ENGLISH TRANSLATION OF THE HOLY QUR'AN

WITH ARABIC TEXT AND TRANSLITERATION

PART I

Compiled by
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DEDICATION

To the evergreen loving memory of our parents Sheikh Barkat Ullah and Zubaida Barkat Ullah from their children at 98-Aziz Shaheed Road, Sialkot Cantt
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When the signs of the short vowels are doubled (i.e. أ أ, ى ى, and ِ ِ become أأ, ىى, and ِِ) they are pronounced with the addition of the sound of an, in and un respectively. This is called tanwin or nunation which takes place only at the end of indefinite nouns and adjectives.
PART I

CHAPTER I

Al-Fātihah: THE OPENING

(Revealed at Makkah: 7 verses)

The Fātihah or the Opening is known under various other names. It is spoken of as the Seven Oft-repeated Verses in the Qur'an itself (15 : 78), because its seven verses are constantly repeated by every Muslim in his prayers.

Al-Fātihah contains seven verses in a single section, and was revealed at Makkah, being without doubt one of the earliest revelations. It is a fact that the Fātihah formed an essential part of the Muslim prayers from the earliest days when prayer was made obligatory, and there is a vast mass of evidence showing that this happened very early after the Prophet's Call. For not only is the fact referred to in the earliest revelations, such as the 73rd chapter, but there are also other historical incidents showing that prayer was observed by the earliest Muslim converts.

Fātihah has a special importance as a prayer. Its oft-repeated seven verses constitute the prayer for guidance of every Muslim at least thirty-two times a day, and therefore it has a much greater importance for him than the Lord's prayer for a Christian.

The prayer contained in the chapter is the sublimest of all the prayers that exist in any religion, and occupies the first place among all the prayers contained in the Qur'an itself. A chorus of praise has gone forth for it from the greatest detractors of the Qur'an. According to Bukhārī, the designation Umm al-Kitāb has also been given to it by the Holy Prophet himself and this in view of the fact that it contains, in a condensed form, all the fundamental principles laid down in the Qur'an. It is for this reason that the Chapter has been formulated as prayer to be constantly repeated and reflected upon by the believer.

The entire chapter is composed of seven verses, the first three of which speak of the four chief Divine attributes, viz. providence, beneficence, mercy and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on Allah. The attributes referred to are those which disclose Allah's all-encompassing beneficence and care, and His unbounded love for all of his creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise, the path of righteousness, the path of grace, and the path in which there is no stumbling.
Bis-mil laa-hir Raḥ-maa-nir Ra-ḥeeem.
2. Ar-Raḥ-maa-nir Ra-ḥeeem.
5. Ih-di-naṣ ši-raa-tal mus-ta-qqem.
6. Ši-raa-tal la-zee-na an-‘am-ta ‘a-lay-him,
7. ghay-rił magh-duu-bi ‘a-lay-him wa laq-daal-leen.

In the name of Allah, the Beneficent, the Merciful.
1Praise be to Allah, the Lord of the worlds, 2The Beneficent, the Merciful, 3Master of the day of Requital. 4Thee alone do we serve and to Thee alone do we beseech for help. 5Guide us on the right path, 6the path of those upon whom Thou hast bestowed favours, 7not those upon whom wrath is brought down, nor those who go astray.
CHAPTER 2

Al-Baqarah: THE COW

(Revealed at Madinah: 40 Sections; 286 Verses)

The name of this chapter is taken from the story narrated in vv. 67-71, regarding the slaughter of a cow. As this chapter deals chiefly with the Jews, and as cow-worship was the particular form of idolatry which took a hold among the Jews, the importance of the incident seems to have been rightly estimated in giving this chapter the name that it bears.

The chapter deals mainly with the Jews and their contentions against Islam, and hence it is that much of the legislation, details of which necessarily differ from the Jewish law, and most of the Jewish objections to the prophethood of Muhammad—peace and blessings of Allah be on him!—are dealt with in this chapter. The chapter opens with a brief statement of the fundamental principles of Islam, and, after mentioning the consequences of their acceptance or rejection and dealing with lip-profession draws an inference of the truth of those principles, and more particularly of Divine Unity, by referring to the work of God in nature.

Al-Baqarah contains, side by side with its constant stress on the necessity of God-consciousness, frequent allusions to the errors committed by people who followed the earlier revelations, in particular the children of Israel. All through the surah runs the note of warning, which sounds indeed throughout the whole Qur'an, that it is not the mere profession of a creed, but righteous conduct, which is true religion.

It contains rules for fasting, pilgrimage, bequests, almsgiving, divorce, prohibited foods, contracts and warfare, and also discountance usury, intoxicants and gambling. Much of the legal ordinances provided in this surah touch upon questions of ethics, social relations and warfare. Again and again it is pointed out that the legislation of the Qur'an corresponds to the true requirements of man's nature, and as such is but a continuation of the ethical guidance offered by God to man ever since the beginning of human history.
1. A-lif laam meem.


SECTION 1 : Fundamental Principles of Islam

In the name of Allah, the Beneficent, the Merciful.

1, Allah, am the best Knower. 2, This Book, there is no doubt in it, is a guide to those who keep their duty, 3, who believe in the Unseen and keep up the prayer and spend out of what We have given them. 4, And who believe in that which has been revealed to thee (O Prophet) and that which was revealed before thee, and of the Hereafter they are sure. 5, These are on a right course from their Lord and these it is that are successful. 6, Those who disbelieve — it being alike to them whether thou warn them or warn them not — they will not believe. 7, Allah has sealed their hearts and their hearing; and on their eyes is a covering, and for them is a grievous chastisement.


SECTION 2 : Lip-proposition

8, And there are some people who say: We believe in Allah and the Last Day; but they are not believers. 9, They seek to deceive Allah and those who believe, and they deceive none but themselves and they perceive not.

11. wa i-zaa qee-la la-hum, laa tuf-si-doo fil ar-di, qaa-loo, in-na-maa nah-nu mus-li-hoon.


13. wa i-zaa qee-la la-hum, aa-mi-noo, ka-maa aa-ma-nan naa-su, qaa-loo a-nu’-mi-nu ka-maa aa-ma-nas su-fa-haa-u, a-laar, in-na-hum hu-mus su-fa-haa ’u, wa laa-kil laa ya’-la-moon.


10 In their hearts is disease, so Allah increased their disease, and for them is a painful chastisement because they lie. 11 And when it is said to them, Make not mischief in the land, they say: We are but peace-makers. 12 Now surely they are the mischief-makers, but they perceive not. 13 And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not. 14 And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking. 15 Allah will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. 16 These are they who buy error for guidance, so their bargain brings no gain, nor are they guided.
17. "Ma-ṣa-lu-hum ka-ma-ṣa-lil la-zīs/
taw-qa-da naa-raa, fa-lam-maa a-ṣaa-
at maa haw-la-hoo, za-ha-bal laa-hu
bi-noo-ri-him, wa ta-ra-ka-hum fee
zu-ku-maa-til, laa yub-ṣi-roon.

18. "summun, bukmun, 'um-yun, fa-hum,
laa yar-ji-oon,

fee-hi zu-ku-maa-tun-wa ra'-dun-w
wa barq, yaj-'a-loo-na a-ṣaa-bi-
'a-hum fee aa-zaa-ni-him mi-nas
sa-waa-i-qi ha-ga-ral mawt, wa laa-
hu mu-hue-tum bil-kaa-fi-reen.

20. "Ya-kaa-dul bar-qua yakh-τa-fu ab-ṣaa-
ra-hum, ku-l-la-maa a-ṣaa-a'-laa-hum
ma-shaw fee-hi, wa i-zaa az-la-ma
'a-lai-him qaa-moo, wa laa shaa-al
laa-hu laa-ga-ha-βi-sam-ii-him wa
ab-ṣaa-ri-him, in-nal laa-ha 'a-laa
ku-ju shay-'in qaa-deer.

21. "Ya-aay-yu-han naa-su'-bu-doo rab-
ba-ku-mul la-zee kha-la-qa-kum wal
la-zee-na min qab-li-kum, la-'al-la-
kum tat-ta-qoon.

SECTION 3 : Divine Unity

17 Their parable is as the parable of one who kindles a fire, but when it illumines
all around him, Allah takes away their light, and leaves them in darkness—they
cannot see. 18 Deaf, dumb, (and) blind, and they cannot turn back. 19 Or like
abundant rain from cloud in which is darkness, and thunder and lightning; they
put their fingers into their ears because of the thunder-peal, for fear of death. And
Allah encompasses the disbelievers. 20 The lightning almost takes away their sight.
Whenever it shines forth for them they walk in it, and when it becomes dark to
them they stand still. And if Allah had pleased, He would have taken away their
hearing and their sight. Surely Allah is Possessor of power over all things. 21 O
men, serve your Lord Who created you and those before you, so that you may
guard against evil.
22. Al-la-zee ja-'a-la la-ku-mul ar-da
fi-raa-shan-w was-sa-maa-a' bi-naa-
an-w wa an-za-la mi-nas sa-maa-i
maa-an fa-akh-ra-ja bi-hee mi-naa-
sa-ma-raa-ti riz-qal la-kum, fa-la-
taj-'a-loo lil-laah-hi an-da-da-dan-
w wa an-tum ta'-la-moon.

23. Wa in kun-tum fee ray-bim mim-
maa naz-zal-naa 'a-la-aa 'ab-di-naa
fa'-too bi-soo-ra-tim mim miis-lih,
wad-'oo shu-ha-daa-a-kum min doo-
nil laa-hi in kun-tum saa-di-quee.

24. Fa-il lam taf-'a-loo wa lan taf-'a-loo
fat-ta-qun naa-ral la-tee wa-qoo-du-
han naa-su wal-hi-jaa-raah, u-'id-dat
lil-kaa-fi-reen.

25. Wa bash-shi-riil la-zee-na aa-ma-
noo wa 'a-mi-lus saa-li-haa-ti an-na-
la-hum jan-naa-tin taj-ree min tah-ti-
hal an-haar, kul-la-maa ru-zi-qoo
min-haa min sa-ma-raa-tir riz-qan,
qaa-loo, haa-zal la-zee ru-ziq-naa min
qab-lu, wa u-too-bi-hee mu-ta-shaa-
bii-haa, wa la-hum fee-haa az-wwa-
jum mu-tah-ha-rah, wa hum fee-haa
khaa-li-doon.

22. Who made the earth a resting-place for you and the heaven a structure, and
sends down rain from the clouds then brings forth with it fruits for your susten-
ance; so do not set up rivals to Allah while you know. 23 And if you are in doubt
as to that which We have revealed to Our servant, then produce a chapter like it
and call on your helpers besides Allah if you are truthful. 24 But if you do (it)
not — and you can never do (it) — then be on your guard against the fire whose
fuel is men and stones; it is prepared for the disbelievers. 25 And give good news
to those who believe and do good deeds, that for them are Gardens in which rivers
flow. Whenever they are given a portion of the fruit thereof, they will say: This
is what was given to us before; and they are given the like of it. And for them
therein are pure companions and herein they will abide.


26 Surely Allah disdains not to set forth any parable—a gnat or anything less than that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that Allah means by this parable? Many He leaves in error by it and many He leads aright by it. And He leaves in error by it only the transgressors. 27 Who break covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land. These it is that are the losers. 28 How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him. 29 He it is Who created for you all that is in the earth. Then He directed Himself to the heave, and made them complete seven heavens; and He is Knower of all things.
SECTION 4: Greatness of Man and Need of Revelation

And when thy Lord said to angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness. He said: Surely I know what you know not. And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right. They said: Glory be to Thee! We have no knowledge but that which Thou has taught us. Surely Thou are the Knowing, the Wise. He said: O Adam, inform them of their names. So when he informed them of their names. He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide. And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the unbelievers.
35. Wa qul-naa yaa-aa-da-mus-kun an-
ta wa zaw-ju-kal jan-na-ta wa ku-
laa min-haa ra-gha-dan hay-gu shi-
tu-maa, wa laa taq-ra-baa haa-zi-
hish shajara-ta fa-ta-koo-naa mi-
naz zaal-ee-meen.

36. Fa-a-zal-la-hu-mash shay-taa-nu ‘an-
haa fa-akh-ra-ja-hu-maa mim-maa
ka-naa feeh, wa qul-nah-bi-ttoo
ba’-du-kum li-ba’-din ‘a-duww, wa
la-kum fil ar-di mus-taqar-run-wa
ma-taa’un i-ila-ee-hen.

37. Fa-ta-laq-qaa aa-da-mu mir rab-bi-
heee ka-li-maa-tin fa-taa-ba ‘a-layh,
in-na-hoo hu-wat taw-waa-bur ra-
heem.

38. Qul-nah-bi-ttoo min-haa ja-mee-‘aa,
fa-im-maa ya’ti-yan-na-kum min-
nee hu-dan, fa-man ta-bi’-a hu-da-
yaa, fa-laah khaw-fun ‘a-lay-him wa
laa hum yaah-za-noon.

39. Wal-la-zeen-aa ka-fa-roo wa kaz-za-
boo bi-aa-yaa-ti-naa, u-laai-i-ka aSh-
haa-bun naahr, hum fee-haa khaa-
li-doon.

And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree (of evil), lest you be of the unjust. But the Devil made them slip from it, and caused them to depart from the state in which they were. And We said: Go forth, some of you are enemies of others. And there is for you in the earth an abode and a provision for a time. Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide.
40. Yaa-ba-nee is-raa-ee-laaj-ku-roo nii-
ma-ti-yal la-tee an-am-tu a-lay-
kum wa aw-foo bi-ah-dee oo-fi bi-
'ah-di-kum, wa ee-yaa-ya far-ha-
boon.

41. Wa aa-mi-noo bi-maa an-zal-tu
mu-sad-di-qal li-maa ma-a-kum wa
laa ta-koo-noo aw-wa-la kaa-fi-rim
bih, wa laa tash-ta-roo bi-aa-yaa-tee
sa-ma-nan qa-lee-laay, wa ee-yaa-ya
fat-ta-qoon.

42. Wa laa tal-bi-sul haq-qa bil-baa-
li wa tak-tu-mul haq-qa wa an-tum
ta'-la-moon.

43. We a-qee-muʃ sa-λaa-ta wa aat-
za-kaa-ta war-ka-'oo ma-'ar raa-ki-
'een.

44. A-ta'-mu-roo-nan naa-sa bil-bir-
ri wa tan-saw-na an-fu-sa-kum wa an-
tum tat-loo-nal ki-taab, a-fa-laa ta-
qi-loon.

45. Was-ta-'ee-noo biʃ-sab-
ri waʃ-\salah, wa in-na-haa la-ka-bee-ra-tun
il-laa 'al-lal khaa-shi'-een.

46. Al-laz-ee-na ya-zun-noo-na an-na-
hum mu-laa-woo rab-bi-him, wa an-
na-hum i-lay-hi raa-ji'-oon.

SECTION 5: Israelite Prophecies fulfilled in Qur'an

40 O Children of Israel, call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear. 41 And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone. 42 And mix not up truth with falsehood, nor hide the truth while you know. 43 And keep up prayer and pay the poor-rate and bow down with those who bow down. 44 Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense? 45 And seek assistance through patience and prayer, and this is hard except for the humble ones, 46 who know that they will meet their Lord and that to Him they will return.
SECTION 6: Divine Favours on Israel

47 O children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations. 48 And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped. 49 And when We delivered you from Pharaoh’s people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord. 50 And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw. 51 And when We appointed with Moses, a time of forty nights (on Mount Sinai) then you took the calf (for a god) after him, and you were unjust. 52 Then We pardoned you after that so that you might give thanks. 53 And when We gave Moses the Book and the Discrimination that you might be guided aright.


56. Sum-ma ba-‘as-naa-kum mim ba’-di maw-ti-kum, la-‘al-la-kum tash-ku-roon.


54 And when Moses said to his people: O my people, you have surely wronged yourselves by taking the calf (for a god), so turn to your Creator (penitently), and kill your own (guilty) selves. That is best for you with your Creator. So He turned to you (mercifully). Surely He is the Oft-returning (to mercy), the Merciful. 55 And when you said: O Moses, we will not believe in thee till we see Allah manifestly, so the punishment overtook you while you looked on. 56 Then We raised you up after your stupor that you might give thanks. 57 And We made the clouds to give shade over you and We sent to you manna and quails. Eat of the good things that We have given you. And (by sinning) they did not do Us any harm, but they wronged their own souls. 58 And when We said: Enter this city (Palestine), then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others).


SECTION 7: Divine Favours on Israel

59 But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrong-doers a pestilence from heaven, because they transgressed. 60 And when Moses prayed for water for his people, We said: March on to the rock with thy staff. So there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of Allah, and act not corruptly, making mischief in the land. 61 And when you said: O Moses, we cannot endure one (kind of) food, so pray to thy Lord on our behalf to bring forth for us out of what the earth grows, of its vegetables and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was so because they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits.
SECTION 8: Israelites' Degeneration

62. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.

63. And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you may guard against evil.

64. Then after that you turned away; and had it not been for the grace of Allah and His mercy on you, you had certainly been among the losers.

65. And indeed you know those among you who violated the Sabbath, so We said to them: Be (as) apes, despised and hated. So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard against evil.

66. And when Moses said to his people: Surely Allah commands you to sacrifice a cow. They said: Dost thou ridicule us? He said: I seek refuge with Allah from being one of the ignorant.
SECTION 9: They grow in Hard-heartedness

68. They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded. 69. They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders. 70. They said: Call on thy Lord for our sake to make it clear to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright. 71. (Moses) said: He says, She is a cow not made submissive to plough the land, nor does she water the tilth, sound, without a blemish in her. They said: Now thou hast brought the truth. So they slaughtered her, though they had not the mind to do (it). 72. And when you (almost) killed a man (Jesus), then you disagreed about it. And Allah was to bring forth which you were going to hide. 73. So We said: Smite (or apply) him with it partially. Thus Allah brings the dead to life, and He shows you His signs that you may understand.

75. A-fa-tat ma' oo-na an-yu mi-noo la-kum, wa qad kaa-na fa-ree-qum min-hum yas-ma'oo-na ka-laa-mal laa-hi, sum ma yu-har ri-foo-na-hoo mim ba' di maa 'a-qa-loo-hu, wa hum ya'-la-laan.

76. Wa i-zaa la-qu la-zee-na aa-ma-noo, qaa-loo, a-a-man-naa, wa i-zaa kha-laa ba' dhu-hum i-laa ba' din qaa-loo, a-tu-had-di-soo-na-hum bi-maa fa-ta-hal laa-hu 'a-lay-kum li-yu-haaj joo-kum bi-hee 'in-da rab-bi-kum, a-fa-laâ ta'-qi-loon.

77. A-wa-laâ ya'-la-moo-na an-nal laa-ha ya'-la-mu maa yu-sir-roo-na wa maa yu'-li-noon.

78. Wa min-hum um-mee-yoo-na laa ya'-la-moo-nal ki-taa ba il-laa a-maâ-nee-ya, wa in hum il-laa ya-zum-noon.

Then your hearts hardened after that, so they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth; and there are some of them which split asunder, so water flows from them; and there are some of them which fall down for the fear of Allah. And Allah is not heedless of what you do. 75 Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this). 76 And when they meet those who believe they say, We believe, and when they are apart one with another, they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not understand? 77 Do they know that Allah knows what they keep secret and what they make known? 78 And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture.
97. Fa-way-lul lil-la-zee-na yak-tu-boon-
al ki-taa-ba bi-ay-dee-him, sum-ma
ya-qoo-loo-na haa-zaa min ‘in-dil laa-
hi, li-yash-ta-roo bi-hee sa-ma-nan qa-
lee-laa, fa-way-lul la-hum mim-maa
ka-ta-bat ay-dee-him, wa way-lul
la-hum mim-maa yak-si-boon.

80. Wa qaa-loo lan ta-mas-sa-nan ‘naa-
ru il-laa ay-yaa-mam ma’-doo-dah,
qul, at-ta-khaz-tum ‘in-dal laa-hi
‘ah-dan, fa-lan-y yukh-li-fal laa-hu
‘ah-da-hoo, am ta-qoo-loo-na ‘a-lal
laa-hi maa laa ta’-la-moon.

81. Ba-la-la, man ka-sa-ba say-yi-a-tan-w
wa a-ḥaa-tat bi-hee kha-ṭee-a-tu-hoo
fa-u-laai-ka aṣ-ḥaa-bun naa, hum
fee-ḥaa khaa-li-doon.

82. Wal-la-zee-na aa-ma-noo wa ‘a-mi-
luṣ šaa-li-haa-ti, u-laai-ka aṣ-ḥaa-
bul jan-nah, hum fee-ḥaa khaa-li-
doon.

83. Wa iz a-khaz-naa mee-shaa-qa ba-
nee is-raa-ee-la, laa ta’-bu-doona
il-lal laaḥ, wa bil-waa-li-day-ni iḥ-
saa-naan-w wa zil qur-baa wal ya-taa-
mma wal-ma-saa-keen, ni, wa qoo-loo
lin-naa-si ḥus-nan-w, wa a-gae-muṣ
śa-laa-ta wa aa-tuz za-kaah-ha, sum-
ma ta-wal-lay-tum il-laa qa-lee-lam
min-kum, wa an-tum mu’-ri-doon.

SECTION 10: Their Covenant and its Violation

79 Woe! then to those who write the Book with their hands then say, This is from
Allah; so that they may take for it a small price. So woe to them for what their
hands write, and woe to them for what they earn. 80 And they say: Fire will not
touch us but for a few days. Say: Have you received a promise from Allah? Then
Allah will not fail to perform His promise. Or do you speak against Allah what
you know not? 81 Yea, whoever earns evil and his sins beset him on every side,
those are companions of the Fire; therein they abide. 82 And those who believe
and do good deeds, these are the owners of the Garden; therein they abide. 83 And
when We made a covenant with the Children of Israel: You shall serve none but
Allah, and do good to (your) parents, and to the near of kin and to orphans and
the needy, and speak good (words) to (all) men, and keep up prayer and pay the
poor-rate. Then you turned back except a few of you, and you are averse.
And When We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness.

Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding limits. And if they should come to you as captives you would ransom them, whereas their turning out itself was unlawful for you. Do you then believe in a part of the book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement. And Allah is not heedless of what you do. These are they who buy the life of this world for the Hereafter, so their chastisement shall not be lightened, nor shall they be helped.
And We indeed gave Moses the Book and We sent messengers after him one after another; and We gave Jesus, son of Mary, clear arguments and strengthened him with the Holy Spirit. Is it then that whenever there came to you a messenger with what your souls desired not, you were arrogant? And some you gave the lie to and others you would slay. And they say: Our hearts are repositories. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe. And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieved but when there came to them that which they recognised, they disbelieved in it; so Allah’s curse is on the disbelievers. Evil is that for which they sell their souls—that they should deny that which Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers.

SECTION 11: They reject the Prophet


93. Wa iz a-khaz-naa mee-saa-qa-kum wa ra-fa'-naa faw-qa-ku-mut tooor, khu-zoo maa aa-tay-naa-kum bi-quw-wa-tin-w was-ma-'oo, qaa-loo, sa-mi'-naa wa 'a-say-naa, wa ush-ri-boo fee qu-loo-bi-hi-mul 'ij-la bi-kuf-ri-him, qul, bi'-sa-maa ya'-mu-ru-kum bi-hee ee-maa-nu-kum in kun-tum mu'-mi-neen.


91 And when it is said to them, Believe in that which Allah has revealed, they say: We believe in that which was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill Allah's prophets before (this) if you were believers? 92 And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrong-doers. 93 And when We made a covenant with you and raised the mountain above of on: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers. 94 Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. 95 And they will never invoke it on account of what their hands have sent on before, and Allah knows the wrong-doers.


SECTION 12 : Their Enmity to the Prophet

96 And thou wilt certainly find them the greediest of men for life, (greedier) even than those who set up gods (with God). One of them loves to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement. And Allah is Seer of what they do. 97 Say: Whoever is an enemy to Gabriel — for surely he revealed it to thy heart by Allah’s command, verifying that which is before it and a guidance and glad tidings for the believers. 98 Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers. 99 And We indeed have revealed to thee clear messages, and none disbelieve in them except the transgressors. 100 Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith.


And when there came to them a messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing. And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it to) anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with Allah’s permission. And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!
103. Wa law an-na-hum aa-ma-noo wat-ta-qaw la-ma-foo-ba-tum min 'in-dil laa-hi khayr, law kaa-noo ya'-la-moon.

104. Yaa-ay-yu-hal la-zee-na aa-ma-noo, laa ta-qoo-loo raa-'i-naa, wa qoo-lun-zur-naa was-ma'-oo, wa lil-kaa-fi-ree-na 'a-zaa-bun a-leeem.


107. A-lam ta'-lam an-nal laa-ha la-hoo mol-kus sa-maa-waa-ti wal-ar'd, wa maa la-kum min dood-nil laa-hi min-w wa-lee-yin-w wa laa na-seer.


103 And if they had believed and kept their duty, reward from Allah would certainly have been better; did they but know!

SECTION 13 : Previous Scriptures are abrogated

104 O you who believe, say not Raa'-i-naa and say Un-zur-naa, and listen. And for the disbelievers there is a painful chastisement. 105 Neither those who disbelieve from among the people of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allah chooses whom He pleases for His mercy; and Allah is the Lord of mighty grace. 106 Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things? 107 Knowest thou not that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have not any friend or helper? 108 Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith, he indeed has lost the right direction of the way.


109 Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah brings about His command. Surely Allah is Possessor of power over all things.

SECTION 14: Perfect Guidance is only in Islam

110 And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do. 111 And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful. 112 Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve. 113 And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews follow nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So Allah will judge between them on the day of Resurrection in that wherein they differ.
114. Wa man az-lat-mu mim-mam ma-
na-‘a ma-saa-ji-dal laa-hi an-y uz-
ka-ra fee-has-mu-hoo wa sa’-aa fee
kha-raa-bi-haa, u-laah-i-ka maa ka-
na la-hum an-y yad-khu-loo-haa il-
laa khaa-i-feen, la-hum fid dun-yaa
khiz-yun wa la-hum fil aa-khi-ra-ti
‘a-zaa-bun ‘a-zeem.

115. Wa lil-laa-hil mash-ri-qu wa-
magh-ri-bu, fa-ay-na-maa tu-wal-
loo fa-sam-ma waj-hul laah, in-nal
laa-ha waa si-‘un ‘a-leem

116. Wa qaa-lut ta-kha-zal laa-hu wa-la-
dan, sub-haa-na-hoo, bal la-hoo
maa fis-sa-maa-waa-ti wal-ar, kul-
lul la-hoo qaa-ni-toon.

117. Ba-dee-‘us sa-maa-waa-ti wal-ar, wa
i-zaa qa-qaa am-ran fa-in-na-maa ya-
qoo-lu la-hoo kun fa-yaa-koon.

118. Wa qaa-lal la-zeen-naa laa ya’-la-
moo-na, law laa -yu-kal-li-mu-nal
laa-hu aw ta’-tee-naa aa-yah, ka-zaa-
li-ka qaa-lal la-zeen-naa min qab-li-
him miq-la qaw-li-him, ta-shaa-ba-
hat qu-loo-bu-hum, qad bay-yan-nal
aa-yaa-ti li-qaw-min-y yoo-qi-noon.

114 And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.
115 And Allah’s is the East and the West, so whither you turn thither is Allah’s purpose. Surely Allah is Ample-giving, Knowing. 116 And they say: Allah has taken to Himself a son – glory be to Him! Rather, whatever is in the heavens and the earth is His. All are obedient to Him. 117 Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is. 118 And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure.

120. Wa lan tar-qa’ ‘an-ka ya-hoo-du wa lan na-ṣa-raa, ḥat-taa tat-ta-bi’a mil-la-ta-hum, qu'il, in-na hu-dal laa-hi hu-wal hu-daa, wa la-i-nil ta-ba’ta ah-waa-a-hum ba’-dal la-ẓee jaa-a-ka mi-nal ‘il-mi, maa la-ka mi-nal laa-hi min-w wa-lee-yin-w wa laa na-ṣeer.


122. Yaa-ba-nee is-raa-ee-laz-ku-roo ni’-ma-ti-yal la-tee an-‘am-tu ‘a-lay-kum, wa an-nee fa-d’-dal-tu-kum ‘alal ‘a-la-meen.

123. Wat-ta-qoo yaaw-mal laa taj-ẓee naf-sun ‘an naf-sin shay’-an-w wa laa yuq-ba-lu min-haa ‘ad-lun-w wa laa tan-fa’-u-haa sha-faa’-a-tun-w wa laa hum yun-ṣa-roon.

SECTION 15: Covenant with Abraham

119. Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire. 120. And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee thou shalt have from Allah no friend, nor helper. 121. Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers. 122. O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations. 123. And be on your guard against a day when no soul will avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor will they be helped.


124 And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrong-doers, said He. 125 And when We made the House a resort for men and a (place of) security. And: Take ye the place of Abraham for a place of prayer. And We enjoined Abraham and Ismael, saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves. 126 And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them who believe in Allah and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination. 127 And when Abraham and Ishmael raised the foundation of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.


131. Iz qaa-la la-hoo rab-bu-hoo, as-lim, qaa-la, as-lam-tu li-rab-bil 'aa-la-men.

132. Wa was-sa bi-haa ib-raa-hee-mu ba-nee-hi wa ya'-qoob, yaa ba-niy ya in-nal laa-has-ta-faa la-ku-mud dee-na, fa-laay ta-moo-tun-na il-laa wa an-tum mus-li-moon.

SECTION 16: The Religion of Abraham

128 Our Lord, and make us both submissive to Thee, and (raise) from our off-spring, a nation submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.

129 Our Lord, and raise up in them a messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom, and purify them. Surely Thou art the Mighty, the Wise. 130 And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter, he is surely among the righteous. 131 When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

132 And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones.
133. Am kun-tum shu-ha-daa-a' iz ha-da-ra yaa-qoo-bal maw-tu, iz qaa-la li-ba-nee-hi, maa ta'-bu-doo-na mim ba'-deeq, qaoo-loo, na'-bu-du i-laa-ha-ka wa i-laa-ha aa-baa-ka ib-raa-hee-ma wa is-maa-'ee-la wa is-haa-qa, i-laa-ha-n w waah-hid, wa naah-nu la-hoo mus-li-moon.

134. Til-ka um-ma-tun qad kha-lat, la-haa maa ka-sa-bat wa la-kum maa ka-sab-tum, wa laa tus-'a-loo-na am-maa kaa-noo yaa'-ma-loon.


133 Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit. 134 Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked of what they did. 135 And they say: Be Jews or Christians, you will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists. 136 Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them and to Him do we submit.


139. Qul, a-tu-haaj-joo-na-naa fil laa-hi, wa hu-wa rab-bu-naa wa rab-bu-kum, wa la-naa a-maa-lu-naa wa la-kum a-maa-lu-kum, wa nah-nu la-hoo mukh-li-noon.


141. Til-ka um-ma-tun qad kha-lat, la-haa maa ka-sa-bat, wa la-kum maa ka-sa-b-tum, wa laa tus-a-loo-na am-maa kaa-noo ya-ma-loon.

137 So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But Allah will suffice thee against them; and He is the Hearing, the Knowing. 138 (We take) Allah’s colour, and who is better than Allah at colouring, and we are His worshippers. 139 Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him? 140 Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not heedless of what you do. 141 Those are a people that have passed away; and for them is what they earned and for you what you earn; and you will not be asked of what they did.