



Quran
Saint
Murad
Translation

Arabic + English

Dedicated to:
My family & my online supporters

Quran ~ Saint Murad Translation
First non SIN (Standard Islamic Narrative) based translation

Arabic & English Version

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Quran:

Author(s): unknown

Narration: Hafs through Assim

Translation: Saint Murad

PREFACE

Who am I?

My name is Murad and I am a native Arab speaker ... Arabic is my mother tongue. Despite being born a Muslim I have never studied in any Islamic institution which is a plus because now I am not polluted with Islamic propaganda.

In 2009 I have left Islam and became an atheist, then by 2015 I became a classical theist. My beliefs are not subject for this work, I just believe it is interesting to let you know that this is the first ever ex-Muslim translation of the Quran from Arabic into English.

What inspired me to create this translation?

In 2019 I contacted a YouTube channel (sneaker's corner) that is interested in the origins of Islam to make a collaboration video. The video was about the identity of the character of Dhul Qarnayn in the Quran.

I wanted to quote a few verses from the Quran as to quote them in our discussion, I did not know what would be considered a good translation so I picked what is commonly thought to be the most popular which was Abdullah Yussef Ali's translation.

Keep in mind: as an Arab I have never read any English translation of the Quran, I mean why would I?

I found it to be very misleading but I thought "ok no problem let me translate those few verses myself just to get my point across for this next video" and believe me as time went on I have found myself obligated to translate the verses myself every time I was about to create a video because no translation out there was even close to the Arabic version.

At that point I figured that I don't want to translate the Quran but I NEED to.

It was a call that I have heard from my beloved online audience, and I had to answer!

But in order for it not to be “just another translation” of the Quran I thought outside of the box.

Now before telling you about how this translation came to be let’s first explore the failures of other Quran translations.

Other Quran translations: EPIC fail

Did other Quran translators respect the reader?

Having dignity while translating means:

- Not adding words to the original text.
- Not omitting words from the original text as if they were never there.
- Not adding names/places to direct the reader under the guise of “helping” him/her.
- Not paraphrasing anything; PERIOD.
- Not adding headings or section titles that are not in the text.
- Not adding modern English punctuation marks that are not in the text.
- Not adding different colors that are not in the text.
- Maintaining all the original signs and symbols in the Arabic Quran EVEN if the English speaking audience doesn’t understand them; they still have a right to see them.
- Finally: stepping out of it. Disregarding oneself as a translator and let the text speak for itself.

The above criteria has not been fulfilled by any other translation.

Now that we know that almost all other Quran translators never respected the reader .. the question is why?

Muslim translators “have a horse in the race” so by default they are biased, but biased to what?

They are biased to something that might not be related to the Quran at all.

But firstly let me ask you something: If you want to translate a document, what will you do? Unless you are an idiot, you most certainly will open a dictionary to help you out.

The Quran is the only book that when translated people go back to everything other than the Arabic dictionary ... they instead go to the SIN (Standard Islamic Narrative).

Muslim Quran translators are lucky since most English speakers can't decode exactly what the Quran is saying plus these English speakers would never imagine the abundance of fraud present in such translations .. that makes them translate it however they want.

The question with the bible is (which translation is better) but with the Quran the question usually is (which translation is worse).

What do Muslim Quran translators do?

The idea of unapologetically adding long sentences between brackets in the English Qurans is so well known that now it is an online meme; people call it the "science of bracketology".

Muslim translators say that accurately translating the Quran from Arabic into English is impossible because it is a linguistic miracle (which is a wrong assertion to begin with as the very premise is irrational).

They won't translate it then? Of course not, they have a better plan, that is to translate it in whichever way they like and call it something like "the meanings of the Quran" or other idiotic titles as such.

Why do they do that?

- So that they wash their hands off the sin of "claiming" to know how to accurately translate the Quran, thus debunking that it is a linguistic miracle "as they assert".
- Is to still feed you what HE/SHE wants you to know while injecting words that are not in the Arabic; they do this under the guise of "we had to do it because the English language is poor and has no equivalent to the Arabic".
- On a psychological level it cements the deep narcissistic assertion that Arabic as a language is superior to any other language and therefore Islam as a religion by extension.
- Finally as a bonus, their awful translations could bring new English speakers to Islam which would give the Muslim translator more boons in the afterlife (which is their original goal).

If the Quran is a linguistic miracle, why aren't Muslim translators obsessing over the right thing, which is linguistics? Because they are enslaved to the SIN (Standard Islamic Narrative) which is a later imposition over the Quran.

Also, if the Quran is a linguistic miracle let the reader conclude that and don't shove it down his throat.

In short, for Muslim translators Allah is their target audience while for me the reader is my target audience.

Obsessing over Muhammad:

Muslim translations add the name Muhammed even if the Quran is saying (good morning).

But just so no one deceives you my beloved friend, you must know that the word "Muhammad" is mentioned only 4 times in the Arabic. Not only that but whether it is a proper name or a title or something else altogether is still a subject of debate among scholars.

Here are the 4 verses which has the word "Muhammad" in the Arabic Quran:

- Surah 3 verse 144
- Surah 33 verse 40
- Surah 47 verse 2
- Surah 48 verse 29

Any further adding of this word to Quranic translation is an assumption and not a very good one; if we assume the Quran is speaking to Muhammad (the prophet of Islam) then let the reader assume that, he is an adult.

I can say in all fairness that:

All Quran translations were an: EPIC fail.

What did these horrible translations lead to?

Since Muslim translators are only obsessed with the SIN (Standard Islamic Narrative) their linguistic skills as well as critical thinking skills atrophied.

This impacted their translations leading to a loss in a lot of Quranic concepts and expressions, thus resulting in large chunks of the Quran not making sense.

They simply used the wrong tools .. it is as if someone used plumbing tools to try and understand how a computer works.

In an ideal world .. Muslim translators of the Quran should be held accountable for what they have done, and for hindering years upon years of academic progress of decoding Islam's origins & evolution.

What about non Muslim translators?

They do a better job at trying to disclose what a lot of Muslim Quran translators are actively hiding. But they are still basing all their assumptions on the SIN (Standard Islamic Narrative) and ignoring the Arabic dictionary, which in the end does not yield much different results.

My translation is the "reset" button.

There are no English Quran translations

They themselves say so:

English Quran translators always state that their translation is just the "meaning" of the Quran, implying that it is not a literal translation.

Good.

Because mine is.

How was this translation created?

The entirety of the SIN (Standard Islamic Narrative) has been completely ignored in this translation.

The question of why the SIN (Standard Islamic Narrative) is a hoax is not to be discussed here.

My translation process:

1. Firstly, I created a concordance from scratch with every word in the Quran.
2. Then I read the entire Oxford dictionary (abridged version) to highlight words I might find useful and to enrich my vocabulary.
3. I then read (الفروق اللغوية لأبي هلال العسكري) i.e. the linguistical differences by Abu Hilal Al Askari; a poet, a linguist who died in 1005 AD who zoomed in on the subtle differences between a plethora of Arabic words. His work helped me really sharpen the English word I decided to elect to translate the Arabic word in the Quran, unlike other clumsy Quran translators who never made good use of Al-Askari's work (not because they did not know about it but because they did not want to).
4. Next I read multiple papers and articles written about English loan words from Arabic. Reason is that would give a better glimpse into the evolution of a word and how people got to understand it as time went on.
5. Finally I did an automated check over my entire concordance to see if there are any duplicate words .. there are rare duplicates in this translation.

Consistency in my translation is over 90% - this is why you will find very limited vocabulary in my translation because it closely matches the Arabic version.

This translation uses a blend of Archaic English as well as modern English .. the reason is we do not have that much luxury to choose .. if I would have stuck to one form of English I never would have precisely chosen the perfect words.

Plus Archaic English makes the reader aware of pronouns whether they are singular or plural (which is present in Arabic).

The Quran is still an obscure document and does not need more obscurity by not using Archaic pronouns.

Brackets in my translation?!

The only {brackets} in my translation are for words that do not have one clear English word like {mortal having skin} .

Why do I have it in brackets? So that the reader does not assume they are 3 Arabic words, so it is sort of a COMPOUNDED translated word.

so DO NOT skip my {brackets} as they are an integral part of the text.

Why are some words left untranslated?

Non-Arabic words in the Quran has been deliberately ignored in this translation ... it is sort of like (let's give Arabic language its best shot).

These words have no root in the Arabic dictionary, and are not used in current Arabic tongues.

Plus these non-Arabic words are still subject of debate among scholars – therefore it will need more time for fruition.

Muslim Quran translators translate them based on SIN (Standard Islamic Narrative) which is sometimes based on opinions attributed to Muhammad “prophet of Islam” and other times on the opinions of random shmucks. Regardless; they are based on guessing and NOT on sound linguistic basis.

Muslim translators don't leave these words untranslated despite not having lexical roots for these reasons:

- They will not look man enough (yes this is part of the Arabic Islamic mindset and should not be overlooked).
- They will open the gate for “infidels” to ask questions which would cause trouble for Islam as a religion.
- They are obligated to lie about these words as part of Shari’a law.
- And most importantly they will prove that not every word in the Quran is pure Arabic.

I have no problem leaving them untranslated as this is the author’s issue not mine.

Creating and finalizing my concordance took me almost five years, and the actual translating of the Quran took me just a few months to complete as I was basically copying from my perfected concordance.

Do we need another translation?

Yes you do and the reason simply is that: you don’t have one.

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Surah 1

the opener

by the name of Allah Al-Rahman the
merciful ﴿1﴾

the praise is for Allah lord of the
worlds ﴿2﴾

Al-Rahman the merciful ﴿3﴾

owner of the day of conviction ﴿4﴾

thee do we serve and thee do we seek
assistance ﴿5﴾

guide us the straight path ﴿6﴾

the path of those whom thou hast
graced over not the ones angered over
nor the errant ones ﴿7﴾

الْفَاتِحَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2)

الرَّحْمَنِ الرَّحِيمِ (3)

مَالِكِ يَوْمِ الدِّينِ (4)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ (7)

Surah 2

the cow

البقرة

by the name of Allah Al-Rahman the merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{?} {1}

(1) الم

that writing no suspicion in it a guidance for the forfenders {2}

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2)

who believe by the absence and upstand the prayer and expend from what we have provided them {3}

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3)

and who believe by what has been caused to descend unto thee and what has been caused to descend from before thee and are certain by the last one {4}

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)

those are over guidance from their lord and those are the cultivators {5}

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

surely those who covered it is even over them whether thou hast warned them or hast not warned them they do not believe {6}

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (6)

Allah has sealed over their hearts and over their hearing and a superimposition is over their sights and for them is a great torment {7}

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (7)

and of the humans is he who says we have believed by Allah and the last day and they are not by believers {8}

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ
بِمُؤْمِنِينَ (8)

they try to cheat Allah and those who have believed and they do not cheat except themselves and they do not feel

{9}

a sickness is in their hearts so Allah increased them in sickness and for them is a painful torment by what they were lying {10}

and when it was said to them do not corrupt in earth they said surely we are only correctors {11}

isn't surely they are the corruptors but they do not feel {12}

and when it was said to them believe as the humans have believed they said shall we believe as the fools have believed isn't surely they are the fools but they do not know {13}

and when they encountered those who have believed they said we believed and when they vacated unto their shayateen they said surely we are with you surely we are only mockers {14}

Allah mocks by them and extends them in their transgression blundering blindly {15}

those are they who purchased errancy by guidance so their commerce did not profit and they were not guided {16}

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
وَمَا يَشْعُرُونَ (9)

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْذِبُونَ (10)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ (11)

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ (12)

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ (13)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ
قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (14)

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (15)

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَتْ
تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16)

their likeness is as the likeness of he who sought to kindle a fire then as soon as it illuminated what is around him Allah betook by their light and left them in darkneses not sighting ﴿17﴾

deaf dumb blind so they will not return ﴿18﴾

or as a cloudburst from the sky in it darkneses and thunder and dazzlement they render their digits into their ears from the stunners the caution of death and Allah is encompassing by the coverers ﴿19﴾

the dazzlement almost snatches their sights whenever it illuminated for them they walked in it and when it darkened over them they upstood and if Allah decided he would have betaken by their hearing and their sights surely Allah is a determiner over every thing ﴿20﴾

O ye humans serve your lord who has created you and those from before you that ye may forfend ﴿21﴾

he who rendered for you the earth a sheeting and the sky a building and descended water from the sky so he brought out by it from the products a provision for you so do not render peers to Allah and ye know ﴿22﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ
(17)

صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ (18)

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ
الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19)

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ
وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَارَهُمْ إِنْ أَرَادَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (20)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22)

and if ye were in suspicion from what we have continuously descended over our servant then advance by a sura of its like and evoke your witnesses apart from Allah if ye were authentic ﴿23﴾

so if ye do not do and ye will never do then forbend the fire whose kindling is humans and stones prepared for the coverers ﴿24﴾

and jollify those who have believed and worked corrections that for them are gardens from beneath which rivers run whenever they are provided from it of a provided product they say this is what we have been provided from before and they were advanced by it as a self-resembling and for them in it are purified mates and they shall outlast in it ﴿25﴾

◊ surely Allah does not shy from drubbing whatever likeness a gnat so whatever is above it so as for those who have believed so they know that it surely is the truth from their lord and as for those who have covered so they say what did Allah will by this likeness he causes many to err by it and guides many by it and he does not cause to err except the licentious ones ﴿26﴾

who renege the covenant of Allah from after its documentation and cut off what Allah has commanded to be

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ
مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ (23)

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (24)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا
الْفَاسِقِينَ (26)

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ (27)

connected by and corrupt in earth
those are the losers {27}

how do ye cover by Allah and ye were
dead so he gave you life thereafter he
causes you to die thereafter gives you
life thereafter ye will be returned unto
him {28}

he who created for you what is in the
earth combinedly thereafter evened
himself unto the sky then evened them
into seven skies and he is
knowledgeable by every thing {29}

and as thy lord said to the angels
surely I am rendering a successor in
earth they said wilt thou render in it
he who corrupts in it and sheds the
bloods and we {?} by praising thee and
hallow for thee he said surely I know
what ye do not know {30}

and he taught 'adam all the names
thereafter exhibited them over the
angels then said inform me by the
names of these if ye were authentic
{31}

they said {?} be to thee no knowledge
for us except what thou hast taught us
surely thou art the knowledgeable the
wise {32}

he said O 'adam inform them by their
names so as soon as he informed them
by their names he said didn't I say to

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28)

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَىٰ
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
(29)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
(30)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ (32)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ
أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33)

you that I surely know the absence of
the skies and the earth and know what
ye make apparent and what ye were
muting ﴿33﴾

and as we have said to the angels
prostrate to 'adam so they prostrated
except Iblees he refused and sought
self-enlargement and was of the
coverers ﴿34﴾

and we said O 'adam dwell the garden
thou and thy mate and both of you eat
affluently from it where you both
decide and do not approximate this
tree then become of the darkeners
﴿35﴾

so Shaytan made them both slip about
it then brought them both out of what
they were in and we said alight some
of you are an enemy to some and there
is for you in earth a place for settling
and an enjoyment unto a while ﴿36﴾

so 'adam received words from his lord
so he repented over him surely he is
the continuously repenting the
merciful ﴿37﴾

we said alight from it combinedly so
either a guidance advances you from
me so he who followed my guidance
then there is no fear is over them nor
will they grieve ﴿38﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
(35)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَى حِينٍ (36)

فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ (37)

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ
هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)

and those who have covered and belied by our signs those are the companions of the fire they shall outlast in it ﴿39﴾

O sons of Isra'eel remember my grace which I have graced over you and fulfill by my covenant I fulfill by your covenant and so be intimidated of me ﴿40﴾

and believe by what I have descended authenticating to what is with you and do not be the first coverer by it and do not purchase a little price by my signs and so forfend me ﴿41﴾

and do not clothe the truth by invalidity and mute the truth and ye knew ﴿42﴾

and upstand the prayer and advance the {?} and kneel with the kneelers ﴿43﴾

❖ do ye command humans by benevolence and forget yourselves and ye are iterating the writing so don't ye consider ﴿44﴾

and seek assistance by endurance and prayer and surely it is indeed large over the overawed ones ﴿45﴾

who presume that they will encounter their lord and that they are returning unto him ﴿46﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39)

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (40)

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (41)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (42)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43)

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (44)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45)

الَّذِينَ يَطُّنُونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)

O sons of Isra'eel remember my grace which I have grace over you and that I have favored you over the worlds ﴿47﴾

and forbend a day when no self will apportion a thing about a self and intercession will not be accepted from it and equivalence will not be taken from it nor will they be advocated ﴿48﴾

and as we extricated you from the kinfolk of Fir'awn branding you the affrontive of torment slaughtering your sons and letting your women live and in those is a great befalling from your lord ﴿49﴾

and as we separated by you the sea then extricated you and drowned the kinfolk of Fir'awn and ye are onlooking ﴿50﴾

and as we appointed Muussa forty nights thereafter ye took for yourselves the calf from after him and ye are darkeners ﴿51﴾

thereafter we exempted about you from after that that ye may thank ﴿52﴾

and as we gave Muussa the writing and the {?} that ye may be guided ﴿53﴾

and as Muussa said to his menfolk O my menfolk surely ye have darkened yourselves by taking the calf so repent unto your absolver then kill yourselves those are more charitable

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (47)

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (48)

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (49)

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50)

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (51)

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (52)

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (53)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (54)

for you at your absolver so he
repented over you surely he is the
continuously repenting the merciful
{54}

and as ye have said O Muussa we will
never believe for thee until we see
Allah displayed so the stunner took
you and ye onlook {55}

thereafter we delegated you from after
your death that ye may thank {56}

and shadowed over you the glooms
and descended over you manna and
quails eat from the kind things of what
we provided you and they did not
darken us but were darkening their
selves {57}

and as we have said enter this
settlement then eat from it affluently
where ye decided and enter the door
as prostrators and say {?} we shall
forgive your mistakes for you and will
soon increase the good-doers {58}

so those who have darkened
substituted a saying other than that
which has been said to them so we
descended over those who have
darkened a {?} from the sky by what
they were licentiously doing {59}

◊ and as Muussa sought to irrigate for
his menfolk so we have said drub the
stone by thy stick so twelve springs

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً
فَأَخَذْتُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ (55)

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (56)

وَوَضَّلْنَا عَلَيْكُمْ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ (57)

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرَ لَكُمْ خَطَايَاكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ (58)

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى
الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (59)

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ

burst from it all the few humans have already known their drinking place eat and drink from the provision of Allah and do not dissipate in earth as corruptors ﴿60﴾

and as ye have said O Muussa we will never endure over one food so evoke thy lord for us to bring out for us from what the earth vegetates from its green herbs and its cucumbers and its garlic and its lentils and its onions he said do ye seek to substitute that which is closer by that which is charitable alight Missr so surely for you is what ye have asked and humbleness and vagrancy were drubbed over them and they were acceded by an anger from Allah that is by that they were covering by the signs of Allah and killing the prophets by other than truth that is by what they have disobeyed and were encroaching ﴿61﴾

surely those who have believed and those who have Judaized and the Nassara and the Sabe'een whoever believed by Allah and the last day and works a correction then for them is their remuneration at their lord and there is no fear is over them nor will they grieve ﴿62﴾

مَشْرَبَهُمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ (60)

وَإِذْ قُلْنَا يَا مُوسَىٰ لَنْ نُصِيبَ عَلَىٰ طَعَامٍ وَاجِدٍ فَادْع لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا قَالَ آتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62)

and as we have taken your
documentation and raised the {?}
above you take what we have
advanced you by power and
remember what is in it that ye may
forfend ﴿63﴾

thereafter ye turned from after that
then had it not been for the favor of
Allah over you plus his mercy ye
would have been of the losers ﴿64﴾

and indeed ye have already known
those of you who encroached in the
Sabbath so we have said to them be
vile monkeys ﴿65﴾

so we rendered it a maltreatment for
what is between its two hands and
what is behind it and an
admonishment for the forfenders ﴿66﴾

and as Muussa said to his menfolk
surely Allah commands you to
slaughter a cow they said dost thou
take us in mockery he said I incantate
by Allah lest I be from the ignorant
ones ﴿67﴾

they said evoke thy lord for us to
evidence for us what it is he said
surely he says it surely is a cow
neither allotted nor a virgin middling
between that so do what ye are
commanded ﴿68﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (63)

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ قُلُوبًا فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَكُنْتُمْ مِنَ الْخَاسِرِينَ (64)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ (65)

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً
لِلْمُتَّقِينَ (66)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً
قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ
الْجَاهِلِينَ (67)

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فافعلوا مَا
تُؤْمَرُونَ (68)

they said evoke thy lord for us to
evidence for us what color it is he said
surely he says it surely is a yellow cow
whose color is vivid pleasing the
onlookers ﴿69﴾

they said evoke thy lord for us to
evidence for us what it is surely the
bovine resembled one another over us
and surely we are indeed guided if
Allah decided ﴿70﴾

he said surely he says surely it is a cow
neither humble tracing the earth nor
irrigating the tillage submissive no
fleck in it they said now thou hast
come by the truth so they slaughtered
it and they almost did not ﴿71﴾

and as ye killed a self then warded off
one another in it and Allah is bringing
out what ye were muting ﴿72﴾

so we have said drub him by some of it
thus Allah gives life to the dead ones
and shows you his signs that ye may
consider ﴿73﴾

thereafter your hearts became cruel
from after that so it is as stones or
more intense in cruelty and surely of
the stones are indeed what burst from
it rivers surely from it is indeed what
cleaves then water comes out from it
and surely from it is indeed what
alights from being timid of Allah and

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ (69)

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا
وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ (70)

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي
الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ (71)

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ
تَكْتُمُونَ (72)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (73)

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ
قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ
مِنْهَا لَمَا يَشَفَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ
مِنْ حَسَنِيَةِ اللَّهِ وَمَا اللَّهُ بِعَافٍ لِمَا تَعْمَلُونَ (74)

Allah is not by dozy about what ye
work ﴿74﴾

◊ so do ye covet that they believe for
you and a separate-group of them
were already hearing the speech of
Allah thereafter pervert it from after
they had considered it and they know
﴿75﴾

and when they encountered those who
have believed they said we have
believed and when some of them
vacated unto some they said do ye
converse them by what Allah has
opened over you for them to argue
with you by it at your lord so don't ye
consider ﴿76﴾

or don't they know that Allah knows
what they secrete and what they
publicize ﴿77﴾

and from them are nationals who do
not know the writing except as wishes
and if they except presume ﴿78﴾

so woe to the those who write the
writing by their hands thereafter say
this is from at Allah to purchase a little
price by it so woe to them from what
their hands have written and woe to
them from what they earn ﴿79﴾

and they said the fire will never touch
us except {more than 10 counted}
days say did ye take for yourselves a

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ
كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ
(75)

وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ
عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (76)

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (77)

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا
يَظُنُّونَ (78)

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لَيْسَتْ بِهَا نَأْمًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (79)

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ
اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ (80)

covenant at Allah then Allah will never put his covenant behind or do ye say over Allah what ye do not know ﴿80﴾

yea whoever earned an affront and his mistake encompassed by him then those are the companions of the fire they shall outlast in it ﴿81﴾

and those who believed and worked corrections those are the companions of the garden they shall outlast in it ﴿82﴾

and as we took the documentation of the sons of Isra'eel do not serve except Allah and good-doing by the two birthers and those of proximity and the orphans and vagrant ones and say a goodness to humans and uphold the prayer and advance the {?} thereafter ye turned except a few of you and ye avert ﴿83﴾

and as we took your documentation do not shed your bloods and do not bring yourselves from your residences thereafter ye settled and ye bear witness ﴿84﴾

thereafter ye are these killing yourselves and bringing a separate-group from you out of their residences backing one another over them by malevolence and enmity and if they came to you as captives ye ransom them and their bringing out is

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (81)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (82)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ (83)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ
أَنفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ (84)

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرَجُونَ قَرِيبًا مِّنْكُمْ مِنْ
دِيَارِهِمْ تظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ
أَسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85)

prohibited over you so do ye believe by some of the writing and cover by some so the apportionment of he who does that from you is except mortification in the close-by life and on the day of standing straight will be rebounded unto the most intense of torment and Allah is not by dozy about what ye work {85}

those are they who purchased the close-by life by the last one so the torment will not be lightened about them nor will they be advocated {86}

and indeed we have already advanced Muussa the writing and {?} from after him by the messengers and advanced Isa son of Maryam the evidencers and gave him hand by the breath of holiness is it that whenever a messenger came to you by what your selves do not fond ye seek self-enlargement then ye belied a separate-group and kill a separate-group {87}

and they said our hearts are {?} rather Allah cursed them by their covering so little do they believe {88}

and as soon as a writing from at Allah came to them authenticating to what is with them and they were from before seeking to open over those who have covered so as soon as what they recognized came to them they covered

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (86)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا
كَذِّبْتُمْ وَفَرِّقًا تَقْتُلُونَ (87)

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا
يُؤْمِنُونَ (88)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا
مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا
عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (89)

by it so the curse of Allah is over the coverers ﴿89﴾

miserable is what they have purchased themselves by that they cover by what Allah has descended intruding that Allah should continuously descend from his favor over whoever he decided of his servants so they were acceded by anger over anger and for the coverers is a debilitating torment ﴿90﴾

and when it was said to them believe by what Allah has descended they said should we believe by what has been cause to descend over us and they cover by what is beyond it and it is the truth authenticating to what is with them say then why do ye kill the prophesiers of Allah from before if ye were believers ﴿91﴾

◊ and indeed Muussa has already came to you by the evidencers thereafter ye took for yourselves the calf from after him and ye are darkeners ﴿92﴾

and as we took your documentation and raised the {?} above you take what we have advanced you by power and hear they said we have heard and disobeyed and they were caused to drink the calf in their hearts by their covering say miserable is what your

بِسْمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا
أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا
بِعُضْبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (90)

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ
عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ
قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (91)

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ (92)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ
كُنْتُمْ مُؤْمِنِينَ (93)

belief commands you by if ye were
believers ﴿93﴾

say if the last residence was extracted
for you at Allah apart from humans
then wish death if ye were authentic
﴿94﴾

and they will never wish it ever by
what their hands have progressed and
Allah is knowledgeable by the
darkeners ﴿95﴾

and indeed thou wilt find them the
eagerest of humans over life and from
those who have partnered one of them
fonds to age even a thousand years
and it is not by budging him from the
torment that he is made to age and
Allah is sighted by what they work
﴿96﴾

say who was an enemy to Jibreel so
surely he has continuously descended
it over thy heart by the aurality of
Allah authenticating to what is
between his two hands and a guidance
and a jollification for the believers ﴿97﴾

whoever was an enemy to Allah and
his angels and his messengers and
Jibreel and Meekal then surely Allah is
an enemy to the coverers ﴿98﴾

and indeed we have already
descended evidencing signs unto thee

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (94)

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
(95)

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزٍ لَهُ مِنَ
الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (96)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97)

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (98)

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ
(99)

and none cover by it except the
licentious ones ﴿99﴾

or is it that whenever they covenant a
covenant a separate-group of them
discarded it rather most of them do
not believe ﴿100﴾

and as soon as a messenger from at
Allah came to them authenticating to
what is with them a separate-group of
those who were advanced the writing
discarded the writing of Allah beyond
their backs as if they do not know
﴿101﴾

and followed what the shayateen
iterate over the kingdom of Sulimaan
and Sulimaan did not cover but the
shayateen covered they teach humans
sorcery and what has been caused to
descend over the two angels by Babel
Haruut and Maruut and they do not
teach anyone until they both say
surely we are only an assay so do not
cover so they learn from the two of
them what continuously separates by
between the gentleman and his mate
and they are not by harming anyone
by it except by the aurality of Allah
and they learn what harms them and
does not benefit them and indeed they
have already known he who
purchased his resource in the last one
from a {?} and indeed miserable is

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ (100)

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ
فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ
كَانَتْهُمْ لَا يَعْلَمُونَ (101)

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرُوا
سُلَيْمَانَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا
هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ (102)

what they purchased themselves by if they were knowing ﴿102﴾

and if they have believed and forfended is indeed a requitting from at Allah is more charitable if they were knowing ﴿103﴾

O ye who have believed do not say shepherd us and say onlook us and hear and for the coverers is a painful torment ﴿104﴾

those who have covered from the eligibles of the writing nor the partnering ones fond that a charity is to be caused to continuously descend over you from your lord and Allah specifies by his mercy who he decides and Allah is of the great favor ﴿105﴾

we do not transcribe [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] ﴿106﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَتُّوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا
وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (104)

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ
يُنزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (105)

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (106)

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