



**Quran**  
**Saint**  
**Murad**  
**Translation**

**English ONLY**

**Dedicated to:**  
**My family & my online supporters**

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

English ONLY 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.

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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.

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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.

## Table of Surahs

Surah 1   the opener .....	18
Surah 2   the cow .....	19
Surah 3   the kinfolk of Imran.....	<b>Error! Bookmark not defined.</b>
Surah 4   women.....	<b>Error! Bookmark not defined.</b>
Surah 5   the table .....	<b>Error! Bookmark not defined.</b>
Surah 6   the graced animals .....	<b>Error! Bookmark not defined.</b>
Surah 7   the recognitions.....	<b>Error! Bookmark not defined.</b>
Surah 8   the superfluties.....	<b>Error! Bookmark not defined.</b>
Surah 9   repentance .....	<b>Error! Bookmark not defined.</b>
Surah 10   Yunuss.....	<b>Error! Bookmark not defined.</b>
Surah 11   Huud.....	<b>Error! Bookmark not defined.</b>
Surah 12   Yussuf.....	<b>Error! Bookmark not defined.</b>
Surah 13   thunder .....	<b>Error! Bookmark not defined.</b>
Surah 14   Ibraheem.....	<b>Error! Bookmark not defined.</b>
Surah 15   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 16   the bees .....	<b>Error! Bookmark not defined.</b>
Surah 17   the marching.....	<b>Error! Bookmark not defined.</b>
Surah 18   the cave .....	<b>Error! Bookmark not defined.</b>
Surah 19   Maryam .....	<b>Error! Bookmark not defined.</b>
Surah 20   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 21   the prophesiers .....	<b>Error! Bookmark not defined.</b>
Surah 22   the pilgrimage .....	<b>Error! Bookmark not defined.</b>
Surah 23   the believers .....	<b>Error! Bookmark not defined.</b>
Surah 24   the light.....	<b>Error! Bookmark not defined.</b>
Surah 25   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 26   the poets .....	<b>Error! Bookmark not defined.</b>
Surah 27   the ants.....	<b>Error! Bookmark not defined.</b>
Surah 28   the snippets .....	<b>Error! Bookmark not defined.</b>
Surah 29   the spider .....	<b>Error! Bookmark not defined.</b>
Surah 30   ar-Ruum .....	<b>Error! Bookmark not defined.</b>
Surah 31   Luqmaan .....	<b>Error! Bookmark not defined.</b>

Surah 32   the prostration .....	<b>Error! Bookmark not defined.</b>
Surah 33   the parties .....	<b>Error! Bookmark not defined.</b>
Surah 34   Saba' .....	<b>Error! Bookmark not defined.</b>
Surah 35   cracker .....	<b>Error! Bookmark not defined.</b>
Surah 36   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 37   the rowed ones .....	<b>Error! Bookmark not defined.</b>
Surah 38   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 39   the squads .....	<b>Error! Bookmark not defined.</b>
Surah 40   forgiver .....	<b>Error! Bookmark not defined.</b>
Surah 41   have been distinguished .....	<b>Error! Bookmark not defined.</b>
Surah 42   the council .....	<b>Error! Bookmark not defined.</b>
Surah 43   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 44   smoke .....	<b>Error! Bookmark not defined.</b>
Surah 45   the crouching one .....	<b>Error! Bookmark not defined.</b>
Surah 46   the dunes .....	<b>Error! Bookmark not defined.</b>
Surah 47   Muhammad .....	<b>Error! Bookmark not defined.</b>
Surah 48   the opening .....	<b>Error! Bookmark not defined.</b>
Surah 49   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 50   forefending .....	<b>Error! Bookmark not defined.</b>
Surah 51   the ones leaving behind .....	<b>Error! Bookmark not defined.</b>
Surah 52   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 53   the star .....	<b>Error! Bookmark not defined.</b>
Surah 54   the moon .....	<b>Error! Bookmark not defined.</b>
Surah 55   Al-Rahman .....	<b>Error! Bookmark not defined.</b>
Surah 56   the faller .....	<b>Error! Bookmark not defined.</b>
Surah 57   iron .....	<b>Error! Bookmark not defined.</b>
Surah 58   antagonism .....	<b>Error! Bookmark not defined.</b>
Surah 59   the compression .....	<b>Error! Bookmark not defined.</b>
Surah 60   the ordealed female .....	<b>Error! Bookmark not defined.</b>
Surah 61   the row .....	<b>Error! Bookmark not defined.</b>
Surah 62   Friday .....	<b>Error! Bookmark not defined.</b>
Surah 63   the hypocritical expenders .....	<b>Error! Bookmark not defined.</b>
Surah 64   mutual fraud .....	<b>Error! Bookmark not defined.</b>

Surah 65   divorce .....	<b>Error! Bookmark not defined.</b>
Surah 66   the prohibition .....	<b>Error! Bookmark not defined.</b>
Surah 67   the kingdom.....	<b>Error! Bookmark not defined.</b>
Surah 68   the pen .....	<b>Error! Bookmark not defined.</b>
Surah 69   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 70   the places of limping .....	<b>Error! Bookmark not defined.</b>
Surah 71   Nuuh.....	<b>Error! Bookmark not defined.</b>
Surah 72   the jinn .....	<b>Error! Bookmark not defined.</b>
Surah 73   the cloaking one .....	<b>Error! Bookmark not defined.</b>
Surah 74   the muffling one .....	<b>Error! Bookmark not defined.</b>
Surah 75   standing straight .....	<b>Error! Bookmark not defined.</b>
Surah 76   the human .....	<b>Error! Bookmark not defined.</b>
Surah 77   the sent ones.....	<b>Error! Bookmark not defined.</b>
Surah 78   the information .....	<b>Error! Bookmark not defined.</b>
Surah 79   the pluckers .....	<b>Error! Bookmark not defined.</b>
Surah 80   he frowned.....	<b>Error! Bookmark not defined.</b>
Surah 81   the orbiting.....	<b>Error! Bookmark not defined.</b>
Surah 82   the cracking .....	<b>Error! Bookmark not defined.</b>
Surah 83   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 84   the cleaving.....	<b>Error! Bookmark not defined.</b>
Surah 85   the embellishments.....	<b>Error! Bookmark not defined.</b>
Surah 86   the routing thing .....	<b>Error! Bookmark not defined.</b>
Surah 87   the most elevated .....	<b>Error! Bookmark not defined.</b>
Surah 88   the superimposer .....	<b>Error! Bookmark not defined.</b>
Surah 89   the dawn .....	<b>Error! Bookmark not defined.</b>
Surah 90   the major territory .....	<b>Error! Bookmark not defined.</b>
Surah 91   the sun.....	<b>Error! Bookmark not defined.</b>
Surah 92   the night.....	<b>Error! Bookmark not defined.</b>
Surah 93   the forenoon .....	<b>Error! Bookmark not defined.</b>
Surah 94   dilation .....	<b>Error! Bookmark not defined.</b>
Surah 95   the fig .....	<b>Error! Bookmark not defined.</b>
Surah 96   the hanging-substance.....	<b>Error! Bookmark not defined.</b>
Surah 97   determination.....	<b>Error! Bookmark not defined.</b>

Surah 98   the evidencer .....	<b>Error! Bookmark not defined.</b>
Surah 99   the quaking .....	<b>Error! Bookmark not defined.</b>
Surah 100   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 101   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 102   multiplying .....	<b>Error! Bookmark not defined.</b>
Surah 103   the era .....	<b>Error! Bookmark not defined.</b>
Surah 104   the prodger .....	<b>Error! Bookmark not defined.</b>
Surah 105   the elephant.....	<b>Error! Bookmark not defined.</b>
Surah 106   Quraysh.....	<b>Error! Bookmark not defined.</b>
Surah 107   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 108   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 109   the coverers.....	<b>Error! Bookmark not defined.</b>
Surah 110   the advocacy.....	<b>Error! Bookmark not defined.</b>
Surah 111   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 112   extraction.....	<b>Error! Bookmark not defined.</b>
Surah 113   {?} .....	<b>Error! Bookmark not defined.</b>
Surah 114   the humans .....	<b>Error! Bookmark not defined.</b>

## 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﴾

## Surah 2 | the cow

*by the name of Allah Al-Rahman  
the merciful*

{?} {1} that writing no suspicion in it a guidance for  
the forfenders {2} who believe by the absence and  
upstand the prayer and expend from what we have  
provided them {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} those are over guidance  
from their lord and those are the cultivators {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﴾ 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﴾ and of the humans is he who says we have believed by Allah and the last day and they are not by believers ﴿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 no 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﴾ 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} 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 forfend 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 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 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} 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 fend 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} 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 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 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} 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 forbend {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 forbenders {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﴾ 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 Allah is not by dozy about what ye work ﴿74﴾ ﴿ﷻ﴾ 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 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 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 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 come 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 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 fongs 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 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 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] ﴿106﴾

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