

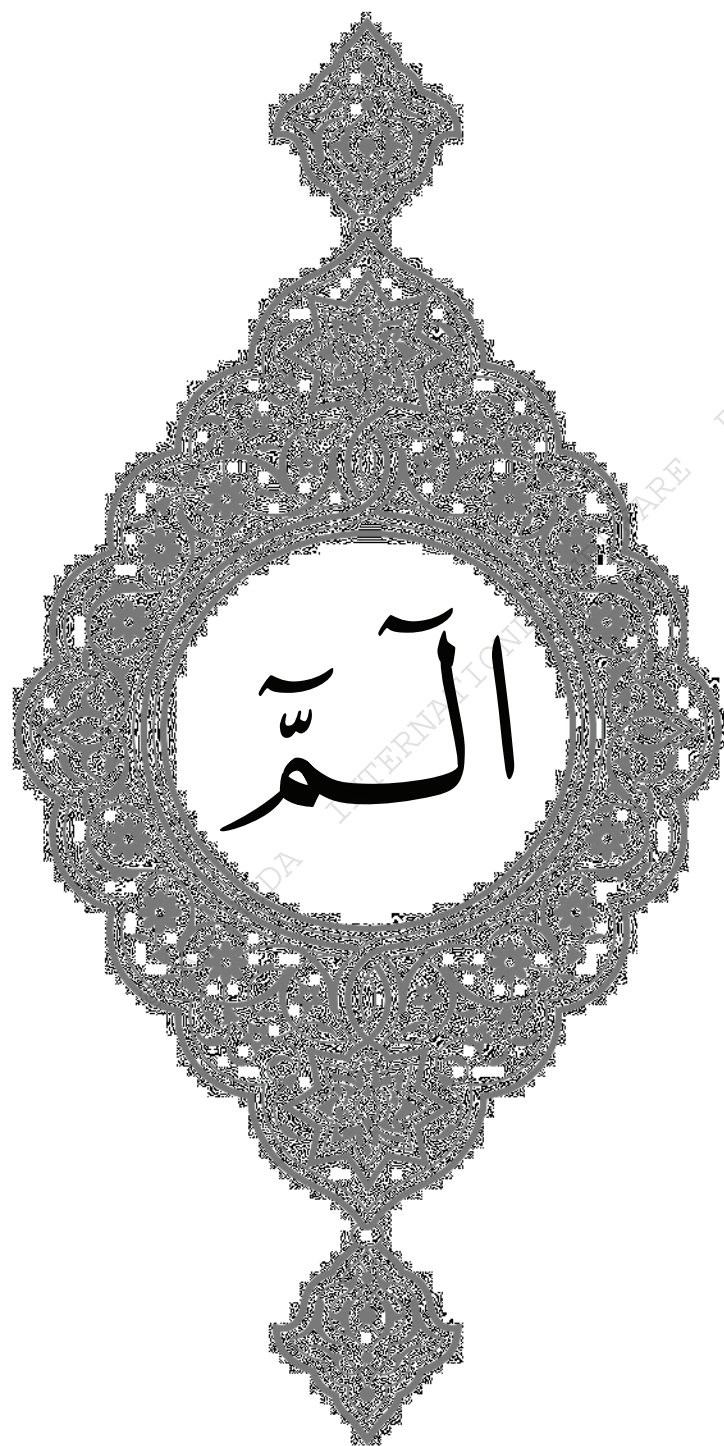
# Juz' One



**WORD FOR WORD TRANSLATION  
OF THE QUR'ĀN**



# Juz' One



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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
<b>the stoned / outcast</b>

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)**

وَالرُّكُوعَ **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 sharṭiyyah* (conditional sentence). Often, these sentences begin with the word **إِذَا** or **كُلَّمَا**, and the past tense verbs take a present or future tense meaning, as seen in *Sūrah al-Baqarah* 2:20:

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

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

(The student memorizes **كُلَّمَا** - 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:

وَمَنْ	أَظْلَمَ	مِنْ	مَنْعَ	مَسَاجِدَ	اللَّهِ	أَنْ	يُذَكَّرَ	فِيهَا	اسْمُهُ
and who?	(is) more wrongdoing	than who	he prevented / prevents	mosques	(of) Allah	that	it is mentioned	in it / them	His name

#### 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 / <b>they said</b>

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 لَ) used with it. For example, جَاءَ means “he came”, but جَاءَ بِهِ means “he brought”. Such instances, as in *Sūrah al-Baqarah* 2:71, are translated in this book as follows:

بِالْحَقِّ	جِئْتُ
(with) <b>the truth</b>	<b>you came/brought</b>

Students are expected to memorize whichever words are bolded (in this example, جِئْتُ - 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:

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

نَعْبُدُ	إِيَّاكَ
we worship	You (alone)

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

وَعَمِلُوا	الصَّالِحَاتِ
and they have done	the righteous (deeds)

### 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:

آمِنُوا
(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 Allāh

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.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ اَلرَّحْمٰنِ اَلرَّحِيْمِ

the Ever  
Merciful

the Extremely  
Merciful

(of) the worlds

Rabb

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

all praise

مَلِكِ يَوْمِ الدِّينِ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْزُ

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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أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ					
the straight	path	(of) those who	You granted favour	upon them	(You) guide! us - to - along	

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾						
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.

	ذَٰلِكَ	اَلْكِتَابُ	لَا رَيْبَ	فِيهِ	هُدًى	لِّلْمُتَّقِينَ	
Alif - Lām - Mīm	that	(is) the Book	no doubt (at all)	in it	guidance	for those who adopt taqwā/ consciousness (of Allah)	

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

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

﴿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	أُولَئِكَ	عَلَى	هُدًى
before you	and in the Hereafter	they	they are certain	those	(are) upon	guidance

مَنْ رَبِّهِمْ	وَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ	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	خَتَمَ اللَّهُ	عَلَى	قُلُوبِهِمْ	وَعَلَى	سَمْعِهِمْ	وَعَلَى
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 <sup>٧</sup>	وَلَهُمْ	عَذَابٌ	عَظِيمٌ	وَمِنَ النَّاسِ
their sights	(is) a covering	and for them	(will be) a punishment	great	the people and among

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	اللَّهُ	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	indeed only	we

مُصْلِحُونَ ۞	أَلَا	إِنَّهُمْ	هُمُ	الْمُفْسِدُونَ	وَلَكِنْ	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	ءَامَنَّا	وَإِذَا	خَلَوْا إِلَى	شَيْطَانِهِمْ	قَالُوا	إِنَّا	مَعَكُمْ
they said / say	we have believed	and when	they were / are alone with	their shayāṭīn / 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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طُغْيَنِهِمْ	يَعْمَهُونَ ﴿١٥﴾	أُولَئِكَ	الَّذِينَ	أَشْتَرُوا	الضَّلَالَةَ
their rebellion	they wander blindly	those	(are) those who	they have purchased	the misguidance

بِالْهُدَىٰ	فَمَا رَنَحْتَ	تَجَرَّتُهُمْ	وَمَا كَانُوا	مُهْتَدِينَ	﴿١٦﴾
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	لَّا
(is) around him	Allah took away	their light	and He left them	in	darknesses	not	

...their transgression [while] they wander blindly. ﴿١٦﴾ Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

﴿١٧﴾ 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	عُمًى	بُكْمٌ	صُّمٌّ	يُبْصِرُونَ
or	they will return	not	so they	blind ones	mute ones	(they are) deaf ones	they see

كَصَيِّبٍ	مِّنَ السَّمَاءِ	فِيهِ	ظُلُمَاتٌ	وَرَعْدٌ	وَبَرْقٌ	تَجْعَلُونَ	
(it is) like a downpour	from	the sky	in it	(are) darknesses	and thunder	and lightning	they put

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

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

...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 <sup>ج</sup>								
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 <sup>ج</sup> إِنَّ اللَّهَ								
Allah	indeed	and their sights	surely He (would have) taken away their hearing			Allah willed	and if	

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

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ 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	لَّكُمْ	ص
from	water	then He brought out	with it	all kinds of fruit(s)	(as) provision	for you all	

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	مِّمَّا	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 إِن 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

النَّاسُ وَالْحِجَارَةُ ۖ 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 أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى 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 <sup>ص</sup>	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ ثَمَرَةٍ	رَزَقًا <sup>ل</sup>	قَالُوا	هَذَا
the rivers	whenever	they were/are provided	from it	any fruit at all	(as) provision	they said/ will say	this

الَّذِي	رَزَقْنَا	مِنْ قَبْلُ <sup>ص</sup>	وَأَتُوا بِهِ <sup>هـ</sup>	مُتَشَبِّهًا <sup>ص</sup>	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 <sup>و</sup>	مُطَهَّرَةٌ <sup>و</sup>	وَهُمْ	فِيهَا	خَالِدُونَ	إِنَّ <sup>٢٥</sup>	اللَّهُ	لَا
(will be) spouses	one(s) completely purified	and they	in it	(will be) ones who remain eternally	indeed	Allah	not

يَسْتَحْيَ <sup>ـ</sup>	أَنْ	يَضْرِبَ	مَثَلًا <sup>مَّا</sup>	بَعُوضَةً	فَمَا	فَوْقَهَا <sup>ج</sup>
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	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	وَيُفْسَدُونَ	فِي
and they cut	what	Allah	commanded	in	that	(regards to) it	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	تَرْجَعُونَ	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
of every	thing	(is) Ever Knowing
and	when	your Rabb said

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

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

...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 <sup>ص</sup>	قَالَ	إِنِّي	أَعْلَمُ	مَا لَا	تَعْلَمُونَ ﴿٣٠﴾	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

أُنَبِّئُوكُنِي	بِأَسْمَاءِ	هَؤُلَاءِ	إِنْ كُنْتُمْ	صَادِقِينَ ﴿٣١﴾	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 <sup>ص</sup>	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	يَا آدَمُ	أُنَبِّئُهُمْ	بِأَسْمَائِهِمْ <sup>ص</sup>	فَلَمَّا	أُنَبَّأَهُمْ
the Ever Wise	He said	O Ādam	(you) inform! them	of their names	then when he informed them

بِأَسْمَائِهِمْ	قَالَ	أَلَمْ أَقُلْ	لَّكُمْ	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	﴿٣٣﴾	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	اَسْجُدُوا	لِاٰدَمَ	فَسَجَدُوا	اِلَّا	اِبْلِيسَ	اَبٰى	وَاسْتَكَبَرَ
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 Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the 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 Adam"; so they prostrated, except for Iblees. He refused and was arrogant...

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وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ						
you	(you) dwell!	O Ādam	and We said	those who disbelieve	among	and he - was - became

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

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

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

...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 <sup>ص</sup>	وَلَكُمْ	فِي	الْأَرْضِ	مُسْتَقَرٌّ	وَمَتَّعٌ	إِلَى حِينٍ ﴿٣٦﴾
enemy	and for you all	in	the earth	(is) a place of settlement	and enjoyment	until a time / for some time

فَتَلَقَّى آدَمُ	مِنْ	رَبِّهِ	كَلِمَاتٍ	فَتَابَ عَلَيْهِ <sup>ج</sup>	إِنَّهُ	هُوَ
then Ādam received	from	his Rabb	words	so He turned (in mercy) upon him	indeed He	He (truly)

التَّوَّابُ	الرَّحِيمُ ﴿٣٧﴾	قُلْنَا	أَهْبِطُوا مِنْهَا	جَمِيعًا <sup>ص</sup>	فَإِمَّا	يَأْتِيَنَّكُمْ
(is) the Extremely Accepting of repentance	the Ever Merciful	We said	(you all) go down!	from it	together	then when ever

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

...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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يَحْزَنُونَ ﴿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﴾ يَبْنِي إِسْرَءِيلَ					
(are) companions	(of) the Fire	they	in it	(will be) ones who remain eternally	O Children (of) Isrā'īl

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

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

...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 ۖ	وَلَا تَشْتَرُوا	بِآيَاتِي
and (you all) do not be!	first one to disbelieve	in it	and (you all) do not purchase!	with My verses

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

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

الزَّكَاةَ وَأَرْكَعُوا	مَعَ الرَّاكِعِينَ	أَتَأْمُرُونَ	النَّاسَ	بِالْبِرِّ
and (you all) bow down (in ṣalāh)! the zakāh	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﴾						
and you all forget	yourselves	while you all	you all recite	the Book	then, will? not	you all understand

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

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

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

...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	عَنْ	نَفْسٍ	شَيْئًا	وَلَا	يُقْبَلُ	مِنْهَا	شَفَاعَةٌ	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) intercession	and nor

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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أَبْنَاءُكُمْ	وَيَسْتَحْيُونَ	نِسَاءَكُمْ	وَفِي	ذَالِكُمْ	بَلَاءٌ	مِّن 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	أَتَّخَذْتُمْ	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 ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾					
you all show gratitude	so that you all	that	after	We pardoned you all	then

وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾					
you all obtain guidance	so that you all	and (the) Criterion	the Book	Mūsā We gave	and (recall!) when

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

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

﴿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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ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ							
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

أَلَتَّوَابُ الرَّحِيمِ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ							
(is) the Extremely Accepting of repentance	the Ever Merciful	and (recall!) when	you all said	O Mūsā	we will never believe you		

حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ وَأَنْتُمْ							
until	we see	Allah	openly	so it seized you all	the thunderbolt	while you all	

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

...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					
you all show gratitude	and We caused to shade	upon you all	the white clouds	and We sent down	upon you all

الْمَنِّ وَالسَّلَوىِ صَلَّ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَكُمْ وَمَا ظَلَمُونَا							
the mann	and the salwā	(you all) eat!	from	good (things)	(of) what	We provided you all	and not

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

هَذِهِ الْقَرْيَةُ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا							
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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وَسَنَزِيدُ	خَطِيئَتِكُمْ <sup>ج</sup>	نَغْفِرَ لَكُمْ	حِطَّةً	وَقُولُوا	سُجَّدًا	الْبَاب
and We will increase	<b>your sins / mistakes</b>	We will forgive you all	ḥiṭṭah! / forgiveness!	and (you all) say!	(as) ones prostrating	the door

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

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	وَإِذْ	أَسْتَسْقَىٰ مُوسَىٰ	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	الْحَجَرِ <sup>ص</sup>	فَأَنْفَجَرَتْ	مِنْهُ
so We said	(you) strike!	with your staff	the stone	so it gushed forth	from it

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

كُلُوا	وَأَشْرَبُوا	مِنْ	رِزْقِ	اللَّهِ	وَلَا تَعْتَوُوا	فِي	الْأَرْضِ
(you all) eat!	and (you all) drink!	from	provision	(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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وَأَحَدٍ	فَادَّعُ	لَنَا	رَبَّكَ	تُخْرِجُ	لَنَا	مِمَّا	تُنْبِتُ الْأَرْضُ
single	so (you) invoke!	for us	your Rabb	(so that) He brings out	for us	from what	the earth grows

مِنْ	بَقْلِهَا	وَقِثَائِهَا	وَفُومِهَا	وَعَدَسِهَا	وَبَصْلِهَا <sup>ط</sup>	قَالَ
from	its leafy green(s)	and its cucumber(s)	and its - garlic - wheat / grain(s)	and its lentil(s)	and its onion(s)	he said

أَتَسْتَبْدِلُونَ	الَّذِي	هُوَ	أَدْنَى	بِالَّذِي	هُوَ	خَيْرٌ <sup>وَج</sup>
do? you all seek to exchange	that which	it	(is) lower (in value)	with that which	it	(is) better

أَهْبِطُوا	مِصْرًا	فَإِنَّ	لَكُمْ	مَا	سَأَلْتُمْ <sup>قَالَ</sup>	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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الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَٰلِكَ						
the abasement	and the neediness	and they returned / incurred	(with) wrath	from	Allah	that

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

النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا						
the prophets	without	the right (to do so)	that	(is) because	they disobeyed	and they used to

يَعْتَدُونَ إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُوا						
they transgress	indeed	those who	they have believed	and those who	they became Jews	

...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 - Şābi'īn - Mandaeans	who ever	he has believed	in Allah	and the Day	the Last		and the Christians

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						
(will be) upon them	and nor	they	they will grieve	and (recall!) when	We took	your binding covenant	

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا							
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	صَل
so that you all	you all	you all	that	that
(is) in it	- adopt taqwā/ consciousness (of Allah) - safeguard (yourselves)	turned away	after	
what		then		

فَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	لَكُنْتُمْ	مِّنَ الْخَاسِرِينَ	٦٤
so if not (for)	upon you all	and His mercy	surely you all were/ would be	among	the losers
favour	(of) Allah				

وَلَقَدْ عَلِمْتُمُ	الَّذِينَ	أَعْتَدُوا	مِنْكُمْ	فِي	السَّبْتِ	فَقُلْنَا لَهُمْ	٦٥
and certainly	those who	they transgressed	among you all	in (regards to)	the Sabbath	so We said	to them
you all knew							

كُونُوا	قِرْدَةً	خَاسِعِينَ	فَجَعَلْنَاهَا	نَكَالًا	لِّمَا	بَيْنَ يَدَيْهَا	٦٥
(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	(was) after it	and an admonition	for those who adopt taqwā / consciousness (of Allah)	and (recall!) when	Mūsā said	to his people

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْخُوا بِقَرَّةٍ ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ							
indeed	Allah	He commands you all	that	you all slaughter	a cow	they said	do? you take us

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ							
he said	I take refuge	in Allah	that / lest	I be	among	those who are ignorant	they said

لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا										
for us	your Rabb	(so that) He makes clear	for us	what	it (is)	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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فَارِضٌ	وَلَا	بِكْرٌ	عَوَانٌ	بَيْنَ	ذَلِكَ <sup>ص</sup>	فَفَاعِلُوا	مَا
very old	and nor	young	(rather it is) middle-aged	between	that	so (you all) do!	what


تُؤْمَرُونَ	قَالُوا	أَدْعُ	لَنَا	رَبَّكَ	يُبَيِّنُ	لَنَا	مَا	لَوْنُهَا <sup>ج</sup>
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	بَقَرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنُهَا	تَسُرُّ
he said	indeed He	He says	indeed it	(is) a cow	yellow	intensely yellow	(in) its colour	it delights

النَّظِيرِينَ	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 بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا	he said	indeed He	He says	indeed it	(is) a cow	not	tamed	it ploughs / (for) ploughing	the land	and nor
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تَسْقَى الْحَرْثَ مُسَلَّمَةً لَا شِئَةَ 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
--	----------------------------	--------------	------------------------	---------------------	------------	-----------	-----	--------------------

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 <sup>ص</sup>	وَاللَّهُ	مُخْرِجُ	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 <sup>ج</sup>	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 ﴿٧٣﴾	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 <sup>ج</sup>	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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مِنْ	الْحِجَارَةِ	لَمَّا	يَتَفَجَّرُ	مِنْهُ	الْأَنْهَارُ <sup>ج</sup>	وَإِنَّ	مِنْهَا	لَمَّا
among	the stones	surely (is) that which	it gushes forth	from it	the rivers	and indeed	among it/ them	surely (is) that which

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

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

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

...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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ثُمَّ تَحَرِّفُونَهُ	مِنْ بَعْدِ مَا	عَقَلُوهُ وَهُمْ	يَعْلَمُونَ	﴿٧٥﴾
then	after	they understood it	while they	they know

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

بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ	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	لِيَحَاجُّوكُمْ	بِهِ	عِنْدَ	رَبِّكُمْ	أَفَلَا	تَعْقِلُونَ	﴿٧٦﴾	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 اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ								
they know	indeed	that	Allah	He knows	what	they hide	and what	they publicize
and among them								

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

يُظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ أَلْكِتَابَ بِأَيْدِيهِمْ ثُمَّ								
they assume	so woe!	to those who	they write	the book	with their hands	then		

يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْشْتَرُوا 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 مِّمَّا	كَتَبَتْ	أَيْدِيهِمْ	وَوَيْلٌ لَهُمْ مِّمَّا
so woe!	to them	for what	it / they wrote
and woe!	to them	for what	their hands

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
(you) say!	have? you	all taken	with	Allah	a covenant	then Allah will	never go back on
(you) say!	have? you	all taken	with	Allah	a covenant	then Allah will	never go back on

أَمْ	تَقُولُونَ	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ	بَلَىٰ	مَنْ	كَسَبَ
or? do	you all say	against	Allah	what	not	you all know	no! rather	who ever	he has earned
or? do	you all say	against	Allah	what	not	you all know	no! rather	who ever	he has earned

...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 فَأُولَٰئِكَ 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 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا					
in it	they	(of) the Garden/ Paradise	(are) companions	those	the righteous (deeds)

خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰءِيلَ					
(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						
and (also with) the close relative(s)	(doing) iḥsān/ good (with excellence)	and with the two parents	Allah	except	you all will worship	(that) not

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

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

وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ						
you all will shed	(that) not	your binding covenant	We took	and (recall!) when	(are) ones who turn away in aversion	while you all

... "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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دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيرِكُمْ ثُمَّ أَقَرَرْتُمْ	you all accepted
then	your homes
from	yourselves/ your people
you all will expel	and nor
your blood(s)	

وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ	you all kill
(are) these (same ones who)	you all
then	you all bear witness
while you all	

وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيرِهِمْ تَظَاهَرُونَ عَلَيْهِمْ	you all back one another
their homes	from
of you all	a party
and you all expel	against them

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

...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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مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ 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 الْقِيَمَةِ					
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	أَشْتَرُوا	الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ	فَلَا	تُخَفَّفُ
those	they have purchased	the life	the worldly	with/in exchange for the Hereafter	so not	it will be lightened

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

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

أَبْنِ	مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ	بِرُوحِ	الْقُدُسِ	أَفْكَلَّمَا
son	(of) Maryam	the clear proofs	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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جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ أَتَكْبَرْتُمْ فَفَرِيقًا						
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 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		

كُتِبَ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ	وَكَانُوا	مِنْ قَبْلُ				
a Book from Allah	one that confirms the truth	for/of what	(is) with them	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 <sup>ج</sup>	فَلَعَنَهُ	اللَّهُ	عَلَى	الْكَافِرِينَ	بِئْسَمَا
they disbelieved	in it	so curse	(of) Allah	(is) upon	those who disbelieve	(how) evil (is) what

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

أَنْ	يُنْزَلَ	اللَّهُ	مِنْ	فَضْلِهِ <sup>هـ</sup>	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ <sup>ص</sup>
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 favor upon whom He wills from among His servants....

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

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

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

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

...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				
Mūsā came to/brought you all	and certainly	ones who believe	if you all truly were/are	before

بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ 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 آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا					
the mount	(you all) take!	what	We have given you all	with strength	and (you all) listen!

...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 <sup>ج</sup>
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	الدَّارُ	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." ﴿٩٤﴾ 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 يَتَمَنَّوَهُ 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

لَوْ يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ	بِمُزْحَزِهِ	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	from	the punishment

...if you should be truthful. ﴿95﴾ But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. ﴿96﴾ 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 يُعَمَّرَ	وَاللَّهُ	بِمَا يَعْمَلُونَ	قُلْ	مَنْ	كَانَ
he is made to live long	and Allah	(is) Ever Seeing	of what	they do	he was/is

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

لِّمَا بَيْنَ يَدَيْهِ	وَهُدًى	وَبُشْرَى	لِّلْمُؤْمِنِينَ	مَنْ
before it	and (as) guidance	and (as) good news	for those who believe	whoever

كَانَ	عَدُوًّا	لِّلَّهِ	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	لِّلْكَافِرِينَ ﴿٩٨﴾	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	بَهَا إِلَّا	الْفَاسِقُونَ ﴿٩٩﴾	أَوْ كَلَّمَ
clear ones	and none	he disbelieves	in it except	those who defiantly disobey	and is? (it not that) whenever

عَاهَدُوا	عَهْدًا	نَبَذَهُ	فَرِيقٌ	مِّنْهُمْ	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 ﴿١٠٠﴾	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. ﴿٩٩﴾ And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient. ﴿١٠٠﴾ 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. ﴿١٠١﴾ And when a messenger from Allah came to them confirming...

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لِمَا مَعَهُمْ	نَبَذَ	فَرِيقٌ	مِّنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	كِتَابَ
for / of what	(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
(of) Allah	behind	their backs	as if indeed they	not	they know		and they followed
what							

تَتْلُوا	الشَّيَاطِينُ	عَلَى	مُلْكٍ	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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أُنْزِلَ عَلَى الْمَلَائِكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ	it was sent down	upon	the two angels	in Babylon	Hārūt	and Mārūt	and not	they two (would) teach
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مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ	anyone at all	until	they two say	indeed only	we	(are) a fitnah / trial	so (you) do not disbelieve!
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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	لَمَنِ اشْتَرَاهُ	مَا
(then) not	it harms them and not	and certainly	(that) surely whoever	he purchased / purchases it

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

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

لَمْثُوبَةٍ	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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يَا أَيُّهَا الَّذِينَ	ءَامَنُوا لَا تَقُولُوا	رَاعِنَا وَقُولُوا	أَنْظُرْنَا			
O	those who	they have believed	(you all) do not say!	rā'ina! / pay attention to! us	and (you all) say!	unẓurnā! / bear with! us

وَأَسْمَعُوا	وَلِلْكَافِرِينَ	عَذَابٌ	أَلِيمٌ	مَا	يَوَدُّ	
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	مِّنْ 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 <sup>ج</sup> وَٱللَّهُ	ذُو	ٱلْفَضْلِ	ٱلْعَظِيمِ ﴿١٠٥﴾ مَا نَنْسَخْ			
whom ever	He wills and Allah	(is) Possessor	(of) the favour	the great	not	We abrogate	

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

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

مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ ٱللَّهِ									
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 وَلِيٍّ 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 سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ							
just as	Mūsā was asked	before	and whoever	he exchanges	the disbelief	with the belief	

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ وَكَثِيرٌ مِّنْ أَهْلِ							
then certainly	he has gone astray from	straightness of the way / the straight way	he / they loved / (would) love	many	among	People	


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

...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 حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ	إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ	
Allah brings His command	until	and (you all) overlook!

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

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

إِنْ كُنْتُمْ	صَادِقِينَ ﴿١١١﴾ بَلَىٰ	مَنْ أَسْلَمَ	وَجْهَهُ	لِلَّهِ				
if you all truly were/are	ones who are truthful	no! rather	who ever	he submitted/ submits	his face	to Allah		

وَهُوَ	مُحْسِنٌ	فَلَهُ أَجْرُهُ	عِنْدَ رَبِّهِ	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	
while he	(is) one who does ihsān/ good (with excellence)	then for him	(is) his reward	with	his Rabb	and no	fear	(will be) upon them

...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	كَذَلِكَ	قَالَ	الَّذِينَ لَا	يَعْلَمُونَ	مِثْلَ
they recite	the Book	thus	he/ they said	those who	not	they know

قَوْلِهِمْ <sup>ج</sup>	فَاللَّهُ	يَحْكُمُ	بَيْنَهُمْ	يَوْمَ الْقِيَمَةِ	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	مَنْعَ	مَسْجِدَ	اللَّهِ	أَنْ	يُذَكَّرَ
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	خَافِينَ	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﴾	وَلِلَّهِ	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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تَوَلَّوْا	فَتَمَّ	وَجْهَهُ	اللَّهُ	إِنَّ	اللَّهُ	وَسِعُ	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	سُبْحَنَهُ	بَلْ	لَهُ	مَا فِي	السَّمَوَاتِ	وَالْأَرْضِ
Allah has taken	a child	His glory! (is proclaimed)	rather	to Him (belongs)	what (is) in	the skies	and the earth

كُلُّ	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 not

...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 ءَايَةً ۖ كَذَلِكَ قَالَ							
he/ they said	thus	a sign	it comes to us	or	Allah speaks to us	why? not	they know

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)		

بَيَّنَّا 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	

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	

...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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وَلَنْ تَرْضَىٰ	عَنْكَ	أَلْيَهُودُ	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	مِنْ	الْعِلْمِ	مَا	لَكَ	مِنْ	اللَّهِ	مِنْ	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	حَقَّ	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)

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

عَلَيْكُمْ	وَأَنِّي	فَضَّلْتُكُمْ	عَلَى	الْعَالَمِينَ ﴿١٢٢﴾	وَاتَّقُوا	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

تَجْزَىٰ	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 يُنْصَرُونَ ﴿١٢٣﴾ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ							
it will benefit it	(any) intercession	and nor	they	they will be helped	and (recall!) when	He put to trial	Ibrāhīm

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

قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذِ							
he said	and among	my offspring	He said	not	it reaches	My covenant	those who do wrong

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

...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!	My House	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 اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ							
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	أُضْطَرُّهُ	إِلَى	عَذَابِ
He said	and who ever	he disbelieved / disbelieves	then I will let him enjoy	a little	then	I will force him	(in)to	punishment

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

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

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

...[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 لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا 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)

أَلْتَوَابُ الرَّحِيمِ 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)

عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ 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 <sup>ج</sup>	وَلَقَدْ	أَصْطَفَيْنَاهُ	فِي	الدُّنْيَا <sup>ط</sup>	وَأِنَّهُ
except	he made a fool of himself	certainly	We chose him	in	the world	and indeed he

فِي	الْآخِرَةِ	لِمَنْ	الصَّالِحِينَ	إِذْ	قَالَ	لَهُ	رَبُّهُ <sup>ط</sup>	أَسْلِمَ <sup>ط</sup>
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	بِهَآ	إِبْرَاهِيمُ	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
except	(are) ones who submit	or? were you all	witnesses	when	it presented (itself to)	Ya'qūb

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

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

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

...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 وَلَا تُسْأَلُونَ عَمَّا كَانُوا								
(is) what	it earned	and for you all	(is) what	you all earned	and not	you all will be asked	about what	they used to

يَعْمَلُونَ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ								
they do	and they said	(you all) be!	Jews	or	Christians	(then) you all will obtain guidance	(you) say!	قُلْ

بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ 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!

ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيَّ 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 مُوسَى وَعِيسَى						
and (also) 'Īsā	Mūsā	he was given	and what	and the (Israeli) tribes	and Ya'qūb	and Ishāq

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

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنُكُمْ بِهِ							
in it	you all believed/ believe	in same of what/ - in the same (manner) as - in the same (creed) as	they believed/ believe	so if	ones who submit	(are) to Him	and we

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

...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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فَسَيَكْفِيكَهُمُ اللَّهُ <sup>ج</sup>	وَهُوَ	السَّمِيعُ الْعَلِيمُ	صِبْغَةَ <sup>ص</sup> اللَّهِ		
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 <sup>ص</sup>	وَنَحْنُ لَهُ	عَبِيدُونَ	
and who?	than	Allah	(in) colouring / religion	and we	(are) for Him
ones who worship					

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
(are) our deeds							

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

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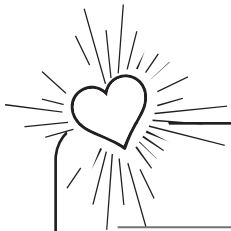
إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ	وَالْأَسْبَاطَ
Ibrāhīm	and Ismā'īl	and Ishāq	and Ya'qūb	and the (Israeli) tribes

كَانُوا هُودًا أَوْ	نَصْرَىٰ	قُلْ	ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ
they were	Jews	or	Christians	(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	خَلَتْ	لَهَا	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,...



## REFLECTIONS

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## GEMS

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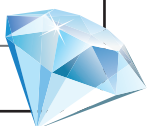
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	وَلَكُمْ مَا كَسَبْتُمْ <sup>ص</sup> وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ						
they do	they used to	about what	you all will be asked	and not	you all earned	(is) what	and for you all

...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	
الْ	the; all
إِلَى	to, towards, until
إِلَّا	except
إِنْ	if; not [when used with لَا]
إِنَّ	indeed
إِنَّمَا	indeed only
أَمْ	or
أَمَّا	as for
أَنَّ	that
أَنَّ	that indeed
أَوْ	or, nor
بَعْضُ	some
بَلْ	rather
بِـ	in, with; because; at all
ثُمَّ	then
حَتَّى	until
عَلَى	upon, for; over, against
عَنْ	from, about
عَمَّا	about what
فَـ	so, then
فِي	in, in (regards to), among
قَدْ	certainly; already
كَـ	like [preposition]
لِـ / لَـ	for, to
لِـ	so that [attached to verb]
لَـ	surely
وَالَكِنْ	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)	
أَ	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
أُنْزِلَ	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	لَا	ـَ	3 <sup>rd</sup> [m]
they	they two	he, it	
هِيَ	لَا	ـَتْ	3 <sup>rd</sup> [f]
they [f]	they two [f]	she, it; they	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2 <sup>nd</sup> [m]
you all	you two	you	
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2 <sup>nd</sup> [f]
you all [f]	you two [f]	you [f]	
نَا		أَنَا	1 <sup>st</sup>
we		I	

Pronouns - Subjective - Detached			
Plural	Dual	Singular	Person
هُمْ	هُمَا	هُوَ	3 <sup>rd</sup> [m]
they	they two	he, it	
هُنَّ	هُمَا	هِيَ	3 <sup>rd</sup> [f]
they [f]	they two [f]	she, it; they	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2 <sup>nd</sup> [m]
you all	you two	you	
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2 <sup>nd</sup> [f]
you all [f]	you two [f]	you [f]	
نَحْنُ		أَنَا	1 <sup>st</sup>
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 يَدَيِ	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 <sup>rd</sup> [m]
they	they two	he, it	
يُ / يَ	يُ / يَ	يُ / يَ	3 <sup>rd</sup> [f]
they [f]	they two [f]	she, it; they	
تُ / تَ	تُ / تَ	تُ / تَ	2 <sup>nd</sup> [m]
you all	you two	you	
تُ / تَ	تُ / تَ	تُ / تَ	2 <sup>nd</sup> [f]
you all [f]	you two [f]	you [f]	
نُ / نَ		أُ / أَ	1 <sup>st</sup>
we		I	

Pronouns - Possessive Attaches to end of noun			
Plural	Dual	Singular	Person
هُمْ / هُم	هُمَا	هُوَ / هِ	3 <sup>rd</sup> [m]
their	their [2]	his, its	
هُنَّ	هُمَا	هَا	3 <sup>rd</sup> [f]
their [f]	their [2f]	her, its; their	
كُم	كُما	كَ	2 <sup>nd</sup> [m]
your [pl.]	your [2]	your	
كُنَّ	كُما	كَ	2 <sup>nd</sup> [f]
your [pl.f]	your [2f]	your [sg. f]	
نَا		نِي / نِ	1 <sup>st</sup>
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
يُ / يَ	يَانِ	ـُ	3 <sup>rd</sup> [m]
they	they two	he, it	
يُ / يَ	يَانِ	ـُ	3 <sup>rd</sup> [f]
they [f]	they two [f]	she, it; they	
تُ / تَ	تَانِ	ـُ	2 <sup>nd</sup> [m]
you all	you two	you	
تُ / تَ	تَانِ	ـُ	2 <sup>nd</sup> [f]
you all [f]	you two [f]	you [sg. f]	
نُ / نَ		ـُ	1 <sup>st</sup>
we		I	

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