِ	وَالَّذِينَ	ءَامَنُوا	وَمَا	تُخَدِّعُونَ	إِلَّا
they try to deceive	Allah	and those who	they have believed	and not	they deceive	except

أَنْفُسَهُمْ	وَمَا	يَشْعُرُونَ	فِي	قُلُوبِهِمْ	مَرَضٌ	فَزَادَهُمُ	اللَّهُ
themselves	while not	they perceive	in	their hearts	(is) disease	so Allah increased them	

...their vision is a veil. And for them is a great punishment. ﴿8﴾ And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. ﴿9﴾ They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. ﴿10﴾ In their hearts is disease, so Allah has increased...

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مَرَضًا ۞	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	بِمَا	كَانُوا	يَكْذِبُونَ	وَإِذَا
(in) disease	and for them	(will be) a punishment	ever-painful	because	they used to	they lie	and when

قِيلَ لَهُمْ	لَا تُفْسِدُوا	فِي	الْأَرْضِ	قَالُوا	إِنَّمَا	نَحْنُ
it was/ is said	to them	(you all) do not	cause corruption!	in	the land	they said/ say
					indeed only	we

مُصْلِحُونَ ۞	أَلَا	إِنَّهُمْ	هُمُ	الْمُفْسِدُونَ	وَلَكِن	لَا
(are) ones who reform	verily!	indeed they	they (truly)	(are) those who cause corruption	but	not

يَشْعُرُونَ ۞	وَإِذَا	قِيلَ لَهُمْ	ءَامِنُوا	كَمَا	ءَامَنَ	النَّاسُ
they perceive	and when	it was/ is said	to them	(you all) believe!	just as	the people have believed

...their disease; and for them is a painful punishment because they [habitually] used to lie. ﴿11﴾ And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." ﴿12﴾ Unquestionably, it is they who are the corrupters, but they perceive [it] not. ﴿13﴾ And when it is said to them, "Believe as the people have believed,"...

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قَالُوا	أَنْتُمْ	كَمَا	ءَامَنَ السُّفَهَاءُ	أَلَا	إِنَّهُمْ	هُمْ
they said / say	shall? we believe	just as	the foolish ones have believed	verily!	indeed they	they (truly)

السُّفَهَاءُ	وَلَكِنْ	لَا	يَعْلَمُونَ	وَإِذَا	لَقُوا	الَّذِينَ	ءَامَنُوا
(are) the foolish ones	but	not	they know	and when	they met / meet	those who	they have believed

قَالُوا	ءَامِنَّا	وَإِذَا	خَلَوْا إِلَىٰ	شَيْطَانِهِمْ	قَالُوا	إِنَّا	مَعَكُمْ
they said / say	we have believed	and when	they were / are alone with	their shayātīn / satanic ones	they said / say	indeed we	(are) with you all

إِنَّمَا	نَحْنُ	مُسْتَهْزِءُونَ	اللَّهُ	يَسْتَهْزِئُ	بِهِمْ	وَيَمُدُّهُمْ	فِي
indeed only	we	(are) ones who mock	Allah	He mocks (back)	at them	and He extends them	in

...they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not. ﴿14﴾ And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers." ﴿15﴾ [But] Allah mocks them and prolongs them in...

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طُغْيَانِهِمْ	يَعْمَهُونَ	أُولَئِكَ	الَّذِينَ	أَشْتَرُوا	الضَّلَالَةَ
their rebellion	they wander blindly	those	(are) those who	they have purchased	the misguidance

بِالْهُدَىٰ	فَمَا	رَبِحَتْ	تَجَرَّتُهُمْ	وَمَا	كَانُوا	مُهْتَدِينَ
with/in exchange for the guidance	so not	it was profitable	their transaction	and not	they were	ones who obtain guidance

مَثَلُهُمْ	كَمَثَلِ	الَّذِي	أَسْتَوْقَدَ	نَارًا	فَلَمَّا	أَضَاءَتْ	مَا
their example	(is) like example	(of) the one who	he kindled	a fire	then when	it illuminated	what

حَوْلَهُ	ذَهَبَ	اللَّهُ	بِنُورِهِمْ	وَتَرَكَهُمْ	فِي	ظُلُمَاتٍ	لَا
(is) around him	Allah took away		their light	and He left them	in	darknesses	not

...their transgression [while] they wander blindly. ﴿16﴾ Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

﴿17﴾ Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not...

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أَوْ	يَرْجِعُونَ	لَا	فَهُمْ	عُمَىٰ	بِكُمْ	صُمٌّ	يُبْصِرُونَ
or	they will return	not	so they	blind ones	mute ones	(they are) deaf ones	they see

تَجْعَلُونَ	وَبَرْقٍ	وَرَعْدٍ	ظُلُمَاتٍ	فِيهِ	السَّمَاءِ	مِّنَ	كَصَيِّبٍ
they put	and lightning	and thunder	(are) darknesses	in it	the sky	from	(it is) like a downpour

وَاللَّهُ	الْمَوْتِ	حَذَرَ	الصَّوَاعِقِ	مِّنَ	ءَاذَانِهِمْ	فِي	أَصْبِعِهِمْ
and Allah	(against) the death	(as) precaution	the thunderbolts	from / because of	their ears	in	their fingers

أَبْصَرَهُمْ	تَخَطَّفُ	يَكَادُ	الْبَرْقُ	بِالْكَافِرِينَ	مُحِيطٌ
their sights	it snatches away	the lightning is near / almost		those who disbelieve	(is) One Who encompasses

...see. ﴿18﴾ Deaf, dumb and blind - so they will not return [to the right path]. ﴿19﴾ Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers. ﴿20﴾ The lightning almost snatches away their sight....

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كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
they stood / stand upon them it became / becomes dark and when in it they walked / walk for them it shed / sheds light whenever

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ
Allah indeed and their sights surely He (would have) taken away their hearing Allah willed and if

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
your Rabb (you all) worship! the people O (is) Ever Able thing every over

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
you all - adopt taqwā / consciousness (of Allah) - safeguard (yourselves) so that you all before you all and those who (came) He created you all the One Who

...Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent. ﴿21﴾ O mankind, worship your Lord, who created you and those before you, that you may become righteous -

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الَّذِي	جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً	وَأَنْزَلَ
the One Who	He made	for you all	the earth	a bed	and the sky	a roof	and He sent down

مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجَ	بِهِ	مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ	ص
from the sky	water	then He brought out	with it	all kinds of fruit(s)	(as) provision	for you all	صد

فَلَا تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ	تَعْلَمُونَ	وَإِنْ	كُنْتُمْ
so (you all) do not make!	for Allah	equals	while you all	you all know	and if	you all were/are

فِي	رَيْبٍ	مِمَّا	نَزَّلْنَا	عَلَى	عَبْدِنَا	فَاتُوا	بِسُورَةٍ	مِّنْ مِّثْلِهِ
in	doubt	about what	We sent down	upon	Our slave	then (you all) come!/ bring forth!	(with) a sūrah	like it

﴿22﴾ [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]. ﴿23﴾ And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof...

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وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾					
ones who are truthful	if you all truly were/ are	Allah	besides	your witnesses	and (you all) call!

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا						
its fuel	the one which	the Fire	then (you all) safeguard! (yourselves from)	and you all will never (be able to) do (it)	you all didn't/ don't do (it)	then if

النَّاسِ وَالْحِجَارَةَ ۗ أُعِدَّتْ لِلْكَافِرِينَ ۗ وَبَشِّرِ الَّذِينَ					
those who	and (you) give good news! to	for those who disbelieve	it was prepared	and the stones	(is) the people

ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ إِنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا						
under it/ them	it flows	(will be) gardens	for them that indeed	the righteous (deeds)	and they have done	they have believed

...and call upon your witnesses other than Allah, if you should be truthful. ﴿24﴾ But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers. ﴿25﴾ And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which...

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الْأَنْهَارُ ^ص	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ ثَمَرَةٍ	رِزْقًا ^{لَا}	قَالُوا	هَذَا
the rivers	whenever	they were / are provided	from it	any fruit at all	(as) provision	they said / will say	this

الَّذِي	رُزِقْنَا	مِنْ قَبْلُ ^ص	وَأَتُوا بِهِ ^ء	مُتَشَبِهًا ^ص	وَلَهُمْ	فِيهَا
(is) that which	we were provided	before	and they were / will be given it	(as) one that is similar	and for them	in it

أَزْوَاجٌ	مُطَهَّرَةٌ ^ص	وَهُمْ	فِيهَا	خَالِدُونَ	إِنَّ	اللَّهَ	لَا
(will be) spouses	one(s) completely purified	and they	in it	(will be) ones who remain eternally	indeed	Allah	not

يَسْتَحْيَ ^ء	أَنْ	يَضْرِبَ	مَثَلًا	مَّا	بَعُوضَةً	فَمَا	فَوْقَهَا ^ج
He feels shy	that	He strikes / presents	any example	a mosquito	or what	(is) above it	

...rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally. ﴿26﴾ Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it....

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فَأَمَّا الَّذِينَ	ءَامَنُوا	فَيَعْلَمُونَ	أَنَّهُ	الْحَقُّ	مِنْ	رَبِّهِمْ	وَأَمَّا
those who	they have believed	then they know	that indeed it	(is) the truth	from	their Rabb	and as for

الَّذِينَ	كَفَرُوا	فَيَقُولُونَ	مَاذَا	أَرَادَ	اللَّهُ	بِهَذَا	مَثَلًا
those who	they have disbelieved	then they say	what (is it) that?	Allah intended	with this	(as) an example	

يُضِلُّ	بِهِ	كَثِيرًا	وَيَهْدِي	بِهِ	كَثِيرًا	وَمَا	يُضِلُّ	بِهِ	إِلَّا
He lets go astray	through it	many	and He guides	through it	many	and not	He lets go astray	through it	except

الْفَاسِقِينَ	الَّذِينَ	يَنْقُضُونَ	عَهْدَ	اللَّهِ	مِنْ	بَعْدِ	مِيثَاقِهِ
those who defiantly disobey	those who	they break	covenant	(of) Allah	after	its binding	

...And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient, ﴿27﴾ Who break the covenant of Allah after contracting it...

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وَيَقْطَعُونَ	مَا أَمَرَ اللَّهُ	بِهِ أَنْ	يُوصَلَ	وَيُفْسِدُونَ	فِي
and they cut	Allah commanded	in (regards to) it	that	it be joined	and they cause corruption

الْأَرْضِ	أُولَئِكَ	هُمْ	الْخَاسِرُونَ	كَيْفَ	تَكْفُرُونَ
the earth	those	they (truly)	(are) the losers	how? (could)	you all disbelieve

بِاللَّهِ	وَكُنْتُمْ	أَمْوَاتًا	فَأَحْيَاكُمْ	ثُمَّ	يُمِيتُكُمْ	ثُمَّ
in Allah	while you all were	ones who are dead	then He gave you all life	then	He will give you all death	then

تُحْيِيكُمْ	ثُمَّ	إِلَيْهِ	تُرْجَعُونَ	هُوَ	الَّذِي	خَلَقَ	لَكُمْ
He will give you all life	then	to Him	you all will be returned	He	(is) the One Who	He created	for you all

...and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers. ﴿28﴾ How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned. ﴿29﴾ It is He who created for you all...

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مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ	أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ
then He completed them	the sky He directed Himself towards then altogether the earth (is) in what

سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ	عَلِيمٌ وَإِذْ قَالَ رَبُّكَ
(as) seven skies and He is Ever Knowing thing of every	your Rabb said and (recall!) when

لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً	قَالُوا أَتَجْعَلُ فِيهَا
indeed I (am) One Who (will) make to the angels in the earth a successor	in it will? You make they said

مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ	الْدِّمَاءَ وَنَحْنُ نُسَبِّحُ	نِحْمَدِكَ
who he will cause corruption in it and he will shed the blood(s) (of many) while we	with Your praise we glorify (You)	

...of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things. ﴿30﴾ And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise..."

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وَنُقَدِّسُ لَكَ ^ص	قَالَ	إِنِّي	أَعْلَمُ	مَا لَا	تَعْلَمُونَ	وَعَلَّمَ
and we declare Your purity	He said	indeed I	I know	not what	you all know	and He taught

ءَادَمَ	الْأَسْمَاءَ	كُلَّهَا	ثُمَّ	عَرَضَهُمْ	عَلَى	الْمَلَائِكَةِ	فَقَالَ
Ādam	the names	all of it/ them	then	He presented them	upon / to	the angels	then He said

أُنْبِئُونِي	بِأَسْمَاءِ	هَؤُلَاءِ	إِنْ كُنْتُمْ	صَادِقِينَ	قَالُوا
(you all) inform! Me	of names	(of) these	if you all truly were/are	ones who are truthful	they said

سُبْحَانَكَ	لَا عِلْمَ	لَنَا	إِلَّا	مَا عَلَّمْتَنَا ^ص	إِنَّكَ	أَنْتَ	الْعَلِيمُ
(we proclaim) Your glory!	no knowledge (at all)	(is) for us/ we have	what except	You taught us	indeed You	You (truly)	(are) the Ever Knowing

...and sanctify You?" Allah said, "Indeed, I know that which you do not know." ﴿31﴾ And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." ﴿32﴾ They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing,...

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الْحَكِيمُ ﴿٣٣﴾ قَالَ يٰٓآدَمُ	أَنْبِئُهُمْ	بِأَسْمَائِهِمْ	فَلَمَّا	أَنْبَأَهُمْ		
the Ever Wise	He said	O Ādam	(you) inform! them	of their names	then when	he informed them

بِأَسْمَائِهِمْ	قَالَ أَلَمْ	أَقُلْ	لَكُمْ	إِنِّي	أَعْلَمُ	غَيْبَ	السَّمَوَاتِ
of their names	He said	didn't? I say	to you all	indeed I	I know	unseen	(of) the skies

وَالْأَرْضِ	وَأَعْلَمُ	مَا	تُبْدُونَ	وَمَا	كُنْتُمْ	تَكْتُمُونَ	وَإِذْ	قُلْنَا
and the earth	and I know	what	you all reveal	and what	you all have been hiding	and (recall!) when	We said	

لِلْمَلَائِكَةِ	أَسْجُدُوا	لِآدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	أَبَى	وَأَسْتَكْبَرَ
to the angels	(you all) prostrate!	to Ādam	so they prostrated	except	Iblīs	he refused	and he displayed arrogance

...the Wise." ﴿33﴾ He said, "O Ādam, 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 unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." ﴿34﴾ And [mention] when We said to the angels, "Prostrate before Ādam"; so they prostrated, except for Iblees. He refused and was arrogant...

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وَكَانَ	مِنَ	الْكَافِرِينَ	﴿٣٤﴾	وَقُلْنَا	يَعَادِمُ	أَسْكُنْ	أَنْتَ
and he	among	those who disbelieve		and We said	O Ādam	(you) dwell!	you

وَزَوْجِكَ	الْجَنَّةَ	وَكُلَا	مِنْهَا	رَغَدًا	حَيْثُ	شِئْتُمَا	وَلَا تَقْرَبَا
and your spouse	(in) the Garden	and (you two) eat!	from it	abundantly	where ever	you two willed / will	and (you two) do not come near!

هَذِهِ	الشَّجَرَةَ	فَتَكُونَا	مِنَ	الظَّالِمِينَ	﴿٣٥﴾	فَأَزَلَّهُمَا	الشَّيْطَانُ
this	(the) tree	then you two will be	among	those who do wrong		so he caused them two to slip	the Shayṭān

عَنْهَا	فَأَخْرَجَهُمَا	مِمَّا	كَانَا	فِيهِ	﴿٣٦﴾	وَقُلْنَا	أَهْبِطُوا	بَعْضُكُمْ	لِبَعْضٍ
from it	so he removed them two	from what	they two were	in it		and We said	(you all) go down!	some of you all for some / (as) each other's	

...and became of the disbelievers. ﴿35﴾ And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." ﴿36﴾ But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another,...

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عَدُوٌّ لَّكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾						
until a time/ for some time	and enjoyment	(is) a place of settlement	the earth	in	and for you all	enemy

فَتَلَقَىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ						
He (truly)	indeed He	so He turned (in mercy) upon him	words	his Rabb	from	then Ādam received

التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ						
it indeed comes to you all	then when ever	together	from it	(you all) go down!	We said	the Ever Merciful
						(is) the Extremely Accepting of repentance

مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ									
they	and nor	(will be) upon them	fear	then no	My guidance	he followed / follows	then whoever	guidance	from Me

...and you will have upon the earth a place of settlement and provision for a time." ﴿37﴾ Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. ﴿38﴾ We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will...

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تَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ					
those	(with) Our - verses - signs	and they belied/ denied	they disbelieved	and those who	they will grieve

أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَا بَنِي إِسْرَائِيلَ					
(of) Isrā'īl	O Children	(will be) ones who remain eternally	in it	they	(of) the Fire (are) companions

أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ						
I will fulfil	My covenant	and (you all) fulfil!	upon you all	I favoured	that which	My favour (you all) remember!

بِعَهْدِكُمْ وَآيَاتِي فَارْهَبُونِ ﴿٤٠﴾ وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا					
(as) one that confirms the truth	I sent down	in what	and (you all) believe!	so (you all) fear Me with awe!	and Me (alone) your covenant

...they grieve. ﴿39﴾ And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally." ﴿40﴾ O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me. ﴿41﴾ And believe in what I have sent down confirming...

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لِمَا مَعَكُمْ وَلَا تَكُونُوا	أَوَّلَ كَافِرٍ	بِهِ ^ص	وَلَا تَشْتَرُوا	بِعَايَتِي
and (you all) do not be!	first one to disbelieve	in it	and (you all) do not purchase!	with My verses

ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونِ	وَلَا تَلْبِسُوا	الْحَقَّ	بِالْبَاطِلِ
and Me (alone) little (something of) value	and (you all) do not obscure!	the truth	with the falsehood
<small>so (you all) adopt taqwā/ consciousness! of Me - safeguard! (yourselves from) Me</small>			

وَتَكْتُمُوا	الْحَقَّ وَأَنْتُمْ	تَعْمُونَ	وَأَقِيمُوا	الصَّلَاةَ	وَأَتُوا
and (you all) (do not) hide!	the truth	while you all	you all know	and (you all) establish!	the ṣalāh
<small>and (you all) give!</small>					

الزَّكَاةَ	وَأَرْكَعُوا	مَعَ	الرَّاكِعِينَ	أَتَأْمُرُونَ	النَّاسَ	بِالْبِرِّ
the zakāh	and (you all) bow down (in ṣalāh)!	with	those who bow down (in ṣalāh)	do? you all command	the people	with the righteousness

...that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me. ﴿42﴾ And do not mix the truth with falsehood or conceal the truth while you know [it]. ﴿43﴾ And establish prayer and give zakah and bow with those who bow [in worship and obedience]. ﴿44﴾ Do you order righteousness of the people...

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وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾						
you all understand	then, will? not	the Book	you all recite	while you all	yourselves	and you all forget

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى						
upon	except	surely (is) great (in difficulty)	and indeed it	and (through) the ṣalāh	through the patience	and (you all) seek help!

الْحَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ						
to Him	and that indeed they	their Rabb	(will be) ones who meet	that indeed they	they think / know	those who humbly fear

رَاجِعُونَ ﴿٤٦﴾ يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ						
I favoured	that which	My favour	(you all) remember!	(of) Isrā'īl	O Children	(will be) ones who return

...and forget yourselves while you recite the Scripture? Then will you not reason? ﴿45﴾ And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah] ﴿46﴾ Who are certain that they will meet their Lord and that they will return to Him. ﴿47﴾ O Children of Israel, remember My favor that I have bestowed...

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عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا								
not	a Day (on which)	and (you all) safeguard! (yourselves from)	the worlds	over	I gave you all preference	and that indeed I	upon you all	

تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا									
and nor	(any) intercession	from it	it will be accepted	and nor	(in) anything	(any) soul	from/ as a substitute for	(any) soul	it will compensate / suffice

يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾ وَإِذْ نَجَّيْنَاكُمْ								
We saved you all	and (recall!) when	they will be helped	they	and nor	(any) compensation	from it	it will be taken	

مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ								
they slaughter	(of) the punishment/ torment	evil/ worst	they impose upon you all	(of) Fir'awn	people	from		

...upon you and that I preferred you over the worlds. ﴿48﴾ And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided. ﴿49﴾ And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering...

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أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ	نِسَاءَكُمْ	وَفِي	ذَالِكُمْ	بَلَاءٌ	مِّنْ	رَّبِّكُمْ
your sons	and they keep alive	your women	and in	that, O you all	(was) a trial	from	your Rabb

عَظِيمٌ	وَإِذْ	فَرَقْنَا	بِكُمْ	الْبَحْرَ	فَأَنْجَيْنَاكُمْ	وَأَغْرَقْنَا
a great one	and (recall!) when	We parted	for you all	the sea	then We saved you all (all at once)	and We drowned

ءَالِ	فِرْعَوْنَ	وَأَنْتُمْ	تَنْظُرُونَ	وَإِذْ	وَعَدْنَا	مُوسَىٰ	أَرْبَعِينَ
people	(of) Fir'awn	while you all	you all look on	and (recall!) when	We made an appointment with	Mūsā	(for) forty

لَيْلَةً	ثُمَّ	أَخَذْتُمْ	الْعِجْلَ	مِنْ	بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ
night(s)	then	you all took (as god)	the calf	after him		while you all	(are) ones who do wrong

...your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord. ﴿50﴾ And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on. ﴿51﴾ And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

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ثُمَّ	عَفَوْنَا	عَنْكُمْ	مِّنْ	بَعْدِ	ذَٰلِكَ	لَعَلَّكُمْ	تَشْكُرُونَ
then	We pardoned you all		after	that		so that you all	you all show gratitude

وَإِذْ	ءَاتَيْنَا	مُوسَى	الْكِتَابَ	وَالْفُرْقَانَ	لَعَلَّكُمْ	تَهْتَدُونَ
and (recall!) when	We gave	Mūsā	the Book	and (the) Criterion	so that you all	you all obtain guidance

وَإِذْ	قَالَ	مُوسَىٰ	لِقَوْمِهِ	يَا قَوْمِ	إِنَّكُمْ	ظَلَمْتُمْ	أَنْفُسَكُمْ
and (recall!) when	Mūsā said	to his people	O my people	indeed you all	you all wronged	yourselves	

بِاتِّخَاذِكُمُ	الْعِجْلِ	فَتُوبُوا	إِلَىٰ	بَارِيكُمْ	فَاقْتُلُوا	أَنْفُسَكُمْ
by your taking (as god)	the calf	so (you all) turn (in repentance!) towards	your Originator	so (you all) kill!	yourselves	

﴿52﴾ Then We forgave you after that so perhaps you would be grateful. ﴿53﴾ And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided. ﴿54﴾ And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves...."

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هُوَ	إِنَّهُ	فَتَابَ عَلَيْكُمْ	بَارِيكُمْ	عِنْدَ	لَكُمْ	خَيْرٌ	ذَالِكُمْ
He (truly)	indeed He	so He turned (in mercy) upon you all	your Originator	near/ in the sight of	for you all	(is) better	that, O you all

لَنْ نُؤْمِنَ لَكَ	يَمُوسَىٰ	قُلْتُمْ	وَإِذْ	الرَّحِيمُ	التَّوَّابُ
we will never believe you	O Mūsā	you all said	and (recall!) when	the Ever Merciful	(is) the Extremely Accepting of repentance

وَأَنْتُمْ	الصَّاعِقَةُ	فَأَخَذَتْكُمْ	جَهْرَةً	اللَّهِ	نَرَى	حَتَّىٰ
while you all	the thunderbolt	so it seized you all	openly	Allah	we see	until

لَعَلَّكُمْ	مَوْتِكُمْ	مِنْ بَعْدِ	بَعَثْنَاكُمْ	ثُمَّ	تَنْظُرُونَ
so that you all	your death	after	We resurrected you all	then	you all look on

...That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful. ﴿55﴾ And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on. ﴿56﴾ Then We revived you after your death that perhaps you...

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تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ	تَشْكُرُونَ ﴿٥٦﴾	وَظَلَّلْنَا	عَلَيْكُمُ	الْغَمَامَ	وَأَنْزَلْنَا	عَلَيْكُمُ
you all show gratitude	and We caused to shade	upon you all	the white clouds	and We sent down	upon you all	

الْمَنِّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا	الْمَنِّ	وَالسَّلْوَىٰ	كُلُوا	مِن	طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	وَمَا	ظَلَمُونَا
the mann	and the salwā	(you all) eat!	from	good (things)	(of) what	We provided you all	and not	they wronged Us	

وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا	وَلٰكِن	كَانُوا	أَنفُسَهُمْ	يَظْلِمُونَ ﴿٥٧﴾	وَإِذْ	قُلْنَا	ادْخُلُوا
but	they used to	themselves	they wrong	and (recall!) when	We said	(you all) enter!	

هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا	هَذِهِ	الْقَرْيَةَ	فَكُلُوا	مِنْهَا	حَيْثُ	شِئْتُمْ	رَغَدًا	وَّادْخُلُوا
this	(the) town	then (you all) eat!	from it	wherever	you all willed/ will	abundantly	and (you all) enter!	

...would be grateful. ﴿57﴾ And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves. ﴿58﴾ And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter..."

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الْبَابِ	سُجَّدًا	وَقُولُوا	حِطَّةً	نَغْفِرَ لَكُمْ	خَطِيئَتِكُمْ	وَسَنَزِيدُ
the door	(as) ones prostrating	and (you all) say!	ḥiṭṭah! / forgiveness!	We will forgive you all	your sins / mistakes	and We will increase

الْمُحْسِنِينَ	فَبَدَّلَ	الَّذِينَ	ظَلَمُوا	قَوْلًا	غَيْرَ	الَّذِي
those who do iḥsān / good (with excellence)	so he / they changed ("ḥiṭṭah")	those who	they did wrong	(to) a word	other than	that which

قِيلَ	لَهُمْ	فَأَنْزَلْنَا	عَلَى	الَّذِينَ	ظَلَمُوا	رِجْزًا	مِّنَ	السَّمَاءِ
it was said	to them	so We sent down	upon	those who	they did wrong	a foul punishment	from	the sky

بِمَا	كَانُوا	يَفْسُقُونَ	وَإِذِ	أَسْتَسْقَى	مُوسَى	لِقَوْمِهِ
because	they used to	they defiantly disobey	and (recall!) when	Mūsā asked for water		for his people

...the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]." ﴿59﴾ But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying. ﴿60﴾ And [recall] when Moses prayed for water for his people,...

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فَقُلْنَا	أَضْرِبْ	بِعَصَاكَ	الْحَجَرَ ^ص	فَأَنْفَجَرَتْ	مِنْهُ
so We said	(you) strike!	with your staff	the stone	so it gushed forth	from it

أَثْنَتَا عَشْرَةَ	عَيْنًا ^ص	قَدْ	عَلِمَ	كُلُّ	أُنَاسٍ	مَشْرَبَهُمْ ^ص
two (and) ten/ twelve	spring(s)	certainly	it/ they knew	every	people	their drinking place

كُلُوا	وَأَشْرَبُوا	مِنْ رِزْقِ	اللَّهِ	وَلَا تَعْتَوْا	فِي	الْأَرْضِ
(you all) eat!	and (you all) drink!	from	(of) Allah	and (you all) do not wreak havoc!	in	the land

مُفْسِدِينَ	وَإِذْ	قُلْتُمْ	يَمُوسَىٰ	لَنْ نَّصْبِرَ	عَلَىٰ	طَعَامٍ
(as) ones who cause corruption	and (recall!) when	you all said	O Mūsā!	we will never be patient	upon/ with	a food

...so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." ﴿61﴾ And [recall] when you said, "O Moses, we can never endure one [kind of] food...."

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وَاحِدٍ فَادْعُ لَنَا رَبَّكَ	تُخْرِجُ لَنَا مِمَّا	تُنْبِتُ الْأَرْضُ
single	so (you) invoke!	for us from what
for us	your Rabb	(so that) He brings out
the earth grows		

مِنْ بَقْلِهَا وَقِثَّائِهَا	وَفُومِهَا وَعَدَسِهَا	وَبَصَلِهَا	قَالَ
from	and its leafy green(s)	and its cucumber(s)	and its onion(s)
and its	and its	and its	he said
- garlic	- wheat / grain(s)		

أَتَسْتَبَدُّونَ	الَّذِي هُوَ	أَدْنَىٰ	بِالَّذِي هُوَ	خَيْرٌ
do? you all seek to exchange	it that which	(is) lower (in value)	with that which	it (is) better

أَهْبِطُوا	مِصْرًا	فَإِنَّ	لَكُمْ	مَا	سَأَلْتُمْ	وَضُرِبَتْ	عَلَيْهِمْ
(you all) go down! to	(any) big city	as indeed (in it)	for you all	(is) what	you all asked for	and it was struck	upon them

...So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with...

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ذَلِكَ	اللَّهُ ^{قُلْ}	مِّنَ	بِغَضَبٍ	وَبَاءُوا	وَالْمَسْكَنَةَ	الذِّلَّةَ
that	Allah	from	(with) wrath	and they returned / incurred	and the neediness	the abasement

وَيَقْتُلُونَ	اللَّهِ	بِعَايَتِ	يَكْفُرُونَ	كَانُوا	بِأَنَّهُمْ
and they (used to) kill	(of) Allah	in - verses - signs	they disbelieve	they used to	(is) because indeed they

وَكَانُوا	عَصَوْا	بِمَا	ذَلِكَ	الْحَقِّ ^{قُلْ}	بِغَيْرِ	النَّبِيِّنَ
and they used to	they disobeyed	(is) because	that	the right (to do so)	without	the prophets

هَادُوا	وَالَّذِينَ	ءَامَنُوا	الَّذِينَ	إِنَّ	يَعْتَدُونَ
they became Jews	and those who	they have believed	those who	indeed	they transgress

...humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing. ﴿62﴾ Indeed, those who believed and those who were Jews...

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وَالنَّصْرَى وَالصَّبِيْنَ	مَنْ ءَامَنَ بِاللّٰهِ	وَالْيَوْمِ الْآخِرِ					
and the Christians	and the	- Şābi'īn - Mandaeans	who ever	he has believed	in Allah	and the Day	the Last

وَعَمِلَ صَالِحًا	فَلَهُمْ أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ				
and he has done	righteous (deeds)	then for them	(is) their reward	with	their Rabb	and no	fear

عَلَيْهِمْ وَلَا هُمْ	يَحْزَنُونَ	وَإِذْ	أَخَذْنَا	مِيثَاقَكُمْ			
and nor	they	they will grieve	and (recall!) when	We took	your binding covenant		(will be) upon them

وَرَفَعْنَا	فَوْقَكُمْ	الطُّورَ	خُذُوا	مَا	ءَاتَيْنَاكُمْ	بِقُوَّةٍ	وَأَذْكُرُوا
and We raised	above you all	the mount	(you all) take!	what	We have given you all	with strength	and (you all) remember!

...or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. ﴿63﴾ And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember..."

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مَا فِيهِ لَعَلَّكُمْ	تَتَّقُونَ	ثُمَّ	تَوَلَّيْتُمْ	مِّنْ	بَعْدِ	ذَلِكَ
so that you all	(is) in it	what	you all	then	after	that
- adopt taqwā/ consciousness (of Allah) - safeguard (yourselves)						

فَلَوْلَا	فَضْلُ	اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	لَكُنْتُمْ	مِّنَ	الْخَاسِرِينَ
so if not (for)	favour	(of) Allah	upon you all	and His mercy	surely you all were/ would be	among	the losers

وَلَقَدْ	عَآمَّتُمْ	الَّذِينَ	أَعْتَدُوا	مِنْكُمْ	فِي	السَّبْتِ	فَقُلْنَا	لَهُمْ
and certainly	you all knew	those who	they transgressed	among you all	in (regards to)	the Sabbath	so We said	to them

كُونُوا	قِرْدَةً	خَاسِرِينَ	فَجَعَلْنَاهَا	نَكَالًا	لِّمَا	بَيْنَ	يَدَيْهَا
(you all) be!	apes	ones who are despised	so We made it	a deterring punishment	for who ever	(was) in front of it/ present	

...what is in it that perhaps you may become righteous." ﴿64﴾ Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers. ﴿65﴾ And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised." ﴿66﴾ And We made it a deterrent punishment for those who were present...

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وَمَا خَلَفَهَا وَمَوْعِظَةً	لِّلْمُتَّقِينَ ﴿٦٦﴾	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ				
and who ever	for those who adopt taqwā/ consciousness (of Allah)	and (recall!) when	Mūsā said	to his people		

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً	قَالُوا أَتَتَّخِذُنَا هُزُوًا					
indeed Allah commands you all	do? you take us	they said	a cow	you all slaughter	that	(in) mockery

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ	قَالُوا ادْعُ					
he said I take refuge in Allah	that/lest	I be	among	those who are ignorant	they said	(you) invoke!

لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ	لَا				
for us (so that) He makes clear your Rabb for us	it (is) what	he said	indeed He	He says	indeed it	neither

...and those who succeeded [them] and a lesson for those who fear Allah. ﴿67﴾ And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant." ﴿68﴾ They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither...

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مَا	فَفَاعَلُوا	ذَلِكَ ^ص	بَيْنَ	عَوَانُ	بِكْرٌ	وَلَا	فَارِضٌ
what	so (you all) do!	that	between	(rather it is) middle-aged	young	and nor	very old

تُؤْمَرُونَ	قَالُوا	أَدْعُ	لَنَا	رَبَّكَ	يُبَيِّنُ	لَنَا	مَا	لَوْنُهَا ^ج
you all are commanded	they said	(you) invoke!	for us	your Rabb	(so that) He makes clear	for us	what	(is) its colour

قَالَ	إِنَّهُ	يَقُولُ	إِنَّهَا	بَقْرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنُهَا	تَسُرُّ
he said	indeed He	He says	indeed it	(is) a cow	yellow	intensely yellow	(in) its colour	it delights

النَّظْرِينَ	قَالُوا	أَدْعُ	لَنَا	رَبَّكَ	يُبَيِّنُ	لَنَا	مَا	هِيَ
those who look	they said	(you) invoke!	for us	your Rabb	(so that) He makes clear	for us	what	it (is)

...old nor virgin, but median between that,' so do what you are commanded." ﴿69﴾ They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers.'" ﴿70﴾ They said, "Call upon your Lord to make clear to us what it is...."

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 إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ	indeed	the cows	it / they appeared similar	upon / to us	and indeed we	if	Allah willed / wills	surely (will be) ones who obtain guidance
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قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَّا ذُلُولٌ تُثِيرُ الْأَرْضَ وَلَا	he said	indeed He	He says	indeed it	(is) a cow	not	tamed	it ploughs / (for) ploughing	the land	and nor
--	---------	-----------	---------	-----------	------------	-----	-------	------------------------------	----------	---------

تَسْقِي الْحَرْثَ مُسَلَّمَةً لَّا شِيَةَ فِيهَا قَالُوا أَلَّيْنِ جِئْتَ	it waters / (for) watering	the field(s)	one that is kept sound	no blemish (at all)	(is) in it	they said	now	you came / brought
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بِالْحَقِّ فَذَنَحُوهَا وَمَا كَادُوا يَفْعَلُونَ وَإِذْ قَتَلْتُمْ	(with) the truth	so they slaughtered it	and not they were near / they almost did not	they do (it)	and (recall!) when	you all killed
---	------------------	------------------------	--	--------------	--------------------	----------------

...Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided." ﴿71﴾ He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it. ﴿72﴾ And [recall] when you slew...

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نَفْسًا	فَادَّارَأْتُمْ	فِيهَا	وَاللَّهُ	مُخْرِجٌ	مَا	كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
a soul	then you all accused one another	in (regards to) it	and Allah	(is) One Who brings out	what	you all have been hiding

فَقُلْنَا	أَضْرِبُوهُ	بِبَعْضِهَا	كَذَلِكَ	يُحْيِي	اللَّهُ	الْمَوْتَى
so We said	(you all) strike! him	with some of it	thus	Allah gives life to		those who are dead

وَيُرِيكُمْ	ءَايَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ	ثُمَّ	قَسَتْ	قُلُوبُكُمْ
and He shows you all	His signs	so that you all	you all understand	then	it/they became hard	your hearts

مِّنْ بَعْدِ	ذَلِكَ	فَهِيَ	كَالْحِجَارَةِ	أَوْ	أَشَدُّ	قَسْوَةً	وَإِنَّ
after	that	so it/they	(are) like the stones	or	more intense	(in) hardness	and indeed

...a man and disputed over it, but Allah was to bring out that which you were concealing. ﴿73﴾ So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason. ﴿74﴾ Then your hearts became hardened after that, being like stones or even harder. For indeed,...

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مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا
surely (is) that which among it/ them and indeed the rivers from it it gushes forth surely (is) that which the stones among

يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ
reverent fear from it falls down surely (is) that which among it/ them and indeed the water from it so that it comes out it is split

اللَّهُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَتَطْمَعُونَ أَنْ
that then, do? you all eagerly desire you all do about what (is) at all unaware Allah and not (of) Allah

يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ
(of) Allah Speech they hear of them a party it used to and certainly they believe you all

...there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do. ﴿75﴾ Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah...

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	يَعْلَمُونَ	وَهُمْ	عَقَلُوهُ	مِنْ بَعْدِ مَا	تُحَرِّفُونَهُ	ثُمَّ
they know	while they	they understood it	after	they distort it	then	

وَإِذَا	لَقُوا	الَّذِينَ	ءَامَنُوا	قَالُوا	ءَامَنَّا	وَإِذَا	خَلَا
and when	they met/ meet	those who	they have believed	they said/ say	we have believed	and when	he/they were/are alone

بَعْضُهُمْ إِلَى بَعْضٍ	قَالُوا	أَتُحَدِّثُونَهُمْ	بِمَا	فَتَحَ اللَّهُ	عَلَيْكُمْ
some of them towards some/ with each other	they said/ say	do? you all inform them	of what	Allah has - opened/ disclosed to you all - decreed against you all	

لِيَحَاجُّوكُمْ	بِهِ	عِنْدَ	رَبِّكُمْ	أَفَلَا	تَعْقِلُونَ	أَوْ لَا
so that they argue with you all	in (regards to) it	near	your Rabb	then, will? not	you all understand	do? not

...and then distort the Torah after they had understood it while they were knowing? ﴿76﴾ And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason? ﴿77﴾ But do they not...

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يَعْلَمُونَ	أَنَّ	اللَّهِ	يَعْلَمُ	مَا	يُسْرُونَ	وَمَا	يُعْلِنُونَ	وَمِنْهُمْ
they know	indeed	Allah	He knows	what	they hide	and what	they publicize	and among them

أُمِّيُونَ	لَا	يَعْلَمُونَ	الْكِتَابَ	إِلَّا	أَمَانِيَّ	وَإِنْ	هُمْ	إِلَّا
(are) illiterate/ignorant ones	not	they know	the Book	except/ but (all they have is)	- wishful thinking - hearsay - recitation	and	they (are)	except

يُظُنُّونَ	فَوَيْلٌ	لِّلَّذِينَ	يَكْتُبُونَ	الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ
they assume	so woe!	to those who	they write	the book	with their hands	then

يَقُولُونَ	هَذَا	مِنَ عِنْدِ	اللَّهِ	لِيَشْتَرُوا	بِهِ	ثَمَنًا	قَلِيلًا
they say	this	(is) from	Allah	so that they purchase	with it	(something of) value	little

...know that Allah knows what they conceal and what they declare? ﴿78﴾ And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming. ﴿79﴾ So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price....

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فَوَيْلٌ لَهُمْ مِمَّا	كَتَبَتْ	أَيْدِيهِمْ	وَوَيْلٌ لَهُمْ مِمَّا
for what	to them	and woe!	their hands
for what	to them	so woe!	it / they wrote

يَكْسِبُونَ ﴿٧٩﴾	وَقَالُوا لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَةً
they earn	and they said	it will never	touch us	the	Fire	except (for)
they earn	and they said	it will never	touch us	the	Fire	except (for)

قُلْ أَتَّخَذْتُمْ	عِنْدَ	اللَّهِ	عَهْدًا	فَلَنْ	تُخْلِفَ	اللَّهُ	عَهْدَهُ
have? you	all taken	(you) say!	with	Allah	a covenant	then Allah will	never go back on
have? you	all taken	(you) say!	with	Allah	a covenant	then Allah will	never go back on

أَمْ	تَقُولُونَ	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ	﴿٨٠﴾	بَلَى	مَنْ	كَسَبَ
or?	do	you all say	against	Allah	what	not	you all know	no!	rather	who ever
or?	do	you all say	against	Allah	what	not	you all know	no!	rather	who ever

...Woe to them for what their hands have written and woe to them for what they earn. ﴿80﴾ And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?" ﴿81﴾ Yes, whoever earns...

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سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ ۖ					
(of) the Fire	(are) companions	then those	his sin	and it has surrounded him	an evil

هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا					
and they have done	they have believed	and those who	(will be) ones who remain eternally	in it	they

الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا					
in it	they	(of) the Garden/ Paradise	(are) companions	those	the righteous (deeds)

خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ					
(of) Isrā'īl	(of) Children	binding covenant	We took	and (recall!) when	(will be) ones who remain eternally

...evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally. ﴿82﴾ But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally. ﴿83﴾ And [recall] when We took the covenant from the Children of Israel, [enjoining upon them],...

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لَا تَعْبُدُونَ إِلَّا اللَّهَ	وَبِالْوَالِدَيْنِ إِحْسَانًا	وَذِي الْقُرْبَىٰ
you all will worship	and with the two parents	and (also with) the close relative(s)
except	(doing) ihsān/ good (with excellence)	Allah
(that) not		

وَالْيَتَامَىٰ	وَالْمَسْكِينِ	وَقُولُوا لِلنَّاسِ حُسْنًا	وَأَقِيمُوا
and the orphans	and those in need	and (you all) speak!	and (you all) establish!
		to the people	- good (words) - beautifully

الصَّلَاةَ	وَأَتُوا	الزَّكَاةَ	ثُمَّ	تَوَلَّيْتُمْ	إِلَّا	قَلِيلًا	مِّنْكُمْ
the ṣalāh	and (you all) give!	the zakāh	then	you all turned away	except	a few	among you all

وَأَنْتُمْ	مُعْرِضُونَ	وَإِذْ	أَخَذْنَا	مِيثَاقَكُمْ	لَا	تَسْفِكُونَ
while you all	(are) ones who turn away in aversion	and (recall!) when	We took	your binding covenant	(that) not	you all will shed

... "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing. ﴿84﴾ And [recall] when We took your covenant, [saying], "Do not shed..."

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أَقْرَرْتُمْ	ثُمَّ	دَيْرِكُمْ	مِّنْ	أَنْفُسِكُمْ	تُخْرِجُونَ	وَلَا	دِمَاءَكُمْ
you all accepted	then	your homes	from	yourselves/ your people	you all will expel	and nor	your blood(s)

أَنْفُسِكُمْ	تَقْتُلُونَ	هَؤُلَاءِ	أَنْتُمْ	ثُمَّ	تَشْهَدُونَ	وَأَنْتُمْ
yourselves/ your people	you all kill	(are) these (same ones who)	you all	then	you all bear witness	while you all

عَلَيْهِمْ	تَظَاهَرُونَ	دَيْرِهِمْ	مِّنْ	مِّنْكُمْ	فَرِيقًا	وَتُخْرِجُونَ
against them	you all back one another	their homes	from	of you all	a party	and you all expel

وَهُوَ	تَفْدُوهُمْ	أَسْرَىٰ	يَأْتُوكُمْ	وَإِنْ	وَالْعُدْوَانَ	بِالْإِثْمِ
while it	you all ransom them	(as) prisoners	they come to you all	and if	and the transgression	in the sin

...each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. ﴿85﴾ Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although...

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مُحْرَمٌ	عَلَيْكُمْ	إِخْرَاجُهُمْ	أَفْتُوْمُنُونَ	بِبَعْضِ	الْكِتَابِ
(was) made unlawful	upon you all	their expulsion	then, do? you all believe	in some	(of) the Book

وَتَكْفُرُونَ	بِبَعْضِ	فَمَا	جَزَاءُ	مَنْ	يَفْعَلُ	ذَلِكَ
and you all disbelieve	in some	so (there is) no	recompense	(for) who ever	he does	that

مِنْكُمْ	إِلَّا	خِزْيٌ	فِي	الْحَيَاةِ	الدُّنْيَا	وَيَوْمَ الْقِيَامَةِ
among you all	except	disgrace	in	the life	the worldly	and (on) the Day of Judgment

يُرَدُّونَ	إِلَى	أَشَدِّ	الْعَذَابِ	وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ
they will be returned	to	most severe	(of) the punishment	and not	Allah	(is) at all unaware	about what	you all do

...their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

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أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ							
it will be lightened	so not	with/in exchange for the Hereafter	the worldly	the life	they have purchased	(are) those who	those

عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	وَلَقَدْ	ءَاتَيْنَا	مُوسَى				
from them	and certainly	We gave	Mūsā	they will be helped	they	and nor	the punishment

الْكِتَابَ وَقَفَّيْنَا	مِنْ بَعْدِهِ	بِالرُّسُلِ	وَأَتَيْنَا	عِيسَى			
the Book	after him	the Messengers	and We gave	‘Isā	and We made to follow		

أَبْنِ مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ	أَفْكَلَمَا			
son	(of) Maryam	and We aided him	with the Pure Spirit / Jibrīl	then, did? whenever			

﴿86﴾ Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided. ﴿87﴾ And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time...

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فَفَرِيقًا	أَسْتَكْبَرْتُمْ	أَنْفُسُكُمْ	تَهْوَى	لَا	بِمَا	جَاءَكُمْ رَسُولٌ
then a party	you all displayed arrogance	your souls	it/they desire	not	(with) what	a messenger came to/ brought you all

كَذَّبْتُمْ	وَفَرِيقًا	تَقْتُلُونَ	وَقَالُوا	قُلُوبُنَا	غُلْفٌ	بَلْ
you all belied	and a party	you all kill	and they said	our hearts	(are) ones wrapped up	rather

لَعَنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا مَّا	يُؤْمِنُونَ	وَلَمَّا	جَاءَهُمْ
Allah has cursed them	because of their disbelief	so very little	they believe	and when	it came to them

كِتَابٌ	مِّنْ عِنْدِ اللَّهِ	مُصَدِّقٌ	لِّمَا مَعَهُمْ	وَكَانُوا	مِن قَبْلُ
a Book	from	one that confirms the truth	for/ of what	and they used to	before

...a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed. ﴿88﴾ And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe. ﴿89﴾ And when there came to them a Book from Allah confirming that which was with them - although before they used to...

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يَسْتَفْتِحُونَ	عَلَى	الَّذِينَ	كَفَرُوا	فَلَمَّا	جَاءَهُمْ	مَا	عَرَفُوا
they seek victory	over	those who	they disbelieved	then when	it came to them	what	they recognized

كَفَرُوا	بِهِ	فَلَعْنَةُ	اللَّهِ	عَلَى	الْكَافِرِينَ	بِئْسَمَا
they disbelieved	in it	so curse	(of) Allah	(is) upon	those who disbelieve	(how) evil (is) what

أَشْتَرُوا	بِهِ	أَنْفُسَهُمْ	أَنْ	يَكْفُرُوا	بِمَا	أَنْزَلَ	اللَّهُ	بَغْيًا
they have bartered	with/in exchange for it	themselves	that	they disbelieve	in what	Allah sent down	Allah	(out of) outrage

أَنْ	يُنزِلَ	اللَّهُ	مِنْ	فَضْلِهِ	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ
that	Allah sends down	of	His favour	upon	who ever	He wills	among	His slaves	

...pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers. ﴿90﴾ How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants....

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فَبَاءُوا	بِغَضَبٍ	عَلَى	غَضَبٍ	وَاللَّكَافِرِينَ	عَذَابٌ
so they returned / incurred	(with) wrath	upon	wrath	and for those who disbelieve	(is) a punishment

مُهَيَّبٌ	وَإِذَا	قِيلَ	لَهُمْ	ءَامِنُوا	بِمَا	أَنْزَلَ	اللَّهُ	قَالُوا
humiliating	and when	it was / is said	to them	(you all) believe!	in what	Allah sent down		they said / say

نُؤْمِنُ	بِمَا	أُنزِلَ	عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَاءَهُ	وَهُوَ
we believe	in what	it was sent down	upon us	and they disbelieve	in what	(is) beyond it	while it

الْحَقُّ	مُصَدِّقًا	لِمَا	مَعَهُمْ	قُلْ	فَلِمَ	تَقْتُلُونَ	أَنْبِيَاءَ	اللَّهِ
(is) the truth	one that confirms the truth	for / of what	(is) with them	(you) say!	so why? (did)	you all kill	prophets	(of) Allah

...So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment. ﴿٩١﴾ And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah..."

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مِنْ قَبْلُ إِنْ كُنْتُمْ	مُؤْمِنِينَ ﴿٩١﴾	وَلَقَدْ	جَاءَكُمْ مُوسَىٰ
if you all truly were/are	ones who believe	and certainly	Mūsā came to/brought you all

بِالْبَيِّنَاتِ	ثُمَّ	أَتَّخَذْتُمْ	الْعِجْلَ	مِنْ بَعْدِهِ	وَأَنْتُمْ
(with) the clear proofs	then	you all took (as god)	the calf	after him	while you all

ظَالِمُونَ ﴿٩٢﴾	وَإِذْ	أَخَذْنَا	مِيثَاقَكُمْ	وَرَفَعْنَا	فَوْقَكُمْ
(are) ones who do wrong	and (recall!) when	We took	your binding covenant	and We raised	above you all

الطُّورَ	خُذُوا	مَا	ءَاتَيْنَاكُمْ	بِقُوَّةٍ	وَأَسْمَعُوا	قَالُوا
the mount	(you all) take!	what	We have given you all	with strength	and (you all) listen!	they said

...before, if you are [indeed] believers?" ﴿92﴾ And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers. ﴿93﴾ And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead],...

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سَمِعْنَا	وَعَصَيْنَا	وَأَشْرَبُوا	فِي	قُلُوبِهِمْ	الْعِجْلَ	بِكُفْرِهِمْ
we have heard	and we have disobeyed	and they were made to drink / absorb	in	their hearts	the calf	because of their disbelief

قُلْ	بِئْسَمَا	يَأْمُرُكُمْ	بِهِ	إِيْمَانُكُمْ	إِنْ كُنْتُمْ
(you) say!	(how) evil! (is) what	it commands you all	with it	your belief	if you all truly were / are

مُؤْمِنِينَ	قُلْ	إِنْ	كَانَتْ	لَكُمْ	الْدَّارُ	الْآخِرَةُ
ones who believe	(you) say!	if	it was / is	for you all	the home	the final

عِنْدَ	اللَّهِ	خَالِصَةً	مِّنْ دُونِ	النَّاسِ	فَتَمَنُّوْا	الْمَوْتَ
near	Allah	exclusively	besides	the people	then (you all) wish for!	the death

... "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers." ﴿94﴾ Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death,..."

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إِنْ كُنْتُمْ	صَادِقِينَ ﴿٩٤﴾	وَلَنْ يَتَمَنَّوهُ	أَبَدًا	بِمَا	قَدَّمَتْ
if you all truly were/are	ones who are truthful	and they will never wish for it	ever	because of what	it sent ahead

أَيْدِيهِمْ	وَاللَّهُ	عَلِيمٌ	بِالظَّالِمِينَ ﴿٩٥﴾	وَلَتَجِدَنَّهُمْ	أَحْرَصَ
their hands	and Allah	(is) Ever Knowing	of those who do wrong	and surely you will indeed find them	most avid

النَّاسِ	عَلَى حَيَوَةٍ	وَمِنَ الَّذِينَ	أَشْرَكُوا	يَوَدُّ أَحَدُهُمْ
(of) the people	upon/for	life	and (even more so) than	those who
they have committed shirk/ associated partners (with Allah)	one of them (would) love	one of them (would) love	they have committed shirk/ associated partners (with Allah)	one of them (would) love

لَوْ يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ	بِمُزْحَازِحَةٍ	مِنَ	الْعَذَابِ
if (only)	he is made to live long	(for) a thousand	year(s)	and not	it	(would be) at all one that removes him
the punishment	from	the punishment	from	(would be) at all one that removes him	it	and not

...if you should be truthful. ﴿٩٥﴾ But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. ﴿٩٦﴾ And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment...

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أَنْ يُعْمَرَ	وَاللَّهُ	بِصِيرٍ	بِمَا يَعْمَلُونَ	قُلْ	مَنْ	كَانَ
he is made to live long	and Allah	(is) Ever Seeing	of what they do	(you) say!	who ever	he was/is

عَدُوًّا لِّجِبْرِيلَ	فَإِنَّهُ	نَزَّلَهُ	عَلَىٰ قَلْبِكَ	بِإِذْنِ	اللَّهِ	مُصَدِّقًا
to Jibril an enemy	then indeed he	he brought it down	upon your heart	with permission	(of) Allah	(as) one that confirms the truth

لِّمَا	بَيْنَ يَدَيْهِ	وَهُدًى	وَبُشْرَىٰ	لِلْمُؤْمِنِينَ	مَنْ
for/of what (came)	before it	and (as) guidance	and (as) good news	for those who believe	whoever

كَانَ	عَدُوًّا	لِلَّهِ	وَمَلَائِكَتِهِ	وَرُسُلِهِ	وَجِبْرِيلَ	وَمِيكَالَ
he was/is	an enemy	to Allah	and His angels	and His messengers	and Jibril	and Mikāl

...that he should be granted life. And Allah is Seeing of what they do. ﴿97﴾ Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers." ﴿98﴾ Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael -...

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فَإِنَّ	اللَّهِ	عَدُوٌّ	لِلْكَافِرِينَ	وَلَقَدْ	أَنْزَلْنَا	إِلَيْكَ	ءَايَاتٍ
then indeed	Allah	(is) an enemy	to those who disbelieve	and certainly	We sent down	to you	verses

بَيِّنَاتٍ	وَمَا	يَكْفُرُ	بِهَا	إِلَّا	الْفَاسِقُونَ	أَوْ	كُلَّمَا
clear ones	and none	he disbelieves	in it	except	those who defiantly disobey	and is? (it not that) whenever	

عَاهَدُوا	عَهْدًا	نَبَذَهُ	فَرِيقٌ	مِنْهُمْ	بَلْ	أَكْثَرُهُمْ	لَا
they made a covenant/pledged (to Allah)	a covenant	it threw it away	a party	of them	rather	most of them	not

يُؤْمِنُونَ	وَلَمَّا	جَاءَهُمْ	رَسُولٌ	مِّنْ	عِنْدِ	اللَّهِ	مُصَدِّقٌ
they believe	and when	he came to them	a messenger	from		Allah	one who confirms the truth

...then indeed, Allah is an enemy to the disbelievers. ﴿99﴾ And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient. ﴿100﴾ Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe. ﴿101﴾ And when a messenger from Allah came to them confirming...

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لِمَا مَعَهُمْ	نَبَذَ	فَرِيقٌ	مِّنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	كِتَابَ
(is) with them	it threw away	a party	of	those who	they were given	the Book	Book

وَأَتَّبَعُوا مَا	وَرَاءَ	ظُهُورِهِمْ	كَأَنَّهُمْ	لَا	يَعْلَمُونَ	﴿١٠١﴾	وَأَتَّبَعُوا مَا
and they followed	behind	their backs	as if indeed they	not	they know		what

تَتْلُوا	الشَّيَاطِينُ	عَلَى	مُلْكِ	سُلَيْمَانَ	وَمَا	كَفَرَ	سُلَيْمَانُ
it/they recite	the shayāṭīn	upon/to	kingdom	(of) Sulaymān	and not	Sulaymān disbelieved	

وَلَكِنَّ	الشَّيَاطِينِ	كَفَرُوا	يُعَلِّمُونَ	النَّاسَ	السِّحْرَ	وَمَا
but indeed	the shayāṭīn	they disbelieved	they teach	the people	the magic	and what

...that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]. ﴿102﴾ And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which...

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أُنزِلَ	عَلَى	الْمَلَائِكَيْنِ	بِابِلَ	هَارُوتَ	وَمَارُوتَ	وَمَا	يُعَلِّمَانِ
it was sent down	upon	the two angels	in Babylon	Hārūt	and Mārūt	and not	they two (would) teach

مِنْ أَحَدٍ	حَتَّى	يَقُولَا	إِنَّمَا	نَحْنُ	فِتْنَةٌ	فَلَا	تَكْفُرُ
anyone at all	until	they two say	indeed only	we	(are) a fitnah/ trial	so (you) do not disbelieve!	

فَيَتَعَلَّمُونَ	مِنْهُمَا	مَا	يُفَرِّقُونَ	بِهِ	بَيْنَ	الْمَرْءِ	وَزَوْجِهِ
so they (would) learn	from them two	what	they cause division	with it	between	the man	and his spouse/wife

وَمَا	هُمْ	بِضَارِّينَ	بِهِ	مِنْ أَحَدٍ	إِلَّا	بِإِذْنِ	اللَّهِ	وَيَتَعَلَّمُونَ
and not	they	(are) at all ones who harm	with it	anyone at all	except	with permission	(of) Allah	and they learn

...was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn...

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مَا	يَضُرُّهُمْ	وَلَا	يَنْفَعُهُمْ	وَلَقَدْ	عَلِمُوا	لَمَنْ	أَشْتَرَهُ	مَا
(then) not	he purchased / purchases it	(that) surely whoever	they knew	and certainly	it benefits them	and not	it harms them	what

لَهُ	فِي	الْآخِرَةِ	مِنْ	خَلْقٍ	وَلَبِئْسَ	مَا	شَرَوْا	بِهِ	أَنْفُسَهُمْ
themselves	for it	they sold	(is) what	and surely (how) evil!	(will be) any share at all	the Hereafter	in	for him	

لَوْ	كَانُوا	يَعْلَمُونَ	وَلَوْ	أَنَّ	هُمْ	ءَامَنُوا	وَاتَّقَوْا
	they knew	if (only)	and if (it were only)	that indeed they	they had believed	and they had adopted taqwā / consciousness (of Allah) - safeguarded (themselves)	

لَمَثُوبَةٍ	مِّنْ	عِنْدِ	اللَّهِ	خَيْرٌ	لَّوْ	كَانُوا	يَعْلَمُونَ
surely a great recompense	from	Allah	(is) better	if (only)	they knew		

...what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew. ﴿103﴾ And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

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يَأْتِيهَا الَّذِينَ	ءَامَنُوا لَا تَقُولُوا	رَاعِنَا	وَقُولُوا	أَنْظِرْنَا		
those who	they have believed	(you all) do not say!	and (you all) say!	unzurnā! / bear with! us		O

وَأَسْمَعُوا	وَلِلْكَافِرِينَ	عَذَابٌ	أَلِيمٌ	مَا	يُودُّ	
and (you all) listen!	and for those who disbelieve	(will be) a punishment	ever-painful	not	he / they want	

الَّذِينَ	كَفَرُوا	مِنْ أَهْلِ	الْكِتَابِ	وَلَا	الْمُشْرِكِينَ	أَنْ يُنَزَّلَ
those who	they have disbelieved	among	People (of) the Book	and nor	those who commit shirk / associate partners (with Allah)	that it be sent down

عَلَيْكُمْ	مِنْ خَيْرٍ	مِنْ رَبِّكُمْ	وَاللَّهُ	يَخْتَصُّ	بِرَحْمَتِهِ	
upon you all	any good at all	from your Rabb	and Allah	He chooses exclusively	for His mercy	

﴿104﴾ O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment. ﴿105﴾ Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy...

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مَنْ	يَشَاءُ ^ج	وَاللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ	﴿١٠٥﴾	مَا	نَنْسَخُ
whom ever	He wills	and Allah	(is) Possessor	(of) the favour	the great		not	We abrogate

مِنْ	ءَايَةٍ	أَوْ	نُنْسِئُهَا	نَأْتِ	بِخَيْرٍ	مِنْهَا	أَوْ	مِثْلَهَا ^ق	أَلَمْ	تَعْلَمْ
any verse at all	nor	We cause it to be forgotten	(except that) We bring forth (something) better	or	than it	like it	didn't? you know			

أَنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	﴿١٠٦﴾	أَلَمْ	تَعْلَمْ	أَنَّ	اللَّهَ	لَهُ
that indeed	Allah	over	every	thing	(is) Ever Able		didn't? you know	that indeed	Allah	to Him (belongs)	

مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ ^ق	وَمَا	لَكُمْ	مِنْ	دُونِ	اللَّهِ
Dominion	(of) the skies	and the earth	and not	for you all	besides	Allah	

...whom He wills, and Allah is the possessor of great bounty. ﴿106﴾ We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent? ﴿107﴾ Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah...

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مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ							
your Messenger	you all ask	that	you all intend	or? (do)	(any) helper	and nor	(is) any protector at all

كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ						
with the belief	the disbelief	he exchanges	and whoever	before	Mūsā was asked	just as

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۚ وَكَثِيرٌ مِّنْ أَهْلِ						
People	among	many	he / they loved / (would) love	straightness of the way / the straight way	he has gone astray from	then certainly

الْكِتَابِ لَوْ يُرَدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا						
(out of) envy	(to being) disbelievers	your belief	after	they (could) return you all	if (only)	(of) the Book

...any protector or any helper? ﴿108﴾ Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way. ﴿109﴾ Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy...

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مَنْ عِنْدِ أَنْفُسِهِمْ	مِنْ بَعْدِ مَا	تَبَيَّنَ لَهُمْ	الْحَقُّ	فَاعْفُوا
themselves	after	it became clear	the truth	so (you all) pardon!

وَأَصْفَحُوا	حَتَّىٰ	يَأْتِيَ	اللَّهُ بِأَمْرِهِ	إِنَّ	اللَّهَ	عَلَىٰ	كُلِّ	شَيْءٍ
and (you all) overlook!	until	Allah brings His command	indeed	Allah	over	every	thing	

قَدِيرٌ	وَأَقِيمُوا	الصَّلَاةَ	وَأَتُوا	الزَّكَاةَ	وَمَا	تُقَدِّمُوا
(is) Ever Able	and (you all) establish!	the ṣalāh	and (you all) give!	the zakāh	and what ever	you all send ahead

لِأَنْفُسِكُمْ	مِنْ خَيْرٍ	تَجِدُوهُ	عِنْدَ	اللَّهِ	إِنَّ	اللَّهَ	بِمَا تَعْمَلُونَ
for yourselves	of any good at all	you all will find it	near	Allah	indeed	Allah	of what you all do

...from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent. ﴿110﴾ And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do,...

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بَصِيرٌ ﴿١١١﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ								
or	Jew(s)	he was/is	who ever	except	the Garden/ Paradise	he will never enter	and they said	(is) Ever Seeing

نَصْرِيٌّ قُلْ هَاتُوا بُرْهَانَكُمْ	قُلْ	أَمَانِيهِمْ قُلْ	تِلْكَ	قُلْ	نَصْرِيٌّ
your proof	(you all) bring forth!	(you) say!	(is) their wishful thinking	that	Christian(s)

إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ								
to Allah	his face	he submitted/ submits	who ever	no! rather	ones who are truthful	if you all truly were/ are		

وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا									
and nor	(will be) upon them	fear	and no	his Rabb	with	(is) his reward	then for him	(is) one who does ihsān/ good (with excellence)	while he

...is Seeing. ﴿111﴾ And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful." ﴿112﴾ Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor...

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هُمْ	يَحْزَنُونَ ﴿١١٣﴾	وَقَالَتِ الْيَهُودُ	لَيْسَتِ النَّصْرَى	عَلَى
they	they will grieve	and the Jews said	the Christians are not	upon

شَيْءٍ	وَقَالَتِ النَّصْرَى	لَيْسَتِ الْيَهُودُ	عَلَى	شَيْءٍ	وَهُمْ
anything	and the Christians said	the Jews are not	upon	anything	while they

يَتْلُونَ	الْكِتَابَ ^{قُلْ}	كَذَلِكَ	قَالَ	الَّذِينَ لَا	يَعْلَمُونَ	مِثْلَ
they recite	the Book	thus	he/ they said	those who	not	they know

قَوْلِهِمْ ^ج	فَاللَّهُ	تَحْكُمُ	بَيْنَهُمْ	يَوْمَ الْقِيَامَةِ	فِيمَا	كَانُوا	فِيهِ
their word(s)	so Allah	He will judge	between them	(on) the Day of Judgment	in (regards to) what	they used to	in it

...will they grieve. ﴿113﴾ The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to...

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تَخْتَلِفُونَ ﴿١١٣﴾	وَمَنْ	أَظْلَمُ	مِمَّنْ	مَنَعَ	مَسْجِدَ	اللَّهِ	أَنْ	يُذَكَرَ
they differ	and who?	(is) more wrong doing	than who	he prevented / prevents	mosques	(of) Allah	that	it is mentioned

فِيهَا	أَسْمُهُ	وَسَعَى	فِي	خَرَابِهَا	أُولَئِكَ	مَا	كَانَ	لَهُمْ	أَنْ
in it / them	His name	and he strove / strives	in	its / their - destruction - desertion	those	not	it was / is (appropriate)	for them	that

يَدْخُلُوهَا	إِلَّا	خَائِفِينَ	لَهُمْ	فِي	الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي
they enter it / them	except	(as) ones who fear	for them	in	the world	(is) disgrace	and for them	in

الْآخِرَةِ	عَذَابٌ	عَظِيمٌ	﴿١١٤﴾	وَاللَّهُ	الْمَشْرِقُ	وَالْمَغْرِبُ	فَإَيْنَمَا
the Hereafter	(will be) a punishment	great	and to Allah (belongs)	the east	and the west	so wherever	

...differ. ﴿114﴾ And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. ﴿115﴾ And to Allah belongs the east and the west. So wherever...

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تُولُوا	فَتَمَّ	وَجْهَهُ	اللَّهُ	إِنَّ	اللَّهَ	وَسِعَ	عَلِيمٌ	وَقَالُوا
you all turn	then there	(is) Face	(of) Allah	indeed	Allah	(is) One Who encompasses	Ever Knowing	and they said

أَتَّخَذَ اللَّهُ	وَلَدًا	سُبْحَانَهُ	رَبُّ	لَهُ	مَا فِي	السَّمَوَاتِ	وَالْأَرْضِ
Allah has taken	a child	His glory! (is proclaimed)	rather	to Him (belongs)	what	(is) in	the skies

كُلٌّ	لَهُ	قَانِتُونَ	بَدِيعُ	السَّمَوَاتِ	وَالْأَرْضِ	وَإِذَا
all	(are) to Him	ones who are humbly obedient	(He is) Originator	(of) the skies	and the earth	and when

قَضَىٰ	أَمْرًا	فَإِنَّمَا	يَقُولُ	لَهُ	كُنْ	فَيَكُونُ	وَقَالَ	الَّذِينَ لَا
He decreed / decrees	a matter	then indeed only	He says	to it	(you) be!	then it becomes	and he / they said	those who

...you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. ﴿116﴾ They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, ﴿117﴾ Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is. ﴿118﴾ Those who do not...

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يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةً كَذَلِكَ قَالَ	he/ they said	thus	a sign	it comes to us	or	Allah speaks to us	why? not	they know
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الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ	certainly	their hearts were similar to one another	their word(s)	same as	before them	those who (came)
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بَيْنَا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ إِنَّآ أَرْسَلْنَاكَ بِالْحَقِّ	- with the truth - in (the) truth	We have sent you	indeed We	they are certain	for a people (who)	the signs	We have made clear
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بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ	(of) the Blazing Fire	companions	about	you will be asked	and not	and (as) one who warns	as one who gives good news
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...know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]. ﴿119﴾ Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

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قُلْ	وَلَنْ تَرْضَىٰ	عَنْكَ	الْيَهُودُ	وَلَا	النَّصْرَىٰ	حَتَّىٰ	تَتَّبِعَ	مِلَّتَهُمْ
	and it/they will never be pleased	upon/ with you	the Jews	and nor	the Christians	until	you follow	their creed

قُلْ	إِنَّ	هُدَىٰ	اللَّهِ	هُوَ	الْهُدَىٰ	وَلَئِنْ	اتَّبَعْتَ	أَهْوَاءَهُمْ
	(you) say!	indeed	guidance	(of) Allah	it (truly)	(is) the guidance	and surely if	you followed/ follow
								their desires

بَعْدَ	الَّذِي	جَاءَكَ	مِنَ	الْعِلْمِ	مَا	لَكَ	مِنَ	اللَّهِ	مِنَ	وَلِيٍّ	وَلَا
after	that which	it came to you	(in terms) of	the knowledge	(then) not	for you	against	Allah	(will be) any protector at all	and nor	

نَصِيرٍ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يَتْلُونَهُ	حَقًّا	تِلَاوَتِهِ
(any) helper	those who	We gave them	the Book	they recite it	(with) right of its recitation/ its rightful recitation	

﴿120﴾ And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

﴿121﴾ Those to whom We have given the Book recite it with its true recital....

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أُولَئِكَ	يُؤْمِنُونَ	بِهِ	وَمَنْ	يَكْفُرُ	بِهِ	فَأُولَئِكَ	هُمْ
those	they believe	in it	and whoever	he disbelieves	in it	then those	they (truly)

أَلْخٰسِرُونَ ﴿١٢١﴾	يٰٓبَنِي	إِسْرٰءِٖلَ	أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ
(are) the losers	O Children	(of) Isrā'īl	(you all) remember!	My favour	that which	I favoured

عَلَيْكُمْ	وَإِنِّي	فَضَّلْتُكُمْ	عَلَى	الْعٰلَمِينَ ﴿١٢٢﴾	وَأَتَّقُوا	يَوْمًا	لَّا
upon you all	and that indeed I	I gave you all preference	over	the worlds	and (you all) safeguard! (yourselves from)	a day (on which)	not

تَجْزِي	نَفْسٌ	عَنْ	نَفْسٍ	شَيْئًا	وَلَا	يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا
it will compensate / suffice	(any) soul	from/ as a substitute for	(any) soul	(in) anything	and nor	it will be accepted	from it	(any) compensation	and nor

...They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers. ﴿121﴾ O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. ﴿122﴾ And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor...

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تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١١٣﴾ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ							
Ibrāhīm	He put to trial	and (recall!) when	they will be helped	they	and nor	(any) intercession	it will benefit it

رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ							
a leader	for the people	(am) One Who (will) make you	indeed I	He said	so he fulfilled them	with words (of decree)	his Rabb

قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١١٤﴾ وَإِذِ							
and (recall!) when	those who do wrong	My covenant	it reaches	not	He said	my offspring	and among he said

جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَآخِذُوا مِن مَّقَامِ							
place of standing	and (you all) take!	and (a place of) security	for the people	a place of returning	the House	We made	

...will any intercession benefit it, nor will they be aided. ﴿124﴾ And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers." ﴿125﴾ And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place...

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إِبْرَاهِيمَ	مُصَلًّى	وَعَهْدَنَا إِلَىٰ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	أَنْ
(of) Ibrāhīm	(as) place of ṣalāh	and We took a promise from	Ibrāhīm	and Ismā‘īl	that

طَهِّرَا بَيْتِيَ	لِلطَّائِفِينَ	وَالْعَاكِفِينَ	وَالرُّكَّعِ	السُّجُودِ	
(you two) purify!	for those who do ṭawāf / circulate (the Ka‘bah)	and those who do i‘tikāf / devotedly stay for worship	and those who do rukū‘ / bow (who are)	those who do sajdah / prostrate	

وَإِذْ	قَالَ	إِبْرَاهِيمُ	رَبِّ	أَجْعَلْ	هَذَا	بَلَدًا	ءَامِنًا	وَأَرْزُقْ
and (recall!) when	Ibrāhīm said	my Rabb!	(You) make!	this	a land	secure	and (You) provide!	

أَهْلَهُ	مِنَ	الثَّمَرَاتِ	مَنْ	ءَامَنَ	مِنْهُمْ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ
its people	all kinds of fruit(s)	who ever	he believed / believes	among them	in Allah	and (in) the Day	the Last	

...of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." ﴿126﴾ And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day."...

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قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ								
punishment	(in)to	I will force him	then	a little	then I will let him enjoy	he disbelieved/ disbelieves	and who ever	He said

النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ								
of	the foundations	Ibrāhīm is/ was raising	and (recall!) when	(is) the destination	and (how) evil!	(of) the Fire		

الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ								
(are) the Ever Hearing	You (truly)	indeed You	from us	(You) accept!	our Rabb!	and Ismā‘īl (was also raising)	the House	

الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً								
a community	our offspring	and (You make!) among	to You	two who submit	and (You) make! us	our Rabb!	the Ever Knowing	

...[Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." ﴿127﴾ And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. ﴿128﴾ Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation..."

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مُسْلِمَةً	لَكَ	وَأَرِنَا	مَنَاسِكَنَا	وَتُبَّ عَلَيْنَا ^ص	إِنَّكَ	أَنْتَ
one that submits	to You	and (You) show! us	our rituals of worship	and (You) turn (in mercy!) upon us	indeed You	You (truly)

الَّتَوَّابُ	الرَّحِيمُ	رَبَّنَا	وَأَبْعَثْ	فِيهِمْ	رَسُولًا	مِنْهُمْ	يَتْلُوا
(are) the Extremely Accepting of repentance	the Ever Merciful	our Rabb!	and (You) send!	among them	a messenger	from them (selves)	he will recite

عَلَيْهِمْ	ءَايَاتِكَ	وَيُعَلِّمُهُمُ	الْكِتَابَ	وَالْحِكْمَةَ	وَيُزَكِّيهِمْ ^ج	إِنَّكَ
upon / to them	Your verses	and he will teach them	the Book	and the Wisdom	and he will purify them	indeed You

أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	وَمَنْ	يَرِغَبُ	عَنْ	مِلَّةِ	إِبْرَاهِيمَ
You (truly)	(are) the Ever Almighty	the Ever Wise	and who?	he (would) turn away in aversion from		creed	(of) Ibrāhīm

...[in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. ﴿129﴾ Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.” ﴿130﴾ And who would be averse to the religion of Abraham...

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إِلَّا مَنْ	سَفِهَ نَفْسَهُ	وَلَقَدْ	أَصْطَفَيْنَاهُ	فِي	الدُّنْيَا	وَأِنَّهُ
except	he made a fool of himself	and certainly	We chose him	in	the world	and indeed he

فِي	الْآخِرَةِ	لَمِنَ	الصَّالِحِينَ	إِذْ	قَالَ	لَهُ	رَبُّهُ	أَسْلِمَ
in	the Hereafter	surely (will be) from	those who are righteous	when	He said	to him	his Rabb	(you) submit!

قَالَ	أَسْلَمْتُ	لِرَبِّ	الْعَالَمِينَ	وَوَصَّى	بِهَا	إِبْرَاهِيمَ	بَنِيهِ
he said	I have submitted	to Rabb	(of) the worlds	and he enjoined	with it	Ibrāhīm	his children

وَيَعْقُوبُ	يَبْنِيَّ	إِنَّ	اللَّهَ	أَصْطَفَى	لَكُمْ	الدِّينَ	فَلَا تَمُوتُنَّ
and Ya'qūb (also enjoined)	O my children	indeed	Allah	He chose	for you all	the Religion	so (you all) indeed do not die!

...except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. ﴿131﴾ When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds." ﴿132﴾ And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die..."

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إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ							
Ya'qūb	it presented (itself to)	when	witnesses	or? were you all	(are) ones who submit	while you all	except

أَلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ							
we will worship	they said	after me	you all worship	what? (will)	to his children	he said	when the death

إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا							
a God	and Ishāq	and Ismā'īl	Ibrāhīm	(of) your fathers	and God	your God	

وَأَحَدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا							
for it	it has passed on	already	(is) a community	that	(are) ones who submit	to Him	and we single

...except while you are Muslims." ﴿133﴾ Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him." ﴿134﴾ That was a nation which has passed on. It will have...

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مَا كَسَبَتْ	وَلَكُمْ	مَا كَسَبْتُمْ ^ص	وَلَا	تُسْأَلُونَ	عَمَّا	كَانُوا
(is) what	and for you all	(is) what you all earned	and not	you all will be asked	about what	they used to

يَعْمَلُونَ	﴿١٣٤﴾	وَقَالُوا	كُونُوا	هُودًا	أَوْ	نَصْرَى	يَهْتَدُوا ^ق	قُلْ
they do		and they said	(you all) be!	Jews	or	Christians	(then) you all will obtain guidance	(you) say!

بَلْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا ^ص	وَمَا	كَانَ	مِنَ	الْمُشْرِكِينَ	﴿١٣٥﴾	قُولُوا
rather (we follow)	creed	(of) Ibrāhīm	an unswerving monotheist	and not	he was	among	those who commit shirk/associate partners (with Allah)		(you all) say!

ءَا	أَمَنَّا	بِاللَّهِ	وَمَا	أُنزِلَ	إِلَيْنَا	وَمَا	أُنزِلَ	إِلَى	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
	we have believed	in Allah	and what	it was sent down	to us	and what	it was sent down	to	Ibrāhīm	and Ismā'īl

...[the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do. ﴿135﴾ They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists." ﴿136﴾ Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael..."

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وَإِسْحَاقَ	وَيَعْقُوبَ	وَالْأَسْبَاطِ	وَمَا	أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ
and (also) 'Isā	Mūsā	he was given	and what	and the (Israeli) tribes	and Ya'qūb	and Ishāq

وَمَا	أُوتِيَ	النَّبِيِّونَ	مِنْ	رَبِّهِمْ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْهُمْ
and what	he/ they were given	the prophets	from	their Rabb	not	we differentiate	between	(any) one	among them

وَنَحْنُ	لَهُ	مُسْلِمُونَ	فَإِنْ	ءَامَنُوا	بِمِثْلِ	مَا	ءَامَنَ	بِهِ
and we	(are) to Him	ones who submit	so if	they believed/ believe	in same of what/ - in the same (manner) as - in the same (creed) as		you all believed/ believe	in it

فَقَدْ	أَهْتَدَوْا	وَإِنْ	تَوَلَّوْا	فَإِنَّمَا	هُمْ	فِي	شِقَاقٍ
then certainly	they have obtained guidance	and if	they turned/ turn away	then indeed only	they	(are) in	dissent

...and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." ﴿137﴾ So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension,...

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فَسَيَكْفِيكُمْ اللَّهُ ^ج وَهُوَ السَّمِيعُ الْعَلِيمُ	صِبْغَةَ اللَّهِ ^ص				
but Allah will suffice you against them	and He	(is) the Ever Hearing	the Ever Knowing	colouring/ religion	(of) Allah

وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةَ ^ص وَنَحْنُ لَهُ عِبَادُونَ						
and who?	(is) better	than	Allah	(in) colouring/ religion	and we	(are) for Him

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا							
(you) say!	do? you all argue with us	in (regards to)	Allah	while He	(is) our Rabb	and your Rabb	and for us

وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ	أَمْ تَقُولُونَ	إِنَّ				
and for you all	(are) your deeds	and we	(are) to Him	ones who are sincerely devoted	or? (do)	you all say (that)

...and Allah will be sufficient for you against them. And He is the Hearing, the Knowing. ﴿138﴾ [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him." ﴿139﴾ Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him." ﴿140﴾ Or do you say that...

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إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ	وَالْأَسْبَاطَ
Ibrāhīm	and Ismā'īl	and Ishāq	and Ya'qūb	and the (Israeli) tribes

كَانُوا هُودًا أَوْ نَصْرَىٰ	قُلْ	ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ
Christians or Jews	(you) say!	are? you all	more knowledgeable	or? (is)	Allah	and who?

أَظْلَمُ	مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنْ	اللَّهِ	وَمَا	اللَّهُ	بِغَافِلٍ
(is) more wrongdoing	than who	he hid	- a testimony - an evidence	with him	from	Allah	and not	Allah	(is) at all unaware

عَمَّا	تَعْمَلُونَ	تِلْكَ	أُمَّةٌ	قَدْ	خَلَّتْ	هَا	مَا	كَسَبَتْ
about what	you all do	that	(is) a community	already	it has passed on	for it	(is) what	it earned

...Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do. ﴿141﴾ That is a nation which has passed on. It will have [the consequence of] what it earned,...

	يَعْمَلُونَ	كَانُوا	عَمَّا	تُسْأَلُونَ	وَلَا	كَسَبْتُمْ ^ط	مَا	وَلَكُمْ
they do	they used to	about what	you all will be asked	and not	you all earned	(is) what	and for you all	

...and you will have what you have earned. And you will not be asked about what they used to do.

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Common Prepositions	
ال	the; all
إِلَى	to, towards, until
إِلَّا	except
إِن	if; not [when used with إِلَّا]
إِنَّ	indeed
إِنَّمَا	indeed only
أَمْ	or
أَمَّا	as for
أَنَّ	that
أَنَّ	that indeed
أَوْ	or, nor
بَعْضُ	some
بَلْ	rather
بِ	in, with; because; at all
ثُمَّ	then
حَتَّى	until
عَلَى	upon, for; over, against
عَنْ	from, about
عَمَّا	about what
فَ	so, then
فِي	in, in (regards to), among
قَدْ	certainly; already
كَ	like [preposition]
لِ / لَ	for, to
لِ	so that [attached to verb]
لَ	surely
وَالْكَانِ	but
لَعَلَّ	so that
لَقَدْ	certainly
لَوْ	if
مَعَ	with
مِنْ	from, among, any
وَ	and, while
يَا أَيُّهَا	O

Common Words	
Istifhām (interrogative particle)	
أ	do? does? did? has? have?
	am? are? is? was? were?
	shall? will?
كَيْفَ	how?
لَوْ لَا	why not?
لِمَ	why?
مَا	what?
مَاذَا	what (is it) that?
مَنْ	who?
No	
لَا	no, not, neither, nor; do not!
لَمْ	did not [pushes meaning to past]
لَنْ	will not, will never [pushes meaning to future]
مَا	not, none
لَيْسَ	is not
Common Verbs	
قَالَ	he said
قَالُوا	they said
قُلْ	(you) say!
قُلْنَا	we said
يَقُولُ	he says
كَانَ	he/it was; he/it used to
كَانُوا	they were; they used to
كُنْتُمْ	you all were; you all used to
آمَنُوا	they believed
يُؤْمِنُونَ	they believe, they will believe
كَفَرُوا	they disbelieved
أُنزِلَ	it was sent down
آتَيْنَا	we gave
جَاءَ	he/it came
يَعْلَمُونَ	they know
Common Nouns	
أَرْضُ	earth, land
آخِرَةٌ	Hereafter; final
بَنِي	children
حَقٌّ	truth; right
خَيْرٌ	good; better
شَيْءٌ	thing
عَذَابٌ	punishment
عَلِيمٌ	Ever Knowing
فَرِيقٌ	party
قَوْمٌ	people
كُلٌّ	all, every
كِتَابٌ	book
مِيثَاقٌ	binding covenant; binding
نَارٌ	fire
نَاسٌ	people

Pronouns - Subjective - Ending Attaches to ending of past tense verb			
Plural	Dual	Singular	Person
هُوَ	هُمَا	هُوَ	3 rd [m]
they	they two	he, it	
هِيَ	هُمَا	هِيَ	3 rd [f]
they [f]	they two [f]	she, it; they	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2 nd [m]
you all	you two	you	
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2 nd [f]
you all [f]	you two [f]	you [f]	
نَا		أَنَا	1 st
we		I	

Pronouns - Subjective - Detached			
Plural	Dual	Singular	Person
هُمْ	هُمَا	هُوَ	3 rd [m]
they	they two	he, it	
هُنَّ	هُمَا	هِيَ	3 rd [f]
they [f]	they two [f]	she, it; they	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2 nd [m]
you all	you two	you	
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2 nd [f]
you all [f]	you two [f]	you [f]	
نَحْنُ		أَنَا	1 st
we		I	

Expressions of place/time	
حَيْثُ	wherever
أَيْنَمَا	wherever
فَوْقَ	above
تَحْتَ	under
خَلْفَ	after; behind
وَرَاءَ	behind; beyond
مِنْ دُونِ	besides
مَعَ	with
عِنْدَ	with, near
مِنْ عِنْدِ	from
إِذَا / إِذًا	when
لَمَّا	when [with past tense]; not yet [with present tense]
كُلَّمَا	whenever
مِنْ قَبْلِ	before
بَعْدَ / مِنْ بَعْدِ	after
بَيْنَ	between
بَيْنَ أَيْدِي / بَيْنَ يَدَيْ	before; present in front of

Pronouns - Subjective - Beginning Attaches to beginning of pres./fut. tense verb			
Plural	Dual	Singular	Person
يُ / يَ	يُ / يَ	يُ / يَ	3 rd [m]
they	they two	he, it	
يُ / يَ	تُ / تَ	تُ / تَ	3 rd [f]
they [f]	they two [f]	she, it; they	
تُ / تَ	تُ / تَ	تُ / تَ	2 nd [m]
you all	you two	you	
تُ / تَ	تُ / تَ	تُ / تَ	2 nd [f]
you all [f]	you two [f]	you [f]	
نُ / نَ		أُ / أَ	1 st
we		I	

Pronouns - Possessive Attaches to end of noun			
Plural	Dual	Singular	Person
هُمْ / هِمَّ	هُمَا	هُوَ / هِ	3 rd [m]
their	their [2]	his, its	
هُنَّ	هُمَا	هَا	3 rd [f]
their [f]	their [2f]	her, its; their	
كُم	كُمَا	كَ	2 nd [m]
your [pl.]	your [2]	your	
كُنَّ	كُمَا	كِ	2 nd [f]
your [pl.f]	your [2f]	your [sg. f]	
نَا		سِي / سِ	1 st
our		my	

Ism ishārah qarīb (word for pointing at something close)	
هَذَا	this
هَذِهِ	this [f]
هَؤُلَاءِ	these

Pronouns - Subjective - Ending Attaches to end of pres./fut. tense verb			
Plural	Dual	Singular	Person
هُونَ	هَانِ	هُوَ	3 rd [m]
they	they two	he, it	
هِيَنَّ	هَانِ	هُوَ	3 rd [f]
they [f]	they two [f]	she, it; they	
هُونَ	هَانِ	هُوَ	2 nd [m]
you all	you two	you	
هِيَنَّ	هَانِ	هِيَنَّ	2 nd [f]
you all [f]	you two [f]	you [sg. f]	
هُنَا		هُنَا	1 st
we		I	

Pronouns - Objective Attaches to end of verb			
Plural	Dual	Singular	Person
هُمْ / هِمَّ	هُمَا	هُوَ / هِ	3 rd [m]
them	them two	him, it	
هُنَّ	هُمَا	هَا	3 rd [f]
them [f]	them two [f]	her, it; them	
كُم	كُمَا	كَ	2 nd [m]
you all	you two	you	
كُنَّ	كُمَا	كِ	2 nd [f]
you all [f]	you two [f]	you [sg. f]	
نَا		نِي / نِ	1 st
us		me	

Ism ishārah ba'īd (word for pointing at something far)	
ذَلِكَ	that
تِلْكَ	that [f]
أُولَئِكَ	those

Ism mawṣūl (relative pronoun)	
الَّذِي	the one who, that which
الَّتِي	the one who [f], that which
الَّذِينَ	those who
مَا	what, whatever, that which
مَنْ	who, whoever, whomever

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TM

The Prophet ﷺ said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best among you are those who learn the Qur’ān and teach it.”

[al-Bukhāri]

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