Study the
Noble Qur’ân
Word-for-Word
Volume 1
(Part 70)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by Darussalam
In the Name of Allah, the Most Gracious, the Most Merciful
83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allah and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ)."
85. So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhсинٰن (the good-doers). 86. But those who disbelieved and denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the Tayyibat (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.

88. And eat of the things which Allah has provided for you, lawful and good,
and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masākin (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His Ayāt (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

<table>
<thead>
<tr>
<th>Whom you believe and fear Allāh</th>
<th>good and lawful</th>
<th>Allah has provided you of what and eat</th>
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<tr>
<td>Allah will not call you to account (are) believers in Him you</td>
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<td>for what [and] but He will call you to account in your oaths</td>
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<td>needy persons ten (is) feeding so its expiation you earnestly swore (in) oaths</td>
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<td>or freeing or clothing them you feed your families (of) what of average</td>
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<td>that days (of) three then fasting (did) not find (that) but who (of) a slave</td>
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<td>and keep your oaths when you have sworn (of) your oaths (is the) expiation</td>
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so that you may give thanks His Signs to you thus Allah makes clear
90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansāb, and Al-Azām (arrows for seeking luck or decision) are abominations of Shaitān’s (Satan’s) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. Shaitān (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from As-Salāt (the prayer). So, will you not then abstain?

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or Al-Ansāb, or Al-Azām) and fear Allāh. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way. 93. Those who believe and do
righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the good-doers.

but if you turn away and beware and obey the Messenger and obey Allâh

(is) not plain (is) the conveyance upon Our Messenger only then know for what they ate any sin and did righteous deeds on those who believed
	hen they fear (Allâh) and do righteous deeds and believe when they fear (Allâh)

and Allah loves the good-doers and do good then they fear (Allâh) and believe

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of Ihram [for Hajj or ‘Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the
one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākin* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.
Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihram* (for *Hajj* or *'Umrah*). And fear Allah to Whom you shall be gathered back. 97. Allah has made the Ka’bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and *'Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is All-Knower of each and everything.
98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad):

"Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabîth may please you.” So fear Allâh, O men of understanding in order that you may be successful.

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<thead>
<tr>
<th>عقور</th>
<th>وأن الله</th>
<th>الجواب</th>
<th>أعلموا أنلله شديد العقاب وأن الله عقور رجيم</th>
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<tbody>
<tr>
<td>(is) All-Forgiving</td>
<td>and that Allah</td>
<td>(in) punishment</td>
<td>know that Allah is Severe</td>
</tr>
<tr>
<td>والله يعلم</td>
<td>إلا البلع</td>
<td>على الرسول</td>
<td>مَما○</td>
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<tr>
<td>and Allah knows</td>
<td>but to convey (the message)</td>
<td>(is) on the Messenger</td>
<td>not Most Merciful</td>
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<td>والطيب</td>
<td>لا يستوى الحبيب</td>
<td>قل</td>
<td>ومتتكمون</td>
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<td>and good [things]</td>
<td>not equal are bad [things]</td>
<td>say</td>
<td>and what you conceal what you reveal</td>
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<td>فاتقوا الله</td>
<td>كررة</td>
<td>ولو أعجك</td>
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<tr>
<td>so fear Allah</td>
<td>(of) bad [things]</td>
<td>(the) abundance</td>
<td>even though fascinates you</td>
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</table>

لعلكم تفتيحوت
so that you may succeed

اللبيب
(of) understanding

أولى
O men

بٍ لا يَأْتِيَهَا الْذِّينَ أَتَمَّوا لَا تَسْتَطِعُونَ عَنْ أَشْيَاءٍ إِنْ بَنَٰدَ لَكُمْ تَسْوَّمُونَ وَإِن تَسْتَنلوا عَنْهَا جَيْنَ

سُلِّمَ الْقُرْآنَ بَنَٰدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ رَحِيمٌ أَفِد سَأَلَّهَا فَقَمَ مَنْ يَبْلِكَ مِنْكُمْ أَصْحَبْاوُهَا كَفَّرٍ مَّا جَعَلَ اللَّهُ مِنْ بَعْدِهِ وَلَا سَيْتِينَ وَلَا وَصِيَّةَ وَلا حَامِ وَلَا يَلُونَ اللَّهُ فِي الْأَحْزَابِ وَاَلْكَذِّبِ وَاَلْكَسِبِ لَا يَعْقِلُونَ
101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’ān is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allah has not instituted things like Bahīrah or a Sa‘ībah or a Wasilah or a Hām (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allah, and most of them have no understanding.
104. And when it is said to them: "Come to what Allah has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.

<table>
<thead>
<tr>
<th>وَإِلَى الرُّسُولِ</th>
<th>إِلَى مَا أَنْزَلَ اللَّهُ</th>
<th>تَعَالَوْا</th>
<th>هُمْ</th>
<th>وَإِذَا قُلُوكُنَّ</th>
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<tr>
<td>and to the Messenger</td>
<td>to what Allah has revealed</td>
<td>come to them</td>
<td>and when it is said</td>
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<tr>
<th>قَالُواْ</th>
<th>عَلَىٰ</th>
<th>مَا وَجَدْنَا</th>
<th>قَالُواْ أَهْسَنَّا</th>
<th>وَلَا يَهْتَدُونَ</th>
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<tr>
<td>our forefathers</td>
<td>upon it</td>
<td>what we found</td>
<td>they say</td>
<td>suffices us</td>
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</tbody>
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<tr>
<th>لَيَعْلُمُونَ شَيْئًا</th>
<th>أُولَٰئِكَ لَا بَأْسُهُمْ</th>
<th>وَلَا يَهْتَدُونَ</th>
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</thead>
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<tr>
<td>nor they had guidance</td>
<td>not knowing anything</td>
<td>even though their forefathers were?</td>
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<thead>
<tr>
<th>إِلَى الْرَّحْمَٰنِ</th>
<th>إِذَا أَهْتَدَٰيْتُمْ</th>
<th>مِنْ ضَلْلٍ</th>
<th>لَا يُضْرِكُمْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to Allah (is) return of you</td>
<td>when you are guided</td>
<td>who goes astray</td>
<td>will not harm you</td>
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<tr>
<th>بَيْنَ اِبْنِيْتُكُمْ</th>
<th>فَيَكَلِمُنَّهُمْ</th>
<th>جَعِيعًا</th>
<th>قَمِّمْتمْ</th>
<th>تَعَلَّمُوا</th>
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<tr>
<td>doing</td>
<td>of what you had been</td>
<td>then He will inform you</td>
<td>all</td>
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وَكَانَ لَهُمْ مِنْ بَعْدِ الْحُكْمَةِ فِي قَبْسِمَانِ إِلَّا إِذَا أَتَبَتْمُ لَتَشْرَى بَيْدَهَا ثُمَّ يَكُونَ ذُقُونِ
106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don’t find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salāt (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): “We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful.”

|approaches any of you| when between you| (take) witness who believe O (you) |
|or two others among you just men two (making) a will while the death and befalls you through the land if you are travelling from (among) other than you the prayer after you detain them both (of) the death calamity it for we will not sell if you doubt (them) by Allah and let them both swear (the) Testimony (of) Allāh and we will not conceal even if he is a near relative a price surely (will be) among the sinners then indeed we
107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.”

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious and disobedient).
109. On the Day when Allah will gather the Messengers together and say to them: ‘What was the response you received (from men to your teaching)?’ They will say: ‘We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen).’ 110. (Remember) when Allah will say (on the Day of Resurrection): ‘O 'Īsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrâil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injil (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”
in the cradle you speak to the people with the Holy Spirit I strengthened you

and the Torah and the Wisdom the Book I taught you and when and (in) maturity

(of) a bird like (the) figure from the clay and when you make and the Gospel

by My Leave and it becomes a bird into it and you breathe by My Leave

and when you raise by My Leave and the leper and you heal the born blind

from you (of) Israel (the) Children and when I restrained by My Leave the dead

those who disbelieved and said with clear proofs you came to them when

and when I (Allah) inspired Al-Hawāriyyūn [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.” 112. (Remember) when Al-Hawāriyyūn (the disciples) said: “O ‘Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” ‘Īsā (Jesus) said: “Fear Allāh, if you are
indeed believers.” 113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

114. ‘Īsā (Jesus), son of Maryam (Mary), said: “O Allah, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.” 115. Allah said: “I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the ‘Ālamīn (mankind and jinn).”
for first of us a festival which will be for us from the heaven a table spread

and You and provide us (sustenance) from You and a sign and last of us

(will) send it down verily I Allah said (of) the sustainers (are the) Best

then verily I among you after (that) but whoever disbelieves to you

of the worlds anyone (such as) I have not punished (with) a torment will punish him

وَإِذْ قَالَ ﷺ لِلَّنَاسِ أَنَّ مَرْيَمَ إِنَّمَا قُلْتُ لِلنَّاسِ أَنْ جَاءَنِي فَمَلَأْتُ نَفْسِي إِلَيْهِ فَأَمَّا إِلَهِيُّ إِنَّمَا قُلْتُ لِلَّهِ أَنْ تَأْتِيَني نَجْحِلُ مَا ذُكِرَ لِي

116. And (remember) when Allah will say (on the Day of Resurrection): `O ‘Isa (Jesus), son of Maryam (Mary)! Did you say to men: `Worship me and my mother as two gods besides Allah?’ ' He will say: `Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)."
and I (do) not know (is) in my soul You know what then surely You would have known it

(are) All-Knower (of) the hidden things You indeed [You] Your Soul what (is) in

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."
119. Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise). 120. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.
Sūrah Al-Anʿām (The Cattle) 6
In the Name of Allah, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allah's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allah (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an Ayah (sign) comes to them from the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

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<th>Part 7</th>
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<tbody>
<tr>
<td>the Most Merciful</td>
<td>the Most Gracious</td>
<td>In the Name (of) Allah</td>
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<tr>
<td>وَالْأَرْضَ</td>
<td>خَلَقَ الْسَّمَوَاتِ</td>
<td>الَّذِي</td>
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<td>and the earth</td>
<td>created the heavens</td>
<td>Who</td>
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<td>and the light</td>
<td>and made the darknesses</td>
<td>and all the praise (be) to Allah</td>
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<tr>
<td>in their Lord</td>
<td>yet those who disbelieved</td>
<td>and the light</td>
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<td>then decreed a term</td>
<td>from clay</td>
<td>created you Who</td>
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<td>in the heavens</td>
<td>and He is Allah</td>
<td>yet you doubt with Him</td>
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<td>and He knows</td>
<td>and your open (deeds)</td>
<td>and a term</td>
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<tr>
<td>(of) their Lord</td>
<td>from (the) Signs</td>
<td>a sign</td>
</tr>
<tr>
<td>and never comes to them</td>
<td>what you earn</td>
<td>but they are</td>
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<tr>
<td>turning away</td>
<td>from it</td>
<td>but they are</td>
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5. Indeed, they rejected the truth (the Qur’an and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.
7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ). 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
11. Say (O Muhammad ﷺ): “Travel in the land and see what was the end of those who rejected truth.” 12. Say (O Muhammad ﷺ): “To whom belongs all that is in the heavens and the earth?” Say: “To Allah. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allah as being the only Ilāh (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection]. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.”
14. Say (O Muhammad): "Shall I take as a Wali (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad) of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh). 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.
17. And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things). 19. Say (O Muhammad): "What thing is the most great as witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allah there are other *aliha* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one *Ilah* (God). And truly, I am innocent of what you join in worship with Him."
20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allah, and they also know that there is no Ilāh (God) but Allah and Islam is Allah’s religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayāt (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zālimūn (polytheists and wrongdoers) shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?”

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23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: “By Allāh, our Lord, we were not those who joined others in worship with Allāh.”

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: “These are nothing but tales of the men of old.”
26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.
29. And they said: `There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).’

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: `Is not this (Resurrection and the taking of the accounts) the truth?’ They will say: `Yes, by our Lord!’ He will then say: `So taste you the torment because you used not to believe.’

31. They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: `Alas for us that we gave no thought to it,’ while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqūn (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad): it is not you that they deny, but it is the Verses (the Qur‘ān) of Allāh that the Zālimûn (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).
35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jāhilūn (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense). 37. And they said: `Why is not a sign sent down to him from his Lord?’ Say: `Allah is certainly Able to send down a sign, but most of them know not.’
38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills. 40. Say (O Muhammad): "Tell me if Allāh’s torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

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<td>وَمَا رَجُلٌ فِي الْأَرْضِ وَلَا طَيْرٌ يَطُورُ يَجْنَاحُهُ إِلَّا أَمْمَ أَمْثَالُكُمْ مَأْفَرُتُنَا فِي الْكِتَابِ مِنْ ذَٰلِكَ ۖ إِلَى رَبِّهِمْ يُحْشِروُنَّ ۖ وَالَّذِينَ كَذَّبُوا سَمَّى بِنَايَتِنَا صَمّ وَبَكَّمْ في الظُّلُمَّاتِ مِنْ نَزْحَةِ اللَّهِ ۖ مُضِلُّةً وَمَن يُجَلِّلُهُ عَلَى سَرْقَتِهِ مُسْتَقِيمٍ فَقَلِ أَرِيُ عَلَيْكُمْ إِنْ أَنْتُمْ أَنْتَكُمْ عَذَابَ اللَّهِ ۖ وَأُتْنَأَوْنَ الْسَاعَةَ أُعْفُونَ إِن كُنتُمْ صَادِقِينَ</td>
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41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our torment reached them, why then did they not humble themselves? But their hearts became hardened, and Shaitān (Satan) made fair-seeming to them that which they used to do.

if comes to you (have) you seen? say Straight on the Path

the (last) Hour or came to you (the) torment (of) Allah

if you are truthful (do) you call other than Allah?

بَلْ ۚ إِذْ إِيَّاهُ تَدْعُونَ فَيَكْفِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنَسُونَ مَا تَشَنَّكُونَ ۖ وَلَدَ أَرْسَلْنَا إِلَىٰ أُمَّةٍ مِّن قَبْلِكَ فَأَخْفَضْنَهُمْ بِالْبَلاَغِ وَالْعَمَلِ لَعَلَّهُمْ بَيْضَعُونَ ۚ فَلَوْلَا إِذِ اجَاءَ هُمْ بِأَسْرُهُمْ نَضَرُّوا وَلَكِنْ قَسَتْ فُلُوْمَهُمْ وَرَبِّيْنِ لَهُمْ السَّيِّدُانِ مَا أَوْلَاهُمْ وَأَوْعَامُهُمْ

(the distress) that you had called (upon Him) and He removes nay (to) Him Alone you call

whatever you had associated (with Allah) and you forget if He willed for which

and We seized them before you to nations and verily We sent (Messengers)

then why not so that they may humble themselves and hardship with misfortune

they humbled themselves Our disaster (torment) came to them when
44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allah’s, the Lord of the ‘Alamīn (mankind, jinn, and all that exists). 46. Say (to the disbelievers): “Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there - an ilāh (a god) other than Allah who could restore them to you?” See how variously We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
47. Say: “Tell me, if the punishment of Allah comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zālimūn (polytheists and wrongdoing) people?” 48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief and for their belying the Message of Muhammad ﷺ.
50. Say (O Muhammad): "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the Zālimūn (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favoured from amongst us?" Does not Allah know best those who are grateful?
54. When those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikutum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimūn (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."
57. Say (O Muhammad): “I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allah). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allah, He declares the truth, and He is the Best of judges.”

58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allah knows best the Zālimūn (polytheists and wrongdoers).”

59. And with Him are the keys of the Ghaib (all that is hidden), none knows
them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians
(angels guarding and writing all of one’s good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful.”

64. Say (O Muhammad ﷺ): “Allâh rescues you from this and from all (other)
distresses, and yet you worship others besides Allâh.’ 65. Say: ‘He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.’ See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur’ân) though it is the truth. Say: ‘I am not a Wakil (guardian) over you.’

67. For every news there is a reality and you will come to know. 68. And when
you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zālimūn (polytheists and wrongdoers). 69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'an). [The provision of this Verse was abrogated by the Verse 4:140]

| and when you see | and soon you shall know (it) | (is) a fixed time | news | for every |
| then you sit not | Satan | and if causes you to forget | other than that | in a talk |
| then you sit not | Satan | and if causes you to forget | other than that | in a talk |

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the
Qur'ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allah’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamin (mankind, jinn and all that exists);

nor can harm us neither can benefit us that besides Allah (shall) we invoke? say

like the one Allah has guided us when after on our heels and shall we turn back

who call him companions he has confused in the earth the devils whom misled

(is) the guidance it indeed (the) guidance (of) Allah say come to us to the guidance
to (the) Lord (of) the worlds that we submit and we have been commanded

72. And to perform As-Salāt (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: ‘Be!’ – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).
74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: "Do you take idols as ʿālihā (gods)? Verily, I see you and your people in manifest error." 75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allah). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not of Al-Mushrikūn."
80. His people disputed with him. He said: "Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.'
82. It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Issac) and Ya’qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward Al-Muhsīnūn (the good-doers).
85. And Zakariyya (Zechariah), and Yahya (John) and ‘Isa (Jesus) and Ilyas (Elias), each one of them was of the righteous. 86. And Isma’il (Ishmael) and Al-Yasaa’ (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred to the ‘Alamîn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.
89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allah had guided. So follow their guidance. Say: “No reward I ask of you for this (the Qur’an). It is only a reminder for the ‘Alamīn (mankind and jinn).”

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allah with an estimation due to Him when they said: “Nothing did Allah send down to any human being (by Revelation).” Say (O Muhammad ﷺ): “Who then sent down
the Book which Mūsā (Moses) brought, a light and a guidance to mankind
which you (the Jews) have made into (separate) paper sheets, disclosing (some
of it) and concealing (much). And you (believers in Allāh and His Messenger
Muhammad ﷺ) were taught (through the Qur‘ān) that which neither you nor
your fathers knew.” Say: “Allāh (sent it down).” Then leave them to play in
their vain discussions. 92. And this (the Qur‘ān) is a blessed Book which We
have sent down, confirming (the Revelations) which came before it, so that you
may warn the Mother of Towns (i.e. Makkah) and all those around it. Those
who believe in the Hereafter believe in it (the Qur‘ān), and they are constant in
guarding their Salāt (prayers).
93. And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the Zālimūn (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"
94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allah Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?
96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother’s wombs) and a place of storage [in the earth (in your graves) or in your father’s loins]. Indeed, We have explained in detail Our Revelations (this Qur’an) for a people who understand.
so (there is) a time-limit single from a person created you Who and (it is) He

who (there is) a time-limit single from a person created you Who and (it is) He

for a people who understand certainly We have made clear the signs and a resting place

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.
100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allâh, your Lord! La ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs or Guardian) over all things.
103. No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), the Well-Acquainted (with all things). 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain variously the Verses so that they (the disbelivers) may say: “You have studied (the Books of the people of the Scripture and brought this Qur’ān from that)” and that We may make the matter clear for a people who have knowledge.
106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, 
*Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside 
from Al-Mushrikūn.

107. Had Allah willed, they would not have taken others 
besides Him in worship. And We have not made you a watcher over them nor 
are you a *Wakil* (disposer of affairs, guardian or trustee) over them. 108. And 
insult not those whom they (disbelievers) worship besides Allah, lest they 
insult Allah wrongfully without knowledge. Thus We have made fair-
seeming to each people its own doings; then to their Lord is their return and He 
shall then inform them of all that they used to do.
109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: “Signs are but with Allâh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?” 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.