

THE KORAN

القرآن

COMPLETE
DICTIONARY
&
LITERAL
TRANSLATION

*Prepared by:
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By God's Name, the Merciful, the Most Merciful - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

God is one:

2:164 And your God, (is) one God, (there is) no God except He, the merciful, the most merciful.

Religions at God are all one, and that is Islam/submission:

3:19 That truly the religion at God, (is) the Islam/submission...

Moslems must unite:

3:103 And holdfast/take protection with God's rope/covenant, all together, and do not separate, and mention/remember God's blessing on you when you were enemies, so He united between your hearts, so you became with His blessing brothers...

This is just a short word to explain how we came to spend over five years in the process of preparing this literal translation and complete Koranic dictionary. We never fully intended to take such a task. As it began, we found our non-Arabic speaking friends questioning available translations, for there is a lack of a literal English translation. Every available translation, will unintentionally reflect the translator's thoughts or sect (we follow only Koran), and we are sure ours will fall victim to the same, although we took special care not to succumb. Soon, we discovered that it is very difficult to be unbiased, and use the same term for the same word throughout the entire translation, without first having prepared a dictionary. Therefore with much encouragement from our Moslem friends we began work on a Koranic Dictionary. It was the dictionary that received the most enthusiasm among our Moslem friends, and we hope will be a corner stone for others to expand upon.

While we fully understand that only God knows the intended meaning of a word, we hope that we have given the reader a better and broader understanding of the definitions in question. Our favorite example when defending our work is the word **ضرب** which is used throughout the Koran with various meanings, and translators have used the definitions of the word at their discretion to explain a verse, however, when it came to the word **اضربوهن** (4:34), sadly all translations (that we have seen to date) took only the meaning "beat". This is why we have made the extra effort to give Moslems a better understanding of the wide variety of meanings expressed throughout the Koran by God.

We have attempted to put all our personal input strictly between brackets, so that our understanding of the meaning does not become mixed with the words of God. **When you are reading this translation and come across a *, we strongly recommend that you take the time to refer to the attached dictionary** to draw your own conclusions, we only used the definitions that we felt best suited the text in the translation, however, it is your responsibility to come to your own conclusions. Among the difficulties we encountered in preparing this translation is the fact that the Arabic Koran does not include punctuation, except at the end of a verse. We have endeavored to punctuate the translation by including quotation marks, commas, etc. where we felt that they were needed.

Please do not create animosity and discourse amongst us, your comments are appreciated, however please limit them to constructive criticism not destructive animosity.

Last but not least, we must acknowledge the computer experts and our supportive friends around the world who helped us to set up this work. Their hours of patience and dedication is much appreciated by us, and those that welcome this dictionary and translation.

Foreward

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26:109 And I do not ask/beg you on it from a wage/fee/reward, that truly my wage/reward (is) except on the creations all together's/(universes') Lord."

Please send your comments to the following address but remember, please do not create animosity and discourse amongst us, your comments are appreciated, however please limit them to constructive criticism not destructive animosity.

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ABBREVIATIONS

- * It is strongly suggested that you **refer to the dictionary** to judge for yourself which term best represents the meaning of the word, as the word has more than the meanings listed in the translation
- () Text found in between brackets, with the exception of the following abbreviations, is our understanding, and is **not found in the Koranic text**
- **Fill in the blanks**, for example:
يشعرون make -- feel
- (E) or (e) **Emphasis** of the previous word or term, for example:
لأمان I will fill (e)
NOTE: Emphasis may be used in combination with any of the following abbreviations
- (S/M) or (s/m) **Singular masculine** for example:
مؤمن a believer (m)
or the **doer of the action is singular masculine**, for example:
تخاف you (s/m) fear
- (S/F) or (s/f) **Singular feminine** for example:
مؤمنة a believer (f)
or the **doer of the action is singular feminine**, for example:
تخافي you (s/f) fear
- (P/F) or (p/f) **Plural feminine** for example:
مؤمنات believers (f)
or the **doers of the action are plural feminine**, for example:
تخافن you (p/f) fear
- (P) or (p) **Plural** of the previous word or term, for example:

ABBREVIATIONS

المؤمنون the believers (p)

or the **doers of the action are plural**, for example:

تخافوا you (p) fear

(B) or (b)

Both or **two**, for example:

ذوا Both of

or the **doers of the action are two**, for example:

تخافا you (b) fear

(B/F) or (b/f)

Both feminine for example:

اللتان who (b/f)

(B/M) or (b/m)

Both masculine for example:

اللذان who (b/m)

TABLE OF CONTENTS

CHAPTER NUMBER	CHAPTER NAME	PAGE NUMBER
1	The Opening - الفاتحة	1
2	The Cow - البقرة	2
3	Amran's Family - آل عمران	33
4	The Women - النساء	
51		
5	The Table With Food - المائدة	
68		
6	The Livestock - الأنعام	81
7	The Fence Between Heaven and Hell/The Highest Tip of Anything - الأعراف	96
8	The Spoils/Gifts* - الأنفال	115
9	The Repentance/Forgiveness - التوبة	122
10	Jonah - يونس	136
11	Hood/Prophet of the Nation of Aad - هود	146
12	Joseph - يوسف	156
13	The Thunder - الرعد	166
14	Abraham - إبراهيم	171
15	The Forbidden/Mind - الحجر	176
16	The Bees - النحل	181
17	The travel/Departure By Night - الأسراء	191
18	The Cave/Shelter - الكهف	200
19	Mary - مريم	210
20	T H* - طه	
216		
21	The Prophets - الأنبياء	224
22	The Pilgrimage* - الحج	231
23	The Believers - المؤمنون	238
24	The Light - النور	245
25	The Separator of Right and Wrong* - الفرقان	252
26	The Poets* - الشعراء	258
27	The Ants - النمل	267
28	The Narration/Information - القصص	274

TABLE OF CONTENTS

29	The Spider - العنكبوت	282
30	The Romans - الروم	288
31	Lukman - لقمان	293
32	The Prostration - السجدة	296
33	The Groups/Parties - الأحزاب	
299		
34	Sheba - سبأ	307
35	Creator/Originator - فاطر	312
36	Y S* - يس	317
37	The Expanded and Motionless Wings in a Row - الصافات	322
38	S/C/Sad* - ص	329
39	The Groups/Companies* - الزمر	334
40	Forgiving/Forger - غافر	341
41	Detailed/Explained/Clarified - فصلت	348
42	The Consultation/Advice - المشوري	353
43	The Ornament/Decoration - الزخرف	358
44	The Smoke/Fumes - الدخان	363
45	The Kneeling* - الجاثية	366
46	The Long Winding Sand (Patterns/Dunes) - الأحقاف	369
47	Mohammed - محمد	373
48	The Victory/Opening* - الفتح	
376		
49	The Rooms/Chambers - الحجرات	380
50	K* - ق	382
51	The Scatterers/Spreaders - الذاريات	385
52	The Mountain - الطور	388
53	The Star/Planet - النجم	391
54	The Moon - القمر	394
55	The Merciful - الرحمان	397
56	The Battle/Disaster/Resurrection/Event* - الواقعة	
400		
57	The Iron - الحديد	404
58	The Argument/Dispute - المجادلة	408
59	The Gathering* - الحشر	411
60	The Tested/Examined/Checked (F) - الممتحنة	414

TABLE OF CONTENTS

61	The Row/Line* - الصف	416
62	The Friday/Gathering* - الجمعة	418
63	The Hypocrites* - المنافقون	420
64	The Forgetfulness/Cheating* - التغابن	422
65	The Divorce - الطلاق	424
66	The Forbidden/Prohibition - التحريم	426
67	The Ownership/Kingdom* - الملك	428
68	The Writing Utensils/Pens - القلم	430
69	The Disaster/Catastrophe/Reality* - الحاقة	433
70	The Methods of Ascent* - المعارج	436
71	Noah - نوح	438
72	The Jinns* - الجن	440
73	The Hiding/Wrapped in Clothes* - المزمّل	442
74	The Wrapped/Covered for Warmth in a Robe* - المدثر	444
75	The Resurrection - القيامة	447
76	The Human/Mankind - الإنسان	449
77	The Messengers/Sent/Angels* - المرسلات	451
78	The Information/News - النبأ	
453		
79	The Strangers/Life Extractors - النازعات	455
80	He Frowned* - عيس	457
81	The Rolling/Rotating of the Light* - التكوير	459
82	The Split/Crack/Cleave - الإنفطار	460
83	The Ones Giving Insufficient or Deficient Measures* - المطففين	461
84	The Splitting/Cracking* - الإنشقاق	463
85	The Constellations* - الدروج	464
86	The Night Comer/Star (Morning Star)* - الطارق	
465		
87	The Highest/Mightiest/Most Dignified - الأعلى	466
88	The Disaster/Pericardium* - العاشية	467
89	The Dawn - الفجر	468
90	The Country/Land* - البلد	470
91	The Sun - الشمس	471
92	The Night* - الليل	472

TABLE OF CONTENTS

93	The Sunrise/Day Break* - الضحى	473
94	The Delight/Expansion - الشرح	473
95	The Figs - التين	474
96	The Blood Clots/Sperm* - العلق	474
97	The Predestined/Destiny* - القدر	475
98	The Evidence - البينة	475
99	The Shaken/Trembled/Earthquake* - الزلزلة	476
100	The Attacking Forces/Horses - العاديات	476
101	The Resurrection/Disaster/Calamity* - القارعة	477
102	The Multiplication - التكاثر	477
103	The Time/Era/End of Day to Dusk - العصر	478
104	The Backbiter/Spurrer - الحمزة	478
105	The Elephant - الفيل	478
106	Koreish (an Arabian or Bedouin Tribe) - قريش	479
107	The Charity* - الماعون	479
108	The Abundance - الكوثر	479
109	The Disbelievers - الكافرون	479
110	The Victory/Aid - النصر	480
111	The Palm Fiber/Iron Ring* - المسد	480
112	The Faithfulness/Loyalty/Devotion - الإخلاص	480
113	The Day Break/Creation* - الفلق	481
114	The People - الناس	481

CHAPTER 1: THE OPENING - الفاتحة

1. By God's Name, the Merciful, the Merciful/Most Merciful بسم الله الرحمن الرحيم.
2. The gratitude/thanks/praise to God, the creation's altogether's/(universe's) Lord.
3. The merciful, the merciful/most merciful.
4. Owner/possessor مالك(of) the Judgment Day/Resurrection Day*يوم الدين .
5. (Only) You إياكwe worship, and (only) You we seek help from نستعين.
6. Guide us (to) the way/road, the straight/direct المستقيم.
7. (The) way/road (of) those You blessed أنعمت on them, not (those) the angered on them, and nor the misguided.

CHAPTER 2: THE COW - البقرة

By God's Name, the Merciful, the Most Merciful

1. A L M* ألم.
2. That The Book الكتاب no doubt/suspicion in it, (it is) guidance to the fearing and obeying.
3. Those who believe with the unseen/hidden بالغيب and they keep up/call for يقيمون the prayers and from what We provided for them رزقناهم they spend.
4. And those who believe with what was descended to you, and what was descended from before you, and with the end (other life) they are sure/certain يوقنون.
5. Those are on a guidance from their Lord and those are the successful/winners.
6. That those who disbelieved, (it is) equal/alike on (to) them, had you warned them أنذرتهم, or you did not warn them, (notice) they do not believe.
7. God sealed/stamped* ختم on their hearts/minds* قلوبهم and on their hearing* سمعهم and on their eye sights/understanding a cover غشاوة, and for them (is) a great torture.
8. And from the people who say: "We believed by God and with the Day the Last/ Resurrection Day." And they are not with believing.
9. They deceive God, and those who believed, and they do not deceive except themselves, and they do not feel/know/sense.
10. In their hearts/minds* قلوبهم (is) sickness/disease, so God increased them sickness/disease, and for them (is a) painful torture because (of) what they were lying/denying/falsifying* يكذبون.
11. And if (it was) said to them: "Do not corruptتفسدوا in the earth/Planet Earth." They said: "But we are correcting/repairing* مصلحون."
12. Is it not that they truly are, they are the corrupting* المفسدون and but they do not feel/know/sense?
13. And if (it was/is) said to them: "Believe as the people believed." They said: "Do we believe as the ignorant/foolish* السفهاء believed?" Is it not that they truly are, they are the ignorant/foolish السفهاء and but they do not know?
14. And if they met/found those who believed, they said: "We believed". And if they were alone/together with دخلوا to their devils شياطينهم they said: "That we are with you, but we are mocking مستهزئون."
15. God mocks* يستهزئ with (about) them and extends/spreads them in their tyranny* طغيانهم (being) confused/puzzled.
16. Those are those who bought/volunteered the misguidance with the guidance, so their commercial trade/buying and selling did not profit/gain, and they were not guided.
17. Their example (is) as the one who ignited* استوقد a fire, so when it lit/illuminated what (is) around/surrounding him, God took/went away* ذهب with their light, and left them in darknesses, they do not see/understand* يبصرون .
18. Deaf, mute, blind* عمي, so they do not return.
19. Or as a rain* كصيب from the sky, in it (is) darknesses and thunder and lightning, they put* يجعلون their fingers in

- their ears from the thunderous noise*الصواعق , fearing* حذر the death* الموت, and God (is) with the disbelievers surrounding/enveloping* محيط .
20. The lightning almost snatches their eye sights* أبصارهم , whenever (it) lit for them they walked in it, and if (it) darkened on them they stood* قاموا and if God willed/wanted, He would have gone/taken away with their hearing/sense of hearing* بسمعهم , and their sights/understanding* أبصارهم , that God (is) on every thing capable/powerful* قدير .
21. You, you the people worship your Lord who created you, and those from before you, maybe/perhaps you fear and obey (God).
22. Who made/created* جعل for you the earth/Planet Earth a spread* فراشا , and the sky/space a structure* , وبناء and descended from the sky water, so He brought out with it from the fruits a provision* رزقا for you, so do not make/create* تجعلوا to God equals (idols) أندادا and you are knowing.
23. And if you were in doubt/suspicion from what We descended on Our worshipper/slave عبدنا, so come/bring* فاتوا with a chapter* بسورة from its similar/equal/alike to it, and call your witnesses/testifiers from other than God, if you were truthful.
24. So if you do not make/do and you will never make/do, so fear the fire, that/which its fuel (is) the people and the stones, (it) was/is prepared to the disbelievers.
25. And announce good news (to) those who believe and did/made the correct/righteous deeds, that to them (are) treed gardens the rivers flow from beneath it. Whenever they (were) provided for from it from a fruit a provision* رزقا , they said: "This (is) what we were provided for from before." And they were given with it similar* متشابهها , and for them in it (are) purified* مطهرة spouses* أزواج and they are in it immortally/eternally* خالدون .
26. That God does not (feel) shame that (He) gives/strikes* يضرب an example* مثلا , (of) any* ما a mosquito بعوضة (and) so what (is) above it, so but those who believed, so they know that it (is) the truth* الحق from their Lord, and but those who disbelieved, so they say: "What did God want/intend with that (as) an example/proverb?" He misguides with it many, and He guides with it many, and He does not misguide with it except the debauchers* الفاسقين .
27. Those who break* ينقضون God's promise/contract عهد (their promise to God) from after its affirmation* ميثاقه , and they cut/sever* يقطعون what God ordered* بأمر with it that (it) be reached/connected* يوصل , and they corrupt* يفسدون in the earth/Planet Earth, those they are the losers.
28. How do you disbelieve with God and you were deads, so He revived you, then He makes you die, then He revives you* يحييكم , then to Him you are being returned.
29. He (is), who created for you what (is) in the land/earth/Planet Earth all together/wholly جميعا , then He tended to* استوي the sky/space, so He straightened them (into) seven skies/space(s), and He is with every thing knowledgeable.
30. And when your Lord said to the angels: "That I am making/creating/putting in the earth a caliph/successor/leader خليفة." They said: "Do you make/create/put in it, who corrupts* يفسد in it and sheds يسفك the blood, and we praise/glorify* نحمده with Your praise* بحمدك and we (continue to admit Your) holiness/sanctity* نقديس to You." He said: "I know what you do not know."

31. And He taught Adam the names, all of them, then He displayed/exhibited/showed them on (to) the angels, so He said: "Inform Me with (the) names (of) those, if you were truthful."
32. They said: "Your praise/glory سبحانك , no knowledge to us except what You taught us* علمتنا , that You are the knowledgeable, the wise/judicious* الحكيم ."
33. He said: "You, Adam, inform them with their names." so when he informed them with their names, He (God) said: "Did I not say to you, that I know the skies'/space's and the earth's/Planet Earth's unseen* غيب and I know what you show, and what you were hiding/concealing."
34. And when We said to the angels: "Prostrate اسجدوا to Adam." So they prostrated فسجدوا except Satan إبليس , he refused/hated and became arrogant, and he was from the disbelievers.
35. And We said: "You Adam, reside/inhabit سكن you and your wife/spouse زوجتك the Paradise/treed garden, and you (B) eat from it easily/comfortably رغدا where/when you (B) wanted, and do not approach/near (B) this the tree, so you (B) become from the unjust/oppressors."
36. So the devil الشيطان made them (B) slip/fall/sin from it, so he brought them (B) out from what they were (B) in it, and We said: "Descend/decline* اهبطوا some of you to some (are) an enemy and for you in the earth/Planet Earth (is) settlement* مستقر and long life/enjoyment to a time* حين ."
37. So Adam received from his Lord words/expressions, so (He) forgave فتاب on him, that He is, He is the forgiver * الرحيم , the most merciful* التواب .
38. We said: "Drop/decline* اهبطوا from it, all together* جميعا , so when a guidance from Me comes to you, so who followed My guidance, so no fear/fright on them and nor they be sad/grieving."
39. And those who disbelieved and denied* كذبوا with Our verses/evidences* بآياتنا , those are the fire's owners/company, they (are) in it immortally/eternally* خالدون .
40. You Israel's sons and daughters بني , remember* اذكروا My blessing* نعمتي , which I blessed* أنعمت on you, and fulfill/complete with My promise/contract* بعهدي , I fulfill/complete with your promise/contract* بعهدكم , and (only) Me so be terrified/monkish of Me* فارهبون .
41. And believe with what I descended, confirming to what (is) with you, and do not be (the) first أول disbeliever with it, and do not buy/volunteer with My verses/evidences* بآياتي a small/little* قليل price, and (only) Me, so fear and obey Me.
42. And do not confuse/mix/cover تلبسوا the correct/truth* الحق with the falsehood, and you hide/conceal the correct/truth* الحق and you are knowing.
43. And keep up/take care of* أقيموا the prayers الصلاة and give/bring the charity/purification* الزكاة and bow with the bowing.
44. Do you order the people with the righteousness/charitability بالبر and you forget yourselves, and you are reading/reciting The Book* الكتاب , do you not reason/understand/comprehend?
45. And seek support* استعينوا with the patience and the prayers الصلاة and that it truly is a great/burden (E) لكبيرة except on the humble* الخاشعين .
46. Those who suppose/think* يظنون that they are meeting their lord and that they are to Him returning.

47. You Israel's sons and daughters, mention/remember My blessing*نعمني that I blessed*أنعمت on you, and that I preferred/favoured you on the creations altogether/(universes) العالمين .
48. And fear a day/time, no self rewards/substitutes*تجزى from a self a thing, and no mediation شفاعة(is to) be accepted/received from it, and no ransom/redemption*عدل (is to) be taken from it, and nor they be given victory ينصرون.
49. And when/where We saved/rescued you, from Pharaoh's family, they burden/impose upon you*يسومونكم(with) the torture's evil (worst), they slaughter*يذبحون your sons and they shame*يستحيون your women, and in that (is) a great testءلاء from your Lord.
50. And when/where We separated فرقنا with you the sea*البحر , so We saved/rescued you, and We drowned/sunk Pharaoh's people and (while) you are looking/watching*تنظرون .
51. And when/where We promised Moses forty nights, then you took the calfالعجل from after him, and you are unjust/oppressive.
52. Then We forgave on you from after that, maybe you thank/be grateful.
53. And when We gave*آتينا Moses The Book*الكتاب and the Separator of Right and Wrong*الفرقان , maybe you (will) be guided.
54. And when Moses said to his nation: "You my nation, that you caused injustice ظلمتم to yourselves, because (of) your taking the calf العجل (to worship), so repent to your creator بارئكم , so fight/kill yourselves, that is best for you at your creator بارئكم ." So, He forgave on you, that He is the forgiver التواب, the most merciful الرحيم .
55. And when you said: "You, Moses, we will never believe to you until we see*نري God openly*جهرة , so the death/cry of torture الصاعقة took/punished you, and you are looking/watching*تنظرون .
56. Then We revived/resurrected you*موتكم from after your death/lifelessness , maybe you thank/be grateful.
57. And We overshadowed on you the clouds الغمام , and We descended on you the mana (sweet gluey substance) المن and the quails/amusement السلوي . Eat from (the) goodness (of) what We provided for you رزقناكم , and they did not cause injustice to Us, and but they were (to) themselves causing injustice.
58. And when We said: "Enter this village/urban city, so eat from it where/when you willed/wanted easily/comfortably رغدا and enter the door/entrance prostrating سجدا and say humility/forgiveness (be humble) حطة We (will) forgive for you your sins/wrongs/mistakes خطاياكم , and We will increase the good doers المحسنين .
59. Those who caused injustice/oppression ظلموا , so (they) exchanged/replaced a saying other than what was said to them, so We descended on those who caused injustice/oppression, filth/torture رجزا from the sky/space with what they were debauching*يفسقون .
60. And when Moses asked for drink for his nation, so We said: "Hit/move/palpitate*اضرب with your stick/cane the stone, so twelve water springs/wells burst/flowed*فانفجرت from it, each people had known their drinking place. Eat and drink from God's provision and do not corrupt*مفسدين in the Earth/land corrupting/disordering*تعتوا ."
61. And when you said: "You Moses, (we) will never be patient on one food, so call for us your lord (to) bring out*أخرج for us from what the Earth/land sprouts/grows from its vegetables بقلها , and its long cucumber قنائها , and its legumes فومها, and its lentils عدسها, and its onions بصلها." He said: "Do you exchange/substitute what it is

- nearer/weaker/poorer*أدنى with what it is good/best*خير? Descend/enter*اهبطوا (to the city/border/region/Egypt)مصر, so for you (there is) what you asked/demanded." And it is imposed/forced*ضربت on them the humiliation/disgrace and the poverty/ oppressionالمسكنة and they returned/resided باءوا with anger from God, (that is) because they were disbelieving with God's signs/verses/evidences بآيات , and (they) kill the prophets without the right*الحق , that (is) because (of) what they disobeyed, and they were transgressing/violating*يعتدون .
62. That those who believed and those who repented/guided/Jews هادوا , and the Christians*النصارى and the Sabians/converts الصابئين , who believed with God and the Day the Last/Resurrection Day, and made/did*عمل correct/righteous deeds, so for them their reward*أجرهم (is) at their lord, and no fear/fright on them, and nor they be sad/grieving.
63. And when We took your promise/covenant ميثاقكم , and We raised above you the mountain الطور , take/receive what We gave you with strength/power*بقوة , and mention/remember what (is) in it, maybe you fear and obey (God).
64. Then you turned away توليتم from after that, so where it not for God's grace/favour *فضل on you, and His mercy الرحمة, you would have been from the losers*الخاسرين.
65. And you had known those who transgressed/violated*اعتدوا from you in the Saturday/Sabbath, so We said to them: "Be lowly/ousted out خاسئين monkeys/apes قردة."
66. So We made it (a) severe exemplary punishment نكالا for what لما (is) between its hands and what (is) behind it, and (an) advice/warning موعظة , to the fearing and obeying.
67. And when Moses said to his nation: "That God orders/commands you that you slaughter*تذبحوا a cow." They said: "Do you take us mockingly هزوا?" He said: "I seek protection by God that I be from the lowly/ignorant الجاهلين ."
68. They said: "Call for us your Lord He clarifies*يبين for us what it is." He (Moses) said: "That He says that it is a cow not (an) old aged animal فارض , and nor first born/virgin بكر , middle aged between that, so make/do what you are ordered/commanded."
69. They said: "Call for us your Lord, (to) clarify for us what its colour (is)." He said: "That He says, that it truly is a cow, yellowish صفراء, clear pure bright yellow فاقع its colour, it delights the lookers الناظرين."
70. They said: "Call for us your Lord He clarifies to us what it is, that the cows looked alike/resembled (each other) تشابه, on (to) us and that we are if God willed/wanted شاء الله guided (E)."
71. He said: "That He says that it is a cow not manipulated/eased ذلول, it ploughs*تثير the earth, and does not water/irrigate the agricultural land/plants*الحرث flawless, no marks/different colours in it." They said: "Now, you came with the truth/fact*بالحق." So they slaughtered it فذبحوها , and they were not about to make/do (it).
72. And when you (P) killed a self, so you repelled (accusations amongst yourselves)*فاداءتم in it, and God (is) bringing out what you were hiding/concealing.
73. So We said: "Mix/strike it*اضربوه with some of it." Like that God revives/makes alive the deads and He shows you*يربكم His signs/verses/examples آياته, maybe you reason/understand/comprehend. تعقلون
74. Then your hearts/minds*قلوبكم became cruel/merciless from after that, so it is as the stones or stronger cruelty/mercilessness, and that from the stones (E) what the rivers bursts/flows from it and that from it (E) what splits/cracks*يشقق so the water comes out of it, and that from it (E) what drops/reduces*ييهبط from God's fear, and

- God (is) not with ignoring/disregarding from what you are doing/making.
75. Do you covet* أفتطمعون that they believe to you, and (there) had been a group/party from them (that) was hearing* يسمعون God's speech/conversation* كلام (words), then they alter/distort/change it* يحرفونه from after what they understood/comprehended it* عقلوه , and they know?
76. And if they met those who believed, they said: "We believed." And if some of them (were) together to (with) some, they said: "Do you tell/inform them أتحدثونهم with what God taught* فتح on (to) you? To argue with you* تعقلون ? with it at your Lord." Do you not reason/understand* ليحاجوكم
77. Are they not knowing that God knows what they keep secret يسرون and what they declare/publicize* يعلنون ?
78. And from them (are) illiterates/belonging to a nation* أميون they do not know The Book* الكتاب except (as) wishes/desires/lies يظنون . and that they are except assuming/ supposing* وأمانى
79. So grief/distress/woe (expression) فويل to those who write The Book* الكتاب with their hands then they say: "That (it is) from at God." To buy/volunteer with it a small* قليل price, so grief/distress/woe (expression) to them from what their hands wrote* كتبت , and grief/distress/woe (expression) to them from what they gather/acquire* يكسبون .
80. And they said: "The fire will never touch us except counted/numbered days/times." Say: "Did you take* أتخذتم at God a promise/contract* عهدا , so God will not break يخلف His promise/contract* عهده , or are you saying on God what you do not know?"
81. Yes/certainly بلي , who gathered/earned a sin/crime, and his sin/mistake surrounded/enveloped* أحاطت with him so those (are) the fire's owners/company, they are in it immortally/eternally.
82. And those who believed and made/did the correct/righteous deeds, those are the Paradise's owners/company, they are in it immortally/eternally.
83. And when We took Israel's sons' and daughters' promise/covenant, "Do not worship except God, and with the parents a goodness and of ذا the relations/near القربي , and the orphans* اليتامي , and the poorest of the poor/poor oppressed المساكين , and say to the people goodness, and keep up/take care of the prayers and give/bring the charity/purification." Then you turned away except (a) few from you and you are objecting/opposing معرضون .
84. And when We took your promise/covenant. "Do not shed your blood تسكفون and do not bring yourselves out from your homes/countries* دياركم , then you acknowledged/accepted أقررتم and you (are) witnessing/testifying.
85. Then you are those who you kill yourselves and you force out a group/part from you, from their homes/countries, you cooperate/support تظاهرون on (against) them with the sin/crime بالإثم and the transgression/injustice/aggression and if they come to you captives/prisoners أسارى you ransom them تفادوهم , and it is forbidden on you bringing/forcing them out. Do you believe with some/part (of) The Book* الكتاب and you disbelieve with some/part? So but (what is the) reward/reimbursement (of) who does that from you, except shame/scandal/disgrace in the life the present/worldly life (on) and the Resurrection Day they be returned to the torture's strongest (severest), and God (is) not with ignoring/disregarding on what you make/do.
86. Those are these who bought/volunteered the life the present/worldly life with the end (other life), so the torture is not to be lightened/reduced on them, and nor they be given victory.
87. And We had given/brought Moses The Book* الكتاب and We sent from after him with the messengers, and We

- gave/brought Jesus عيسى Mary's son, the evidences and We supported him with the Holy/Sanctimonious Soul/Spirit القدس بروح , so if whenever a messenger came to you with what yourselves do not desire تهوي you become arrogant, so a group you denied* كذبتهم and a group you kill تقتلون .
88. And they said: "Our hearts/minds* قلوبنا(are) covered/uncomprehending غلف." But God cursed them* لعنهم with their disbelief, so little/few (are) what they believe.
89. And when a Book* كتاب came to them from at God, confirming to what (is) with them and they were from before judging/asking* يستفتحون on those who disbelieved, so when what they knew came to them, they disbelieved with it, so God's curse/torture (is) on the disbelievers.
90. How bad يتسما(it is what), they bought/volunteered with it themselves, that they disbelieve with what God descended, corrupting/transgressing* بغيا that God descends from His grace/favour on whom He wants/wills* فضله from His worshippers/slaves, so they returned/resided فبساء with anger on anger, and to the disbelievers (is) a humiliating* مهين torture.
91. And if it was/is said to them: "Believe with what God descended." They said: "We believe with what is descended on us and they disbelieve with what is behind/beyond it, and it is the truth* الحق confirming to what (is) with them." Say: "So why do you kill God's prophets from before, if you were believing?"
92. And Moses had (E) come to you with the evidences, then you took/received the calf from after him, and you are unjust/oppressive.
93. And when We took your promise/covenant and We raised the mountain الطور above/over you. Take/receive what We brought (to) you with a strength/power and hear/listen. They said: "We heard and we disobeyed." And they were made to drink/mix/saturate in their hearts/minds* قلوبهم the calf العجل with their disbelief. Say: "How bad يتسما (is what) your faith/belief orders/commands you with it, if you were believing?"
94. Say: "If the home* الدار (of) the last (other life) was for you, at God clearly/purely (exclusively) from other than the people, so wish/desire the death/lifelessness if you were truthful."
95. And they will never/not wish/desire it, never, because (of) what their hands advanced* قدمت , and God (is) knowledgeable with the unjust.
96. And you will find them (E) the people most holding stingily and desiring strongly on (a) life/existence and from those who shared/made partners with God, any of them wishes/loves if he be granted long life* يعمر (a) thousand years, and it is not with moving/hurriedly pushing him* مزحزحه from the torture, that he be granted long life* يعمر , and God (is) seeing/understanding with what they make/do/work.
97. Say: "Who was an enemy to Gabriel* جبريل , so that he descended it on your heart/mind* قلبك with God's permission, confirming to what (is) between his hands, and (a) guidance and a good news to the believers."
98. Who was an enemy to God, and His angels, and His messengers, and Gabriel* جبريل , and Michael* ميكال , so then God (is) an enemy to the disbelievers.
99. And We had descended to you evidences signs/verses/evidences, and none disbelieves with it except the debauchers* الفاسقون .
100. Is (it) whenever they promised a promise/contract* عهدا a group of them broke it* نبذه , but most of them do not

believe.

101. And when a messenger came to them from at God confirming to what (is) with them, a group from those who were given The Book* الكتاب , discarded/rejected God's Book* كتاب behind their backs, as if they do not know.
102. And they followed what the devils read/recite on Soliman's kingdom/ownership* ملك and Soliman did not disbelieve, and but the devils disbelieved. They teach* يعلمون the people the magic/sorcery and what was descended on the two kings/angels الملكين Harut and Marut at Babylon, and they (B) do not teach* يعلمان from anyone until they (B) say: "But we are a test* فتنة , so do not disbelieve". So they learn* فيتعلمون from them (B) what they separate with it between the human/man المرء and his wife, and they are not with harming with it from anyone except with God's permission. And they learn* يتعلمون what harms them and does not benefit them, and they had known for who (E) bought it, (there is) no share of blessing/fortune* خلاق for him in the end (other life), and how bad (E) (is) what they bought/volunteered with it themselves, if they were knowing?
103. And if they had believed and feared and obeyed, then a reward (E)* لمنوبة from at God, (is) better* خير if they were knowing.
104. You, you those who believed, do not say: "Observe us* راعنا". And say: "Give us time* ر . انظرنا . And hear/listen, and to the disbelievers (is) a painful torture.
105. Those who disbelieved from the people of The Book* الكتاب and nor the sharing (with God) المشركين , they do not wish/love that a goodness* خير be descended on you from your Lord, and God singles out/specializes* يختص with His mercy برحمته whom He wills/wants, and God (is) of the grace/favour* الفضل , the great العظيم .
106. We do not erase/nullify/abolish نمنسح from a sign/verse/evidence آية , or We make it forgotten, (except that) We come/bring with better than it, or similar/equal/alike to it. Do you not know that God (is) on every thing powerful/capable* قدير ?
107. Do you not know that for God (for) Him (is) the ownership/kingdom* ملك (of) the skies/space and the earth/Planet Earth and (there is) none for you from other than God from (a) guardian* ولي and nor (a) victorior.
108. Or do you want that you question/ask your messenger, as Moses was questioned/asked from before, and who exchanges/replaces/substitutes the disbelief with the belief, so he had misguided* ضل the way's/road's* السبيل straightness/equality* سواء .
109. Many from The Book's* الكتاب people wished/loved if they return you (back) from after your belief (to) disbelievers, envying/jealousy from at themselves from after what was clarified to them (from) the truth* الحق , so forgive/pardon فاعفوا , and forgive/pardon اصفحوا until God comes with His order/command* بأمره , that God (is) on every thing powerful/capable* قدير .
1010. And keep up* أقيموا the prayers and give the charity/purification* الزكاة and what you advance* تقدموا to yourselves from goodness, you find it at God, that God (is) with what you make/do seeing/understanding* بصير .
111. And they said: "Will never enter the Paradise except who was Jewish هودا or Christian نصاري ." Those are their wishes/desires. Say: "Give me your proof/evidence if you were truthful."
112. Yes/certainly, who submitted/surrendered his faith/direction to God and he is (a) good doer, so for him his reward* أجره (is) at his Lord and no fear/fright on them and nor they be saddened/grieving.

113. And the Jews said: "The Christians are not on a thing." And the Christians said: "The Jews are not on a thing." And they read/recite The Book* الكتاب , like that those who do not know said similar* مثل (to) their saying* قولهم so God judges* يحكم between them (in) the Resurrection Day, in what they were in it differing/disagreeing* يختلفون .
114. And who is more unjust/oppressive from (than) who prevented* منع (in) God's mosques that His name be mentioned/remembered* يذكر in it, and strived/hastened in its destruction/spoilage* خرابها . Those, it was not for them that they enter it except afraid/frightened. For them in the present world (is) shame/disgrace* خزي and for them in the end (other life) (is a) great torture.
115. And to God the sunrise/east and the sunset/west, so wherever you turn, so there (is) God's face/direction, that God is rich/extended* واسع , knowledgeable.
116. And they said: "God took/received a child (son) ولدا His praise/glory, but to Him what (is) in the skies/space and the earth/Planet Earth, each/all for him (are) obeying humbly* قانتون .
117. Creating marvelously without precedent بديع the skies/space and the earth/Planet Earth and if He ordered/accomplished قضى a matter/affair* أمر , so but he says to it: "Be." So it will become.
118. And those who do not know said: "If only God converses/speaks (to) us or a sign/verse/evidence comes to us." Like that those from before them said alike/similar/equal (to) their saying. Their hearts/minds* قلوبهم resembled* تشابهت (each other), We had clarified/explained* بينا the signs/verses/evidences to a nation being sure/certain يوقنون .
119. That We sent you with the truth* بالحق (as) an announcer of good news and a warner/giver of notice, and you are not (to) be asked/questioned about the roaring fire's/Hell's* أصحاب الجحيم owners/company* أصحاب .
120. And the Jews and nor the Christians will not/never accept/approve about you until you follow their religion/faith ملتهم . Say: "That God's guidance, it is the guidance." And if (E) you followed their self attractions for desires after what came to you from the knowledge, (there is) none for you from (other than) God from a guardian* ولي and nor (a) victorior* نصير .
121. Those who We brought to them The Book* الكتاب they read/recite it* يتلونه, its correct/true* حق reading/recitation, those believe with it and who disbelieves with it so those (are) the losers* الخاسرون .
122. You Israel's sons and daughters, remember* اذكروا My blessing* نعمتي , that I blessed* أنعمت on you, and that I preferred/favoured you over the creations all together/(universes).
123. And fear a day/time, no self rewards/reimburses* تجزي (removes) from a self a thing, and no redemption/ransom (is) to be accepted/received from it, and nor mediation شفاعة benefits it, and nor they be given victory/aid.
124. And when Abraham's Lord tested (him) with words/expressions, so He completed them, (He) said: "That I am making* جاعلك you to the people a leader/example* إماما ." He (Abraham) said: "And from my descendants?" He said: "The unjust/oppressors do not receive/obtain* ينال My promise* عهدي ."
125. And when We put* جعلنا The House* البيت (as) a reward/replacement/compensation* مثابة to the people, and (a) safety/security, and they took from Abraham's place* مقام a prayer place* مصلي , and We entrusted/recommended عهدنا to Abraham and Ishmael: "That purify/clean/wash (B) My House* بيتي for the circlers/walkers around* السجود , the prostrating* الركع , and the bowing* العاكفين , and the devoting/dedicating* اللطائفين ."

126. And when Abraham said: "My Lord ربي, make*اجعل this a safe/secure country/place*بلدا , and provide for its people from the fruits, who believed from them, by God and the Day the Last/Resurrection Day." He said: "And who disbelieved, so I give him long life/make him enjoy a little*قليلا, then I force him to the fire's torture, and how bad المصير (is) the end/destination*بئس ."
127. And when Abraham raises the foundations/bases from The House*البيت , and Ishmael: "Our Lord accept*تقبل from us, that you are the hearing/listening the knowledgeable."
128. "Our Lord and make us*اجعلنا two Moslems*مسلمين to you, and from our descendants, a nation submitting/surrendering/Moslems*مسلمة to you, and show us our rituals/methods of worship*مناسكنا and forgive on us, that you are the forgiver, the most merciful*الرحيم ."
129. "Our Lord, and send in them a messenger from them (who) reads/recites on (to) them Your verses/evidences*يزكيهم* and He teaches/instructs them*يعلمهم The Book*الكتاب , and the wisdom*الحكمة , and purifies them*يزكيهم* that You are the glorious/mighty*العزيز, the wise/ judicious."
130. And who shuns/turns away from Abraham's religion/faith*ملة except who made himself ignorant/foolish*سفه ? And We had chosen/purified him in the present world, and that he is in the end (other life) from (E) the correct/righteous.
131. When his Lord said to him: "Submit/surrender/be Moslem*أسلم ."
132. And Abraham directed/commaned*وصي with it his sons and daughters*بنيه , and Jacob: "You my sons and daughters, that God chose/purified for you the religion, so do not die (E) except and you are submitters/surrenderers/Moslems*مسلمون ."
133. Or were you witnesses*شهداء when the death came to*حضر Jacob, when he said to his sons and daughters*لبنيه: "What (do) you worship from after me?" They said: "We worship your God and your fathers/forefathers*آبائك Abraham's and Ishmael's and Issac's God, one God and we are to Him submitters/surrenderers/Moslems."
134. That is a nation*أمة had past*خلت for it what it earned/acquired*كسبت and for you what you earned/acquired*يعملون . and you are not to (be) asked/questioned about what they were doing/making*كسبتهم ."
135. And they said: "Be Jews or Christians, you will be guided." Say: "But Abraham's religion/faith*ملة submitter/unifier of God*حنيفا , and he was not from the sharers (with God)*المشركين ."
136. Say: "We believed with God and what was descended to us and what was descended to Abraham, and Ishmael, and Issac, and Jacob, and the grandchildren/branches/Jewish tribes*الأسباط , and what was given to Moses, and Jesus*عيسي , and what was given to the prophets*النبيون from their Lord, we do not separate/distinguish*نفرق between anyone*أحد from them, and we are to Him submitters/surrenderers/Moslems*مسلمون ."
137. So if they believed with a similar/equal/alike (to) what you believed with (it), so they had been guided, and if they turned away, so but they are in defiance/disobedience*شقاق , so God will suffice (protect) you against them*سيكفيهم , and He (is) the hearing/listening, the knowledgeable.
138. God's faith/immersion*صبغة , and who (is) better than God's faith/immersion*صبغة , and we are to Him worshipping.
139. Say: "Do you argue with us*أتجادوننا in God, and He is our Lord and your Lord, and for us (are) our deeds*أعمالنا ,

- and for you your deeds* أعمالكم , and we are for Him faithful/loyal* مخلصون ?"
140. "Or (do) you say that Abraham, and Ishmael, and Issac, and Jacob, and the grandchildren/branches/Jewish tribes* الأسباط , were Jews or Christians?" Say: "Are you more knowing or God? And who (is) more unjust/oppressive than who hid/concealed a testimony* شهادة at (with) him (self) from God, and God is not ignoring* بغافل about what you make/do* تعملون."
141. That (is) a nation* أمة had passed/expired* خلت for it what it earned/acquired* كسبت , and for you what you earned/acquired* كسبتم , and you are not (to) be asked/questioned* about what they were making/doing* يعملون .
142. The ignorant/foolish* السفهاء from the people will say: "What turned them away from their (prayer) direction* قبلتهم , which they were on it?" Say: "To God (are) the sunrise/east and the sunset/west, He guides whom He wills/wants to a straight/direct* مستقيم road/way."
143. And like that We made you a moderate/reasonable* وسطا nation to be witnesses* شهداء on the people, and the messenger be (a) witness* شهيدا on you, and We did not make the (prayer) direction* القبلة that you were on it, except to know who follows the messenger from who returns* ينقلب on his two heels* عقبيه , and that truly (was) big/great (E)* لكبيرة except on those who God guided, and God was not to waste* ليضيع your faith/belief, that God (is) with the people merciful/compassionate (E)* لرؤوف , most merciful رحيم .
144. We have seen/understood your face* وجهك and turning around* نقلب in the sky, so We will turn/enable/appoint you* فلنولينك a (prayer) direction you accept/approve it, so turn your face towards the Mosque* المسجد the Forbidden/Respected/Sacred and wherever you were so turn your faces* وجوهكم towards it, and that those who were given The Book* الكتاب they know (E) that it is the truth* الحق from their Lord, and that God is not with neglecting/disregarding about what they make/do* يعملون .
145. And if (E) you gave/came* أتيت (to) those who were given The Book* الكتاب with each/every verse/evidence* آية they would not (have) followed your (prayer) direction, and you are not with following their (prayer) direction, and some of them (are) not with following the (prayer) direction (of) some, and if you followed their self attractions for desires* أهواءهم from after what came to you from the knowledge العلم , that you are then from (E) the unjust/oppressors.
146. Those whom We gave them The Book* الكتاب they know it, as they know their sons, and that a group* فريقا from them hide/conceal (E) the truth* الحق and they are knowing.
147. The truth (is) from your Lord, so do not be (E) from the doubting/arguing* الممتزين .
148. And for each a direction/front* وجهة , he is turning towards it* مولئها , so race/surpass each other (to) the goodnesses* الخيرات wherever you are, God comes with you altogether* جميعا , that God (is) on every thing powerful/capable* قدير .
149. And from where you got out* خرجت so turn your face* وجهك towards the Mosque the Forbidden/Sacred* المسجد الحرام , and that it is the truth (E)* للحق from your Lord, and that God (is) not with ignoring/disregarding about what you are making/doing* تعملون .
150. And from where you got out* خرجت , so turn your face* وجهك towards the Mosque the Forbidden/Sacred* المسجد الحرام , and wherever you were, so turn your faces* وجوهكم towards it, for that the people do not (have) on you a

- proof/argument except those who were unjust/oppressive from them. So do not fear them and fear Me* اخشوني.
- And to complete/ perfect My blessings on you, and maybe you (will) be guided.
151. As We sent in you a messenger from you, he reads/recites* يتلو on you Our verses/evidences* آياتنا and he purifies you* يزيككم and he teaches you* يعلمكم The Book* الكتاب and the wisdom, and he teaches you what you were not knowing.
152. So mention/remember Me فاذكروني , I remember you اذكركم, and thank/be grateful to Me and do not disbelieve تكفرون.
153. You, you those who believed, seek help استعينوا with the patience and the prayers that God (is) with the patient/enduring.
154. And do not say to whom is being killed in God's way/sake* سبيل: "Deads." But* بل (they are) alive, and but you do not feel/know/sense.
155. And We will test you (E)* لنبلبونكم with something from the fear/fright and the hunger/starvation and reduction/decrease* نقص from the properties owned/wealth* الأموال, and the selves* الأنفس and the fruits, and announce good news (to) the patient* الصابرين .
156. Those who if a disaster/every thing hated struck* أصابتهم them they said: "We are to God, and we are to Him returning."
157. Those, on them (are) prayers* صلوات from their Lord and a mercy رحمة, and those are the guided.
158. That the Saffa/rock* الصفا and the Marwa/flint stones المروة (are) from God's methods/ways of worship, so who performed pilgrimage* حج (to) the House/Home البيت, or headed to/visited* اعتمر so no offense/guilt/sin جناح on him that (he) circles/walks around* يطوف by them (B), and who volunteered good* خيرا, so that God (is) thankful/grateful, knowledgeable.
159. That those who hide/conceal what God descended from the evidences and the guidance from after We clarified it* بيناه to the people in The Book* الكتاب, those, God curses them يلعنهم, and the cursors اللاعنون curse them* يلعنهم.
160. Except those who repented and corrected/repared* أصلحوا and clarified/explained* بينوا, so those I forgive on them, and I am the forgiver, the most merciful* الرحيم .
161. That those who disbelieved and died and they are disbelievers, those on them (is) God's curse/torture and the angels', and the peoples' all together.
162. Immortally/eternally* خالدين in it, the torture does not be lightened/reduced from them, and nor they be given time/delayed* ينظرون .
163. And your God, (is) one God, (there is) no God except He, the merciful, the most merciful* الرحيم .
164. That in the skies'/space's and the earth's/Planet Earth's creation, and the night's and the daytime's difference, and the ships which run/pass* تجري in the large body of water (sea)* البحر with what benefits the people, and what God descended from the sky from water, so He revived with it the earth after its death/lifelessness and He scattered/distributed* بث, in it from every walker/creeper/crawler* دابة and sending away/diverting* تصريف the winds/breezes and the clouds, the manipulated/subjugated* المسخر between the sky and the earth, (are)

- signs/evidences (E) لآية* for a nation, reasoning/understanding* يعقلون .
165. And from the people who take from other than God equals (idols), they love/like them as God's love/like and those who believed (are) stronger loving/like to God, and if those who were unjust/oppressive see/understand* يري when they see/understand* يرون the torture, that the power/strength* القوة is to God all together* جميعا and that God (is) strong (severe in) the torture.
166. When those who were followed declared innocence/renounced* تبرأ from those who followed (them), and they saw* رأوا the torture, and the reasons/motives (were) cut off/separated* تقطعت with them.
167. And those who were followed said: "If that (there) was for us a return/second time* كرة so we declare innocence/separate* فنتبرأ from them, as they declared innocence/renounced* تبرأ from us." Like that God shows them* يريهم their deeds* أعمالهم grief/sorrow* حسرات on them, and they are not with getting out from the fire.
168. You, you the people, eat from what (is) in the Earth/land permitted/allowed* حلالا good/enjoyable* طيبا , and do not follow the devil's الشيطان foot-steps, that he (is) for you an evident* مبين enemy وعدو .
169. That but He orders/commands you with the bad/evil/harm and the enormous/atrocious deeds* الفحشاء , and to say on God what you do not know.
170. And if it (was) said to them: "Follow what God descended." They said: "But we follow what we found our fathers on it." Even even if* أو لو their fathers were not reasoning/comprehending a thing and nor being guided* يهتدون ?
171. And (the) example/proverb of those who disbelieved (is) as (the) example/proverb of who cries/caaws* ينعق with what he does not hear, except calling/requesting* دعاء and calling/crying* نداء , deaf, mute, blind, so they do not reason/comprehend* يعقلون .
172. You, you those who believed, eat from (the) goodnesses* طيبات what We provided for you and thank/be grateful to God, if you were (only) Him worshipping.
173. But He forbade/prohibited on you animals whose death was caused by suffocation or strangulation/dead, and the blood, and the pig's/swine's meat/flesh, and what is praised/declared to whom the sacrifice was made* أهل with it to other than God, so who was forced, not transgressing/corrupting* باغ , and nor transgressing/violating* عاد , so no sin/crime on him, that God (is) forgiving* غفور , most merciful رحيم .
174. That those (who) hide/conceal what God descended from The Book* الكتاب and they buy/volunteer with it a small* قليلا price, those do not eat in their bellies/insides except the fire, and God does not talk to them* يكلمهم (on) the Resurrection Day, and nor purify them* يزيكهم , and for them (is a) painful torture.
175. Those are those who bought/volunteered the misguidance with the guidance, and the torture with the forgiveness, so what made them be patient* أصبرهم on the fire?
176. That (is) with that God descended the Book* الكتاب with the truth* بالحق and that those who disagreed/disputed* شقاق* (are) in (E) (a) far defiance/disobedience* اختلافوا in The Book* الكتاب .
177. The righteousness/obedience* السير is not that you turn your faces/fronts facing the sunrise/east, and the sunset/west, and but the righteousness/obedience* البر (is) who believed with God, and the Day the Last/Resurrection Day, and the angels and The Book* الكتاب , and the prophets, and brought/gave* آتي the property/possession/wealth on his love/like (to it), (to) of the relations/near (ones), and the orphans, and the poorest of the poor/poor oppressed

- المساكين , and the traveler/stranded traveler* ابن السبيل , and the askers/beggars* السائلين , and in the necks'/slaves' (freeing)* الرقاب , and kept up/performed the prayers, and gave/brought the charity/purification* الزكاة , and the fulfilling with the promise/contract* بعهدهم if they promised/made a contract, and the patient in the misery/hardship* البأساء and the calamity/disastrous distress الضراء , and (during the) time of the war/hardship* البأس , those are who were truthful, and those, those are the fearing and obeying (God).
178. You, you those who believed, it is dictated/ordered* كتب on you the revenge* القصاص in the killed/murdered, the free/liberated* الحر with the free/liberated* الحر , and the slave with the slave, and the female with the female, so who was forgiven/pardoned for him a thing/something from his brother, so following with the goodness/kindness (peaceful settlement)* بالمعروف and discharge/fulfillment* أداء to him with goodness, that (is) reduction/lightening from your Lord, and a mercy; so who transgressed/violated* اعتدى after that, so for him (is a) painful torture.
179. And for you in the revenge* القصاص (is) life/growth* حياة , you (owners) of the pure minds/hearts, maybe you fear and obey (God).
180. It is dictated/ordered* كتب on you if the death/lifelessness came/attended* حضر (to) one of you, if he left wealth/goodness* خيرا (in) the bequest/will, to the parents, and the nearest/closest (ones), with the kindness/goodness* بالمعروف , dutifully/truthfully* حقا on the fearing and obeying (God).
181. So who exchanged/replaced/substituted it after what he heard it, so but his sin/crime (is) on those who exchange/replace/substitute it, that God (is) hearing/listening, knowledgeable.
182. So who feared from a bequeather* موص deviation/injustice* حنفا , or a sin/crime, so he corrected/reconciliated* رحيم . رحيم* most merciful, that God (is) forgiving, most merciful* رحيم .
183. You, you those who believed, it is dictated/ordered* كتب on you the fasting* الصيام , as it is dictated/ordered* كتب on those from before you, maybe you fear and obey (God).
184. Days/times counted/numbered, so who was from you sick/diseased or on (a) journey/trip/voyage, so numbered/counted from other days/times, and on those who (can) endure/tolerate/bear it* يطيقونه a ransom/redemption* فدية (of) feeding a poorest of poor/poor oppressed, so who volunteered goodness/generosity* خيرا , so it is best* خير for him, and that you fast* تصوموا (it is) best* خير for you, if you are knowing.
185. (The) month (of) Ramadan* رمضان , which the Koran* القرآن was descended in it, (is) guidance to the people, and evidences from the guidance and the Separator of Right and Wrong/Koran* الفرقان , so who witnessed* شهد from you the month, so he should fast it (E) فليصمه* , and who was sick/diseased or on (a) journey/trip/voyage, so numbered/counted from other days. God wills/wants with you the ease/flexibility and does not want with you the difficulty/hardship* العسر , and to complete the term* العدة , and to greaten/magnify* لتكبروا God on what He guided you, and maybe you thank/be grateful* تشكرون .
186. And if My worshippers/slaves asked/questioned you about Me, so I am near/close, I answer/reply the caller's/requester's call/request/prayer* دعوة if (he) called/requested/prayed (to) Me* دعان , so they should answer/reply to Me and they should believe in Me (E), maybe they be correctly guided* يرشدون .
187. (It) became/is permitted/allowed* أحل to you (the) night of the fasting* الصيام the obscenity/ indecency (intercourse), to your women (wives), they are (F) a cover/wives* لباس to you and you are a cover/husbands* لباس to

- them (F), God knew that you were betraying/being unfaithful تختانون (to) yourselves, so He forgave فتاب on you, and He forgave/pardoned عفا on you, so now touch their (F) outer skin* باشرونهن , and desire (seek) ابتغوا what God has written/dictated* كتب for you, and eat and drink until* حتى the thread* الخيط the white appears* يتبين from the thread* الخيط the black from the dawn* الفجر , then complete the fasting* الصيام to the night* الليل and do not touch their outer skin (while) you are devoting* عاكفون in the mosques/places of worshipping* God. Those are God's limits/orders* حدود , so do not approach/near it, like that God clarifies* يبين His verses/evidences* آياته to the people, maybe they fear and obey (God).
188. And do not eat/consume* تأكلوا your properties/wealths between you with the falsehood and you push down (as a means to approach)* تدلوا with it, to the rulers/governors* الحكام to eat a group (portion)* فريقا from the people's properties/wealths with a sin/crime and you know.
189. They ask/question you about the crescents* الأهلة . Say: "It is appointed times* مواقيت to the people, and the pilgrimage* الحج , and the righteousness* السير is not that you come to the houses/homes from its backs, and but the righteousness* السير (is) who feared and obeyed (God), and came (to) the houses/homes from its doors/entrances. And fear and obey God, maybe you succeed/win."
190. And kill/fight in God's way/sake* سبيل those who kill/fight you* يقاتلونكم , and do not transgress/violate* تعتدوا , that God does not love/like the transgressors/violators* المعتدين .
191. And fight/kill them, where/when you defeated/caught up with them* ثقفتموهم , and bring/drive them out from where/when they brought/drove you out, and the treason/misguidance* الفتنة (is) stronger (worse than) the fighting/killing, and do not fight/kill them at the Mosque the Forbidden/Sacred* المسجد الحرام , until they fight/kill you in it, so if they fought/killed you, so fight/kill them, like that is the disbelievers' reward/reimbursement* جزاء .
192. So if they ended/stopped* انتهوا , so that God (is) forgiving, most merciful* رحيم .
193. And fight/kill them until (there) be no betrayal/misguidance* فتننة , and the religion* الدين be to God, so if they ended/stopped* انتهوا , so no transgression/violation* عدوان , except on the unjust/oppressive.
194. The month, the forbidden/respected/sacred, with the month, the forbidden/respected/sacred, and the God's ordered prohibitions (are) equal revenge* قصاص , so who transgressed/violated* اعتدي on you, so transgress/violate* فاعتدوا (revenge) on him with similar/equal (to) what he transgressed* اعتدي on you, and fear and obey God and know that God (is) with the fearing and obeying.
195. And spend* أنفقوا in God's way/sake* سبيل and do not throw* تلقوا with your hands to the destruction* التهلكة , and do good, that God loves/likes the good doers.
196. And complete the pilgrimage* الحج and the visiting of God's House in other than the four forbidden sacred months العمرة to God, so if you were restricted/surrounded* أحصرتم , so what became easy/possible* استيسر , from the offerings* الهدى , and do not shave your heads* تحلقوا until the offering reaches its place/destination, so who was from you sick/diseased, or with him mild harm from his head so a ransom/redemption* فدية from fasting* صيام , or charity, or rituals or methods of worship/offerings* نسك , so if you became safe/secure, so who enjoyed* تمتع with the visiting of God's House in other than the four forbidden/sacred months, to the pilgrimage, so what became easy/possible from the offering, so who does not find, so fasting* فصيام three days in the pilgrimage, and seven

- (days) if you returned, that is ten complete (days), that (is) to whom his family*أهله was not present/attending, (at) the Mosque the Forbidden/Sacred, and fear and obey God, and know that God (is) strong (severe in) the punishment.
197. The pilgrimage*الحج (are in) known months, so who made the pilgrimage a the duty/specified on himself* فرض in them (the four known months), so no obscenity/indecency (intercourse) رفث , and no debauchery*فسوق , and no arguing/disputing in the pilgrimage, and what you make/do from goodness/generosity*خير , God knows (of) it, and be provided (prepared), so that (the) provision's best*خير (is) the fear and obedience, and fear and obey Me, you (owners) of the pure minds/hearts*الألباب .
198. No offense/guilt/sin (is) on you that you desire*تبتغوا grace/favour*فضلا from your Lord, so if you flowed/spread*المشعر from Arafat (a mountain), so mention/remember*فاذكروا God at the Forbidden/Sacred Place of Worship المشعر الحرام , and mention/remember Him*اذكروه as He guided you, and that truly you were from before Him from (E) the misguided.
199. Then flow/spread*أفيضوا from where/when the people flowed/spread*أفاض , and ask for God's forgiveness, that God (is) forgiving, most merciful*رحيم .
200. So if you accomplished/carried out*قضيتم your rituals or methods worship*مناسككم , so mention/remember God as you mention/remember your fathers or stronger remembrance, so from the people who say: "Our Lord, give us*آتنا in the present world." And for him (there is) no share of blessing/fortune in the end (other life).
201. And from them who say: "Our Lord, give us*آتنا in the present world a goodness*حسنة , and in the end (other life) a goodness*حسنة , and protect us/make us avoid فنا the fire's torture."
202. Those, for them (is) a share/fortune*نصيب from what they gathered/acquired, and God (is) quick/speedy*سريع (in) the counting/calculating.
203. And mention/remember*اذكروا God in counted/numbered days/times, so who hurried*تعجل in two days, so no sin/crime on him, and who delayed تأخر , so no sin/crime on him, for who feared and obeyed God, and fear and obey God and know that you are to Him are being gathered.
204. And from the people, whom his saying pleases/marvels you in the life the present/the worldly life, and he makes God (a) witness*يشهد on what is in his heart/mind*قلبه , and he is (the) harshest/most violent disputer *ألد (in) the dispute/controversy الخصام .
205. And if he turned away*تولي he strived/hastened سعي in the earth/Planet Earth to corrupt/disorder*ليفسد in it, and destroys*يهلك the agricultural land/plants and the off spring/descendants*النسل , and God does not love/like the corruption*الفساد .
206. And if (it) was said to him: "Fear and obey God." The glory/might*العزة took him with the sin/crime, so (it is) enough for him Hell*جهنم and how bad (E), (are) the beds*المهاد .
207. And from the people who buys/volunteers*يشري himself, desiring*ابتغاء God's acceptance/satisfaction*مرضات , and God (is) merciful/compassionate with the worshippers/slaves.
208. You, you those who believed,, enter in the safety/security*السلام all, and do not follow the devil's foot-steps, that he is for you a clear/evident*مبين enemy.

209. So if you slipped/fell/sinned from after the evidences came to you, so know that God (is) glorious/mighty* عزيز , wise/judicious.
210. Do they look* ينظرون except that God comes to them in shades from (of) the clouds, and the angels? And the matter/affair was ended/executed* قضي , and to God the matters/affairs* الأمور are returned.
211. Ask/question Israel's sons and daughters, how much/many We gave them* آتيناهم from an evident sign/verse/evidence, and who exchanged/replaced/substituted God's blessing* نعمة from after it came to him, so God (is) strong (severe in) the punishment.
212. The life the present/worldly life was decorated/beautified to those who disbelieved, and they humiliate/mock* يسخرون from (about) those who believed, and those who feared and obeyed (are) over them (in) the Resurrection Day, and God provides for whom He wills/wants without counting/calculation.
213. The people were* كان one nation* أمة , so God sent* فبعث the prophets, announcing good news* مبشرين and warners/givers of notice* منذرين , and He descended with them The Book* الكتاب , with the truth/correct* بالحق to judge/rule* ليحكم between the people in what they differed/disputed* اختلفوا in it, and no (one) differed/disputed* اختلف in it except those who were given it* أوتوه from after what the evidences came to them, oppression/transgression/corruption* بغيا between them, so God guided those who believed, for what they differed/disputed* اختلفوا in it from the truth* الحق , with His permission* بإذنه , and God guides whom He wills/wants to a straight/direct* مستقيم road/way* صراط .
214. Or (have) you thought/supposed* حسبتم that you enter the Paradise and (the) example of those who past/expired from before you (E) did not come to you, the misery/hardship* البأساء and the calamity* الضراء touched them, and they were shaken* زلزلوا until the messenger and those who believed with him say: "When (is) God's victory/aid?" Is it not (that) God's victory/aid (is) near/close?"
215. They ask/question you what (should) they spend, say: "What you spend from goodness/wealth* خير , so to the parents, and the nearest/closest, and the orphans* اليتامي , and the poorest of poor/poor oppressed, and the traveler/stranded traveler, and what you make/do from goodness* خير , so then God (is) with it knowledgeable."
216. It is written/ordered* كتب on you the fighting/killing, and it is hated to you and maybe/perhaps you hate a thing and it is best/good* خير to you, and maybe/perhaps you like/love a thing and it is bad/evil* شر to you, and God knows, and you do not know.
217. They ask/question you about the month the forbidden/sacred, fighting/killing in it, say: "Fighting/killing in it (is) big/great* كبير and prevention/obstruction* صد from God's road/way and disbelief with (in) Him, and the Mosque the Forbidden/Sacred, and bringing/forcing out its people* أهله from it (is) bigger/greater* أكبر at God, and the treason* الفتنة (is) bigger/greater* أكبر from (worse than) the fighting/killing, and they still/continue* يزالون (to) fight/kill you until they return you from your religion, if they were able, and who returns (E) from you from his religion, so he dies and he is disbelieving, so those wasted/failed* حبطت their doings/works* أعمالهم in the present world and (in) the end (other life), and those are the owners/company* أصحاب (of) the fire, they are in it immortally/eternally* خالدون .
218. That those who believed and those who emigrated* هاجروا and struggled/exerted* جاهدوا in God's way/sake* سبيل ,

- those hope/expect God's mercy*رحمة , and God (is) forgiving, most merciful*رحيم .
219. They ask/question you about the intoxicants/substances affecting the brain*الخمير and the gambling*الميسر , say: "In them (B) (is a) great*كبير sin/crime and benefits/uses to the people and their (B's) sin/crime (is) bigger/greater*أكبر from (than) their (B's) benefit/use, and they ask/question you what they (should) spend, say: "The excess over expense/goodness*العفو ." Like that God clarifies*يبين for you the signs/verses/evidences, maybe you think.
220. In the present world and the end (other life), and they ask/question you about the orphans*اليتامي say: "Correction/repair*إصلاح (doing good) for them (is) best*خير , and if you mix/mingle/associate with them, so (they are) your brothers, and God knows the corrupting*المفسد from the correcting/repairing*المصلح , and if God wanted/willed, He would have caused burden/hardship to you*لأعنتكم , that God (is) glorious/mighty*عزیز , wise/judicious.
221. And do not marry the takers of partners (with God) (F) until they believe, and an owned believing female slave (E) (is) better*خير from (than) a taker of partners (with God) (F), and (even) if she pleased/marveled you. And do not marry the takers of partners (with God) (M) until they believe, and a believing slave (M/E) (is) better from a taker of partners (with God) (M), and (even) if he pleased/marveled you, those call to the fire, and God calls to the Paradise, and the forgiveness , المغفرة , with His will, and He clarifies*يبين His signs/verses/evidences to the people, maybe they mention/remember*يتذكرون .
222. And they ask/question you about the menstruation*الحيض , say: "It is mild harm, so separate/withdraw*فاعزلوا the women in the menstruation*الحيض , and do not approach them (F) until they be cleaned/purified*يطهروهن , so if they became cleaned/purified*نظهن , so come to them (F), from where/when God ordered you*أمركم , that God loves/likes the repentant, and He loves/likes the pure/clean*المتطهرين .
223. Your women (are) a cultivation/plantation*حراثتكم to you, so come (to) your cultivation/plantation*حراثتكم when you wanted/willed, and present/advance*قدموا to yourselves, and fear and obey God and know that you are meeting Him*ملاقاه , and announce good news (to) the believers.
224. And do not make*تجعلوا God a subject/target to your oaths*لأيمانكم that you be righteous*تبروا and fear and obey (God) and correct/reconciliate between the people, and God (is) hearing/listening, knowledgeable.
225. God does not punish you*يؤاخذكم with (for) nonsense/senseless talk in your oaths*أيمانكم , and but He punishes you*يؤاخذكم with (for) what your hearts/minds*كسبت*عقلوبكم earned*كسبت , and God (is) forgiving, clement*حليم .
226. For those who swear away from their women (wives), waiting*تربص four months, so if they returned*فأعوا , so that God (is) forgiving, most merciful*رحيم .
227. And if they decided/determined the divorce, (so) then God (is) hearing/listening knowledgeable.
228. And the divorced (F) *المطلقات wait*يترصدن with themselves (F) three menstrual cycles*قروء , and (it is) not permitted/allowed to them (F) that they (F) hide/conceal*يكتمن what God created in their (F) wombs/uteruses*أرحامهن , if they (F) were believing with God, and the Day the Last/Resurrection Day, and their husbands/spouses (are) more worthy/deserving*أحق with returning them, in that if they wanted/intended a reconciliation*إصلاحا . And for them (F) similar/equal*مثل what (is) on them (F) with the kindness/generosity*بالمعروف , and to the men a step/stage/grade*درجة on them (F), and God (is) glorious/mighty*عزیز , wise/judicious.

229. The divorce (is) two times/twice, so holding/clinging/refraining* فإمساك* (the marriage) with kindness/generosity* بمعروف. or divorcing/releasing* تحرير* with goodness* بإحسان, and (it is) not permitted/allowed that you (M) to take/receive from what you gave them (F) a thing, except that they (B) fear that (they) do not take care of (B) يقيما* God's limits/boundaries* حدود , so if you feared (that they) do not take care of (B) يقيما* God's limits/boundaries* حدود, so no offense/sin* جناح on them (B) in what she ransomed/compensated* افتدت with it. Those are God's limits/boundaries* حدود, so do not transgress/violate it, and who transgresses/violates God's limits/boundaries* حدود, so those are, they are the unjust/oppressive.
230. So if he divorced her, so she does not become permitted/allowed to him from after, until she marries* تنكح* a husband/spouse other than him, so if he (the second husband) divorced her, so no offense/guilt/sin جناح on them (B) that they (B) return to each other if they (B) assumed/supposed (B) ظنا* that they (B) (would) keep up* يقيما* God's limits/boundaries* حدود, and these are God's limits/boundaries* حدود He clarifies/explains it* يبينها* to a nation knowing.
231. And if you divorced the women, so they reached their term/time, so hold/grasp them (F) with kindness/generosity* بمعروف. or divorce/release them (F) سرحوهن* with kindness/generosity* بمعروف, and do not hold/grasp them (F)* تمسكون harming to transgress/violate, and who makes/does that, so he had caused injustice/oppression (to) himself. And do not take God's verses/evidences* آيات mockingly* هزوا* and mention/remember* اذكروا* God's blessing* نعمة on you, and what He descended on you from The Book* الكتاب and the wisdom* الحكمة, He advises/warns you* يعظكم with it, and fear and obey God, and know that God (is) with every thing knowledgeable.
232. And if you divorced the women, so they reached their term/time* أحلهن, so do not confine/prevent/oppress them (F)* تعضلوهن that they marry their husbands/spouses, if they mutually agreed/accepted* تراضوا* between them with the kindness/generosity* بالمعروف, that is being advised/warned* يوعظ* with it who was from you believing with God and the Day the Last/Resurrection Day, (and) that (is) more correct/commendable* أزكى* to you, and purer* أظهر* , and God knows and you do not know.
233. And the mothers الوالدات breast feed يرضعن their children two years حولين complete, to who wanted/intended that (to) complete the lactation/breast feeding period, and on the born to him/father, (is the responsibility of) their provision (F) and their dressing/clothing (F) with the kindness/generosity* بالمعروف, (that) no self be burdened/imposed upon* تكلف* except its endurance/capacity* وسعها*, no mother (is) to be harmed with her child, and nor a born to him/father (be harmed) with his child. And on the heir/inherent similar/equal* مثل* (to) that, so if they (B) wanted* أرادوا separation (weaning) on acceptance/approval* تراض from them (B), and discussion/consultation* تشاور, so no offense/guilt/sin on them (B), and if you willed/wanted that to seek a wet nurse/breast feeder* تسترضعوا* (for) your children, so no offense/guilt/sin on you if you handed/delivered over what you gave with the kindness/generosity* بالمعروف, and fear and obey God, and know that God (is) with what you make/do* تعملون seeing/knowing/understanding.
234. And those who are made to die from you, and they leave spouses/wives, they (the wives) wait (F)* يترصدن* with themselves four months, and ten (days), so if they (F) reached their time/term أحلهن, so no offense/guilt/sin on you in what they (F) made/did in (with) themselves with the kindness/generosity* بالمعروف, and God (is) with what you

- make/do* تعملون expert/experienced.
235. And no offense/guilt/sin (is) on you, in what you displayed/exhibited* عرضتم with it, from the women (in) request for marriage/engagement خطبة or you concealed/hid* أكنتم in yourselves, God knew that you will mention/remember them (F), and but do not make appointments with them (F) secretly, except that to say a good* قولاً معروفاً opinion and belief* عقدة النكاح (consummate the marriage) until The Book* الكتاب reaches its known time/term (takes effect), and know that God knows what is in yourselves, so be warned/cautious of Him* فاحذروه , and know that God (is) forgiving clement* حلیم .
236. No offense/guilt/sin (is) on you if you divorced the women as long as ما لم you did not touch them (F), or specify/stipulate* تفرضوا for them (F) a specification/stipulation (dowry)* فريضة , and give them (F) alimony* متعوهن on the enriched/rich, his capability* قدره , and on the tight/restricted (poor)* المقتر his capability* قدره alimony* متاعاً with the kindness/generosity* بالمعروف , dutifully/deservedly/rightfully on the good doers المحسنين .
237. And if you divorced them (F)* طلقتموهن from before that you touch them, and you (had) specified/stipulated to them (F) a specification/stipulation (dowry)* فريضة , so half (of) what you specified/stipulated, except that they (F) forgive/pardon, or the one who (has) with (in) his hand the marriage contract* عقدة النكاح forgives/pardons, and that to forgive/pardon (is) nearer/closer to the fear and obedience of God, and do not forget the grace/favour* الفضل between you, that God (is) with what you make/do seeing/known/understanding* بصير .
238. Observe/guard* حافظوا on the prayers, and the prayers the middle, and stand/call to God obeying/worshipping humbly* قانتين .
239. So if you feared, so walking فرجالاً or riding ركباناً, so if you became safe/secure* أمنتهم , so mention/remember God, as He taught you* علمكم what you were not knowing.
240. And those who are made to die يتوفون from you, and they leave spouses/wives أزواجاً, a bequest* وصية to their spouses/wives, alimony/enjoyment to the year الحول without/not bringing out/forcing out, so if they (F) got out* خرجن , so no offense/guilt/sin on you, in what they made/did in themselves (F) from kindness/known/goodness, and God (is) glorious/mighty* عزيز , wise/judicious* حكيم .
241. And for the divorcees (F) alimony with the kindness/generosity* بالمعروف deservedly/rightfully* حقاً on the fearing and obeying (God).
242. Like that God clarifies* يبين to you His verses/evidences آياته , maybe you reason/understand/ comprehend* تعقلون .
243. Do you not see/understand to those who got out* خرجوا from their homes/countries/tribes/places* ديارهم , and they are thousands ألوف , fearing/cautioning* حذر the death, so God said to them: "Die." Then He revived them. That God (is owner) of grace/favour/blessing on the people, and but most of the people do not thank/be grateful.
244. And fight/kill in God's way/road/sake, and know that God (is) hearing/listening, knowledgeable.
245. Who (is) that who lends/advances God a good loan/advance, so He (God) doubles/multiplies it for him many doubles/multiples, and God holds/tightens* يقبض and spreads/widens* يبسط , and to Him you are being returned.
246. Do you not see/understand to the nobles/assembly* الملأ from Israel's sons and daughters from after Moses, when they said to a prophet to them: "Send to us a king* ملكاً , we will fight/kill in God's way/road/sake." He said: "Did you maybe hope* عسىتم if the fighting/killing (is) written/dictated/ordered* كتب on you, that you do not fight/kill?"

- They said: "And why not for us (that) we not fight/kill in God's way/road/sake, and we had been brought out/forced from our homes/countries/tribes*ديارنا and our sons." So when the fighting/killing was written/dictated/ordered*كتب on them they turned away, except little/few*قليلا from them, and God (is) knowledgeable with the unjust.
247. And their prophet said to them: "That God had sent for you Saul/Taloot*طالوت (as a) king". They said: "How is the ownership/kingdom*الملك to him over us and we are more worthy/deserving*أحق with the ownership/kingdom*بالملك than him, and he was not given wealth/abundance from the property/wealth*المال?" He said: "That God chose/purified him over you, and increased him (in) expansion/wealth*بسطة in the knowledge, and the body, and God gives His ownership/possession*ملكه, (to) whom He wills/wants, and God (is) rich/spread, knowledgeable."
248. And their prophet said to them: "That his ownership's/kingdom's*ملكه sign/evidence*آية (is) the box/chest التابوت, (it) comes to you, in it (is) a tranquillity/calm/satisfaction سكينه from your Lord, and a remainder*بقية from what Moses' family آل, and Aaron's family left. The angels carry it*تحمله. That in that (is a) sign/evidence (E)*لآية to you if you were believing.
249. So when Saul/Taloot separated/parted*فصل with the soldiers/warriors*بالجنود, he said: "That God (is) testing you with a river/waterway, so who drank from it, so he is not from me, and who did not taste it*يطعمه, so he is from me, except who scooped a scoop, with his hand." So they drank from it, except a few*قليلا from them, so when he crossed it*جاوزه (the river), he and those who believed with him, they said: "No power/ability/energy to us today*اليوم with Goliath*بجالوت and his soldiers/warriors." Those who assume/suppose*يظنون that they are meeting*ملاقوا God said: "How many*كم (times) from a little/small*قليلة group*فئة defeated a group*فئة (of) many with God's will?" And God (is) with the patient/enduring.
250. And when they emerged/appeared*برزوا to Goliath*جالوت and his soldiers/warriors, they said: "Our Lord, pour on us patience and make our feet firm*ثبت, and give us victory/aid on (over) the nation, the disbelieving."
251. So they defeated them*فهزمهم with God's will, and David*داود killed Goliath*جالوت, and God gave him*آتاه the ownership/kingdom*الملك and the wisdom*الحكمة and He taught/instructed him from what He wills/wants, and (if) it was not for God's pushing the people, some/part of them with some/part (with each other), the earth/Planet Earth would have been corrupted/disordered*لفسدت, and but God (is owner) of grace/favour/blessing over the creations altogether/(universes).
252. Those are God's signs/verses/evidences, We read/recite it on (to) you with the truth*بالحق, and that you are from the messengers.
253. Those are the messengers, We preferred/favoured/blessed some/part of them over some/part, from them who spoke/conversed/talked (with) God, and He rose some/part of them steps/stages/degrees. And We gave Jesus عيسى, Mary's son, the evidences, and We supported him with the Holy/Sanctimonious Soul/Spirit*بروح القدس, and if God wanted/willed, those from after them would not (have) fought/killed each other from after the evidences came to them, and but they differed/disagreed/disputed, so from them who believed, and from them who disbelieved, and if God willed/wanted, they would not (have) fought/killed each other, and but God does/makes what He

wants/wills/intends.

254. You, you those who believed, spend from what We provided for you from before that a day comes, (there is) no selling/trading in it and nor faithful/close friendship*حلة , and nor mediation, and the disbelievers, they are the unjust/oppressive.
255. God, no God except He, the live/alive, the of no beginning and self sufficient*القيوم , no drowsiness/slumber*سنة , and nor sleep*نوم takes Him, for Him what (is) in the skies/space and what (is) in the earth/Planet Earth. Who (is) that who mediates at Him, except with His permission*بإذنه ? He knows what (is) between their hands and what (is) behind them, and they do not comprehend/envelope*يحيطون with a thing from His knowledge, except with what He wills/wants. His throne/knowledge*كرسيه extended/contained/enriched*وسع the skies/space and the earth/Planet Earth, and (it) does not tire/burden Him*يثوده their (B)'s protection/observation*حفظهما , and He (is) the high/dignified*العلي , the great*العظيم .
256. No compulsion/force*إكراه in the religion, the correct/right*الرشد had been clarified*تبين , from the misguidance/failure*الغبي , so who disbelieves with the devil/every thing worshipped other than God*الطاغوت and believes with God, so he had held fast/clung to with the tie/handle*بالعروة , the tight/affirmed, no breaking/cutting to it, and God (is) hearing/listening, knowledgeable.
257. God (is) guardian/patron*ولي (of) those who believed, He brings them out from the darkneses to the light, and those who disbelieved, their guardian/patron*وليهم (is) the devil/every thing worshipped other than God*الطاغوت they bring them out from the light to the darkneses, those are the fire's owners/company*أصحاب , they are in it immortally/eternally*خالدون .
258. Did you not see/understand to who quarreled/argued/disputed (with) Abraham in his Lord, that God gave him the ownership/kingdom*الملك , when Abraham said: "My Lord, (is) who revives/makes alive and makes die*يميت . He said: "I revive/make alive and I make die." Abraham said: "So then God comes*يأتي with the sun from the east*المشرق , so come*فأت with it from the west." So who disbelieved was astonished/confused*فبهت , and God does not guide the nation the unjust/oppressive.
259. Or like who passed on (by a) village/urban city and it is destroyed/empty*خاوية on its ceilings/structures*عروشها . He Said: "How God revives/makes alive this, after its death/ lifelessness?" So God made him die one hundred years, then He revived/resurrected him*بعثه . He said: "How many/much did you stay/wait/remain?" He said: "I stayed/waited/remained a day or some/part (of) a day." He said: "Yes/but, you stayed/waited/remained one hundred years, so look*فانظر to your food and your drink, (it) did not change/rot*يتسنه , and look*انظر to your donkey and to make/put/manipulate you (E) (as) a sign/evidence*آية to the people, and look*انظر to the bones, how We raise and assemble it over each other*نشئها then We dress/clothe (cover it with) flesh/meat." So when (it) was clarified/explained*تبين to him, he said: "I know that God (is) on every thing powerful/capable*فدير ."
260. And when Abraham said: "My Lord, show me how you revive/make alive the deads." He said: "Did you not believe?" he said: "Yes/certainly, and but (for) my heart/mind*قلبي to (be) assured/secure (E)." He (Abraham) said: "So take*فخذ four from the birds, so take them (F) close*فصبرهن to you, then put*اجعل on every mountain from them (F) a part/portion, then call them (F), they come (F) (to) you fast*سعيًا , and know that God is

- glorious/mighty/powerful/dignified, wise/judicious." (NOTICE USE OF FEMININE IN THE PRECEDING VERSE)
261. (The) example/proverb (of) those who spend their properties/wealth*أموالهم in God's way/sake (is) as/like (the) example/proverb of a seed/grain (that) sprouted/grew seven ears/spikes*سنابل , in every ear/spike*سنبلة (are) one hundred grain(s)/seed(s), and God doubles/multiplies for whom He wills/wants, and God (is) rich/abundant*واسع, knowledgeable.
262. Those who spend their properties/wealths*أموالهم in God's way/sake*سبيل , then they do not follow what they spend (by) bragging*منا , and nor mild harm*أذى , for them (is) their reward/wage*أجرهم at their Lord, and no fear on them and nor they be sad/grieving.
263. (A) saying/word*قول (of) kindness*معروف and forgiveness (is) better*خير from (than) (a) charity following it mild harm, and God (is) rich, clement*حليم .
264. You, you those who believed, do not waste/cancel*تبطلوا your charities with the bragging*بالمن and the mild harm, as that who spends his property/wealth*ماله showing off/pretending (to) the people, and does not believe with God, and the Day the Last/Resurrection Day, so his example/proverb (is as the) example (of) a smooth rock صفوان, on it (is) dust/earth, so struck it*فأصابه a heavy rain وابل , so it left it hard/smooth صلدا , they are not capable*يقدرون on a thing from what they gathered/earned*كسبوا , and God does not guide the nation, the disbelieving.
265. And (the) example/proverb of those who spend their properties/wealths*أموالهم asking/wishing/ desiring God's acceptances/satisfactions*مرضات , and steadfastness/affirmation تثبينا from themselves, (is) as (an) example/proverb (of) a treed garden with an elevated ground/hill, a heavy rain struck it*أصابها , so it brought/gave its fruits*أكلها two doubles, so if no strong rain struck it, so light rain/drizzle فطل , and God (is) with what you make/do seeing/knowing*بصير .
266. Does one of you (like that to) be for him a treed garden from palm trees and grapes, the rivers flow*تجري from below/beneath it*تحتها . For him in it (are) from all the fruits, and old age struck him*أصابه , and for him (are) weak descendants, (then) a twister/tornado*فإعصار in it fire, struck it, so it burnt. That is how God clarifies/explains*يبين to you the signs/evidences*الآيات , maybe you think.
267. You, you those who believed, spend from (the) goodnesses*الطيبات (of) what you gathered/earned*كسبتم and from what We brought out*أخرجنا for you from the earth*الأرض , and do not intend/specify*تيمموا (choose) the bad/spoiled*الحبيث from it, you spend and you are not taking/receiving it, except that you obscure/find fault*تغمضوا in it, and know that God (is) rich, praiseworthy/commendable.
268. The devil*الشیطان promises you the poverty/grief*الفقر and orders/commands you with enormous/atrocious deeds*بالفحشاء , and God promises you forgiveness from Him and grace/favour*فضلا , and God (is) extended/abundant*واسع, knowledgeable.
269. He gives*يؤتي the wisdom (to) whom He wills/wants, and who is given*يؤت the wisdom, so he had been given*الألباب much goodness/wealth, and none mentions/remembers except (those) of the pure minds/hearts*الألباب .
270. And what you spent from an expense/expenditure, or you made a duty/vow (on yourselves)*نذرتم from a duty/vow*نذر , so then God knows it, and (there are) no victorions/saviors*أنصار for the unjust/oppressive.

271. If you show the charities, so it is blessed/praised, and if you hide it and you bring/give (to) the poor/needy* الفقراء , so it is better* خير for you, and He covers/substitutes يكفر from you, from your sins/crimes, and God (is) with what you make/do* تعملون informed/experienced.
272. Their guidance (is) not on you, and but God guides whom he wills/wants, and what you spend from goodness/wealth* خير , so it is for yourselves, and you do not spend, except asking/desiring God's face/direction* وجه , and what you spend from goodness/wealth* خير is fulfilled/completed يوفي to you, and you are not being caused injustice to/oppressed.
273. For the poor* للفقراء , those who were restricted/surrounded* أحصروا in God's way/sake* سبيل , they are not able (to go) moving/traveling* ضربا in the earth/Planet Earth, the ignorant/foolish thinks/supposes them* يحسبهم (as) rich from the purity/refrainment* التعفف (dignity), you know them by their expressions/marks بسيماهم , they do not ask/question the people persistently إلحافا , and what you spend from goodness/wealth* خير , so that God (is) with it knowledgeable.
274. Those who spend their properties/wealths* أموالهم at the night and the daytime secretly and openly/publicly* علانية , so for them (is) their reward/fee* أجرهم at their Lord, and no fear* خوف on them, and nor they be sad/grieving.
275. Those who eat the growth/interest/usury** الربوي , they do not stand/keep up* يقومون except as (that who) stands/keeps up* يقوم who the devil* الشيطان strikes/touches him* يتخبطه from the madness, that (is) because they (E) said: "But the selling/trading (is) equal/similar/alike (to) the growth/interest/usury** الربوي , and God permitted/allowed the selling/trading and forbade the growth/interest/usury** الربوي ." So who came to him (got) a warning/advice from his Lord, so he ended/stopped* فاتته , so for him what preceded/past* سلف , and his matter/affair (is) to God, and who returned* عاد , so those are the fire's owners/company* أصحاب , they are in it immortally/eternally* خالدون .
276. God nullifies/erases/destroys the growth/interest/usury** الربوي , and He grows/increases يربي the charities, and God does not love/like every (insisting) disbeliever كفار , sinner/criminal* أثيم .
277. That those who believed and made/did* عملوا the correct/righteous deeds, and kept up/performed the prayers, and gave/brought the charity/purification* الزكاة , for them at their Lord (is) their reward/wage* أجرهم , and no fear/fright on them and nor they be sad/grieving.
278. You, you those who believed, fear and obey God and leave ذرو what remained from the growth/interest/usury** الربوي , if you were believing.
279. So if you do not make/do, so be announced to/informed* فأذنوا with (of) a battle/war* بحرب from God and His messenger, and if you repented تبتتم , so for you (are) your properties/wealths/beginnings/(capital)* رءوس (keep only your capital), you do not cause injustice/oppression (to others) and nor be caused injustice to/oppressed.
280. And if he was of a hardship/poverty* عسرة , so a consideration/glance to an easiness/prosperity ميسرة , and that (E) you give charity (forgive the loan), (it is) best/better* خير for you if you were knowing.
281. And fear a day/time, you are being returned in it to God, then every self نفس is (to be) fulfilled/completed what (it) gathered/earned* كسبت , and they are not being caused injustice to/oppressed.
282. You, you those who believed, if you indebtedتداينتم (each other) with a debt to a named/identified (specified) term/time, so write it, and (a) writer/one able to write should write between you with justice/equality* بالعدل , and a

writer/one able to write does (should) not refuse/hate that to write as God taught/instructed him*علمه , so he should write (E). And whom the duty*الحق is on him (the borrower), should dictate (E)*ليملى , and should fear and obey (E) God his lord, and does (should) not reduce/cheat ييخس from it a thing, so if whom the duty*الحق is on him (the borrower), was ignorant/foolish*سفيها or weak, or that he is not able that to dictate*يمل he, so his guardian*ولييه should dictate (E)*فليملى with justice/equality and call a witness, two witnesses/testifiers from your men, so if they (B) are not two men, so a man and two women, from what/whom you accept/approve from the witnesses/testifiers*الشهداء that (E) one of them (B) be misguided, so she reminds the other (F). And the witnesses*الشهداء (should) not refuse/hate ياب if as long as*ما they are called دعوا , and do not be bored/tired تستمو that to write/dictate it*تكتبوه small/little or big/great*كبير , to its term/time, that (is) more just/equitable at God, and more just/direct*أقوم to the testimony/witnessing*للشهادة and nearer*أدني that you not be doubtful/suspicious, except that (it) be present*حاضرة commercial buying and selling*تجارة , you run/manage it تديرونها between you, so an offense/guilt/sin is not on you that you do not write/dictate it, and call a witness if you sold/traded تبايعتم (to each other). And no writer/one able to write nor honest witness (is to) be harmed, and if you make/do (that), so it is debauchery*فسوق by/from you*بكم , and fear and obey God, and God teaches/instructs you*يعلمكم , and God (is) with every thing knowledgeable.

283. And if you were on (a) journey/trip/voyage سفر and did not find (a) writer/one able to write, so a secured pawn أوتمن handed over/received مقبوضة , so if some/part of you trusted/entrusted some/part, so who was trusted*أؤتمن should discharge/fulfill (E) his deposit/security, and (he) should fear and obey God, his Lord, and do not hide/conceal the testimony/certification*الشهادة and who hides/conceals it, so that he truly his heart/mind*قلبه is sinning/committing a crime*آثم , and God (is) with what you make/do knowledgeable.
284. To God what is in the skies/space and what is in the earth/Planet Earth, and if you show what is in yourselves or you hide it, God counts/calculates (with) you with it, so He forgives to whom He wills/wants and tortures whom He wills/wants, and God (is) on every thing capable/powerful*قدير .
285. The messenger believed*آمن with what was descended to him from his Lord and the believers all/each believed with God and His angels, and His Books*كتبه , and His messengers, we do not separate distinguish/differentiate between any one from His messengers, and they said: "We heard/listened, and we obeyed, your forgiveness, our Lord, and to you (is) the end/destination المصير."
286. "God does not burden/impose*يكلف a self except its endurance/capability*وسعها , for it what it earned/acquired*اكتسبت and on it what it earned/acquired*اكتسبت . Our Lord do not punish/blame us if we forgot or mistook/wronged*أخطأنا . Our Lord and do not burden/load*تحمل on us a weight/crime*إصرا , as you burdened/loaded it*حملته on those from before us. Our Lord and do not burden/load us*تحملنا what (there is) no power/ability/energy for us with it, and forgive/pardon on us, and forgive for us, and have mercy upon us, you are our guardian*مولانا , so give us victory on/over the nation, the disbelievers."

CHAPTER 3: AMRAN'S FAMILY - آل عمران

By God's Name, the Merciful, the Most Merciful

1. A L M الم .
2. God, no God except He, the alive* الحي , the of no beginning and self sufficient القيوم .
3. He descended on you The Book* الكتاب with the truth* بالحق , confirming to what (is) between His hands, and He descended the Torah* التوراة and the New Testament/Bible* الإنجيل .
4. From before guidance to the people, and He descended the Separator of Right and Wrong/Koran* الفرقان , that those who disbelieved with God's verses* آيات , for them (is) a strong (severe) torture, and God (is) glorious/mighty* عزيز , (owner) of a revenge/punishment.
5. That God, no(thing) hides on Him, in the earth/Planet Earth and nor in the sky/space.
6. He is who pictures/forms you* يصوركم in the wombs/uteruses how (as) He wants/wills, no God except He, the glorious/mighty, the wise/judicious.
7. He is who descended on you The Book* الكتاب , from it (are) perfected/tightened* محكمات verses, they are (F) The Book's* الكتاب origin/mother أم , and others resembling/ambiguous/obscure* متشابهات , so but those who in their hearts/minds* قلوبهم (is) deviation from truth* زيع , so they follow what resembled* تشابه from it, asking/desiring* تأويله and none knows its interpretation/explanation except God. And the affirmed الراسخون in the knowledge العلم , they say: "We believed with it, all/each (is) from at our Lord, and none remember/mention except (those) of the pure minds/intelligence الألباب ."
8. "Our Lord, do not deviate from truth* تزغ our hearts/minds* قلوبنا after when You guided us, and grant/present الوهاب for us from at You a mercy, that you are the grantor/presenter الوهاب ."
9. "Our Lord, that you are gathering/collecting the people to a day/time no doubt in it." That God does not break يخلف the appointment.
10. That those who disbelieved, their properties/wealths* أموالهم and nor their children, will not enrich* تعني (help) them from God, a thing, and those are the fire's fuel.
11. As Pharaoh's family and those from before them's affairs/habits, they lied/denied* كذبوا with Our signs/verses/evidences, so God took/punished them because of their crimes. And God (is) strong (severe in) the torture.
12. Say to those who disbelieved: "You will be defeated/conquered* يستغلبون , and be gathered to Hell* جهنم , and how/what (is) the bad/low ground المهاد .
13. (It) had been a sign/evidence* آية for you in two groups (who) met* التقى , a group fights/kills in God's way/sake* سبيل , and another disbelieving, they see them (as) two equals to them (B) (twice as much as them)* مثلهم (by) the eye's sight/vision, and God supports ويريد with His victory whom He wills/wants, that in that (is) an example/a warning (E)* لعبرة to (those) of the eye sights/ knowledge.

14. (It) was decorated/beautified to the people the lusts'/desires'/cravings' love/like from the women, and the sons and daughters* البنين, and the vaulted* المقنطرة tons* القناطير from the gold and the silver, and the identified/distinguished* المسومة (from) the horses الخيل, and the camels/livestock* الأنعام, and the agricultural land/plants الحثث that (is) the present life's/worldly life's enjoyment* متاع and God, at Him good/beautiful (is) the return.
15. Say: "Do I inform you with (a) better than that. To those who feared and obeyed, at their Lord (are) treed gardens/paradises, the rivers flow from below/beneath it, immortally/eternally* عالدين in it, and purified* مطهرة spouses* أزواج and acceptance* رضوان from God, and God (is) seeing/knowing* بصير with the worshippers* بالعباد."
16. Those who say: "Our Lord, that we truly believed, so forgive for us our crimes and protect us/make us avoid قنا the fire's torture."
17. The patient and the truthful, and the obeying humbly* القانتين, and the spending* المنفقين, and the ones asking for forgiveness, at the times at end of night, before dawn بالأسحار.
18. God witnessed* شهد that He, (there is) no God except He, and the angels and those of the knowledge* العلم (He is) keeping up/taking care of* قائما with the just/equitable, no God except He, the glorious* العزيز, the wise/judicious* الحكيم. (God and the angels and those of the knowledge witnessed/testified that there is no God except God alone.)
19. That truly the religion at God, (is) the Islam/submission/surrender, and those who were given The Book did not differ/disagree/dispute, except from after what (that) the knowledge came to them, oppression/corruption* بغيا between them, and who disbelieves with God's signs/verses* آيات, so that God (is) quick/speedy (in) the counting/calculating* الحساب.
20. So if they argued/quarreled with you حاحوك so say: "I submitted/surrendered* أسلمت my face/front to God and who followed me." And say to those who were given The Book* الكتاب and the illiterates/belongers to a nation الأميين: "Did you submit/surrender?" So if they submitted/surrendered/became Moslem, so they had been guided, and if they turned, so but on you (is) the information/communication, and God (is) with the worshippers* بالعباد seeing/knowing* بصير.
21. That those who disbelieve with God's signs/verses* آيات, and kill the prophets, without right* حقا, and they kill those who order/command with the just/equitable from the people, so announce good news to them with a painful torture.
22. Those are whose deeds (were) wasted in the present world* الدنيا, and the end/other life, and (there is) none for them from (a) savior/victorions* نصورا.
23. Did you not see/understand to those who were given a share/fortune* نصيبا from The Book* الكتاب, they are being called to God's Book* كتاب to judge/rule between them, then a group* فريق from them turns away, and they are objecting/opposing.
24. That (is) because they said: "The fire* النار will not/never touch us, except a counted/numbered* معدودات days/times, and deceived/tempted them in their religion what they were fabricating* يفترون .

25. So how (is it) if We gathered/collected them to a day/time (there is) no doubt/suspicion in it, and every self was fulfilled* وفيت what it earned/acquired* كسبت, and they are not being caused injustice to/oppressed.
26. Say: "Oh/You God* اللهم, owner/possessor* مالك(of) the ownership/kingdom* الملك, You give/bring* تؤتي the ownership/kingdom* الملك (to) whom You will/want, and You remove/pull away* تنزع the ownership/kingdom* الملك from whom You will/want, and You empower/dignify* تعز whom You will/want, and humiliate/disgrace whom You will/want, with Your hand (is) the good/wealth* الخير, that You are on every thing capable/powerful* قدير."
."قديرا"
27. "You make the night* الليل enter/penetrate* توج in the daytime, and You make the daytime enter/penetrate in the night* الليل, and You bring out the alive* الحي from the dead/lifeless, and You bring out the dead from the alive* الحي, and You provide for whom You want/will without counting/calculating* حساب."
."حساب"
28. The believers do not take the disbelievers (as) guardians/friends* أولياء from other than the believers, and who does* يفعل that, so he is not from God in a thing, except that you fear from them fear/fright* نقاة, and God cautions/warns you (of) Himself, and to God (is) the end/destination* المصير .
29. Say: "If you hide what is in your chests (innermosts) or you show it, God knows it, and He knows what (is) in the skies/space, and what (is) in the earth/Planet Earth, and God (is) on every thing capable/able* قدير."
."قديرا"
30. A day/time every self finds what it made/did from good (is) present/brought, and what it made/did from a bad/evil/harm, (it) wishes/loves that if between it (the self), and between it (the bad/evil/harm) a distant/far time/duration* أمداand God warns/cautions you (of) Himself and God (is) merciful/compassionate with the worshippers* بالعباد .
31. Say: "If you were/are loving/liking God, so follow me, God (then) loves/likes you, and forgives for you your crimes, and God (is) forgiving, most merciful* رحيم."
."رحيم"
32. Say: "Obey God, and the messenger." So if they turned away* تولوا, so then God does not love/like the disbelievers.
33. That God chose/purified* اصطفى Adam and Noah* نوح and Abraham's* ابراهيم family, and Amran's* عمران family on the creations altogether/(universes).
34. Descendants some of it from some, and God (is) hearing/listening, knowledgeable.
35. When Amran's woman (wife) said: "My Lord, that I made a duty/vow (on myself that) to You what is in my belly* بطني, freed/liberated* محررا, so accept from me, that You, You (are) the hearing/listening, the knowledgeable."
36. So when she gave birth to her, she said: "My Lord, that I gave birth to her, a female." And God (is) more knowing with what she gave birth to. "And the male is not as/like the female and that I named her Mary* مريم, and that I seek protection for her with (in) You, and her descendants, from the devil* الشيطان the cursed/expelled* الرجيم."
."الرجيم"
37. So her Lord accepted her, with a good acceptance* يقبول, and He grew her good growth, and Zachary sponsored/maintained her, whenever Zachary entered on her (in) the center of the home/prayer direction/the

- prayer's niche* اغراب, he found at her a provision, he said: "You Mary, from where (is) that to you?" She said: "It is from at God, that God provides for whom He wills/wants without counting/calculating."
38. At that place and time Zachary called his Lord, he said: "My Lord grant/present هب for me, from at you good* طيبة descendants, that you are hearing/listening (to) the call/request/prayer."
39. So the angels called him, and he is standing/keeping* قائم praying, in the prayer's niche* اغراب: "That God announces good new to you with John يحيى confirming مصدقا with a word from God and a master* سيدي and restricting himself (chaste)* حصورا, and a prophet from the correct/righteous people."
40. He said: "My Lord, how/from where* أني (can it) be for me a boy* غلام, the old age reached me بلغني, and my woman (wife is) infertile?" He said: "As/like that God makes/does what He wills/wants."
41. He said: "My Lord, make for me a sign/evidence." He said: "Your sign/evidence (is) that you not converse/speak (to) the people (for) three days, except (by) signaling/pointing. And mention/remember your Lord much, and praise/glorify with the evening* بالعشي and the daybreaks/early mornings الإبكار."
42. And when the angels said: "You, Mary, that God chose/purified you اصطفاك, and purified you طهرك, and chose/purified you اصطفاك over the creations all together/(universes') women."
43. "You Mary, obey humbly* ائني to your Lord, and prostrate, and bow with the bowing الراكعين."
44. That (is) from the unseen's/absent's information/news, We inspired/transmitted it to you, and you were not at/by them when they throw their pens/small arrows used for gambling draws, (to see) which of them sponsors/supports Mary, and you were not at/by them when they argue/controvert (amongst themselves).
45. When the angels said: "You Mary, that God announces good news to you, with a word/expression from Him, his name (is) the Messiah*** المسيح Jesus عيسى Mary's son, noble رجيها in the present world/near and the end (other life), and from the neared/closer."
46. "And he converses/speaks (to) the people in the crib/cradle and aged approximately between 30-50 years كهلا, and (he is) from the correct/righteous."
47. She said: "My Lord, how is (it) for me (a) child and not (a) human touched me?" He said: "Like that/that is it, God creates what He wills/wants if He ordered* أمرا a matter, so but He says to it: 'Be.' So it is/will be."
48. And He teaches/instructs him The Book and the wisdom and the Torah* التوراة and the Bible/Holy book descended on Jesus* الإنجيل.
49. And a messenger to Israel's sons and daughters (said): "That I had come to you (with) a sign/evidence from your Lord, that I create for you from the mud/clay as a shape/form (of) the birds, so I blow in it, so it will be flying/birds with God's permission, and I cure and heal the blind/the born blind, and the leper* الأبرص, and I revive/make alive الموتى with God's permission, and I inform you with what you eat and what you hoard/stock in your houses/homes. That in that (is) a sign/evidence (E) for you if you were believers/believing."
50. "And confirming to what (is) between my hands from the Torah* التوراة and to permit/allow for you some (of) what was forbidden on you, and I came to you with a sign/evidence from your Lord, so fear and obey God and obey me."

51. "That God (is) my Lord and your Lord, so worship Him, this (is a) straight/direct road/way."
52. So when Jesus felt (with one of his five physical senses) from them the disbelief, he said: "Who (are) my victorions/saviors/supporters to God?" The Disciples/victorions* الحواريون said: "We (are) God's victorions/supporters, we believed with God, and (you) be a witness with that we are submitters/surrenderers."
53. "Our Lord, we believed with what You descended, and we followed the messenger, so write (include) us with the witnessing/testifying."
54. And they cheated/deceived and God cheated/deceived, and God (is) the best (of) the cheaters/deceivers.
55. When God said: "You Jesus I am, I am making you die and raising you to Me and purifying you* مطهرك from those who disbelieved, and making those who followed you above those who disbelieved to the Resurrection Day, then to Me (is) your return, so I judge/rule between you in what, you were in it differing* تختلفون.
56. So but those who disbelieved, so I torture them, a strong (severe) torture in the present world/near and the end (other life), and (there are) nothing for them from victorions/saviors.
57. And but those who believed and did the correct/righteous deeds, so He fulfills/completes (to) them their rewards أجورهم, and God does not love/like the unjust/oppressive.
58. That We read/recited it نتلوه on you from the signs/verses/evidences and the reminder, the wise/judicious* الحكيم.
59. That Jesus' example at God (is) as Adam's example, (He) created him from dust/earth then He said to him: "Be." So he became.
60. The truth (is) from your Lord, so do not be from the doubting/arguing.
61. So who argued/quarreled with you in it from after what came to you from the knowledge, so say: "Come, we (will) call our sons, and your sons, and our women, and your women, and ourselves and yourselves, then we curse each other/pray humbly نبتهل, so we make God's curse/torture on the liars* الكاذبين."
62. That this (is) it (E), the narratives/information (true stories) the truth, and (there is) none from a god except God, and that God, he (E) (is) the glorious/mighty, the wise/judicious.
63. So if they turned away, so that God (is) knowledgeable with the corrupting* المفسدين.
64. Say: "You people (of) The Book, come to a word equal/straight, between us and you, that we do not worship except God, and we do not share/make partners with Him a thing, and (we) do not take some of us, some (as) lords from other than God." So if they turned away, so say: "Witness/testify with that (we are) submitters/surrenderers/Moslems."
65. You The Book's people, why (do) you argue/quarrel in Abraham, and the Torah* التوراة and the New Testament/Bible* الإنجيل were not descended except from after him, so do you not reason/understand?
66. Here you are, those (who) argued/quarreled in what for you knowledge with it (you are knowledgeable in), so why do you argue/quarrel in what is not for you with it knowledge (you are not knowledgeable in)? And God knows and you do not know.
67. Abraham was not a Jew and nor a Christian and but (he) was (a) true submitter/Moslem/Unifier of God* حنيفا a Moslem/submitter, and (he) was not from the sharers/takers of partners (with God).

68. That the people most worthy with Abraham are those who followed him and this the prophet and those who believed, and God (is) the believer's guardian/patron* ولي.
69. A group from The Book's people, wished/loved if they misguide you, and they do not misguide except themselves and they do not feel/know/sense.
70. You The Book's people, why do you disbelieve with God's signs/verses/evidences, and you are witnessing/testifying?
71. You The Book's people, why do you confuse/mix/cover/dress the correct/truth* الحق with the falsehood and you hide/conceal the correct/truth* الحق and you are knowing?
72. And a group from The Book's people, said: "Believe with (what) was/is descended on those who believed (during the) face/front (beginning of) the daytime and disbelieve (during) its end, maybe they return."
73. And do not believe except to whom followed your religion, say: "That the guidance (is) God's guidance." That one be given equal/alike (to) what you were given or they argue/quarrel with you at your Lord. Say: "That the grace/favour (is) with God's hand, He gives it (to) whom He wills/wants, and God (is) spacious* واسع, knowledgeable."
74. He singles out/specializes with His mercy whom He wills/wants, and God (is owner) of the great grace/favour.
75. And from The Book's people, whom if you entrust him with a (ton)* بقطار, he discharges/fulfills (pays) it (back) to you, and from them whom, if you entrust him with a dinar* دينار, (he) does not discharge/fulfill (pay) it (back) to you, except as long as you continued keeping up* قائما (demanding) on him. That is with that they said: "It is not on us in the illiterates/belongers to a nation (a) means* سبيل (we do not have to be honest when dealing with other nations)." And they say on God the lie/falsehood and they know.
76. Yes/certainly, who fulfilled with his promise* بعهده and feared and obeyed, so that God loves/likes the fearing and obeying.
77. That those (who) buy/volunteer with God's promise/contract* بعهده and their oaths* أيمانهم a small price, those/these (have) no share of blessing/fortune for them in the end (other life), and God does not speak/talk to them, and nor look* ينظر to them (on) the Resurrection Day and nor purifies/corrects them, and for them (is a) painful torture.
78. And that from them (is) a group (E)* لفريق (who) twist/turn/distort (misconstruct with) their tongues with The Book, so that you think/suppose it* لتحسبوه (is) from The Book, and it is not from The Book, and they say: "It (is) from at God". And it is not from at God, and they say on God the lie/falsehood and they are knowing.
79. It was* كان not to a human that God gives him The Book and the judgment/rule and the prophethood then he says to the people: "Be/become worshippers/slaves to me, from other than God". And but: "Be knowledgeable Lord worshippers with what you were teaching* تعلمون The Book* الكتاب and with what you were studying* تدرسون".
80. And (he) does not order you that to take the angels and the prophets (as) Lords (Gods). Does he order/command you with the disbelief, after when you are submitters/surrenderers/Moslems?

81. And when/if God took* أخذ what/that what (E) I gave/brought you from a Book and wisdom* حكمة, then a messenger came to you confirming to/for what (is) with you, to believe with him/it (E) and you will give him/it victory/aid (E). He said: "Did you confess/acknowledge* وأقررتم and you took/received on that My promise* إصري?" They said: "We confessed/acknowledged* أقررنا." He said: "So witness/testify and I am with you from the witnessing/testifying/present."
82. So who turned away after that, so those are the debauchers* الفاسقون.
83. Is (it) other than God's religion they desire, and to Him submitted/surrendered whom (is) in the skies/space and the earth/Planet Earth voluntarily and compellingly/forcefully, and to Him you are being returned?
84. Say: "We believed with God, and what descended on us, and what descended on Abraham, and Ishmael, and Isaac, and Jacob, and the grandchildren* الأسيباط, and what Moses and Jesus and the prophets were given/brought from their Lord, we do not separate/distinguish/differentiate between any from them, and we are for Him submitters/surrenderers/Moslems."
85. And who desires/wishes* يبغي other than the Islam/submission/surrender (as) a religion, so (it) will never/not be accepted from him, and he (is) in the end from the losers.
86. How God guides a nation (who) disbelieved after their belief, and they witnessed/testified that the messenger (is) correct/true/real/right and the evidences البينات came to them? And God does not guide the nation, the unjust/oppressive.
87. Those, their reward* جزاؤهم (is) that on them (is) God's curse/torture and the angel's, and the people all (E).
88. Immortally/eternally in it, the torture is not reduced/lightened on/from them, and nor they be given time/delayed* ينظرون.
89. Except those who repented, from after that, and corrected/repaired* أصلحوا, so then God (is) forgiving, merciful.
90. That those who disbelieved after their faith/belief, then they increased disbelief, their repentance will never/not (be) accepted, and those are the misguided.
91. That those who disbelieved, and died and they are disbelievers, so will never/not be accepted from anyone of them the Earth's fill (of) gold and (even) if he ransomed/compensated with it. Those, for them (is) a painful torture, and (there are) none for them from victorions/saviors.
92. You will never/not obtain تتالوا the righteousness/charitability* البر until you spend from what you love/like, and what you spend from a thing, so then God (is) with it knowledgeable.
93. All the food was/is/became permitted/allowed to Israel's sons and daughters, except what Israel forbade on himself from before that the Torah (was) made to descend. Say: "So come/bring with the Torah, so read/recite it if you were truthful."
94. So who fabricated on God the lie/falsehood from after that, so those are the unjust.
95. Say: "God is truthful, so follow Abraham's faith/religion ملة, a submitter/Moslem* حنيفا, and he was not from the takers (of) partners (with God) المشركين."
96. That (the) first House/Home was raised* وضع to the people, (is) which (E) (is) with (in) Bekka* بكة, blessed and guidance, to the creations altogether/(universes).

97. In it (are) signs/verses/evidences آيات evidences بينات (in) Abraham's place/position* مقام , and who entered it, was/is/became safe/secure, and to God on the people performing pilgrimage حج (to) the House/Home who was/is able (to find) a way/method to it, and who disbelieved, so that God (is) rich from (not in need to) the creations altogether/(universes).
98. Say: "You The Book's people, why do you disbelieve with God's signs/verses/evidences, and God (is an) honest witness on what you make/do/work?"
99. Say: "You The Book's people* الكتاب , why do you prevent/obstruct from God's way/path* سبيل who believed, you desire it (be) bent/crookedness, and you are witnessing/testifying, and God is not with ignoring/neglecting what you are making/doing/working."
100. You (those) who believed, if you obey a group* فريق from those who were given The Book* كتاب , they return you after your believing (to) disbelieving.
101. And how do you disbelieve and on you are (being) read/recited God's verses/evidences* آيات and in (among) you (is) His messenger, and who holds fast/takes protection* يعتصم with God, so he had been guided to a straight/direct road/way.
102. You, you those who believed fear and obey God, His real/deserved fear and obedience, and do not die (E) except and you are submitters/surrenderers/Moslems.
103. And hold fast/take protection اعتصموا with God's rope/covenant* بحبل , all together, and do not separate, and mention/remember God's blessing* نعمة on you when you were enemies, so He united* فألف between your hearts* قلوبكم , so you became with His blessings brothers, and you were on (the) edge/brink (of) a pit/hole from the fire, so He rescued/saved you from it, like that God clarifies* يبين for you His signs/verses/evidences, maybe/perhaps you be guided.
104. And to be (E) (should be) from you a nation* أمة , (who) call to the good* الخير , and they order/command with the kindness/known* بالمعروف , and they forbid/prevent ينهون from the awfulness/obscenity المنكر , and those, they are the successful/winners المفلحون .
105. And do not be like those who separated and differed* اختلفوا , from after what the evidences البينات came to them, and those, for them (is a) great torture.
106. A day (when) faces whiten and faces blacken, so but whose faces blackened, (will be told): "Did you disbelieve after your faith/belief? So taste/experience the torture because (of) what you were disbelieving."
107. And but those whose faces whitened, so in God's mercy, they are in it immortally/eternally* خالدون .
108. Those are God's signs/verses/evidences, We read/recite it on you with the truth* بالحق , and God does not want injustice/oppression to the creations altogether/(universes).
109. And for God, what (is) in the skies/space and what (is) in the earth/Planet Earth, and to God return the matters/affairs.
110. You were (the) best nation* أمة , brought out to the people, you order/command with the kindness/known* بالمعروف , and you forbid/prevent from the awfulness/obscenity المنكر , and you believe with God, and if The

- Book's people believed, (it) would have been/would be best for them, from them (are) the believing/believers, and most of them (are) the debauchers* الفاسقون.
111. They never harm you بضرركم, except mild harm, and if they fight you, they turn away (from) you, (giving you) the backs/ends, then they do not be given victory.
112. The humiliation/disgrace (is) forced* ضربت on them, wherever they were defeated/overtaken* ثقفوا, except with a covenant/agreement* بحيل from God, and a covenant/agreement* حيل from the people, and they returned/resided* باؤا with anger from God, and the poverty/oppression المسكنة (was) forced* ضربت on them, that (is) with what they were disbelieving with God's signs/verses/evidences, and they kill the prophets without right, that (is) because (of) what they disobeyed, and they were transgressing* يعتدون.
113. They are not equal/alike سواء, from The Book's people, (are) a nation standing/keeping up* قائمة, they read/recite God's signs/verses/evidences (during) the night's hours, and they prostrate.
114. They believe with God and the Day the Last/Resurrection Day, and they order/command with the kindness/known* بالمعروف, and they forbid/prevent from the awfulness/obscenity* المنكر, and they rush* يسارعون in the goodness (good deeds), and those are from the correct/righteous.
115. And what they make/do from a good, they will never/not (be) denied (loose) it, and God (is) knowledgeable with the fearing/obeying.
116. That those who disbelieved, their properties/possessions/wealths and nor their children enrich* نغني (them) from God a thing, and those are the fire's company* أصحاب, they are in it immortally/eternally.
117. (An) example of what they spend in this the life the present/worldly life (is) as (the) example (of) a wind, in it (is) severe cold/frost, it struck a nation's cultivation/plantation, they caused injustice (to) themselves, so it destroyed/wasted it* فأهلكته, and God did not cause injustice to them, and but (it is) themselves they cause injustice to.
118. You, you those who believed, do not take a confidant بطانة from other than you, they do not slacken/relax بالركنكم in (causing) degeneration/corruption خبالا (to) you, they loved/wished what you suffered (from) exertion/burden* عتسم. The intense, hatred/animosity appeared from their mouths, and what their chests (innermosts) hide (is) greater/bigger. We have clarified* بينا to you the signs/verses/evidences if you were/are understanding* تعقلون.
119. Here you are, those (who) love/like them, and they do not love/like you, and you believe with The Book, all of it, and (when) they met you, they said: "We believed." And if they were alone/together حلوا they bit on you the fingertips from the anger/rage الغيظ. Say: "Die with your anger/rage, that God (is) knowledgeable with (what is) in the chests (innermosts)."
120. If a good/goodness touches you, it harms them, and if a sin/crime strikes you, they become happy/rejoiced with it, and if you be patient and you fear and obey, their plotting/conspiring* كيدهم does not harm you a thing. That God (is) with what they make/do/work surrounding محيط .
121. And when you went early غدوت from your family/people, you assign* تبويء the believers sitting places (positions)* مقاعد to the fighting/killing, and God (is) hearing/listening, knowledgeable.

122. When two groups from you started/began that they weaken and become cowardly (B) *تفشلا* , and God (is) their (B)'s guardian *وليهما* and on God so should rely/depend* فليتوكل the believers.
123. And God had (E) given you victory/aid with (at) Badr* بدر , and you are humiliated/disgraced* أذلة , so fear and obey God, maybe/perhaps you thank/be grateful.
124. If/when you say to the believers: "Is it not enough/sufficient for you that your Lord extends (supplies) you with three thousand from the angels sent descending?"
125. Yes/certainly if you be patient and you fear and obey, and they come to you from this their promptness (at once) فورهم , your Lord extends (supplies) you with five thousand from the angels marked/identified مسومين .
126. And God did not make/manipulate* جعله except (as) a good news to you and to assure/tranquillise your hearts* قلوبهم with it, and the victory/aid is not except from at God, the glorious/mighty* العزيز , the wise judicious الحكيم .
127. To cut off/separate an end/edge from those who disbelieved, or He humiliates/destroys/returns them with rage, so they turn/return failures خائبين .
128. (It) is not to you from the matter/affair* الأمر a thing, or He forgives on them or He tortures them, so then they are unjust/oppressors.
129. And to God what is in the skies/space and what is in the earth/Planet Earth, He forgives, for whom He wills/wants and He tortures whom He wills/wants, and God (is) forgiving غفور , merciful رحيم .
130. You, you those who believed, do not eat, the growth/increase/interest* الربا doubles مضاعفة* أضعافا , and fear and obey God, maybe/perhaps you succeed/win تفلحون .
131. And fear (and avoid) the fire* النار which was/is prepared to the disbelievers.
132. And obey God and the messenger, maybe/perhaps you attain mercy.
133. And quicken/speed* تسارعوا to a forgiveness from your Lord and a treed garden/paradise, its width (is) the skies/space and the earth/Planet Earth, (it) was/is prepared to the fearing and obeying.
134. Those who spend in the prosperity, and (in) the calamity, and the suppressing الكاظمين the anger/rage الغيظ , and the forgiving/pardoning on the people, and God loves/likes the good doers المحسنين .
135. And those who if they made/did an enormous/atrocious deed* فاحشة , they caused injustice (to) themselves, they mentioned/remembered God, so they asked for forgiveness for their crimes, and who forgives the crimes except God? And they did not insist/persist يصروا on what they made/did, and they know* يعملون .
136. Those, their reward (is) forgiveness from their Lord, and treed gardens, the rivers flow from underneath it, immortally* خالدين in it, and blessed/praised (is) the makers'/doers' reward.
137. Laws/ways* سنن had past/left خللت from before you, so move/walk* فسيروا in the earth/Planet Earth, so look/consider how was the liars'/denier's* المكذبين end (result) عاقبة .
138. This (is) evidence/logic to the people and guidance, and a sermon/advice/warning موعظة to the fearing and obeying.
139. And do not weaken/enfeeble تخزنوا , and do not be saddened/grieved, and you are the overcoming and becoming dignified/defeating, if you were believing.

140. If a wound/ulcer (pain) touches you, so a wound/ulcer (pain) equal/alike to it* *مثلها* had touched the nation, and those are the days/times, We rotate/alternate it *نداولها* between the people, and (for) God to know those who believed, and (to) take from you witnesses (martyrs), and God does not love/like the unjust/oppressors.
141. And (for) God to purify/clarify/cleanse those who believed, and to annihilate/wipe off* *ليمحص* the disbelievers.
142. Or (have) you thought/supposed* *حسبتم* that you enter the Paradise, and God did not (E) *لا* know, those who struggled/did utmost* *يُجددوا* from you, and He knows the patient.
143. And you had been wishing/desiring the death, from before that you meet/find it, so you had seen it and you (are) looking* *تنظرون*.
144. And Mohammad is not except a messenger, had passed/expired from before him the messengers, so if he died, or (he was) killed, you turned/returned* *انقلبتم* on your heels *أعقابكم*, and whom turns/returns, on his two heels, so he will never/not harm God, a thing, and God will reward* *سيجزى* the thankful/grateful.
145. And it was not to a self that to die except with God's permission, a decree/destiny/fate *كتابا* delayed *مؤجلا*, and who wants/wills the present world's reward, We give him from it, and who wants/wills the end's (other life's) reward, We give him from it, and We will reward the thankful/grateful.
146. And how many from a prophet fought/killed with him many knowledgeable Lord worshippers? So they did not weaken/enfeeble for (what) struck them in God's sake* *سبيل*, and they did not weaken, and they did not become humiliated/disgraced, and God loves/likes the patient.
147. And their saying was not, except that they said: "Our Lord, forgive for us our crimes and our spoilage/wastefulness* *إسرافنا* in our matter/affair, and affix/make our feet firm, and give us victory/aid over the nation, the disbelieving."
148. So God gave them the present world's reward, and the end's (other life's) beautiful/good reward, and God loves/likes the good doers.
149. You, you those who believed, if you obey those who disbelieved, they return you on your heels, so you turn/return losers* *خاسرين*.
150. No/but* *بل*, God (is) your master/ally* *مولاكم*, and He is best (of) the victorions/saviors/supporters.
151. We will throw in those who disbelieved's hearts* *قلوب* the terror because (of) what they shared with God what (He) did not descend with it a proof/evidence/authority, and their shelter/refuge (is) the fire* *النار*, and how bad (is) the unjust's home/residence/dwelling *مثوي*.
152. And God had been (E) truthful to you (in) His promise to you when you killed/uprooted them *تحسونهم* with His permission, until you weakened and became cowardly/failed *فشلتهم* and you disputed* *تنازعتم* in the matter/affair, and you disobeyed from after what He showed you what you love/like, from you who want the present world and from you who want the end (other life), then He diverted you* *صرفكم* from them, to test you and He had (E) forgiven on you, and God (is owner) of grace* *فضل* on the believers.
153. When you ascend/have hardship* *تصعدون* and do not wait/stop* *تلون* on anyone, and the messenger calls you in your end/back *أخراكم*, so you were flooded/rewarded grief/depression *غما* with a grief/depression, so that you not

- be saddened on what passed/missed you permanently, and nor what struck you, and God (is) expert/experienced with what you make/do.
154. Then (He) descended on you from after the grief/depression safety/security, slumbering/dozing (to) cover/make unconscious a group from you, and a group, their selves had interested/concerned them, they suspect* يظنون with God other than the truth* الحق, the pre-Islamic Paganism's/ignorance's suspicion* ظن . They say: "Is there for us from a thing from the matter/affair?" Say: "That the matter/affair, all of it (is) to God." They hide in themselves what they do not show to you. They say: "If (there) was for us from the matter/affair a thing, we would not (have) killed/fought here here." Say: "If you were in your houses/homes, those who (it) was written/decreed on them the fighting* القتل would have emerged/appeared لبرز to their places of lying down (beds), and (for) God to test what is in their hearts (innermosts), and to purify/clarify/cleanse what is in your hearts/minds* قلوبكم and God (is) knowledgeable with of the chests (innermosts).
155. That those who turned away from you, a day/time the two groups/gatherings met, but the devil* الشيطان made them slip/fall/sin استنزهم, with some/part (of) what they earned/gathered* كسبوا, and God had forgiven/pardoned on them, that God (is) forgiving, clement.
156. You, you those who believed, do not be like those who disbelieved and said to their brothers if they moved* ضربوا in the earth/Planet Earth or they were invading/raiding: "If they were at us, they would not (have) died, and they would not (have) been killed." (For) God to make/put that grief/sorrow/eagerness in their hearts/minds* قلوبهم, and God revives/makes alive and makes die, and God (is) with what you make/do/work seeing/knowing.
157. And if (E) you were killed in God's way/sake* سبيل or you died, a forgiveness (E) from God, and a mercy (is) better from what they gather/collect/accumulate.
158. And if you died or you were killed, to (E) God you are being gathered.
159. So with what* فيما mercy from God you became lenient/softened to them, and if you were rough/rude/crude, hard/strong* غليظ the heart/mind, they would have scattered/separated from around you, so forgive/pardon on them, and ask for forgiveness for them, and discuss/consult with them in the matter/affair, so if you decided/determined, so rely/depend* فتوكل on God, that God loves/likes the reliant/dependent* المتوكلين .
160. If God gives you victory/aid, so (there is) no defeater for you, and if He abandons/deserts you, so who (is) of that to give you victory/aid from after Him? And on God so should rely/depend* فليتوكل the believers.
161. And (it) was not to a prophet to cheat/defraud* يغفل, and who cheats/defrauds comes with what he cheated/defrauded (in) the Resurrection Day, then each self is fulfilled* توفي what it gathered/acquired* كسبت, and they are not being caused injustice to/oppressed.
162. Is that who followed God's acceptance/approval/satisfaction, as who returned* بآء with hatred/anger/dissatisfaction بسخط from God, and his shelter/refuge (is) Hell* جهنم, and how bad (is) the end/destination?
163. They are degrees/stages at God, and God (is) seeing/knowing* بصير with what they make/do/work.

164. God had blessed on the believers, when He sent in them a messenger from themselves, he reads/recites on them His verses/evidences and he purifies/corrects them, and he teaches/instructs them* *يعلمهم* The Book* *الكتاب*, and the wisdom* *الحكمة*, and if they were from before in (E) a clear/evident* *مبين* misguidance.
165. Or when a disaster* *مصيبة* struck/hit you* *أصابكم*, you had struck/hit equal to it twice* *مثلها*, you said: "From where (is) that (the disaster)?" Say: "It is from at yourselves, that God (is) on every thing capable/able* *قادر*."
166. And what struck/hit you (on the) day the two groups/gatherings met* *التقي*, so (it is) with God's permission, and to know the believers.
167. And to know those who exercised hypocrisy, and was said to them: "Come, fight* *قاتلوا* in God's sake* *سبيل* or pay/push/repel." They said: "If we know a fight we would have followed you." They are to the disbelief that day nearer/closer, from them to the belief. They say with their mouths what is not in their hearts/minds* *قلوبهم*, and God (is) more knowing with what they hide/conceal *يكنمون*.
168. Those who said to their brothers and they sat/remained behind* *فعدوا*: "If they obeyed us, they would not (have) been killed." Say: "So push/drive away (prevent) from yourselves the death if you were truthful."
169. And do not think/suppose* *تحسين* those who (were) killed in God's sake* *سبيل* (are) deads, but (they are) alive at their Lord, being provided for.
170. And happy/rejoiced* *يستبشرون* with what God gave them from His grace/favour* *فضله*, and they (will) be announced good news to/be cheerful* *يستبشرون* with those who did not catch-up/join/reach* *يلحقوا* with them from behind them, is (it) not (that) fear on them (no fear for them), and nor they be sad/grieving?
171. They be announced good new to with a blessing/goodness* *بنعمة* from God, and grace/favour, and that God does not waste* *يضيع* the believers' reward* *أجر*.
172. Those who answered/replied to God and the messenger from after what the wound/ulcer (harm) struck them, for those who did good *أحسنوا* from them, and feared and obeyed, a great reward.
173. Those who the people said to them: "That the people had gathered for you, so fear them *فانحشوهم*." So (it) increased them faith/belief and they said: "Enough for us *حسبنا* God, and blessed/praised (is) the fulfiller/guardian."
174. So they turned/returned with a blessing/goodness from God and a grace/favour, (and) bad/evil* *سوء* did not touch them, and they followed God's acceptance/approval* *رضوان*, and God (is owner) of great grace/favour.
175. But that (is) the devil *الشيطان*, he frightens his patrons/supporters* *أولياه*, so do not fear them, and fear Me, if you were believers.
176. And do not be saddened/grievous (by) those who quicken/speed* *يسارعون* in the disbelief, that they will never/not harm God a thing, God wants that (He) not make/create* *يجعل* for them luck/fortune (a share) in the end (other life), and for them (is) a great torture.
177. That those who bought the disbelief with the faith/belief, they will never/not harm God a thing, and for them (is) a painful torture.

178. And (let not) those who disbelieved think/suppose (E)* يحسبن that We extend in time/life/enjoyment/delay goodness* خير for themselves, but We extend in time/life/enjoyment/delay for them to increase (them in) sin/crime, and for them (is) a despised torture.
179. God was not to leave ليدر the believers on what you are on it until* حتي He distinguishes/separates the bad/malicious* الخبيث from the good* الطيب, and God was not to show/inform you on the unseen* الغيب, and but God chooses/purifies from His messengers, whom He wants/wills, so believe with God and His messengers, and if you believe and fear and obey, so for you (is) a great reward.
180. And let not those who are stingy/miserly with what God gave them from His grace/blessing think/suppose* تحسبن it is good/better* خيرا for them, but it is bad/evil for them, they will be encircled/surrounded (with) what they were stingy/miser with it (on) the Resurrection Day, and to God (are) the skies'/space's and the earth's/Planet Earth's inheritance ميراث, and God (is) with what you make/do, expert/experienced.
181. God had heard* سمع (the) saying (of) those who said: "That God (is) poor, and we (are) rich." We will write* سنكتب what they said, and their killing (of) the prophets without right* حقا, and We say: "Taste/experience the burning's torture."
182. That (is) because (of) what your hands advanced/presented* قدمت and that God is not with an unjust/oppressor to the worshippers* للعبيد.
183. Those who said: "That God promised/recommended* عهد to us that We not believe to a messenger until he comes/brings to us with an approachment to God (offering that) the fire eats it." Say: "Messengers had come to you from before me with the evidences* بالآيات, and with what you said, so why (have) you killed them, if you were truthful?"
184. So if they denied you* كذبوك, so messengers from before you had been denied (rejected), they came with the evidences, and The Books, and The Book* الكتاب, the luminous.
185. Every self (is) tasting/experiencing the death, and but you are being fulfilled/completed your rewards* أجوركم (on) the Resurrection Day, so who was removed* زحرج from the fire, and made to enter the Paradise, so he had won/succeeded/triumphed, and the present world/worldly life is not except the deceit's/temptation's enjoyment.
186. You shall be tested (E) in your properties* أموالكم and yourselves, and you will hear (E) from those who were given The Book* الكتاب from before you, and from those who shared/made partners (with God) much mild harm, and if you be patient, and you fear and obey, so then that (is) from the matters'/affairs' decisiveness/determination.
187. And when God took/received those who were given The Book's* الكتاب promise/covenant, to clarify/show/explain it (E) to the people, and do not hide/conceal it, so they discarded/rejected it behind/beyond their backs and bought/volunteered with it a small price, so how bad (is) what they buy/volunteer?
188. Do not think/suppose* تحسبن those who become happy/rejoiced with what they got/were given, and they love/like that they be thanked/praised with what they did not make/do, so do not think/suppose them with a winning/success/triumph from the torture, and for them (is) a painful torture.

189. And to God (are) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, and God (is) on every thing capable/able* قدير.
190. That in the skies'/space's and the earth's/Planet Earth's creation, and the night's* الليل and the daytime's* النهار(are) difference, signs/evidences (E) to (those) of the pure minds/hearts* الألباب .
191. Those who mention/remember God standing* قياما, and sitting, and on their sides, and they think in the skies'/space's and the earth's/Planet Earth's creation, "Our Lord, you have not created that wastefully* باطلا, your praise/glory, so protect us (from)/make us avoid the fire's torture."
192. "Our Lord, that you whom you make to enter the fire, so you had shamed/scandalized/disgraced him, and (there are) none to the unjust/oppressors from victorions/saviors/supporters."
193. "Our Lord, that we heard a caller, calls to the belief, 'That believe with your Lord', so we believed, Our Lord, so forgive for us our crimes, and cover/substitute كفر from us our sins/crimes, and make us die with the righteous."
194. "Our Lord, and give us what you promised us on your messengers, and do not shame/scandalize/disgrace us (on) the Resurrection Day, that you do not break تخلف the appointment (promise)."
195. So their Lord answered/replied to them: "That I do not loose/waste* أضيع the maker's/doer's deed from you, from a male or a female, some/part of you (are) from some/part (you are from each other), so those who emigrated, and were brought out from their homes/houses* ديارهم, and were harmed mildly in My way/sake* مسيبي, and they fought* قاتلوا, and they were killed, I cover/substitute (E) from them their sins/crimes, and I will enter them (E) treed gardens, the rivers flow from below/beneath it, a reward from at God, and God at Him (is) the good/beautiful the reward".
196. (Let) not those who disbelieved's turning* تقلب (traveling) in the countries* البلاد deceive you.
197. (A) little enjoyment, then their shelter/refuge (is) Hell* جهنم, and how bad (are) the beds* المهاد ?
198. However/but* لكن those who feared and obeyed their Lord, for them (are) treed gardens, the rivers flow from below/beneath it, immortally/eternally in it a prepared guest house/place of descent* نزلا from at God, and what (is) at God (is) better* خير to the righteous* للأبرار.
199. And that from The Book's People whom (E) believes with God and what was descended to you, and what was descended to them, humble and fearing to God, they do not buy with God's signs/verses/evidences a small price, those for them (is) their reward* أجرهم at their Lord, that God (is) quick* سريع (in) the counting/calculating* الحساب.
200. You, you those who believed, be patient, and compete in patience, and stand firmly on guard/steadfast, and fear and obey God, maybe/perhaps you succeed/win.

CHAPTER 4: THE WOMEN - النساء

By God's Name, the Merciful, the Most Merciful

1. You, you the people, fear and obey your Lord who created you from one self and He created from it its spouse, and He scattered/distributed* بث from them (B) many men and women, and fear and obey God who you ask each other/make oath to each other* تساءلون with Him, and the wombs/uteruses, that God was/is on you observing* رقيباً .
2. And give the orphans* اليتامى their properties* أموالهم , and do not exchange/replace/substitute the bad/spoiled* الخبيث with the good/beautiful* بالطيب , and do not eat their properties* أموالكم to your properties* أموالهم , that it was a great/large sin/crime* حوباً .
3. And if you feared that you not be just/equitable in the orphans* اليتامى , so marry what (was) allowed/permitted for you from the women two twos/twos, and threes, and fours, so if you feared that you not be just/equitable, so (marry) one or what your rights owned/possessed, that (is) nearer* أدنى that you not side away from justice* تعولوا .
4. And give the women their dowries specified personally* نخله , so if they (them)self allowed/permitted for you from a thing/something from it, so eat it pleasurable/wholesome tasty.
5. And do not give the ignorant/foolish* السفهاء your properties* أموالكم , which God made for you keeping/taking care of (maintenance), and provide for them in it and dress/clothe them and say to them a kind/good/known saying.
6. And test the orphans* اليتامى until when they reached the marriage, so if you perceived* أنتم from them correct guidance* رشداً , so pay to them their properties/possessions and do not eat it excess of the limit/extravagance* إسرافاً hastening* بادراً that they become old, and who was/is rich, so he should refrain/restrict (E) and who was/is poor, so he should eat with the kindness* بالمعروف , so if you paid to them their properties/possessions, so call a witness on them and (it is) enough with God counting/calculating.
7. To the men a share* نصيب from what the parents and the nearest/relations left, and to the women a share* نصيب from what the parents and the nearest/relations left, from what lessened from it or increased* كثر , a share* نصيباً specified/stipulated.
8. And if of the relations, and the orphans, and the poorest of poor/poor oppressed attended the apportionment/division, so provide for them from it, and say to them a saying (that is) kind/good.
9. And those who, if they left from behind them weak descendants should fear, fear on them, and so they fear and obey (E) God, and they should say an accurate/truthful saying .
10. That those who eat the orphans' properties/possessions unjustly/oppressively, but they eat in their bellies a fire, and they will roast/suffer/burn (from) blazing/inflaming (fire).
11. God directs/commands/recommends you* يوصيكم in your children, to the male equal* مثل (the) fortune (share of) the two females, so if they are/were women more/over two, so for them (F) two thirds (from) what he left, and if she was one, so for her the half and to his parents, to each one from them (B) the sixth from what he left,

- if for him was a child (son), so if (there) was not for him a child (son), and his parents inherited him, so to his mother the third, so if brothers were for him, so to his mother the sixth, from after a bequest/will he bequeaths* *يوصي* with it or a debt; your (P) fathers and your (P) sons, you (P) do not know, which of them (is) closer to you (P) (in) benefit/usefulness, a religious duty/command* *فريضة* from God, that God was/is knowledgeable, wise/judicious.
12. And for you (P) half (of) what your (P) spouses/wives left, if (there) was/is not for them (F) a child, so if (there) was/is for them a child, so for you (P) the quarter from what they (F) left from after a bequest/will they (F) bequeath/direct with it or a debt, and for them (F) the quarter from what you (P) left, if (there) was not for you (P) a child, so if (there) was for you (P) a child, so for them (F) the eighth from what you (P) left from after a bequest/will you (P) bequeath/direct with it or a debt, and if (he) was/is a man to be inherited without a child or father *كلالة* or a woman (wife), and for him (is) a brother, or a sister, so for each one from them (B) the sixth, so if they were more than that, so they are partners in the third, from after a bequest/will is bequeathed/directed with it or a debt not harming, (a) direction/command* *وصية* from God, and God (is) knowledgeable clement. (NOTICE THAT SOME TRANSLATIONS MISTRANSLATED THE TERM *كلالة* IN THE PRECEDING VERSE BY OMITTING WIVES IN THE DEFINITION)
13. Those are God's limits/boundaries and who obeys God and His messenger, He makes him to enter treed gardens, the rivers flow from beneath it, immortally* *خالدين* in it, and that (is) the great, the success/triumph* *الفوز*.
14. And who disobeys God and His messenger and transgresses* *يتعد* His limits/boundaries, He makes him enter a fire immortally/eternally in it, and to him (is) a despised torture.
15. And those who came/do/commit (F) with the enormous deed/atrocious deed/ugly deed/saying/adultery/fornication/homosexuality* *الفاحشة* from your women, so call a witness on them (F), four from you, so if they witnessed* *شهدوا*, so hold them (F) in the houses/homes until the death* *الموت* makes them (F) die, or God makes/manipulates* *يجعل* for them (F) a way/means.
16. And those who (B/M), they both come/do/commit it from you, so harm them (B), so if they (B) repented, and they (B) corrected, so turn away from them, that God was/is forgiving, merciful.
17. But the repentance (is) at God to those (who) make/do the bad/evil with ignorance/foolishness, then they repent from near/close, so those God forgives on them, and God was/is knowledgeable, wise/judicious.
18. And the forgiveness is not to those who make/do/commit the sins/crimes until if the death* *الموت* attended* *حضر* one of them, he said: "I repented now." And nor those who die and they are disbelievers, those We prepared for them a painful torture.
19. You, you those who believed, (it) is not permitted/allowed for you that you (P) inherit the women compellingly/forcefully *كرها*, and do not limit/confine/oppress them (F) to go/take away with some (of) what you gave them (F), except that they (F) come/do/commit with an enormous/atrocious deed* *بفاحشة* evident, and mix/associate/befriend them (F) *عاشروهن* with the kindness* *بالمعروف*, so if you (P) hated them (F), so maybe/perhaps that you hate a thing and God makes* *يجعل* in it much good* *خييرا*.

20. And if you wanted exchanging* استبدال (to exchange) a spouse (in) place (of a) spouse, and you (P) gave one of them (F) a ton* قنطارا, so do not take from it a thing, do you take it wrongfully/slanderfully, and an evident sin/crime?
21. And how do you take it and some of you to some had revealed* أفضي and they (F) took from you a strong غليظا promise/covenant?
22. And do not marry what your fathers married from the women, except what had preceded/passed, that it was an enormous/atrocious deed* فاحشة, and abhorrence/hateful* مقتنا, and (it is an) evil ساء way/path.
23. Your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and the brothers' daughters (nieces), and the sisters' daughters (nieces), and your mothers who breast fed you, and your sisters from the lactation/breast feeding, and your women's (wives') mothers (mothers in-law), and your step-daughters who (are) in your custody from your women (wives) whom you entered with them (F), are forbidden on you, so if you were not entered with them (F), so no offense/sin on you, and (also forbidden on you are) your sons' allowed/permitted women (wives) whom (are) from your backbones/genealogical relations أصلابكم, and that you combine between the two sisters, except what had preceded, that God was/is forgiving, merciful.
24. And the married from the women except what your rights owned/possessed (from spoils of war) God's decree/judgment* كتاب on you, and became/is permitted/allowed for you, what (is) behind that, that you ask/desire with your (P) wealths* بأموالكم, marrying not fornicating/adulterating, so what you enjoyed with it, from them (F), so give them (F) their (F) rewards/fees (dowries) a religious duty/command/stipulation فريضة, and no offense/guilt on you in what you (P) mutually agreed with it, from after the religious duty/command/stipulation* فريضة, that God was/is knowledgeable, wise/judicious.
25. And who is not able, from you wealth/capability (means) that he marries the chaste, the believing (F) (free women), so from what your rights owned from your youths (girls) the believers (F), and God (is) more knowing with your (P) faith/belief, some of you (are) from some, so marry them (F), with their families'/relations'/(masters') permission, and give them (F) their rewards/fees (dowries) with the kindness* بالمعروف marrying, not fornicating/adulterating, and not taking (P/F) lovers/secret friends, so if they (F) married, so if they committed with an enormous deed/atrocious deed/adultery, so on them (F) half what (is) on the chaste/married (woman) from the torture, that (is) to who feared the exertion/corruption* العنت from you, and (to) be patient (is) better for you, and God (is) forgiving, merciful.
26. God wants to clarify/show/explain to you and (He) guides you (to) those who (were) before you's laws/ways, and He forgives on you, and God (is) knowledgeable, wise/judicious.
27. And God wants that He forgives on you, and those who follow the lusts/desires want that you bend/sway (a) great bending/swaying.
28. God wants that He reduces/lightens from you, and the human was created weak.
29. You, you those who believed, do not eat/annihilate/consume your properties/possessions between you with the falsehood except that (it) be commercial trade/buying and selling تجارة on acceptance/approval from you, and do not kill your selves, that God was/is with you merciful.

30. And who makes/does that transgressively and unjustly/oppressively, so We will roast him/make him suffer a fire, and that was/is on God easy.
31. If you avoid/distance your selves (from) big crimes/sins that you are being forbidden/prevented from it, We substitute from you, your sins/crimes and We make you enter an honoured an entrance.
32. And do not wish/desire what God favoured with it, some of you on (over) some, to the men a share from what they earned* اکتسبوا, and to the women a share from what they (F) earned* اکتسبن, and ask/beg God from His grace* فضله, that God was/is with every thing knowledgeable.
33. And to each We made guardians/relatives* موالی (heirs) from what the parents and the nearest/relations left, and those who your oaths (had) determined/intended (you mad a contract with), so give them their share, that God was/is on every thing a witness/present.
34. The men (are) taking care of matters for livelihood* قوامون on (for) the women with what God preferred/favoured some of them (men and women) on some, and with what they spent from their (M) properties/possession* أموالهم, so the correct/righteous females are obeying humbly* قانتات, worshipping humbly, protecting/safekeeping* حافظات to the invisible* للغيب with what God protected حفظ; and those whom (F) you fear their (F) quarrel (disobedience) نشوزهن, so advise/warn them (F) and desert/abandon them (F) in the place of lying down (beds), and ignore/disregard/push them (F)*** اضربوهن, so if they obeyed you, so do not oppress/transgress on them (F) a way/method, that God was/is high, mighty/great.
35. And if you feared defiance/disobedience between them (B) so send a judge from his family* أهله and a judge from her family* أهلها, if they (B) want reconciliation, God reconciliates/inspires/harmonizes between them (B), that God was/is knowledgeable, expert/experienced.
36. And worship God and do not share/make partners with Him a thing, and with the parents a goodness, and with of the relatives, and the orphans, and the poorest of poor/poor oppressed, and the neighbour of the relations/near, and the neighbour the distant/foreign, and the companion/friend with the side (close), and the traveler/stranded traveler, and what your rights owned; that God does not love/like who was/is a conceited/arrogant, proud/arrogant.
37. Those who are being stingy/miser, and order/command the people with the stinginess/miserliness and they hide/conceal what God gave them from His grace/favour/blessing, and We prepared to the disbelievers a despised torture.
38. Those who spend their properties/wealths showing off/pretending/appearing (to) the people, and do not believe with God, and nor with the Day the Last/Resurrection Day, and who the devil is for him a companion* قرینا, so he was/is a bad/evil companion.
39. And what (is) on them if they believed with God, and the Day the Last/Resurrection Day, and they spent from what God provided for them, and God was/is with them knowledgeable.
40. That God does not cause injustice/oppress a weight/smallest particle, and if (it) be a goodness, He doubles it, and gives from at Him a great reward.

41. So how if We came from every nation/generation with an honest witness and We came with you (S/M) on those a witness?
42. That day those who disbelieved and disobeyed the messenger if the earth/Planet Earth be straightened with them, and they do not hide/conceal (from) God an information/speech.
43. You, you those who believed, do not approach the prayers and you are intoxicated* مسكاري, until you know what you are saying, and nor distant from God/impure** جنبا, except crossing a road/way, until you wash yourselves with water* تغتسلوا, and if you were sick/diseased or on a long distance travel, or any of you came from the safe and hidden depression in ground used for human discharge (toilet)* الغائط or you touched repeatedly/touched and felt repeatedly (could mean: had intercourse with) the women, so you did not find water, so wipe your hands and face with dust فتميموا, pure/good dust, so wipe with your faces and your hands, that God was/is often forgiving/pardoning, forgiving.
44. Did you not see to those who were given a share from The Book* الكتاب, they buy/volunteer the misguidance and they want that you (also) be misguided (from) the way?
45. And God (is) more knowing with (about) your enemies, and enough/sufficient with God (as) a guardian* وليا and enough/sufficient with God (as) a victorior/savior* نصيرا .
46. From those who repented/guided/Jews, they alter* يجرّفون the words/expressions from its places, and they say: "We heard/listened and we disobeyed." And hear/listen not making others hear, and: "Observe us راعنا." Distortion لبا with their tongues/languages and defaming in the religion, and if that they said: "We heard/listened and we obeyed and hear/listen and give us time/delay us انظرونا." (It) would have been best for them and more just/direct, and but God cursed them, with their disbelief, so they do not believe, except (for a) few. (NOTE: راعنا IN HEBREW MEANS `OUR EVIL ONE'),
47. You, you those who were given The Book* الكتاب, believe with what We descended, confirming to what (is) with you (P) from before that We efface/wipe out faces, so We return it on its backs or We curse/humiliate them as We cursed/humiliated the owners of the Saturday/Sabbath, and God's order/command is/was done.
48. That God does not forgive that to be shared with Him, and He forgives what (is) other than that, to who He wills/wants, and who shares with God, so he fabricated a great sin/crime.
49. Did you not see to those who purify themselves, but God purifies/corrects who He wills/wants, and they are not being caused injustice to, (as little as) a cleft in a seed/twine.
50. See how they are fabricating on God the lies/falsehood, and enough with it, (as an) evident sin/crime
51. Did you not see to those who were given a share from The Book* الكتاب, they believe with the idol/sorcery/sorcerer بالجيت and the anything worshipped other than God/the devil* الطاغوت, and they say to those who disbelieved: "Those (are) more guided from those who believed (by) a way/path."
52. Those, are those who God cursed/humiliated them, and whom God humiliates, so you will never find for him a victorior/savior.
53. Or for them (is) a share from the ownership/kingdom* الملك, so then they do not give the people (as little as) a peck in a seed/stone.

54. Or do they envy the people with jealousy on what God gave them, from His grace/favour/blessing, so We had given Abraham's family The Book* الكتاب, and the wisdom, and We gave them a great ownership/kingdom.
55. So from them who believed with (in) Him, and from them who prevented/obstructed* حصد from Him, and enough with Hell* جهنم blazing.
56. That those who disbelieved, with Our verses* آياتنا, We will roast them (in) a fire, whenever their skins were done/cooked (burnt), We replaced/substituted them (with) skins other than it, to taste/experience the torture, that God was/is glorious/mighty* عزيزا , wise/judicious.
57. And those who believed and did/made the correct/righteous deeds, We will enter them treed gardens, the rivers flow from beneath it, (they are) immortally/eternally in it, for them in it (are) purified spouses, and We enter them (in) shade, continuous/permanent shade.
58. That God, orders/commands you that you discharge/fulfill the deposits/securities to its people (owners), and if you judged/ruled between the people, that you judge/rule with the justice/equality, that God (is) blessed/praised, He preaches/advises/warns you with (about) Him, that God was/is hearing/listening, seeing/known/understanding.
59. You, you those who believed, obey God and obey the messenger, and (those) of the order/command from you, so if you disputed in a thing, so return it to God and the messenger, if you were believing with God, and the Day the Last/Resurrection Day, that is better* خير and (the) best* أحسن interpretation/explanation تأويلا.
60. Did you not see to those who claim يزعمون that they believed with what was descended to you (S/M), and what was descended from before you, they want that to be judged to the anything worshipped other than God/the devil* الطاغوت, and they were ordered/commanded that to disbelieve with it, and the devil* الشيطان wants that to misguide them, (a) far/distant misguidance.
61. And if (it) was said to them: "Come to what God descended and to the messenger." You saw the hypocrites preventing/obstructing* يصدون from you preventfully/obstructively صدودا.
62. So how if a disaster* مصيبة struck them with what their hands advanced/presented/undertook* قدمت, then they came to you swearing* يحنفون by God: "That truly we wanted except a goodness, and harmony."
63. Those are, those who God knows what (is) in their hearts/minds, so object/oppose* فأعرض from them, and preach/advice/warn them عظمهم, and say to them in themselves an eloquent/sufficient saying.
64. And We did not sent from a messenger except to be obeyed with God's permission; and if that when they caused injustice/oppression to themselves, they came to you, so they asked for forgiveness (from) God, and the messenger asked for forgiveness for them, they would have found God forgiving, merciful.
65. So no, and by your Lord, they do not believe, until they appoint you to judge in what quarreled/disputed* شجر between them, then they do not find in themselves a strain/blame* حرجا from what you judged/ordered* قضيت, and they submit/surrender submissively/surrenderingly تسليما.
66. And if that We wrote/ordered/decreed on them, that kill yourselves or get out from your homes, they would not have done it, except (a) few from them, and if that they did what they are being advised/warned with it (it) would have been best for them, and strongest affirmation .

67. And then We would have given them from at Us a great reward.
68. And We would have guided them a straight/direct road/way.
69. And who obeys God and the messenger, so these (are) with those who God blessed* أنعم on them from the prophets and the always very truthful, and the witnessing/those killed in God's sake* الشهداء, and the correct/righteous, and those are a good helper/supporter/companion/friend.
70. That (is) the grace/blessing from God, and enough/sufficient with God knowledgeable.
71. You, you those who believed, take your caution/fear, so rush/hasten فانفروا (in) groups, or rush/hasten all together.
72. And that from you who (E) will slow/delay/linger (E) لبيطئن, so if a disaster struck you, he said: "God had blessed on me, when I was not present شهيدا with them."
73. And if (E) grace/blessing from God struck you, he will say (E) as if love/affection/friendship was not between you (P), and between him: "Oh, if only I were with them, so I succeed/win فأنفوز a great success/winning/triumph."
74. So those who volunteer the present world/worldly life with the end (other life) should fight/kill in God's sake, and who fights/kills in God's sake, so he is killed* فيقتل or he defeats/conquers, so We will give him a great reward.
75. And for what (why) do you not fight/kill in God's sake? And the weakened from the men and the women, and the children/newborns, those who say: "Our Lord, bring us out from this the village/urban city, the unjust/oppressive (to) its people, and make for us from at You a guardian/victorior/ally وليا, and make for us from at You a savior/supporter."
76. Those who believed, fight/kill in God's sake, and those who disbelieved fight/kill in the devil/idol's الطاغوت's sake, so fight/kill the devil's supporters/allies/followers, that the devil's conspiracy/deceit كيد was weak.
77. Did you not see to those who were said to them: "Prevent/stop your hands and keep up* أقيموا the prayers, and give the charity." So when the fighting/killing was written/decreed on them, then a group from them fear the people, as God's fear, or stronger fear, and they said: "Our Lord, for what (did) You write/decreed on us the fighting/killing, if only You delayed us to (a) near term/time." Say: "The present world's enjoyment (is) little, and the end (other life) (is) best to who feared and obeyed, and you do (will) not be caused injustice to/oppressed (as little as) a cleft in a seed* فتبلا."
78. Wherever you are, the death catches up/reaches you يدرككم, and (even) if you were in towers/castles/constellations مبنيها built/erected* مشيدة, and if a goodness strikes them, they say: "This (is) from at God." And if a sin/crime (harm) strikes them, they say: "This (is) from at you." Say: "All/each (are) from at God, so how those the nation, they almost do not understand an information/speech?"
79. What struck you from a goodness, so (it is) from at God, and what struck you from a sin/crime (harm) so (it is) from your self, and We sent you to the people, (as) a messenger and enough with God, (as) a witness/present شهيدا .

80. And who obeys the messenger, so he obeyed God, and who turned away, so We did not send you on them (as) a protector حفيظًا.
81. And they say: "Obedience." So if they emerged from at you, a group from them schemed at night other than what you say, and God writes what they scheme at night, so oppose/turn away فأعرض from them and rely/depend on God, and enough with God (as) a guardian/protector.
82. So do they not consider* يتدبرون The Koran, and if (it) were from at other than God, they would have found in it much difference/disagreement.
83. And if a matter/affair from the safety/security or the fear came to them, they spread/circulated with it, and if they returned it to the messenger and to (those) of the order/command from them; those who from them conclude/discover (understand) it would have known it (E), and where it not for God's grace/favour/blessing on you, and His mercy, you would have followed the devil, except a few (from you).
84. So fight/kill in God's sake, you are not burdened/imposed upon except (with) your self, and instigate/urge/encourage* حرض the believers, maybe that God prevents/stops يكف those who disbelieved's might/power, and God (is) stronger power/might, and stronger severe exemplary punishment.
85. Who mediates a good mediation, for him is a share from it, and who mediates a bad/evil mediation, for him is a share from it, and God was/is on every thing providing.
86. And if you were greeted with a greeting, so greet with better from (than) it, or return it, that God was/is on every thing counting/calculating.
87. God, no God except He/Him, He will gather/collect you (E) to the Resurrection Day, no doubt/suspicion in it; and who (is) more truthful from (than) God (in) an information/speech?
88. So what for you (so why are you being divided) two groups in (regarding) the hypocrites? And God set them back أركسهم because (of) what they gathered, do you want that to guide who God misguided? And who God misguides, so you will not find for him a path/means.
89. They wished/loved if you disbelieve, as they disbelieved, so you become equal/alike. So do not take from them allies* أولياء, until they emigrate in God's sake, so if they turned away, so take/punish them and fight/kill them, where/when you found them, and do not take from them an ally* وليا, and nor a supporter/savior.
90. Except those who reach to (a) nation between you and between them (is) a covenant (treaty), or they came to you, their chests (are) restricted/depressed* ححصرت, that they fight/kill you, or they fight/kill their nation, and if God wanted/willed, He would have empowered them on you, so they would have fought/killed you (P), so if they separated/isolated themselves from you اعزلوكم, so they did not fight/kill you, and they threw (offered) to you the peace/surrender* السلم, so God did not make for you on them a path/means.
91. You will find others, they want that they (be) secured by you* يأمنوكم (have peace with you), and they be trusted/secured* يأمنوا (by) their nation, whenever they are returned to the treason* الفتنه, they were made to be set back/replaced* أركسوا in it, so if they did not separate/ isolate/withdraw themselves from you* يعزلوكم, and they (did not) throw (offer) to you the peace/surrender* السلم, and (nor) they stop their hands, so take them and

- fight/kill them where/when you defeated them/caught up with them, and those, We made for you on them a clear/evident power* سلطانا.
92. And (it) was/is not to a believer that he kills a believer except mistakenly, and who killed a believer mistakenly, so freeing/liberating a believing neck (slave), and compensation handed over/delivered* مسلمة to his (the victim's) family, except that they give charity (forgive), so if he was from a nation, an enemy for you, and he (the victim was) a believer, so freeing/liberating a believing neck (slave), and if he was/is from a nation between you and between them (is) a covenant (treaty), so a compensation handed over/delivered to his (the victim's) family and freeing/liberating a believing neck (slave), so who does not find, so fasting two months following each other (E), a repentance from at God, and God was/is knowledgeable, wise/judicious.
93. And who kills a believer intentionally/purposely, so his reward (repayment/retribution is) Hell immortally/eternally in it, and God became angry on him, and He cursed/humiliated him, and He prepared for him a great torture.
94. You, you those who believed, if you moved* اضربتم in God's sake, so seek clarification/explanation فتيبنوا, and do not say to who threw (offered) the peace/surrender/greeting السلام, you are not a believer, you wish/desire the life the present's/worldly life's enjoyable accessories, so at God (are) many winnings/gains/spoils, like that you were from before, so God blessed on you, so seek clarification/explanation, that God was/is with what you make/do expert/experienced.
95. From the believers the remaining (behind) not/other than* غير those of the difficult circumstances and the struggling/defending for God's sake with their properties* بأموالهم and themselves do not become equal, God preferred the struggling/defending with their properties* بأموالهم and themselves over the remaining in a stage/degree, and each/all God promised the goodness, and God preferred the struggling/defending above the remaining (by) a great reward.
96. Stages/degrees from Him and a forgiveness and a mercy, and God was/is a forgiver, merciful.
97. That those the angels make them die, unjust (to) themselves, they said: "In what you were/have been?" They said: "We were weakened in the Earth/land." They said: "Was not God's Earth/land wide/spacious* واسعة, so you emigrate in it." So those, their shelter/refuge (is) Hell, and it was a bad/evil end/destination.
98. Except the weakened from the men, and the women, and the children, they are not able (of a) solution (means) and nor they be guided a way/path.
99. So those, maybe God that He forgives/pardons on them, and God was/is often forgiving, (a) forgiver.
100. And who emigrates in God's sake, he finds in the earth an escape* مراغما, and a wealth/an abundance, and who gets out from his house emigrating to God and His messenger, then the death overtakes him, so his reward had fallen/been placed* وقع on God, and God was/is a forgiver, merciful.
101. And if you (P) moved in the Earth/land, so offense/guilt is not on you, that you shorten/reduce from the prayers if you feared that those who disbelieved betray/torture you* يفتنكم, that the disbelievers are/were to you an evident, an enemy. (NOTE: THE CONDITION FOR REDUCTION OR SHORTENING OF PRAYERS DURING TRAVEL IN THE PRECEDING VERSE)

102. And if you were in them, so you started for them the prayer, so a group from them should stand* فلتقم with you, and they should take their weapons/arms, so if they prostrated, so they be from behind you, and another group should come (that) they did not pray, so they pray (E) with you, and they should take* فليأخذوا their caution, and their weapons/arms; those who disbelieved, wished if you ignore/neglect your weapons/arms, and your belongings/effects/goods, so they lean* فيميلوا on you one bend, and no offense/guilt (is) on you if mild harm was with you from rain or you were sick/diseased, that you lay your weapons/arms, and take your caution, that God prepared to the disbelievers a degrading/humiliating torture.
103. So if you (P) accomplished the prayers, so mention/remember God standing, and sitting, and on your sides, so if you became secured, so keep up the prayers, that the prayers was/is on the believers decreed (at) appointed times موقوتنا. (NOTE: THE SIGNIFICANCE OF PRAYERS, ITS TIMES, AND THE IMPORTANCE OF REPEATEDLY MENTIONING GOD THROUGHOUT THE DAY IN THE PRECEDING VERSE)
104. And do not weaken in asking/desiring* ابتغاء the nation, if you are feeling pain, so then they are feeling pain, as/like you feel pain/ache, and you hope/expect from God what they do not hope/expect, and God was/is knowledgeable, wise/judicious.
105. That We have descended to you The Book* الكتاب with the truth* بالحق to judge/rule between the people with what God showed you, and do not be to the betrayers* للخائنين an arguer* خصيما.
106. And ask for God's forgiveness, that God was/is a forgiver, merciful.
107. And do not argue/dispute about those who betray themselves, that God does not love/like who was/is often betraying/often being unfaithful, a sinner, a criminal.
108. They hide from the people and they do not hide from God, and He is with them when they scheme at night what He does not accept/approve from the saying, and God was/is with what they do surrounding/enveloping* محيطا.
109. Here you are those (who) argued/disputed about them in the life the present/worldly life; so who argues/disputes (with) God about them (in) the Resurrection Day, or who will be on them a guardian/protector* وكيلاً?
110. And who does bad/evil/harm سوءا or causes injustice (to) himself then he asks for forgiveness (from) God, he finds God a forgiver, merciful.
111. And who acquires/carries* يكسب a sin/crime* إثماً, so but he carries it on himself, and God was/is wise/judicious.
112. And who acquires/carries a sin خطيئة or a sin/crime* إثماً, then he blames and accuses an innocent, so he had carried احتمال wrongfully/slanderfully and an evident sin/crime إثماً.
113. And where it not for God's grace/favour/blessing on you and His mercy, a group from them resolved/started (E) that (to) misguide you, and they do not misguide except themselves, and they do not harm you from a thing, and God descended on you The Book* الكتاب and the wisdom, and He taught you, what you did (and) were* تكن not to know, and God's grace/favour on you was/is great.

114. (There is) no goodness in much from their confidential talk/secret conversation, except who ordered/commanded with charity or kindness or reconciliation between the people, and who does that asking/desiring God's satisfactions, so We will give him a great reward.
115. And who defies/makes animosity with* يشاقق the messenger from after the guidance was clarified to him and he follows other than the believers' way/path, We enable him what he followed* تؤتي, and We roast/make him suffer Hell, and it was a bad end/destination.
116. That God does not forgive that He be made a partner with Him, and He forgives what (is) other than that to whom He wants/wills, and who shares/makes partners with God, so he had misguided a distant misguidance.
117. That they call from other than Him except females, and that they call except a rebellious/evil شيطانا* مريدا devil.
118. God cursed him* لعنه, and he (the devil) said: "I will take (E) from your worshippers/slaves a specified share."
119. "And I will misguide them (E), and I will make them desire (E), and I will order/command them (E), so they will cut (E) the animals'/livestock's ears, and I will order/command them (E), so they will change (E) God's creation." And who takes the devil (as) a guardian/ally* وليا from other than God, so he had lost an evident loss.
120. He promises them and he makes them wish/desire, and the devil does not promise them except deceit/temptation.
121. Those, their shelter/refuge (is) Hell, and they do not find from it an escape/diversion.
122. And those who believed and did the correct/righteous deeds, We will enter them treed gardens, the rivers flow from beneath it, immortally/eternally in it forever, God's promise truthfully* حقا, and who (is) more truthful from (than) God (in) a saying?
123. (It is) not your wishes/desires nor The Book's* الكتاب people's wishes/desires, who makes/does bad/evil/harm (he) will be rewarded with it, and he does not find for him from other than God a guardian/ally* وليا, and nor a victorious/savior نصيرا.
124. And who makes/does from the correct/righteous deeds from a male or a female, and he is believing, so those enter the Paradise, and they are not being caused injustice/oppression to (in the amount of) a peck in a seed/stone.
125. And who (is in) a better religion from (than) who submitted/surrendered أسلم his face to God, and he is (a) good doer, and he followed Abraham's religion/faith, Unifier of God* حنيفا? And God took Abraham (as) a faithful/close friend.
126. And to God what (is) in the skies/space, and what (is) in the earth/Planet Earth, and God was/is with every thing surrounding/comprehending* محيطا .
127. And they ask for your opinion/clarification يستفتونك in the women, say: "God decreed/clarifies يفنيكم in them (F), and what is read/recited on you in The Book* الكتاب in the women orphans/minors that lose their father, those who (F) you did not give them (F) what was written/dictated to them (F), and you desire that you marry them (F), and the weakened from the children/new borns, and that you take care of* تقوموا to the orphans/minors that

- lose their father with the just/equitable; and what you make/do from goodness, so that God was/is with it knowledgeable."
128. And if a woman feared from her husband quarrel/despise *نشوزا* or objection/opposition/turning away, so no offense/guilt (is) on them (B) that they (B) correct/reconciliate between them (B) correction/reconciliation, and the correction/reconciliation (is) best* *بحير*; and the selves *الأنفس* the miser/careful *الشح* were brought/made to be present/made to attend *أحضرت*, and if you do good and you fear and obey, so then God was/is with what you make/do an expert/experienced.
129. And you will never be able that you be just/equitable between the women, and (even) if you held onto stingily and desired strongly (were very careful), so do not bend/sway* *تميلوا* all the bend/inclination, so you leave her as/like the suspended neither properly married nor divorced and free to remarry (abused, abandoned and neglected), and if you reconcile, and you fear and obey (God), so then God was/is a forgiving, merciful.
130. If they (B) separate, God enriches/suffices each from his wealth/abundance, and God was/is rich/extended *واسعا*, wise/judicious.
131. And to God what (is) in the skies/space and what (is) in the earth/Planet Earth, and We had directed/commanded* *وصينا* those who were given The Book* *الكتاب* from before you and you, that to fear and obey God, and if you disbelieve, so then to God what (is) in the skies/space and what (is) in the earth/Planet Earth, and God was/is rich, praiseworthy/commendable.
132. And to God what (is) in the skies/space and what (is) in the earth/Planet Earth, and enough/sufficient with God (as) a guardian/protector* *وكيلا*.
133. If He wills/wants He makes you go away, you the people, and He comes with others, and God was/is on that capable/able.
134. Who was/is wanting the present world's reward/compensation* *ثواب*, so at God (is) the present world's and the end's (others life's) reward/compensation* *ثواب*, and God was/is hearing/listening, seeing/ knowing/understanding.
135. You, you those who believed, be/become (P) standing* *شهداء* with the just/equitable, testifying/witnessing* *شهداء* to God, and even if on (against) your selves, or the parents, and the nearest/closest, if (he) was/is rich or poor, so God (is) more worthy/deserving with them (B), so do not follow the self attraction for desire, love and lust/deviation from propriety* *الموي* that you be just/equitable, and if you twist/turn *تلوا*, or you oppose, so then God was/is with what you make/do an expert/experienced.
136. You, you those who believed, believe with God and His messenger, and The Book* *الكتاب* that He descended on His messenger and The Book that He descended from before, and who disbelieves with God, and His angels, and His Books and His messengers and the Day the Last/Resurrection Day, so (he) had misguided* *ضل* a distant/far misguidance.
137. That those who believed then disbelieved, then they believed, then they disbelieved, then they increased disbelief, God was/is not to forgive for them, and nor to guide them a way/path* *سبيلا*.
138. Announce good news (to) the hypocrites with that for them (is) a painful torture.

139. Those who take the disbelievers (as) allies* أولياء from other than the believers, do they wish/desire at them the glory/dignity* العزة, so that the glory/dignity (is) all* جميعا to God.
140. And (He) had descended on you in The Book, that if you heard God's verses/signs/evidences being disbelieved with it, and being mocked with it, so do not sit/remain* تقعدوا with them until they plunge into* يخوضوا in an information/speech other than it, that you are then similar/equal to them* مثلهم, that God (is) gathering/collecting the hypocrites and the disbelievers in Hell* جهنم all together.
141. Those who wait/remain* يترصبون with you, so if a victory/opening* فتح happened for you from God, they (the hypocrites) said: "Where we not with you?" And if to the disbelievers was a luck/fortune, they (the hypocrites) said: "Did we not dominate/drive fast/defeat on (with) you and protect you* فننعمكم from the believers?" So God judges/rules between you (on) the Resurrection Day, and God will never/not make* يجعل to the disbelievers on the believers a way/path.
142. That the hypocrites deceive God, and He is deceiving them, and if they got up قاموا to the prayers, they got up lazy, they pretend/show off (to) the people, and they do not mention/remember God except a little.
143. Hesitating/wavering between that, not to those and not to these, and whom God misguides, so you will not find for him a way/path.
144. You, you those who believed, do not take the disbelievers (as) allies* أولياء from other than the believers, do you want that you make* تجعلوا for God on you an evident proof* سلطانا ?
145. That the hypocrites (are) in the lowest stage/bottom from the fire, and you will not find for them a victorior/savior* نصيرا .
146. Except those who repented, and corrected/repared, and they held fast* اعتصموا with God, and they became faithful (to) their religion to God, so those (are) with the believers, and God will give the believers a great reward* أجرا.
147. What God makes/does with your torture if you thanked/became grateful and you believed, and God was/is thankful/grateful, knowledgeable.
148. God does not love/like the publicity/declaration/loudness with the evil from the saying, except who was caused injustice to/oppressed, and God was/is hearing/listening, knowledgeable.
149. If you show goodness, or you hide it, or you forgive/pardon on bad/evil/harm, so that God was/is often forgiving/pardoning, capable/able.
150. That those who disbelieve with God and His messengers, and they want that they separate/distinguish/differentiate between God and His messengers, and they say: "We believe with some, and we disbelieve with some." And they want that they take between that a way/path.
151. Those, they are the disbelievers truthfully* حقا , and We prepared to the disbelievers a despised torture.
152. And those who believed with God and His messengers, and they did not separate/distinguish/differentiate between anyone from them, those (God) will give them their rewards* أجورهم, and God was/is a forgiving, merciful.

153. The Book's*الكتاب people ask/question you, that to descend on them a book from the sky/space, so they had asked Moses greater than that, so they said: "Show us God publicly/openly." So the fire falling from the sky accompanied by thunderous noise*الصاعقة punished/took them with their injustice/oppression, then they took the calf from after what came to them (from) the evidences, so We forgave/pardoned on that, and We gave Moses evident proof*سلطانا.
154. And We raised above them the Mountain*الطور with their promise/covenant, and We said to them: "Enter the door/entrance prostrating". And We said to them: "Do not transgress/violate in the Saturday/Sabbath". And We took from them a strong promise/covenant.
155. So with what their breaking/breaching (of) their promise/covenant, and their disbelief with God's signs/verses/evidences, and their killing (of) the prophets, without right*حق, and their saying: "Our hearts/minds*قلوبنا (are) covered/uncomprehending." But God stamped/covered/closed/sealed on it, with their disbelief, so they do not believe except a few.
156. And with their disbelief, and their saying on Mary great falsehood/slander.
157. And their saying: "We have killed the Messiah, Jesus, Mary's son, God's messenger, and they have not killed him, and they have not crucified him/placed him on a cross, and but (it) resembled/was vague/was doubtful***شبهه to them, and that those who disagreed/disputed in (about) him (are) in (E) doubt/suspicion شك from him, (there is) no knowledge for them with (about) him, except following the assumption*الظن, and they have not killed him surely/certainly.
158. But God rose him (Jesus) to Him, and God was/is glorious/mighty*عزيزا, wise/judicious.
159. And that from The Book's people, except to believe (E) with him (Jesus) before his (the individual's) death, and (on) the Resurrection Day, he (Jesus) will be on them a witness/testifier.
160. So with injustice from those who (were) guided/Jews, We forbade/prohibited on them goodnesses*طيبات (that) were (previously) permitted for them, and with their much prevention/obstruction from God's way/path.
161. And their taking the interest/usury***الربا, and they had been forbidden/prevented from it, and their eating the people's properties/possessions with the falsehood (could include unjust taxes), and We prepared to the disbelievers from them, a painful torture.
162. But the affirmed in the knowledge from them, and the believers, they believe with what was descended to you, and what was descended from before you, and the keeping up*المقيمين (of) the prayers, and the giving the charity*الزكاة, and the believing with God, and the Day the Last/Resurrection Day, those, We will give/bring them a great reward*أجرا.
163. That We inspired/transmitted to you, as We inspired/transmitted to Noah and the prophets from after him, and We inspired/transmitted to Abraham, and Ishmael, and Issac, and Jacob, and the grandchildren/Jewish tribes, and Jesus, and Job, and Jonah and Aaron, and Solomon, and We gave David a Book.
164. And messengers We had narrated/relayed them*نصصناهم to you from before, and messengers We did not narrate/relay about them on you, and God conversed/spoke*كلم (to) Moses conversationally/speechfully*تكليما.

165. Messengers, announcers of good news and warners/givers of notice, for that (there is) no proof/argument be to the people on God after the messengers, and God was/is glorious/mighty, wise/judicious.
166. But God witnesses/testifies with what He descended to you, He descended it with His knowledge, and the angels witness/testify, and enough with God (as) a witness.
167. That those who disbelieved and prevented/obstructed from God's way/path, they had misguided a distant/far misguidance.
168. That those who disbelieved and caused injustice/oppression, God was not to forgive for them, and nor to guide them a way/path* طريقا.
169. Except Hell's way/path, immortally/eternally in it forever, and that was/is on God easy/little.
170. You, you the people, the Messenger had come to you with the truth* بالحق from your Lord, so believe, (it is) best* خير for you, and if you disbelieve, so to God (belongs) what (is) in the skies/space, and the earth/Planet Earth, and God was/is knowledgeable, wise/judicious
171. You The Book's people, do not exaggerate/exceed the limit in your religion, and do not say on (about) God except the truth* الحق, but the Messiah, Jesus, Mary's son (is) God's messenger and His word/expression He threw it away to Mary, and a Soul/Spirit (could be Gabriel)* روح from Him; so believe with God, and His messengers, and do not say: "Three." Stop (it is) best* خير for you, but God (is) one God, His praise/glory that to be for him a child; for Him what (is) in the skies/space and what (is) in the earth/Planet Earth, enough/sufficient with God (as a) guardian/protector* وكيلًا.
172. The Messiah will never/not refuse/reject* يستنكف that to be a slave/worshipper* عبد to God, and nor the angels the neared/close, and who refuses/rejects* يستنكف from worshipping Him, and becomes arrogant, so He will gather them to Him all together.
173. So but those who believed and made/did the correct/righteous deeds, so He fulfills/completes (to) them their rewards* أجورهم, and He increases them from His grace/favour, and but those who refused/rejected* استنكفوا and were arrogant, so He tortures them a painful torture, and they do not find for them from other than God, a guardian/ally* وليا, and nor a victorior/savior* نصيرا.
174. You, you the people, a proof had come to you from your Lord, and We descended to you a clear/evident light.
175. So but those who believed with God, and they held fast* اعتصموا with Him, so He will enter them in a mercy from Him, and grace/favour, and guide them a straight/direct road/way to Him.
176. They ask your opinion/clarification* يستفتونك, say: "God decrees/decides* يفتيكم in the man or woman without a son/father* الكلالة, if (a) man/human died, not for him (without) a child, and for him (is) a sister, so for her half (of) what he left, and he inherits her if (there) was not for her a child, and if they (B) were two (F), so to them (B/F) the two thirds from what he left, and if they were brothers (siblings) men and women, so to the male equal/alike (the) share (of) the two females, God clarifies* يبين for you that (E) you (not) be misguided, and God is with every thing knowledgeable.

CHAPTER 5: THE TABLE WITH FOOD - المائدة

By God 's Name, the Merciful, the Most Merciful

1. You, you those who believed, fulfill/complete with the contracts; four legged creatures of land and sea except lions (beasts) بهيمة (of) the camel/livestock*الأنعام is permitted/allowed for you, except what is read/recited on you, not permitting/allowing the hunt/fishing and you are forbidden/respecting for pilgrimage*حرم , that God judges/rules* يحكم what He wills/wants.
2. You, you those who believed, do not permit/allow God's methods of worship and nor the month the forbidden/sacred, and nor the offering, and nor the sacrificial animals/necklaces*القلائد , and nor heading to the Forbidden/Sacred House/Home, they ask/desire grace/favour from their Lord, and acceptance/satisfaction, and if you finished pilgrimage so hunt/fish, and (let) not a nation's hatred and animosity make you commit a crime/sin that (because) they prevented you from the Mosque the Forbidden/Sacred, that you transgress, and help each other, on the righteousness*البر , and fear and obedience (of God), and do not help each other on the sin/crime and the transgression/aggression*العدوان , and fear and obey God, that God (is) strong (severe in) the punishment.
3. Forbidden on you is the animal whose death was caused by suffocation or strangulation, and the blood, and the pig's/swine's flesh/meat, and what was declared/praised the name of whom the sacrifice was made for to other than God with it, and the strangled/choked to death, and the beaten to death/dead due to sickness, and the fallen/destroyed/perished (to death), and the animal whose death was caused by another's horns*الظيحة , and what the beast or bird of prey ate (from), except what you slaughtered, and what was slaughtered*ذبح on the slaughter places, and that you seek oath*تستقسموا with the featherless arrows**بالأزلام , that (is) debauchery*فسق ; today those who disbelieved despair from your religion, so do not fear them, and fear Me, today I completed for you your religion, and I completed on you My blessing*نعمني , and I accepted/approved for you the Islam*الإسلام (as) a religion, so who was forced in hunger, not deviating from righteousness/justice to a sin/crime, so that God was/is forgiving, merciful.
4. They ask/question you what became permitted (allowed) for them, say: "Permitted/allowed for you (are) the goodnesses, and what you taught*علمتم from the predatory animals, hunting birds and hunting dogs, training for hunting and retrieving*مكلبين , you teach them (F) from what God taught/instructed you, so eat from what they (F) held/grasped/seized on (for) you, and mention/remember God's name on it, and fear and obey God, that God (is) quick/fast (in) the counting/calculating."
5. Today is permitted/allowed for you the goodnesses, and those who were given The Book's food is permitted/allowed for you, and your food is permitted/allowed for them, and the chaste (F) from the believers (F), and the chaste (F) from those who were given The Book from before you, if you gave them (F) their (F) fees (dowries), marrying not fornicating/adulterating, and not taking friends/lovers*أخذان , and who disbelieves with the faith/belief, so his deed had wasted/failed, and he (is) in the end (other life) from the losers*الخاسرين .
6. You, you those who believed, if you started/got up*قمتم to the prayers, so wash with water your faces, and your hands to the elbows, and rub/wipe with your heads and your feet to the two joints/ankle bones, and if you were

impure/unclean*جنباً , so be purified/cleaned*فاطهروا , and if you were sick/diseased or on (a) journey/trip/voyage or one of you came from the safe hidden depression in the ground (toilet), or you touched and felt repeatedly*لامستم the women, so you did not find water, so wipe your hands and face with dust*فيمموا good/pure dust, so rub/wipe*فامسحوا with your faces and your hands from it, God does not want to make/put on you strain/hardship, and but He wants to purify you mentally and physically and to complete (E) His blessing*نعمته on you, maybe/perhaps you thank/be grateful.

7. And remember/mention*اذكروا God's blessing/goodness on you, and His entrustment*ميثاقه that He entrusted you with it, when you said: "We heard/listened and we obeyed." And fear and obey God, that God (is) knowledgeable within the innermosts (chest).
8. You, you those who believed, be just/upright*قوامين to God, witnessing/testifying with the just/equitable, and (let) not a nation's hatred and animosity*شيطان make you commit a crime/sin*يخرج منكم on (because) that you not be just/equitable, be just/equitable it is nearer/closer to the fear and obedience (of God), and fear and obey God, that God is expert/experienced*خبير with what you make/do.
9. God promised those who believed and made/did the correct/righteous deeds, for them forgiveness and a great wage/reward.
10. And those who disbelieved and denied/falsified with Our signs/verses/evidences, those are the roaring fire's/Hell's company.
11. You, you those who believed, remember/mention God's blessing/goodness on you, when a nation started*هم that they spread/extend their hands to you, so He prevented/stopped their hands from you, and fear and obey God, and on God so should the believers rely on/trust in.
12. And God had taken Israel's sons' and daughters' promise/covenant, and We sent from them twelve heads/chiefs/representatives, and God said: "I am with you, if (E) you kept up the prayers, and you gave the charity/purification, and you believed with My messengers and you supported/aided them, and you lent/advanced God a good loan/advance, I will substitute (E) from you your sins/crimes and I will enter you (E) treed gardens the rivers flow from beneath it, so who disbelieved after that, from you, so (he) had misguided the way's/path's straightness."
13. So because (of) what their breaking/breaching their promise/covenant, We cursed them and We made their hearts cruel/merciless, they alter/distort*يخرفون the words/expressions from its places, and they forgot (a) fortune (share) from what they were reminded with it, and do you not still/continue to know/see on a betrayal/unfaithfulness from them, except (a) few from them, so forgive/pardon on them and forgive/pardon, that God loves/likes the good doers.
14. And from those who said: "We are Christians." We took their promise/covenant, so they forgot a luck (share) from what they were reminded with it, so We urged/excited to stir up between them the animosity and the intense hatred to the Resurrection Day, and God will inform them with what they were performing/producing.
15. You The Book's people, Our messenger had come to you, he clarifies/shows*يبين to you much from what you were hiding from The Book, and He forgives/pardons from much, a light and clear/evident*مبين Book had come to you

- from God.
16. God guides with it who followed His satisfaction, the security's/peace's *السلام* ways/paths, and He brings them out from the darkneses to the light with His permission, and He guides them to a straight/direct* *مستقيم* road/way.
 17. Those who said: "That God, He is the Messiah Mary's son." had disbelieved, say: "So who owns/possesses from God a thing, if He wanted that He destroys* *يهلك* the Messiah, Mary's son, and his mother, and who (is) in the earth/Planet Earth all together? And to God (are) the skies/space and what (is) between them (B)'s ownership/kingdom* *ملك*, He creates what He wills/wants, and God (is) on every thing capable* *قدير*." .
 18. And the Jews and the Christians said: "We are God's sons and His most loved." say: "So why He tortures you because of your crimes? But you are humans from what He created, He forgives to whom He wills/wants, and He tortures who He wills/wants, and to God (are) the skies/space, and the earth/Planet Earth, and what (is) between them (B)'s ownership/kingdom, and to Him (is) the end/destination."
 19. You The Book's people, a messenger had come to you, he clarifies/shows to you, on an intermission from the messengers, that you say: "From (an) announcer of good news did not come to us, and nor a warner/giver of notice." So (an) announcer and a warner/giver of notice had come to you, and God was/is on every thing capable/able.
 20. And when Moses said to his nation: "You my nation mention/remember God's blessing/goodness on you when He put/created* *جعل* between you prophets, and He made you kings, and he gave you what he did not give anyone from the creations altogether/(universes).
 21. You my nation, enter the earth the Holy* *المقدسة*, that God wrote/dictated* *كتب* for you, and do not return on your backs, so you turn around* *فتقلبوا* losers* *خاسرين* ."
 22. They said: "You Moses, that in it (is) a nation (of) tyrants/rebels* *جبارين*, and that we will never/not enter it until they get out from it, so if they get out from it, so we are entering."
 23. Two men from those who fear (and) God blessed/comforted and eased* *أنعم* on them (B), said: "Enter on them (through) the door/entrance, so if you entered it, so that you are defeating/conquering, and on God so rely/depend* *فتوكلوا*, if you were/are believers."
 24. They said: "You Moses, we are never entering it, never, as long as they continued/lasted in it, so go* *فاذهب* you, and your Lord, so you both fight/kill, we are here, here sitting/remaining."
 25. (Moses) said: "My Lord, that I do not own/possess except myself and my brother, so separate between us and between the nation the debauchers* *الغاسقين* ."
 26. (God) said: "So that it truly is forbidden/prohibited on them forty years, they stray/wander in the earth/Planet Earth, so do not grieve* *تأس* on the nation the debauchers* *الغاسقين* ."
 27. And read/recite on them (the) information/news (of) Adam's two sons with the truth* *بالحق*, when they (B) approached/neared an approachment to God (an offering), so (it) was accepted from one of them (B) and was not (to) be accepted* *يتقبل* from the other, he said: "I will kill you (E)." He said: "But, God accepts from the fearing and obeying."
 28. "If (E) you spread/extended* *بسطت* to me your hand to kill me, I am not with spreading/extending my hands to you

- to kill you, that I fear God, the creations altogether's/(universes') Lord."
29. "I want that you return تبرا* with my sin/crime and your sin/crime, so you be from the fire's company, and that (is) the unjust's/oppressor's الظالمين reimbursement* جزاء ."
30. So his self consented فطوعت for him, his brother's killing/murdering, so he killed him, so he became from the losers.
31. So God sent a crow digging/searching in the earth/Planet Earth, to show him how (he) hides/conceals his brother's shameful genital private part to be covered, he said: "Oh my calamity* يويليني , have I been unable* أعجزت that I be similar/like that the crow, so I hide/conceal my brother's shameful genital private part to be covered?" So he became from the regretful/sorrowful/remorseful.
32. Because of that, We wrote/decreed* كتبنا on Israel's sons and daughters, that who killed a self without a self, or corruption* فساد in the earth/Planet Earth, so (it is) as if he killed the people all/all together* جميعا , and who revived (saved) it, so as if he revived (saved) the people all/all together, and Our messengers had come to them with the evidences, then that many from them, after that (are) in the earth/Planet Earth spoilers/wasters (E) *المسرفون .
33. But (the) reward* جزاء (of) those who embattle/fight God and His messenger, and they strive/endeavor* يسعون in the earth/Planet Earth corruption/disorder* فسادا , that they be killed or they be crucified* يصلبوا , or their hands and their feet be cut off* تقطع from opposites, or they be expelled/exiled from the land, that (is) for them shame/scandal/disgrace in the present world, and for them in the end (other life is) a great torture.
34. Except those who repented from before that you become overpowering on them, so know that God (is) a forgiver, merciful.
35. You, you those who believed, fear and obey God, and ask/wish to him the means to approach* الوسيلة , and struggle* جاهدوا in His way/path (sake), maybe you succeed/win.
36. That those who disbelieved, if that for them what (is) in the earth/Planet Earth all together, and similar/equal to it, with it to ransom/compensate with it from the Resurrection Day's torture, (it) would not be accepted from them, and to them (is) a painful torture.
37. They want that they get out from the fire, and they are not with getting out from it, and for them (is) a continuing* مقيم torture.
38. And the male thief/robber and the female thief/robber, so cut off* فاقطعوا their (B)'s hands, a reward* جزاء because (of) what they (B) gathered/acquired* كسبوا , severe exemplary punishment from God, and God (is) glorious/mighty* عزيز , wise/judicious* حكيم .
39. So who repented from after his injustice/oppression, and he corrected* أصلح , so that God forgives on him, that God (is) a forgiving, merciful.
40. Did you not know that God, (has) for Him the skies'/space's, and the earth's/Planet Earth's ownership* ملك , He tortures whom He wills/wants, and He forgives to whom He wills/wants, and God (is) on every thing capable/able.
41. You, you the messenger, do not be saddened* يحزنك (by) those who quicken/speed* يسارعون in the disbelief, from those who said: "We believed" with their mouths, and their hearts/minds did not believe, and from those who repented/Jews* هادوا (who are) often listening/hearing to the lie/falsehood, (and) often listening/hearing to other nations (that) they did not come to you, they alter/distort* يحرّفون the words/expressions from after its places, they

- say: "If you were given that, so take it*فخذوه , and if you were not given it, so be warned*فاحذروا." And whom God wants testing him*فنتنه , so you will never own/possess for him from God a thing, those are those who God did not want that to purify*ليطهر their hearts/minds*فلو بهم , for them in the present world (is) shame/scandal/ disgrace, and for them in the end (other life is) a great torture.
42. (They are) often listening/hearing to the lie/falsehood, gluttons/eating exaggeratedly to the forbidden/possession through cheaterly*للسحت , so if they came to you, so judge/rule between them or turn away*أعرض from them, and if you turn away from them, so they will never/not harm you (in) a thing, and if you judged/ruled, so judge/rule between them with the just/equitable, that God loves/likes the just/equitable.
43. And how (do) they ask you to judge/rule, and at them (is) the Torah/Old Testament, in it (is) God's judgment/rule, then they turn away from after that, and those are not with the believing.
44. That We descended the Torah/Old Testament, in it (is) guidance and light, the prophets those who submitted/surrendered*أسلموا , judge/rule with it, to those who guided/Jews*هادوا , and the knowledgeable Lord worshippers*الربانيون , and the religious scholars*الأحبار with what they memorized/safe kept*استحفظوا (learned) from God's Book*كتاب , and they were not on it witnessing/present*شهداء ; so do not fear the people and fear Me, and do not buy/volunteer with My signs/verses a small price, and who does not judge/rule*يحكم with what God descended, so those, they are the disbelievers.
45. And We wrote/decreed*كتبنا on them in it, that the self (is) with the self, and the eye (is) with the eye, and the nose (is) with the nose, and the ear (is) with the ear, and the tooth (is) with the tooth, and the wounds/cuts (are) equal revenge/punishment equal to crime, so who gave charity (forgave) with it, so it is cover/substitution for him, and who does not judge/rule with what God descended, so those, those are the unjust/oppressors.
46. And We sent after (following) on their tracks with Jesus, Mary's son confirming for what (is) between his hands from the Torah/Old Testament, and We gave him the New Testament/Bible*الإنجيل in it (is) guidance and light, and confirming to what (is) between his hands from the Torah/Old Testament, and guidance and a sermon/advice/warning to the fearing and obeying.
47. And the New Testament's/Bible's people should judge/rule with what God descended in it, and who does not judge/rule with what God descended, so those, they are the debauchers*الفاسقون .
48. And We descended to you The Book with the truth*بالحق , confirming to what (is) between his hands from The Book*الكتاب , and guarding/protecting*مهيمنًا on it, so judge/rule between them with what God descended and do not follow their self attractions for desires*أهواءهم about what came to you from the truth, to each from you We made/put*جعلنا God's decreed way of life/method/law and order*شريعة , and a clear/easy/plain way*منهاجا , and if God wanted/willed, He would have made you one nation/generation, and but to test you in what He gave you, so race/surpass*فاستبقوا (to) the goodnesses/generosity (good deeds), to God (is) your return altogether, so He informs you with what you were in it differing/disagreeing (P).
49. And that judge/rule between them with what God descended, and do not follow their self attractions for desires*أهواءهم , and be warned/cautious of them, that they test/misguide you*يفتنوك from some/part (of) what God descended to you, so if they turned away, so know that God wants that (He) strikes/hits them*يصيبهم with some/part (of) their

- crimes, and that many of the people (are) debauchers (E) *لفاسقون* .
50. Is (it) the Pre-Islamic paganism's/ignorance's judgment/rule (that) they desire *يبيغون* ? And who (is) better than God (in) judgment/ruling to a nation they be sure/certain?
51. You, you those who believed, do not take the Jews and the Christians (as) guardians/patrons *أولياء* , some of them (are) guardians/patrons *أولياء* (of) some, and who follows them from you, so that he truly is from them, that God does not guide the nation, the unjust/oppressive.
52. So you see those who in their hearts/minds *قلوبهم* (is) sickness/disease, they rush/speed *يسارعون* in (to) them, they say: "We fear that disaster *دائرة* strikes/hits us, so maybe that God comes *يأتي* with the victory *بالفتح* or an order/matter *أمر* from at Him." So they become on what they kept secret in themselves regretful *نادمين* .
53. And those who believed, say: "Are those, those who swore *أقسموا* by God their right's/oath's utmost *جهد* that they (are) with you (E), their deeds wasted, so they became losers *الخاسرين* .
54. You, you those who believed, who returns from you from his religion, so God will come with a nation, He loves/likes them, and they love/like Him, on the believers humble *أذلة* , more glorious/mighty *عزيز* on the disbelievers, they struggle *يجاهدون* in God's sake *سبيل* , and they do not fear a blamer's/reprimanders's blame/reprimand, that (is) God's grace/favour, He gives it (to) whom He wills/wants, and God (is) rich/abundant *واسع* , knowledgeable.
55. But your guardian/patron/ally *وليكم* (is) God, and His messenger; and those who believed they keep up *يقيمون* the prayers, and they give the charity *الزكاة* , and they are bowing *راكعون* .
56. And who follows God and His messenger and those who believed, so that God's group/party, they are the defeaters/conquerors.
57. You, you those who believed, do not take those who took your religion mockingly and playing/amusement *لعباً* from those who were given The Book *الكتاب* from before you, and the disbelievers (as) guardians/patrons/allies *أولياء* , and fear and obey God, if you were believing.
58. And if you called to (for) the prayers, they took it mockingly and playing/amusement, that (is) with that they are a nation (that) do not reason/understand/comprehend.
59. Say: "You The Book's people, do (you) revenge/hate *تنقمون* from us, except (because) that we believed with God, and what was descended to us, and what was descended from before, and that most of you (are) debauchers *لفاسقون* ."
60. Say: "Do I inform you with worse/more hateful *بشر* than that? Replacement/compensation *مثوية* (from) at God, whom God cursed/humiliated *لعنه* , and He became angry/angered (at) on him, and He made/created *جعل* from them the apes/monkeys and the pigs/swine *الخنزير* , and the everything worshipped other than God's/devil's *الطاغوت* worshippers, those (are at) a worse place/position and more misguided, from the way's/road's middle/straightness."
61. And if they came to you, they said: "We believed". And they had entered with the disbelief, and they, they had gotten out with it, and God (is) more knowing with what they were hiding/concealing."
62. And you see many from them, quickening/rushing *يسارعون* in the sin/crime, and the transgression/aggression *العدوان* , and their eating the forbidden/possessions acquired through cheaterly *السحت* , how bad (E) (is) what they were

- making/doing?
63. If only the knowledgeable lord worshippers and the religious scholars*الأحبار forbid/prevent them from their saying the sin/crime and their eating the forbidden/possessions acquired through cheaterly*السحت ; how bad (E) (is) what they were producing/manufacturing*يصنعون ?
64. And the Jews said: "God's hand (is) chained or tied." (But) their hands (are) chained or tied, and they were cursed/humiliated*لعنوا because (of) what they said, but His two hands (are) outspread/outstretched*مبسوطتان , He spends how (as) He wills/wants; and what was descended to you from your Lord increases (E) many of them tyranny/arrogance*طغيان and disbelief, and We threw between them the animosity and the intense hatred*البغضاء to the Resurrection Day, whenever they ignited*أوقدوا a fire to the battle/war*الحرب , God extinguished it*أطفأها , and they strive/hasten*يسعون in the earth/Planet Earth (in) corruption*فسادا , and God does not love/like the corrupting.
65. And if that The Book's*الكتاب people believed and feared and obeyed We would have substituted*لكفرنا from them their sins/crimes, and We would have entered them the blessing's*النعيم gardens.
66. And if that they took care of*أقاموا the Torah/Old Testament, and the Bible/New Testament*الإنجيل and what was descended to them from their Lord, they would have eaten from above them and from below their feet; from them (is) a nation economizing/moderate*مقتصدة , and many from them what they were making/doing became bad/evil/harmful.
67. You, you the messenger deliver/inform*بلغ what was descended to you from your Lord, and if you did not make/do (that) so you did not reach (pass) His message, and God protects/shelters you from the people, that God does not guide the nation, the disbelieving.
68. Say: "You The Book's people, you are not on a thing, until you keep up*تقيموا the Torah/Old Testament and the Bible/New Testament*الإنجيل , and what was descended to you from your (P) Lord." And what was descended to you (S/M) from your Lord increases (E) many of them tyranny/arrogance, and disbelief, so do not grieve/sadden*تأس on the nation, the disbelieving.
69. That those who believed and those who guided/Jews*هادوا , and the converts/Sabians*الصابئين , and the Christians who believed with God and the Day the Last/Resurrection Day, and made/worked correct/righteous deeds, so no fear on them, and nor they be sad/grieving.
70. We had taken Israel's sons' and daughters' promise/covenant, and We sent to them messengers, whenever a messenger came to them with what their selves do not desire, a group*فريقا (some) they denied, and a group (some) they kill.
71. And they thought, that test/torture*فتنة (is) not (to) be, so they became blinded/confused*فعموا , and they became deaf, then God forgave on them, then they blinded/confused*عموا and they deafened many (of) them, and God (is) seeing/knowing/understanding with what they make/do/work.
72. Those who said: "That God, He is the Messiah Mary's son," had disbelieved, and the Messiah, said: "You, Israel's sons and daughters, worship God, my Lord and your Lord, that he who shares/makes partners with God, so He had forbidden on him the Paradise, and his shelter/refuge (is) the fire*النار , and (there are) no victorions/saviors*أنصار to the unjust/oppressors."

73. Those who said: "That God (is) third (of) three." had disbelieved, and (there is) no God except from one God, and if they do not end/stop* يتتهدوا from what they say, a painful torture will touch (E) those who disbelieved from them.
74. So do they not repent to God, and they ask Him for forgiveness, and God (is) forgiving, merciful.
75. The Messiah Mary's son is not except a messenger, the messengers had past/expired from before Him, and his mother (was) always very truthful, they were (B) eating the food; look/see* انظر how We clarify/explain* نبين to them the signs/evidences, then look/see where* أني they be turned away* يؤفكون .
76. Say: "Do you worship from other than God what does not own/possess for you harm and nor benefit, and God He is the hearing/listening, the knowledgeable."
77. Say: "You The Book's people, do not exaggerate/exceed the limit in your religion, other than the truth* الحق , and do not follow a nation's self attractions for desires* أهواء , they had misguided from before and they misguided many, and they misguided from the way's/path's middle/straightness."
78. Those who disbelieved from Israel's sons and daughters were cursed/humiliated on David's and Jesus Mary's son's tongue, that (is) with what they disobeyed, and they were transgressing/violating* يعتدون .
79. They were not forbidding/preventing each other from awfulness/obscenity* منكروا they made/did it; how bad (is) what they were making/doing?
80. You see many from them, they follow those who disbelieved, how bad (is) what their selves advanced/understood* حالدون for them, that God became angry/dissatisfied on them, and in the torture they are immortally/eternally* قدمت .
81. And if they were believing with God, and the prophet and what was descended to him, they would not (have) taken them (as) guardians/allies* أولياء , and but many from them (are) debauchers* فاسقون .
82. You will find (E) the strongest people (with) animosity to those who believed (are) the Jews, and those who shared/made partners (with God), and you will find (E) their nearest/closest love/friendship* مودة , to those who believed, (are) those who said: "That we are Christian* نصاري . That (is) with that from them (are) priests/clergymen and monks, and that they are not being arrogant.
83. And if they heard what was descended to the messenger, you see their eyes flow from the tears from what they knew from the truth* الحق , they say: "Our Lord, we believed, so write us* فاكتبنا with the witnessing/testifying."
84. "And why not for us to believe with God and what came to us from the truth* الحق , and we wish/desire* نطمع that our Lord makes us enter with the nation the correct/righteous."
85. So God rewarded them* فأنابهم because (of) what they said treed gardens, the rivers flow from beneath it, immortally/eternally in it, and that (is) the good doer's reward* جزاء .
86. And those who disbelieved and they denied* كذبوا with Our verses/signs/evidences, those are the Hell's* الجحيم people
87. You, you those who believed, do not forbid/prohibit goodnesses* طيبات (from) what God permitted/allowed for you, and do not transgress/violate* تعبدوا , that God does not love/like the transgressors/violators.
88. And eat from what God provided for you, permitted/allowed, good/enjoyable* طيبا , and fear and obey God, whom you are with (in) him believing.
89. God does not punish you* يؤاخذكم with the nonsense/useless talk* باللغو in your oaths, and but He punishes you with

- what you intended*عقدتم (in) the oaths, so its cover/substitution (is) feeding ten poorest of poor/poor oppressed from middle (average of) what you feed your families*أهليكم, or their dressing/clothing, or feeding/liberating a neck/person/slave, so who does not find, so fasting*فصيام three days, that (is) cover/substitution (for) your oaths, if you swore/took oath, and guard your oaths, like that God clarifies to you His verses/evidences, maybe you thank/be grateful.
90. You, you those who believed, that the intoxicants*الخمير, and the gambling and the monuments*الأنصاب, and the featherless arrows*الأزلام, (are) sin/crime from the devil's making/work, so avoid it*فاحتنبوه, maybe you succeed/win.
91. But the devil wants that he makes the animosity and the intense hatred fall*يوقع between you, in (through use of) the intoxicants*الخمير and the gambling, and he prevents/obstructs you from God's remembrance/reminder, and from the prayers, so are you ending/stopping?
92. And obey God and obey the messenger, and be warned/cautious, so if you turned away, so know that truly on Our messengers (is) the information/communication, the clear/evident*المبين.
93. (An) offense/guilt*جناح is not on those who believed and made/did correct/righteous deeds in what they ate/tasted, if as long as they feared and obeyed and believed and they made/did the correct/righteous deeds, then they feared and obeyed and they believed, and then they feared and obeyed, and they did good and God loves/likes the good doers.
94. You, you those who believed, God will test you (E)*ليبلونكم with something from the hunt/fishing/trapping, your hands and your spears/lances take/receive/obtain (reach) it, (for) God (is) to know who fears Him with the unseen*بالغيب, so who transgressed/violated*اعتدي after that, so for him (is) a painful torture.
95. You, you those who believed, do not kill the hunt/trapping, and you are forbidden/respecting for pilgrimage, and who intentionally/purposely killed it from you, so a reimbursement*فجزاء equal/similar*مثل (to) what he killed from the properties/livestock*الأنعام (the animals/birds), (two) of (B) justice/equality from you judges/rules with it (as) an offering reaching/delivered (to) the Kaaba*الكعبة, or substitution (of) feeding (the) poorest of poor/poor oppressed (P), or redemption*عدل (of) that (is) fasting*صياما, to taste/experience his matter's/affair's severity/bad consequences/evil results, God forgave/pardoned on what preceded, and who returned (again), so God revenges from Him, and God (is) glorious/mighty*عزيز, (owner) of revenge.
96. Permitted/allowed for you is the sea's*البحر hunting/fishing, and its food, enjoyment to you and to the caravan/people often moving*للسيارة, and forbidden on you (is) the shore's/land's hunting/trapping as long as you continued in compliance with pilgrimage prohibitions*حرما, and fear and obey God, who to Him you are being gathered.
97. God put/made*جعل the Kaaba, the House/Home*البيت the Respected/Sacred*الحرام standing*قياماً to (for) the people and the forbidden/sacred the month and the offering and the necklaces*القلائد, that to know that God knows what (is) in the skies/space and what (is) in the earth/Planet Earth, and that God (is) with every thing knowledgeable.
98. Know that God (is) strong (severe in) the punishment and that God (is) forgiving, merciful.
99. Nothing*ما (is) on the messenger except the information/communication, and God knows what you show and what you hide/conceal.

100. Say: "The bad/spoiled*الخبث and the good/pure*الطيب do not become equal/alike, and even if it pleased/marveled you the bad's/spoiled's plentifulness, so fear and obey God, you (owners) of the pure minds/intelligences*الآليات , maybe/perhaps you win/succeed."
101. You, you those who believed, do not question/ask about things, if (it) appears to you, it harms you*تسؤكهم , and if you ask/question about it a time (when) the Koran*القرآن descends (it) appears to you, God forgave/pardoned about it, and God (is) forgiving/clement.
102. A nation from before you had asked/questioned (about) it, then they became with it disbelieving.
103. God did not make/create from a female camel in Pre-Islamic paganism whose ears were split after five deliveries and left to roam alone for their idols and of no benefit to man بحيرة, and nor a female camel in Pre-Islamic paganism which gave birth to ten female litters and left to roam and feed freely and forbidden from use سائبة, and nor a female camel who gave birth seven times and was left to roam and not be slaughtered وصيلة, and nor a male camel who fathered ten deliveries and was left to roam without benefit to man حام, and but those who disbelieved they fabricate*يفترون on God the lies/falsehood, and most of them do not reason/understand/comprehend.
(DISCREPANCY EXISTS ABOUT THE PRECEDING BOLD TERM)
104. And if (it) was said to them: "Come to what God descended and to the messenger." They said: "Enough for us what we found our fathers on it." And even if their fathers were not knowing a thing and nor being guided.
105. You, you those who believed, on you (are) yourselves, who misguided does not harm you if you were guided, to God (is) your return all together, so He informs you with what you were making/doing*تعملون .
106. You, you those who believed testimony*شهادة between you if the death*الموت attended*حضر any of you (at the) time of the bequest/will (bring) two of justice from you or two others from other than you, if you, you moved/mixed**ضربتم in the Earth/land, so the death's/liflessness's disaster struck you*فأصابتكم , you prevent/withhold them (B)*تجسونهما from after the prayers, so they (B) swear/make oath with God: "If you become doubtful/suspicious we do not buy volunteer (ourselves) with it a price, and even if (he or she was) of the relations/near, and we do not hide/conceal God's witness/certification*شهادة, that we are then from (E) the sinners/criminals."
107. So if (it) was stumbled upon (found) on that they (B) deserved (B) (committed) a sin/crime, so two others they (B) stay in*يقومان their (B)'s place/position from those who deserved on them the first two, so they (B) swear/make oath with God (that) "Our testimony/certification (is) more worthy/deserving from (than) their (B)'s testimony/certification, and we did not transgress/violate/break, (and if we did) that we (are) then from (E) the unjust/oppressors (P)."
108. That (is) nearer*أدنى that they come with the testimony/certification on its face/direction*وجهها , or they fear that oaths*أيمان be returned after their oaths, and fear and obey God and hear/listen, and God does not guide the nation the debauchers*الفاسقين .
109. A day God gathers/collects the messengers, so he says: "What were you answered/replied?" They said: "No knowledge*علم for us, that you (are) knower (of) the unseens/hiddens (unknown)."
110. when God said: "You Jesus Mary's son, remember My blessing*نعمي on you and on your mother, when I supported you with the Holy/Sanctimonious Soul/Spirit, you speak/converse (to) the people in the crib/cradle and aged

approximately between thirty to fifty years كهلا, and when I taught/instructed/informed you The Book*الكتاب, and the wisdom*الحكمة, and the Torah/Old Testament, and the New Testament/Bible*الإنجيل, and when you create as a shape/form (of) the bird/birds with My permission, so you blow in it, so it will be flying/birds, with My permission, and you cure and heal the blind/born blind, and the leper*الأبرص with My permission, and when you bring out*تخرج the deads with My permission, and when I prevented/stopped Israel's sons and daughters from you, when you came to them with the evidences, so those who disbelieved from them said: "That that (is) except clear/evident magic/sorcery."

111. And when I inspired*أوحيت to the supporters and deciples*الحواريين that believe in Me and My messenger, they said: "We believed and witness with that we truly (are) submitters/surrenderers*مسلمون ."
112. When the supporters and Deciples*الحواريون said: "You, Jesus Mary's son, is your Lord able that He descends on us a table with food from the sky?" He said: "Fear and obey God if you were believing."
113. They said: "We want that we eat from it, and our hearts/minds (be) assured*تطمئن, and we know that you had been truthful to us, and we be on it from the present/witnessing."
114. Jesus, Mary's son said: "Oh God, our Lord, descend on us a table with food from the sky, (it) be for us a repeat/feast/festival to our beginning/first and our last/end, and a sign/evidence from You, and provide for us, and You are the provider's best*خير ."
115. God said: "That I am descending it on you, so who disbelieves after (this) from you, so I am I (will) torture him, a torture, I do (will) not torture it anyone from the creations altogether/(universes)."
116. And when God said: "You Jesus Mary's son, did you say to the people 'Take me and my mother (as) two gods from other than God?' He (Jesus) said: 'Your praise/glory, (it) is not to be for me that I say what is not for me with (a) right/truth, if I was (had) said it, so You had known it, You know what (is) in my self, and I do not know what (is) in Your self, that You, You (are) all knower (of) the unseens/hidden (unknown).'"
117. "I did not say to them except what You ordered/commanded me with it, that worship God, my Lord and your Lord, and I was on them a witness*شهيذا as long as I continued/lasted in (between) them, so when You made me die, You were the guard*الرقيب on them, and you (are) on every thing (an) honest witness."
118. "If You torture them, so that they are Your worshippers/slaves, and if You forgive for them, so that You are the glorious/mighty*العزيز, the wise/judicious*الحكيم."
119. God said: "That (is a) day, the truthful their truthfulness benefits (them), for them (are) treed gardens, the rivers flow from beneath it, (they are) immortally/eternally in it, forever, God approved*رضي on them, and they approved on Him, that (is) the great winning/salvation*الفوز ."
120. To God (are) the skies'/space's and the earth's/Planet Earth's ownership ملك, and what (is) in them (F), and He (is) on every thing capable*قدير.

CHAPTER 6: THE LIVESTOCK - الأنعام

By God's Name, the Merciful, the Most Merciful

1. The praise/gratitude (is) to God, who created the skies/space and the earth/Planet Earth, and He made/created the darkneses and the light, then those who disbelieved with their Lord make equals (to Him).
2. He is who created you from mud/clay*طين* , then He passed judgment/ordered*قضى* a term/time, and (a) term/time identified (specified) at Him, then you are arguing/doubting.
3. And He is God in the skies/space and in the earth/Planet Earth, He knows your secret and your publicized*جهركم* , and He knows what you gain/acquire.
4. And no verse/evidence from their Lord's verses/evidences comes to them except they were from it objecting/opposing.
5. So they had denied/lied*كذبوا* with the truth*بالحق* when it came to them, so information/news (of) what they were with it mocking/making fun of will come to them.
6. Did they not see/understand how many from before them We destroyed*أهلكنا* from (a) people of one era/generation/century, We highly positioned them*مكناهم* in the earth/Planet Earth, what We did not highly position for you, and We sent the sky/space on them flowing/pouring abundantly, and We made*جعلنا* the rivers flow from beneath them, so We destroyed them, because of their crimes, and We created*أنشأنا* from after them others (another) people of one era/generation/century.
7. And if We descended on you (S/M) a Book*كتابا* in paper/parchment, so they touched/touched and felt it with their hands, those who disbelieved would have said: "That that (is) except clear/evident magic/sorcery."
8. And they said: "If only (an) angel*ملك* was descended on him." And if We descended an angel, the matter/affair would have been executed/ended*لقضى* , then they (would) not be given time/delayed*ينظرون* .
9. And if We made him an angel, We would have made him a man, We would have dressed*للبسنا* on him (from) what they dress.
10. And had been mocked at messengers from before you, so those who mocked from them were afflicted/surrounded with what they were with it mocking/making fun.
11. Say: "Walk/move in the Earth/land, then look/wonder about*انظروا* how was the liars'/falsifiers' end/turn (result)."
12. Say: "To whom, what (is) in the skies/space and the earth/Planet Earth?" Say: "To God, He decreed*كتب* on Himself the mercy, He will gather/collect you to the Resurrection Day, no doubt/suspicion in it, those who lost themselves, so they are not believing."
13. And for Him (is) what settled*سكن* in the night and the daytime, and He (is) the hearing/listening, the knowledgeable.
14. Say: "Is other than God, I take (as) a guardian*وليا* , (the) creator*فاطر* (of) the skies/space and the earth/Planet Earth, and He feeds and is not fed." Say: "I was ordered/commanded that I be first (of) who surrendered/submitted, and do not be (E) from the sharers/takers of partners المشركين (with God)."
15. Say: "That I, I fear if I disobeyed my Lord (from) a great day's torture."

16. Who is diverted from it (on) that day, so He had mercy upon him, and that (is) the clear/evident success/triumph الفوز.
17. And if God touches you with harm, so (there is)no remover/uncoverer for it except He, and if He touches you with goodness* بخير , so He is on every thing capable.
18. And He is the defeater/conqueror over His worshippers/slaves, and He is the wise/judicious, the expert/experienced.
19. Say: "Which thing (is) greater* أكبر (in) testimony/certification* شهادة?" Say: "God (is an) honest witness between me and between you (P), and (it is) transmitted/revealed* أوحى to me this the Koran, to warn you with it and who (was) reached (informed); that you are* أنكم witnessing/testifying (E), that with God, (are) other Gods." Say: "I do not witness/testify." Say: "But He is one God, and that I am innocent from what you share (with God)."
20. Those whom We brought to (gave) them The Book* الكتاب , they know it as they know their sons, those who lost themselves, so they do not believe.
21. And who (is) more unjust/oppressive than who fabricated on God lies/falsifications or denied/falsified with His verses/evidences, that He does not (allow) the unjust/oppressors (to) succeed/win.
22. And a day We gather them all together, then We say to those who shared (with God): "Where (are) your partners (Idols with God), those who you were claiming/supporting?"
23. Then their false tales/misguidance* فتتهم (excuse was not), except that they said: "By God, our Lord, we were not sharing (with God)."
24. See/look how they lied on (to) themselves, and what they were fabricating (was) wasted/lost from them.
25. And from them who listens to you, and We put on their hearts/minds covers/protections, that they (not) understand/learn it, and in their ears deafness/heaviness, and if they see every evidence/sign/verse, they do not believe with it until when/if they came to you arguing/disputing with you, those who disbelieved, say: "That that (is) except the first's/beginner's myths* أساطير ."
26. And they forbid/prevent from it, and they go far from it, and that they truly destroy (non) except themselves, and they do not feel/know.
27. And if you see/understand, if they were suspended/stood* وقفوا on the fire, so they said: "Oh, if only we be returned and we not lie/deny/falsify with our Lord's verses/evidences, and we be from the believers."
28. But/rather it appeared to them what they were hiding from before, and even if they were returned ردوا they would have returned لعادوا (repeated) to what they were forbidden prevented from it, and that they truly are lying/denying/falsifying (E).
29. And they said: "That truly it is except our life the present life/worldly life, we are not with being resurrected/revived."
30. And if you see/understand if they stopped/arrested* وقفوا at their Lord, he said: "Is that not with the truth/real* بالحق?" They said: "Yes/certainly, by our Lord." He said: "So taste/experience the torture, with what you were disbelieving."
31. Those who denied had lost* خسرو with God's meeting until when the Hour/Resurrection* الساعة came to them

- suddenly, they said: "Oh, our grief/sorrow on what we neglected/wasted*فرطنا in it." And they are carrying*يحملون their sins*أوزارهم on their backs, is it not evil/harmful*ساء what they carry/bear?
32. And the life the present/worldly life is not except playing/amusement/enjoyment*لعب and play things*لهو , and (the) end's (other life's) house/home (E) (is) better to those who fear and obey, so do you not reason/understand?
33. We had known that it saddens you (E)*ليحزنك what they say, so they truly do not deny you, and but the unjust/oppressors, (are) disbelieving and denying with God's verses/evidences.
34. And messengers from before you had been lied to/denied, so they were patient on what they were denied (rejected) and they were harmed mildly, until Our victory/aid came to them, and (there is) no exchanger to God's words/expressions; and from the messengers' information/news had come to you.
35. And if their objection/opposition has become a burden on you, so if you were able, that (E) you desire/wish a tunnel*نفق in the earth/Planet Earth, or a ladder in the sky/space, so you come to them with a verse/evidence, and if God wanted/willed He would have gathered/collected them on the guidance, so do not be (E) from the ignorant/lowly (P).
36. But those who hear/listen answer/reply, and the deads, God sends/resurrects/revives them, then to Him they return.
37. And they said: "If only a sign/verse/evidence was descended on him from his Lord." Say: "That God (is) capable that on to descend a sign/verse/evidence." And but most of them do not know.
38. And (there is) not from a walker/creeper/crawler (creature) in the earth/Planet Earth and nor (a) bird (that) flies with its two wings, except (they are) nations similar/equal to you, We did not neglect/waste*فرطنا in The Book*الكتاب from a thing, then to their Lord they be gathered.
39. And those who lied/denied with Our verses/signs/evidences (they are) deaf and mute in the darkneses; whom God wants/wills He misguides him, and whom He wants/wills, He puts him*يجعله on a straight/direct road/way
40. Say: "Did I show you/make you understand, if God's torture came to you, or the Hour/Resurrection came to you, is (it) other than God you call, if you are/were truthful?"
41. But (only) Him you call, so He removes/uncovers what you call to (for) it, if He wants/wills, and you forget what you share/make partners (with God).
42. And We had sent to nations from before you, so We took/punished them with the misery/hardship/fear and the calamity, maybe they become humble and humiliate themselves (to God).
43. So where it not for when Our might came to them, they became humble and humiliated themselves, and but their hearts/minds became cruel/merciless, and the devil decorated/beautified for them what they were making/doing.
44. So when they forgot what they were reminded with it, We opened on them every thing's doors/entrances, until when they became happy/delighted with what they were given, (then) We took/punished them suddenly, so then they are confused/dumbfounded.
45. So (it was) cut off/separated (the) root/remainder (of) the nation those who caused injustice/oppression, and the praise/gratitude (is) to God the creations altogether's/(universe's) Lord.
46. Say: "Did you see/understand, if God took your sense of hearing and your eye sights/understanding, and sealed/stamped on your hearts/minds*قلوبكم, which god other than God comes to you with it?" See how We

- elaborate linguistically the signs/verses/evidences, then they turn away/avoid.
47. Say: "Did I show you, if God's torture came to you suddenly or publicly/loudly*^{جهرة}, does except the nation the unjust/oppressors be destroyed?"
48. And We do not sent the messengers except (as) announcers of good news and warners/givers of notice, so who believed and corrected/repared, so no fear on them and nor they be sad/grievous.
49. And those who denied/falsified with Our verses/evidences, the torture touches them because of what they were debauching*^{يفسقون}.
50. Say: "I do not say to you, at me (are) God's safes/storages (treasures), and I do not know the unseen/absent*^{الغيب}, and I do not say to you that I am (an) angel/king/owner*^{ملك}, that I follow except what (is) transmitted/revealed*^{بالعشي} to me." Say: "Do the blind, and the seeing*^{البصير} become equal/alike, so do you not think?"
51. And warn with it those who fear that they be gathered to their Lord, (there) is not for them a guardian*^{ولي}, and nor a mediator other than Him, maybe they fear and obey.
52. And do not expel/drive away*^{تطرد} those who call their Lord with the early mornings*^{بالغداة} and the evening*^{بالعشي}, they want His face/direction, their account*^{حسابهم} is not on you from a thing, and your account*^{حسابك} is not on them from a thing, so you expel them/drive them away, so you be from the unjust/oppressive (P).
53. And like that We tested/allured*^{فتنا} some of them with some, to say (P): "Are those (who) God blessed on them from between us?" Is God not more knowing with the thankful/grateful?
54. And if those who believe came to you with Our verses/evidences, so say: "A greeting/peace on you, your Lord decreed*^{كتب} on Himself the mercy, that who from you made/did bad/evil/harm with ignorance/foolishness, then he repented from after it, and corrected/repared, so that He truly is a forgiver, merciful."
55. And like that We explain/clarify the verses/evidences*^{الآيات}, and to clarify/show/explain the criminal's/sinner's path/road.
56. Say: "That I, I was forbidden/prevented that I worship those who you call from other than God." Say: "I do not follow your self attractions for desires*^{أهواءكم} I had then become misguided, and I am not from the guided."
57. Say: "That I (am) on an evidence from my Lord, and you denied/falsified with it; at me is not what you hurry/urge with it, that the judgment/rule (is) except to God, He narrates/informs the truth*^{الحق}, and He (is) best (of) the judges/separators*^{الفاصلين}."
58. Say: "If that at me (is) what you hurry/urge with it, the matter/affair would have been executed/carried out between me and between you, and God (is) more knowing with the unjust/oppressors."
59. And at Him (are) the unseen's/absent's/super natural's*^{الغيب} keys/treasures, no (one) knows it except He, and He knows what (is) in the land/shore and the sea/ocean*^{البحر}, and (nothing) from a leaf/piece of paper does not fall/drop except He knows it, and nor a seed/grain in the earth's darknesses and nor soft/ripe*^{رطب}, and nor dry (hard) except (it is documented) in (an) evident Book*^{كتاب}.
60. And He is who makes you die at the night and He knows what you earned/committed at the daytime, then He resurrects/revives you in it to be executed/carried out*^{ليقضي} an identified (specified) term/time, then to Him (is) your return, then He informs you with what you were making/doing*^{تعملون}.

61. And He is the defeater/conqueror*القاتر over His worshippers/slaves, and He sends on you caretakers/keepers/angels until if the death*الموت came (to) any of you, Our messengers made him die, and they do not neglect/waste*يفرطون .
62. Then they were returned to God their correct/real*الحق owner/master; is it not to Him the judgment/rule? And He is the counter's/calculator's faster (fastest).
63. Say: "Who saves/rescues you from (the) darknesses (of) the land/shore and the sea/ocean, you call Him humbly and humiliated and secretly: "If (E) He saved/rescued us from this we will become (E) from the thankful/grateful."
64. Say: "God saves/rescues you from it, and from every grief, hardship and suffering*كرب , then you are sharing/making partners (with God)."
65. Say: "He is the capable on that He sends on you a torture, from above you, or from beneath your feet, or He mixes/confuses you (into) groups/parties, and makes some of you taste/experience (the) courage/might (of) some, look/consider/perceive how We elaborate linguistically the verses/evidences, maybe they understand/learn."
66. And your nation denied/lie/d/falsified with it, and it is the truth*الحق . Say: "I am not with a protector/guardian on (for) you."
67. To each information/news (is a) settlement/affixation (time) and you will/shall know.
68. And if you saw those who plunge into/engage in conversation (interpreting beyond the actual Koranic text) in Our verses/evidences, so turn away from them until they plunge into/engage in conversation in an information/speech other than it, and if the devil makes you forget, so do not sit/remain after the remembrance/reminder with the nation, the unjust/oppressive.
69. And there is not from a thing on those who fear and obey (God) from their account/calculation (those who fear and obey God need not worry about their account), and but (it is) a remembrance/reminder, maybe they fear and obey.
70. And leave those who took their religion playing/amusement and a play thing/amusement, and the life the present/worldly life has deceived/tempted them, and remind them with it, that a self be exposed/made to surrender to destruction*تسبل because (of) what it earned/acquired*كسبت , (there) is not a guardian*ولي for it, and nor a mediator from other than God, and if it ransoms/redeems*تعديل every ransom/redemption*عدل (it will) not be taken from it, those are those who were exposed/made to surrender to destruction because (of) what they earned/acquired*كسبوا , for them (is) a drink from hot water/sweat*حميم , and a painful torture because (or) what they were disbelieving.
71. Say: "Do we call from other than God what does not benefit us, and nor harms us, and we be returned on our heels, after when God guided us, as/like whom the devil tempted/allured him*استهوته , in the earth/Planet Earth, confused/bewildered, for him (are) friends/company, they call him to the guidance: 'Come to us.'" Say: "That God's guidance, it is the guidance, and we were ordered/commanded to surrender to the creations altogether's/(universes') Lord."
72. And that keep up*أقيموا the prayers and fear and obey Him, and He is who to Him you are being gathered/collected.
73. And He is who created the skies/space and the earth/Planet Earth with the truth*بالحق , and a day He says: "Be." So it becomes, His saying/words (is) the truth, and to Him (is) the ownership*للك ; a day the horn/bugle be blown into,

- (He is) knower (of) the unseen/absent* الغيب , and the testimony/presence* الشهادة , and He is the wise/judicious, the expert/experienced.
74. And when Abraham said to his father, Azar: "Do you take idols* أصناما (as) gods? That I see you, and your nation in evident misguidance."
75. And like that We show* نري Abraham the skies'/space's and the earth's/Planet Earth's ownership/might/power* ملكوت, and to be from the sure/certain.
76. So when the night* الليل darkened on him, he saw a star/planet*, he said: "That (is) my lord." So when it set/darkened, he said: "I do not like the setting/disappearing."
77. So when he saw the moon, rising/emerging, he said: "That (is) my lord, so when it set/darkened, he said: "If (E) my lord does not guide me, I will be (E) from the nation the misguided."
78. So when he saw the sun rising/emerging, he said: "That (is) my lord, that (is) bigger." So when it set, he said: "You (my) nation, that I am innocent/renouncing* بريء from what you share/make partners (with God)."
79. "That I aimed/turned my face/front to who created the skies/space and the earth/Planet Earth (as) a submitter/Unifier of God* حنيفا , and I am not from the sharers/makers of partners (with God)."
80. And his nation disputed with him, he said: "Do you argue/dispute with me in God and He had guided me, and I do not fear what you share/make partners (with God) with it, except that my lord wills/wants a thing, my lord spread/enriched* وسع every thing (in) knowledge, so do you not think?"
81. "And how (do) I fear what you shared/made partners (with God), and you (P) (do) not fear that you shared/made partners with God what He did not descend with it on you (from) a proof/evidence* سلطان ? So which (of) the two groups/parties* الفريقين (is) more worthy* أحق with the safety/security if you were knowing?"
82. Those who believed and did not confuse/mix/cover* يلبسوا their faith/belief with injustice/oppresion, (so) those are for them the safety/security, and they are guided.
83. And that (is) Our proof/argument, We gave/brought it (to) Abraham on (to) his nation, We raise steps/stages* درجات (of) whom We will/want, that your lord (is) wise/judicious, knowledgeable.
84. And We granted to him Issac, and Jacob, each/all We guided, and Noah We guided from before, and from his descendants (are) David, and Soliman, and Job, and Joseph, and Moses, and Aaron, and like that We reward* نجزي the good doers.
85. And Zacharias/Zachary, and John, and Jesus, and Elias, all/each (is) from the correct/righteous.
86. And Ishmael, and Elija, and Jonah, and Lot, and each/all We preferred/favoured on the creations altogether/(universes).
87. And from their fathers/forefathers, and their descendants, and their brothers, and We chose/purified them and We guided them to a straight/direct road/way.
88. That (is) God's guidance, He guides with it whom He wills/wants from His worshippers/slaves, and if they shared/made partners (with God), what they were making/doing/working would have been wasted/invalidated* لحبط from them.
89. Those are, those whom We brought to (gave) them The Book* الكتاب and the judgment/rule and the prophethood, so

- if those disbelieve with it, so We had entrusted/empowered/appointed a keeper with it, a nation they are not with it disbelieving.
90. Those are, those who God guided, so with their guidance, I follow/imitate (their) example, so I do not ask/demand of you a reward/wage/fee, that truly it is except a remembrance/reminder to the creations altogether/(universes).
91. And they did not evaluate God His correct/just*حق value/estimation, when they said: "God did not descend on (a) human from a thing." Say: "Who descended The Book*الكتاب which Moses came with it, (as) a light and guidance to the people? You make it papers/parchments, you show it and you hide much, and you were taught/instructed what you did not know, you and nor your fathers/forefathers." Say: "God." Then leave them in their plunging, they play/amuse/enjoy/joke/mock.
92. And that (is) a Book*كتاب, We descended it blessed, confirming (with) what (is) between his hands, and to warn/give notice (E) (to the) mother/origin of villages (Bekka) and who (is) around/surrounding it, and those who believe with the end (other life), they believe with it, and they are on their prayers observing*يحافظون.
93. And who (is) more unjust/oppressive than who fabricated on God lies/falsifications, or he said: "Was inspired/transmitted*أوحى to me." And was not inspired/transmitted*يوحى to him a thing, and who said: "I will descend equal/alike (to) what God descended". And if you see/understand when the unjust/oppressors (are) in the death's/lifelessness' intensities/intoxications, and the angels (are) spreading/extending their hands: "Get your selves out, today you are being rewarded/reimbursed*تجزون the humiliation's/disgrace's*الهون torture because (of) what you were saying on (about) God other than the truth*الحق, and you were from His verses/evidences/signs being arrogant.
94. And you had come to Us singularly*فرادي as We created you (the) first time*مرة, and you left what We gave you generously*حولناكم behind your backs, and We do not see with you your mediators, those who you claimed*زعمتم that they (are) in you partners (it) had been (E) separated*تقطع between you, and (it was) wasted*ضل from you what you were claiming*تزعمون.
95. That God (is) splitter*فالق (of) the seed/grain and the kernel/nucleuses*النوي (and) He brings out*مخرج the live/alive from the dead, and (He is) bringing out the dead from the live/alive, that one (is) God, so how*فأني (do) you lie/turn away.
96. Splitter*فالق (of) the morning/day break and He made*جعل the night tranquillity/security/residence and the sun and the moon counting/calculating, that (is) predestination*تقدير (of) the glorious/mighty*العزيز, the knowledgeable.
97. And He is who made/created*جعل for you the stars/planets to be guided with it in the shore's/land's and the sea's*البحر darknesses, We had detailed/explained*فصلنا the evidences/verses*الآيات to a nation knowing.
98. And He is who created/formed you*أنشأكم from one (F) self, so a settled/established*فمستقر and depository/storage place/womb*مستودع, We had detailed/explained*فصلنا the evidences/verses to a nation understanding/knowing/learning.
99. And He is who descended from the sky*السماء water, so We brought out/made emerge with it every thing's plant, so We brought out/made emerge from it green, We bring out/make emerge from it seeds/grains overlapping*مترابيا, and from the palm trees from its first fruit of the season/cover enveloping the fertilizing seed, near branches with

- bunches of dates*قنوان , and treed gardens from grapes, and the olives, and the pomegranate, similar/resembling* and not similar/resembling*متشابه , look/consider*انظروا to its fruit if/where/when it bears/yields fruit*أثمر , and its ripeness/darkness, that in that (are) evidences/verses (E)*آيات to a nation believing.
100. And they made/created*جعلوا to God partners (from) the Jinns*الجن and He created them, and they lied (invented lies) for Him, sons*بنين and daughters, without knowledge*علم , His praise/glory! And (He is) high, mighty, exalted and dignified تعالي from what they describe/categorize.
101. Creating marvelously without precedent*بدع (of) the skies/space and the earth/Planet Earth, how*أني (could it) be for Him a child, and (there) was not for Him a wife/companion/friend, and He created*خلق every thing, and He is with every thing knowledgeable?
102. That one (is) God, your (P) Lord, no God except Him, creator (of) every thing, so worship Him, and He is on every thing a guardian/protector*وكيل .
103. The eye sights/knowledge do not comprehend/reach Him*تدركه , and He comprehends/reaches*يدرك the eye sights/knowledge, and He is the most kind/gracious*اللطيف , the expert/experienced.
104. Clear sightedness*بصائر had come to you from your (P) Lord, so who saw/understood*أبصر so to himself, and who blinded*عمي so on it, and I am not on you with a protector/observer*بحفيظ .
105. And like that We elaborate linguistically the evidences/verses*الآيات , and to say (P): "You studied/memorized/read." And to clarify/show/explain it to a nation knowing.
106. Follow what was inspired/transmitted*أوحى to you, from your Lord, no God except Him, and object/turn away from the sharers/takers of partners*المشركين (with God).
107. And if God wanted/willed, they would not (have) shared/made partners (with God), and We did not make you*جعلناك a protector/observer*حفيظا on them, and you are not on them with a guardian*بوكيل .
108. And do not insult/abuse/defame*تسيبوا those who call from other than God, so they insult/abuse/defame*فيسبوا God, transgression/violation*عدوا without knowledge, like that We decorated/beautified to every nation/generation*أمة their work*عملهم , then to their Lord (is) their return, so He informs them with what they were making/doing*يعملون .
109. And they swore/made oath by God their oath's*أيمانهم utmost*جهد if (E) an evidence/verse came to them they will believe (E) with it, say: "But the verses/evidences (are) at God." And what makes you feel/know, that if it came, they do not believe?
110. And We turn*أفندتهم their hearts (minds)*أفندتهم and their eye sights/understanding as they did not believe with it (the) first*أول time*مرة , and We leave them in their tyranny/arrogance*طغيانهم being confused/hesitant.
111. And if that We descended to them the angels, and the deads talked (to) them*كلمهم , and We gathered on them every thing in front, they were not to believe, except that God wants/wills, and but most of them are being ignorant*يجهلون .
112. And like that We made/put to each prophet an enemy (from) the human's/mankind's and the Jinn's devils, some of them inspire/transmit to some the word's/opinion and belief's ornament/decoration*زخرف (as) deceit/temptation, and if your Lord wanted/willed they would not have done it, so leave them and what they fabricate*يفترون .
113. And to incline to it the hearts (minds) of those who do not believe with the end (other life), and to accept/approve

- it, and to commit/perpetrate what they are committing/perpetrating.
114. So is other than God I ask/desire (as) a judge/ruler, and He is who descended to you The Book*الكتاب detailed/explained*مفصلاً? And those who We brought (gave) to them The Book*الكتاب, they know that it (is) descended from your Lord with the truth*بالحق, so do not be (E) from the doubting/arguing.
115. And your Lord's word/expression (was/is) completed truthfully and justly/equitably, (there is) no exchanger/replacer*مبدل to His words/expressions, and He is the hearing/listening, the knowledgeable.
116. And if you obey (follow) most of who (is) in the earth, they misguide you from God's way/path*سبيل, that they follow except the assumption/suspicion*الظن, and that they (are) except lying/speculating.
117. That your Lord, He is more knowing (about) who misguides from His way/path*سبيله, and He is more knowing with the guided.
118. So eat from what God's name was mentioned*ذكر on it, if you were with His verses/evidences*آياته believing.
119. And how (why) for you that you not eat from what God's name was mentioned*ذكر on it, and He had detailed/explained*فصل for you what He forbade on you, except what you were forced to it, and that many misguide (E) with their self attractions for desires*بأهوائهم without knowledge, that your Lord, He is more knowing with (about) the transgressors*بالمعتدين.
120. And leave (the) apparent/visible ظاهر(of) the sin/crime, and its hidden/secret*باطنه, that those who acquire/carry the sin/crime, they will be rewarded/reimbursed with what they were fabricating.
121. And do not eat/consume*تأكلوا from what God's name was not mentioned*يذكر on it, and that it truly is debauchery (E)*لفسق, and that the devils inspire/transmit (E) to their patrons/supporters*أوليائهم to argue/dispute with you, and if you obeyed them, that you are (then) sharers/takers of partners (with God) (E).
122. Is who was/is dead/lifeless, so We revived him and We made/put*جعلنا for him a light he walks with it in (between) the people, as who his example (is) in the darknesses (and he) is not with getting out from it? Like that (it) was decorated/beautified to the disbelievers what they were making/doing*يعملون.
123. And like that We made/put*جعلنا in every village/urban city its greatest/bigger*أكابر criminals/sinners to cheat/deceive in it, and they do not cheat/deceive except with themselves, and they do not feel/know*يشعرون.
124. And if an evidence/verse came to them, they said: "We will never/not believe until we be given/brought similar/equal/alike (to) what was given/brought (to) God's messengers." God (is) more knowing where/when He makes/puts*يجعل His message, those who committed a sin/crime will be struck/ruined*سيسيب (with) humiliation/lowliness/subservience*صغار at God, and strong (severe) torture because (of) what they were cheating/deceiving.
125. So who God wants/wills that He guides him, He expands*يشرح his chest to the Islam/submission (to God), and who He wants/wills*يرد that He misguides him, He makes*يجعل his chest narrow/tight*ضيقة, a tightness/strain/sin*حرجا, as if (he) ascends*يصعد in the sky/space, like that God makes/puts*يجعل the obscenity/punishment and torture*الرجس on those who do not believe.
126. And that (is) your Lord's straight/direct road/way*صراط, We had detailed/explained*فصلنا the verses/evidences*آيات to a nation mentioning/rememering.

127. For them the safety's/security's*السلام home* دار at their Lord, and He is their guardian/victorious*وليهم because (of) what they were doing*يعملون .
128. And a day*يوم (when) He gathers them all together*جميعا , you the Jinn's*الجن race*معشر , you had become more*more than the human*الإنس , and their allies/patrons*أولياؤهم from the human said: "Our Lord, some of us enjoyed with some (of them) and we reached our term/time that You delayed for us." He said: "The fire*النار (is) your residence*منواكم , (you are) immortally*خالدين in it except what (who) God wanted/willed, that your Lord (is) wise/judicious, knowledgeable."
129. And like that We appoint/enable some (of) the unjust/oppressors*الظالمين (over) some, because (of) what they (were) earning/gathering*يكسبون .
130. You the Jinn's*الجن and the human's race*معشر , did not messengers from you come to you, they relay/inform*يقصون on you My verses/evidences*آيات and warn you*ينذرونكم (of) this your day's/time's meeting (your meeting at this day/time)? They said: "We witnessed/testified on our selves." And the life the present/worldly life had deceived/tempted them, and they witnessed/testified on themselves that they were disbelieving.
131. That (is) that your Lord was not destroying*مهلك the villages/urban cities with injustice, and its people (are) ignoring/disregarding*غافلون .
132. And for each steps/stages/degrees from what they made/did, and your Lord is not with ignoring/neglecting*بغافل about what they make/do*يعملون .
133. And your Lord (is) the rich (owner of) the mercy, if He wants/wills He wipes you off*يذهبكم , and makes a successor from after you, what He wills/wants, as He created you*أنشأكم from another nation's descendants.
134. That what you are being promised is coming (E), and you are not with disabling/frustrating (it).
135. Say: "You (my) nation, do/work at your capacity*مكانتكم, that I am doing/working, so you will know who (is to) be for him the home's*الدار end/turn (result), that He does not make the unjust/oppressors*الظالمون succeed/win.
136. And they made/created*جعلوا to God from what He created/seeded from the agricultural land/plants and the camels/livestock a share*نصيبا, so they said: "That (is) to God." with their claims/prentensions*بزعمهم , "And that (is) to our partners (with God)." So what (was) to their partners (with God) so it does not reach to God, and what was to God, so it reaches to their partners (with God), it was bad/evil*ساء what they judge/rule.
137. And like that their partners (with God) decorated/beautified to many of the takers of partners (with God) killing/murdering*قتل their children, to make them be destroyed/perished*ليردوهم, and to confuse/mix*ليلبسوا on them their religion, and if God willed/wanted they would not have done it, so leave them, and what they are fabricating*يفترون.
138. And they said: "Those camels/livestock, and cultivation/plantation*حرت (are) prohibited, no (one) eats it except whom we will/want." With their claims/prentensions*بزعمهم , and camels/livestock its backs were forbidden*حرمت , and camels/livestock they do not mention/remember God's name on it, fabrication on Him, He will reward/reimburse them because (of) what they were fabricating.
139. And they said: "What (is) in these camels'/livestock's' bellies/insides (are) clearly/purely to our males and forbidden on our wives/spouses." And if (it) was dead*ميتة, so they are in it partners, he will reward/reimburse

- them (equal to) their description/categorization, that He (is) wise/judicious, knowledgeable.
140. Those who killed their children ignorantly/foolishly*سفهيا without knowledge, had lost/misguided and perished, and they forbade/prohibited what God provided for them, fabrication on God, they had misguided, and they were not guided.
141. And He is who created*أنشأ trellised treed gardens/paradises and not trellised, and the palm trees, and the plants its food/fruits (are) different, and the olives, and the pomegranate, similar*متشابهها and not similar*متشابه, eat from its fruit if it bore its fruit, and give its share*حقه (on the) day/time (of) its harvest/gathering, and do not spoil/waste*المسرفين*تسرفوا .
142. And from the camels/livestock carriers/burdeners*حمولة, and spreaders*فرشا, eat from what God provided for you, and do not follow the devil's foot steps, that he (is) for you a clear/evident enemy.
143. Eight pairs*أزواج, from the sheep two, and from the goats two, say: "Are the two males forbidden or the two females, but (or what) in the two females' wombs/uteruses contained/included*اشتملت on (in) it? Inform me with knowledge if you were truthful."
144. And from the camels two, and from the cows*البقر two, say: "Are the two males forbidden or the two females, but (or what) the two females' wombs/uteruses contained/included*اشتملت on (in) it? Or where you witnesses/testifiers if God directed/commanded you*وصاكم with that? So who (is) more unjust/oppressive than who fabricated on (about) God lies/falsifications to misguide the people without knowledge?" That God does not guide the nation the unjust/oppressive.
145. Say: "I do not find in what (was) inspired/transmitted*أوحى to me forbidden on an eater/taster (that) he eats/tastes it, except that (it) be dead (animal)*ميتة or poured/shed blood, or a pig's/swine's flesh/meat, so it truly is filth (an) atrocious act*رجس or debauchery*فسق was declared/praised the name of whom the sacrifice was made for أهل to other than God with it, so who was forced, not transgressing/corrupting*باغ, and nor transgressing/violating*عاد, so then your Lord (is) forgiving, merciful."
146. And on those who repented/guided/(the Jews), We forbade every (thing) of nails/claws*ظفر, and from the cows*البقر and the sheep and goats*الغنم, We forbade on them their (B)'s fat/grease, except what their (B)'s backs bore*حملت, or the intestines/guts*الحوايا, or what (was) mixed/mingled with bones, that We rewarded/reimbursed them*جزينا because of their oppression/transgression, and We are truthful (E).
147. So if they denied you*كذبوك, so say: "Your Lord (is owner) of abundant*واسعة mercy, and His might/power*بأسه is not to be returned from the nation the criminals/sinners*المجرمين .
148. Those who shared/made partners (with God) أشركوا will say: "If God wanted/willed, we would not (have) made partners (with God), and nor our fathers, and nor forbade from a thing." Like that those from before them lied/denied*كذب until they tasted/experienced Our might/power*بأسنا, say: "Is at you from knowledge, so you bring it out for us? That you follow except the assumption/suspicion, and that truly you are except lying/speculating."
149. Say: "To God (is) the eloquent, the proof/argument, so if He wanted/willed, He would have guided you all/altogether*أجمعين ."

150. Say: "Come/bring your witnesses/testifiers, those who witness/testify that God forbade this." So if they witnessed/testified, so do not witness/testify with them and do not follow (the) self attractions for desires* أهواء (of) those who denied/falsified* كذبوا with Our verses/evidences* بآياتنا, and those who do not believe with the end (other life), and they are with their Lord are making equals."
151. Say: "Come I (will) read/recite what your Lord forbade on you, that do not make partners with Him (in) a thing, and with the parents (treat with) goodness, and do not kill* تقتلوا your children from poverty We provide for you and them, and do not approach/near the enormous/atrocious deeds* الفواحش, what is visible* ظهر from it, and what is hidden, and do not kill* تقتلوا the self that God forbade, except with the right* بالحق, that He directed/commanded you* وصاكم with it, maybe you reason/comprehend* تعقلون."
152. And do not approach/near the orphan's* اليتامي property/possession* مال except with which it is best, until he reaches his maturity/strength, and fulfill/complete the measuring/weighing device, and the scale* الميزان with the just/equitable, We do not burden* نكلف a self except its endurance/capacity, and if you said (talked), so be just/equitable, and even if (it) was (against) of the relations/near, and with God's promise/contract fulfill/complete; that He directed/commanded* وصاكم with it, maybe you mention/remember* تذكرون .
153. And that, that (is) My straight/direct* مستقيم road/path, so follow it, and do not follow the roads/paths, so it separates (divides) with you from His road/path, that He directed/commanded you* وصاكم with it, maybe you fear and obey (God).
154. Then We brought/gave Moses The Book* الكتاب complete on that (what is) best detailing/explaining* تفصيلا to every thing, and guidance, and mercy, maybe they believe with their Lord's meeting.
155. And this Book* كتاب, We descended it blessed, so follow it, and fear and obey (God), maybe you attain mercy.
156. That you say: "But The Book* الكتاب was descended on two groups from before us, and that we were about their studies/readings ignoring/disregarding (E)* لغافلين ."
157. Or you say: "If (only) that The Book* الكتاب was descended on us, we would have been more guided than them." So an evidence had come to you from your Lord, and guidance, and mercy, so who (is) more unjust/oppressive than who denied/falsified* كذب with God's verses/evidences and discouraged/turned away* صدف from it? We will reward/reimburse* سنجزئ those who discourage/turn away from Our verses/evidences the torture's evil/harm* سوء, because (of) what they were discouraging/turning away.
158. Do they wait* ينتظرون except that the angels come to them* تأتيهم, or your Lord comes, or some (of) your Lord's verses/evidences come? (On) a day/time some (of) your Lord's verses/evidences come, a self's belief does not benefit (it) if it was (had) not believed from before, or gained* كسبت goodness* خير in its belief, say: "Wait/watch* انظروا, We are waiting/watching."
159. That those who separated (divided) their religion, and were groups/parties* شيعا, you are not from them in a thing, but their matter/affair (is) to God, then He informs them with what they were making/doing.
160. Who came/did with the goodness, so to him ten similars/equals to it, and who came/did with the sin/crime, so he will not be rewarded/reimbursed except similar/equal to it, and they are not being caused injustice/oppression to.
161. Say: "That I (E), my Lord (had) guided me to (a) straight/direct* صراط(a) straight/valuable* قيما

- religion, Abraham's religion/faith, Unifier of God*حنيفا , and he was not from the sharers/takers of partners (with God)."
162. Say: "That my prayers and my rituals or methods of worship*نسكي , and my life, and my death/time of death, (is) to the creations altogether's/(universes') Lord."
163. "No partner to Him, and with that I was ordered/commanded, and I am first (of) the Moslems/submitters/surrenderers المسلمين."
164. Say: "Is other than God I desire*أبغى (as) a Lord, and He is Lord (of) every thing, and every self does not earn/gather except on it, and no sinner/burdener*وازره carries/bears*تزر (the) load/weight *وزر (of) another, then to your Lord (is) your return, so He informs you with what you were in it differing/disagreeing*تختلفون* ."
165. And He is who made/created you*جعلكم the earth's/Planet Earth's successors and replacers/leaders*خلائف , and He rose some of you above/over some (by) steps/stages/degrees, to test you in what He gave you, that your Lord (is) quick (in) the punishment, and that He (is) forgiving (E), merciful.

**CHAPTER 7: THE FENCE BETWEEN HEAVEN AND HELL/THE
HIGHEST TIP OF ANYTHING - الأعراف**

By God's Name, the Merciful, the Most Merciful

1. A L M S/C* المص.
2. A Book* كتاب was descended to you so no tightness/strain* حرج be in your chest (innermost) from it, to warn/give notice with it and a remembrance/reminder to the believers.
3. Follow what was descended to you from your Lord, and do not follow from other than Him guardians* أولياء, little (is) what you remember/glorify* تذكرون.
4. And how many from a village/urban city We destroyed it* أهلكتناها, so Our might/power* بأسنا came to it suddenly at night/overnight, or (while) they are saying/relaxing at midday* قائلون.
5. So their call/prayer* دعواهم when/if Our might/power* بأسنا came to them was not except that they said: "We were unjust/oppressive* ظالمين."
6. So We will ask/question (E) those sent to them, and We will ask/question (E) the messengers.
7. So We will inform/narrate* فلنقصن on (to) them with knowledge* بعلم and We were not absent.
8. And the weight/measure that day (is) the correct/deserved/just* الحسق, so who his (whose) weights/measures became heavy, so those, they are the successful/winners.
9. And who his (whose) weights/measures were reduced/lightened, so those (are) those who lost* خسروا themselves* أنفسهم because (of) what they were with Our signs/verses/evidences causing injustice/oppression.
10. And We had strengthened/empowered you* مكناكم in the earth/Planet Earth, and We made* جعلنا for you in it livelihood/sustenance, little (is) what you thank/be grateful .
11. And We had created you, then We pictured/formed you* صورناكم, then We said to the angels: "Prostrate to Adam." So they prostrated except Satan* إبليس, was* لم يكن not* لم from the prostrating.
12. He (God) said: "What prevented/stopped/forbid you, that you not prostrate when/if I ordered/commanded you?" He (the devil)said: "I am better* خير than him, You created me from fire, and You created him from mud/clay* طين."
13. He (God) said: "So drop/reduce/decline* فاهبط from it, so (it) was not to be for you that you be arrogant in it, so get out/emerge* فاخرج, that you are from the subservient/humiliated/lowly* الصاغري."
14. He (the devil) said: "Give me time/delay me* أنظرنى to a day they be sent/resurrected/revived."
15. He (God) said: "That you are from the given time/delayed* المنظرين."
16. He (the devil) said: "So with what you misguided/enticed me* أغويتني, I will sit/remain (E)* لأقعدن for them (in) Your straight/direct* المستقيم road/way."
17. "Then I will come to them from between their hands, and from behind them, and from/of/on* عن their rights, and from/of/on* عن their lefts, and You (will) not find most of them thankful/grateful."
18. He (God) said: "Get out/emerge* اخرج from it expelled/degraded* مدهوما, expelled/driven away* مدحورا, whom (E) followed you from them, I will fill (E) Hell* جهنم from you all/all together (E)."

19. "And you Adam, reside/inhabit you and your wife/spouse the Paradise, so you (B) eat from (it) where/when you (B) willed/wanted, and do not approach/near this/that the tree, so you (B) become/will be from the unjust/oppressive."
20. So the devil* الشيطان talked to/gave evil suggestions and temptations* فوسوس to them (B) to show to them (B) what was hidden/concealed from them (B) from their (B)'s shameful genital private parts, and he said: "Your (B)'s Lord did not prevent you (B) from that/this tree except that you (B) become/be two angels or you (B) become/be from the immortal/eternal* الخالدين."
21. And he swore/made oath to them (B): "I am to you (B) from (E) the advisors/counselors."
22. So he lured/attracted and lowered them (B)* فدلاهما, with deceit/temptation so when they (B) tasted/experienced the tree, their (B)'s shameful genital private parts appeared to them (B), and they (B) started and continued (to) stick/tried hard to make do with what they do not have on them (B) from the Paradise's leaves* ورق, and their (B)'s Lord called them (B): "Did I not forbid/prevent you (B) from that the tree, and I said to you (B) that the devil* الشيطان (is) for you (B) an evident enemy?"
23. They (B) said: "Our Lord, We caused injustice/oppressed ourselves, and if You do not forgive for us, and You have mercy upon us, we will be/become from the losers* الخاسرين."
24. He said: "Drop/descend/reduce* اهبطوا some of you to some (are) an enemy, and for you in the earth/Planet Earth (is) settlement/establishment* مستقر and long life/enjoyment to a time* حين."
25. He said: "In it you live, and in it you die, and from it you are brought out* تخرجون."
26. You Adam's sons and daughters, We had descended on you a cover/dress (that) hides/conceals your shameful genital private parts, and feathers/riches/possessions, and the fear and obedience (of God's) cover/dress, that (is) better* بخير, and that (is) from God's signs/verses/evidences, maybe/perhaps they remember/glorify* يذكرون.
27. You Adam's sons and daughters, (let) not the devil* الشيطان test/misguide/betray you** يفتننكم as/like he brought out* أخرج your parents from the Paradise, he removes/pulls away* ينزع from them (B) their (B)'s cover/dress to show them (B)/make them (B) understand their (B)'s shameful genital private parts; that he sees you, he and his group/tribe from where/when you do not see them, that We made* جعلنا the devils* الشياطين guardians/allies* أولياء to those who do not believe.
28. And if they made/did an enormous/atrocious deed* فاحشة, they said: "We found our fathers on it, and God ordered/commanded us with it." Say: "That God does not order/command with the enormous/atrocious deeds* بالفحشاء, do you say on (about) God what you do not know?"
29. Say: "My Lord ordered/commanded with the just/equitable, and stand* أقيموا your faces/fronts at every* كل mosque/place of worshipping God, and call Him faithful/loyal* مخلصين to Him (in) the religion, as/like He started/created you* بدأكم, you return.
30. A group/party* فريقا, He guided, and a group/party* فريقا (it) became fact/deserved/imminent* حق-on them the misguidance, that they took the devils (as) guardians/allies* أولياء from other than God, and they think/suppose* يحسبون that they are guided.

31. You Adam's sons and daughters, take/receive your decoration/beauty* زينتكم at every/each mosque/place of worshipping God, and eat and drink and do not waste/spoil/ignore* تسرفوا, that God does not love/like the wasters* المسرفين.
32. Say: "Who forbid God's decoration/beauty/ornament which He brought out* أخرج to (for) His worshippers/slaves, and the enjoyable/goodnesses* الطيبات from the provision/things of benefit or value* الرزق?"
Say: "It is to those who believed in the life the present/worldly life clearly/purely (in) the Resurrection Day, as/like that We detail/explain/clarify the verses/evidences* الآيات to a nation knowing."
33. Say: "But my Lord forbade the enormous/atrocious deeds* الفحشاء what is/became visible* ظهر from it, and what is/was hidden, and the sin/crime, and the oppression/transgression/corruption without the right** الحق, and that you share/make partners (with God) what He did not descend with it a proof/evidence* سلطانا, and that you say on (about) God what you do not know.
34. And to every nation (is) a term/time, so if their term/time came, they do not delay/lag behind an hour, and they do not advance* يستقدمون.
35. You Adam's sons and daughters, if/whenever* إما messengers from you come to you, they narrate/relay/inform on (to) you My verses/evidences* آياتي, so who feared and obeyed and corrected/repaired* أصلح, so no fear/fright on them, and nor they be sad/grieving.
36. And those who lied/denied/falsified, with Our verses/evidences* بآياتنا and they became arrogant from it, those are the fire's owners/company/friends, they are in it immortally/eternally* خالدون.
37. So who (is) more unjust/oppressive than who fabricated on (about) God lies/denials/falsifications or lied/denied/falsified with His verses/evidences* بآياته, those their share/fortune* نصيبهم from The Book* الكتاب takes them until/if/when Our messengers came to them, they make them die, they said: "Where (is) what you were/are calling/wishing/desiring from other than God?" They said: "They were misguided from us, and they witnessed/testified on themselves that they truly, they were disbelieving/disbelievers."
38. He said: "Enter in (with) nations (that) have past/expired from before you from the Jinns* الجن and the human/mankind in the fire, whenever a nation is entered, it cursed* لعنت its sister until they caught up (to)/overtook/reached each other in it all together, their last said to their first* لأولاهم: "Our Lord those (are who) misguided us, so give/bring them a double torture from the fire." He said: "For every/each/all (is) double, and but you do not know."
39. And their first* أولاهم said to their last: "So (there) was/is not فما was* كان for you on us from grace/favour/blessing, so taste/experience the torture because (of) what you were gaining/acquiring* تكسبون."
40. That those who lied/denied/falsified with Our verses/evidences* بآياتنا and became arrogant from/about it, the sky's/space's doors/entrances do not be (get) opened for them, and nor they enter the Paradise, until the camel enters/penetrates in the needle's/sewing needle's eye/threading hole, and as/like that We reward/reimburse* نجزي the criminals/sinners.
41. For them from Hell (is a) bed/crib* مهاد, and from above them covers/darknesses* غواش, and as/like that We reward/reimburse* نجزي the unjust/oppressors.

42. And those who believed and made/did the correct/righteous deeds, We do not burden/impose* نكلف a self except its endurance/capacity* وسعها, those are the Paradises' owners/company* أصحاب, they are in it immortally/eternally.
43. And We removed/took away what (is) in their chests (innermosts) from hatred/spite/animosity* غل, the rivers* الأنهار flow* تجري from beneath them* تحتهم, and they said: "The praise/gratitude/thanks (is) to God who guided us to this, and we were not to (be) guided had it not been for* لولا that God guided us. Our Lord's messengers had come with the truth* بالحق." And they (those who believed) were called: "That (is) the Paradise you were made to inherit it because (of) what you were making/doing/working."
44. And the Paradises' owners/company* أصحاب called/cried (to) the fire's owners/company: "That we had found what our Lord promised us truthful/factually** حقا, so did you find what your Lord promised truthfully/factually** حقا?" They said: "Yes." So an announcer/informer* مؤذن (from) between them announced/informed* فأذن: "That God's curse/torture (is) on the unjust/oppressors* الظالمين."
45. Those who prevent/obstruct* يصدون from God's way/path* سبيل and they desire it* يغبونها (be) bent/crookedness* عوجا, and they are with the end (other life) disbelieving.
46. And between them (B) (is) a partition/barrier/protection* حجابا, and on the fence between Heaven and Hell/the highest tip of anything* الأعراف (are) men they know each/all with (by) their marks/identifications/expressions, and they called/cried (to) the Paradises' company/friends* أصحاب: "That a greeting/security/peace* سلام on you." They did not enter it and they are coveting/desiring* يطمعون.
47. And if their eye sights/understanding was diverted* تصرفت towards* التلقاء the fire's company/friends* أصحاب, they said: "Our Lord do not make/put us* تجعلنا with the nation the unjust/oppressive* الظالمين."
48. And company/friends (of) the fence between Heaven and Hell/the highest tip of anything* الأعراف called/cried (to) men (that) they know them by their marks/identifications/expressions. They said: "Your gatherings/collecting/group* جمعكم and what you were being arrogant did not enrich/satisfy* أغني from you."
49. Are those, those who you swore/made oath (that) God will not take/receive them* ينالهم with a mercy? Enter the Paradise, no fear/fright on you and nor you be sad/grieving.
50. And the fire's company/friends* أصحاب called/cried (to) the Paradises' company/friends* أصحاب: "That spread/flow* أفيضوا on us from the water or from what God provided for you." They said: "That God forbade/prohibited them (B) on the disbelievers."
51. Those who took their religion (as) an amusement/fun* لعبا and playing/mockery* لعبا and the life the present/worldly life has deceived/tempted them, so the day/today We forget them as/like they forgot this their day/time, and as long as (because of) what they were with Our verses/evidences disbelieving and denying* يجحدون.
52. And We had come to them with a Book* بكتاب (that) We detailed/explained it* فصلناه on knowledge* علم, guidance and mercy to a nation believing.
53. Do they wait/watch* ينظرون except (for) its interpretation/explanation? (On) a day its interpretation/explanation comes, those who forgot it from before say: "Our Lord's messengers had come with the truth** بالحق. So are

- (there) for us from mediators, so they mediate for us, or we be returned so we make/do other than what we were making/doing?" They had lost* حسمروا themselves, and what they were fabricating/cutting and splitting (was) misguided/wasted/lost* ضل from them.
54. That your Lord (is) God who created the skies/space and the earth/Planet Earth in six days/times, then He aimed to/sat on/straightened* استوي on the throne/royal bed/palace* العرش, the daytime covers/darkens* يغشي the night, it seeks/wants it quickly/urgently* حثيثا, and the sun and the moon and the stars/planets (are) manipulated/subjugated* مسخرات with His order/command, is (it) not to Him the creation and the order/command/matter/affair? Blessed (is) God the creatures all together's/(universes') Lord.
55. Call your Lord humbly and humiliated and hiddenly/secretly, that He does not love/like the transgressors/violators* المعتدين.
56. And do not corrupt/disorder* تفسدوا in the earth/Planet Earth after its correction/repairment, and call Him fearfully/frightfully wishing/coveting* طمعا, that God's mercy (is) near/close from the good doers.
57. And He is who sends the winds/breezes a good news between His mercy's hand, until when it carried/raised heavy loaded clouds, We drove it to a dead country/land* ليلد, So We descended with it the water, so We brought out* فأخرجنا with it from every* كل the fruits, as/like that We bring out/make (to) emerge* نخرج the deads, maybe/perhaps you mention/remember/glorify* تذكرون.
58. And the good/pure* الطيب country/land* البلد its plants appear/emerge with its Lord's permission* بإذن, and which became (was) bad/spoiled* بحيث, does not appear/emerge* يخرج except very little/useless/weak, as/like that We elaborate linguistically (explain in detail) the verses/evidences* الآيات to a nation thinking/being grateful.
59. We had sent Noah to his nation, so he said: "My nation worship God, (there) is not a God for you from other than Him, that I, I fear on (for) you a great day's* يوم torture."
60. The nobles/assembly* الملأ from his nation said: "We* إنا, we are seeing you (E)* لتبراك in evident misguidance."
61. He said: "My nation, (there) is not misguidance with me, and but I am a messenger from the creations all together's/(universes') Lord."
62. "I communicate/deliver to you* أبلغكم my Lord's messages, and I advise to you, and I know from God what you do not now."
63. "Are* أُر you astonished/surprised* عجبتم that a reminder came to you from your Lord on a man from you to warn/give you notice, and to fear and obey (E), and maybe/perhaps you attain mercy."
64. So they denied Him* فكذبوه, so We saved/rescued him and those with him in the ship* الفلك, and We drowned/sunk those who denied* كذبوا with Our verses/evidences* بآياتنا, that they truly were a blind/confused/misguided* عمين nation.
65. And to Aad/an ancient tribe that could have been Hegaz, (We sent) their brother Hood, he said: "My nation worship God, (there is) no God for you from other than Him, so do you not fear and obey?"
66. The nobles/assembly* الملأ, those who disbelieved from his nation said: "That We* إنا, we (are) seeing/understanding you (E) in ignorance/stupidity* سفاهة, and (that) we* إنا suspect you (E) are from the disbelievers."

67. He said: "My nation (there) is no ignorance/stupidity* سفاهة with me, and but I (am) a messenger from the creations all together's/(universes') Lord."
68. "I communicate/inform you* أبلغكم (with) my Lord's messages, and I am for you (a) faithful/loyal* أمين advisor/counselor."
69. "Are* أو you astonished/surprised* عجبتم, that a reminder came to you from your Lord on a man from you to warn/give you notice, and remember* اذكروا when He made/put you* جعلكم (as) successors and replacers/top leaders from after Noah's nation, and He increased you in the creation's expansion/abundance/wealth* بصطة, so remember* فاذكروا God's blessings, maybe/ perhaps you succeed/win. (NOTICE بسطة IS MISSPELLED WITH A ص INSTEAD OF س)
70. They said: "Did you come to us to worship God alone, and we leave (discard) what our fathers were worship(ping), so come/bring to us with what you promise us, if you were from the truthful."
71. He said: "Punishment and torture* رجس and anger from your Lord had fallen/landed* وقع on you, do you argue/dispute with me in (about) names you named it, you and your fathers, (that) God did not descend with it from a proof/evidence* سلطان ? So wait/watch* فانظروا, that I am with you from the waiting/expecting/watching.
72. So We saved/rescued him and those with him with a mercy from Us, and We cut off/severed* قطعنا (the) root/remainder (of) those who disbelieved with Our verses/evidences* بآياتنا, and they were not believers/believing.
73. And to Thamud/a pre-Islamic Arab tribe that could have been in Hegaz, (We sent) their brother Saleh, he said: "My nation, worship God, (there) is no God for you from other than Him, an evidence had come to you from your Lord, this (is) God's female camel for you (as) a sign/evidence* آية, so leave it eat in God's ground/earth/land, and do not touch it with evil/harm* بسوء, so (then a) painful torture takes/punishes you."
74. "And remember* اذكروا when He made/put you* جعلكم (as) successors and replacers/top leaders from after Aad/an ancient tribe that could have been in Hegaz, and He settled/established you* برأكم in the earth/Planet Earth, you take from its plains/flat and level lands castles/palaces/mansions and you carve out/hew the mountains* الجبال (into) houses/homes, so remember* فاذكروا God's blessings, and do not corrupt in the earth/Planet Earth corrupting/disordering* مفسدين."
75. The nobles/assembly* الملأ, those who became arrogant from his nation said to those who were weakened to who believed from them: "Do you know that Saleh is sent from his Lord?" They Said: "We are with what (he) is sent with believing."
76. Those who became arrogant said: "We are with what you believed with it disbelieving."
77. So they wounded/slaughtered/made the female camel infertile and they became arrogant/disobedient from their Lord's order/command, and they said: "You Saleh, come/bring to us with what you promise us if you are from the messengers."
78. So the tremble and shake/quake* الرجفة punished/took them, so they became/became in the morning in their home/country/place* دارهم stuck to the ground (dead).

79. So he turned away from them and he said: "My nation, I had communicated/informed (to) you my Lord's message, and I advised to you, and but you do not love/like the advisors/counselors."
80. And Lot when he said to his nation: "Do you commit* أتأتون the enormous/atrocious deed*** الفاحشة, (that) not from one/anyone from the creations all together/(universes) did not precede you with it?"
81. That you are coming/doing the men (with) lust/desire/craving from other than the women, but you are a nation (of) spoilers/wasters/extravagators."
82. And His nation's answer/replay was not except that they said: "Bring/drive them out from your village/urban city, that they truly are people purifying* ينظفون*."
83. So We saved/rescued him and his family/people* أهله except his woman (wife) was from the remaining behind."
84. And We rained on them rain, so see/wonder about* فانظروا how was the criminals'/sinners' end/turn (result).
85. And to Madya/an ancient city, that could have been by the Red Sea, (We sent) their brother Shu'aib, he said: "My nation, worship God, (there is) no God for you from other than Him, an evidence had come to you from your Lord, so fulfill/complete the measuring/weighing device, and the scale/measuring instrument*** الميزان, and do not reduce/cheat* تبخسوا the people (from) their things, and do not corrupt/disorder* تفسدوا in the earth/Planet Earth, (from) after its correction/repairment, that (is) better* خير for you, if you were believing."
86. "And do not sit/remain* تقعدوا with every road/way, you promise and you object/prevent/obstruct who believed with it from God's way/road* سبيل and you wish/desire it* تبغونها (be) bent/crookedness/indirectness, and remember* اذكروا when/where you where little/few* قليلا, so He increased you, and see/wonder about* انظروا how was the corruptings'/disorderings' end/turn (result)."
87. "And if (there) was a group of people from you (that) believed with what I was sent with it and a group of people did not believe, so be patient until God judges/rules* يحكم between us, and He is the judges'/rulers' best* خير."
88. The nobles/assembly, those who became arrogant from his nation said: "We will bring/drive you out (E)* لنخرجنك you Shu'aib and those who believed with you from our village/urban city or you return (E) in our religion/faith." He said: "Or even if* أولر we were hating (it)?"
89. "We had fabricated* افترينا on God lies/falsification* كذبا, if we returned in your religion/faith after when God saved/rescued us from it, and (it) is not to be for us that we return in it except if that God, our Lord, wills/wants, our Lord extended/spread* وسع (over) every thing (in) knowledge, on God We relied/surrendered to* توكلنا* our Lord judge* افتح between us and between our nation with the truth* بالحق, and you are the victorials'/defeaters'/judges'* الغائمين best* خير."
90. And the nobles/assembly, those who disbelieved from his nation said: "If (E) you followed Shu'aib, that you are then losers (E)* لخاسرون."
91. So the tremble/shake/quake* الرجفة punished/took them so they became/became in the morning in their home/country/place* دارهم stuck to the ground (dead).

92. Those who denied* كذبوا Shu'aib were as if/as though they did not inhabit it/enrich/avail in it, those who denied* كذبوا Shu'aib were, they were the losers* الخاسرين.
93. So he turned away from them, and he said: "My nation, I had communicated/informed you* أبلغتكم my Lord's messages, and I advised to you, so how (do) I grieve/sorrow for* آسى on a nation disbelieving?"
94. And We did not sent in a village/urban city from a prophet except We took its people* أهلها with the misery/hardships* بالأساء, and the calamity/disastrous distress, maybe/perhaps they become humble and humiliate themselves* يضرعون .
95. Then We exchanged/substituted* بدلنا (in) place/position (of) the sin/crime the good/goodness, until they cure/forgave/pardoned, and they said: "The calamity/disastrous distress* الضراء and the prosperity* السراء had touched our fathers." So We took/punished them* فأخذناهم suddenly/unexpectedly, and (while) they are not feeling/knowing/sensing.
96. And if that the villages'/urban cities' peoples* أهل believed and feared and obeyed, We would have opened/eased* لفتحنا on them blessings from the sky/space and the earth/Planet Earth, and but they denied/falsified* كذبوا , so We took/punished them* فأخذناهم because (of) what they were acquiring/gathering* يكسبون.
97. Did the villages'/urban cities' people* أهل trust* أئمن that Our might/power* بأسنا comes to them overnight* بيانا and (while) they are sleeping/slumbering* نائمون?
98. Or did the villages'/urban cities' people* أهل trust* أئمن that Our might/power* بأسنا comes to them at sunrise/daybreak/forenoon* ضحي and (while) they are playing/amusing* يلعبون?
99. Did they secure God's scheme/deceit* مكر? So no(one) trusts God's scheme/deceit* مكر except the nation the losers* الخاسرون.
100. Or did He not guide to those inheriting the earth/Planet Earth from after its people* أهلها, that if We will/want, We struck/marked them* أصبناهم because of their crimes, and We stamp/cover/seal* نطع on their hearts/minds* قلوبهم, so they do not hear/listen?
101. Those are the villages'/urban cities', We narrate/inform* نقص on (to) you from its information/news, and their messengers had come to them with the evidences, so they were not to believe with what they denied/falsified* كذبوا from before, as/like that God stamps/covers/seals* يطع on the disbelievers' hearts/minds* قلوب.
102. And We did not find to most of them from a promise/contract* عهد, and that truly We found most of them debauchers (E)* لفاسقين .
103. Then We sent from after them Moses with Our verses/evidences* آياتنا, to Pharaoh, and his nobles/assembly, so they caused injustice/oppresion with it, so see/wonder about* فانظر how was the corruptings'/disrepairings'* end/turn (result).
104. And Moses said: "You Pharaoh, I am a messenger from the creations all together's/(universes') Lord."
105. "Truthful (careful/faithful)* حقيق on (that) I do not say on (about) God except the truth* الحق, I had come to you with an evidence from your Lord, so send with me Israel's* إسرائيل sons and daughters."

106. He said: "If you were came (you had come) with an evidence/sign* بآية, so come* فأتني with it, if you were from the truthful."
107. So he threw away/threw his stick/cane, so then it is (an) evident/clear* مبين snake.
108. And he removed/pulled his hand, so then it is white to the lookers/watchers* للناظرين. (DOES THIS MEAN THAT MOSES WAS A BLACK MAN?)
109. The nobles/assembly* الملأ from Pharaoh's nation said: "That truly that (is a) knowledgeable magician/sorcerer (E)."
110. "He wants* يريد that he brings you out* يخرجكم from your land* أرضكم, so what (do) you order/command?"
111. They said: "Delay/postpone him and his brother and send in the cities/towns gatherers."
112. "They come to you with every knowledgeable magician/sorcerer."
113. And the magicians/sorcerers came (to) Pharaoh, and they said: "That truly for us (is) a reward/fee (E)* لأجرا if we, we were the defeaters* الغالين."
114. He said: "Yes, and that you are from (E) the neared/closer."
115. They said: "You Moses, either that you throw/throw away, or we, we be the throwing/throwing away."
116. He said: "Throw/throw away." So when they threw/threw away, they bewitched/enchanted the people's eyes/sights and they terrorized/terrified them, and they came with great magic/sorcery. (IF GOD REFEREED TO THE MAGIC AS "GREAT" THEN IT MUST REALLY HAVE BEEN EXTRAORDINARY BY ANY STANDARD)
117. And We inspired/transmitted/signaled* أوحينا to Moses, that throw/throw away your stick/cane, so then it snatches/swallows quickly what they lie/falsify.
118. So the truth* الحق fell/happened* فوقع, and what they were making/doing (was) wasted/canceled* بطل.
119. So they were defeated/overcome* فغلبوا at that place and time, and they turned* انقلبوا (became) submissive/subservient* صاغرين.
120. And the magicians/sorcerers were thrown/thrown away prostrating.
121. They said: "We believed with the creations all together's/(universes') Lord* يرب."
122. "Moses' and Aaron's Lord* رب."
123. Pharaoh said: "You believed with Him, before that I permit for you? That, that (is) cheater/deceit (E)* لكر you schemed/cheated/deceived it in the city/town to bring out from it its people* أهلها, so you will/shall know."
124. "I will cut off/amputate (E)* لأقطع your hands and your feet from opposites* بخلاف, then I will crucify you/place you on crosses* لأصلبكم all/all together." ("OPPOSITES" MEANS A RIGHT HAND AND A LEFT FOOT, OR A LEFT HAND AND A RIGHT FOOT)
125. They said: "We are to our Lord returning* منقلبون."
126. "And you do not revenge/hate/criticize from us except that we believed with our Lord's evidences/verses/signs, when (it) came to us, our Lord pour on us patience, and make us die (as) Moslems/submitters/surrenderers."

127. And the nobles/assembly from Pharaoh's nation said: "Do you leave Moses and his nation to corrupt/disorder* *تُفسدوا* in the earth/Planet Earth, and he leaves you and your gods?" He said: "We will kill their sons and shame/keep alive their women, and we are above/over them defeating/conquering."
128. Moses said to his nation: "Seek help/support/assistance by (from) God, and be patient, that the earth/land/Planet Earth (is) to God, He makes whom He wills/wants from His worshippers/slaves inherit it, and the end (result is) to the fearing and obeying (God)."
129. They said: "We were mildly harmed from before that you came to us, and from after what you came to us." He said: "Maybe/perhaps (hopefully) your Lord, that He destroys/perishes your enemy and He makes you successors in the earth/Planet Earth/land, so He sees/watches* *فيُنظر* how you do/work* *تعملون*."
130. And We had taken Pharaoh's family with the years (drought), and reduction (deficiency)* *نقص* from the fruits, maybe/perhaps they mention/remember* *يذكرون*.
131. So if the good/goodness came to them, they said: "This (is) for us." And if a sin/crime hits/strikes them* *تصيبهم*, they get (have) a bad omen with Moses and whom (is) with him. Is it not, but their bad omen (is) at God, and but most of them do not know.
132. And they said: "whatever you come/bring to us with it, from an evidence/sign/verse to bewitch/enchant us with it, so we are not to you with believing."
133. So We sent on them the deadly/great flood/excess* *الطوفان*, and the grasshoppers/locusts and the lice, and the frogs and the blood, explained/clarified evidences/signs* *آيات* for them, so they became arrogant, and they were a nation (of) criminals/sinners* *بجرمين*.
134. And when the filth/torture fell* *وقع* on them, they said: "You Moses, call for us your Lord, with what He promised/pledged* *عهده* at you, if (E) you removed/uncovered (relieved) the filth/torture from us, we will believe (E) to you, and we will send (E) with you Israel's sons and daughters."
135. So when We removed/uncovered (relieved) from them the filth/torture to a term/time they, they are reaching it, then they are breaching/violating* *ينكثون*.
136. So We revenged/punished from them, so We drowned/sunk them in the body of water (river/sea/lake) because they denied/falsified* *كذبوا* with Our verses/evidences* *بآياتنا*, and they were from it ignoring/disregarding* *غافلين*.
137. And We made the nation, those who were being weakened inherit the earth's/Planet Earth's sun rises/easts, and its sunsets* *مغاربها*, that We blessed in it, and your Lord's word/expression the good (is) completed on Israel's sons and daughters because (of) what they were patient, and We destroyed what Pharaoh and his nation were making/producing* *يصنع*, and what they were building of trellised or wooden buildings/raising/supporting/inhabiting* *يعرشون*.
138. And We made with Israel's sons and daughters cross/pass through* *جاوزنا* the large body of water (sea/ocean)* *البحر*, so they came/passed by* *فأتوا* on a nation occupying themselves/adhering on (to) idolized or worshipped idols/statues* *أصنام* for them, they said: "You Moses, make/create* *اجعل* for us a god, as/like (there are) gods for them." He said: "That you are a nation being lowly/ignorant/foolish* *تجهلون*."

139. That those what they are in it (is) destroyed/ruined/broken, and what they were making/doing is being wasted/annulled* باطل.
140. He said: "Is other than God a god I wish/desire (for) you, and He preferred/favoured you over the creations all together/(universes)?"
141. And if We saved/rescued you from Pharaoh's family, they humiliate/impose upon you* يسومونكم the punishment's evil/harm* سوء, they kill your sons and they shame/keep alive your women, and in that (is) a great test from your Lord.
142. And We promised Moses thirty nights, and We completed it with ten, so his Lord's appointed time/appointed time or place completed forty nights, and Moses said to his brother Aaron, "Be my successor* اخلفني in my nation, and correct/repair/reconciliate and do not follow the corrupting's way/path* سبيل."
143. And when Moses came to Our appointed time/appointed time or place, and his Lord conversed/spoke (to) him, he said: "My Lord show me/make me understand, I look/see to you." He said: "You will never/not see me, and but/however look* انظر to the mountain* للجبل, so if it settled/established/affixed (in) its place/position, so you will/shall see me." So when his Lord uncovered/revealed/shined* تجلي to the mountain, He made it* جعله crushed/destroyed/leveled/flattened, and Moses fell down fainting from thunderous noise/thunderstruck, so when he recovered/woke up, he said: "Your praise/glory, I repented to you, and I am first (of) the believers."
144. He said: "You Moses, that I, I chose/purified you, over the people with My messages, and with My speech/conversation/languages, so take/receive what I gave/brought you, and be from the thankful/grateful."
145. And We wrote/decreed* كتبنا for him in the tablets/sheets** الألواح from every thing a sermon/advice/warning and detailing/explaining* تفصيلا to every thing, so take/receive it with power/strength* بقوة and order/command your nation (to) take/receive with its best, I will show you/make you understand the debauchers'* الغاسقين home/house* دار.
146. I will send away/divert/misguide* سأصرف from My verses/evidences* آياتي those who are being arrogant in the earth/Planet Earth, without the right* الحق, and if they see/understand every verse/evidence, they do not believe with it, and if they see/understand the correct/right guidance way/path* سبيل, they do not take it (as) a way/path, and if they see/understand the misguidance's/failure's way/path they take/receive it (as) a way/path, that (is) because they (E), they lied/denied (rejected) with Our evidences/verses, and they were from it ignoring/neglecting/disregarding.
147. And those who denied with Our verses/evidences, and the end's (other life's) meeting, their deeds (were) wasted; are they being rewarded/reimbursed* يجزون except (for) what they were making/doing?
148. And Moses' nation took/received from after him from their jewel/ornament/decoration a calf's body, for him (a) moo/bellow; do they not see/understand that it does not converse/speak/talk (to) them, and nor guide them a way/road/path* سبيلا? They took/received it, and they were unjust/oppressive.
149. And when it was wronged/confused/regretted* سقطت in their hands, and they saw/understood that they had been misguided, they said: "If (E) our Lord does not have mercy upon us, and forgive for us we will be/become (E) from the losers* الخاسرين."

150. And when Moses returned to his nation angrily sorrowfully/angrily, he said: "How bad you succeeded/followed me from after me, did you hurry/hasten/rush your Lord's order/command?" And he threw the tablets/sheets* الألواح, and he took with his brother's head/top pulling/dragging him to him, he said: "Son (of my) mother, that the nation weakened me, and they were about to/almost (to) kill me, so do not make the enemies rejoice at my misfortune, and do not make me* تجعلني with the nation the unjust/oppressive."
151. He said: "My Lord, forgive for me and to my brother and enter us in Your mercy, and You are most merciful (of) the merciful."
152. That those who took/received the calf, anger from their Lord will take/receive/obtain them, and humiliation/disgrace in the life the present/worldly life, and like that We reward/reimburse* نجزى the fabricators* المغترين.
153. And those who made/did the sins/crimes, then they repented from after it, and they believed, that your Lord (is) from after it forgiving (E), merciful.
154. And when the anger quietened* سكت from Moses, he took/received the tablets/sheets* الألواح, and in its transcription/duplicate/print (is) guidance and mercy to those who to their Lord they are awed/terrified/monastic/monkish.
155. And Moses chose (from) his nation seventy men, to Our appointed time/appointed time or place, so when the tremble and shake/quake/agitation took/punished them, he said: "My Lord, if you willed/wanted you made them die/destroyed them* أهلكتهم from before and (as well as) me, do you make us die/destroy us because (of) what the ignorant/foolish* السفهاء from us make/did? That it is except Your test* فتنك, You misguide with it whom You will/want, and You guide whom You will/want, You are our guardian/patron* ولينا, so forgive for us, and have mercy upon us, and You are best (of) the forgiving."
156. "And decree* اكتب for us in this the present world goodness and in the end (other life), we have, we repented/guided to You." He said: "My torture, I strike/mark* أصيب who I will/want with it, and My mercy extended/enriches* وسعت every thing, so I will decree* فساكتها to those who fear and obey, and give/bring the charity/purification* الزكاة and those who, they are with Our verses/evidences* آياتنا believing."
157. "Those who follow the messenger, the prophet the illiterate/belonging to a nation, whom they find him written at them in the Torah/Old Testament, and the New Testament/Bible* الإنجيل, He orders them with the kindness/goodness* بالمعروف, and forbids/prevents them from the obscenity* المنكر, and He permits/allows for them the pure/allowed/permitted* الطيبات, and forbids/prohibits on them the bad/spoiled/wicked* الخبيثات, and lays/raises* يضع from them their weight/crime/burden, and the leather or iron collars or handcuffs which was on them, so those who believed with him and supported/aided him* عزروه, and gave him victory/aid and followed the light which was descended with him, those are the successful/winners."
158. Say: "You, you the people, I am God's messenger to you all/all together, which for him (is) the skies!/space's and the earth's/Planet Earth's ownership* ملك, no God except Him, He revives/makes alive, and He makes die, so believe by God, and His messenger the prophet the illiterate/belonging to a nation who believes by God, and His words/expressions, and follow him, maybe/perhaps you be guided."

159. And from Moses' nation, a nation/generation* أمة guiding with the truth* بالحق, and with it they are being just/equitable* يعدلون.
160. And We separated/divided them* قطعناهم (into) twelve (F) branches/Jewish tribes* أسباطا nations, and We inspired/transmitted* أوحينا to Moses, when his nation asked him for drink, that strike/move** اضرب the stone with your stick/cane, so twelve (F) water springs/water wells* عينا flowed/gushed/spouted from it, every/each people had known their drinking place, and We shadowed/overshadowed on them the clouds, and We descended on them the manna/sap* المن, and the quail/amusement, eat from goodnesses* طيبات what We provided for you, and they did not cause injustice to Us/oppress Us, and but they were causing injustice/oppression (to) themselves .
161. And if (it) was said to them: "Reside/inhabit this the village/urban city, and eat from it where/when you willed/wanted, and say humility/humbleness* حطة, and enter the door/entrance prostrating, We forgive for you your sins/mistakes* خطيئاتكم, We will increase the good doers."
162. So those who were unjust/oppressive exchanged/replaced/substituted a saying/opinion and belief* قولاً other than which was said to them, so We sent on them filth/torture from the sky/space because (of) what they were causing injustice/oppression.
163. And ask/question them about the village/urban city that was present (near) the sea/ocean* البحر, when they transgress/violate* يعدون in the Saturday/Sabbath, when the fishes/large fishes/whales comes to them raised high/clearly showing* شرعاً (on the) day of their Sabbath/Saturday, and (the) day they do not observe the Sabbath by resting and worshipping (it) does not come to them, as/like that We test them because (of) what they were debauching* يفسدون.
164. And when a nation from them said: "Why/for what (do) you preach/advise/warn a nation God (is) making them die/destroying them or torturing them, a strong (severe) torture." They said: "An apology/excuse to your Lord and maybe/perhaps they fear and obey."
165. So when they forgot what they were reminded with it, We saved/rescued those who forbid/prevent from the bad/evil/harm, and We took those who were unjust/oppressive with strong/severe* بئيس torture because (of) what they were debauching* يفسقون.
166. So when they became arrogant/disobedient from what they were forbidden/prevented from it, We said to them: "Be/become despised/diminished* اذعنوا apes/monkeys."
167. And when your Lord announced/informed* تأذن he will send (E)* ليعتقن on them to the Resurrection Day who burdens/imposes upon them* يسومهم the torture's evil/harm* سوء, that your Lord (is) quick/fast (E)* لسريع (in) the punishment, and that He (is) forgiving (E), merciful.
168. And We separated/divided them* قطعناهم in the earth/Planet Earth (into) nations, from them the correct/righteous people, and from them other than that, and We tested them with the goodnesses and the sins/crimes, maybe/perhaps they return.
169. So from after them succeeded/followed successions, they inherited The Book* الكتاب, they take/receive that enjoyable accessories/non-essentials/vanities the nearer* الأذنى, and they say: "(It) will be forgiven for us."

- And if enjoyable accessories/non-essentials/vanities similar/equal to it* مثله comes to them they take/receive it, was not The Book's* الكتاب promise/covenant being taken on (from) them, that they not say on God except the truth* الحق? And they studied/memorized* درسوا what is in it, and the home/house* الدار (of) the end (other life is) better/best* خير, to those who fear and obey, so do you not reason/understand* نتقلون?
170. And those who hold fast/grasp with The Book* بالكتاب, and kept up* أقاموا the prayers, that We do not loose/waste* نضيع the correctings/repairings* المصلحين reward/wage* أجر.
171. And if We shook off/rose/spread* نتقنا the mountain* الجبل above them as if/though it (is) shade and they assumed/suspected* ظنوا that it (is) falling/landing* واقع with (on) them, take/receive what We gave/brought you with power/strength and mention/remember* اذكروا what (is) in it, maybe/perhaps you fear and obey.
172. And when/if your Lord took/received from Adam's sons and daughters from their backs their descendants, and He made them witness/testify on themselves. "Am I not your Lord (E)?" They said: "Yes/certainly, We witnessed/testified." That You say (on) the Resurrection Day: "That We were about this ignoring/disregarding* غافلين."
173. Or you say: "But our fathers shared/made partners (with God) from before, and we were descendants from after them, do you perish us/destroy us* أفهلكتنا because (of) what the wasters/cancellors* المبطلون made/did* فعل?"
174. And as/like that We detail/explain* نفصل the evidences/verses* الآيات, and maybe/perhaps they return.
175. And read/recite on them whom We gave/brought him Our verses/evidences* آياتنا, so he broke away/separated from it, so the devil followed him, so he was from the misguided* الغاوين.
176. And if We wanted/willed, We would have risen him with it, and but he (wanted to) perpetuate/immortalize/eternalize* أخلد the earth/Planet Earth, and he followed his self attraction for desire/love and lust* هواه, so his example/proverb (is) like the example (of) the dog, if you burden/load* تحمل on it, it pants* يلهث, and if you leave it, it pants, that is (the) example/proverb (of) the nation those who lied/denied/falsified with Our verses/evidences* آياتنا, so narrate/relay* فاقصص the narration/information* القصص, maybe/perhaps they think.
177. It became bad/evil* ساء an example/proverb (of) the nation those who lied/denied/falsified with Our verses/evidences, and were causing injustice/oppresion (to) themselves.
178. Who God guides, so he is the guided, and who He misguides, so those (are) the losing/misguiding and perishing.
179. And We had created/seeded to Hell* الجحيم many from the Jinns* الجن, and the human/mankind, for them (are) hearts/minds* قلوب they do not understand/learn* يفقهون with it, and for them (are) eyes/sights they do not see/look/understand with it, and for them (are) ears they do not hear/listen with it, those are as the camels/livestock, but they are more misguided, those are the ignoring/neglecting* الغافلون.
180. And to God (are) the good* الحسني names, so call Him by it, and leave those who deviate/insult and defame God/argue* يلحدون in His names, they will be reimbursed* سيحزون what they were making/doing* يعملون.
181. And from whom We created (is) a nation/generation* أمة guiding with the truth* بالحق, and with it they (are) being just/equitable* يعدلون.

182. And those who denied/falsified* كذبوا with Our evidences/verses* بآياتنا, We will lead them gradually* سنستدر جهنم from where/when they do not know.
183. And I extend to them in time/life/enjoyment, that My plotting/conspiring* كيدي (is) solid/tough* متين.
184. Did they not think (that there is) no insanity/madness with their companion/friend, that he (is) except (a) clear/evident warner/giver of notice?
185. Do they not look/wonder about* ينظروا in the skies'/space's and the earth's/Planet Earth's might and power* ملكوت, and what God created from a thing, and that maybe/perhaps their term/time had neared/approached? So with which information/speech after it (do) they believe?
186. Who God misguides, so (there is) no guide to him, and He leaves them in their tyranny/arrogance* طغيانهم being confused/puzzled* يعمهون.
187. They ask/question you about the Hour/Resurrection* الساعة, when (is) its anchor/landing* مرساها, say: "But its knowledge (is) at my Lord, not (no one) uncovers/reveals it* يجليها to its time except He, (it) became heavy in the skies/space and the earth/Planet Earth, (it) does not come to you except suddenly/unexpectantly." They ask/question you, as (though) you (are) well acquainted/asking persistently* حنفي (knowledgeable) about it, say: "But its knowledge (is) at God, and but most of the people do not know* يعلمون."
188. Say: "I do not own/possess benefit/usefulness and nor harm to myself, except what God willed/wanted, and if I were (to) know the unseen/absent/supernatural* الغيب, I would have increased from the good/wealth* الخير, and the bad/evil/harm would not (have) touched me, that I am except (a) warner/giver of notice and (an) announcer of good news to a nation believing."
189. He is who created you from one (F) self* نفس, and He made/created* جعل from it/her its spouse/husband to be tranquil/settle/secure to it/her, so when he covered/had sexual intercourse with her she carried/bore* حملت a light weight/pregnancy* حملا, so she passed with it, so when she became heavy, they (B) called God their (B)'s Lord: "If (E) You gave us correct/righteous, we will be/become (E) from the thankful/grateful."
190. So when He gave them (B) correct/righteous, they (B) made/created* جعل for Him partners in what He gave them (B), so God (is) high, mighty, exalted and dignified from what they share/make partners (with Him).
191. Do they share/make partners (with God in) what does not create a thing, and they are, they are being created?
192. And they are not being able (to give them) a victory and nor give victory/aid (to) themselves?
193. And if you call them to the guidance, they do not follow you, (it is) equal/alike* سواء on you, if you called them, or you are silent.
194. That those who you call from other than God (are) worshippers/God's slaves* عباد similar/equal to you* أمثالكم, so call them so they should answer/reply to you, if you were truthful.
195. Are for them feet (legs) they walk with it, or (are) for them hands they destroy/attack violently with it, or (are) for them eyes/sights they see/understand* يبصرون with it, or (are) for them ears, they hear/listen with it? Say: "Call your partners (with God) then plot/conspire against me* كيدون, so you (will) not delay me/give me time* تنظرون."

196. "That my guardian/patron* ولي (is) God who descended The Book* الكتاب, and He appoints/enables the correct/righteous."
197. "And those who you call from other than Him, they are not able (to) give you victory/aid, and nor give victory/aid (to) themselves."
198. And if you call them to the guidance, they do not hear/listen, and you see them* تراهم looking/watching* ينظرون to you, and they are not seeing/understanding* يبصرون.
199. Take/receive the grace/goodness* العفو, and order/command with the kindness/known* بالعرف, and oppose/turn away* أعرض from the lowly/ignorant* الجاهلين.
200. And if an urge to spoil evil from the devil* الشيطان spoils/urges you to evil (E), so seek protection by God, that He (is) hearing/listening, knowledgeable.
201. That those who feared and obeyed, if a circler/walker from the devil* الشيطان touched them, they mentioned/remembered* تذكروا, so then they are seeing/understanding* مبصرون.
202. And their brothers extend/spread them in the misguidance/failure, then they do not lag/fall behind/neglect* يقصرون.
203. And if you did not bring them with a verse/evidence* بآية, they said: "If only* لولا you chose/purified it." Say: "But I follow what (is) inspired/transmitted* يوحي to me from my Lord, those (are) visions/evidences* بصائر from your Lord, and guidance, and mercy to a nation believing."
204. And if the Koran* القرآن is read, so hear/listen to it and listen quietly, maybe/perhaps We have mercy upon you.
205. And remember/mention* اذكر your Lord in your self humbly and humiliated, and hiddenly/secretly and other than the publicized/declared* الجهر from the saying/opinion and belief* القول at the early morning* بالغدو, and the evenings to sunsets* الأصال, and do not be from the ignoring/disregarding.
206. That those at your Lord are not being arrogant about worshipping Him, and they praise/glorify Him, and to Him they prostrate.

CHAPTER 8: THE SPOILS/GIFTS* - الأنفال

By God's Name, the Merciful, the Most Merciful

1. They ask/question you about the spoils/gifts* الأنفال. Say: "The spoils/gifts* (are) to God and the messenger, so fear and obey God and correct/repair* أصلحوا that what is* ذات between you, and obey God and His messenger, if you were believing."
2. But the believers (are) those who if God was mentioned/remembered/praised* ذكر their hearts/minds* قلوبهم become afraid/apprehensive, and if His verses/evidences* آياته were read/recited on them, it increased them faith/belief, and on their Lord they depend/trust in* يتوكلون.
3. Those who keep up* يقيمون the prayers and from what We provided for them they spend.
4. Those, those are the believers truthfully* حقا, for them stages/degrees* درجات at their Lord and forgiveness and generous* رزق provision* كريم.
5. As/like your Lord brought you out from your house/home with the right* بالحق, and that a group/party* فریقا from the believers (are) hating (E).
6. They argue/dispute with you in the right/truth* الحق after what was clarified/shown* تبين, as if/though they are being driven (herded/pushed) to the death/lifelessness and they are looking/watching* ينظرون .
7. And if/when God promises you one/any (of) the two groups that it (E) (is) for you, and you wish/love that other than that what is the power and might/weapon's sharpness be for you, and God wants/wills that (He) makes correct* يحق the truth* الحق with His words/expressions and cuts off/severs* يقطع the disbelievers' root/remainder.
8. To make correct* ليحق the truth* الحق and waste/annul/cancel the falsehood* الباطل, and even if the criminals/sinners hated (it).
9. If/when you seek/ask for help (from) your Lord, so He answered/replied to you: "That I (am) extending/spreading you with one thousand from the angels following/riding closely behind."
10. And God did not make him/it* جعله except a good news and to assure/tranquillise/secure with him/it your hearts/minds* قلوبكم, and the victory/aid is not except from at God, that God (is) glorious/mighty* عزيز, wise/judicious.
11. If/when the slumber/dozing/lethargy* النعاس covers/comes upon you* يغشاكم safety/security from Him, and He descends water* ماء on you from the sky* السماء to purify/clean you* ليطهرکم with it and eliminate/wipe off* يذهب the devil's filth* رجس, and to bond/encourage* يثبت on your hearts/minds* قلوبكم and affirm/strengthen* يثبت with it the feet.
12. When your Lord inspires/transmits* يوحى to the angels, "That I (am) with you, so encourage/affirm* فثبتوا those who believed, I will throw in those who disbelievers' hearts/minds* قلوب the terror/fright, so strike/beat* فاضربوا above* the necks, and strike/beat* اضربوا from them every/each fingertip/finger* بنان .
13. That (is) because they (E) defied/disobeyed* شاقوا God and His messenger, and who defies/disobeys God and His messenger, so then God (is) strong (severe in) the punishment.
14. That is, so taste/experience it, and that to the disbelievers (is) the fire's torture.

15. You, you those who believed, if you met/found those who disbelieved marching slowly/creeping, so do not turn away your back/ends from them.
16. And who turns his back/end away (from) them that day except swerving/inclining to* متحرفا fighting/killing or leaning/enjoining* متحيزا to a group, so he had returned/settled* باء with anger from God, and his shelter/refuge (is) Hell* جهنم , and how bad (is) the end/destination?
17. So you did not kill them, and but God killed them, and you did not throw when you threw, and but God threw, and (it is for) God to test the believers from Him a good test, that God (is) hearing/listening, knowledgeable.
18. That is, and that God (is) weakening/enfeebling the disbelievers' plot/conspiracy* كيد .
19. If you seek victory* تستفتحوا , so the opening/victory had come to you, and if you end/terminate/stop, so it is best* خير for you, and if you return, We return, and your group will never enrich/satisfy* نعي at you a thing, and even if (it) became much/plenty* كثرت , and that God (is) with the believers.
20. You, you those who believed, obey God and His messenger and do not turn from Him and you are hearing/listening.
21. And do not be as/like those who said: "We heard/listened." And they do not hear/listen.
22. That the worst walker/creeper* الدواب at God (is) the deaf, the mute those who do not reason/understand.
23. And if God knew (that) in them (there is) goodness* خيرا He would have made them hear/listen, and if He made them hear/listen, they would have turned away, and (while) they are objecting/opposing* معرضون .
24. You, you those who believed, answer/reply to God and to the messenger, if He called you to what revives/makes you alive, and know that God comes between/intervenes between the human/man and his heart/mind* قلبه and that He, to Him you are being gathered.
25. And fear (and avoid a) test/torture* فتنة (that) strikes/hits* فتنة (E)* لا especially/specifically those who caused injustice/oppression from you, and know that God (is) strong (severe in) the punishment.
26. And remember* اذكروا when you were little/few* قليل weakened in the earth/Planet Earth, you fear that the people snatch (kidnap) you, so He sheltered you and He supported you with His victory/aid, and He provided for you, from the goodnesses* الطيبات , maybe/perhaps you thank/be grateful.
27. You, you those who believed do not betray/become unfaithful (to) God and the messenger, and you betray/become unfaithful (to) your deposits/securities and you know.
28. And know that your properties/possessions/wealths and your children (are a) test* فتنة , and that God at Him (is) a great reward/wage* أجر .
29. You, you those who believed if you fear and obey God, He makes/creates* يجعل for you a Separation of Right and Wrong* فرقانا* , and He covers/substitutes from you your sins/crimes, and forgives for you, and God (is owner) of the grace/favour/blessing, the great.
30. And when those who disbelieved deceive/scheme* يكر at you to affix/affirm you, or kill you, or bring you out, and they scheme/deceive* يكمرون , and God deceives/schemes* يكم and God (is) best* خير (of) the deceivers/schemers* الماكرين .
31. And when Our evidences/verses* آياتنا are read/recited on them, they said: "We had heard/listened, and if we

- want/will we would have said similar/equal (to) that, that that (is) except the firsts'/beginners' myths/baseless stories* أساطير* ."
32. And when they said: "Oh God if that was it, the truth* الحق from at you, so rain on us stones from the sky/space or come/bring to us with a painful torture."
33. And God was not to torture them and (while) you are in (between) them, and God was not torturing them and (while) they are asking for forgiveness.
34. And why (is it) for them that God not torture them and they are objecting/preventing/obstructing from the Mosque* المسجد the Forbidden/Sacred* الحرام, and they were not its patrons/supporters* أوليائه, that its patrons/supporters* أوليائه, (are not) except the fearing and obeying, and but most of them do not know* يعلمون .
35. And their prayers at the House/Home was not except whistling by mouth and echoing/prolonging/clapping* تصدية, so taste/experience the torture with what you were disbelieving.
36. That those who disbelieved spend their properties/possessions/wealths to object/prevent/obstruct from Gods' way/path/sake* سبيل, so they will spend it, then (it will) be on them grief/weakness* حسرة, then they (will) be defeated/conquered* يغلبون, and those who disbelieved, to Hell* جهنم they (will) be gathered.
37. (It is to) God to distinguish/separate the bad/wicked* الخبيث from the good/pure* الطيب and make/put* يجعل the bad/wicked* الخبيث some* بعض over some* بعض so He piles/accumulates it* يجمعها all together* جميعا, so He puts it* الخاسرون* in Hell* جهنم, those are, they are the losers/misguided and perished* فيجعله .
38. Say to those who disbelieved: "If they terminate/stop, (it) will be forgiven for them what had preceded/passed* مضت* , and if they return, so the firsts'/beginners' law/manner had passed/expired* مضت* ."
39. And fight/kill them until (there) be no misguidance/betrayal* فتنة, and the religion, all of it be to God, so if they ended/stopped* انتهوا, so that God (is) seeing/knowing* بصير with what they make/do* يعملون .
40. And if they turned away, so know that God (is) your owner/master/ally* مولاكم, (He is) best blessed and praised, the king/master, and (He is) best blessed and praised, the victorior/savior.
41. And know that what you won/obtained by spoils of war from a thing, that to God its fifth and to the messenger and (those) of (E) the relations/near, and the orphans* اليتامي, and the poorest of poor/poor oppressed, and the traveler/stranded traveler, if you had believed by God and what We descended on Our worshipper/slave, (on) the Separation of Right and Wrong Day/Proof Day (the) day the two groups/gatherings met* التقى, and God (is) on every* كل thing capable/able* قدير .
42. When you were by the elevated place/edge of the valley the near, and they are by the edge of the valley the farthest, and the riders/caravan/convoy (is) lower* أسفل from (than) you, and if you made appointments with each other you would have differed/disagreed* لاختلفتم in the appointment and but (for) God to execute/order* ليقتضي an order/command, (it) was made/done, to perish/destroy who perished/died on/of an evidence, and lives who lived on/of an evidence, and that God (is) hearing/listening (E), knowledgeable.
43. When God shows them to you in your sleep/dream* منامك (as) a few/little* قليلا, and if He showed them to you (as) many/much you would have weakened and become cowardly/failing* لفشلتم and you would have disputed/argued* لنتنازعتم in the matter/affair, and but God delivered/secured (saved), that He (is) knowledgeable with of the chests

- (innermost).
44. When He shows them to you when you met/found (them) in your eyes/sights (as) few/little, and He lessens/reduces you (P) in their eyes/sights, (it is for) God to execute/order* ليقتضي an order/command (that) was made/done, and to God the matters/affairs are returned.
45. You, you those who believed, if you met/found a group so be courageous/steadfast and remember/mention/glorify God much, maybe/perhaps you succeed/win.
46. And obey God and His messenger, and do not dispute/quarrel so you fail/become weakened* فتنفشلوا and your wind/breeze* ريحكم (energy & strength) goes/goes away* تذهب , and be patient, that God (is) with the patient.
47. And do not be as/like those who got out/emerged* خرجوا from their homes/houses* ديارهم ungratefully/arrogantly* سبيل* and showing off/pretending to the people* رياء , and they object/obstruct* يصدون from God's way/path* سبيل , and God (is) with what they make/do* يعملون surrounding/comprehending* محيط .
48. And when the devil* الشيطان decorated/beautified for them their works/deeds* أعمالهم , and he said: "No defeater/conqueror from the people for you today* اليوم and that I am a savior/rescuer* جار for you." So when the two groups saw each other, he returned/withdrew on his two heels, and he said: "That I am innocent/renouncing/separating* بريء from you, that I, I see/understand what you do not see/understand, that I, I fear God, and God (is) strong (severe) in the punishment."
49. When/if the hypocrites and those who in their hearts/minds* قلوبهم (there) is sickness/disease say: "Those, their religion has deceived/tempted (them)." And who relies/depends on* يتوكل God, so then God (is) glorious/mighty* عزيز , wise/judicious.
50. And if you see/understand when the angels make those who disbelieved die, they strike/beat** يضربون their faces/fronts and their backs/ends, and (they say): "Taste/experience the burning torture."
51. "That (is) with what your hands advanced/undertook* قدمت , and that God (is) not with an unjust/oppressor to the worshippers/slaves."
52. As pharaoh's family's affairs/habits and those from before them, they disbelieved with Gods' verses/evidences* آيات , so God took/punished them* فأخذهم because of their crimes, that God (is) strong/powerful* قوي strong* شديد (severe in) the punishment.
53. That (is) with that God is/was not changing a blessing/goodness* نعمة He blessed/comforted and eased it on a nation, until they change what (is) with themselves, and that God (is) hearing/listening, knowledgeable.
54. As Pharaoh's family's affairs/habits and those from before them, they denied/falsified* كذبوا with God's verses/evidences* آيات , so We made them die/destroyed them* فأهلكناهم because of their crimes, and We drowned/sunk Pharaoh's family, and all/each were unjust/oppressors.
55. That the worst* شر walkers/creepers* الدواب at God (are) those who disbelieved, so they do not believe.
56. Those (are) from them (who) you made a contract/entrusted* عهدت , then they break/destroy* ينقضون their promise/contract* عهدهم in every time* مرة , and they do no fear and obey.
57. So when you defeat/overtake them* تتفغفغهم in the battle/war* الحرب so expel/separate* فشردهم with them from behind them, maybe/perhaps they mention/remember* يذكرون .

58. And if you fear from a nation betrayal/unfaithfulness, so discard/reject* فانبد to them on straightness*سواء , that God does not love/like the betrayers/unfaithfuls.
59. And those who disbelieved do not think/suppose* يحسبن (that) they raced/went ahead/won, that they truly do not disable/frustrate.
60. And prepare for them what you were able from strength/power and from the horses'/horsemens' ties/strings/strength*رباط , you terrorize/terrify with it God's enemy, and your enemy, and others from other than them, you do not know them, God knows them, and what you spend from a thing in God's sake/way*سبيل is fulfilled/completed to you, and you are not being caused injustice to/oppressed.
61. And if they sided/inclined towards* جنحوا to the peace/surrender*للسلم , so side/incline towards* فاجنح to it, and rely/depend* توكل on God, that He truly is, He is the hearing/listening, the knowledgeable.
62. And if they want that they deceive you, so that God (is) enough for you, He is who supported you with His victory/aid and with the believers.
63. And He united/joined* ألف between their hearts/minds* قلوبهم , if you spent what (is) in the earth/Planet Earth all/all together, you would not (have) united/joined* ألفت between their hearts/minds* قلوبهم , and but God united/joined* ألف between them, that He truly is glorious/mighty* عزيز , wise/judicious.
64. You, you the prophet, God is enough for you and who followed you from the believers.
65. You, you the prophet, instigate/urge/encourage* حرض the believers on (to) the fighting/killing. If (there) be twenty patient from you, they will defeat/conquer* يغلبوا two hundred, and if (there) be one hundred from you, they defeat/conquer* يغلبوا a thousand, from those who disbelieved, because they (E) (are) a nation (that) do not understand/know* يفقهون .
66. Now God reduced/lightened from you, and He knew that in you (is) weakness, so if (there) be from you one hundred patient, they defeat/conquer* يغلبوا two hundred, and if (there) be from you a thousand, they defeat/conquer* يغلبوا two thousand with God's permission/pardon, and God (is) with the patient.
67. (It) was not to a prophet that (there) be for him captives/prisoners so that he hardens/exceeds in killing (tyrannizes)* يثخن in the earth/Planet Earth, you want the present world's enjoyable accessories/vanities* عرض , and God wants the end (other life), and God (is) glorious/mighty* عزيز , wise/judicious.
68. Where it not for a Book/decreed/term* كتاب preceded* سبقت from God, a great torture would have touched you* لمسكم in what you took/received.
69. So eat from what you won/gained by spoils of war* غنمتم (it is) permitted/allowed* حلالا enjoyable/allowed/permitted, and fear and obey God, that God (is) forgiving merciful.
70. You, you the Prophet, say to whom (is) in your hands from the captives/prisoners: "If God knows (there) is in your hearts/minds* قلوبكم (from) goodness* خيرا , He gives/brings to you better* خيرا than what was taken from you, and He forgives for you, and God (is) forgiving, merciful."
71. And if they want your betrayal/unfaithfulness, so they had betrayed/become unfaithful to God from before, so He gave others high position/strength* فأمكن from them, and God (is) knowledgeable, wise/judicious.
72. That those who believed and emigrated and struggled/exerted* جاهدوا , with their properties/possessions* بأموالهم and

themselves in God's sake/way* سبيل , and those who sheltered/gave refuge and saved/gave victory/aided, those, some of them (are) guardians/patrons/allies (to) some, and those who believed and did not emigrate, their guardianship/patronage* ولايتهم is not for (on) you from a thing (your responsibility) until they emigrate, and if they asked you to save/aid them* استنصروكم in the religion, so the victory/aid is on you (your duty) except on a nation between you and between them (is) a promise/covenant, and God (is) with what you made/do* تعملون seeing/knowing* بصير .

73. And those who disbelieved some of them (are) guardians/allies (of) some, if you not* إلا make/do it, it (will) be misguidance/betrayal* فتنة in the earth/Planet Earth, and big/great* كبير corruption/disorder* فساد .
74. And those who believed and emigrated and struggled/exerted* جاهدوا in God's sake/way* سبيل , and those who sheltered/gave refuge and saved/gave victory/aided, those, they are the believers truly/certainly* حقا , for them (is) a forgiveness and a generous/gracious* كريم provision.
75. And those who believed from after and emigrated and struggled/exerted* جاهدوا with you, so those (are) from you, and of the relations some of them (are) more worthy/deserving with some in God's Book* كتاب , that God (is) with every thing knowledgeable.

CHAPTER 9: THE REPENTANCE/FORGIVENESS - التوبة

1. Innocence/denouncement* براءة from God and His messenger to those who you promised/made a contract (with) them* عاهدتم from the sharers/takers of partners (with God).
2. So walk/go/travel* اذبحوا in the earth/Planet Earth, four months, and know that you are not disabling/frustrating God, and that God is shaming/scandalizing* يخزي those who disbelieved.
3. And announcement/information* اذان from God and His messenger to the people, (on) day (of) the pilgrimage the greatest/biggest* الأكبر, that God (is) innocent/renouncing* بريء, from the sharers/takers of partners (with Him)* المشركين, and His messenger, so if you repented, so it is best* خير for you, and if you turned away, so know that you are not disabling/frustrating God, and announce good news (to) those who disbelieved with a painful torture.
4. Except those who you promised/made a contract (with) them, from the sharers/takers of partners (with God), then they did not reduce/decrease you* ينقصوكم (in) a thing, and they did not cooperate/support/help anyone on (against) you, so complete to them their promise/contract* مدتهم to their period/term* عهدهم, that God loves/likes the fearing and obeying.
5. So if the months the forbidden/sacred* الحرام ended/passed* انسلخ, so fight/kill the sharers/takers of partners (with God) where/when you found them, and take/punish them* اخذوهم and restrict/confine them* واحصروهم and remain/be concerned and prepared/beset for them (in) every lookout/observatory* مرصد, so if they repented, and kept up* اقاموا the prayers and gave/brought the charity/ purification* الزكاة, so free their way/path* سبيلهم, that God (is) forgiving, merciful.
6. And if any (from) the sharers/takers of partners (with God) sought your protection/defense so protect/defend him, until he hears* يسمع God's speech/conversation (words), then deliver him/make him reach his safety/security, that (is) because they are (E) a nation (that) do not know.
7. How (can there) be for the sharers/takers of partners (with God) a promise/contract* عهد at God and at His messenger, except those who you promised/made a contract* عاهدتم (with) at the Mosque the Forbidden/Sacred* الحرام, so what they became straight/direct for you, so be straight/direct for them, that God loves/likes the fearing and obeying.
8. How, and if they conquer/defeat* يظهروا on you, they do not observe/guard (respect) in you a relationship/contract* ولا and nor promise/contract/guarantee* ذمة, they please/satisfy you with their mouths and their hearts/minds* قلوبهم refuse/hate, and most of them (are) debauchers* فاسقون.
9. They bought/volunteered with God's verses/evidences* آيات a small* قليلا price, so they prevented/obstructed* فسدوا from His road/path* سبيله, that they truly are bad/evil/harmful what they were making/doing* يعملون.
10. They do not observe/guard (respect) in a believer a relationship/contract* ولا and nor promise/contract/ guarantee, and those are the transgressors* المعتدون.
11. So if they repented and kept up* اقاموا the prayers and gave/brought the charity/purification* الزكاة, so (they are) your brothers in the religion, and We detail/explain* تفصل the verses/evidences* الآيات to a nation knowing.
12. And if they broke/violated* نكثوا their oaths* نكثوا from after their promise* عهدهم and they defamed/stabbed in your

- religion so fight/kill (the) leaders/examples (of) the disbelief, that they truly (have) no oaths/swearings*^{أيمان} for them, maybe/perhaps they terminate/stop.
13. Do you not fight/kill a nation (that) broke/violated*^{نكثوا} their oaths*^{أيمانهم}, and they got interested/began*^{هموا} by forcing out*^{يأخرج} the messenger, and they started/initiated (the) first time with you, do you fear them? So God (is) more worthy/deserving*^{أحق} that you fear Him if you were believing.
14. Fight/kill them, God tortures them with your hands and He shames/disgraces them*^{يخزهم} and He gives you victory/aid on (over) them, and He cures/heals (the) chests (innermosts of) a believing nation.
15. And He takes away/eliminates*^{يذهب} their heart's/mind's*^{قلوبهم} anger/rage, and God forgives on whom He wills/wants, and God (is) knowledgeable, wise/judicious
16. Or (have) you thought/supposed*^{حسبتم} that you be left, and God did not*^{لما} know those who struggled/exerted*^{جاهدوا} from you, and they did not take from other than God and nor His messenger and nor the believers a close and dependable friend/(for sharing) innermost thoughts or feelings, and God (is) expert/experienced with what you make/do*^{تعملون}.
17. (It) was not to the sharers/takers of partners (with God) that they inhabit/tend to/visit God's mosques/places of worshipping God, (while) witnessing/testifying*^{شاهدین} on themselves with the disbelief, those, their deeds (are) wasted, and in the fire*^{النار} they are immortally/eternally.
18. But (those who) tend to/visit God's mosques/places of worshipping God (are) who believed by God and the Day the Last/Resurrection Day, and kept up*^{أقام} the prayers, and gave/brought the charity/purification*^{الزكاة}, and did not fear except God, so maybe/perhaps that those they be from the guided.
19. Did you make*^{أجعلتم} the pilgrimage's drinking place/cup (water carrying) and tending to/visiting*^{عمارة} the Mosque the Forbidden/Sacred*^{الحرام} as who believed with God and the Day the Last/Resurrection Day, and struggled/exerted*^{جاهد} in God's way/sake*^{سبيل}? They do not become equal/alike at God, and God does not guide the nation the unjust/oppressive.
20. Those who believed and emigrated and struggled/exerted*^{جاهدوا} in God's way/sake*^{سبيل} with their properties/wealths*^{بأموالهم} and themselves, (are) a step/degree*^{درجة} greater at God, and those, they are the winners/successful*^{الفايزون}.
21. their Lord announces good news to them with a mercy from Him and acceptance/approval*^{رضوان}, and treed gardens/paradises for them in it (is) continuing*^{مقيم} blessing/comfort and ease*^{نعيم}.
22. Immortally/eternally*^{خالدين} in it, eternally/forever, that God at Him (is a) great reward*^{أجر}.
23. You, you those who believed, do not take your fathers and your brothers (as) guardians/allies*^{أولياء} if they loved/liked the disbelief more (preferred) over the belief, and who follows them from you, so those, those are the unjust/oppressors.
24. Say: "If your fathers, and your sons, and your brothers, and your spouses*^{أزواجكم} and your father's near relations/tribe, and properties/wealths*^{أموال} you committed/perpetrated it, and commercial trade*^{تجارة} you fear its slump/depression*^{كسادها}, and residence you accept/approve it, (are) more lovable/likable to you than God and His messenger and struggling/defending for the faith in His way/path*^{سبيله}, so wait/remain until God comes with His

- order/command, and God does not guide the nation the debauchers* الفاسقين .
25. God had given you victory/aid in many homelands/battlefields and Hunain's Day (the location of the famous battle between Arab tribes and Moslems), when your plentifulness pleased/marveled you, so (it) did not enrich/satisfy* تمنع from you a thing, and the Earth/land* الأرض narrowed/tightened on you with what (it) widened/broadened (its vastness/expanse), then you turned away giving (your) backs.
26. Then God descended His tranquillity/calm* سكينته on His messenger and on the believers, and He descended soldiers/warriors you did not see it, and He tortured those who disbelieved, and that (is) the disbeliever's reward/reimbursement* جزاء .
27. Then God forgives from after that on whom He wills/wants, and God (is) forgiving, merciful.
28. You, you those who believed but/truly* إنما the sharers/takers of partners (with God are) impurity/contamination* نجس, so they do not approach/near the Mosque the Forbidden/Sacred* الحرام after this their year, and if you feared need/necessity/poverty, so God will/shall enrich/suffice you from His grace/favour* فضله, if He willed/wanted, that God (is) knowledgeable, wise/judicious.
29. Fight/kill those who do not believe with God and nor the Day the Last/Resurrection Day, and do not forbid/prohibit what God and His messenger forbid/prohibited, and do not take/adopt a religion the correct/right* الحق religion from those who were given/brought The Book* الكتاب, until they give/hand over the fee paid by non-Moslems living in a Moslem society (paid instead of Zakat by Moslems)* الجزية from a hand, and (while) they are subservient/humiliated* صاغرون .
30. And the Jews said: "Ezra* عزيز (is) God's son", and the Christians* النصارى, said: "The Messiah, (is) God's son." That (is) their saying/word/opinion and belief with their mouths, they equal/resemble* يظاهرون (the) saying/word/opinion and belief (of) those who disbelieved from before, God fought/killed them, how* أني (do) they be lied to/be turned away?
31. They took their religious scholars* أحبارهم and their monks (as) lords from other than God and the Messiah, Mary's Son, and they were not ordered/commanded except to worship one God, no God except He, His praise/glory from what they share/make partners (with God).
32. They want that they extinguish/put out God's light with their mouths, and God refuses/hates except that He completes His light, and even if the disbelievers hated (it).
33. He (is) who sent His messenger with the guidance, and the correct/truth* الحق religion, to make it apparent/visible on the religion(s) all of it, and even if the sharers/takers of partners (with God) hated (it).
34. You, you those who believed that many of the religious scholars* الأحبار, and the monks eat (E) the people's properties/wealths by the falsehood, and prevent/obstruct from God's way/path* سبيل, and those who accumulate/herd* يكتزون the gold and the silver and do not spend it in God's way/path* سبيل, so announce good news to them with a painful torture.
35. A day (when) be heated on it in Hell's* جهنم fire, so their foreheads' skin will be burned by an iron with it (the gold and silver), and their sides, and their backs, "That (is) what you accumulated/hoarded* كترتم to your selves, so taste/experience what you were accumulating/hoarding* تكتزون ." .

36. That the months' number/count* عدة at God (are) twelve in God's scripture* كتاب , (on) the day He created the skies/space and the earth/Planet Earth, from it four (are) sacred, that (is) the religion the straight* القيم , so do not cause injustice to/oppress your selves in them, and fight/kill the sharers/takers of partners (with God) all, as/like they fight/kill you all, and know that God (is) with the fearing and obeying.
37. But the delayment/postponement* التسيء (is) an increase in the disbelief, those who disbelieved become misguided* يضل with it, they permit/allow it (for) a year and they forbid/prohibit it (for) a year, to agree* ليواطئوا to (the) term* عدة (that) God forbid/prohibited, so they permit/allow what God forbade/prohibited, and (the) bad/evil* سوء (of) their deeds* أعمالهم was decorated/beautified for them, and God does not guide the nation the disbelieving.
38. You, you those who believed, why (is it) to you, if (it) is said to you: "Rush/hasten* انفروا in God's sake* سبيل , " you become heavy/burdened in the earth/Planet Earth? Did you accept/become content with the life the present/worldly life, (other) than the end (other life)? So the present world's/worldly life's long life/enjoyment is not except little/small* قليل in the end (other life).
39. Unless you rush/hasten* تنفروا, He tortures you a painful torture and He exchanges/substitutes* يستبدل a nation other than you, and you do not harm him (in) a thing, and God (is) on every thing capable/powerful* فدير .
40. If you do not give Him victory/aid, so God had given him victory/aid when those who disbelieved brought him out/drove him out, second* ثاني (of) two, when they (B) are (in) the cave* الغار , when he says to his companion/friend: "Do not be sad/grievous, that God (is) with us." So God descended His tranquillity/calm* سكينته on him, and He supported him with soldiers you do not see it, and He made* جعل (the) word/expression* كلمة (of) those who disbelieved the lowest/bottom most, and God's word/expression* كلمة it is the high/elevated, and God (is) glorious/mighty* عزيز , wise/judicious.
41. Rush/hasten* انفروا lights and heavy/loaded, and struggle/do your utmost* جاهدوا with your properties/possessions* and yourselves in God's sake* سبيل , that (is) best* خير for you, if you were knowing.
42. If (it) was near/close enjoyable accessories/vanities* عرضا , and an easy and light journey/trip* سفرا , they would have followed you, and but the hard to reach distance it became distant/far on (for) them, and they will swear/take oath by God: "If we were able we would have gotten out/emerged* لخرجنا with you." They perish/destroy* يهلكون themselves, and God knows that they truly are lying/denying (E) لكاذبون .
43. God forgave/pardoned from you/for what* لم you permitted/allowed for them, until those who were truthful become clear/shown* يتبين to you, and you know the liars/deniers* لكاذبين .
44. Those who believe by God and the Day the Last/Resurrection Day do not ask for your permission/pardon that they struggle/do their utmost* يجاهدوا with their properties/possessions* بأموالهم and themselves, and God (is) knowledgeable with the fearing and obeying.
45. But those who ask for your permission/pardon (are those who) do not believe by God and the Day the Last/Resurrection Day and their hearts/minds* قلوبهم became doubtful/suspicious, so they are in their doubt/suspicion hesitating.
46. And if they wanted/intended* أرادوا the exit* الخروج they would have prepared (E) for it tools/outfit* عدة and but God hated their urging to get out (to battle)* انبعاثهم so He blocked/ delayed them* فثبطهم and (it) was said: "Sit/remain*

افتعدوا with the sitting/remaining."

47. If they got out/emerged* اخرجوا in between you, they did not increase you except degeneration/corruption* خبالا and they would have put* لأوضعوا in between and around you, (and) they desired (for) you* ييغونكم the treason/misguidance* الفتنة, and in you (there are those) hearing/listening to them, and God (is) knowledgeable with (of) the unjust/oppressive.
48. They had desired* ابتغوا the treason/misguidance* الفتنة from before, and they turned/changed* قلبوا for you the matters/affairs until the truth* الحق came, and God's order/command appeared* ظهر and they are hating.
49. And from them who says: "Permit/allow for me, and do not test/misguide me* نفتني" Is it not in the treason/misguidance* الفتنة (that) they dropped/erred* سقطوا, and that Hell* جهنم is surrounding (E)* غيطة with the disbelievers.
50. If goodness strikes you* نصيبك it harms them* تسؤهم, and if disaster/every thing hated strikes you* يصيبك, they say: "We had taken our matter/affair from before." And they turn away and they are happy/delighted* فرحون.
51. Say: "(Nothing) will never/not strike/hit us* يصيبنا except what God ordered/decreed* كتب for us, He is our owner/master/ally* مولانا, and on God so should rely/depend* فليتوكل the believers."
52. Say: "Do you wait/remain* تربعون with us except (that) one (of) the two goods* الحسنين (afflicts us), and we wait/remain* نربع with you that God strikes/hits you* يصيبكم with torture from at Him or with our hands, so wait/remain* فتربعوا, we are with you waiting/remaining."
53. Say: "Spend voluntarily or forcefully/involuntarily* كرها, (it) will never/not be accepted from you, that you are/were a nation (of) debauchers* فاسقين."
54. And nothing prevented/prohibited them* منعهم that their expenses/expenditures that (E) be accepted/received from them, except that they disbelieved by God, and with His messenger and they do not come (to) the prayers except and (while) they are lazy, and they do not spend except and (while) they are hating.
55. So let not their properties/wealths* أموالهم, and nor their children please/marvel you, but God wants to torture them with it in the life the present/worldly life, and their selves perish/vanish* ترهق and (while) they are disbelieving.
56. And they swear/take oath by God, that they truly are from you (E), and they are not from you, and however they are a nation afraid/separating.
57. If they find a refuge/shelter or caves* مغارات or an entrance they would have turned away to it, and they bolt/run away uncontrollably.
58. And from them who backbite/find fault in you* يلمزك in the charities, so if they were given/handed from it they accepted/approved, and if they were not given/handed from it, then they are hating/becoming angry* يستخطون.
59. And if that they accepted/approved what God and His messenger gave/brought them and they said: "Enough for us God, God will give/bring us from His grace/favour and His messenger, we are to God desiring/wishing."
60. But the charities (are) to the poor/needy* للفقراء, and the poorest of poor/poor oppressed, and the doers/workers* العاملين on it, and (those who) their hearts/minds* قلوبهم (are) united/joined* المولفة, and in the necks (freeing) slaves, and the obliged indebted* الغارمين, and in God's sake/path* سبيل, and the traveler/stranded traveler (it is) a religious duty/stipulation* فريضة from God, and God (is) knowledgeable, wise/judicious.

61. And from them those who harm mildly the prophet and say: "He is hearing." Say: "(He is a) good* خير ear/hearing* أذن for you, he believes by God and he believes to the believers, and mercy to those who believed from you, and those who harm mildly God's messenger, for them (is) a painful torture."
62. They swear/take oath by God for you, to please/satisfy you, and God and His messenger (are) more worthy/deserving* أحق (that) they please/satisfy Him, if they were believing.
63. Did they not know that he/who angers God and His messenger, so that truly for him (is) Hell's* جهنم fire, immortally/eternally* حالدا in it, that (is) the shame/scandal* الخزي , the great.
64. The hypocrites* المنافقين are afraid/cautious* يحذر that a chapter of the Koran be descended on them to inform them with what (is) in their hearts/minds* قلوبهم . Say: "Mock/make fun* استهزءوا , that God (is) bringing out what you are cautious/afraid of."
65. And if (E) you asked/questioned them, they will say (E): "But we were plunging into/engaging in conversation* and we were playing/amusing* نلعب . Say: "Is with/by God and His evidences/verses* آياته , and His messenger you were mocking* تستهزون?"
66. Do not apologize/find excuses, you had disbelieved after your belief, if We forgive/pardon on a group of people from you, We torture a group of people because they were criminals/sinners.
67. The hypocrites (M) and the hypocrites (F) some of them (are) from some (they are for each other), they order/command by the defiance of God and His orders/awfulness/obscenity* المنكر , and they forbid/prevent from the kindness/generosity* المعروف and they grasp/tighten/hold* يقبضون their hands, they forgot God, so He forgot them, that the hypocrites, they are the debauchers* الغاسقون .
68. God promised the hypocrites (M) and the hypocrites (F) and the disbelievers Hell's* جهنم fire immortally/eternally* in it, it is enough for them, and God cursed/humiliated them* لعنهم and for them (is a) continuing* مقيم torture.
69. As/like those from before them they were stronger than you, (in) strength/power* قوة and (with) more properties/possessions* أموالا , and children, so they lived long/enjoyed with their good luck/fortune, so you lived long/enjoyed with your good luck/fortune, as those from before you lived long/enjoyed with their good luck/fortune, and you plunged into/engaged in conversation* حضتتم as/like who plunged into/engaged in conversation* حضوا , those their deeds* أعمالهم (are) wasted in the present world, and the end (other life), and those, they are the losers* الخاسرون .
70. Did not (the) information/news come to them (about) those from before them, Noah's nation, and Aad* عاد , and Thamud* ثمود and Abraham's nation, and owners* أصحاب (of) Madya/Madyan, and the overturned cities* الموثفكات? Their messengers came to them with the evidences, so God was not to cause injustice to them/oppress them, and but they were themselves causing injustice/oppression.
71. And the believers (M) and believers (F) some of them (are) guardians/allies (to) some, they order/command with the kindness/generosity* بالمعروف , and they forbid/prevent from the defiance of God and His orders/obscenity* المنكر , and they keep up* يقيمون the prayers, and they give the charity/purification* الزكاة , and they obey God and His messenger, those, God will have mercy upon them, that God (is) glorious/mighty* عزيز , wise/judicious.
72. God promised the believers (M) and the believers (F) treed gardens/paradises the rivers flow* تجري from

- below/beneath it* تحتها* immortally/eternally* خالدین in it and beautiful* طيبة residences in treed gardens/paradises (as) eternal residence, and acceptance/approval from God (is) greater* أكبر, that it is the winning/triumph* الفوز, the great.
73. You, you the prophet, struggle/do your utmost* جاهد (against) the disbelievers and the hypocrites, and be hard/rough* اغلظ on them, and their shelter/refuge (is) Hell* جهنم, and how bad (is) the end/destination?
74. They swear/take oath by God, (that) they did not say, and (but) they had said the disbelief's word/expression* كلمة, and they disbelieved after their Islam/submission/surrender, and they got interested/resolved* هموا with what they did not take/receive/obtain, and they did not revenge/criticize* نقموا except that God and His messenger enriched them from His grace* فضله, so if they repent (it will) be best* خيرا for them, and if they turn away, God tortures them a painful torture in the present world and the end (other life), and in the earth/Planet Earth no guardian/ally* ولي and nor victorior/savior* نصير (be) for them .
75. And from them who promised* عاهد God: "If (E) He gave us from His grace/favour* فضله we will give charity (E) and we will be/become from the correct/righteous."
76. So when He gave them from His grace/favour* فضله they were stingy/miser with it, and they turned away and (while) they are objecting/opposing* معرضون .
77. So hypocrisy in their hearts/minds* قلوبهم followed/succeeded them to a day they meet/find Him* يلقونه because (of) what they broke* اخلفوا (their promise to) God (in) what they promised Him, and because (of) what they were lying/denying* يكذبون .
78. Did they not know that God knows their secret and their confidential talk/secret conversation, and that God (is) all knower (of) the unseens/invisible/(unknowns)?
79. Those who backbite/find fault in* يلمزون the volunteers from the believers in the charities, and those who do not find except their struggle/exertion* جهدهم, so they humiliate/ridicule* يستخرون from them, God mocked/ridiculed* سخر from them, and for them (is) a painful torture.
80. Ask for forgiveness for them or you do not ask for forgiveness for them, if you ask for forgiveness for them seventy time(s), so God will never/not forgive for them, that (is) because they (E) disbelieved by God and His messenger, and God does not guide the nation the debauchers* الفاسقين .
81. The remaining behind rejoiced/delighted* فرح with their seat/sitting place (position) opposite/behind* خلاف God's messenger, and they hated that they struggle/exert* يجاهدوا with their properties/wealths* بأموالهم and themselves in Gods' sake* سبيل, and they said: "Do not rush/hasten* تنفروا in the heat." Say: "Hell's* جهنم fire (is) stronger heat, if they were understanding/learning* يفقهون."
82. So they will laugh (E) little* قليلا and they will weep (E) much, reimbursement* جزاء because (of) what they were earning/gaining/acquiring* يكسبون .
83. So if God returned you to a group of people from them, so they asked for permission from you to the getting out/exit (battle), so say: "You will never/not get out/emerge* تخرجوا with me ever (E), and you will never/not fight/kill with me an enemy, that you accepted/became content* رضيتم with the sitting/remaining behind (the) first time* مرة, so sit/remain with the remaining behind."

84. And do not ever pray on anyone from them (that) died, and do not stand*نقم on his grave/burial place, that they truly disbelieved by God and His messenger, and they died and (while) they are debauchers*فاسقون .
85. And let (not) their properties/wealths*أموالهم and their children please/marvel you, but God wants that He tortures them with it in the present world and their selves go out/perish and (while) they are disbelieving.
86. And if a chapter*سورة was descended: "That believe by God, and struggle/do your utmost*جاهدوا with His messenger." Those of the wealth/arrogance*الطول asked for permission/pardon from you, and they said: "Leave us be with the sitting/remaining."
87. They accepted/approved with that they be with the remaining behind and, (it) was closed/sealed*طبع on their hearts/minds*قلوبهم so they do not understand/learn*يفقهون .
88. However the messenger and those who believed with him struggled/exerted*جاهدوا with their properties/possessions*بأموالهم and their selves, those, for them (is) the goodnesses/generosity, and those are the successful/winners.
89. God prepared for them treed gardens/paradises the rivers flow*تجري from below/beneath it, (they are) immortally/eternally in it, that (is) the great, the triumph/salvation*الفوز .
90. And the apologizers/excuse givers from the Arabs*الأعراب came to be permitted/allowed to them, and those who denied*كذبوا God and His messenger sat/remained behind*فعد, those who disbelieved from them a painful torture will strike/hit*سيصيب (them).
91. Strain/sin/hardship*حرج is not on the weak ones, and nor on the sick/diseased, and nor on those who do not find what they (should) spend, if they were faithful/sincere to God and His messenger, (there) is not from a way/path*سبيل on the good doers, and God (is) a forgiving, merciful.
92. And nor on those when/if*ما they came to you to carry/bear them, you said: "I do not find what I carry you on it." They turned away and their eyes flow/over flow from the tears, sadness/grief that they not find what they (can) spend.
93. But the way/path*السبيل (is) on those who ask for permission/pardon of you and they are rich, they accepted*رضوا , with that they be with the remaining behind, and God stamped/sealed on their hearts/minds*قلوبهم , so they do not know.
94. They apologize/excuse (themselves) to you, if you returned to them, say: "Do not apologize/excuse (yourselves), we will never believe for you, God had informed us from your news/information*أخباركم , and God will see your deed*عملكم and His messenger, then you (will) be returned to knower (of) the unseen/absent*الغيب and the testimony/certification*الشهادة , so He informs you with what you were making/doing*تعملون .
95. They will swear by God to you if you returned*انقلبتم to them to object/oppose from them, so object/oppose*فأعرضوا from them, that they truly are obscenity/filth*رجس , and their shelter/refuge (is) Hell*جهنم because (of) what they were earning/acquiring*يكسبون .
96. They swear/take oath to you to accept/approve of them, so if you accept/approve of them, so that God does not accept/approve of the nation the debauchers*الفاسقين .
97. The Arabs*الأعراب (are) stronger (in) disbelief and hypocrisy, and more worthy/suited*أحدر that they not know

- limits/boundaries/orders (of) what God descended on His messenger, and God (is) knowledgeable, wise/judicious.
98. And from the Arabs* الأعراب who takes what he spends (as) an obligated burden/monetary harm/loss* مغرماً , and he waits/remains* يترصب with you the circles/disasters; on them (is) the bad/evil* السوء circle/disaster, and God (is) hearing/listening, knowledgeable.
99. And from the Arabs* الأعراب who believes by God and the Day the Last/Resurrection Day, and takes what he spends (as) approachment to God (offerings) at God, and the messenger's prayers, is it not an approachment to God (offering) for them? God will make them enter in His mercy, that God (is) forgiving, merciful.
100. And the racing/preceding* السابقون the first/beginners from the emigrants and the victorions/saviors* الأنصار , and those who followed them with goodness, God accepted/approved* رضي of them, and they accepted/approved* رضوا of Him, and He prepared for them treed gardens/paradises the rivers flow/run* تجري below/beneath it, immortally/eternally for ever* أبدا in it, that (is) the great winning/triumph* الفوز .
101. And from whom (is) around/surrounding you from the Arabs* الأعراب (are) hypocrites* منافقون and from the city's/town's people* أهل they were accustomed to rebelling/mutiny* مردوا on the hypocrisy, you do not know them, We know them, We will torture them twice, then they be returned to great torture.
102. And others confessed/acknowledged because of their crimes, they mixed/mingled* خلطوا correct/righteous deeds work and other* آخر bad/evil, maybe/perhaps God that He forgives on them, that God (is) forgiving, merciful.
103. Take/receive from their properties/wealths* أموالهم charity, to purify/clean them mentally and physically* تطهرهم , and to purify/correct/commend them* تزيهم with it, and pray/call (for) God's blessings on them, that your prayers (are) tranquillity/security for them, and God (is) hearing/listening, knowledgeable.
104. Did they not know that God, He accepts/receives the repentance/forgiveness from His worshippers/slaves, and He takes/receives the charities, and that God, He is the forgiver, the merciful?
105. And say: "Make/work* اعملوا , so God and His messenger and the believers will see your deeds, and you will be returned to knower (of) the unseen/supernatural* الغيب and the testimony/certification* الشهادة , so He informs you with what you were making/doing* تعملون ."
106. And others (are) delayed/postponed to God's order/command, either He torturers them and either He forgives on them, and God (is) knowledgeable, wise/judicious.
107. And those who took a mosque (as a tool for) harming, and disbelief, and separation/distinction between the believers, and (as) a watch/observation/ambuscade (ambush place/shelter) to who battled/fought* حارب God and His messenger from before, and they swear/take oath (E): "That we wanted/intended* أردنا except the best/goodness* الحسنى . And God witnesses/testifies that they truly are lying/denying* لكاذبون ."
108. Do not stand* تقم in it ever (E), a mosque/place of worshipping God (E) founded (established) on the fear and obedience (of God) from (the) first day (is) more worthy/deserving* أحق that you stand* تقوم in it, in it (are) men* رجال they love/like that they purify themselves mentally and physically* يتطهروا , and God loves/likes the pure/clean* المطهرين .
109. Is who founded (established) his building/structure on fear and obedience from God and acceptance/approval* better* خبير Or who founded (established) his building/structure on (the) edge/brink (of) a

- cracking/falling/weakly undercut bank/shore*حرف , so it collapsed/fell down with him in Hell's*جهنم fire? And God does not guide the nation the unjust/oppressive.
110. Their buildings/structures which they built/constructed still is*لا يزال doubt/suspicion in their hearts/minds*قلوبهم , except/unless that their hearts/minds*قلوبهم be cut*تقطع , and God (is) knowledgeable, wise/judicious.
111. That God bought from the believers their selves and their properties/wealths*أموالهم , with that for them (is) the Paradise, they fight/kill in God's sake*سبيل , so they fight/kill and they be fought/killed, a promise truthfully in the Torah/Old Testament, and the Bible/New Testament*الإنجيل , and the Koran*القرآن , and who (is) more fulfilling/completing with his promise/pledge*بعهده than God? So be announced good news with your sale/trade which you sold/traded with it, and that (is) the great, the triumph/salvation*الفوز .
112. The repentant, the worshippers, the praising*الحامدون , the travelers/tourists for knowledge*المسافرين , the bowing*الراكعون , the prostrating, the ordering/commanding with the kindness/generosity, and the forbidding/preventing from the defiance of God and His orders/obscenity*المنكر , and the protectors/observers*الحافظون to God's limits/boundaries*حدود , and announce good news (to) the believers.
113. (It) was not to the prophet and those who believed that they ask for forgiveness to the sharers/takers of partners (with God)*للمشركين , and even if they were of (the) relations/near from after what was clarified/explained*تبين to them, that they are the roaring fires'/Hell's*أصحاب*الجنة owners/friends*الجحيم .
114. Abraham's asking for forgiveness for his father was not except on a promise he promised it (to only) him, so when (it) was clarified/explained*تبين to him, that he (his father is) an enemy to God, he declared innocence from him, that Abraham (is a) clement*حليم groaner/moaner (E)*لأواه .
115. And God was not to misguide (a) nation after when He guided them, until He clarifies/explains to them what they fear and obey, that God was/is with every thing knowledgeable.
116. That God (has) for him the skies'/space's ownership/kingdom*ملك , He revives/makes alive, and He makes die, and (there is) none for you from other than God from (a) guardian/ally*ولي and nor (a) victorior/savior*نصير .
117. God had forgiven on the prophet and the emigrants and the victorior's*الأنصار those who followed him in (the) hour (of) the difficulty/hardship*العسرة from after what (the) hearts/minds*قلوب (of) a group/party*فريق from them, was about to/almost deviate*يزيع , then He forgave on them, that He truly is merciful/compassionate, merciful with them.
118. And on the three, those who remained until when the Earth/land*الأرض narrowed/tightened on them with what (it) widened/broadened and their selves narrowed/tightened on them, and they thought/assumed that (there is) no refuge/shelter from God except to Him, then He forgave on them, (it is for them) to repent, that God, (He is) the forgiving, the merciful/most merciful.
119. You, you those who believed, fear and obey God and be with the truthful.
120. (It) was not to the city's/town's family/relation/people and who (is) around/surrounding them from the Arabs*الأعراب , that they delay (remain behind) from God's messenger, and nor they wish/desire with themselves from his self/himself, that (is) because they (E) (experience) no thirst, and nor hardship/fatigue*نصب , and nor hunger strikes them*يصيبهم in God's sake*سبيل , and they do not step on/set foot on a foothold (that) angers/enrages the

- disbelievers, and they do not take/obtain (win) from an enemy receiving/obtaining (winning)* نبالا except (that) it was written/decreed* كتب for them with it, correct/righteous deeds* عمل , that God does not loose/waste/destroy the good doer's reward/wage* أجر .
121. And they do not spend a small/little, and nor great/large* كبيرة expense/expenditure, and nor cross* يقطعون a valley, except it was written/decreed* كتب for them, (it is for) God to reward/compensate them* ليحزبهم (the) best (of) what they were making/doing* يعملون .
122. And the believers were not to rush/hasten* لينفروا all (to battle) , so if only* لولا (there were) a group* نفر from every group/party* فرقة from them, a group of people to learn/comprehend/have knowledge* ليتفقهوا in the religion, and to warn/give notice (to) their nation if they returned to them, maybe/perhaps they be warned/cautioned* يحذرون .
123. You, you those who believed, fright/kill those who follow/near you evilly from the disbelievers, and they should find in you strength/coarseness* غلظة , and know that God (is) with the fearing and obeying.
124. And when any* ما chapter of the Koran was descended, so from them who says: "Which of you (has) this it increased him faith/belief?" So but those who believed, so it increased them faith/belief, and they be announced good news to/be cheerful* يستبشرون .
125. And but those who in their hearts/minds* قلوبهم (is) sickness/disease, so it increased them obscenity/filth* رجسا to their obscenity/filth* رجسهم , and they died and they are disbelieving.
126. Do they not see/understand that they are being tested* يفتنون in every year once* مرة or twice* مرتين , then they do not repent, and they do not mention/remember* يذكرون ?
127. And when any* ما chapter of the Koran was descended, some of them looked* نظر to some, (and said): "Does from anyone* أحد see you?" Then they went away/diverted* انصرفوا , God diverted* صرف their hearts/minds* قلوبهم , because they are (E) a nation (that) do not understand/know* يفقهون .
128. A messenger had come to you from your selves, powerful* عزيز (painful/dear) on him what you suffered (from) exertion/hardship* عنتهم , holding onto stingily and desiring strongly (careful) on you, with the believers merciful/compassionate, merciful* رحيم .
129. So if they turned away, so say: "Enough for me God, no God except He, on Him I relied/depended* توكلت , and He is Lord (of) the throne* العرش , the great."

CHAPTER 10: JONAH - يونس

By God's Name, the Merciful, the Most Merciful

1. A L R* الر , those are the wise/judicious Book's* الكتاب verses/evidences* آيات .
2. Was it to the people astonishment/surprise* عجب that We inspired/transmitted* أوحينا to a man from them: "That warn/give notice (to) the people and announce good news (to) those who believed that for them (is) a foot (hold) (of) truth at their Lord." The disbelievers said: "That, that (is) an evident magician/sorcerer."
3. That your Lord (is) God who created the skies/space and the earth/Planet Earth in six days then He aimed to/tended to* استوي on the throne* العرش , He plans/regulates the matter/affair, (there is) no/none from a mediator except from after His permission/pardon, that one (is) God, your Lord, so worship Him, so do you not mention/remember/praise* تذكرون ?
4. To Him (is) your return all/all together, God's promise truthfully* حقاً , that He truly starts/initiates* يبدأ the creation, then He returns/repeats it to reward/reimburse* ليجزي those who believed and made/did* عملوا the correct/righteous deeds with the just/equitable, and those who disbelieved for them (is) a drink from hot/cold water* حميم and a painful torture because (of) what they were disbelieving.
5. He is who made/put* جعل the sun* الشمس light/shining* ضياء and the moon* القمر a light, and He predestined/evaluated it* قدره places of descent/sequences/descents to know (the) number/numerous (of) the years and the counting/calculating, God did not create that except with the truth* بالحق , He details/explains* يفصل the verses/evidences* الآيات to a nation knowing.
6. That in difference (of) the night* الليل and the daytime* النهار and what God created in the skies/space and the earth/Planet Earth (are) signs/evidences (E) to a nation fearing and obeying.
7. That those who do not hope/expect* يرجون meeting Us, and they accepted/approved with the life the present/the worldly life, and they became assured/secured* اطمأنوا with it, and those who they are from Our verses/evidences* غافلون*ignoring/disregarding آياتنا .
8. Those, their shelter/refuge (is) the fire* النار because (of) what they were acquiring/gathering* يكسبون .
9. That those who believed and made/did* عملوا the correct/righteous deeds, their Lord guides them because of their faith/belief (to) the rivers flowing/running* تجري from below/beneath them in the blessing/goodness (of) treed gardens/paradises.
10. Their call/prayer* دعواهم in it (is): "Oh/you God* اللهم Your praise/glory." And their greeting in it (is): "Security/peace." and their last call/prayer (is): "That the praise/gratitude* الحمد (is) to God the creations all together's/(universes') Lord.
11. And if God hurries/hastens* يعجل the bad/evil/harm to the people (as) their hurrying/hastening with the good/wealth* بالخير , their term/time would have been executed/accomplished* لقتضى to them, so We leave those who do not expect* يرجون meeting Us in their tyranny/arrogance* طغيانهم being confused/puzzled* يعمهون .
12. And if the human (was) touched (by) the harm he called Us to his side or sitting or standing* قائماً , so when We removed/uncovered from him his harm, he passed as if/though he did not call Us to harm (that) touched him,

- as/like that (it) was decorated/beautified to the spoilers/neglecters* يعملون* what they were making/doing* يعملون* .
13. And We had destroyed* أهلكنا* the generations/peoples of eras from before you, when they caused injustice/oppression, and their messengers came to them with the evidences, and they were not to believe, as/like that We reward/reimburse* نجزي the nation the criminals/sinners.
14. Then We made/put you* جعلناك* (as) caliphs/successors and replacers/leaders in the earth/Planet Earth from after them to see how you do* تعملون* .
15. And if Our signs/verses* آياتنا* evidences* بينات* are read/recited on them, those who do not hope/expect meeting Us said: "Come/bring with a Koran other than that or exchange/replace it* بدله* ." Say: "(It) is not to me that I exchange/replace it* أبده* from my self/spontaneously/willingly that I follow except what is inspired/revealed* يوحي to me, that I fear if I disobeyed my Lord (from) a great day's torture."
16. Say: " If God wanted/willed I would not (have) read/recited it* نلوته* on you, and He would not (have) informed you with (of) it, so I had stayed/remained* لبثت* in (between) you a life time from before it, so do you not reason/understand* تعقلون* ?
17. So who (is) more unjust/oppressive* أظلم* than who fabricated* افترى* on God lies/denials/falsifications or lied/falsified with His verses/evidences* آياته* ? That He does not make the criminals/sinners succeed/win
18. And they worship from other than God what does not harm them and nor benefit them, and they say: "Those (are) our mediators at God." Say: "Do you inform God with what He does not know in the skies/space and nor in the earth/Planet Earth?" His praise/glory and high, mighty, exalted and dignified from what they share/make partners (with God).
19. And the people were not except one nation* أمة* , so they differed/disagreed/disputed, and where it not for a word* preceded* سبقت* from your Lord, (it) would have executed/ended (E) between them, in what they are in it differing/disagreeing* يختلفون* .
20. And they say: "If only an evidence/sign* آية* was descended on him from his Lord." So say: "But the absent/supernatural* الغيب* (is) to God so wait* فانتظروا* , that I am with you from the waiting* المنتظرين* .
21. And if We made the people taste/experience mercy from after calamity/disastrous distress touched them, then for them (is) cheater/deceit/schemes in Our verses/evidences* آياتنا* . Say: "God (is) quicker/faster* أسرع* (in) cunning/scheming* مكرًا* , that Our messengers write* يكتبون* what you cheat/ deceive/scheme."
22. He is who makes you walk/move/ride in the shore/land and the sea* البحر* (large body of water) until when you were in the ships, and We flowed/ran* جرينا* with them with a good/enjoyable* طيبة* wind/breeze, and they became happy/rejoiced with it, (then) a stormy/violent* عاصف* wind came to it, and the waves/surges came to them from every place, and they thought/assumed* ظنوا* that they are (being) surrounded/encircled* أحيط* with them, they called God faithful/loyal/devoted for Him (in) the religion: "If (E) you saved/rescued us from this, we will become (E) from the thankful/grateful."
23. So when He saved/rescued them, then they oppress/transgress/corrupt in the earth/Planet Earth without the right* الحق* , you, you the people but your oppression/transgression (is) on yourselves the life the present's/worldly life's long life/enjoyment, then to Us (is) your return, so We inform you with what you were making/doing* تعملون* .

24. But the life the present's/worldly life's example*مثل (is) as/like water, We descended it from the sky, so the Earth's/land's*الأرض plant mixed/mingled with it, from what the people eat and the camels/livestock, until the earth/land*الأرض took*أخذت its decoration/beauty and it became decorated/beautified, and its people*أهلها thought/assumed*ظن that they are capable/overpowering*قادرون on it, (then) Our order/matter*أمرنا came to/destroyed it at night or (at) daytime, so We made it*جعلناها uprooted*حصيدا as though it did not enrich/be inhabited*نعن by the yesterday/previous day, as/like that We detail/explain/clarify the verses/evidences*الآيات to a nation thinking.
25. And God, He calls to the safety's/security's/peace's home/house, and He guides whom He wills/wants to a straight/direct*مستقيم way/road.
26. To those who did good, the best/most beautiful/goodness and an increase (more), and no smoke/dust and nor humiliation/disgrace burdens/depresses/oppresses their faces, those are the treed garden's/paradise's owners/company*أصحاب they are in it immortally/eternally*خالدون .
27. And (to) those who gathered/acquired*كسبوا the sins/crimes (a) reimbursement (of) a sin/crime with similar/equal to it*بمثلها and humiliation/disgrace burdens/depresses/oppresses them, none from (a) protector/shelterer*عاصم (is) for them from (other than) God, as though their faces (are) covered/darkened*أغشيت (with) parts/portions (of) the darkened night. Those are the fire's*النار owners/company*أصحاب , they are in it immortally/eternally*خالدون .
28. And a day We gather them all/all together*جميعا , then We say to those who shared/made partners (with God): "Your place/position, you and your partners (with God)." So We separated/dispersed between them, and their partners (with God) said: "You were not us worshipping."
29. "So enough/sufficient with God (as) a witness/testifier*شهودا between us and between you, if we were about your worshipping ignoring/neglecting (E)."
30. At that place and time every self will find it is foolish*تبلوا what it advanced, and they were returned to God their owner/master*مولاهم the true*الحق , and what they were fabricating*يفترون misguided/nullified*ضل from them.
31. Say: "Who provides for you from the sky/space and the earth/Planet Earth? Or who owns/possesses the hearing/listening*السمع , and the eye sights/knowledge, and He brings out/emerges*يخرج the live/alive from the dead, and He brings out/emerges the dead from the live/alive, and who plans/regulates the matter/affair?" So they will say: "God." so say: "So do you not fear and obey?"
32. So that one (is) God, your Lord the truth*الحق , so what after the truth*الحق (is there) except the misguidance, so how/where (do) you be sent away/diverted?
33. As/like that your Lord's word/expression became correct/true*حققت , on those who debauched*فسقوا , that they do not believe.
34. Say: "Are there from your partners (with God) who starts/initiates*يبدأ the creation then he repeats it?" Say: "God starts/initiates*يبدأ the creation, then He repeats it. So how/where (do) you lie/turn away?"
35. Say: "Are there from your partners (with God) who guides to the truth*الحق?" Say: "God guides to the truth*الحق . Is who guides to the truth more worthy/deserving that He be followed or who does not guide except that he be guided, so what (is it) for you how you judge/rule?"

36. And most of them do not follow except assumption/supposition*ظنا, that the assumption/supposition*الظن does not suffice (replace) from the truth*الحق a thing, that God (is) knowledgeable with what they make/do.
37. And this the Koran*القرآن was/is not that it be fabricated*يفترى from (by) other than God, and but confirmation (of) what (is) between his (Prophet Mohammad's) hands, and detailing/explaining*تفصيل The Book*الكتاب, no doubt/suspicion in it, (it is) from the creations all together's/(universes') Lord.
38. Or they say: "He fabricated it*افتراه." Say: "So come/bring with a chapter of the Koran similar/equal to it and call whom you were able from other than God, if you were truthful."
39. But they lied/denied/falsified with what they did not comprehend*يحيطوا with its knowledge, and its interpretation/explanation did not*لما come to them, as/like those from before them lied/denied/falsified, so look/see*فانظر how the unjusts'/oppressives' end/turn was.
40. And from them who believed with it, and from them who does not believe with it, and your Lord (is) more knowledgeable with the corrupting*بالمفسدين.
41. And if they lied/denied you*كذبوك, so say: "For me (is) my deed, and for you (is) your deed, you are innocent/renouncing*بريئون from what I make/do*اعمل, and I am innocent/renouncing*بريء from what you make/do*تعملون."
42. And from them who listen/hear to you, so do you make the deaf hear/listen and (even) if they were not reasoning/understanding*يعقلون ?
43. And from them who looks*ينظر to you, so do you guide the blind/confused*العمي and (even) if they were not seeing/understanding*يبصرون?
44. That God, does not cause injustice/oppression (to) the people a thing and but the people themselves cause injustice/oppression.
45. And a day*يوم He gathers them as though they did not remain/wait*يلبثوا except an hour from the daytime, getting to know each other, those who lied/denied*كذبوا with meeting God had lost, and they were not guided.
46. And either We show you some/part (of) which/that We promise them, or We make you die, so to Us (is) their return, then God (is) witnessing on what they make/do.
47. And to each/every nation/generation*أمة (is) a messenger, so if their messenger came, judgment was passed*قضي between them with the just/equitable, and they are not being caused injustice to/oppressed.
48. And they say: "When/at what time (is) that the promise if you were truthful?"
49. Say: "I do not own/possess to myself harm and nor benefit/usefulness except, what God willed/wanted, to every/each nation/generation*أمة (is) a term/time, if their term/time came, so they do not delay/lag behind an hour, and nor advance/precede*يستقدمون."
50. Say: "Did you see/understand if His torture came to you at night/suddenly at night/overnight or day time, what (do) the criminals/sinners hurry/rush/urge*يستعجل from Him?"
51. Is it then when (it) happened! (expression of wonderment)*ما you believed with it/Him now, and you had been with it/Him hurrying/hastening*تستعجلون.
52. Then (it) was said to those who caused injustice/oppression: "Taste/experience the immortality's/eternity's torture,

- are you being reimbursed* تجزون except because (of) what you were gathering/acquiring* تكسبون ?
53. And they ask you to inform them: "Is it correct* أحق ?" Say: "Yes and (by) my Lord, that it truly is correct (E)* لحق , and you are not with disabling/frustrating."
54. And if to every self (that) caused injustice/oppression what is in the earth/Planet Earth, it would have ransomed/compensated with it, and they kept the regret/sorrow/remorse secret when they saw/understood the torture, and was passed judgment/ordered* قضى between them with the just/equitable, and they are not being caused injustice to/oppressed.
55. Is not to God what is in the skies/space and the earth/Planet Earth, is not God's promise true* حق , and but most of them do not know?
56. He revives/makes alive and He makes die, and to Him you are being returned.
57. You, you the people, a sermon/advice/warning had come to you from your Lord, and a cure/recovery* شفاء to what (is) in the chests (innermosts), and guidance, and mercy to the believers.
58. Say: "With God's grace/favour* فضل and His mercy, so with that so they should be happy/rejoiced* فليفرحوا , He/it is better from what they gather/collect* يجمعون ."
59. Say: "Did you see/understand what God descended for you from provision* رزق so you made/created from it forbidden/prohibited and permitted/allowed?" Say: "Did God permit/allow for you, or on God you fabricate/cut and split?"
60. And what (is in the) thought/assumption* ظن (on) the Resurrection Day (of) those who fabricate* يفترون on God the lie/falsehood* الكذب ? That God (is owner) of (E) grace/favour/blessing on the people, and but most of them do not thank/be grateful.
61. And you (do) not be in a matter/affair* شأن , and what you read/recite from it from Koran* قرآن , and you do not make/do* تعملون from deed(s) except (that) We were on you witnessing* شهدوا when you rush/hurry* تفيضون in it, and none from a weight (of) a smallest particle (smaller than an atom)* ذرة in the earth/Planet Earth and nor in the sky/space, and nor smaller/littler than that, and nor greater/magnified* أكبر is far, hidden and distant* يعزب from your Lord, except (it is) in an evident/clear* مبين Book* كتاب .
62. Is it not that God's patrons/followers* أولياء (that there is) no fear/fright on them, and nor they be sad/grieving?
63. Those who believed and were fearing and obeying.
64. For them the good news in the life the present/the worldly life and in the end (other life), (there is) no exchange/replacement/substitution to God's words/expressions, that it is the winning/triumph* الفوز , the great.
65. And (let) not their saying/word/opinion and belief to sadden you* يحزنك , that the glory/might* العزة (is) to God all/wholly* جميعا , He is the hearing/listening, the knowledgeable.
66. Is it not that to God who (is) in the skies/space and the earth/Planet Earth? And those who call from other than God partners, (they) do not follow (anything) except the assumption/supposition, and that they (are) except lying/speculating.
67. He is who made/created* جعل for you the night to be tranquil/quiet* لتسكنوا in it, and the daytime to see* مبصرا , that in that (are) evidences/signs (E)* لآيات to a nation hearing/listening.

68. They said: "God took/received a child (son)." His praise/glory He is the rich, for Him what is in the skies/space and the earth/Planet Earth, at you (is) no* إن proof/evidence* سلطان with that, are you saying on God what you do not know?
69. Say: "That those who fabricate/cut and split on God the lies/falsehood* الكذب do not succeed/win."
70. Long life/enjoyment in the present world then to Us (is) their return, then We make them taste/experience the torture the strong (severe) because (of) what they were disbelieving.
71. And read/recite on them Noah's information/news, when he said to his nation: "You (my) nation, if my place/position and my reminding/mentioning with Gods' evidences/verses* بآيات had become a burden* كبر on you, so on God I relied/depended* توكلت , so gather/collect/unify your matter/affair and your partners (with God), then your matter/affair be not on you ambiguous/vague (covert)* غمة , then pass judgment/order* اقضوا to me, and do not give me time/delay me* تنظرون ."
72. "So if you turned away, so I did not ask/demand (of) you from a reward/wage* أجر that my reward/wage* أجري (is) except on God, and I was ordered/commanded, that I be from the Moslems/submitters* المسلمين ."
73. So they denied him* فكذبوه , so We saved/rescued him and who (was) with him in the ship* الفلك , and We made/put them (as) caliphs/successors and replacers/leaders, and We drowned/sunk those who lied/denied/falsified with Our evidences/verses* بآياتنا , so look/see* فانظر how was the end/turn (result of) the warned/given notice.
74. Then We sent from after him messengers to their nations, so they came to them with the evidences/verses* بالآيات , so they were not to believe with what they lied/denied/falsified with it from before, as/like that We stamp/cover/seal* فلوب on the transgressors'/violators'/breakers' hearts/minds* فلوب .
75. Then (E) We sent from after them Moses and Aaron to Pharaoh and his nobles/groups/assembly with Our verses/evidences* بآياتنا , so they became arrogant and they were a nation (of) criminals/sinners* مجرمين .
76. So when the truth* الحق came to them from at Us, they said: "That truly (is) evident magic/sorcery (E)."
77. Moses Said: "Do you say to the truth* للحق when it came to you, is that magic/sorcery?" and the magicians/sorcerers do not succeed/win.
78. They said: "Did you come to us to turn us away (divert us) from what we found our fathers on it, and the arrogance/greatness be to you (B) in the earth/Planet Earth, and we are not to you (B) with believing."
79. And Pharaoh* فرعون said: "Bring to me with every knowledgeable magician/sorcerer."
80. So when the magicians/sorcerers came, Moses Said: "Throw/throw away what you are throwing/throwing away."
81. So when they threw/threw away Moses said: "What the magic/sorcery you came with it, that truly God will waste/annul/cancel it, that truly God does not correct/repair (the) deeds (of) the corrupting."
82. And God corrects* يحق the truth* الحق with His words/expressions, and even if the criminals/sinners hated (it).
83. So did not believe in Moses except descendants from his nation on fear from Pharaoh and their nobles/groups/assembly that he (Pharaoh) tortures them* يفتنهم , and that Pharaoh (is) high and mighty (E) in the earth/planet Earth, and that he (is) from (E) the spoilers/exceeders of the limit* المسرفين .
84. And Moses said: "You (my) nation if you had believed by God, so on Him rely/depend if you were Moslems/submitters* مسلمين ."

85. So they said: "On God we relied/depended*تركنا* . Our Lord do not make/put us*تجعلنا* (as a) test*فتنة* to the nation the unjust/oppressors."
86. "And save/rescue us with Your mercy from the nation the disbelievers."
87. And We inspired/transmitted*أوحينا* to Moses and his brother that you (B) reside/establish houses/homes to your (B)'s nation by a city/border/region/Egypt, and make your houses/homes direction, and keep up*أقيموا* the prayers, and announce good news (to) the believers.
88. And Moses said: "Our Lord, that You, You gave/brought*آتيت* Pharaoh and his nobles/assembly*مأله* decoration/beauty/ornament and properties/possessions/wealth in the present world/worldly life, our Lord, to misguide (E) from Your way/path*سبيلك* , our Lord wipe out/destroy*اطمس* on their properties/possessions/wealths and stamp/hit on their hearts/minds*قلوبهم* so they do not believe until they see*يروا* the torture the painful."
89. He said: "Your (B)'s call/request/prayer had been answered/replied to, so be straight/direct, and do not follow (the) way/path*سبيل* (of) those who do not know."
90. And We crossed/passed/passed through with Israel's sons and daughters the sea*البحر* , so Pharaoh and his soldiers/warriors followed them (with) transgression*بغيا* and violating/breaking*عدوا* until when the drowning/sinking caught up/overtook him*أدركه* , he said: "I believed that He is, no God except who Israel's descendants believed with Him, and I am from the Moslems/submitters*المسلمين* ." .
91. Now, and you had disobeyed before, and you were from the corrupting*المفسدين* ?
92. So the day/today We save/rescue you with your body/top set (of) armor to be to who (is) behind you an evidence/sign*آية* , and that many from the people (are) from Our evidences/verses/signs ignoring/disregarding (E)*لغافلون
93. And We had resided/settled to Israel's sons and daughters truthful residence/settlement*مهوراً* , and We provided for them from the goodnesses*الطيبات* , so they did not differ/disagree/dispute until the knowledge*العلم* came to them, that your Lord passes judgment*يقضي* (settles) between them (in) the Resurrection Day in what they were in it differing/disagreeing/disputing.
94. So if you were in doubt/suspicion from what We descended to you, so ask/question those who read The Book*الكتاب* from before you, the truth*الحق* had come to you from your Lord, so do not be from the doubting/arguing.
95. And do not be from those who lied/denied/falsified with God's verses/evidences/signs, so you be from the losers*الخاسرين
96. That those who God's word/expression*كلمة* (was) deserved*حققت* on them do not believe.
97. And even if every/each verse/evidence/sign came to them, until they see/understand the torture the painful.
98. So where it not for a village/urban city (that) believed, so its faith/belief benefited it, except Jonah's/Yonis' nation, when they believed We removed/uncovered (relieved) from them the shameful/scandalous/disgraceful torture in the present world/worldly life, and We gave them long life/made they enjoy to a time*حين* .
99. And if your Lord wanted/willed who is in the earth/Planet Earth all of them, all/all together*جميعاً* would have believed (E), so do you compel/force the people until they be believers/believing?
100. And (it) was not to a self that she/it believes except with God's permission, and He makes/puts*يجعل* the

- obscurity/filth* الرجس on those who do not reason/understand/comprehend.
101. Say: "Look/see* انظروا , what is in the skies/space and the earth/Planet Earth, and the evidences/verses* الآيات , and the warning/notices do not satisfy/suffice from a nation (that) do not believe."
102. So do they wait/watch* ينتظرون (for) except as/like days/times (of) those who past/expired* حلوا from before them, Say: "So wait/watch* فانظروا , that I am with you from the waiting/watching* المنتظرين ."
103. Then We save/rescue Our messengers and those who believed, as/like that truthfully* حقا on Us We save/rescue the believers.
104. Say: "You, you the people, if you were in doubt/suspicion of/from my religion, so I do not worship those whom you worship from other than God, and but I worship God who makes you die, and I was ordered/commanded that I be from the believers."
105. And that stand/keep up* أقم your face/front/direction to the religion (as) a submitter/Unifier of God* حنيفا , and do not be from the sharers/takers of partners (with God)* المشركين .
106. And do not call from other than God what does not benefit you and does not harm you, so if you made/did* فعلت , so that you are then from the unjust/oppressors.
107. And if God touches you with harm, so (there is) no remover/uncoverer (reliever) to it except Him, and if He wants/wills/intends you with goodness/generosity* الخير , so (there is) no returner for His grace/favour/blessing, He strikes/hits* يصيب with it whom He wills/wants from His worshippers/slaves, and He is the forgiving, the merciful.
108. Say: "You, you the people, the truth* الحق had come to you from your Lord, so who was guided, so but he guides for his self, and who misguided* ضل , so but he misguides on it, and I am not on you with a guardian/protector."
109. "And follow what is inspired/transmitted* يوحي to you, and be patient until God judges/rules* يحكم , and He is best* خير (of) the judges/rulers. "

CHAPTER 11: HOOD/PROPHET OF THE NATION OF AAD - هود

By God's Name, the Merciful, the Most Merciful

1. A L R*الر, a Book*كتاب its verses/evidences*آياته were perfected/tightened*أحكمت, then were detailed/explained/clarified from at/by (a) wise/judicious, expert/experienced*خبير .
2. That you not worship except God, that I am (E) to you from Him (a) warner/giver of notice, announcer of good news.
3. And that ask for forgiveness (from) your Lord then repent to Him, He gives you long life/makes you enjoy good/beautiful long life/enjoyment to a named/identified (specified) term/time, and He gives/brings each (owner) of grace/favour/blessing His grace/favour/blessing, and if they turned away, so that I, I fear on you a big/great day's torture.
4. To God (is) your return, and He is on every thing capable/able*قدير .
5. Is it not that they truly fold/bend/double/twist (hide) their chests (innermosts) to hide from Him? Is it not that when they cover/darken themselves (with) their clothes/garments/dresses, He knows what they keep secret and what they declare/publicize/announce? That He is knowledgeable of the chests (innermosts).
6. And (there is) none from a walker/creeper/crawler*دابة in the earth/Planet Earth except (that) on God (is) its provision, and He knows its settlement/establishment/affixation, and its depository/storage place*مستودعها, all (is) in (a) clear/explained*كتاب مبین Book* .
7. And He is who created the skies/space and the earth, in six days/times, and His throne*عرشه was/is*كان on the water, to test you which of you (is) best/better (in) deed(s), and if (E) you said: "That you are being resurrected/revived from after the death/lifelessness." Those who disbelieved will say (E): "That, this (is) except clear/evident*مبین magic/sorcery."
8. And if We delayed the punishment from them to a counted/numbered generation*أمة they will say (E) what prevents/withholds it*يحبسه? Is it not (on that) day (when it) comes to them (it is) not diverted/sent away*مصرفا* from them? And surrounded/encircled*حاق with them what they were with it mocking/making fun of.
9. And if (E) We made the human/mankind taste/experience from Us mercy, then We removed it*نزعناها from him, that he truly is*إنه (a) despairing/hopeless (E) (insistent) disbeliever/(insisting) disbelief.
10. And if (E) We made him taste/experience blessing/goodness*نعماء after calamity/disastrous distress touched him, he will say (E): "The sins/crimes went away (were) eliminated/(were) wiped out from me." That he is happy/rejoiced/delighted proud/arrogant.
11. Except those who were patient, and made/did*عملوا the correct/righteous deeds*الصالحات, those for them (is) a forgiveness and (a) big/great wage/reward*أجر .
12. So maybe/perhaps you are leaving some/part (of) what is inspired/transmitted*يوحى to you, and narrowing/tightening with it your chest (innermost), that they say: "If only a treasure was descended on him, or (an) angel*ملك came with him." But you are (a) warner/giver of notice, and God (is) on every thing (a) guardian/protector*وكيل .

13. Or they say: "He fabricated/cut and split it." Say: "So come or bring with ten chapters of the Koran similar/equal/alike to it fabricated*مفتريات , and call whom you were able from other than God if you were truthful."
14. So if they do not answer/reply to you, so know that (the Koran) was/is descended with God's knowledge*علم , that (there is) no God except Him, so are you submitters/surrenderers/Moslems?"
15. Who was/is wanting*يريد the life the present/worldly life and its decoration/beauty/ornament, We fulfill/complete to them their deeds in it, and they in it are not being reduced/cheated/caused injustice to.
16. Those are those not (nothing is) for them in the end (other life) except the fire*النار , and what they made/did*صنعوا (was) wasted/invalidated*حبط in it, and is being wasted/annulled/canceled what they were making/doing.
17. Is who was on an evidence from his Lord, and he reads/recites/follows it a witness/testifier from Him, and from before him/it Moses' Book*كتاب a leader/clear road/an example and a mercy? Those believe with it, and who disbelieves from the groups/parties with Him/it, so the fire*النار (is) his appointment/promise, so do not be in doubt from it, that it is the truth*الحق from your Lord, and but most of the people do not believe.
18. And who (is) more unjust/oppressive than who fabricated/cut and split on God lies/denials/falsifications? Those, they are being displayed/exhibited/shown on (to) their Lord, and the witnesses/testifiers (the angels) say: "Those (are) those who lied/denied/falsified on their Lord." Is not God's curse/torture on the unjust/oppressors?
19. Those who object/prevent/obstruct from God's way/path/sake*سبيل , and they ask/wish/desire it (be) bent/crookedness/indirectness, and they, with the end (other life) they are disbelievers.
20. Those, were not (to) be disabling/frustrating in the earth/Planet Earth and (there) were not for them from other than God from guardians/allies*أولياء , the torture (will) be doubled/multiplied for them, and they were not able (of) the hearing (to hear)/listening (to listen)*السمع , and they were not seeing/looking/understanding.
21. Those are those who lost*خسروا themselves, and what they were fabricating/cutting and splitting (was) wasted/lost*ضل from them.
22. Undoubtedly/certainly*لا حرم that they (are) in the end (other life), they are the most losers.
23. That those who believed and made/did*عملوا the correct/righteous deeds, and they became humble/tranquil to their Lord, those are the Paradise's owners/company/friends, they are in it immortally/eternally*خالدون .
24. The two groups/parties*الغريقين example/proverb (is as) the blind, and the deaf, and the seeing*البصير , and the hearing*السمع , do they become (an) equal/alike example/proverb? So do you not mention/remember*تذكرون ?
25. And We had sent Noah to his nation: "That I am for you (an) evident/clear*مبين warner/giver of notice."
26. "That do not worship except God, that I, I fear on you a painful day's torture."
27. So the nobles/groups/assembly those who disbelieved from his nation said: "We do not see you*نراك except (as) a human similar/equal/alike to us, and we do not see you*نراك (that) followed you except those who are our lowest/most despised, the opinion/belief*الرأي (is) apparent, and we do not see*نري for you on us from grace/favour/blessing, but we suspect you (are) liars/deniers/falsifiers."
28. He said: "You (my) nation, did you see/understand if I was on an evidence from my Lord, and He gave me mercy from at Him, so (it) was blinding/confusing*فعميت on you, that do we oblige/compel it to you*أنلزمكموها , and you are to it hating?"

29. "And you my nation, I do not ask/demand/beg you on it (for) property/possession/wealth, that my reward/wage is except on (from) God, and I am not with expelling/driving out* بطارد those who believed, that they are receiving/meeting/finding their Lord, and but I only, I see/understand you (as) a nation being lowly/ignorant* تجهلون."
30. "And you (my) nation, who gives me victory/aid from God, if I expelled/forced them out, so do you not mention/remember* تذكرون?"
31. "And I do not say to you: 'At me (are) God's safes/storages (treasures), and I do not know the unseen/absent* الغيب.' And I do not say: 'That I am (an) angel* ملك.' And I do not say to those who your eyes/sights despise/belittle* تزدري 'God will never/not give/bring them goodness* خير.' God (is) more knowledgeable with what (is) in their selves, that I am then from (E) the unjust/oppressors."
32. They said: "You Noah, you had argued/disputed with us, so you increased arguing/disputing with us, so bring to us with what you promise us, if you were from the truthful."
33. He said: "But God brings with it to you, if He willed/wanted and you are not with disabling/frustrating."
34. "And my advise does not benefit you, if I wanted/intended that I advise for you, if God was wanting/willing that He misguides/lures you, He is your Lord, and to Him you are being returned."
35. Or they say: "He fabricated/cut and split it." Say: "If I fabricated/cut and split it so on me (is) my criminality/committing (of) sins, and I am innocent/renouncing from what you commit a crime/sin."
36. And (it) was inspired/transmitted* ووحى to Noah, that (none) will never/not believe from your nation except who had believed, so do not be miserable/fallen in hardship because (of) what they were making/doing* تفعلون .
37. And make/produce* اصنع the ship/ships with Our eyes/sights, and Our inspiration/transmission* وحيينا, and do not address/converse with Me in those who caused injustice/oppression, that they are being drowned/sunken.
38. And he makes/produces the ship/ships, and whenever a group/assembly/nobles from his nation passed* مر on (by) him, they humiliated/mock* سخروا from him, he said: "If you humiliate/mock from us, so (that) we are humiliating/mock* نسخرون from you as you humiliate/mock* تسخرون."
39. "So you will/shall know whom torture comes (to) him (that) shames/scandalizes him* نخزيه, and continuing* مقيم torture (be) placed on him/deserved (to) him.
40. Until when Our order/command came, and the hollow clay oven/furnace* التنور boiled over/gushed, We said: "Carry/load/lift* احمِل in it from every/each a pair/couple two, and your family/people/relation, except who the saying/words* القول preceded* سبق on him, and who believed." And none believed with him except a little/few.
41. And he said: "Ride/embark/board in it, by God's name its channel/passage/course* مجراها, and its anchor/landing* مراسها, that my Lord (is) forgiving, merciful."
42. And it flows/orbits* تجري with them in waves/surges as the mountains* كالجبال and Noah called/cried (to) his son, and (while his son) he was in a separation/isolation* معزل: "You my son, ride/embark/board with us, and do not be with the disbelievers."
43. He said: "I will take shelter/refuge to a mountain* جبل (that) protects/shelters me from the water." He said: "(There is) no protector/shelterer* عصام today, from God's order/command except who He had mercy upon." And

- the waves/surges came in between/intervened between them (B), so he was from drowned/sunken.
44. And (it) was said: "You earth/Planet Earth/land swallow your water, and you sky/space cease/stop/clear up* اقلعي ."
And the water reduced/receded* غيض , and the matter/affair/order/command was accomplished/carried out, and it straightened/leveled on the Joody* الجودي , and was said: "Curse to the nation the unjust/oppressive."
45. And Noah called/cried (to) his Lord so he said: "My Lord, that my son (is) from my family* أهلي , and that your promise (is) the truth* الحق , and you are most judicious (of) the judges/rulers."
46. He said: "You Noah, that he is not from your family/relation/people. That he is (a) not* غير correct/righteous deed, so do not question/ask Me, what is not with knowledge to you with it (you have no knowledge of), that I advise you* أعطك that you be from the lowly/ignorant* الجاهلين ."
47. He said: "My Lord that I seek protection with You, that I ask/beg You* أسألك what is not with me knowledge with it (I know nothing about), and unless You forgive for me and have mercy upon me, I will be from the losers* الخاسرين ."
48. (It) was said: "You Noah, descend/enter* اهبط with safety/security/peace from Us and blessings on you, and on nations from what/who (are) with you, and nations We will give them long life/make them enjoy, then painful torture from Us touches them."
49. Those are from the unseen* الغيب information/news, We inspire/transmit it* نوحينا to you, you were not knowing it, you, and nor your nation from before, that, so be patient that the end (result is) to the fearing and obeying.
50. And to Aad, their brother Hoodan/Hood, he said: "You (my) nation, worship God (there is) not for you from a God other than Him, that you are except fabricators/cutters and splitters.
51. "You (my) nation, I do not ask/beg you* أسألكم on it (from) a reward/wage/fee, that my reward/wage/fee (is) except on who created me* فطرني , so do you not reason/understand* تعقلون?"
52. "And you (my) nation, ask for forgiveness (from) your Lord then repent to Him, He sends the skies/space on you flowing/pouring abundantly, and He increases you strength/power* قوة to your strength/power* قوتكم , and do not turn away (as) criminals/sinners* مجرمين ."
53. They said: "You Hood, you did not come to us with an evidence, and we are not with leaving our Gods from/on your saying/opinion and belief* قولك and We are not to you with believing."
54. "That we say: 'Except some of our Gods afflicted you* اعتراك with bad/evil/harm.'" He said: "I make God a witness/testifier, and witness/testify, that I am innocent/renouncing* بريء from what you share/make partners (with God)."
55. "From other than Him, so plot/conspire against me* فكيدوني all/all together, then you will not give me time/delay me."
56. "That I relied/depended on God, my Lord and your Lord, (there is) not from a walker/creeper* دابة except He is taking with its forehead/foreheads' hair, that my Lord (is) on (a) straight/direct/balanced road/way* صراط ."
57. So if they turned away, so I had communicated/informed you* أبلغتكم what I was sent with it to you, and my Lord makes a successor a nation other than you, and you do not harm Him a thing, that my Lord (is) on every thing (an) honest protector/observer* حفيظ ."

58. And when Our order/command came, We saved/rescued Hoodan/Hood and those who believed with him, with mercy from Us, and We saved/rescued them from a strong* غليظ torture.
59. And that is Aad, they disbelieved and denied* جحدوا with their Lord's evidences/verses* آيات and they disobeyed His messengers, and they followed every stubborn's/obstinate's tyrant's/rebels'* أمر* order/command* حبار .
60. And they were followed in this the present world (by) curse/torture and the Resurrection Day, is not that Aad disbelieved (in) their Lord, is not destruction/death/curse to Aad, Hood's nation?
61. And to Thamud their brother Saleh, He said: "You (my) nation worship God, (there is) not for you from a God other than Him, He created you* أنشأكم in the Earth* الأرض, and He made you inhabit/populate in it, so ask Him for forgiveness, then repent to Him, that my Lord (is) near/close answering/replying."
62. They Said: "You Saleh, you had been between us promising/hoped for before this, do you forbid/prevent us that we worship what our fathers worship? And that we truly (are) in (E) doubtful/suspicious doubt/suspicion from what you call us to it."
63. He said: "You (my) nation did you see/understand if I was on an evidence from my Lord, and He gave me from Him mercy, so who gives me victory/aid if I disobeyed Him, so you do not increase me except loss* تخسیر?"
64. "And you (my) nation this (is) God's female camel for you (as) an evidence/sign* آية. So leave it eat in God's earth/ground/land and do not touch it with bad/evil/harm, so (then) near/close torture takes/punishes you."
65. So they wounded it/slaughtered it/cut it/made it infertile, so he said: "Enjoy* تمتعوا three days* أيام in your home/country* داركم, that (is) a promise not denied/falsified."
66. So when Our promise came We saved/rescued Saleh and those who believed with him, with mercy from Us and from that days' shame/scandal/disgrace, that your Lord, He is the powerful/strong, the glorious/mighty* العزيز .
67. And the loud strong cry/torture/raid took/punished* أخذ those who caused injustice/oppression, so they became/became in the morning in their homes/countries* ديارهم stuck to the ground (dead).
68. As though they did not inhabit/enrich* يغنوا in it, is (it) not that Thamud disbelieved (in) their Lord, is not destruction/death/curse to Thamud?
69. And Our messengers had come (to) Abraham with the good news. They said: "Greeting/security/peace* سلام." He said: "Greeting/security/peace* سلام." So he did not stay/wait/remain (before) that (E) he came with a toasted/well done (m) calf.
70. So when he saw/understood their hands do not reach to it, he denied/did not recognize them* نكروهم, and he felt inner horror/fright fearfully/frightfully from them, they said: "Do not fear, that we, we were sent to Lot's nation."
71. And His woman (wife) standing* قائمة, so she laughed/wondered, so We announced good news to her with Issac, and from behind Issac, Jacob.
72. She said: "Oh my calamity/scandal/misfortune* يويلتي, do I give birth and I am old/weak and that (is) my husband old aged* شيخا, that, that (is) an unusual/strange thing (E)."
73. They said: "Are you wondering/astonished* أنتعجبين from God's order/command/matter/affair, God's mercy and His blessings on you people* أهل of the house/home, that He is praiseworthy/commendable, glorious/magnified* مجيد."
74. So when the fear/fright went away from Abraham, and the good news came to him, (he) argues/disputes with Us in

Lot's nation.

75. That Abraham (was) clement/patient (E)* منيب* groaner/moaner* أواه returning to God/repenting* .
76. You Abraham, turn away* أعرض from that, that it truly, your Lord's order/command had come, and that they, (a) torture (which is) not being returned, is coming to them.
77. And when Our messengers came (to) Lot, he felt bad/evil/harm because of them and he was impatient with them (became uptight)* ذرعا بهم , and he said: "This (is a) very hot (difficult) day."
78. And his nation came to him rushing disturbedly/hysterically/madly to him, and from before they were making/doing* يعملون the sins/crimes, he said: "You (my) nation those are my daughters, they are (F) purer* أظهر for you, so fear and obey God and do not shame/scandalize/disgrace me in (front of) my guests, is (there) not from you a correctly/rightly guided man?"
79. They said: "You had (E) known (there) is not for us from (a) right* حق in your daughters, and that you know (E) what we want."
80. He said: "If that for me (is) on you power/strength, or I take shelter* آوي to a strong corner/strong support."
81. They said: "You Lot that we (are) your Lord's messengers, they will never/not reach to you, so move/travel* نأسر with your family/relation/people with parts/portions from the night, and no one of you turns around* يلتفت except your woman (wife), that it what struck/hit/marked them is striking/hitting/marking her, that their appointment (is) the morning/day break, is not the morning/daybreak with near/close?"
82. So when Our order/command came, We made* جعلنا its high/elevated, its lowest/bottom (up side down) and We rained on it stones of dry and hardened mud neatly piled over each other* منضود .
83. Marked/identified* مسومة at your Lord and it is not with far/distant from the unjust/oppressors* الظالمين .
84. And to Madyan/Madya* مدين (We sent) their brother Shu'aib, he said: "You (my) nation, worship God (there is) not for you from a God other than Him, and do not reduce/decrease* نقصوا the measuring/weighing device* الميكال , and the scale/weight* الميزان , that I see/understand you with goodness* بخير , and that I, I fear on you a surrounding's/encircling's* محيط day's* يوم torture."
85. "And you (my) nation fulfill/complete the measuring/weighing device and the scale/weight* الميزان with the just/equitable, and do not reduce/cheat* تبخسوا the people (of) their things, and do not corrupt in the earth/Planet Earth disordering/corrupting* مفسدين ."
86. God's remainder/remnant/rest (is) best* خير for you if you were believing, and I am not with a protector/observer* يحفظ on you."
87. They said: "You Shu'aib, do your prayers order/command you that we leave/discard what our fathers worship, or that we do with our properties/wealths/possessions what we want, that you, you are (E) the clement* الحليم , the correctly/rightly guided."
88. He said: "You (my) nation, did you see/understand if I were on an evidence from my Lord, and He provided for me from Him a good/beautiful provision* رزقا , and I do not want that I differ/disagree with you* أحالفكم to what I forbid/prevented you from it, that truly I want (nothing) except the correction/repair/reconciliation what I was able (to do), and my success/inspiration* توفيقى is except by God, on Him I relied/depended* توكلت , and to Him I

- repent/obey*أنيب".
89. "And you (my) nation (let) not my defiance/animosity*شقاقي (to you) make you commit a crime/sin that strikes you*يصيبكم (with) similar*مثل (to) what stuck*أصاب Noah's nation, or Hood's nation, or Saleh's nation, and Lot's nation is not with far/distant from you."
90. "And ask for forgiveness from your Lord, then repent to Him, that my Lord (is) merciful, loving/affectionate."
91. They said: "You Shu'aib, we do not understand/know*نفقه much (from) what you say, and that we, we see/understand you (E) (are) in us weak, and where it not for your tribe/group, we would have stoned you, and you are not with a dear on us."
92. He said: "You (my) nation, is my tribe/group dearer*أعز to you than God, and you took Him behind you forgotten behind the back? That my Lord (is) with what you make/do surrounding*محيط".
93. And you (my) nation, make/do*اعملوا on your capacity/place/position, that I am making/doing/working, you will/shall know who comes to him torture (that) shames/scandalizes/disgraces him, and who he is lying/denying*كاذب, and observe/watch*ارتقبوا that I am with you (an) observer/watcher*رقيب".
94. And when Our order/command came, We saved/rescued Shu'aib and those who believed with him with mercy from Us, and the loud strong cry/torture raid took/punished*أخذت those who caused injustice/oppresion, so they became/became in the morning in their homes/countries*ديارهم struck to the ground (dead).
95. As though they did no inhabit/enrich*يغنوا in it, is not (a) destruction/death/curse to Madyan, as Thamud was destroyed/dead/cursed?
96. And We had sent Moses with Our evidences/signs*آياتنا and (an) evident*مبين proof/evidence*سلطان.
97. To Pharaoh and his nobles/group/assembly, so they followed Pharaoh's order/command, and Pharaoh's order/command is not with (the) correct/right guidance.
98. He precedes/goes before his nation (on) the Resurrection Day, so He made them approach/near*فأوردهم the fire*النار, and how bad (is) the army/thirst*الورد, the targeted/neared*?المورود?
99. And they were followed in this (by) curse/torture and (on) the Resurrection Day, how bad (is) the giving/support*الرفد, the given/(desired) support*المرفود? المرفود
100. That (is) from the villages/urban cities' information/news, We narrate/relay it*نقصه on (to) you, from it (there are villages) standing*قائم and harvested/uprooted*حصيد.
101. And We did not cause injustice/oppresion to them, and but they caused injustice/oppresion (to) themselves, so their gods which they call from other than God did not enrich/satisfy*أغنت from a thing from them (their gods did not help them in any way or thing), when your Lord's order/command came, and they did not increase them other than destruction/loss.
102. And as/like that (is) your Lord's punishing*أخذ, if/when He took/punished*أخذ the villages/urban cities, and (while) it is unjust/oppresive*ظالمة, that His punishing (is) strong (severe).
103. That in this (is) a sign/evidence (E)*آية to who feared the end's/other life's torture, that (is) a day/time the people (are) being gathered/collected to Him/it, and that (is) a witnessed day*يوم.
104. And We do not delay it, except a term/time counted/prepared.

105. (When that) day comes, a self does not speak/talk* تكلم except with His permission, so from them (are people) miserable/unhappy and happy/fortunate.
106. So but those who were miserable/unhappy, so (they are) in the fire* النار , for them in it (is) deep exhalation* زفير and loud inhalation* شهيق .
107. Immortally/eternally in it as long as the skies/space and the earth/Planet Earth continued/lasted, except* إلا what your Lord willed/wanted, that your Lord (is a) maker/doer, to what He wills/wants.
108. And but those who were made happy/fortunate, so (they are) in the Paradise, immortally/eternally in it, as long as the skies/space and the earth/Planet Earth continued/lasted, except* إلا what your Lord willed/wanted, a gift/grant not cut/broken (interrupted).
109. So do not be in doubt from what those worship, they do not worship except as their fathers worship(ed) from before, and that We are fulfilling/completing their share/fortune* نصيبهم , not reduced/decreased* منقوص .
110. And We had given/brought Moses The Book* الكتاب , so it was differed/disputed* فاختلّف in it, and were it not for a word/expression (that) preceded* سبقت from your Lord, (it) would have ended/accomplished (settled) (E)* لقصي between them, and that they are in (E) doubtful/suspicious doubt/suspicion from it.
111. And that your Lord then, will fulfill/complete for them (E) each/every (one's) deeds, that He (is) with what they make/do* يعملون an expert/experienced.
112. So be straight/direct as you were ordered/commanded, and who repented with you, and do not tyrannize/exceed the limit, that He (is) with what you make/do* تعملون seeing* بصير .
113. And do not lean towards* تركبوا to those who caused injustice/oppression, so the fire* النار touches you, and (there are) no guardians/allies* أولياء for you from other than God, then you (will) not be given victory/aid.
114. And keep up* أقم the prayers to (the) ends/edges (of) the daytime (to) parts from the night* زلفا from the night; that the goodnesses wipe off/eliminate* يذهب the sins/crimes, that (is) a remembrance/reminder to the praising/glorifying* للذاكرين .
115. And be patient, so then God does not waste/loose/destroy the good doers' reward/wage* أجر .
116. So where it not for* فلو (owners) of a remainder/remnant* بقية , from the generations/centuries* القرون from before you, (who were) forbidding/preventing from the corruption* فساد in the earth/Planet Earth, except a few* قليل from whom We saved/rescued from them; and those who caused injustice/oppression followed what they were luxuriated ungrateful and arrogant in it, and they were criminals/sinners* مجرمين .
117. And your Lord was not to destroy* ليهلك the villages/urban cities with injustice/oppression and its people* أهلها (are) correcting/repairing* مصلحون .
118. And if your Lord willed/wanted He would have made* لجعل the people one nation, and they still/continue* لا يزالون differing/disagreeing* مختلفين .
119. Except who your Lord had mercy upon and for that He created them, and your Lord's word/expression (is) completed: "I will fill (E) Hell* جهنم from the Jinns* الجنة and the people all together."
120. And all (every thing) We narrate/inform* نقص on (to) you from the messengers' information/news, what We strengthen* نثبت with it your heart* فؤادك , and in this came to you the truth* والحق and a sermon/advise/warning, and a

remembrance/reminder to the believers.

121. And say to those who do not believe: "Make/do/work on your capacity/place/position, We are making/doing working."
122. "And wait/expect/watch, We are waiting/expecting/watching."
123. "And to God (is) the skies'/space's and the earth's/Planet Earth's unseen/supernatural* غيب , and to Him the matter/affair all of it is returned, so worship Him, and rely/depend* توكل on Him, and your Lord is not with ignoring/neglecting/disregarding from what you make/do*". تعملون.

CHAPTER 12: JOSEPH - يوسف

By God's Name, the Merciful, the Most Merciful

1. A L R* الر those (are) verses/evidences* آيات (of) The Book* الكتاب , the clear/evident* المبين .
2. That We descended it an Arabic Koran* قرآنا , maybe/perhaps you reason/comprehend* تعقلون .
3. We narrate/inform* نقص on (to) you the narration's/information's (true stories') best, with what We inspired/transmitted* أوحيانا to you, this the Koran* القرآن , and if you were from before it from (E) the ignoring/neglecting* الغافلين .
4. When Joseph said to his father: "You my father that I, I saw eleven planet(s)/star(s) and the sun and the moon, I saw/them* رأيتهم to me prostrating."
5. "You, my son, do not relay/inform* نقص your dream on (to) your brothers, so they conspire/plot* فيكيدوا to you a plot/conspiracy* كيدا , that the devil (is) to the human/mankind a clean/evident enemy."
6. And as/like that your Lord chooses/purifies you and teaches/informs you* يعلمك from the information's/speech's* interpretation/explanation, and He completes His blessing* نعمته on you, and on Jacob's family, as/like He completed it on your fathers (forefathers) before, Abraham, and Isaac, that your Lord (is) knowledgeable, wise/judicious.
7. In Joseph and his brothers (there) had been signs/evidences* آيات to the askers/questioners* للسائلين .
8. When they said: "Joseph (E), and his brother, (are) more lovable/likable to our father than us, and we (are) a group/band/company, that truly our father (is) in (E) clear/evident* مبين misguidance."
9. "Kill/fight Joseph or throw him/cast him away (to) a land* أرضا , your father's face* وجه becomes free/alone for you, and you be from after it a correct/righteous* صالحين nation."
10. A speaker from them said: "Do not kill/fight Joseph, and (but) throw him/throw him away in the well's/deep well's low hidden area/grave, some (of) the caravan* السيارة unintentionally finds and picks him up, if you were making/doing."
11. They said: "You, our father, why for you (that) you do not trust/entrust us on Joseph, and that we (are) to him faithful/sincere (E)?"
12. "Send him with us tomorrow (in the) future, he eats, drinks and plays* يرتع and he plays/amuses* يلعب , and that we are for him protectors/safe keepers (E)."
13. He said: "That I (it) saddens me (E)* ليحزنني that you go away* تذهبوا with him, and I fear that the wolf eats him, and (while) you are from him ignoring/neglecting/disregarding."
14. They said: "If (E) the wolf ate him, and we are a group/band/company, that we are then losers (E)."
15. So when they went/went away* ذهبوا with him, and they all unanimously agreed that they put him* يجعلوه in the well's/deep well's low hidden area/grave, and We inspired/transmitted* أوحيانا to him: "You will inform them (E) with their matter/affair, this, and (while) they are not feeling/knowning/sensing."
16. And they came (to) their father (at) evening/first darkness/dinnertime weeping* يبكون .
17. They said: "You our father, that we went/went away* ذهبنا racing* نستبق and we left Joseph at our

- belongings/effects/goods, so the wolf ate him, and you are not with believing to us, and even if we were truthful."
18. And they came on his shirt/dress with blood* بدم falsified* كذب, he said: "But your selves enticed/lured* سولت for you a matter/affair/order/command, so graceful* جميل patience, and God (is) the seeked help/support from* المستعان on what you describe/categorize."
19. And a caravan* سياره came, so they sent their brave/tall (scout/waterboy), so he lowered/dropped* فادلي his bucket/pail, he said: "Oh good news, that (is) a boy/slave* غلام." And they kept him secret (as) goods/merchandise, and God (is) knowledgeable with what they make/do* يعملون .
20. And they bought him with a reduced/unjust price, counted/numbered silver coins* دراهم, and they were in him from the indifferent/uninterested* الزاهدين .
21. And said who bought him from (the) city/border/region/Egypt* مصر to/for his woman (wife): "Be generous/kind* (in) his home/residence* مشواه, perhaps he benefits us, or we take him (as) a child (son)." And like that, We highly positioned/secured* مكنا to Joseph in the earth/Planet Earth, and to teach/instruct him* لتعلمه from interpreting/explaining the information/speeches* الأحاديث, and God (is) defeater/conqueror on His order/command/matter/affair, and but most (of) the people do not know.
22. And when he reached his maturity/strength, We gave/brought him judgment/rule and knowledge, and as/like that We reward* نجزي the good doers.
23. And who (F) he is in her house/home seduced/enticed him* راودته from himself, and she closed/shut the doors/entrances, and said: "Come/come here لك." He said: "I seek protection (of) God, that He is my Lord, He did good/beautified my residence/home* مثواي, that He does not make the unjust/oppressive succeed/win."
24. And she had been intended/resolved* همت with him, and he intended/resolved* هم with her, where it not for that he saw/understood his Lord's proof/evidence, and like that to send away/divert* لنصرف from him the bad/evil/harm and the enormous/atrocious deeds* الفحشاء, that he truly is from Our worshippers/slaves, the faithful/loyal/devoted.
25. And they (B) raced each other (to) the door/entrance, and she ripped/cut his shirt/dress from (the) back/end and they (B) found her master/ruler/leader at/by/near the door/entrance she said: "What (is) the reward/reimbursement* جزاء (of) who willed/wanted bad/evil/harm with your family/people* بأهلك except that he be imprisoned or painful torture?"
26. He said: "She seduced/enticed me* راودتني from myself." And a witness/testifier from her family/relation/people witnessed/testified: "If his shirt/dress was ripped/cut from (the) front* قبل, so she was truthful and he we was from the liars/falsifiers* الكاذبين .
27. "And if his shirt/dress was ripped/cut from (the) back/end, so she lied/falsified and he is from the truthful."
28. So when he saw his shirt/dress (was) ripped/cut from (the) back/end, he said: "That it is from your (F) plotting/conspiring* كيدكن that your (F) plotting/conspiring* كيدكن (is) great."
29. "Joseph object/turn away* أعرض from that, and (to her) ask for forgiveness (F) for your crime (F), that you (F) were (F) from the sinners/mistaken* الخاطئين."
30. And women in the city/town said: "Elaziz/the Egyptian ruler's woman (wife) seduces/entices* تراود her youth/slave/servant* فناها from* عن himself, he had affected her deeply/deeply impassioned her lovingly* حبا, that

- we see/understand her (E) in evident* مبین misguidance."
31. So when she heard* سمعت with their (F) cheating/deceit* بكمهين , she sent to them (F), and she prepared* اعتادت for them (F) a recliner/support/cushion and she gave/brought each one (F) from them (F) a knife and said: "Get out/appear/emerge on them." So when they saw him, they (F) gretened/exalted/revered him, and they (F) cut off/cut to pieces/amputated* فقطعن their (F) hands, and they said: "Remoteness to God* حاش لله that (is) not a human, that this (is) except (an) honoured/kind/noble* كريم angel/owner/possessor* ملك."
32. She said: "So that (is) what you blamed/reprimanded me in him, and I had seduced/enticed him* روادته from himself so he held fast/protected himself from evil* فاستعصم , and if (E) he does not make/do what I order/command him, he will be imprisoned (E) and (he) will be (E) from the lowly/humiliated* الصاغرين ."
33. He said: "My Lord, the prison/jail (is) more likable* أحب to me from what they call me to it, and unless you divert* تصرف from me their conspiring* كيدهن I incline to (give up)* أصب to them (F), and I be from the lowly/ignorant* الجاهلين."
34. So his Lord answered/replied to him, so He diverted* فصرف from him their (F) conspiring* كيدهن , that He truly is the hearing/listening, the knowledgeable.
35. Then it appeared to them from after what they saw/understood the evidences/signs* الآيات they imprison him (E) until a time* حين .
36. And two youths/adolescents* فتيان entered with him the prison/jail, one of them (B) said: "That I , I see myself, I press/squeeze an intoxicant* خمرا." And the other said: "That I, I see myself, I carry/bear* أحمل over* فوق my head bread, the birds eat from it, inform us with its interpretation/explanation, that we see/understand you (are) from the good doers."
37. He said: "Feeding/food does not come to you (B) (which) you will be provided with it except I informed you with its interpretation/explanation, before (it) comes to you, that is what* ذلكما from what my Lord taught/instructed me* علمني , that I left a nation's religion/faith (that) do not believe with/by God, and they are, with the end (other life), they are disbelieving."
38. "And I followed my father's/forefather's, Abraham's and Isaac's and Jacob's faith/religion, (it) was not for us that we share/make partners with God from a thing, that is from God's grace* فضل on us, and on the people, and but most of the people do not thank/be grateful."
39. "You my two companions/friends (of) the prison/jail, are separate Lords better* خير or God the one, the defeater/conqueror* القهار?"
40. "You do not worship from other than Him except names you named it, you and your fathers/forefathers, God did not descend with it from a proof/evidence* سلطان , that the judgment/rule (is) except to God, He ordered/commanded that you not worship except (only) Him that (is) the religion the straight* القيم , and but most of the people do not know."
41. "You my two companions/friends (of) the prison/jail, but, one of you (B) so he gives drink an intoxicant (to) his lord, and but the other, so he be crucified/placed on a cross* فيصلب , so the birds* الطير eat from his head, the matter/affair* الأمر which in it you (B) ask for an opinion/clarification* تستفتيان was passed judgment/ordered

- (resolved)* قضى ."
42. And he said to whom he thought/assumed* ظن that he is saved from them (B): "Mention me* اذكرني at your lord." So the devil made him forget, his lords' reminder* ذكر, so he stayed/waited* فلبث in the prison/jail (a) few/some (between 3-9) years.
43. And the king* الملك said: "I see* أرى seven fat/fleshy cows, seven weak/bony/starved* عجاف eat them (F), and seven green ears/spikes of wheat, barley etc. and others dry. You, you the nobles/groups/assembly give me your opinion/clarify for me in my dream, if you were to the dream(s) explaining (interpreting)."
44. They said: "A confused mixture* أضعغات (of) dreams, and we are not with interpreting/explaining the dreams with knowing."
45. And who was saved/rescued from them (B) and he remembered after a generation* أمة (and said): "I inform you with its interpretation/explanation, so send me."
46. "Joseph, you the always very truthful, give us your opinion/clarify for us* أفضنا in seven fat/fleshy cows, seven weak/bony/starved* عجاف eat them (F), and seven green ears/spikes of wheat, barley etc. and others dry, maybe/perhaps I return to the people, maybe/perhaps they know."
47. He said: "You sow/seed/plant* تزرعون seven years habitually/consistently, so what you harvested/gathered, so leave it in its ear/spike (of corn, barley etc.), except little* قليلا from what you eat."
48. "Then comes from after that seven (years) strong (severe), they eat what you advanced* قدمتم (stored) for them, except little* قليلا from what you preserve* تحصنون."
49. "Then comes from after that, a year in it the people be rained upon, and in it they press/squeeze."
50. And the king* الملك said: "Come with him to me (bring him)." So when the messenger came to him* اثوني, he said: "Return to your Lord, so ask/question him, what (is) the women's affair/condition/ thought* بال which cut off/amputated* قطعن their (F) hands, that my Lord (is) with their plotting/conspiring* بكيدهن knowledgeable."
51. He said: "What (is) your matter/affair/concern when you (P/F) seduced/enticed* راودتن Joseph from himself." They said: "Remoteness to God* حاش لله, we did not know from (of) bad/evil/harm on him." Elaziz's/the Egyptian ruler's woman (wife) said: "Now the truth* حاصص appeared* الحلق, I seduced/enticed him* راودته from himself, and that he is from (E) the truthful."
52. "That (it is) to him to know that I, I did not betray/become unfaithful to him with the unseen/hidden* بالغيب and that God does not guide the betrayer's/unfaithful's plot/conspiracy* كيد."
53. "And I do not acquit* أبريء myself, that the self (is) incessantly commanding/urging (E)* لأمرارة with the bad/evil/harm, except what my Lord had mercy upon, that my Lord (is) forgiving, merciful."
54. And the king* الملك said: "Come with him to me (bring him), I choose/select him to myself." So when he conversed/spoke to him* كلمه, he said: "That you are today near us* لدينا, highly positioned* مكين, faithful/loyal* أمين."
55. He said: "Make/put me* اجعلني on the land's/Earth's* الأرض safe's/storages (treasures), that I am (an) honest protector/guard knowledgeable."
56. And as/like that We highly positioned* مكنا to Joseph in the land/Earth* الأرض he establishes/resides* يثبوا from it

- when/where he wills/wants, We strike/mark with Our mercy whom We will/want, and We do not loose/waste/destroy the good doers reward* أجر .
57. And the ends' (other life's) reward (E)* لأجر (is) better* خير to those who believed and were fearing and obeying.
58. And Joseph's brothers/brethren* إخوة came, so they entered on him, so he knew them, and they are to him ignorant (not recognizing).
59. And when he outfitted them* جهزهم with their preparation/equipment (goods)* تجهازهم, he said: "Come to me with a brother to you from your father, do you not see/understand, that I, I fulfill/complete the measuring/weighing device, and I am best* خير of the senders of the descenders (hosts)?"
60. "So if you did not come to me with him so (there is) no measurement/weight* كيل for you at me, and do not approach/near me."
61. They said: "We will entice/solicit from him his father, and we are making/doing (E)."
62. And he said to his youths/servants* لفتيانه : "Put* اجعلوا their goods/merchandise in their packsaddles, maybe/perhaps they know (recognize) it when they returned* انقلبوا to their family/people* أهلهم , maybe/perhaps they return."
63. So when they returned to their father, they said: "You our father, the measuring/weighing device (the goods) was prevented/prohibited* منع from (for) us, so send with us our brother, we take (goods) by measure/weight, we are for him protectors/guards (E)* لحاظون."
64. He said: "Do I, I entrust you* آمنكم on him, except as I entrusted you* آمنتم on his brother from before? So God (is the) best* خير protector* حافظا , and he (is) most merciful (of) the merciful."
65. And when they opened their belongings/goods* متاعهم they found their goods/merchandise returned to them, they said: "You our father, we do not ask/desire* نبغي , this (is) our goods/merchandise returned to us, and we bring food and supplies (to) our family/people* أهلنا , and we protect* نحفظ our brother, and we be increased a (transport) camel's weight* كيل , that (is) easy* يسير weight* كيل ."
66. He said: "I will never/not send him with you until you give me a promise/covenant from God to bring him to me (E) except that be (except if you are) surrounded/maneuvered to outsmart* يحاط with you." So when they gave him their promise/covenant, he said: "God (is) on what we say (a) guardian/trustee* وكيل ."
67. And he said: "You my sons, do not enter from one door/entrance, and enter from separate doors/entrances, and I do not suffice/enrich* أغني from you from God from a thing, that the judgment/rule (is) except to God, on Him (E) I relied/depended* توكلت , and on Him so should rely/depend* فليتوكل the reliant/dependent* المتوكلون ."
68. And when they entered from where their father ordered/commanded them, and (it) was not to suffice/enrich* يعني from them from God from a thing, except a need/necessity in Jacob's self he accomplished it, and that truly he is (an owner) of knowledge to what We taught/instructed him* علمناه , and but most of the people do not know.
69. And when they entered on Joseph, he gave shelter/refuge (hosted) his brother to him, he said: "That I, I am your brother, so do not be miserable* تبئس because (of) what they were making/doing* يعملون ."
70. So when he prepared/outfitted/(supplied) them* جهزهم with their preparation/equipment (supplies), he put* جعل the cup* السقاية in his brother's packsaddle, then an announcer/informer, announced/informed: "You, the caravan* العير , that you are stealing/robbing (E)."

71. They said, and they approached/came on (to) them: "What (are) you losing/missing* تفقدون*?"
72. They said: "We miss/fail to find* نفقد* the king's* الملك cup* صواع , and to who (E) came with it a (transport) camel's* حمل* load* , and I am with it a leader/grantor."
73. They said: "By God, you had known we did not come to corrupt* لفسد* in the land/Earth* الأرض and we were not stealing/robbing."
74. They said: "So what (is) his reward* جزاؤه if you were lying/denying* كاذبين*?"
75. They said: "His reward* جزاؤه whom (it) is found in his packsaddle, so it is his reward* جزاؤه . As/like that We reimburse* نجزى the unjust/oppressive."
76. So he began* فبدأ with their bags/containers* بأوعينهم* , before his brother's bag/container* وعاء* , then he brought it out from his brother's bag/container, as/like that, We plotted/conspired* كدنا to Joseph, he was not to take* ليأخذ* his brother in the king's* الملك religion/domain* دين , except that God wills/wants, We raise whom We will/want stages/degrees* درجات* , and above* فوق each (owner) of knowledge (is more) knowledgeable.
77. They said: "If he steals/robs, so a brother to him had stolen/robbed from before." So Joseph kept it secret in himself, and did not show it to them, he said: "You are a worse* شر position* مكانا* , and God (is) more knowledgeable with what you describe/categorize."
78. They said: "You, you Elaziz/Egyptian ruler, that to him (is) an old aged* شيخا* big* كبيرا father, so take/receive any of us (in) his place/position, that we, we see you from the good doers."
79. He said: "I seek protection (of) God, that we take except whom we found our belongings/effects/goods at him then we are unjust/oppressive (E) ."
80. So when they despaired* استيئسوا from him, they cleared* خلصوا secretly conversing, their oldest* كبيرهم* said: "Did you not know that your father, had taken* أخذ* on you a promise/covenant from God and from before what you abused/exceeded the limit* فرطتم* in (on) Joseph, so I will never/not leave/depart the land* الأرض until my father permits/allows for me, or God judges/rules* يحكم* for me, and he (is) best (of) the judges/rulers."
81. "Return to your father so say: 'You, our father, that your son stole/robbed, and we did not witness/testify except with what we knew, and we were not to the unseen* للغييب* observing/guarding* حافظين* .'"
82. "'And ask/question the village/urban city which we were in it, and the caravan* العير* which we came* أقبلنا* in it, and we are, truthful (E).'"
83. He (their father) said: "But your selves enticed/tolerated* سولت* for you an order/command/matter/affair, so graceful* جميل* patience, perhaps God that (He) brings them to me all together, that He (is) the knowledgeable, the wise/judicious* الحكيم* ."
84. And he turned away from them, and he said: "Oh my sorrow, on Joseph," and his two eyes whitened, from the sadness/grief, and he is suppressed* كظيم* .
85. They said: "By God you still remember/mention Joseph until you be sick and weak/diminished* حرصا* or you be from the perishing/dying* المالكين* ."
86. He said: "But I complain my grief/condition and my sadness/grief to God and I know from God what you do not know."

87. "You my sons go so feel/seek information from Joseph and his brother, and do not despair* تستيئسوا from God's happiness/rest/mercy روح الله , that it truly is no (one) despairs* يائس from God's happiness/rest/mercy روح الله except the nation the disbelieving." (NOTE: THE DIFFERENCE BETWEEN روح الله AND روح , REFER TO THE DICTIONARY)
88. So when they entered on (to) him, they said: "You, you Elaziz/Egyptian ruler, the harm touched us and our family* أهلنا and we came with little/poor or bad* مزحاة goods/merchandise, so fulfill/complete for us the measuring/weighing device and give charity on us, that God rewards* يجزي the charity givers."
89. He said: "Did you know what you made/did with Joseph and his brother, when you are lowly/ignorant* جاهلون?"
90. They said: "Are you, you are (E) Joseph?" He said: "I am Joseph and that (is) my brother, God had blessed on us, that who, whom fears and obeys, and is patient, so that God does not loose/waste/destroy the good doer's reward* أجر."
91. They said: "By God, God had preferred/chosen you over us and that truly we were sinners (E) لخاطئين."
92. He said: "No blaming/reproaching* تئيب on you today* اليوم , God forgives for you, and He (is) most merciful (of) the merciful."
93. "Go* اذهبوا with my shirt/dress, this, so throw it on my father's face/front* وجه he comes (becomes)* يأتي seeing/understanding* بصيرا , and bring me with your family/people* أهلكم all/all together."
94. And when the caravan* العير parted/went out* فصلت , their father said: "That I, I find (E) Joseph's smell* ريح , unless* لنفندون you prove me wrong* لولا ."
95. They said: "By God, that you are in your misguidance the old/old time."
96. So when that the announcer of good news came, he threw it (the shirt) on his face/front* وجهه , so he returned seeing/understanding* بصيرا , he said: "Did I not say to you that I know from God what you do not know?"
97. They said: "You, our father ask for forgiveness for us for our crimes, that we were sinners/mistaken/erroneous* خاطئين."
98. He said: "I will/shall ask for forgiveness for you from my Lord, that he is the forgiving, the merciful."
99. So when they entered on Joseph, he gave shelter/refuge (hosted) his parents to him, and he said: "Enter (the) city/border/region/Egypt* مصر , if God willed/wanted safe/secure."
100. And he rose his parents on the throne* العرش and they fell down to him prostrating, and he said: "You my father, that (is) the interpretation/explanation (of) my dream from before, my Lord had made it* جعلها truthfully* حقًا , and He had done good/bettered* أحسن with me when He brought me out from the prison/jail, and He came with you from the desert البدو from after that the devil* الشيطان spoiled* نزع between me and between my brothers, that my Lord (is) kind/soothing* لطيف to what He wills/wants, that He is the knowledgeable, the wise/judicious.
101. "My Lord, you had given me from the possession and free will and you taught/instructed me* علمتني from interpreting/explaining the information/speeches* الأحاديث , creator/bringer to being (of) the skies/space and the earth/Planet Earth, you are my guardian* وليي in the present world* الدنيا and the end (other life), make me die a Moslem/submitter* مسلما , and make me catch up/join me* ألحقني with the correct/righteous."
102. That (is) from the unseen's/hidden's* الغيب information/news, We inspire/transmit it* نوحيه to you, and you were not

- by/near* لديهم* them when they all unanimously agreed their matter/affair, and (while) they are cheating/deceiving/scheming.
103. And most of the people are not with believing, and even if you held onto stingily and desired strongly (were careful).
104. And you do not ask/question them on (for) it from a reward/wage/fee, that it is except (a) reminder to the creations all together/(universes).
105. And how many from an evidence/sign/verse in the skies/space and the earth/Planet Earth, they pass on (to) it, and they are from it objecting/opposing* معرضون* .
106. And most of them do not believe with God, unless and (while) they are sharing/taking partners (with Him).
107. Did they become safe that (a) cover/disaster* غاشية* from God's torture comes to them, or the Hour/Resurrection* الساعة* comes to them suddenly/unexpectedly and (while) they do not feel/know/sense?
108. Say: "This (is) my way/path* سبيلي* I call to God, on (an) evidence/clear sightedness, me and who followed me, and praise/glory (to) God, and I am not from the sharers/takers of partners (with God)."
109. And We did not send from before you except men* رجالا* We inspire/transmit* نوحى* to them from (about) the villages'/urban cities' people/relation* أهل , did they not walk/move/ride in the earth/Planet Earth, so they see/wonder about* فينظروا* how was (the) end/turn (result of) those who (were) from before them, and the end's (other life's) home/house (E)* لدار* (is) best* خير* to those who feared and obeyed, so do you not reason/understand/comprehend?
110. Until when the messengers despaired* استئس , and they thought/assumed* ظنوا* that they had been lied to/denied, Our victory/aid came to them, so We save/rescue whom We will/want, and Our courage/might/power does not be returned from the nation the criminals/sinners.
111. In their narration/information (stories there) had been an example/warning* عبرة* to those of the pure minds/hearts* , الألباب (it) was not an information/speech to be fabricated* يفتري* and but confirmation (to) which (is) between his hands and detailing/explaining/clarifying every thing, and guidance, and mercy to (a) nation believing.

CHAPTER 13: THE THUNDER - الرعد

By God's Name, the Merciful, the Most Merciful

1. A L M R المر* , those are The Book's*الكتاب verses/evidences* آيات and which was descended to you, from your Lord the truth*الحق , and but most of the people do not believe.
2. God (is) who raised the skies/space without pillars/posts/columns* عمد (that) you see/understand it, then He aimed to/tended to/sat on* استوي on the throne*العرش , and He manipulated/subjugated* سخر the sun*الشمس and the moon*القمر each passes/orbits* يجري to a named/identified (specified) term/time, He plans/regulates the order/command/matter/affair, He details/explains/clarifies the verses/evidences* الآيات , maybe/perhaps you, with meeting your Lord, you be sure/certain.
3. And He is who extended/spread the earth/Planet Earth and made/put* جعل in it anchors/mountains* رواسي and rives/waterways, and from all (of) the fruits, He made/put in it two pair(s)* زوجين , the night*الليل covers/darkens* يغشي the daytime*النهار , that in that (are) evidences/signs (E)* آيات to a nation thinking.
4. And in the earth/Planet Earth (are) parts/portions (sections) neighboring each other, and treed gardens/paradises from grapes and plants/crops and palm trees' off shoots from a single root* صنوان and without* غير off shoots from a single root* صنوان being given drink/irrigated with one water, and We prefer/favour some/part of it over some/part, in the food/fruits, that in that (are) evidences/signs (E)* آيات to a nation reasoning/comprehending* يعقلون .
5. And if you be astonished, so their saying/opinion and belief* قولهم (is a) wonderment/astonishment/ surprise: "Is it that if we were dust/earth are we (to be) in (E) (a) new creation* خلق ?" Those are those who disbelieved with their Lord, and those, the leather or iron collars or handcuffs (will be) in their necks, and those are the fire's* النار owners/company/friends, they are in it immortally/eternally* خالدون .
6. And they hurry/hasten you with the sin/crime (harm) before the good/goodness, and the punishments and tortures* المنال had passed* خلت from before them, and that your Lord (is owner) of mercy to the people, on (for) their injustice/oppresion, and that your Lord (is) strong (E) (severe in) the punishment.
7. And those who disbelieved say: "If only a verse/evidence/sign were descended on him from his Lord." But you are (a) warner/giver of notice, and to each nation (is) a guide.
8. God knows what each female conceives/(is) pregnant with* تحمل and what the wombs/uteruses* الأرحام miscarries* تنغيض and what it increases/exceeds, and every thing at Him (is) with a value/measure.
9. Knower (of) the unseen/hidden* الغيب and the testimony/certification/presence, the great/exalted/revered, the most high, mighty, exalted and dignified.
10. (It is) equal/alike* سواء from you who kept the saying/opinion and belief* القول secret and who publicized/declared* جهر with it, and who he is hidden at the night and clear/open* سارب at the daytime.
11. For him (are) successive angels/glorifications* معقبات from between his hands and from behind him they protect/guard him from God's order/command (punishment upon his nation's evil ones), that God does not change what (is) with a nation until they change what (is) with themselves, and if God willed/wanted bad/evil/harm with a nation, so (there is) no return (protection) to (from) it, and (there is) no (one) for them from other than Him from a

- guardian/victorious*وال .
12. He is who shows you the lightning frightfully and desiring/coveting*طمعا , and He creates/develops* ينشيء the clouds, the heavy/loaded.
13. And the thunder praises/glorifies with His gratitude/thanks*بحمده , and the angels* الملائكة from fearing Him, and He sends the fires falling from the sky accompanied by thunderous noise/death* الصواعق , so He strikes/hits* فيصيب with it whom He wills/wants, and (while) they argue/dispute in God, and He is strong (severe), the impenetrable/powerful, and mighty* المحال .
14. For Him (is) the truth's* الحق call/request/prayer, and those who call from (to) other than Him, they do not answer/reply to them from a thing, except as (who) spreads/extends* كياسط his two palms to the water* الماء to reach his mouth, and he is not with reaching it, and the disbeliever's call/prayer* دعاء is not except in misguidance.
15. And to God, prostrate what (are) in the skies/space and the earth/Planet Earth voluntarily and involuntarily/forcefully* كرها , and their shadow/glory* ظللاهم at the early morning* بالغدو and the evening to sunsets.
16. Say: "who (is) the skies'/space's and the earth's/Planet Earth's Lord?" Say: "God." Say: "So did you take/receive from other than Him guardians/allies* أولياء they do not own/possess to themselves benefit/usefulness and nor harm?" Say: "Do the blind and the seeing* البصير become equal/alike? Or do the darknesses and the light become equal/alike? Or they made/put* جعلوا to God partners (that) created like/as His creation so the creation looked alike/resembled* فتشابه on (to) them?" Say: "God (is) creator (of) every thing, and He is the one, the defeater/conqueror* القهار."
17. He descended from the sky* السماء water, so it dissolved/flowed* فسالت (in) valleys, with its capability/power* بقدرها , so the flood/torrent* السيل carried/bore* احتمل , increasing* رايا foam and from what they ignite/kindle* يوقدون on in the fire* النار desiring* ابتغاء ornament/decoration* حلية or enjoyment* متاع foam as/like it, as/like that God gives* يضرب (examples of) the truth* الحق , and the falsehood, so but the foam so it goes* فيذهب useless/worthless, and but what benefits the people, so it remains* فيمكث in the earth/Planet Earth, as/like that God gives* يضرب the examples* الأمثال .
18. The best/goodness* الحسني , (is) to those who answered/replied to their Lord, and those who did not answer/reply to Him, if that for them what (is) in the earth/Planet Earth all together* جميعا , and like it, with it, they would have ransomed/compensated with it, those for them (is) the account's/calculations' bad/evil* سوء , and their shelter/refuge (is) Hell* جهنم , and how bad (are) the beds* المهاد ?
19. Is who knows that what was descended to you from your Lord (is) the truth* الحق , as/who, he is blind? But (those who) remember/mention (are) those of the pure minds/hearts* الألباب .
20. Those who fulfill/complete with God's promise/oath* عهد , and do not break/undo* ينقضون the promise/covenant.
21. And those who connect* يصلون what God ordered/commanded with it that (it) be connected* يوصل , and they fear their Lord, and they fear the account's/calculation's evil* سوء .
22. And those who were patient desiring* ابتغاء their Lord's direction/face* وجه , and kept up* أقاموا the prayers, and they spent from what We provided for them secretly and openly/publicly* علانية , and they drive away/repel* يدرعون the sin/crime with the good/goodness, those, for them (are) the home's/house's end/turn (result).
23. Treed gardens/paradises (as) eternal residence, they enter it, and who was righteous/correct* صلح from their

- fathers/forefathers, and their spouses* أزواجهم , and their descendants, and the angels* الملائكة enter on them from every door/entrance.
24. "A greeting/peace* سلام on you because (of) what you became patient, so the house's/home's end/turn (result is) blessed/praised."
25. And those who break/unbind* ينقضون God's promise/oath, from after its affirmation* ميثاقه , and they cut/sever* يقطعون what God ordered with it that (it) be connected* يوصل , and they corrupt* يفسدون in the earth/Planet Earth, those for them (is) the curse/torture, and for them the house's/home's evil* سوء .
26. God spreads/extends the provision to whom He wills/wants and He is capable* يقدر , and they became happy* فرحوا with the life the present/worldly life, and the life the present/worldly life is not in the end (other life) except enjoyment* متاع .
27. And those who disbelieved said: "If only a sign/evidence* آية was descended on him from his Lord." Say: "That God misguides whom He wills/wants, and He guides to Him who repented* أناب."
28. Those who believed, and their hearts/minds* قلوبهم became assured* تطمئن , with God's reminder* بذكر , is it not with God's reminder* بذكر the hearts/minds* القلوب become assured* تطمئن ?
29. Those who believed and made/did* عملوا the correct/righteous deeds, for them (is) goodness/beauty/enjoyment* طوبى , and (a) good/beautiful return.
30. As/like that We sent you in (a) nation, nations had passed/expired in it, to read/recite on them what We inspired/transmitted* أوحيانا to you, and they disbelieve with (in) the merciful, say: "He is my Lord, no God except He, on Him I relied/depended* توكلت , and to Him (is) my repentance."
31. And if that a Koran* قرآنا the mountains were made to move/walk* سيرت with it? Or the earth/Planet Earth was cut to pieces* قطعت with it? Or the deads were conversed/spoken/talked to with it? But to God (is) the matter/affair/order/command all* جميعا . Did those who believed not despair* يئس ? That (E) if God willed/wanted, He would have guided the people all together* جميعا . And those who disbelieved disaster* قارعة still/continues (to) strike them* نصيبهم because (of) what they made/did* صنعوا , or (it) takes place/descends near/close from their home/country* دارهم until God's promise comes, that God does not break the appointment (promise).
32. And with messengers from before you had been mocked/made fun (of), so I extended to those who disbelieved in time/enjoyment* فأملت , then I punished them* أخذتهم , so how was My punishment?
33. Is whom, He is taking care of* قائم on every self with what it earned/gained* كسبت , and they made/created* جعلوا to God partners, say: "Name/identify them, or you inform Him with what He does not know in the earth/Planet Earth, or with apparent/visible from the saying/opinion and belief* القول . Rather their cheater/deceit* مكرهم was decorated/beautified to those who disbelieved, and they prevented/obstructed* صدوا from the way/path* السبيل , and whom God misguides so (there is) none from (a) guide (is) for him.
34. For them (is) torture in the life the present/worldly life, and the end's (other life's) torture (E) (is) harder/more difficult* أشق , and (there is) none from (a) protector/preserver for them.
35. (The) example/proverb (of) a treed garden/paradise which the fearing and obeying were promised (it), (is) the rivers/waterways flows/passes* تجري from below/beneath it* تحتها , its fruits (are) continuous/lasting, and its shade.

- That (is) those who feared and obeyed's end/turn (result); and the disbelievers end/turn (result) is the fire* النار .
36. And those whom We gave them* آتيناهم The Book* الكتاب they rejoice/delight* يفرحون with what was descended to you. And from the groups/parties who denies* ينكر some/part of it, say: "But I was ordered/commanded that I worship God, and I do not share/make partners with Him, to Him I call, and to Him (is) my return."
37. And as/like that We descended it an Arabic judgment/rule, and if (E) you followed their self attraction for desires/love and lusts* أهواءهم after what came to you from the knowledge* العلم , no guardian/ally* ولي and nor protector/preserver, (is) for you from God.
38. And We had sent messengers from before you and We made* جعلنا for them spouses* أزواجا and descendants. And (it) was not to a messenger that he comes* يأتي with a verse/evidence* بآية except with God's permission, to every term/time (is) a judgment/fate* كتاب .
39. God eliminates/erases* يمحوا what He wills/wants, and He affirms/strengthens* يثبت , and at Him (is) The Books'* الكتاب origin/mother.
40. And if what We show you/make you understand some/part of which We promise them, or We make you die, so but on you (is) the information/communication, and on Us (is) the counting/calculating.
41. Do they not see/understand that We come/bring the earth/Planet Earth, We reduce/decrease/lessen it from its ends/edges? And God judges/rules* يحكم , (there is) no controller/driver to His judgment/rule, and He is quick/fast* سريع (in) the account/calculation.
42. And those from before them had cheated/deceived/schemed, so to God (is) all* جميعا the cheater/deceit/scheme. He knows what every self gains/acquires* تكسب , and the disbelievers will know to whom (is) the house's/home's end/turn (result).
43. And those who disbelieved say: "You are not sent." Say: "Enough/sufficient with God (as) a witness/testifier* شهيدا between me and between you, and who at him (is) The Book's* الكتاب knowledge."

CHAPTER 14: ABRAHAM - إبراهيم

By God's Name, the Merciful, the Most Merciful

1. A L R* المر a Book* كتاب We descended it to you, to bring the people out from the darkneses to the light with their Lord's permission, to the glorious's/mighty's* العزيز the praise worthy's/commendable's way/path* صراط .
2. God, (is) who to Him what (is) in the skies/space and what (is) in the earth/Planet Earth, and grief/distress* ويل to the disbelievers from strong (severe) torture.
3. Those who love/like (prefer) the life the present/worldly life over the end (other life), and they obstruct/prevent* يصدون from God's way/path* سبيل and they desire it* يبغيونها (be) bent/crookedness* عوجا , those are in distant/far misguidance.
4. And We did not send from a messenger except with his nation's tongue/language* لسان , to clarify/explain* ليبين to them, so God misguides whom He wills/wants, and He guides whom He wills/wants, and He is the glorious/mighty* العزيز , the wise/judicious.
5. And We had sent Moses with Our signs/evidences/verses: "That bring out your nation from the darkneses to the light, and remind them with God's days/times that in that (are) evidences/verses* آيات to every patient/endurer, thankful/grateful."
6. And when Moses said to his nation: "Remember/mention* اذكروا God's blessing/goodness* نعمة on you, when He saved/rescued you from Pharaoh's family, they impose upon you* يسومونكم the torture's harm/evil* سوء , and they slaughter* يذبحون your sons and they shame* يستحيون your women, and in that is a great test from your Lord.
7. And when your Lord announced/informed* نادى if (E) you thanked/became grateful, I will increase you (E), and if (E) you disbelieved that My torture (is) strong (E) (severe).
8. And Moses said: "If you disbelieve you and who (is) in the earth/Planet Earth all together, so then God (is) rich (E) praiseworthy/commendable."
9. Did not information/news (of) those from before you come to you, nation (of) Noah and Aad* عاد and Thamud* ثمود and those from after them? No (one) knows them except God, their messengers came to them with the evidences, so they returned their hands in their mouths (they bit their fingers from anger), and they said: "We have disbelieved with what you were sent with it, and we are in (E) doubtful/suspicious doubt/suspicion from what you call us to it."
10. Their messenger said: "Is (there) doubt/suspicion in God, creator/bringer to being* فاطر (of) the skies/space and the earth/Planet Earth, He calls you to forgive for you from your crimes, and He delays you to (a) named/identified term/time?" They said: "That you are except humans similar/equal to us, you want/intend* تريدون that you prevent/obstruct us* تصدوننا from what our fathers were worshipping, so come to us/bring to us with a clear/evident* بسلطان proof/evidence* ."
11. Their messengers said to them: "That we are except humans similar/equal to you, and but God blesses on whom He wills/wants from His worshippers/slaves, and (it) was not for us that we come to you with a proof/evidence* بسلطان , except with God's permission* بإذن , and on God so should the believers rely/depend* فليتوكل ."

12. And why not for us that we not, rely/depend* نتوكل on God, and He had guided us (to) our ways/paths* سبلنا, and we will be patient (E) on what you harmed us mildly (with it), and on God so should rely/depend* فليتوكل the reliant/dependent* المتوكلون .
13. And those who disbelieved said to their messengers: "We will bring/drive you (E) out from our land/Earth, or you return (E) in (to) our religion/faith." So their Lord inspired/transmitted* أوحى to them: "We will make die/destroy (E)* لنهلكن the unjust/oppressors."
14. And We will make you reside/inhabit (E) the land/Earth from after them, that (is) to who feared My place/position, and feared My threat.
15. And they sought victory/judgment* استفتحوا, and every stubborn/obstinate tyrant/rebel* جبار failed/despaired* خاب .
16. From behind him (is) Hell* جهنم, and he be given drink from pussy* صديد water* ماء .
17. He swallows it little by little and (he) is not about to accept its taste/swallow it easily, and the death/lifelessness comes to him from every place/position, and he is not with dying, and from behind him* ورائه (is) strong/rough* غليظ torture.
18. (The) example/proverb (of) those who disbelieved with their Lord, their deeds* أعمالهم (are) like ashes, the wind* ريح strengthened in a stormy/violent* عاصف day, they do (can) not be capable/able* يقدر on a thing from what they gained/acquired* كسبوا, that (is) the misguidance* الضلال, the distant/far.
19. Do you not see/understand that God created the skies/space and the earth/Planet Earth with the truth* بالحق, if He wills/wants He eliminates you* يذهبكم and comes* يأتي with a new creation?
20. And that is not with a powerful/undefeatable* بعزيز on God.
21. And they emerged/appeared to God all together* جميعا, so the weak said to those who were arrogant: "That we, we were for you following, so are you sufficing/availing (helping) from us from (against) God's torture from a thing?" They said: "If God guided us, we would have guided you, (it is) equal* سواء on (to) us if we became grievous worried and impatient* أجزعنا or we were patient, (there is) none from an escape/diversion for us."
22. And the devil said when the matter/affair/order/command was passed/judged* قضى: "That God promised you, the truth's* الحق promise, and I promised you, so I broke the promise to you, and (there) was not from a power/control* سلطان to me on you except that I called you, so you answered/replied to me, so do not blame/reprimand me and blame/reprimand yourselves, I am not with aiding you (a savior), and you are not with aiding me, that I disbelieved with what you made me a partner (with God) from before. That the unjust/oppressive, for them (is) a painful torture."
23. And those who believed and made/did* عملوا the correct/righteous deeds were made to enter treed gardens/paradises, the rivers/waterways flow* تجري from beneath it immortally/eternally* خالدين in it, with their Lord's permission* بإذن, their greeting in it (is): "A security/peace* سلام ."
24. Do you not see/understand how God gave* ضرب an example/proverb, (of) a good/pure* طيبة word/expression* كلمة, as a good/pure* طيبة tree, its root* طلعتها (is) affirmed/established* ثابت (fixed) and its branch/top* فرعها (is) in the sky?
25. It gives/brings its food/fruits every period of time* حين with its Lord's permission* بإذن, and God gives* يضرب the example/proverbs to the people, perhaps they mention/remember* يتذكرون .

26. And (the) example/proverb* مثل (of) a bad/spoiled* خبيثة word/expression* كلمة (is) as a bad/spoiled* خبيثة tree, (it) was uprooted/cut down from above the ground* الأرض , no bottom (root is) for it.
27. God affirms/strengthens* ينبت those who believed with the word/opinion and belief* بالقول the affirmed/strengthened* الثابت in the life the present/worldly life and the end (other life), and God misguides the unjust/oppressive, and God makes/does what He wills/wants.
28. Do you not see/understand to those who exchanged/substituted* بدلوا God's blessing/goodness* نعمة (by) disbelief, and they placed their nation (in) the destruction's/failure's home/place* دار ?
29. Hell* جهنم , they roast/suffer/burn (from) it, and how bad (is) the settlement/establishment* القرار ?
30. And they made/put* جعلوا to God equals (idols) to misguide from His way/path* سبيله , say: "Live long/enjoy so that your end/destination (is) to the fire* النار ."
31. Say to My worshippers/slaves those who believed: "They (should) keep up* يقيموا the prayers and spend from what We provided for them secretly and publicly* علانية from before that a day comes, (where there is) no selling/trading in it and nor differences in opinions/friendships* خلال .
32. God is who created the skies/space and the earth/Planet Earth, and He descended from the sky water so He brought out with it from the fruits a provision* رزقا for you, and He manipulated* سخر for you the ships to flow/pass/orbit in the sea/river/ocean* البحر with His order/command, and He manipulated for you the rivers/waterways.
33. And He manipulated* سخر for you the sun* الشمس and the moon* القمر consistently/dedicated (B)* دائبين , and He manipulated for you the night and the daytime.
34. And He gave you from every (thing) what you asked/begged Him* سألتموه (for it), and if you count God's blessing/goodness* نعمة , you do not count/compute it* تحسوها , that the human/mankind (is an) unjust/oppressive (E), (insistent) disbeliever.
35. And when Abraham Said: "My Lord make* اجعل that, the country/land* البلد safe/secure, and distance me/make me avoid and my sons and daughters* بني that we worship the idols* الأصنام ."
36. "My Lord that they (F) truly misguided (F) many from the people, so who followed me, so that he truly is from me, and who disobeyed me, so that You are forgiving, merciful."
37. "Our Lord, that I resided/inhabited from my descendants at a valley of no plants/crops at Your House/Home, the Forbidden/Respected/Sacred. Our Lord to stand/keep up* ليقيموا the prayers, so make* فاجعل hearts* أفئدة from the people fall/drop* تهوي to them, and provide for them, from the fruits, perhaps they thank/be grateful."
38. "Our Lord, You know what we hide, and what we declare/publicize* نعلن , and (there is) not from a thing (that) hides from God in the earth/Planet Earth and nor in the sky/space."
39. "The praise/gratitude* الحمد , (is) to God who granted to me on (in) the old age Ishmael and Isaac, that my Lord (is) hearing/listening (to) the call/prayer* الدعاء ."
40. "My Lord make me* اجعلني continuing/keeping up* مقبم the prayers, and from my descendants, our Lord, and accept my call/prayer* دعائي ."
41. "Our Lord forgive for me and to my parents and to the believers, (on) the Account Day/Resurrection Day starts* يقوم ."

42. And do not think/suppose* تحسبن that God (is) ignoring/neglecting* غافلا from what the unjust/oppressive make/do* يعمل, but God delays them to a day the eye sights/knowledge stare/gaze* تشخص in it.
43. Humiliated/humble* مهطعين raising their heads humiliated and humbly, their eyes/eye lids* طرفهم do not return to them, and their hearts* أفئدتهم (are) emptiness* هواء .
44. And warn/give notice, on a day the torture comes to them, so those who were unjust/oppressive say: "Our Lord delay us to a near/close term/time, we answer/reply (to) your call/request* دعوتك , and we follow the messengers." Did you not be sworn/made oath (swear/make oath) from before (that there is) none from vanishment/termination* زال for you?
45. And you resided in those who were unjust/oppressive (to) themselves' residences, and how We made/did with them was clarified/shown* تبين for you, and We gave* ضربنا to you the examples/proverbs.
46. And they had cheated/deceived/schemed their cheater/deceit/schemes, and at God (is) their cheater/deceit/schemes, and if their cheating/deceit/schemes (was to make) the mountains vanish/terminate (E) from it .
47. So do not think/suppose (E)* تحسبن , (that) God (is) breaking* خلف His promise (to) His messengers, that God (is) glorious/mighty* عزيز , (capable) of revenge/punishment.
48. A day the earth/Planet Earth be exchanged/substituted* تبدل instead (of) the earth/Planet Earth, and the skies/space, and they emerged/appeared (went out) to God the one, the defeater/conqueror* القهار .
49. And you see/understand the criminals/sinners (on) that day tied to each other* مقرونين in the ties/shackles/chains* الأصفاد .
50. Their shirts/clothes (are) from oily fluid from some trees* فطران (tar), and the fire* النار covers/darkens* تغطي their faces/fronts.
51. (So) God rewards/reimburses (E) each self what (it) gained/acquired* كسبت , that God (is) fast* سريع (in) the account/calculation.
52. That (is) information/communication to the people, and to be warned/given notice with it, and to know that He is a one God, and (to owners) of the pure minds/hearts* ليذكر to remember/mention/praise/glorify.

CHAPTER 15: THE FORBIDDEN/MIND - الحجر

By God's Name, the Merciful, the Most Merciful

1. A L R* الر , those are The Book's* الكتاب evidences/verses* آيات , and (an) evident/clear* مبین Koran* قرآن .
2. Maybe those who disbelieved wish/love if they were Moslems/submitters/surrenderers.
3. Leave them eat and they live long/enjoy, and the hope distracts/preoccupies them* يلههم , so they will/shall know.
4. And We did not destroy* أهلكنا from a village/urban city* قرية , except and for it (is) a known Book* كتاب .
5. None from a nation* أمة precedes* تسبق its term/time, and they do not delay* يستأخرون (it).
6. And they said: "You, you who the reminder/remembrance was descended on him, that you are mad/insane (E)."
7. "If you (could) come to us with the angels* الملائكة , if you were from truthful!* ما (expression of wonderment)."
8. We do not descend the angels* الملائكة except with the truth* بالحق , and they (the disbelievers) were not then delayed/waited* منظرين .
9. That We, We descended the reminder/remembrance, and that We (are) for it, protectors/guards (E)* لحافظون .
10. And We had descended from before you in the first's/beginner's groups/parties* شيع .
11. And none from a messenger comes to them* يأتيهم , except they were with him mocking/making fun.
12. As/like that We enter/insert it in the criminals'/sinners' hearts/minds* قلوب .
13. They do not believe with it, and (the) manner/nature* سنة (of) the firsts/beginners had past/expired* حلت .
14. And if We opened* فتحنا on them a door/entrance from the sky/space, so they continued/remained in it ascending/zigzagging.
15. They would have said: "But our eye/sights/understanding got closed and confused, but we are a bewitched/enchanted nation."
16. And We had made/created* جعلنا in the sky/space constellations, and We decorated/beautified it to the lookers/seers* لناظرين .
17. And We protected/guarded it* حفظناها from every cursed/expelled devil.
18. Except who eavesdropped* استرق the hearing, so a clear/evident* مبین light from a fire source/a star* شهاب followed him.
19. And the earth/Planet Earth, We extended/spread it, and We threw* ألقينا in it anchors/mountains* رواسي , and We sprouted/grew in it from every thing weighed/measured/balanced.
20. And We made/created for you in it livelihoods/sustenances, and whom you are not to him with providing for.
21. And that (there is not) from a thing, except at Us (is) its safes (treasures)* خزائنه , and We do not descent it except with (a) known measure/quantity* بقدر .
22. And We sent the winds/breezes (as) pollinators* لواقع , so We descended from the sky water, so We gave it to you to drink, and you are not for it with storing.
23. And that We, We are (E), We revive/make life and We make die, and We are the heirs/inheritants.
24. And We had known the advanced* المتقدمين from you, and We had known the delayed/lagging behind.
25. And that your Lord, He gathers them, that He is wise/judicious, knowledgeable.

26. And We had created the human/mankind from black (foul mud) dry mud/clay smoothened/rotted* مسنون .
27. And the Jinn* الجان , We created him from before from (the) fire's burning wind* السموم .
28. When/if your Lord said to the angels* الملائكة : "That I am creating (a) human/humans from black (foul mud) dry mud/clay smoothened/rotted* مسنون ." .
29. "So when/if I straightened him, and I blew in him from My Soul/Sprit* روجي , so fall/land/come to him prostrating."
30. So the angels* الملائكة all/all together prostrated.
31. Except Satan/Iblis* إبليس , refused/hated that he be with the prostrating.
32. He said: "You Satan* إبليس, why (is it) for you (that) you not be with the prostrating?"
33. He said: "I was not to prostrate to (a) human You created him from black (foul mud) from dry mud/clay smoothened/rotted* مسنون ." .
34. He said: "So get out* فاجرح from it, so that you are cursed/expelled."
35. "And that on you (is) the curse/torture to the Judgment's Day/Resurrection Day* يوم الدين ."
36. He said: "My Lord, so delay me* فانظرني to a day they be sent/resurrected/revived."
37. He said: "So that (then) you are from the delayed* المنظرين ." .
38. "To (the) day of the time, the known."
39. He said: "My Lord with what You misguided/enticed me* أغويتني , I will decorate/beautify for them in the earth/Planet Earth, and I will misguide/entice them (E) all/all together."
40. "Except Your worshippers/slaves from them, the faithful/loyal/devoted."
41. He said: "That (is) a straight/direct* مستقيم road/way on Me."
42. "That My worshippers/slaves, power/control* سلطان is not for you on them (you have no power/control over My worshippers/slaves) except who followed you from the misguided/failed* الغاوين ." .
43. "And that Hell* جهنم (is) their appointment (E) all/all together."
44. "For it (are) seven doors/entrances, to each door/entrance from them (is an) apportioned/divided part/portion."
45. "That the fearing and obeying (are) in treed gardens/paradises and water springs/wells."
46. "Enter it with safety/security/peace, safe/secure."
47. And We removed/pulled away* نزعنا what (is) in their chests (innermosts) from hatred/animosity* غل , brothers on beds/sofas facing each other.
48. Hardship/fatigue* نصب does not touch them in it, and they are not with being brought out from it.
49. Inform My worshippers/slaves, that I, I am the forgiving* الغفور , the merciful* الرحيم .
50. And that My torture, it is the torture, the painful.
51. And inform them about Abraham's guests.
52. When/if they entered on (to) him, so they said: "Greeting/peace* سلام." He said: "That we are afraid/apprehensive from you."
53. They said: "Do not be afraid/apprehensive, that we, we announce good news to you with (of) a knowledgeable boy* بسلام (new son)."
54. He said: "Did you announce good news to me on that the old age touched me so with what (do) you announce

- good news to me?"
55. They said: "We announced to you with the good news, so do not be from the despaired/despairing."
56. He said: "And who despairs from his Lord's mercy, except the misguided?"
57. He said: "So what (is) your matter/affair/concern, you, the messengers?"
58. They said: "We are sent to a nation (of) criminals/sinners* بجرمين ."
59. "Except Lot's family, We are saving/rescuing them (E) all together* أجمعين ."
60. "Except his woman (wife). We predestined/evaluated* قدرنا that she truly is from (E) the remaining behind."
61. So when the messengers came (to) Lot's family .
62. He said: "That you are a disguised/unknown* منكرون nation."
63. They said: "But we came to you, with what they were in it doubting/arguing."
64. "And we came/brought (to) you with the truth* بالحق , and that we are truthful (E)."
65. "So move/travel/depart at night* فأسر with your family/people* بأهلك with portions from the night and follow their backs/ends; and no one from you (should) turn around* يانفتت , and proceed/complete* امضوا where/when you are being ordered/commanded."
66. And We ordered/passed judgment* قضينا to him (of) that the matter/affair/order/command, that those (people's) root/remainder (is) cut off/severed* مقطوع by the morning/daybreak.
67. And the city's/town's people* أهل came cheerful/rejoicing* يستبشرون ."
68. He said: "That those (are) my guests, so do not expose my faults (scandalize me)."
69. "And fear and obey God and do not shame/disgrace me* تخزون ."
70. They said: "And did we not forbid/prevent you from the creations all together/(universes)?"
71. He said: "Those (are) my daughters, if you were making/doing."
72. To your life/age (an oath) that they truly are in (E) their intoxication/loss of judgment* سكرتهم being confused/puzzled* يعمهون .
73. So the loud strong cry/torture raid took/punished them at sunrise.
74. So We made* جعلنا its highest/elevated* عاليها , its lowest/bottom, and We rained on them stones of dry and hardened mud.
75. That in that (are) evidences/signs (E)* آيات , to the observing/scrutinizing* للمتوسمين .
76. And that it truly is with a continuing/keeping up path/means (E)* لسييل .
77. That in that (is) a sign/evidence (E)* آية to the believers.
78. And if owners/company* أصحاب (of) the thicket/dense tangled trees were unjust/oppressive (E).
79. So We revenged* فانقمنا from them that they (B) truly (the two nations) are with a clear/evident* مبين leader/example (E)* لئمام .
80. And the forbidden's/mind's* الحجر owners/company* أصحاب denied* كذب the messengers.
81. And We gave/brought them Our verses/evidences* آياتنا , so they were objecting/opposing/turning away from it.
82. And they were carving out/cutting* يبتحون from the mountains* الجبال houses/homes safely/securely.
83. So the loud strong cry/torture raid took/punished them in the morning/daybreak.

84. So what they were gaining/acquiring did not enrich/suffice them* أغني from them (was of no benefit to them).
85. And We did not create the skies/space and the earth/Planet Earth and what (is) between them (B) except with the truth* الحق , and that truly the Hour/Resurrection* الساعة is coming (E) so forgive/pardon the forgiveness/pardon, the beautiful/graceful* الجميل .
86. That truly your Lord (is) the creator (E), the knowledgeable.
87. And We had given/brought you seven from the doubles/strength/capacity* المتاني and the Koran* القرآن , the great.
88. Do not extend/spread your two eyes to what We made spouses/couples* أزواج from them enjoy* متعنا with it, and do not be sad/grievous on (for) them, and be lenient/comforting/lower your wing/side (kindness) to the believers.
89. And say: "That I, I am the warner/giver of notice, the clear/evident* المبين ."
90. As We descended on the apportioners/dividers/distributors.
91. Those who made* جعلوا the Koran bits/divisions/enchantments* عطين .
92. So by/with your Lord, We will ask/question them (E) all together* أجمعين .
93. About what they were making/doing* يعملون .
94. So uncover/declare openly with what you are being ordered/commanded, and turn away* أعرض from the sharers/takers of partners (with God).
95. That We truly make you sufficient (protect you) against the mocking/making fun.
96. Those who create/put* يجعلون with God another god, so they will/shall know.
97. And We had know (known) that you, your chest (innermost) narrows/tightens because (of) what they say.
98. So praise/glorify with your Lord's praise/gratitude/thanks, and be from the prostrating.
99. And worship your Lord, until the assurance/certainty (death) comes to you.

CHAPTER 16: THE BEES - النحل

By God's Name, the Merciful, the Most Merciful

1. God's order/command came* أني* so do not hurry/rush/hasten Him* تستعجلوه* , His praise/glory and (He is) high, mighty, exalted and dignified about what they share/make partners (with God).
2. He descends the angels* الملائكة* with the Soul/Spirit* بالروح from His order/command on whom He wills/wants from His worshippers/slaves, that warn/give notice, that He is, no God except Me, so fear and obey Me.
3. He created the skies/space and the earth/Planet Earth with the truth, (He is) high, mighty, exalted and dignified from what they share/make partners (with God).
4. He created the human/mankind from a drop/male's or female's secretion/little water, so then he (the human/mankind) is (a) clear/evident* مبين* disputer/adversary* خصيم* .
5. And the camels/livestock, He created it for you, in it (is) warmth, and benefits/uses, and from it, you eat.
6. And for you in it (is) beauty/grace/loveliness when/where you come or go in the evening/rest* ترخيون* , and when/where you go out/depart freely* تسرحون* .
7. And it loads/carries* تحمل* your loads/belonging (weights) to a country/land* بلد* , you were not reaching it, except with the selves'* الأنفس* difficulty/hardship, that your Lord (is) merciful/compassionate (E), merciful.
8. And the horses and the mules and the donkeys, (are) to ride it* لتركبوها* and decoration/beauty* زينة* , and He creates what you do not know.
9. And on God (is) the path's/way's* السبيل* objective/direction* قصد* , and from it, (there is) unjust/deviation* حائر* , and if He willed/wanted He would have guided you all together* أجمعين* .
10. He is who descended from the sky water* ماء* , for you from it (is) a drink, and from it (are) trees in it you graze/put (to) pasture* تسيمون* .
11. He sprouts/grows for you with it the plants/crops and the olives and the palm trees and the grapes, and from all the fruits, that in that (is) a sign/evidence (E)* لآية* to a nation thinking.
12. And He manipulated/subjugated* سخر* for you, the night* الليل* , and the daytime* النهار* and the sun* الشمس* , and the moon* القمر* , and the stars/planets (are) manipulated/subjugated* سخر* with His order/command, that in that (are) signs/evidences (E)* لآيات* , to a nation reasoning/understanding.
13. And what He created/seeded for you in the earth* الأرض* its colours (are) different, that in that (is) an evidence/sign (E)* لآية* to a nation mentioning/remembers* يذكرون* .
14. And He is who manipulated/subjugated* سخر* the sea/ocean* البحر* to eat from it soft/tender meat* لحما* , and you bring out from it a jewel/ornament* حلية* you wear/dress it, and you see* تري* the ships audibly cutting/shearing* مواخر* in it, and to wish/desire* لتبتغوا* from His grace/favour, and maybe/perhaps you thank/be grateful.
15. And He threw in the earth/Planet Earth anchors/mountains* رواسي* that (E)* أن* it sways and leans/moves and unsettles with you, and rivers/waterways and ways/paths* سبلا* , maybe/perhaps you be guided.
16. And signs/identification marks, and with the star/planets, they be guided.
17. Is who creates as/like who does not create, so do you not mention/remember* تذكرون* ?

18. And if you count God's blessing/goodness* نعمة you do not compute it* تحسوها , that God (is) forgiving (E), merciful.
19. And God knows what you keep secret and what you publicize/announce* يعلنون .
20. And those whom they call from other than God, they do not create a thing, and they, they are being created.
21. Deads other than* غير alive, and they do not feel/know/sense when they are being sent/resurrected/revived.
22. Your God (is) one God, so those who do not believe with the end (other life), their hearts/minds (are) defiant of God and His orders/obscene* منكرة , and they are arrogant.
23. Undoubtedly/surely* لا حرم that God knows what they keep secret and what they publicize/announce* يعلنون , that He does not love/like the arrogant.
24. And if (it) was said to them: "What (did) your Lord descend?" They said: "The firsts'/beginners' myths/baseless stories* أساطير ."
25. To carry/burden* ليحملوا their sins/burdens* أوزارهم complete (on) the Resurrection Day, and from the sins/burdens (of) those who they misguide them without knowledge. Is it not bad/evil/harmful what they sin/carry/bear* يذرون ?
26. Those from before them had cheated/deceived/schemed, so God came (and) destroyed their buildings/structures from the foundations/bases, so the roof/ceiling fell down on them from above them, and the torture came to them from where/when they do not feel/know/sense.
27. Then (on) the Resurrection Day He shames/scandalizes/disgraces them, and he says: "Where (are) my partners those who you were making animosity/revolting/disobeying* تشاقون in (because of) them?" Those who were given the knowledge said: "That the shame/scandal/disgrace, today* اليوم , and the bad/evil/harm (is) on the disbelievers."
28. Those who the angels* الملائكة make them die, (while) unjust/oppressive (to) themselves, so they threw the submission/surrender* السلم (and said): "We were not making/doing/working from the bad/evil/harm/corruption." Yes/certainly that God (is) knowledgeable with what you were making/doing/working.
29. So enter Hell's* جهنم doors/entrances, immortally/eternally* خالدين in it, so how bad (E) (is) the arrogant's home/dwelling* مثوي ?
30. And (it) was said to those who feared and obeyed: "What (did) your Lord descend?" They said: "Goodness/honour* خيرا to those who did good in this the present world a goodness, and the house/home (of) the last (other life is) best* خير , and blessed/praised (E) (is) the fearing and obeying's house/home."
31. Treed gardens/paradises (as) eternal residence, they enter it, the rivers/waterways flows/runs* تجري from below/beneath it* تحتها , for them in it what they will/want, as/like that God reimburses* يجزي the fearing and obeying.
32. Those whom the angels* الملائكة make them die pure* طيبين , they say: "A greeting/peace/security* سلام on you, enter the Paradise because (of) what you were making/doing/working."
33. Do they wait/watch* ينظرون except that the angels* الملائكة or your Lord's order/command comes* يأتي ? As/like that those from before them made/did, and God did not cause injustice/oppression to them, and but they were themselves causing injustice/oppression.
34. So sins/crimes (of) what they made/did* عملوا struck/hit them* فأصابهم , and what they were with it mocking/making fun (of) surrounded/afflicted* حاق with them.
35. And those who shared/made partners (with God) said: "If God willed/wanted, we would not have worshipped from

- other than Him from a thing, us and nor our fathers, and nor forbade/prohibited from other than Him from a thing." As/like that those from before them made/did, so is there on the messengers except the information/communication the clear/evident* للمبين ?
36. And We had sent in every nation* أمة a messenger: "That worship God and avoid/distance (yourselves from) the every thing worshipped other than God/idols* الطاغوت." So from them who God guided, and from them who the misguidance became certain/deserved* حققت on him, so walk/move* فسبروا in the earth/Planet Earth, so see/wonder about* فانظروا how was the liars'/deniers'* المكذبين end/turn (result).
37. If you held onto stingily and desire strongly (are careful) on their guidance, so that God does not guide who misguides, and none from victorions/saviors* ناصرين (are) for them.
38. And they swore/made oath by God their rights'/oaths' utmost* جهد , (that) God does not send/resurrect/revive who dies, yes/certainly a promise on Him truth* حقا , and but most of the people do not know.
39. To clarify/show/explain for them what they differ/disagree/dispute in it, and (for) those who disbelieved to know that they were lying/denying/falsifying.
40. Truly/indeed Our saying/word to a thing if We willed/wanted/intended it (is) that We say to it: "Be." So it becomes.
41. And those who emigrated in (to) God from after what they were caused injustice to/oppressed, We return/reestablish them (E)* لنبوئتهم in the present world a goodness, and the end's (other life's) reward/wage (E)* لأجر (is) greater/bigger* أكبر , if they were knowing.
42. Those who were patient, and on their Lord they rely/depend/surrender to* يتوكلون .
43. And We did not send from before you except men* رجالا , We inspire/transmit* نوحى to them, so ask/question the reminder's/remembrance's people* أهل , if you were not knowing.
44. With the evidences and The Books, and We descended to you the reminder/remembrance to clarify/show/explain to the people what was descended to them, and maybe/perhaps they think.
45. Did those who cheated/deceived/schemed the sins/crimes trust* أنفأمن that God sinks down* يخسف with them the earth/Planet Earth, or the torture comes to them from where/when they do not feel/know/sense?
46. Or He takes/receives/punishes them in their turning/returning* تقلبهم so they are not with disabling/frustrating?
47. Or He takes/receives/punishes them on fear/fright, so that your Lord (is) merciful/compassionate (E), merciful.
48. Did they not see/understand, to what God created from a thing (that) its shades/shadows turns/follows* يتغيروا from the right and the lefts, prostrating to God and (while) they are degraded/humiliated* داخرون ?
49. And to God prostrates what (is) in the skies/space and what (is) in the earth/Planet Earth from a walker/creeper/crawler* دابة , and the angels* الملائكة , and they are not being arrogant.
50. They fear their Lord from above them, and they make/do what they are ordered/commanded.
51. And God Said: "Do not take two gods two, but/truly/indeed, He is one God, so (only) Me, so be awed/monkish/monastic of Me* فارهبون .
52. And to Him what (is) in the skies/space and the earth/Planet Earth, and to Him (is) the permanent/continuous/lasting religion, so is other than God you fear and obey?

53. And what (is) with you from a blessing/goodness*نعمة, so (it) is from God, then if the harm touched you, so to Him you pray/cry aloud and humbly.
54. Then if He removed/uncovered/(relieved) the harm from you, then a group/party*فريق from you, they share/make partners with their Lord.
55. To disbelieve with what We gave/brought them, so live long/enjoy, so you will/shall know.
56. And they make/create/put to what they do not know a share*نصيبا from what We provided for them. By God you will be asked/questioned about what you were fabricating/cutting and splitting.
57. And they make/create/put to God the daughters, His praise/glory, and for them what they lust/desire/crave.
58. And if any of them was announced good news to with the female, his face*وجهه became/remained*ظل blackened, and he is holding (his) breath/suppressed*كظيم .
59. He hides/conceals from the nation from (the) bad/evil/harm*سوء (of) what he was announced good news to with it, does he hold/grasp/cling to it*أيأسكه on disgrace/weakness*هون, or he buries/hides/conceals it*يدسه in the dust/earth? Is (it) not bad/evil*ساء what they judge/rule?
60. To those who do not believe with the end (other life) the bads'/evil's example/proverb, and to God the example/proverb the highest/mightiest*الأعلى, and He is the glorious/mighty, the wise/judicious.
61. And if God punishes*يؤاخذ the people because of their injustice/oppression, He would not (have) left on it from a walker/creeper/crawler*دابة, and but He delays them to a named/identified term/time, so if their term/time came, they do not delay/lag behind an hour, and they do not advance/precede*يستقدمون (an hour).
62. And they make/create/put*يجعلون to God what they hate, and their tongues/speeches*ألسنتهم describes/categorizes the lies/falsehood*الكذب, that to them (is) the best/most beautiful*الحسني, undoubtably/certainly*لا جرم that to them (is) the fire*النار, and that they truly are neglected/wasted/hastened*مفرون .
63. By God, We had sent to nations from before you, so the devil*الشيطان decorated/beautified for them their deeds, so he is their guardian/ally*وليهم today, and for them (is) a painful torture.
64. And We did not descend on you The Book*الكتاب except to clarify/show/explain to them what they differed/disagreed/disputed in it, and guidance and mercy to a nation believing.
65. And God descended from the sky*السماء water, so He revived with it the land/Earth*الأرض after its death/lifelessness, that in that (is) an evidence/sign (E)*آية to a nation listening/hearing*يسمعون .
66. And that for you in the camels/livestock (is) an example (E)*لعبرة, We make you drink from what (is) in its bellies/insides, clear/pure milk pleasant tasting to the drinking, from between fully and partially digested food/feces*فرت and blood.
67. And from the palm trees' and the grapes' fruits you take from it intoxication*سكرا, and a good/beautiful provision*رزقنا, that in that (is) an evidence/sign (E)*آية to a nation reasoning/understanding*يعقلون .
68. And your Lord inspired/signaled*أوحى to the bees, that take*اتخذوا from the mountains*الجبار homes*بيوتا, and from the trees, and from what they raise and support/hold onto*يعرشون .
69. Then eat from all the fruits, so enter/pass*فأسلكي your Lord's roads/paths*سبل manipulated/dangled low, from its bellies/insides emerges/appears*يخرج a drink its colours (are) different, in it (is) a cure/healing*شفاء for the people;

- that in that (is) an evidence/sign (E) to a nation thinking.
70. And God created you, then He makes you die, and from you who is returned to the lifetime's worst/meanest/despised, so that (he) not know after knowledge a thing, that your Lord (is) knowledgeable, capable* قدير .
71. And God preferred/favoured some of you over some in the provision* الرزق , so those who were preferred/favoured are not with returning their provision on (to) what their rights/oaths owned/possessed, so they are in it equal/alike* سواء . So are they with Gods' blessing/goodness* أفبئعمة disbelieving and denying* ييحدون ?
72. And God made/created* جعل for you from yourselves spouses* أزواجاً , and He made/created* جعل for you from your spouses* أزواجكم sons/sons and daughters, and sons of your sons* حفدة , and He provided for you from the goodnesses* الطيبات . Is it with the falsehood they believe, and with Gods' blessing/goodness* بئعمة they disbelieve?
73. And they worship from other than God what does not own/possess for them a provision/rain* رزقا a thing from the skies/space and the earth/Planet Earth, and they are not able.
74. So do not give* تضربوا the examples/proverbs* الأمثال to God, that God knows and you do not know.
75. God gave* ضرب an example* مثلا , an owned slave/human* عبداً , he is not capable/able* يقدر on (of) a thing, and whom what We provided for him from Us a good/beautiful provision* رزقا , so he spends from it secretly and publicly* جهرا , do they become equal/alike? The praise/gratitude* الحمد (is) to God, but most of them do not know.
76. And God gave* ضرب an example* مثلا (of) two men, one of them (B) is mute, he is not capable/able on (of) a thing, and he is tired/weak (tiresome/burdensome) on (to) his master/friend/owner* مولاه wherever he aims/turns him, he does not come/bring with goodness* بخير , does he become equal/alike, he and who orders/commands with the justice/equality and he is on a straight/direct/balanced road/way?
77. And to God (is) the skies'/space's and the earth's/Planet Earth's unseen/invisible* غيب ; and the Hour's/Resurrection's* الساعة order/command/matter/affair is not except as the eye sights'/knowledges' twinkling/quick glance or it is nearer/closer, that God (is) on every thing capable/able* قدير .
78. And God brought you out from your mothers' bellies/insides, you do not know a thing, and He made/created* جعل for you the sense of hearing* السمع , and the eye sights/knowledge, and the hearts/could be minds, maybe/perhaps you thank/be grateful.
79. Do they not see (look)* يروا to the birds subjugated/manipulated* مسرحدات in the sky's* السماء atmosphere/air? None holds/grasps them* يمسكهن except God, that in that (are) signs/evidences (E)* آيات to a nation believing.
80. And God made/created/put* جعل for you from your houses/homes tranquillity/security/residence, and He made/created/put for you from the camels'/livestock's skins houses/homes you find it light (during the) day/time (of) your moving/departure/travel* ظعنكم , and (the) day/time (of) your residency, and from its wool/animal hair* أثاناً and its hair/wool (fur/down)* أوبرها , and its hair/fur* أشعارها home effects/woven wool* متاعاً and enjoyment/effects/goods* متاعاً to a time* حين .
81. And God made/created/put for you from what He created shades, and He made/created/put for you from the mountains* الجبال covers/shelters/homes, and He made/created/put for you shirts/clothes (that) protects you (from) the heat, and shirts/clothes (that) protects you (from) your hardship in war, as/like that/that is how He completes

- His blessing* نعمته on you, maybe/perhaps you submit/surrender.
82. So if they turned away, so but on you (is) the information/communication, the clear/evident* المبين .
83. They know God's blessing* نعمة , then they deny it, and most of them (are) the disbelievers.
84. And a day/time We send/resurrect/revive from every nation a witness/testifier, then (it will) not be allowed/permitted to those who disbelieved, and nor they be allowed to offer reconciliation/appeasement.
85. And if those who caused injustice/oppression saw/understood the torture, so (it) does not be reduced/lightened from them, and nor they be given time/looked at* ينظرون .
86. And if those who shared/made partners (with God) saw their partners (with God), they said: "Our Lord, those (are) our partners (with You), those whom we were calling from other than You." So they threw the saying/word/opinion and belief that you (are) lying/denying/falsifying (E).
87. And they threw to God (on) that day/time the submission/surrender* السلم , and what they were fabricating/cutting and splitting (was) wasted/nullified/lost* ضل from them.
88. Those who disbelieved and prevented/obstructed from Gods' way/path* سبيل , We increased them torture over/on* فوق the torture, because (of) what they were corrupting/disordering* يفسدون .
89. And a day/time, We send/resurrect/revive in every nation/generation* أمة a witness/testifier* شهيدا on them from themselves, and We came with you (as) a witness/testifier* شهيدا on those, and We descended on you The Book* الكتاب(a) clarification/explanation to every thing, and guidance, and mercy, and a good news to the Moslems/submitters/surrenderers.
90. That God orders/commands with the justice/equality and the goodness, and giving/bringing (to) of the relations/near, and (God) forbids/prevents from the enormous/atrocious deeds* الفحشاء , and the defiance of God and His orders/obscenity* المنكر , and the oppression/transgression* البغي , He preaches to/advises/warns you, maybe/perhaps you mention/remember* تذكرون .
91. And fulfill/complete with God's promise/contract* بعهد if you promised/pledged* عاهدتم , and do not break/destroy* تركوا the faith/belief after its confirmation/assurance* تؤكدوها , and you had made/put* جعلتم God on you (as) a sponsor/supporter* كفيلًا , that God knows what you make/do.
92. And do no be like who unbound/broke/destroyed* نقضت her yarn/spun thread (into) unraveling/fraying/untwisted strands of yarn from after (its) strength* قوة , you take your rights/oaths (as) deceit/blemishes* دحلا between you, that (E) a nation be more grown/increased than a nation, but/truly God tests you with it, and to clarify/show/explain for you (on) the Resurrection Day what you were in it differing/disagreeing/disputing.
93. And if God wanted/willed He would have made/created you* جعلكم one nation/generation* أمة , and but God misguides whom He wills/wants, and He guides whom He wills/wants, and you will be asked/questioned (E) about what you were making/doing.
94. And do not take your rights/oaths (as) deceit/blemishes* دحلا between you, so (a) foot/foehold in goodness and knowledge slips/falls/sins after its steadfastness/stability/strength* ثبوتها , and you taste/experience the bad/evil/harm because (of) what you prevented/obstructed* صددم from God's way/path* سبيل , and for you (is) a great torture.
95. And do not buy/volunteer with Gods' promise/pledge* بعهد a small/little* قليلا price, but/truly (what is) at God, it is

- best for you, if you were knowing.
96. What (is) at you depletes/exhausts* ينفد* , and what (is) at God (is) remaining/lasting/continuing, and We will reimburse (E)* لنجزين those who were patient their reward* أجرهم with (the) best (of) what they were making/doing.
97. Who made/did correct/righteous deeds from a male or a female, and he is believing, so We will make him live a good* حياة* life* طيبة* , and We will reward them (E)* لنجزينهم* , their reward/wage/fee with (the) best (of) what they making/doing.
98. So if you read the Koran so seek protection by God from (against) the devil, the cursed/expelled.
99. That He, (there) is not for him power/control* سلطان* on those who believed and on their Lord they rely/trust/surrender to.
100. But his power/control* سلطانه* (is) on those who follow him, and those whom (are) with him, (they are) sharing/taking partners (as gods).
101. And if We exchanged/replaced/substituted a verse* آية* in place (of) a verse* آية* , and God is more knowledgeable with what He descends, they said: "But you are a fabricator/cutter and splitter." Rather most of them do not know.
102. Say: "The Holy/Sanctimonious Soul/Sprit* الروح القدس* descended it from your Lord with the truth* بالحق* to affirm/strengthen* ليثبت* those who believed, and guidance, and a good news to the Moslems/submitters/surrenderers."
103. And We have known that they say: "But/indeed a human teaches/instructs him, (the) tongue/language/speech (of) those who deviate, insult and defame* يحدون* to Him, non-Arabic/Persian (tongue/language/speech), and this (is) an Arabic clear/evident* مبين* tongue/language/speech.
104. That those who do not believe with God's verses/evidences/signs, God does not guide them, and for them (is) a painful torture.
105. But/indeed (who) fabricates/cuts and splits the lies/defiance/falsehood (are) those who do not believe with God's verses/evidences* بآيات* , and those, they are liars/deniers/falsifiers.
106. Who disbelieved with God after his faith/believing* إيمانه* , except who was compelled/forced, and his heart/mind* قلبه* (is) assured/tranquillised/secured with the faith/belief, and but who delighted/expanded* شرح* his chest (innermost) to the disbelief, so on them anger from God and for them (is) a great torture.
107. That (is) because they (E), they loved/liked the life the present world/worldly life more/over the end (other life), and that God does not guide the nation, the disbelieving.
108. Those are those who God stamped/closed/sealed* ختم* on their hearts/minds* قلوبهم* , and their hearing/sense of hearing* سمعهم* , and their eye sights/understanding, and those, they are the ignoring/neglecting/disregarding.
109. Certainly/undoubtedly* لا حرم* that they, in the end (other life), they are the losers/misguided and perished.
110. Then that your Lord to those who emigrated from after what they were misled/betrayed* فتسروا* , then they struggled/did (their) utmost* جاهدوا* and were patient, that your Lord (is) from after it forgiving (E), merciful.
111. A day every self comes to argue/dispute about (for) her/its self, and every self be fulfilled/completed what it made/did/worked, and they are not being caused injustice to/oppressed.

112. And God gave* ضرب an example/proverb (of) a village/urban city (that) was safe/secure assured/tranquillised/secured, its provision comes to it easily/comfortably from every place, so it disbelieved with Gods' blessings/goodnesses* بأنعم , so God made it taste/experience the starvation's/hunger's cover/dress/mixture and the fear/fright, because (of) what they were making/producing/manufacturing.
113. And a messenger from them had come to them so they denied him* فكذبوه , so the torture took/punished them* فأخذهم , and (while) they are unjust/oppressive.
114. So eat from what God provided for you permitted/allowed/good/pure* طيبا and thank/be grateful (for) God's blessing/goodness* نعمة , if you were (only) Him worshipping.
115. Truly/indeed He forbade/prohibited on you the dead, and the blood, and the pigs'/swine's flesh/meat, and what was declared* أهل to other than God with it, so who was forced not (intending) transgressing/corrupting and nor transgressing/violating* عاد , so that God (is) forgiving, merciful.
116. And do not say to what your tongues/languages/speeches describes/categorizes the lies/defiance/falsehood, that (is) permitted/allowed, and that (is) forbidden* حرام." To fabricate/cut and split on (about) God the lies/denials/falsehood: "That those who fabricate/cut and split on (about) God the lies/denials/falsehood do not succeed/win.
117. Little* قليل long life/enjoyment and for them (is) a painful torture.
118. And on those who repented/guided/Jews We forbade/prohibited what We narrated/relayed/informed on (to) you from before, and We did not cause injustice to/oppress them, and but they were themselves causing injustice to/oppressing.
119. Then that your Lord to those who made/did bad/evil/harm with ignorance/foolishness, then they repented from after that, and they corrected/repaired* أصلحوا , that your Lord (is) from after it forgiving (E), merciful.
120. That Abraham was a nation/constitution/(set example)* أمة (he) was obeying humbly/holding the prayer* قائم to God, a submitter/Moslem/Unifier of God, and (he) was not from the sharers/takers of partners (with God).
121. Thankful/grateful for his blessings/goodnesses* لأنعمه , He chose/purified Him, and He guided him to a straight/direct* مستقيم road/way.
122. And We gave/brought him in the present world goodness, and that he truly (is) in the end (other life) (is) from (E) the correct/righteous.
123. Then We inspired/transmitted to you that follow Abraham's religion/faith, (he was) a submitter/Moslem/Unifier of God* حنيفا and (he) was not from the sharers/takers of partners (with God).
124. But/indeed the Saturday/Sabbath was put/made* جعل on those who differed/disagreed/disputed in it, and that truly your Lord judges/rules (E) between them (on) the Resurrection Day in what they were in it differing/disagreeing/disputing.
125. Call to your Lord's way/path with the wisdom, and the good sermon/advise/warning, and argue/dispute with them with which it is best* أحسن , that your Lord He is more knowledgeable with (of) who misguided from His path/way* سبيله , and He is more knowledgeable with the guided.
126. And if you punished/rewarded, so punish with similar/equal (to) what you were punished with it, and if (E) you

were patient it (E) (is) best* خير to the patient.

127. And be patient, and your patience is not except with/by God, and do not be sad/grievous on them, and do not be in tightness/distress* ضيق from what they cheat/deceive/scheme.
128. That God (is) with those who feared and obeyed, and those whom they are good doers.

CHAPTER 17: THE TRAVEL/DEPARTURE BY NIGHT* - الأسراء

By God's Name, the Merciful, the Most Merciful

1. Praise/glory (to) who went/moved/traveled/departed by night with/by His worshipper/slave at night/nightly from the Mosque the Respected/Sacred* المسجد الحرام to the Mosque the Farthest/Remotest/Most Distant المسجد الأقصى which We blessed around/surrounding it, to show him/make him understand from Our verses/signs/evidences, that He is the hearing/listening, the seeing/knowing/understanding* البصير .
2. And We gave/brought Moses The Book, and We made it* جعلناه guidance to Israel's sons and daughters; that you do not take from other than Me a guardian/protector* وكيل .
3. Descendants (of) whom We carried/loaded* حملنا with Noah, that he truly was a thankful/grateful worshipper/slave.
4. And We informed/carried out/completed* قضينا to Israel's sons and daughters in The Book/destiny/term* الكتاب , (that) you will corrupt/disorder (E)* لتفسدن in the earth/Planet Earth twice, and you will become high and mighty (E) great* كبيرا height, might and dignity.
5. So if their (B)'s first/beginning (of the two times) came, We sent on (to) you worshippers/slaves for Us of strong (severe) power/mighty, so they went through/corrupting/destroying* فحاسبوا in between and around* خلال the homes/houses* الديار , and (it) was a made/done promise.
6. Then We returned to you the repeat/second time/repetition over them, and We extended/spread you with properties/possessions/wealths, and sons/sons and daughters, and We made you* جعلناكم more (a larger) supportive tribe/family/group.
7. If you did good, you did good for yourselves, and if you did bad/evil/harm so for it (your selves), so if the last's/end's/other's promise came, they will cause God evil/harm (to) your faces/fronts, they will enter the Mosque like they entered it (on) the first/beginning time* مرة , and they will destroy/ruin/break (E) what they (the worshippers/slaves) rose over (with) destruction/ruin/breakage.
8. Maybe/perhaps that (E) your Lord has mercy upon you, and if you returned, We returned, and We made/put Hell confining/surrounding* حصيرا for the disbelievers.
9. That truly this the Koran guides to which it is more just/direct* أقوم , and it announced good news (to) the believers, those who make/do* يعملون the correct/righteous deeds, that (E) for them (is) a great* كبيرا reward* أجرا .
10. And that (E) those who do not believe with the end (other life), We prepared/made ready for them a painful torture.
11. And the human/mankind calls/prays with the bad/evil/harm (as) his call/prayer with the better/wealth* بالخير , and the human/mankind was hurrying/hastening* عجولا .
12. And We made/put* جعلنا the night and the daytime (as) two signs/evidences* آيتين , so We wiped out/erased/eliminated the night's sign/evidence* آية , and We made/put the daytime's sign/evidence* آية manifest/clearly visible to the eye and understanding* مبصرة , to wish/desire* لتبتغوا grace/favour* فضلا from your Lord, and to know the years' number, and the counting/calculating, and every thing We detailed/explicated it* فصلناه detailing/explaining* تفصيلا .
13. And every human/mankind We obliged/compelled him* ألزمناه his action/anger* طأثره in his neck (made him

- responsible), and We bring out/make emerge for him (on) the Resurrection Day a Book/judgment* كتاب he finds it* منشورا*spread/publicized يلقاه .
14. (He is told): "Read your Book/judgment* كتابك , enough/sufficient with your self today on you counting/calculating."
15. Who was guided, so but he guides for himself, and who misguided, so but he misguides on it (himself) and no sinner/loader/burden carrier/loads/bears* تزر another's sins/load/burden* ووزر , and We were not torturing until We send a messenger.
16. And if We willed/wanted that (E) We destroy/perish* نهلك a village/urban city, We ordered/commanded its luxuriated ungrateful and arrogant, so they debauched* ففسقوا in it, so the saying/words* القول was deserved* فحق on it, so We destroyed it destructively.
17. And how many We destroyed/perished* أهلكنا from the generations/peoples of eras* القرون from after Noah, and enough/sufficient with your Lord with His worshippers'/slaves' crimes, (He is) expert/experienced, seeing/knowing/understanding.
18. Who was wanting* يريد the present world/worldly life, We hurried/hastened* عجلنا for him in it what We will/want to whom We will/want, then We made/put* جعلنا for him Hell, he roasts/suffers/burns (in) it, blamed/made lowly* مدحورا*expelled/driven away , مذموما .
19. And who wanted* أراد the end (other life) and strived/tended* سعي to it its striving/hastiness* سعيها , and he is believing, so those their striving/hastiness* سعيهم was thanked.
20. Each/all We extend/spread, those and these, from your Lord's gift/grant, and your Lord's gift/grant was not forbidden/restrained* محظورا* .
21. Look/wonder about* انظر how We preferred/favoured some of them over some, and the end (other life) (E) (is) greater* أكبر steps/stages/degrees, and greater* أكبر preference/favour.
22. Do not make/put* تجعل with God another god, so you sit/remain blamed/lowly* مذموما abandoned/deserted* مخذولا* .
23. And your Lord passed judgment/ordered* قضى that you not worship except (only) Him, and with the (B) parents/father and mother a goodness if the old age reaches (E) one of them or both of them at/by/near you* عندك , so do not say to them (B): "Ugh* أف !" And do not deprive/yell at them (B) تنهرهما* , and say to them (B) a gracious/kind* كريما saying/word.
24. And be lenient/comforting/lower to them (B) the humility's/humbleness's* الذل wing/side from the mercy (be kind), and say: "My Lord have mercy upon them (B) as they (B) brought me up* صغيرا* ربياني young ."
25. Your Lord (is) more knowledgeable with what (is) in your selves, if you be correct/righteous, so that He truly is to the repentant a forgiving.
26. And give/bring (to) of the relations his right/share* حقه , and the poorest of poor/poor oppressed, and the traveler/stranded traveler, and do not waste/squander, wastefully/squanderingly.
27. That (E) the wasters/squanderers were the devils' brothers, and the devil was to his Lord (an insisting) disbeliever.
28. And If/whenever you object/turn away (E)* تعرضن from them asking/desiring* ابتغاء mercy you hope/expect for it from your Lord, so say to them: "An easy/little saying/word* قولاً* ."

29. And do not make/put* تجعل your hand chained or tied to your neck and do not spread/extend/widen it all the expansion/extension* البسط , so you sit/remain blameworthy/blamed grieving/sad* محسورا .
30. That your Lord spreads/extends* ييسط the provision* الرزق to whom He wills/wants, and He is capable/able* يقدر , that He truly was with His worshippers/slaves an expert/experienced, seeing/knowing/understanding.
31. And do not kill* تقتلوا your children fearing poverty, We provide for them and you, that truly killing them was/is a great/large sin/crime/wrong* خطأ .
32. And do not approach/near the adultery/fornication* الزنى , that it truly was/is an enormous/atrocious deed* فاحشة , and a bad/evil/harmful way/path* سيلا .
33. And do not kill the self that God forbade/prohibited except with the truth/right (justice)* بالحق , and who was killed unjustly/oppresively, so We had made* جعلنا for his guardian* لوليه a power/authority* سلطانا , so he does not waste/exceed the limit* يسرف in the killing/murder* القتل , that he truly was/is victorious.
34. And do not approach/near the orphan's* اليتيم property/possession/wealth except with which it is best until he reaches his maturity/strength, and fulfill/complete with the promise/contract* بالعهد , that (E) the promise/contract was/is questioned.
35. And fulfill/complete the measurement/weight if you measured/weighed, and weigh/measure with the scale/balance the balanced* المستقيم , that (is) best* خير , and (a) better* أحسن interpretation/explanation.
36. And do not follow the tracks/accuse of evil deeds what knowledge is not for you with it (you have no knowledge of), that the hearing/listening, and the eye sight/knowledge, and the heart* الغواد , all (of) those are/were about it questioned.
37. And do not walk in the earth/Planet Earth showing superiority, happiness and over confidence* مرحا , that you will never reach (the) end (of)/tear apart* تفرق the earth/Planet Earth, and you will never reach the mountains* الجبال (in) height/length (be as tall as the mountains).
38. All (of) that its bad/evil/harm was/is at God hated.
39. That (is) from what your Lord inspired/transmitted to you from the wisdom, and do not make/create* تجعل with God another god, so you will be thrown/thrown away* فتلقى in Hell, blameworthy/blamed, expelled/driven away* مدحورا .
40. Did your Lord choose/purify (specialize) you with the sons, البنين and He took/received from the angels females? That you are saying (E) a great saying/word/opinion and belief.
41. And We had laid out/detailed linguistically* صرفنا in this the Koran, (so) they mention/remember (E)* ليذكروا , and it does not increase them except hastening away with aversion.
42. Say: "If there were/are gods with Him as/like they say, then they would have wished/desired* لابتغوا a way/path* سيلا to (the owner) of the throne* العرش ."
43. His praise/glory, and high, mighty, exalted and dignified, about what they say great* كبيرا height, might and dignity.
44. The skies/space the seven, and the earth/Planet Earth, they praise/glorify to Him, and who (is) in them, and that (E) (there is not) from a thing except (it) praises/glorifies with His praise/gratitude/thanks, and but you do not understand their praise/glorification, that He was/is clement/patient powerful and capable, a forgiving.
45. And if you read the Koran, We made/put between you and between those who do not believe with the end (other

- life) a barrier/partition/protection* حجابا , hidden/covered (invisible).
46. And We made/put* جعلنا on their hearts covers/protections that (E) they understand/learn/know it, and in their ears a heavy weight, and if you mentioned/remembered your Lord in the Koran alone, they turned away on their backs/ends hastening away with aversion* نفورا .
47. We (are) more knowledgeable with what they hear/listen with it, when they hear/listen to you, and when they are confidentially talking/secretly conversing, when the unjust/oppressive say: "That (E) you follow except a bewitched/enchanted man."
48. Look/see/wonder about* انظر how they gave* ضربوا to you the examples/proverbs, so they became misguided, so they are not able (of) a way/path* سبيلا .
49. And they said: "Is (it that) if we were bones and debris/fragments/broken pieces* رفاتا are we being resurrected/revived (E) (in) a new creation?"
50. Say: "Be stones or iron."
51. "Or a creation from what enlarges* يكثر in your chests (innermosts)." So they will say: "Who returns/repeats us?" Say: "Who created you/brought you into life* فطرهم (the) first time." So they will shake/shiver their heads to you in wonderment and say: "When/at what time it is?" Say: "Maybe/perhaps (it) becomes near/close."
52. A day/time He calls (to) you so you answer/reply with His praise/gratitude/thanks, and you think/assume that truly you stayed/remained except little (you think you did not stay except little).
53. And say to My worshippers/slaves, they (should) say which it is best* أحسن , that the devil spoils/urges to evil between them, that the devil was/is to the human/mankind (a) clear/evident* مبينا enemy.
54. Your Lord (is) more knowledgeable with (of) you, if He wills/wants He has mercy upon you, and if He wills/wants He tortures you, and We did not send you (as) a guardian/protector/keeper* وكيل on them.
55. And your Lord (is) more knowledgeable with (of) who (is) in the skies/space and the earth/Planet Earth, and We had preferred/favoured some (of) the prophets over some, and We gave/brought David a Book.
56. Say: "Call those whom you claimed/alleged* زعمتم from other than Him, so they do not own/posses the harm's removals* كشف from you, and nor a change/movement* تحويلا ."
57. Those are those who call, they desire* يبتغون the means/way of approach to their Lord, which of them (is) nearer/closer, and they hope/expect His mercy, and they fear His torture, that your Lord's torture was/is cautioned/warned/feared of.
58. And (there is) none from a village/urban city, except (that) We are making it die/destroying it before the Resurrection Day, or torturing it strong (severe) torture, that was/is in The Book* الكتاب written/inscribed/drafted.
59. And nothing prevented/prohibited us* منعنا that (E) We send with the verses/evidences* بالآيات except that the first/beginners lied/denied/falsified with it, and We gave/brought Thamud* ثمود the (F) camel manifest/clearly visible to the eye and understanding/clear evidence* مبصرة , so they caused injustice* فظلموا with it, and We do not sent with the verses/evidences/signs except frightening.
60. And when We said to you that your Lord took care of/was aware* أحاط with the people, and We did not make* جعلنا the dream which We showed you except (as) a test* فتنه to the people, and the tree the cursed in the Koran, and We

- frighten them, so it does not increase them except great* طغيانا* tyranny كبيراً .
61. And when We said to the angels: "Prostrate to Adam." So they prostrated except Satan/Iblis, he said: "Do I prostrate to who you created (from) mud/clay* طين*?"
62. He said: "Did I show You, that which you honoured* كرمت on me, If (E), You delayed me, to the Resurrection Day, I will possess/take over (all) their descendants except little/few."
63. He said: "Go/go away so who followed you from them, so that (E) Hell (is) your reimbursement* جزاؤكم , a reimbursement* جزاء completed/abundant* موفورا* ."
64. "And harass/disturb* استغرز with your voice/noise* بصوتك whom you were able from them, and gather/urge* اجلب on them with your horses/horsemen, and your men, and share them/be a partner with them in the properties/possessions/wealths, and the children, and promise them." And the devil does not promise them except deceit/temptation.
65. "That (E) My worshippers/slaves power/control* سلطان is not for you over them (you have no power/control over My worshippers/slaves). And enough/sufficient with God (as) a guardian/protector* وكيل* ."
66. Your Lord (is) who drives/pushes* يزجي for you the ships in the sea/ocean* البحر , to desire* لئيتغوا on them from His grace/favour* فضله , that He truly was/is with you merciful.
67. And if the harm touched you in the sea/ocean* البحر , whom you call* تدعون (was) lost, except (only) Him, so when He saved/rescued you to the shore/land, you objected/turned away; and the human/mankind was/is (an insistent) disbeliever.
68. So (did) you become safe/secure that (E) he caves in* يخسف with you the land's/shore's side/direction, or He sends on you a violent wind carrying pebbles and hail* حصاها* , then you do not find for you a guardian/protector* وكيل* ?
69. Or (did) you become safe/secure that (E) He returns/repeats you in it once/another again? So He sends on you a severe wind that breaks every thing in its path from the wind, so He drowns/sinks you because (of) what you disbelieved, then you do not find on Us with it a victorior/follower.
70. And We had honoured Adam's sons and daughters, and We carried/lifted them* حملناهم in the land/shore, and the sea/ocean* البحر , and We provided for them from the goodnesses* الطيبات , and We preferred/favoured them over many from whom We created preference/favour.
71. A day/time We call every people with their leader/example, so who was given/brought his Book/judgment* كتابه with his right (hand), so those read their Book/judgment* كتابهم , and they are not being caused injustice to/oppressed (the equivalent of) a cleft in a seed/a twine/a wick.
72. And who was in this blind/confused* أعمى , so he is in the end (other life) blind/confused, and more misguided (in) a way/path* سبيلا* .
73. And if they were about to/almost to misguide/seduce/mislead you (E)** لئيتنونك* (away) from what We inspired/transmitted* أوحيانا* to you, to fabricate/cut and split on (about) Us other than it, and then they would have taken you (as) a faithful , close friend* خليلا* .
74. And were it not for that We encouraged/stabilized* ثبتناك* you, you would have (E) (been) almost to lean towards* التركن to them a little/small thing.

75. Then We would have made you taste/experience double the life* الحياة, and double the death/time of death, then you do not find a victorior/savior* نصيرا on (from) Us.
76. And if they were about to/almost to scare to drive you out* ليستفرونك from the land* الأرض to bring/drive you out from it, and then they do not remain/wait* يلبثون behind you except little.
77. A law/manner* سنة (of) whom We had sent before you from Our messengers, and you do not find for Our law/manner a change/removal* تحويلا .
78. Start/keep up* أقم the prayers to the sun's nearing setting* للدولك, to the night's darkness, and the dawn's* الفجر Koran, that the dawn's* الفجر Koran was/is being witnessed.
79. And from the night so wake up and pray* فتهجد with it, done above the call of duty* نافلة for you, maybe/perhaps that (E) your Lord sends/resurrects you* يبعثك a praised/thanked* مقامنا محمودا position/residence* .
80. And say: "My Lord enter me a truthful entrance, and bring me out (in) a truthful exit, and make/put* اجعل for me from at you a victorious/supportive* نصيرا proof/power/authority* سلطانا ."
81. And say: "The truth came and the falsehood vanished/perished* زهق , that (E) the falsehood was/is vanishing/perishing* زهوقا ."
82. And We descend from the Koran what it is a cure/recovery* شفاء and mercy to the believers, and the unjust/oppressive do not increase except loss/misguidance and perishment.
83. And if We blessed* أنعمنا on the human, he objected/turned away* أعرض and he went far with his side/direction, and if the bad/evil/harm touched him, (he) was/is despairing/hopeless.
84. Say: "Each/every makes/does* يعمل on his nature/disposition* شاكلته , so your Lord (is) more knowledgeable with whom he is more guided (in) a way/path* سبيلا ."
85. And they ask/question you about the Soul/Spirit* الروح, say: "The Soul/Spirit (is) from my Lord's matter/affair, and you were not given from the knowledge except little* قليلا ."
86. And if (E) We willed wanted We will take away/eliminate* لنذهبن with what We inspired/transmitted* أوحيانا to you, then you do not find for you with it on (against) Us a guardian/protector* وكيلا .
87. Except mercy from your Lord, that (E) His grace/favour/blessing was great* كبيرا on you.
88. Say: "If (E) the human/mankind and the Jinns gathered/unified* اجتمعت on that (E) they come with similar/equal/alike (to) this the Koran, they do not come with similar/equal/alike to it, and even if some of them were to some, (were to each other) supporting/helping."
89. And We had laid out/detailed linguistically* صرفنا to the people in this the Koran from every example/proverb, so most of the people refused/hated except (insisting) disbelief.
90. And they said: "We will never/not believe to you until you cause a water spring/well to flow/burst* تفجر from the land* الأرض ."
91. "Or a treed garden* حنة of palm trees and grapes/fruits of the vine be for you, so you cause the rivers/waterways to flow/burst in between and round it flowing/bursting."
92. "Or you drop* تسقط the sky* السماء pieces* كسفا on us as you claimed/alleged* زعمت , or you come with God and the angels facing/from front* قبيلا ."

93. "Or (a) house/home from ornament/gold* زخرف be for you, or you ascend/climb in the sky* السماء , and We will never/not believe to your ascent/climb until you descend on us a book* كتاب we read it." Say: "My Lord's praise/glory, have I been except a human, a messenger?"
94. And what* ما prevented/forbid* منع the people that (E) they believe when the guidance came to them, except that (E) they said: "Did God send a human, messenger?"
95. Say: "If there were in the earth/Planet Earth* الأرض angels walking assured/secured* مطمئنين , We would have descended on them from the sky/space an angel* ملكا (as) a messenger."
96. Say: "Enough/sufficient with God, (as) a witness/testifier between me and between you, that He truly was/is with His worshippers/slaves expert/experienced, seeing/knowing."
97. And whom God guides so he is the guided, and whom He misguides, so you will never/not find for them guardians/protectors* أولياء from other than Him, and We gather them (on) the Resurrection Day on their faces/fronts, blind, and mute, and deaf, their shelter/refuge (is) Hell, whenever (it) became humble/tranquil* خبت (subsided), We increased them blazing/inflaming.
98. That (is) their reward* جزاؤهم because they (E) disbelieved with Our verses/evidences* بآياتنا and they said: "Is (it) that) if we were bones and debris/fragments* رفانا , are we being resurrected/revived (E) (as a) new creation?"
99. Did they not see/understand that God (is) who created the skies/space and the Earth/Planet Earth (and is) capable* قادر on that (E) (He) creates similar/equal to them, and He made/put* جعل for them a term/time no doubt/suspicion in it, so the unjust/oppressive refused/hated except (insisting) disbelief.
100. Say: "If you own/possess my Lord's safes/storages (of) mercy, then you would have held/seized (E)* لا تمسكنم fear (of) the spending/expenditure* الإنفاق (poverty), and the human was/is miserly/stingy."
101. And We had given/brought to Moses nine evidences/signs* آيات evidences, so ask/question Israel's sons and daughters, when (he) came to them, so Pharaoh said to him: "That I, I think/suspect you (E)* لأظنك you, Moses, (are) bewitched/enchanted."
102. He Said: "You had known none descended those, except the skies'/space's and the earth's/Planet Earth's Lord, evidences* بصائر , and that I think/suspect you (E)* لأظنك , you Pharaoh, (are) destroyed/cursed* مثيرا ."
103. So he wanted/intended* فأراد that (E) he harasses/scares them away from the land* الأرض so We drowned/sunk him and who (is) with him all together* جميعا .
104. And We said from after him to Israel's sons and daughters: "Reside/inhabit the land/Planet Earth* الأرض , so if the ends' (other life's) promise came, We came with you (in) mixed crowds/huge gatherings* لفيغا ."
105. And by the truth* بالحق We descended it, and by the truth* بالحق it descended, and We did not send you except (as an) announcer of good news and (a) warner/giver of notice* نذيرا .
106. And a Koran We distinguished it to read it on (to) the people on slow deliberation/comprehension* مكث , and We descended it descending.
107. Say: "Believe with it or do not believe, that (E) those who were given/brought to the knowledge, from before it, if (it) is being read/recited on them, they fall down to the chins/beards prostrating."
108. And they say: "Praise/glory (to) our Lord that truly our Lord's promise was made/done (E)."

109. And they fall down to the chins/beards weeping* يبكون and He/it (the weeping) increases them humbleness/submission* خشوعا .
110. Say: "Call God, or call the merciful, whichever* أيما you call, so for Him (are) the names the best/most beautiful* الحسنى (the good names), and do not publicize/declare/raise (voice) with your prayers, and do not silence/lower and hide with it, and wish/desire* ابتغ between that a way/method."
111. And say: "The praise/gratitude (is) to God who did not take (a) child (son), and (there) had not been/is not a partner for Him in the ownership/kingdom* الملك , and (there) had not been/is not for Him (a) guardian/protector* ولي from the humbleness/weakness* الذل , and greaten/magnify Him* كبره , greatness/enlargement* تكبيراً ." .

CHAPTER 18: THE CAVE/SHELTER* - الكهف

By God's Name, the Merciful, the Most Merciful

1. The praise/gratitude (is) to God who descended on His worshipper/slave The Book*الكتاب, and He did not make/create* يجعل for it crookedness/indirectness*عوجا .
2. A straight/valuable (Book) to warn/give notice (of) a severe power/might from at Him, and (it) announces good news (to) the believers those who make/do the correct/righteous deeds*الصالحات, that (E) for them (is a) good/beautiful reward*أجرًا .
3. (They) are remaining/residing* ماكثين in it forever/eternally (E).
4. And He/it warns/gives notice (to) those who said: "God took/received a child (a son)."
5. Nothing from knowledge (is) to them with it (they have no knowledge of it) and nor to their fathers, a word/speech/sermon became big*كبيرة (that) emerges*تخرج from their mouths, that they say except lies/denials/falsifications (about God).
6. So maybe/perhaps you (are) exhausting/destroying yourself from anger sorrowfully/angrily on their tracks*آثارهم, if they do not believe with this the information/speech.
7. We have made/put*جعلنا what (is) on the earth/Planet Earth (as) decoration/beauty*زينة for it, to test them which of them (is) better*أحسن (in) a deed*عملا .
8. And We are making/putting (E)*لجاعلون what (is) on it destroyed/infertile*حرزا dust.
9. Or (have) you thought/supposed*حسبت that (E) the cave's*الكهف and The Book's/inscription's*الرقيم owners/company*أصحاب, were (in) astonishment/amazement*عجا from Our verses/signs/evidences? (Did you think that the cave's and The Book's people were strange or amazing?)
10. When the youths/servants*الغنية took shelter/refuge to (in) the cave*الكهف, so they said: "Our Lord give/bring us from at You mercy and prepare/make possible for us from our matter/affair (a) correct/right guidance."
11. So We stamped/resided/palpitated**فضرينا (refer to in dictionary) on their ears in the cave*الكهف numerous years.
12. Then We sent/resurrected/revived them to know which (of) the two groups/parties*الجزيين (is) more counting/controlling*أحصي to what time*أمدًا they remained/waited*لبثوا .
13. We narrate/inform*نقص on (to) you their information/news with the truth*بالحق, that they truly are youths/servants*فتية, they believed with their Lord, and We increased them guidance.
14. And We strengthened/braced*ربطنا, on their hearts/minds*قلوبهم, when they stood/kept up*قاموا, so they said: "Our Lord, Lord (of) the skies/space and the earth/Planet Earth, we will never/not call from other than Him, a god, (what) we had then said (is) being unjust/excess of the limit*شططا ."
15. "Those (are) Our nation they took from other than Him gods, if only they come on them with a proof/authority*بسلطان, clear/shown/explained, so who (is) more unjust/oppressive than who fabricated/cut and split on (about) God lies/denials/falsifications?"
16. And when you separated/isolated/withdrew yourselves from them and what they worship, except God, so take

- shelter/refuge to the cave* الكهف , your Lord spreads/extends* ينشر for you from His mercy, and He prepares/makes possible for you from your matter/affair convenience/benefit/help.
17. And you see* تري the sun* الشمس when it rose/ascended/appeared, it bends and curves/visits on their cave* كهفهم that of the right, and when it departed/declined/set, it parallels/crosses/passes them that of the left, and they are in an opening* فحوة from it; that (is) from God's verses/signs/evidences; whom God guides so he is the guided, and whom He misguides/who misguides (others) so you will never/not find for him a guardian/ally* وليا a correct/right guide.
18. And you think/suppose them (to be) awake/alert, and they are asleep/lying down, and We turn them/turn them around that of the right (side), and that of the left (side), and their dog (is) spreading/extending* باسط its two arms (paws) at the cave/doorstep/mountain* بالوصيد , if you saw/looked* اطلعت on/over them you would have turned away from them escaping/fleeing/running away, and you would have been filled (by) terror/fright from them.
19. And as/like that We sent/resurrected/revived them to ask/question each other between them, a speaker from them said: "How much (have) you stayed/remained* ليثتم ?" They said: "We stayed/remained* لبنا a day or part of a day." They said: "Your Lord (is) more knowledgeable with what you stayed/remained* ليثتم , so send one of you with this your paper/money* بورفكم to the city/town so he looks/watches/waits (E)* فليظن which/what (is a) more pure/correct* فليظن which/what (is a) more pure/correct* فليظن food, so he comes to you with a provision/means of livelihood* برزق from it, and (he) should be courteous/polite* ليتلطف , and do not make anyone feel/know/sense with (about) you."
20. "That they truly if they see and know of/overcome* يظهرها on you, they stone you, or they return you in (to) their religion/faith, and you will never/not win/succeed then ever (E)."
21. And as/like that We made be stumbled upon* أعرنا on them (We made them be stumbled upon) to know that God's promise (is) truth* حق , and that (E) the Hour/Resurrection* الساعة (there is) no doubt/suspicion in it, when they dispute/argue* يتنازعون their matter/affair between them, so they said: "Build/construct on them a building/structure, their Lord (is) more knowledgeable with (of) them." Those who defeated/overcame* غلبوا on their matter/affair said: "We will take (E) on them a mosque/place of worshipping God."
22. They will say: "Three, their fourth (is) their dog." And they say: "Five, their sixth (is) their dog." An unsubstantiated guess with the unseen/absent* بالغيب , and they say: "Seven and their eighth (is) their dog." Say: "My Lord (is) more knowledgeable with (of) their number, none knows them except few/little* قليل , so do not argue/discuss in (about) them, except apparent/visible argument/discussion, and do not take (an) opinion/a clarification* تستفت (of) anyone from them in (about) them."
23. And do not say (E) to a thing: "That I am making/doing that tomorrow/(in the) future."
24. Except that (E) God wills/wants, and mention/remember* اذكر your Lord if you forgot, and say: "Maybe/perhaps that (E) my Lord guides me to nearer/closer than that (a) correct/right guidance."
25. And they stayed/remained* لبثوا in their cave* كهفهم three hundred years and they were increased (by) nine (years).
26. Say: "God (is) more knowledgeable with what they stayed/remained* لبثوا , for Him (are) the skies/space's and the earth's/Planet Earth's unseen/invisible* غيب , see/look/understand with Him, and make (to) hear/listen, (there is) none for them from other than Him (as a) guardian/ally* ولي , and He does not share/make partners in His judgment/rule anyone.

27. And read/recite what was inspired/transmitted to you from your Lord's Book* كتاب , (there is) no exchanger/replacer/substitutor to His words/expressions, and you will never/not find from other than Him a shelter/refuge.
28. And be patient your self with those who call their Lord at early mornings/between dawn and sunrise* بالغدوة and (during) the evening/first darkness/dinnertime, they want* يريدون His face/direction* وجهه , and do not pass* تعد your two eyes from them, you want* تريد the life the present's/worldly life's decoration/beauty* زينة , and do not obey whom We ignored/neglected/disregarded his heart/mind* قلبه from mentioning/rememering Us* ذكرنا , and he followed his self attraction for desire* هواه , and his matter/affair was wasteful/excessive of the limit.
29. And say: "The truth (is) from your Lord, so who willed/wanted, so he should believe, and who willed/wanted, so he should disbelieve, that We have prepared/made ready to the unjust/oppressive a fire, its elevated surrounding ash/smoke* سمرادقها encircled/enveloped* أحاط with them, and if they seek/ask for help (rain) they be helped/aided/rained upon* يغاثوا with water as the dead's pus/refined oil* كالمهل , (it) roasts/grills the faces/fronfs, how bad (is) the drink? And it was a bad/evil/harmful convenience/benefit* مرتفقا."
30. That those who believed and made/did* عملوا the correct/righteous deeds, we (E) do not loose/waste* نضيع (the) reward* أجر (of) whom did good deed(s).
31. Those are for them treed gardens/paradises (as) eternal residence, the rivers/waterways flow* تجري from beneath/below them, they be bejeweled/decorated* يجلون in it from bracelets from gold, and they dress/wear* يلبسون green clothes/garments* ثيابا from sarcenet (a certain type of silk or brocade), and brocade (silk and gold fabric), leaning/reclining/resting on the luxurious beds/couches in it, blessed/praised* نعم (is) the reward/compensation* . مرتفقا* (it) became a good/beautiful companion/convenience* , الثواب
32. And give* اضرب for them an example/proverb (of) two men, We made/created* جعلنا to one of them two treed gardens from grapes, and We surrounded/encircled them (B) with palm trees, and We made/put* جعلنا between them (B) plants/crops.
33. Each of them (B) the two treed gardens gave/brought its food/fruits and (it) did not cause injustice from it a thing, and We caused to flow/burst* فجرنا in between and around it a river/waterway.
34. And for him was fruit, so he said to his companion/friend and he, he is discussing/debating with him: "I am more than you (in) property/possession/wealth and more powerful* أعر (in) a group/family/tribe."
35. And he entered his treed garden and he is unjust/oppressive to himself, he said: "I do not think/suppose* أظن that this be destroyed/perished ever (E)."
36. "And I do not think/suppose (that) the Hour/Resurrection* الساعة (is) starting* قائمة , and if (E) I returned to my Lord I will find (E) better* خيرا than it a place of return* منقلباً ."
37. His companion/friend said to him and he is discussing/debating with him: "Did you disbelieve with Who created you from dust/earth then from a drop/male's or females' secretion* نطفة , then He straightened you (into) a man?"
38. "But/however I, (to me) He is God my Lord, and I do not share/make partners with my Lord anyone."
39. "And if only when you entered your treed garden, you said: 'What God willed/wanted! No strength/power* قوة except by God,' if you see me, I am less/fewer than you (in) property/possession/wealth and children* ولدا ."

40. "So maybe/perhaps my Lord that He gives/brings me better* خيرا than your treed garden, and He sends on it thunder storms/small arrows from the sky/space, so it becomes/becomes in the morning slippery/slithery dust."
41. "Or its water becomes/becomes in the morning deep/deeply sunk/bottomed, so you will never/not be able for it seeking/wanting (be unable to retrieve water)."
42. And (he) was surrounded/encircled* أحيط with his fruit, so he became/became in the morning, he turns/turns around/turns over his two palms, on (about) what he spent in it, and it is fallen/destroyed/empty* حاوية on its branches/grape vines* عروشها and he says: "Oh I wish I would have not shared/made partners with my Lord anyone."
43. And (there) was not for him a group they give him victory from other than God, and he was not a victorious.
44. At that place and time the ownership/might* الولاية (is) to God, the truth* الحق, He is (the) best* خير (in) reward/replacement/compensation and best* خير (in) an end.
45. And give* اضرب to them the life the present's/worldly life's example/proverb as water, We descended it from the sky* السماء, so the land's/Earth's* الأرض plant mixed/mingled* فاختلط with it, so it became/became in the morning dried and broken plants/trees, the winds/breezes scatter/spread/winnow it (the water) and God was/is on every thing capable/able/powerful* مقتدرا .
46. The property/possession/wealth and the sons/sons and daughters (are) the life the present's/worldly life's decoration/beauty* زينة, and the remainders the correct/righteous deeds (are) better* خير at your Lord (in) a reward/replacement* ثوابا, and better* خير hope.
47. And a day* يوم We move/manipulate* نسير the mountains* الجبال and you see* تري the earth/Planet Earth emerging/appearing, and We gathered them, so We did not leave out from them anyone.
48. And they were displayed/exhibited* عرضوا on (to) your Lord (in) a row/line/arranged (and told): "You had come to Us as We created you (on the) first/beginning time* مرة, but you claimed/alleged* زعمتم that We not make* نجعل for you an appointment."
49. And The Book* الكتاب was put/laid/raised* وضع, so you see* فترى the criminals/sinners afraid/cautious* مشفقين from what (is) in it, and they say: "Oh our calamity/scandal* يوننا, what to that The Book* الكتاب, (it) does not leave out small/little and nor big/great* كبيرة except it counted/computed it* أحصاها?" And they found what they made/did* عملوا present, and your Lord does not cause injustice/oppresion (to) anyone.
50. And when We said to the angels: "Prostrate to Adam, so they prostrated except Satan/Iblis (he) was* كان from the Jinns/an intelligent free willing creature created before man* الجن, so he debauched* ففسق from his Lord's order/command* أمر, do you take him and his descendants (as) guardians/allies* أولياء from other than Me? And they are for you an enemy, and how bad to the unjust/oppresive an exchange/replacement/substitution?
51. I did not make them witness/testify the skies'/space's and the earth's/Planet Earth's creation, and nor creation (of) themselves, and I was not taking the misguiders (as) support/help/assistance.
52. And a day* يوم, He says: "Call my partners those whom you claimed/alleged* زعمتم." So they called them, so they did not answer/reply to them, and We made/put between them a barrier/shut off* موقفا .
53. And the criminals/sinners saw/understood the fire, so they thought/assumed* فظنوا that they (are)

- falling/landing/expecting in it, and they did not find from it a diversion/return.
54. And We had laid out/detailed linguistically* صرفنا in this the Koran to the people from every example/proverb, and the human/mankind was (the) most arguing/disputing thing.
55. And what prevented/forbid* منع the people that (E) they believe when the guidance came to them? And they ask for forgiveness (from) their Lord? Except that the first's/beginner's law/manner* سنة comes to them or the punishment comes to them in front/facing front.
56. And We do not send the messengers except (as) announcers of good news and warners/givers of notice, and those who disbelieved argue/dispute with/by the falsehood to nullify with it the truth* الحق, and they took My verses/evidences* آياتي and what they were warned/given notice (with it) mockingly/making fun.
57. And who (is) more unjust/oppressive than who was reminded* ذكر with his Lord's evidences/signs/verses, so he objected/turned away* أعرض from it, and he forgot what his two hands advanced/introduced/ undertook* قدمت, We (E) had made/put* جعلنا covers/protections on their hearts/minds* قلوبهم that they understand/know it* يفقهوه, and in their ears deafness/weight* وقرا, and if you call them to the guidance, so they will never/not be guided then ever (E).
58. And your Lord (is) the forgiving, (owner) of the mercy, if He punishes/takes them* يؤاخذهم because (of) what they gained/gathered/acquired* كسبوا, He would have hurried/hastened* جعل for them the torture, but for them (is) an appointment, they will never/not find from other than it a shelter/refuge* موطأ.
59. And those are the villages/urban cities, We destroyed them* أهلكتناهم when they caused injustice/oppresion, and We made/put* جعلنا for their death/destruction* لمهلكهم an appointment.
60. And when Moses said to his youth/servant* لفتاه, I will not leave/depart until I reach the two seas'/oceans'/rivers' place of meeting (point of joint), or I pass/complete* أمضي a period of time.
61. So when they (B) reached (a) place of meeting (point of joint) between them (B) (the two seas/oceans/rivers), they (B) forgot their (B)'s fish/large fish/whale, so it took/received its path* سبيله in the sea/ocean/river* البحر sneaking away (it escaped into the body of water).
62. So when they (B) crossed/passed through* حاورا he said to his youth/servant* لفتاه: "Give/bring us our breakfast/lunch, we had met/found hardship/fatigue* نصبا from this our journey/voyage* سفرنا."
63. He said: "Did you see/understand when we took refuge* أوينا to the rock, so that I, I forgot the fish/large fish/whale and nothing made me forget it that I remember it* أذكره except the devil, and it took/received its way path* سبيله in the sea/ocean/river* البحر (in) astonishment/surprise/amazement."
64. He said: "That (is) not (what) we were* كنا wishing/desiring* نبع." So they (B) returned on their (B)'s tracks/marks* آثارهما following/tracking.
65. So they (B) found a worshipper/slave from Our worshippers/slaves, We gave/brought him from at Us mercy, and We taught/instructed him* علمناه from at Us knowledge.
66. Moses said to him: "Do I follow you, on that you teach/instruct me* تعلمني from what you were taught/instructed correct/right guidance?"
67. He said: "That you will never/not be able (to have) patience with me."
68. "And how (do) you be patient on what you did not comprehend/encircle with it a knowledge/information* خبرا?"

69. He Said: "You will find me if God wanted/willed patient, and I (will) not disobey for you an order/command."
70. He Said: "So if you followed me, so do not ask/question me on (about) a thing, until I initiate/tell* أحدث to you from it a reminder/remembrance."
71. So they (B) left/set out* فانطلقا until when they (B) rode/boarded* ركبا in the ship/boat, he made a hole/opening (in) it, he (Moses) said: "Did you make a hole/opening (in) it to drown/sink its people* أهليا? You had come (with) a strange/denied thing."
72. He said: "Did I not say that you will never/not be able (to have) patience with me?"
73. He said: "Do not take/punish me with what I forgot, and do not burden/oppress me* ترهقني from my matter/affair (with) difficult(ty)/strained circumstances* عسرا ."
74. So they (B) left/set out* فانطلقا until when they (B) met/found a servant/boy* غلاما , so he killed him. He (Moses) said: "Did you kill a pure* زكية self without a self? You had come (with) an awful/obscene* نكرا thing."
75. He Said: "Did I not say to you, that you will never/not be able (to have) patience with me?"
76. He said: "If I asked/questioned you* سألتك , about a thing after it, so do not accompany/befriend me, you had reached an excuse* عذرا from at me."
77. So they (B) left/set out until when they (B) came (to) a village/urban city, they asked its people* أهلها to be fed, so they refused/hated that they have them (B) as guests/help them* يضيفوهما , so they (B) found in it a wall wanting* يريد that to fall down/be wrecked, so he raised it, he (Moses) said: "If you wanted/willed you would have taken/received on (for) it a wage/fee* أجرا ."
78. He said: "This (is) separation between me and between you, I will inform you with (an) explanation/interpretation on (of) what you were not able (to have) patience on it."
79. "As for the ship/boat, so it was to (owned by) poorest of poor/poor oppressed working* يعملون in the sea/ocean/river* البحر , so I wanted* فأردت that I defect it* أعييها , and behind them was a king he takes/receives every ship/boat forcefully/unjustly/violently."
80. "And as for the boy/servant* الغلام , so his parents were believing, so We feared that he burdens/oppresses them (with) tyranny/arrogance* طغيانا and disbelief."
81. "So We wanted/intended* أردنا that their (B)'s Lord exchanges/substitutes (for) them (B)* يبدلها better* خيرا than him and purification/correction* زكاة and nearer/closer (in) mercy/relation."
82. "And as for the wall, so it was (belonging) to two boys* لغلامين , two orphans* يتيمين in the city/town, and under it* تحته was a treasure/buried treasure for them (B), and their (B)'s father was correct/righteous, so your Lord wanted/willed that they (B) reach their (B)'s maturity/strength, and they (B) bring out their (B)'s treasure/buried treasure, mercy from your Lord, and I did not make/do it* فعلته from my matter/affair, that (is) explanation/interpretation (of) what you were not able (to have) patience on it."
83. And they ask/question you about (owner) of the two horns/powers/glories* ذي القرنين , Say: "I will read/recite on (to) you from him a reminder/remembrance."
84. We have* إنا highly positioned/strengthened* مكنا for him in the earth/Planet Earth, and We gave/brought him from every thing a reason/motive/connection* سببا .

85. So he followed a reason/motive/connection* سبباً .
86. Until when he reached the sun's sunset/west* مغرب , he found it departing/declining (setting) in (at a) water well/spring* عين mixed with black (foul) mud, and he found at it a nation, We said: "You (owner) of the two horns/powers/glories, either that you torture, and either you take in them a goodness/beauty."
87. He said: "As for who caused injustice/oppression, so we will/shall torture him, then he be returned to his Lord, so He tortures him an awful/obscene/severe torture."
88. "And as for who believed and made/did correct/righteous deeds, so to him the best's/goodnesses* الحسنى reward/reimbursement* جزاء , and we will say to him from our order/matter* أمرنا ease/flexibility."
89. Then he followed a reason/motive/connection* سبباً .
90. Until when he reached the sun's place and time of appearance/ascent* مطلع , he found it appears/ascends/rises on a nation We did not make/put* جعل from other than it a cover/protection/shelter* ستر .
91. Like that, and We had comprehended/enveloped* أحطنا with what (is) at/near him (with) knowledge* خيراً .
92. Then he followed a reason/motive/connection.
93. Until when he reached between the two barriers/obstacles/mountains* السدين , he found from other than them (B) a nation they are not about to/almost understand* يفقهون a saying/opinion and belief* قولاً .
94. They said: "You (owner) of the two horns/powers/glories, that Yagog* يأجوج and Magog* ماجوج (are) corrupting* يفسدون in the earth/Planet Earth, so do we make/put* جعل for you (a) royalty/retainer/expense/tribute on that you put/create* جعل between us and between them a barrier/obstacle* سداً ?"
95. He said: "What my Lord highly positioned/strengthened/empowered me in it (is) best* خير , so help/support me* ردداً . I make/create/put* أعمل between you and between them a blockage/barrier* بقاءً with power/strength* بقوة , بقوة , I make/create/put* أعمل between you and between them a blockage/barrier* بقاءً ."
96. "Give/bring me the huge pieces of iron." Until when he straightened/leveled/equalized between the two sides/directions/mountain sides* الصدفين , he said: "Blow." Until when he made it* جعله a fire, he said: "Give/bring me, I pour on it molten copper/brass/iron* فطراً ."
97. So they did not rise/diffuse/spread over اسطاعوا (it, nor) that they mount/ascend it* يظهره , and they were not able (of) piercing/penetration* نفاً for it.
98. He said: "That (is) mercy from my Lord, so if my Lord's promise came, he made it* جعله flattened/leveled off* دكاه and my Lord's promise was truthfully (truthful)* حقاً ."
99. And We left some/part of them (on) that day (to) trouble/agitate (interlock)* يوج in some/part, and the horn/bugle/instrument was blown in, so We gathered/collected them all together* جمعاً .
100. And We displayed/presented* عرضنا Hell* جهنم (on) that day to the disbelievers a display/exhibition* عرضاً .
101. Those who their eyes/sights were in a cover/concealment from My remembrance/reminder, and they were not being able (of) hearing/listening* سمعاً .
102. Did those who disbelieved think/suppose that they take My worshippers/slaves (as) guardians/allies* أولياء from other than Me? We have prepared/made ready for the disbelievers Hell* جهنم (as) a place of descent* نزلاً .
103. Say: "Do We inform you with the most losers (in their) deeds* أعمالاً ?"
104. Those whom their endeavors/striving* سعياً (was) wasted/lost* ضل in the life the present/worldly life and they, they

- think/suppose* يحسبون that they, they do good work/performance* صنعوا .
105. Those are those who disbelieved with their Lord's verses/evidences* آيات and meeting Him, so their deeds* أعمالهم failed/wasted, so We do not take care of (evaluate)* نقيم for them a weight/measure (on) the Resurrection Day.
106. That (is) their reward/reimbursement* جزاؤهم , Hell* جهنم because (of) what they disbelieved, and they took My verses/evidences* آياتي and My messengers mockingly/making fun.
107. That (E) those who believed and made/did* عملوا the correct/righteous deeds, (the) treed garden/Paradise (of) the treed garden/Paradise/Elferdowse (one of the Paradises) الفردوس was for them (as) a place of descent* نزلا .
108. Immortally/eternally* خالدين in it, they do not wish/desire* يبعثون (away) from it (a) change/removal/movement.
109. Say: "If the sea/ocean* البحر was ink/writing liquid for my Lord's words/expressions, the sea/ocean* البحر would have been depleted/exhausted (E)* لنفد before that my Lord's words/expressions deplete/exhaust* تنفذ , and even if We came with equal/alike to it (to the sea/ocean)* بمثل (for) ink/writing liquid (as) an extension/spread."
110. Say: "Truly* إنما I am (a) human equal/alike to you, (it) is being inspired/transmitted* يوحى to me that your God (is) one God, so who was hoping/expecting his Lord's meeting, so he makes/does (E)* فليعمل correct/righteous deeds صالحا deed عملا, and he does not share/make partners with worshipping his Lord anyone."

CHAPTER 19: MARY - مريم

By God's Name, the Merciful, the Most Merciful

1. K H Y E N S/C* كهيعص .
2. Your Lord's mercy mention (on) His worshipper/slave Zachary/Zacharias* زكريا .
3. When he called/cried (to) his Lord a hidden/secret call/cry.
4. He said: "My Lord that I, the bones weakened/enfeebled from me, and the hair turned white or gray* اشتعل الرأس شيبا, and my Lord I was not miserable/unhappy with calling you."
5. "And that I, I feared the followers/dependents* الموالي from behind/beyond me, and my woman (wife) was infertile to grant/present for me from at you a follower/friend* وليا." .
6. "(He) inherits me and (he) inherits from Jacob's* يعقوب family, and my Lord make him* اجعله accepted/approved/satisfied* رضا ."
7. You Zacharias/Zachary* زكريا , that We, We announce good news to you with a boy* بسلام , his name (is) John/Yahya* يحيى , We did not make for him from before (an) equivalent/equivalent in height/position* سمي .
8. He said: "My Lord that how (could there) be for me a boy* غلام and my woman (wife) was infertile and I had reached from the old age exceeding the limit?"
9. He said: "Like that." Your Lord said: "It is on Me easy/light* هين , and I had created you from before, and you were not a thing."
10. He said: "My Lord, make/put* اجعل for me a sign/evidence." He said: "Your sign/evidence* آيتك (is) that you do not converse/talk* تكلم (to) the people three nights straight* سويا ."
11. So he emerged* فخرج on (to) his nation, from the center of the assembly/the prayers' niche* المحراب , so he inspired/transmitted/signaled* أوحى to them that praise/glorify (at) daybreaks/early mornings and evenings/first darkness/dinnertime.
12. You John/Yahya, take The Book* الكتاب with power/strength, and We gave/brought him the judgment/rule (as) a boy/child/infant.
13. And compassion/kindness* حنانا from at Us, and purification/correction* زكاة , and he was fearing and obeying.
14. And righteous/obedient* برا with his parents, and he was not a disobedient tyrant/rebel*.
15. And security/peace* سلام on him (on the) day he was born and (the) day he dies, and (the) day he be sent/resurrected/revived alive.
16. And remember/mention* اذكر in The Book* الكتاب Mary when she distantly isolated herself* انتبذت from her family/relation* أهلها (to) an easterly/eastern place/position.
17. So she took from other than them a divider/protection* حجابا , so We sent to her Our Soul/Spirit* روحنا , so he simulated/represented* فتمثل to her (as an) upright/average** سويا human.
18. She said: "That I, I seek protection by the merciful from you, if you were fearing and obeying."
19. He said: "Truly I am your Lord's messenger to grant/present for you a pure/righteous boy* غلاما ."
20. She said: "How/from where* أنى (there) be for me a boy* غلام and (a) human has not touched me, and I was not a

- fornicatress/adulteress/prostitute*?" بغيا?
21. He said: "'Like that,' said your Lord, it is on Me easy/light* هين , and to make/put him* نجعله (as) a sign/evidence to the people, and mercy from Us, and (it was) a matter/command* أمرا accomplished/ executed* مقضيا .'"
22. So she was pregnant (with) him* فحملته so she distantly isolated herself* فانتبذت with him (to) a far/remote place/position.
23. So the labour/childbirth came to her to (at) the palm tree's trunk/stem, she said: "Oh I wish I would have died before this and I was forgotten (and long) forgotten."
24. So he (Jesus) called her from below/beneath her: "That do not be sad/grieving, your Lord had put* جعل below/beneath you a stream/clearance of a burden/generosity* سريرا ."
25. "And shake/move to(wards) you with the palm tree's trunk/stem, it causes freshly harvested/gathered ripe/moist (dates)* رطبا to fall/drop repeatedly on you."
26. "So eat and drink and be delighted/satisfied* عينا* eye(s)* قري (delight your eyes), so when you see* ترين anyone from the human, so say: 'That I made a duty/vow (on myself) to the merciful, a fast* صوما , so I will not converse/speak* إنسيا* the day/today (to) a human* إنسيا* الكلم .'"
27. So she came with him (to) her nation carrying him* تحمله , they said: "You Mary, you had come (with) a strange and confusing thing."
28. "You Aaron's sister, your father was not (a) human/man of bad/evil* سوء , and your mother was not an fornicatress/adulteress/prostitute."
29. So she pointed/indicated to him, they said: "How (do) we converse/speak (to) whom was in the crib/cradle a boy/child/infant?"
30. He said: "That I am God's worshipper/slave, He gave/brought me The Book and He made me* جعلني a prophet."
31. "And He made me* جعلني blessed, wherever I was/am, and He directed/commanded me* أوصاني with the prayers and the charity/purification* الزكاة as long as I continued/lasted alive."
32. "And charitable/obedient* بيرا with my mother, and He did not make me* يجعلني a miserable/unhappy tyrant/rebel* جبارا ."
33. "And the security/peace* السلام (was) on me (on the) day I was born, and (the) day I die, and (the) day I be sent/resurrected/revived alive."
34. That (was) Jesus Mary's son, the correct/real* الحق saying/opinion and belief* قول which they (are) doubting/arguing in it.
35. (It) was not to God that (He) take from a child/children (son), His praise/glory, if He ordered/executed* قضى a matter/command* أمرا , so but He says to it: "Be, so it becomes."
36. And that God (is) my Lord and your Lord, so worship Him, that (is) a straight/direct road/way.
37. So the groups/parties differed/disagreed/disputed from between them, so grief/distress* فويل to those who disbelieved from an assembly of a great day.
38. Make (to) hear/listen with them, and make to see/understand* أبصر , a day they come to Us, but the unjust/oppressive today* اليوم (are) in evident* مبين misguidance.

39. And warn/give them notice (of) the Grief's Day/Resurrection Day,* يوم الحسرة when the matter/affair was accomplished/carried out* قضى , and they are in negligence/disregard, and they are not believing.
40. That We, We inhabit the earth/Planet Earth, and who (is) on it, and to Us they return.
41. And remember/mention* اذكر in The Book* الكتاب Abraham, that he truly was an always very truthful prophet.
42. When he said to his father: "You my father, for what (do) you worship what does not hear/listen, and nor see/understand* يبصر , and nor enrich/suffice from you a thing?"
43. "You my father, that I, (it) had come to me from the knowledge, what did not come to you, so follow me, I guide you a straight/level* سوي road/way."
44. "You my father, do not worship the devil, that the devil was/is to the merciful disobedient."
45. "You my father, that I fear that torture touches you from the merciful, so you be to the devil an ally/follower* ولي ."
46. He said: "Are you shunning/turning away from my gods, you Abraham? If (E) you do not end/terminate/stop, I will stone you, and leave/distance me* اهجرنى a long/life time."
47. He said: "Security/peace on you, I will ask for forgiveness for you (from) my Lord, that He truly (was) with me generous/blessing* حفيا ."
48. "And I separate/isolate myself from you and what you call from other than God, and I call my Lord, maybe/perhaps that I not be with my Lord's call/prayer* دعاء miserable/unhappy."
49. So when he separated/isolated himself from them, and what they call from other than God, We granted for him Issac* إسحاق , and Jacob* يعقوب and each/all, We made* جعلنا a prophet.
50. And We granted for them from Our mercy, and We made* جعلنا for them (a) truthful* صادق high and mighty/dignified tongue/language/speech.
51. And remember/mention* اذكر in The Book Moses, that he truly was faithful/loyal/devoted and (he) was a messenger, a prophet.
52. And We called him from the mountain's side/direction, the right (side), and We neared/approached him secretly conversing.
53. And We granted for him from Our mercy his brother Aaron, a prophet.
54. And remember/mention* اذكر in The Book* الكتاب Ishmael* إسماعيل , that he truly was truthful (in) the promise, and was a messenger, a prophet.
55. And (he) was ordering/commanding his family/people* أهله with the prayers and the charity/purification, and (he) was at his Lord accepted/approved.
56. And remember/mention* اذكر in The Book* الكتاب Idris, that he truly was always very truthful, and a prophet.
57. And We raised him a high and mighty/dignified place/position.
58. Those are those who God blessed/praised* أنعم on them from the prophets from Adam's descendants; and from who We carried* حملنا with Noah, , and from Abraham's and Ishmael's descendants, and from who We guided and We chose/purified, if the merciful's verses/evidences* آيات are read/recited on them they fell down prostrating and weeping* بكيا .
59. So succeeded/followed from after them a succession* خلف , they lost/wasted/destroyed the prayers, and they

- followed the lusts/desires/cravings, so they will/shall meet/find misguidance/failure* غيا .
60. Except who repented and believed and made/did correct/righteous deeds, so those, they enter the Paradise, and they are not being caused injustice to/oppressed a thing.
61. Treed gardens/paradises (as) eternal residence which the merciful promises His worshippers/slaves with the unseen/hidden* بالغيب , that He truly, His promise was/is coming (E).
62. They do not hear/listen in it nonsense/senseless talk* لغوا , except (a) greeting/safety/peace* سلا and for them, (is) their provision in it (at) daybreaks/early mornings and (at) evening/first darkness/dinnertime.
63. That (is) the paradise which We make inherit (to) who was fearing and obeying from Our worshippers/slaves.
64. And We do not descend except with your Lord's order/command, for Him what (is) between Our hands, and what (is) behind Us, and what (is) between that, and your Lord was not frequently forgetting.
65. The skies'/space's and the earth's/Planet Earth's and what (is) between them (B)'s Lord, so worship Him, and endure patience to His worshipping, do you know (an) equivalent* سميا to Him?"
66. And the human/mankind says: "Is (it that) if I died, I will/shall (E) be brought out alive!* ما ."(expression of wonderment).
67. Or does not the human remember* يذكر that We created him from before and (he) was not a thing?
68. So by your Lord We will gather them (E), and the devils, then We will present/bring them (E) around* حول Hell* جهنم kneeling/standing on (their) toes.
69. Then We will remove (E)* لنزع from every group/party* شيعه which of them (is) stronger arrogant/disobedience* عتيا on (to) the merciful.
70. Then We are (E) more knowledgeable with (about) those who, they are more worthy/deserving roasting/suffering/burning with (in) it (Hell).
71. And that from you (there is not) except (who is) nearing/approaching it* واردها , (that) was on (by) your Lord decidedly/positively* مقضيا .
72. Then We save/rescue those who feared and obeyed, and We leave (disregard) the unjust/oppressors in it kneeling/standing on (their) toes.
73. And when Our evidences/verses evidences are read/recited on (to) them, those who disbelieved said to those who believed: "Which (of) the two groups/parties/flocks is (in) better* خير residence and best* أحسن gathering/assembly/club?"
74. And how many We destroyed from before them from people of one era/generation/century? They are better home effects/money* أئانا and appearance/pleasant appearance.
75. Say: "Who was in the misguidance, so the merciful will extend/spread (E) for him extension/spreading until when they saw/understood what they are being promised, either the torture, and either the Hour/Resurrection* الساعة , so they will know who he is worst* شر (in) a place/position, and weaker soldiers/warriors."
76. "And God increases those who were guided (in) guidance, and the remainders the correct/righteous deeds (are) better* خير at your Lord a replacement/compensation* , ثوابا and better* خير (in) a return."
77. So did you see/understand who disbelieved with Our evidences/verses, and said: "I will be given

- property/possession/wealth and children*ولدا*?"
78. Has he seen/been informed (of) the unseen/absent*الغيب*, or he took/received at the merciful a promise/contract*عهدا*?
79. No but, We will write/dictate*سنكتب* what he says, and We extend/spread to him from the torture extension/spreading.
80. And We make him inherit what he says, and he comes to Us singly/alone.
81. And they took/received from other than God gods, to be for them glory/might/honour*عزا* .
82. No but they will disbelieve with their worshipping, and they (are) on them adversaries/opponents*ضدا* .
83. Do you not see/understand that We sent the devils on (to) the disbelievers, they penetrate their minds/influence them*توزهم* penetration of their minds/influence.
84. So do not hurry/hasten/rush on them, but We count for them counting.
85. A day*يوم* We gather the fearing and obeying to the merciful (as) a delegation of dignitaries.
86. And We drive (herd) the criminals/sinners to Hell*جهنم* successively in groups.
87. They do not own/possess the mediation, except who took/received at the merciful a promise/contract*عهدا* .
88. And they said: "The merciful took/received a child (son)."
89. You had come (with) a blasphemous/disastrous thing.
90. The skies/space are about to/almost split/crack/cleave from it, and the earth/Planet Earth splits/cracks open*تنشق* , and the mountains*الجبال* fall down (in) demolition and breaking down into pieces violently with noise.
91. That (E) they called to the merciful a child (son).
92. And (it) would not (be) to the merciful that He takes a child (son).
93. That every/each whom (is) in the skies/space and the earth/Planet Earth except is coming (E) (to) the merciful (as) a worshipper/slave*عبدا* .
94. He had counted/completed them*أحصاهم* , and He counted them counting.
95. And all of them are coming to Him (in) the Resurrection Day singly/alone/one.
96. That those who believed and made/did*عملوا* the correct/righteous deeds, the merciful will make/create*سيجعل* for them love/affection.
97. So but We eased it*يسرناه* with your tongue/language, to announce good news with it (to) the fearing and obeying, and warn/give notice with it (to) a nation (in) harsh/violent dispute
98. And how many before them We destroyed*أهلكنا* from people of one era/generation/century, do you sense/feel from them from anyone, or hear*تسمع* for them (a) low voice/whisper/faint sound?

CHAPTER 20: T H * - طه

By God's Name, the Merciful, the Most Merciful

1. T H* طه.
2. We did not descend the Koran on you to (to) be miserable/unhappy.
3. Except (as) a reminder to who fears.
4. Descent from who created the earth/Planet Earth and the skies/space, the high/elevated.
5. The merciful on the throne* العرش He aimed to/sat on/straightened* استوي .
6. For Him what (is) in the skies/space, and what (is) in the earth/Planet Earth, and what (is) between them (B), and what (is) below/beneath* تحت the moist dust/earth* الثري .
7. And if you publicize/declare* تجهر with the saying/word/opinion and belief , so that He truly knows the secret and (what is) more hidden.
8. God, no god except Him, for Him (are) the names the best/most beautiful* الحسني .
9. And did Moses', information/speech come to you?
10. When he saw* رأى a fire, so he said to his family: "Wait/remain/stay, that I , I perceived/saw* آنست a fire, maybe/perhaps I come to you from it with a fire's flame/torch, or I find on (at) the fire guidance."
11. So when he came to it, (it) was called: "You Moses."
12. "That I, I am your Lord, so take off your two shoes* نعليك , that you are at the Valley the Holy/Hallowed/Sanctified/Blessed Tuwan/wrapped within (itself)* طوي ."
13. "And I, I chose you, so hear/listen to what is inspired/transmitted* يوحى ."
14. "That I* إني , I am God, no god except Me, so worship Me, and keep up/start* أقم the prayers for mentioning/remembering Me (E).
15. "That (E) the Hour/Resurrection* الساعة is coming, I am about to/almost, I hide it, (so) each self (is) to be rewarded/reimbursed because (of) what it strives/endeavors*". تسعي .
16. "So who does not believe with it and he followed his self attraction for desire* هواه does not object/prevent/obstruct you from it, so you fall/be destroyed* فتردي ."
17. "And what (is) that at your right (hand) you, Moses?"
18. He said: "It is my stick/cane, I lean on/support myself on it, and I hit/move/shake with it on my sheep and goats, and for me in it others needs/purposes."
19. He said: "Throw it away, you Moses."
20. So he threw it away, so then it is (a) quick moving snake/alive.
21. He said: "Take it and do not fear, We will return it (to) its form* سيرتها , the first/beginning."
22. "And gather/join (fold) your hand to your wing/side, it appears/emerges* تخرج white with no evil/harm* سوء , another evidence/sign* آية ."
23. "To show you/make you understand (E) from Our evidences/signs the greatest/biggest* الكبرى ."
24. "Go* اذهب to Pharaoh, that he truly tyrannized* طغى ."

25. He said: "My Lord expand/delight for me, my chest (innermost)."
26. "And ease/make flexible for me my matter/affair."
27. "And untie/undo (the) difficulty/knot* عقدة from my tongue/speech."
28. "They understand/know* يفهموا my speech* قولي ."
29. "And make/put for me a minister/supporter from my family/relation* أهلي ."
30. "Aaron, my brother."
31. "Strengthen/support* اشدد with him my power* أزرني ."
32. "And share him/make him a partner in my matter/affair."
33. "So that/in order that* كي we praise/glorify you much."
34. "And we mention/remember you much."
35. "That you were/are with us seeing/knowing* بصيرا ."
36. He said: "You had been given your request/question, you Moses."
37. "And We had blessed on you another time."
38. "When We inspired/transmitted* أوحينا to your mother what is being inspired/transmitted."
39. "That throw/hurl him in the box/chest so throw/hurl him in the body of water (sea/river/lake), so the body of water (sea/river/lake) will throw him by the shore/(river) bank/coast. An enemy for Me, and an enemy for him takes/receives him; and I threw on you love/affection from Me, and to be made* لتصنع on My sight/watchfulness/protection."
40. "And when your sister walks, so she says: "Do I guide/lead you on (to) who maintains him* يكفله?" So We returned you to your mother, in order that her eye/sight delight/satisfy* نقر , and nor she be saddened/grieved, and you killed a self so We saved/rescued you from the grief/sadness/depression, and We tested you* فتناك , testfully* فتونا , so you stayed/remained* فلبثت years in Madya's* مدين people* أهل , then you came on a predestiny* قدر you Moses."
41. "And I made you* اصطنعتك for My self."
42. "Go, you and your brother with My evidences/signs/verses, and do not weaken/relax in mentioning/remembering Me."
43. "You (B) go* اذهب to Pharaoh, that he truly, he tyrannized."
44. "So you (B) say to him a lenient/flexible* لنا saying/opinion and belief, maybe/perhaps he mentions/remembers, or fears."
45. They (B) said: "Our Lord, that we truly fear that he hastens/abuses on us or that he tyrannizes."
46. He said: "Do not fear (B), that I am (E) with you (B), I hear/listen, and I see/understand."
47. "So you (B) come to him, so you (B) say: "We (E) are your Lord's two messengers, so send with us Israel's sons and daughters, and do not torture them, We had come to you with a sign/evidence* بآية from your Lord, and the greeting/safety/security* السلام on who followed the guidance."
48. "We (E) had been inspired/transmitted* أوحى to us that the torture (is) on who lied/denied/falsified* كذب and turned away."

49. He said: "So who (is) your (B)'s Lord, you Moses?"
50. He said: "Our Lord (is) who gave/granted* أعطى every thing its creation then He guided."
51. He said: "So what (about the) affair/condition (of) the first/beginning generations/centuries* القرون?"
52. He said: "Its knowledge (is) at my Lord in a Book* كتاب , my Lord does not misguide and nor forgets."
53. "Who made/put* جعل for you the earth/Planet Earth spread* مهذا , and He threaded/passed* سلك for you in it roads/means* سبلا , and He descended from the sky* السماء water, so We brought out with it pairs/spouses* أزواج from different/various* شتى plants."
54. "Eat and graze/pasture your camels/livestock, that truly in that (are) evidences/signs (E) to (owners) of the minds/reasoning/powers."
55. "From it We created you, in it We return/repeat you, and from it We bring you out* نخرجكم another once/again."
56. And We had shown him/made him understand from Our verses/evidences/signs all of it, so he denied/falsified* كذب and refused/hated.
57. He said: "Did you come to us to bring us out from our land/Earth* أرضنا with your magic/sorcery, you Moses?"
58. "So we will come to you, with magic/sorcery equal/alike to it, so make/put between us and between you an appointment we do not break it, we and nor you, a place/position equally distanced/just* سوي ."
59. He said: "Your appointment (is) day (of) the decoration/beauty/ornament, and that the people be gathered at sunrise/daybreak* ضحي ."
60. So Pharaoh turned away, so he gathered/collected his plot/deceit* كيد then he came* أتى .
61. Moses said to them: "Your calamity/scandal/grief* ويلكم , do not fabricate/cut and split on (about) God lies/falsifications* كذب , so He destroys/uproots you with a torture, and who fabricated/cut and split had failed/despaired* خاب ."
62. So they disputed/quarreled* فتنازعوا their matter/affair between them, and they kept the secret conversation* النجوي secret.
63. They said: "That those two (are) two magicians/sorcerers (E), they (B) want/intend* يريدان that they (B) bring you out from your land/Earth* أرضكم with their (B)'s magic/sorcery, and they (B) go/eliminate* يذهب with your way/religious approach/habit* بطريقتكم the best example.
64. "So gather/collect your plot/deceit* كيدكم then come/bring (it in) a row/line* صفا , and had succeeded/won today who (is) defeated/overcame, and became dignified."
65. They said: "You Moses either that you throw* تلقى , or that we be first* أول who threw* ألقى ."
66. He said: "Rather* بل you throw* ألقوا." So then their ropes/ties and their sticks/canes is imagined/believed to him from their magic/sorcery that it hastens/moves quickly* تسعي .
67. So he felt inner horror/fear in himself hiddenly/secretly Moses.
68. We said: "Do not fear, that you, you are the highest/mightiest* الأعلى ."
69. "And throw/throw away what (is) in your right (hand), it snatches/swallows quickly what they made/performed* صنعوا , truly they made/performed a magician's/sorcerer's plot/deceit/manipulation* كيد , and the magician/sorcerer does not succeed/win where/when he came/destroyed."

70. So the magicians/sorcerers were thrown/thrown away prostrating, they said: "We believed with (in) Aaron's and Moses' Lord."
71. He said: "You believed to him before that I permit for you, that he truly (is) your biggest/greatest (E)* لكبيركم who taught/instructed you* علمكم the magic/sorcery, so I will cut off/sever (E)* فلاقطعن your hands and your feet from opposites* خلاف (sides), and I will crucify you (E) in the palm trees' trunks/stems, and you will know (E) which of us (is) stronger (in) torture and more lasting* أبقى ."
72. They said: "We will never/not prefer/choose you over what came to us from the evidences, and who created/brought us into being* فطرنا , so order/execute what you are ordering/executing* فاض but you (only) destroy/end* تقضي this the life the present/worldly life."
73. "We (E) believed with our Lord, to forgive for us our sins/mistakes* خطايانا and what you compelled/forced us on it from the magic/sorcery, and God (is) best and more remaining* أبقى (everlasting)."
74. "That truly he, who comes (to) his Lord a criminal/sinner, so that to him (is) Hell* جهنم he does not die in it and nor lives."
75. "And who comes to Him believing, he had made/did* عمل the correct/righteous deeds, so those, for them the stages/degrees* الدرجات the high/elevated."
76. "Treed gardens (as) eternal residence, the rivers/waterways flow/pass* تجري from beneath/below it, immortally/eternally in it, and that (is) who purified's/corrected's* تزكى reward/reimbursement* جزاء ."
77. And We had inspired/transmitted to Moses that walk/move* أسر with My worshippers/slaves so strike/move* فاضرب a dry a path/way* طريقا in the sea/ocean* البحر , do not fear over taking/pursuit* دركا , and nor you (should) fear."
78. So Pharaoh followed them with his soldiers/warriors, so from the body of water covered/afflicted them* غشيهم what covered/afflicted them* غشيهم (so they drowned in the water).
79. And Pharaoh misguided his nation, and he did not guide.
80. You Israel's sons and daughters, We had saved/rescued you from your enemy and We promised you the mountain's right side/direction, and We descended on you the manna/sap* المن , and the quail/amusement.
81. Eat from tasty/goodnesses* طيبات what We provided for you, and do not tyrannize/exceed the limit in it, so My anger takes place/descends on you, and whom My anger descends* يجل on him, so he had fallen/dropped* هوي .
82. And that I am forgiving often/a forgiver (E) to who repented and believed and made/did correct/righteous deeds then was guided.
83. And what made you hurry/hasten on from* عن your nation, you Moses?
84. He said: "They are, those on my track/trail, and I hurried/hastened* عجلت to you, my lord, to approve/please* لترضني (you)."
85. He said: "So We had tested* فتنا your nation from after you, and Elsamerey* السامري misguided them."
86. So Moses returned to his nation, angry sorrowfully/angrily. He said: "My nation, did not your Lord promise you a good/beautiful promise, did the promise/contract* العهد become long/last long on you, or you wanted/intended* أردتم that anger (be) placed* يجل on you from your Lord, so you broke my appointment?"
87. They said: "We did not break your appointment with our free will, and but we were burdened/made to carry* حملنا

- weights/burdens* أوزارا from the nation's decoration/beauty* زينة so we threw/hurled it, so as/like that Elsamerey/Samerey* السامري threw/throw away."
88. So he brought out* فأخرج for them a body (of) a (M) calf, for him (is a) moo/bellow* حوار , so they said: "This (is) your god, and Moses' god." So he forgot.
89. So do they not see/understand that it (does) not return to them a saying/words* قولاً , and nor own/possess for them harm, and nor benefit/usefulness?
90. And Aaron had said to them from before: "You my nation, truly you were tested* فتنتم with it, and that (E) your Lord (is) the merciful, so follow me, and obey my order/command* أمري ."
91. They said: We will never/not leave/depart on it, devoting/dedicating* عاكفين until Moses returns to us."
92. He said: "You Aaron what prevented/forbid you* منعتك when you saw/understood them misguided?"
93. "That you not follow me, did you disobey my order/command?"
94. He said: "You son of my mother, do not take/receive by my beard* بلحيتي , and nor with my head, that I, I feared, that you say: 'You separated between Israel's sons and daughters, and you did not observe/guard* ترقب my saying/word* قولي ."
95. He said: "So what (is) your concern/matter you Samerey/Elsamerey* السامري?"
96. He said: "I saw* أبصرت with what they did not see/know with it, so I grasped/clutched* فقبضت a handful/grasp from the messenger's trace/mark* أثر , so I discarded/rejected it, فبذتها* , and as/like that my self enticed/tempted* سولت for me."
97. He said: "So go/go away* فاذهب , so then for you in the life* الحياة that you say: 'No touch/desperate need* مساس . ' And that for you (is) an appointment you will never/not break it, and look/see* انظر to your God whom you continue/remain on him devoting/dedicating* عاكفا , we will burn him (E), then we will uproot and disperse/destroy him (E)* نسفا* in the body of water uprooting and dispersing/destruction* ."
98. "Truly your God (is) God who (there is) no god except Him, He widened over* وسع every thing (with) knowledge."
99. As/like that We narrator/inform on (to) you from information/news what had preceded* سبق , and We had brought to you from at Us a reminder/remembrance.
100. Who objected/opposed/turned away from it, so that he truly carries/bears* يحمل (on) the Resurrection Day a weight/burden* وزرا .
101. Immortally/eternally in it, and it became (an) evil/harmful* ساء weight/burden* حملا for them (on) the Resurrection Day.
102. A day the horn/bugle* الصور is being blown in and We gather the criminals/sinners (on) that day blind/blue* زرقا* .
103. They converse quietly* يتخافتون between them, that you stayed/remained* لبثتم except ten.
104. We are more knowledgeable with what they say, when their best example (in a) method/path* طريقة says: "That (E) you stayed/remained* لبثتم except a day."
105. And they ask/question you about the mountains* الجبال , so say: "My Lord explodes/destroys it explosion/destruction."
106. "So He leaves it a plain and safe land even/level* صافصفا* ."

107. "You do not see in it crookedness/indirectness* عوجا and nor difference in elevation/fault* أمنا ."
108. (On) that day they follow the caller/requester, no crookedness/indirectness* عوج for it, and the voices/sounds* الأصوات/silenced/humbled* خشعت to the merciful, so you do not hear* تسمع except whispering/quiet or subdued voices.
109. (On) that day the mediation does not benefit/become useful, except whom the merciful permitted/allowed for him, and accepted/approved* رضي for him a saying/word* قولاً .
110. He knows what (is) between their hands and what (is) behind them, and they do not comprehend/envelope* يحيطون with (about) Him knowledge.
111. And the faces/fronts submitted/humbled to the live/alive* الحي , the of no beginning and self sufficient* القيوم , and who had carried/bore* حمل injustice/oppression had failed/despaired* خاب .
112. And who makes/does from the correct/righteous deeds and he is believing, so he does not fear injustice/oppression, and nor anger/humiliation* هضماً .
113. And as/like that We descended it (as) an Arabic Koran, and We laid out/detailed linguistically* صرفنا in it from the threat, maybe/perhaps they fear and obey, or it initiates/originates/informs* يحدث for them a reminder/remembrance.
114. So high, mighty, exalted and dignified (is) God the owner/possessor/king, the truth* الحق , and do not hurry/hasten* تعجل with the Koran from before that its transmission/revelation* وحيه be carried out/executed* يقضى to you, and say: "My Lord increase me knowledge."
115. And We had promised/recommended* عهدنا to Adam from before so he forgot, and We did not find decisiveness/determination for him.
116. And when We said to the angels: "Prostrate to Adam." So they prostrated except Satan/Iblis* إبليس refused/hated.
117. So We said: "You Adam, that (E) that (is) an enemy for you and to your wife/spouse, so let him not bring you (B) out from the Paradise, so you (will) be miserable/unhappy."
118. "That (E) for you, that you do not starve/be hungry in it, and nor naked/obscenely harmed* تعري ."
119. "And that you do not be thirsty in it, and nor sun stricken/uncovered* تضحي ."
120. So the devil inspired and talked* فوسوس to him, he said: "You Adam, do I guide you on (to) the immortality's/eternity's tree, and possession and free will/kingdom* ملك (that) does not wear out?"
121. So they ate from it, so their (B)'s shameful genital private parts to be covered appeared to them (B), and they (B) started and continued (to) stick (B)* يخنفان on them (B) from the Paradise's leaves* ورق , and Adam disobeyed his Lord, so he was misguided/failed.
122. Then His Lord chose/purified him, so He forgave on him, and guided.
123. He said: "You (B) descend/drop* اهبطا from it all together* جميعا , some of you to some (you are to each other) an enemy, so when guidance from Me comes to you, so who followed My guidance, so he does not become misguided and nor become miserable/unhappy.
124. "And who objected/turned away from My remembrance/reminder, so then for him (is a) narrow tight/weak life/livelihood* معيشة , and We gather him (on) the Resurrection Day blind/confused* أعمى ."
125. He said: "My Lord why (have) you gathered me blind/confused* أعمى and I had been seeing/understanding* بصيراً?"

126. He said: "Like that, Our verses/evidences/signs came to you so you forgot it, and like that today* اليوم you be forgotten."
127. "And like that We reimburse* نجزى who extravagated/exceeded the limit, and did not believe with his Lord's verses/evidences* آيات , and the end's (other life's) torture (E) (is) stronger (severer) and more lasting (everlasting)* أبقي ."
128. Did He not guide to them how many from the generations/peoples of eras* القرون before them We made die/destroyed* أهلكنا , they walk in their residences, that (E) in that (are) verses/evidences/signs (E) to (owners) of the minds/reasoning powers.
129. And was it not for a word/sermon* كلمة preceded* سبقت from your Lord, (it) would have been necessity/obligation* and (a) named/identified term/time.
130. So you be patient on what they say, and praise/glorify with your Lord's praise/gratitude/thanks, before the sun's ascent/rising, and before its decline/setting* غروبها , and from the night's hours so praise/glorify, and the daytime's ends/edges, maybe/perhaps you accept/approve.
131. And do not extend/spread your two eyes to what We gave long life/made enjoy with it (to) spouses/couples* أزواجاً from them, the life the present's/worldly life's flower/splendor* زهرة , to test them* لنتفتنهم in it, and your Lord's provision* رزق (is) better* أبقى and more lasting* خير .
132. And order/command your family/people* أهلك with the prayers and endure patience on it, We do not ask/question you (for) a provision/means of livelihood* رزقا , We provide for you, and the end (result is) to the fear and obedience (of God).
133. And they said: "If only, he comes/brings to us with a verse/evidence/sign from his Lord." Did not an evidence (of) what is in the written leaves/sheets/pages (books/scriptures) the first/beginning come to them?
134. And if that (E) We destroyed/made them die* أهلكناهم with torture from before it, they would have said: "Our Lord, if only you sent to us a messenger, so we follow your signs/verses/evidences, from before that we humiliate/disgrace, and we shame/scandalize* نخزي (ourselves)."
135. Say: "Each/all (is) waiting/remaining* متربص , so wait/remain* فتربصوا , so you will know who (are) the road's/way's the straight/just owners/company* أصحاب , and who was guided."

CHAPTER 21: THE PROPHETS - الأنبياء

By God's Name, the Merciful, the Most Merciful

1. Their account/calculation neared/approached to the people, and they are in negligence/disregard objecting/opposing* معرضون .
2. None from a remembrance/reminder initiated/originated* محدث from their Lord, comes to them except they heard/listened (to) it and (while) they are playing/amusing* يلعبون .
3. Their hearts/minds are being distracted* لاهية and they kept the confidential talk* التجوي secret, those who caused injustice/oppression, is that except (a) human similar/equal to you? Do you do the magic/sorcery and you are seeing/understanding?
4. He said: "My Lord knows the saying/opinion and belief in the skies/space and the earth/Planet Earth, and He is the hearing/listening, the knowledgeable."
5. But they said: "A confused mixture of dreams with no basis, rather he fabricated/cut and split it, rather he is a poet, so he should come/bring us* فليأتنا with a verse/evidence/sign, as/like the first/beginners were sent."
6. None from a village/urban city before them believed, (that) We made it die/destroyed it* أهلكتناها, so are they believing?
7. And We did not send before you except men, We inspire/transmit* نوحى to them, so ask/question the reminder's/remembrance's people if you were not knowing.
8. And We did not make/create them* جعلناهم a body, they do not eat the food, and they were not immortal/eternal* خالدين .
9. Then We were truthful to them (in) the promise, so We saved/rescued them and whom We will/want, and We destroyed* أهلكتنا the wasters/extravagators* المسرفين .
10. We had descended to you a Book* كتابا in it (is) your memory/mention* ذكركم , so do you not reason/understand?
11. And how many from a village/urban city We destroyed/broke* قصمنا , (it) was unjust/oppressive, and We created/formed* أنشأنا after it a nation (of) others.
12. So when they felt with one of their physical senses Our might/power* بأسنا , then they are from it running (fleeing).
13. Do not run, and return to what you were luxuriated/ungrateful and arrogant in it and your residences, maybe/perhaps you be asked/questioned.
14. They said: "Oh our calamity* يويلنا that we, we were unjust/oppressive."
15. So it was still/continuing* فما زالت that it (was) their call/prayer* دعواهم until We made them* جعلناهم uprooted* حصيدا (and) silent/dead* خامدين .
16. And We did not create the skies/space and the earth/Planet Earth and what (is) between them (B) playing/amusing* لاعبين
17. If We wanted that We take a plaything/an amusement* لغوا , We would have taken it from at Us, if We were making/doing.
18. Rather We throw/hurl with the truth* بالحق on the falsehood, so it nullifies/eliminates it (the falsehood), so then it

- (the falsehood) is vanishing/being destroyed* زاهق , and for you (is) the grief/misfortune from what you describe/categorize.
19. And for Him whom (is) between the skies/space and the earth/Planet Earth, and whom (are) at Him do not be arrogant from worshipping Him, and they do not grieve/sadden* يستحسرون .
 20. They praise/glorify (during) the night and the daytime, they do not subside/abate* يفتنون.
 21. Or they took/received gods from the earth/Planet Earth, they are reviving/resurrecting.
 22. If (there) was in them (B) (the skies and the Earth) gods, except God, they (B) would have been corrupted* لفسدنا , so praise/glory (to) God, Lord (of) the throne* العرش about what they describe/categorize.
 23. (He is) not to be asked/questioned about what He makes/does, and they are being asked/questioned.
 24. Or they took/received from other than Him gods, say: "Bring/give your proof/evidence that (is) a reminder/mention* ذكر what (is) with me, and (a) reminder/mention what (is) before me, but most of them do not know the truth* الحق , so they are objecting/opposing* معرضون .
 25. And We did not send from before you from a messenger, except (that) We inspire/transmit to him: "That He is no God except Me, so worship Me."
 26. And they said: "The merciful took/received a child (son) His praise/glory but honoured worshippers/slaves."
 27. They do not precede/race Him* يسبقونه with the saying/opinion and belief, and they are with His order/command doing/working.
 28. He knows what (is) between their hands and what (is) behind them, and they do not mediate except to who He accepted/approved, and they are from His fear are guarding/cautious* مشفقون .
 29. And who says from them: "That I am a god from other than Him." So that/this, We reimburse him* نجزيه Hell, that is how We reimburse the unjust/oppressive."
 30. Did those who disbelieved not see* يري that the skies/space and the earth/Planet Earth, they (B) were joined* رتقا , so We split/ruptured them (B)* ففتقناهما , and We made/created* جعلنا from the water every thing alive/living, so do they not believe?
 31. And We made/created* جعلنا in the earth/Planet Earth anchors/mountains* رواسي , that (E) it sways and leans/moves and unsettles with them, and We made/created* جعلنا in it wide mountain paths* فجاجا (as) roads/paths* مسيلا , maybe/perhaps they be guided.
 32. And We made/created* جعلنا the sky/space a protected/guarded roof/ceiling, and they are from its verses/evidences/signs objecting/opposing* معرضون .
 33. And He is who created the night and the daytime, and the sun and the moon, every/all in (an) orbit/circuit floating.
 34. And We did not make/create to a human from before you the immortality* الخلد , so if you died so they are the immortals* الخالدون ?
 35. Every self (is) tasting/experiencing the death/lifelessness, and We test you with the bad/harm* بالشر and the good/generosity* بالخير (as) a test* فتنه , and to Us you are being returned.
 36. And if those who disbelieved saw you, that they take you except mockingly/making fun, is that who mentions/remembers* يذكر your gods? And they are with mentioning/rememering the merciful they are

disbelieving.

37. The human/mankind was created from hurry/haste/speed, I will show you* سأوريكم My verses/evidences* آياتي , so do not hurry/hasten* تستعجلون .
38. And they say: "When (is) that the promise if you were truthful?"
39. If those who disbelieved know when they do not prevent/stop the fire* النار from their faces/fronts, and nor from their backs, and nor they, they be given victory/aid.
40. But it comes to them suddenly/unexpectedly, so it amazes/surprises them, so they are not able (of) its return/returning it, and nor they be given time* ينظرون .
41. And had been mocked/made fun of with messengers from before you, so surrounded with those who mocked from them, what they were with it mocking (so those who mocked were surrounded by their deeds).
42. Say: "Who guards/protects you by the night and the daytime from the merciful? But they are from mentioning/rememering* ذكر their Lord objecting/opposing* معرضون .
43. Or (are) for them gods preventing/protecting them* تمنعهم from other than/besides Us, (or are there Gods that protect them from Us), they are not able (of) victory/aid (to) themselves, and nor they are from Us being accompanied/befriended.
44. But We gave long life/made those enjoy, and their fathers, until the lifetime became long/lasted long on them, so do they not see/understand that We come/bring (to) the earth/Planet Earth, We reduce/decrease/lessen it from its ends/edges, so are they the defeaters/conquerors?
45. Say: "Truly I warn/give you notice with the inspiration/transmission* بالوحي , and the deaf does not hear* يسمع the call/prayer if they are being warned/given notice!* ما ."
46. And if a blow/breath* نفحة from your Lord's torture touched them, they will say (E): "Oh our calamity* يويلنا , we (E) were unjust/oppressive."
47. And We put the scales/measures* الموازين the just/equitable to the Resurrection Day, so a self does not be caused injustice to/oppressed a thing, and (even) if (it) was a seed's/grain's weight of mustard/an herb, We brought it and enough/sufficient with Us counting/calculating.
48. And We had given/brought (to) Moses and Aaron the Separator of Right and Wrong/Proof* الفرقان , and light/illumination* ضياء , and a reminder/remembrance to the fearing and obeying.
49. Those who fear their Lord with the unseen* بالغيب and they are from the Hour/Resurrection* الساعة they are afraid/guarding* مشفقون .
50. And that (is) a blessed reminder, We descended it, so are you to it denying/objecting* منكرون ?
51. And We had given Abraham his correct/right guidance from before, and We were with (about) him knowing.
52. When he said to his father and to his nation: "What (are) these the statues* التماثيل which you are to it devoting/dedicating* عاكفون* ؟"
53. They said: "We found our fathers to it worshipping."
54. He said: "You had been, you and your fathers in clear/evident* مبين misguidedance."
55. They said: "Did you come to us with the truth* بالحق , or you are from the playing amusing* للاعبين* ؟"

56. He said: "But your Lord (is) the skies'/space's and the earth's/Planet Earth's Lord, who created them (B)* فطرهن , and I am on that from the witnessing/testifying."
57. "And by God, I will manipulate/fight/(destroy) (E)* لا تكيدن your idols/statues* أضنامكم , after that you turn giving (your) backs."
58. So he made them* جعلهم broken/pieces except a big/large (one) for them, maybe/perhaps to it they return.
59. They said: "Who made/did that with our Gods? That he is from (E) the unjust/oppressive."
60. They said: "We heard a youth/adolescent* في mentioning them, is said to him, Abraham."
61. They said: "So come/bring with him on the people's eyes/sights, maybe/perhaps they witness/testify."
62. They said: "Did you make/do this with our Gods, you Abraham?"
63. He said: "But/rather* بل their oldest/biggest* كبيرهم , that, made/did it, so ask/question them, if they were speaking."
64. So they returned to themselves, so they said: "That you are, you are the unjust/oppressive."
65. Then they were turned upside down* نكسوا on their heads/tops, "You had known those do not speak."
66. He said: "Do you worship from other than God what does not benefit you a thing, and nor harm you?"
67. "Ugh* أف to you, and to what you worship from other than God, so do you not reason/comprehend* تعقلون?"
68. They said: "Burn him, and give victory/aid (to) your gods, if you were making/doing (that)."
69. We said: "You fire, be/become cool/cold and peaceful/safe* سلا on Abraham."
70. And they intended* أرادوا with him a plot/conspiracy/deceit* كيدا , so We made them* جعلناهم the most losers.
71. And We saved/rescued him and Lot to the Earth/land* الأرض which We blessed in it to the creations all together/(universes).
72. And We granted to him Isaac and Jacob gifts* نافلة , each/all, We made* جعلنا correct/righteous.
73. And We made them leaders/examples guiding with Our order/command, and We inspired/transmitted* أوحيينا to them making/doing the goodnesses* الخيرات , and keeping up* إقام the prayers, and giving/bringing the charity/purification* الزكاة , and they were to Us worshipping.
74. And Lot, We gave/brought him judgment/rule and knowledge, and We saved/rescued him from the village/urban city which was making/doing the bad/forbidden* الخبائث , that they truly were a bad/evil* سوء nation (of) debauchers* فاسقين.
75. And We entered him in Our mercy, that he truly (is) from the correct/righteous.
76. And Noah when he called/cried from before, so We saved/rescued him and his family/people* أهله from the grief, hardship and suffering, the great.
77. And We saved/aided him from the nation, those who lied/denied/falsified with Our verses/evidences* آياتنا , that they truly were a bad/evil* سوء nation, so We drowned/sunk them, all/altogether.
78. And David and Soliman when they (B) judge/rule in the agricultural land/plants, when the nation's sheep/goats grazed at night/spread* نفشت in it, and We were to their judgment/rule witnessing/present* شاهدين .
79. So We made Soliman understand/realize it* ففهمناها , and each/all We gave/brought judgment/rule and knowledge, and We manipulated/subjugated* مسخرنا with David the mountains* الجبال , they praise/glorify, and the birds, and We were making/doing.

80. And We taught/instructed him* علمناه a trade/skill/craft (of) clothes/shields for you, to fortify/protect you from your hardship in war, so are you thankful/grateful?
81. And to Soliman the wind/breeze stormy/violent* عاصفة it flows/passes* تجري with His order/ command to the land/Earth* الأرض that We blessed in (E), and We were with every thing knowledgeable.
82. And from the devils who dive for him, and they make/do a work/deed* عملا other than that, and We were for them protecting/observing* حافظين .
83. And Job, when he called/cried (to) his Lord: "That I, the harm touched me, and you are most merciful (of) the merciful."
84. So We answered/replied to him, so We removed/uncovered (relieved) what is with him from harm, and We gave/brought him his family/people* أهله and equal/alike to them with them, mercy from at Us, and a remembrance/reminder to the worshipping.
85. And Ishmael, and Idris, and (owner) of the cloth saddle/harness/protection* الكفل , each/all (are) from the patient.
86. And We entered them in Our mercy, that they truly (are) from the correct/righteous.
87. And (owner of) the whale/fish* النون when he went away* ذهب angrily, so he thought/assumed that We will never/not become capable* نقدر on him, so he called/cried in the darknesses: "That (there is) no God except You, Your praise/glory, that I was from the unjust/oppressive."
88. So We answered/replied to him, and We saved/rescued him from the grief/sadness/depression, as/like that We save/rescue the believers.
89. And Zachary/Zacharias/Zachariah when he called/cried (to) his Lord: "My Lord do not leave me alone* فردا , and you are the heirs'/inheritants' best."
90. So We answered/replied to him, and We granted to him John/Yahya and We corrected/reconciliated* أصلحنا for him his wife* زوجته , that they truly were speeding/rushing* يسارعون in the goodnesses* الخيرات , and they call Us desiring/wishing and with awe/monastically* رهبا , and they were for Us humble/submissive* خاشعين .
91. And who remained chaste/(protected) her genital parts* فرجها , so We blew into her from Our Soul/Spirit* روحنا , and We made/created her* جعلناها and her son (as) an evidence/sign* آية to the creations all together/(universes).
92. That this (is) your nation, one nation, and I am your Lord, so worship Me.
93. And they separated/divided their matter/affair between them, all/each* كل to Us are returning.
94. So who makes/does* يعمل from the correct/righteous deeds, and he is believing, so (there is) no cover/substitution (denial) for his striving/endeavor* لسعيه , We are for it/him writing/dictating* كاتبون .
95. And forbidden* حرام on a village/urban city We made it die/destroyed it* أهلكتها , that they do not return.
96. Until when Yagog* يأجوج and Magog* ماجوج was opened* فتحت , and they are for every/each hard/elevated ground, they rush down/separate* ينسلون .
97. And the promise, the truth* الحق , neared/approached, so then those who disbelieved's eye sights it is (are) staring at* شاحصة* . "Oh our calamity* بويلنا , we had been in negligence/disregard from this, rather we were unjust/oppressors."
98. That you, and what you worship from other than God, (are) Hell's* جهنم stones/fire fuel* حصص , you are to it

- nearing/approaching* واردون .
99. If those were gods, they would not (have) neared/approached it* وردوها* , and each/all* كل (is) in it immortal/eternal* خالدون .
100. For them in it (is the) sound of blazing or roaring fire* زفير* , and they (are) in it not hearing/listening.
101. That those whom the best/goodness* الحسني from Us preceded* سبقت* for them, those are from it they are being kept far away.
102. They do not hear* يسمعون* its sound or noise, and they are in what their selves desired/craved immortal/eternal* خالدون .
103. The fright/terror* الفزع* the greatest/biggest* الأكبر* does not sadden/make them grievous, and the angels receive/meet them* تلقاهم* (and they are told): "This (is) your day/time which you are being promised."
104. A day/time We fold/coil* نظوي* the sky/space as/like the record/register book's* السجل* folding/coiling to the books/scriptures (print); as/like We began/initiated* بدأنا* (the) first/beginning creation, We repeat/return it, a promise on Us, We (E) were making/doing (it).
105. And We had written/decreed* كتبنا* in The Book/Prophet David's Scripture from after the reminder/remembrance (could also be a sacred scripture or the Koran) that the earth/Planet Earth My worshippers/slaves the correct/righteous inherit it.
106. That in this (is) an information/communication to a nation worshipping.
107. And We did not send you except (as) mercy to the creations all together/(universes).
108. Say: "Indeed/but* إنما* (it) is being transmitted/inspired* يوحي* to me, that your God, (is) one God, so are you submitters/surrenders/Moslems?"
109. So if they turned away* تولوا* , so say: "I informed you* آذنتكم* on equality/straightness* سواء* , and I do not know is what you are being promised, near/close, or distant/far?"
110. "That He truly knows the publicized/declared* الجهر* from the saying/opinion and belief* القول* , and He knows what you hide/conceal* تكتُمون* ."
111. "And I do not know, maybe/perhaps it (is) a test/seduction* فتنه* for you and enjoyment* متاع* to a time/period of time* حين* ."
112. Say: "My Lord, judge/rule with the correct/truth* بالحق* , and our Lord (is) the merciful, the seeked help/assistance from* المستعان* , on (about) what you describe/categorize."

CHAPTER 22: THE PILGRIMAGE* - الحج

By God's Name, the Merciful, the Most Merciful

1. You, you the people, fear and obey your Lord, that the Hour's/Resurrection's* الساعة shaking/rumbling/moving (is) a great thing.
2. A day/time you see/understand it, every/each breast feeder forgets/neglects* تدهل of what she breast fed, every/each (owner) of a load/pregnancy* حمل gives birth/drops* تضع her load/pregnancy, and you see/understand the people intoxicated/loosing judgment* سكارى, and they are not with intoxicated/loosing judgment, and but God's punishment (is) strong (severe).
3. And from the people, who argues/disputes in (about) God without knowledge, and He follows every rebellious/mutinous* مرید devil.
4. It was written/decreed* كتب on him that who followed him (the devil), that he (the devil) misguides him, and he (the devil) guides him to the torture, the blazing/inflamed.
5. You, you the people, if you were in doubt/suspicion from the resurrection/revival, so We created you from dust/earth, then from a drop/males' or female's secretion/little water, then from a blood clot/sperm/seed* علقه, then from a piece of something chewable of flesh or other evened/smoothed/kneadable, and other than (that) not evened/smoothed/kneadable, to clarify/explain* لیسین to you, and We settle/establish* نقر in the wombs/uteruses* الأرحام what We will/want to a named/identified term/time, then We bring you out* نخرجکم (as) a child/children, then to reach your maturity/strength, and from you who (is) made to die, and from you who is returned to the life time's worst/meanest* أردل, so that he not know from after knowledge a thing, and you see/understand the earth/Planet Earth quiet/lifeless* هامة, so if We descended on it the water, it shook/moved, and it grew/increased, and it sprouted/grew from every pair delightful/cheering* بهيج .
6. That (is) with that God, He is the truth* الحق, and that He revives/makes alive the deads, and that He (is) on every thing capable/able* قادر .
7. And that the Hour/Resurrection* الساعة is coming no doubt/suspicion in it, and that God sends/resurrects* یبعث who (is) in the graves/burial places.
8. And from the people who argues/disputes in (about) God without knowledge, and nor guidance, and nor a luminous/enlightening* منیر Book* کتاب .
9. Turning his neck violently objecting* عطفه to misguide from God's way/path* سبیل, for him in the present world (is) shame/scandal/disgrace, and We make him taste/experience (on) the Resurrection Day the burning's torture.
10. That (is) because (of) what your hands advanced/introduced* قدمت, and that God is not with an unjust/oppressor to the worshippers/slaves.
11. And from the people who worships God on edge, so if goodness* خیر struck/marked him* أصابه he became assured/secured* اطمأن with it, and if test/betrayal/torture* فتنه struck/marked him, he returned* انقلب on his face/front* وجهه, he lost* حسر the present world and the end (other life), that (is) the loss/misguidance and punishment, the clear/evident* المبين .
12. He calls from other than God what does not harm him and what does not benefit him, that (is) the misguidance the

- far/distant.
13. He calls who (E) his harm (is) nearer/closer than his benefit, how bad (E) (is) the ally, and how bad (E) (is) the associate/companion* العشير ?
 14. That God enters those who believed and made/did* عملوا the correct/righteous deeds, treed gardens/paradises, the rivers/waterways run/flow* تجري from beneath/below it* تحتها , that God makes/does what He wills/wants* يريد .
 15. Who was thinking/assuming* يظن that God will never/not give him victory/aid in the present world and the end (other life), so he should extend/spread with a motive/connection* بسبب to the sky/space, then he should cut (it) off/sever* ليقطع , so he should look/see* فلينظر does his plot/conspiracy/deceit eliminate (E)* يذهب what angers/enrages (him)?
 16. And like that We descended it evidences/signs/verses, evidences, and that God guides whom He wills/wants* يريد .
 17. That those who believed, and those who repented/Jews* هادوا , and the Sabians/converts* الصابئين , and the Christians* النصراني , and the magians/sun and fire worshippers* الخوس , and those who shared/made partners (with God), that God separates/judges* يفصل between them (on) the Resurrection Day, that God (is) on every thing witnessing* شهيد .
 18. Do you not see* تري that God prostrates to Him who (is) in the skies/space and who (is) in the earth/Planet Earth, and the sun and the moon, and the stars/planets, and the mountains* الجبال , and the trees, and the walkers/creepers/crawlers* الدواب , and many of the people, and many became imminent/deserved* حق on him the torture, and who God humiliates/disgraces/degrades so (there is) no honourer* مكرم (supporter) for him, that God makes/does what He wills/wants* يريد .
 19. Those two, two disputers/adversaries* خصمان disputed/controverted/argued in their Lord, so those who disbelieved, clothes/garments/dresses were cut* قطعت for them from fire, the hot/cold water* حميم is being poured from above* فوق their heads.
 20. What is in their bellies/insides and the skins is being melted/anointed* يصهر with it.
 21. And for them (are) sticks* مقامع from iron* حديد.
 22. Whenever they wanted* أرادوا that they get out from it from (because of) sadness/depression, they were returned in it, and (told): "Taste/experience the burning's torture."
 23. That God enters those who believed and made/did the correct/righteous deeds, treed gardens/paradises, the rivers/waterways run/flow from beneath/below it, they be bejeweled/decorated* يحملون in it from bracelets from gold, and pearls, and their cover/dress in it (is) silk.
 24. And they were guided to the good/pure* الطيب from the words/opinion and belief, and they were guided to the praiseworthy's/commendable's road/way.
 25. That those who disbelieved and prevent/obstruct from God's way/path* سبيل , and the Mosque the Forbidden/Respected/Sacred which We made/put it* جعلناه to/for the people, equal* سواء the devoted/dedicated* بإلحاد in it, and the apparent* الباد (visitor), and who wants/intends* يرد in it by deviation/apostasy* بإلحاد with injustice/oppression, We make him taste/experience from a painful torture.
 26. And when We established/assigned* برأنا to Abraham the House/Home's place/position* مكان , that do not share/make partners with Me (in) a thing, and purify/clean* طهر My House/Home to the circlers/walkers around,

- and the standing/keeping up* القائمين , and the bowing* الركع , and the prostrating.
27. And inform/announce* أذن in the people with (about) the pilgrimage, they come to you walking* رجالا and on every lean/thin* ضامر , they come* يأتين from every deep/far/long* عميق mountain path* فج .
28. To witness* ليشهدوا benefits/uses for them, and they mention/remember* يذكروا God's name in known days/times, on (for) what He provided for them from quadrupeds of land and sea excluding felines* بهيمة the camels/livestock, so eat from it, and feed the miserable/fallen in hardship, the poor/needy* الفقير .
29. Then they should carry out/accomplish* ليقضوا (remove/cleanse) their filth/dirt* نفضهم , and they should fulfill/complete their duties/vows (on themselves), and they should circle/walk around* ليطوفوا at the House/Home, the Honoured/Ancient* العتيق .
30. That and who magnifies/makes great God's ordered prohibitions, so it is better for him at his Lord, and the camels/livestock is permitted/allowed for you, except what is being read/recited on (to) you, so avoid* فاجتنبوا the obscenity/filth* الرجس from the idols/idolized statues, and avoid* اجتنبوا the lie's/falsehood's* الزور word/opinion and belief* القول .
31. Submitters/Unifiers of God* حنفاء to God not sharing/taking partners with Him, and who shares/makes partners with God, so as if/though he fell down from the sky/space, so the birds snatch him, or the wind/breeze falls/drops with him in a far and remote* سحيق place/position.
32. That and who magnifies/makes great God's methods/ways of worship, so that it truly is from the hearts'/minds'* القلوب fearing/obedience of God.
33. For you in it (are) benefits/uses to a named/identified term/time, then its place/destination (is) to the House/Home the Honoured/Ancient* العتيق .
34. And to each/every nation We made/created* جعلنا a ritual or method of worship/familiar place* منسكا , to mention/remember God's name on what He provided for them from quadrupeds of land and sea excluding felines* بهيمة the camels/livestock, so your God (is) one God, so to Him submit/surrender* أسلموا , and announce good news (to) the humble/tranquil.
35. Those whom if God was mentioned* ذكر their hearts/minds* قلوبهم became afraid/apprehensive, and the patient on what struck them* أصابهم , and the keeping up* المقيمي the prayers, and from what We provided for them they spend.
36. And the fattened camel/cow (for sacrifice), We made it* جعلناها for you from God's methods/ways of worship, for you in it (is) goodness* خير , so remember/mention* فاذكروا God's name on it (when it is) lined/arranged in a row, so if it fell down and died* وجبت (was sacrificed and fell on) its sides, so eat from it and feed the humble asker that is content with little or much* القانع , and the poor/needy/poorest, as/like that We manipulated/subjugated it* سخرناها for you, maybe/perhaps you thank/be grateful.
37. God will not take/receive* ينال its meat* لحمها , and nor its blood, and but He takes/receives the fear and obedience from you, as/like that He manipulated/subjugated it* سخرها for you to greaten/magnify* لتكبروا God on what He guided you, and announce good news (to) the good doers.
38. That God defends on/about those who believed, that truly God does not love/like every/each betraying/being unfaithful (insistent) disbeliever.

39. (It) was permitted/allowed/announced* أُذِنَ to those who fight/kill with that they are/were caused injustice to/oppressed, and that truly God (is) on giving them victory/aiding them capable/able (E).
40. Those who were brought/driven out from their homes/countries/places* ديارهم without (a) right/justice except that they say: "Our Lord (is) God." And were it not for God's pushing the people some of them with some elevated and secluded monasteries* صوامع , and temples (for Jews and Christians), and prayers, and mosques/places of worshipping God, God's name is mentioned/remembered* يذكر in it much, would have been demolished/torn down, and God will give victory/aid (E) (to) who gives Him victory/aid, that truly God (is) strong, glorious/mighty* عزيز .
41. Those who if We highly positioned/strengthened them* مكناهم in the land/Earth* الأرض , they stood/kept up the prayers, and gave/brought the charity/purification* الزكاة , and they ordered/commanded with the kindness/known* بالمعروف , and they forbid/prevented from the defiance of God and His orders/obscenity* المنكر , and to God (are) the matters'/affairs' end/turn (result).
42. And if they deny you* يكذبوك , so Noah's nation had denied* كذبت before them, and Aad's* عاد and Thamud's* ثمود.
43. And Abraham's nation, and Lot's nation.
44. And Madya's* مديين owners/company/friends, and Moses was denied* كذب , so I extended to the disbelievers in time/life* فأمليت , then I punished/took them, so how was My severity/change (anger)?
45. So how many from a village/urban city We made it die/destroyed it, and it is unjust/oppressive, so it is empty/destroyed* خاوية on its ceilings/structures* عروشها , and a well* بئر abandoned/inactive* معطلة , and an erected/plastered* مشيد castle/palace* قصر ?
46. Do they not walk/move/ride in the earth/Planet Earth, so it (can) be for them hearts/minds they reason/comprehend* يتفكرون with it, or ears they hear/listen* يسمعون with it, so that it truly does not blind/confuse* تعمي the eye sights/knowledge and but that the hearts/minds* القلوب which (are) in the chests (innermosts) blind/confuse* تعمي (although they have eyes, they refuse to accept it).
47. And they hurry/hasten/urge you with the torture, and God will never/not break His promise, and that a day/time at your Lord (is) as a thousand years from what you count.
48. And how many from a village/urban city I extended in time/life* أمليت for it, and it is unjust/oppressive? Then I took/punished it, and to Me (is) the end/destination.
49. Say: "You, you the people, truly I am for you a clear/evident warner/giver of notice."
50. So those who believed and made/did* عملوا the correct/righteous deeds, for them (is) a forgiveness and an honoured/generous* كريم provision* رزق .
51. And those who hurried/hastened* سعوا disabling/frustrating in Our verses/evidences* آياتنا , those are the Hells'* الجحيم owners/company/friends.
52. And We did not send from before you from a messenger, and nor a prophet, except if/when he wished/desired, the devil threw* ألقى in his wish/desire, so God erases/nullifies* فينسخ what the devil throws* يلقي , then God perfects/tightens* يحكم His verses/evidences/signs, and God (is) knowledgeable, wise/judicious.
53. To make* ليجعل what the devil throws* يلقي (as) a test/seduction* فتنة to those whom in their hearts/minds* قلوبهم (is) sickness/disease, and their hearts/minds* قلوبهم (are) the cruel/merciless* القاسية , and that the unjust/oppressive (are)

- in (E) far/distant defiance/animosity* شقاق .
54. And (for) those who were given/brought the knowledge to know that it (is) the truth* الحق from your Lord, so they believe with (in) it, so their hearts/minds* قلوبهم became humble/tranquil* فتخبت to Him, and that truly God is guiding (E) those who believed to a straight/direct* صراط مستقيم road/way* صراط .
55. And those who disbelieved remain/continue* لا يزال in doubt from it until the Hour/Resurrection* الساعة comes to them suddenly/unexpectedly, or a day/time of no good strong/infertile torture comes to them.
56. The ownership/kingdom (on) that day (is) to God, He judges/rules* يحكم between them, so those who believed and made/did* عملوا the correct/righteous deeds (are) in gardens/paradises (of) the blessing/comfort and eases* النعيم .
57. And those who disbelieved and denied/falsified* كذبوا with Our verses/evidences* بآياتنا , so those for them (is) a humiliating/disgracing* مهين torture.
58. And those who emigrated in God's way/path/sake* سبيل , then they were killed or they died, God will provide for them (E) a good/beautiful provision* رزق , and that God, He is (E) best* خير (of) the providers.
59. He will enter them (E) an entrance they accept/approve it, and that truly God (is) knowledgeable (E), clement/patient, powerful and capable.
60. That and who punished with equal/alike (to) what he was punished with it, then he was oppressed/transgressed on him, God will give him victory/aid (E) , that truly God (is) often forgiving/pardoning (E), forgiving.
61. That (is) with that God makes the night to enter/penetrate in the daytime, and He makes the daytime to enter/penetrate in the night, and that God (is) hearing/listening, seeing/understanding.
62. That (is) with that God, He is the truth* الحق , and that what they call from other than Him, it is the falsehood, and that God, He is the high/elevated, the great* الكبير .
63. Do you not see/understand that God descended from the sky* السماء water, so the land/Earth* الأرض becomes* فتصبح green, that God (is) kind/courteous* لطيف , expert/experienced?
64. For Him what (is) in the skies/space and the earth/Planet Earth, and that God, He is (E) the rich, the praiseworthy/commendable.
65. Do you not see/understand that God manipulated/subjugated* سخر for you what is in the earth/Planet Earth, and the ships flow/run* تجري in the sea/ocean* البحر with His will/command, and He holds/seizes* يمسك the sky/space that it falls/lands* تقع on the earth/planet Earth except with His permission? That truly God (is) with the people merciful/compassionate (E), merciful.
66. And He is who gave you life/revived you, then He makes you die, then He revives you/makes you alive, that the human (is an insistent) disbeliever (E).
67. To every/each nation We made/created* جعلنا a ritual or method of worship* منسكا they are practicing the rituals or methods of worship* ناسكوه , so they do not dispute/quarrel with you (E)* ينازعنك in the matter/affair, and call to your Lord, that you are on (E) straight/direct* مستقيم guidance.
68. And if they argued/disputed with you, so say: "God (is) more knowledgeable with what you make/do* تعملون ."
69. "God judges/rules* يحكم between you (on) the Resurrection Day, in what you were in it differing/disagreeing* تختلفون ."

70. "Do you not know that God knows what (is) in the skies/space and the earth/Planet Earth? That truly that (is) in a Book* كتاب , that truly that (is) on God easy/little* يسير ."
71. And they worship from other than God what He did not descend with it a proof/evidence, and what (there) is not for them with it knowledge, and (there is) no victorior/savior to the unjust/oppressive.
72. And if Our verses/evidences* آياتنا are read/recited on them, you know (recognize) in those who disbelieved's faces/fronts the defiance of God and His orders/obscenity* المنكر , they are about to/almost violently attack and assault with those who read/recite on (to) them Our verses/evidences* آياتنا , say: "Shall I inform you with worse/more harmful* بشر than that one, the fire* النار , God promised it (to) those who disbelieved, and how bad (is) the end/destination?"
73. You, you the people, (an) example/proverb was given* ضرب , so listen* فاستمعوا to it, that those whom you call from other than God they will never/not create a fly/insanity* ذبابا and even if they gathered/unified/combined* اجتمعوا for it, and if the fly/insanity* الذباب ravishes/robs them forcefully* يسلبهم (of) a thing, they will not rescue/save it from it, the seeker/wanter* الطالب and the sought after/wanted* المطلوب were weakened.
74. They did not evaluate/estimate God His deserved/true* حق value/estimation/capability* قدره , that truly God (is) powerful/strong (E), glorious/mighty* عزيز .
75. God chooses/purifies from the angels messengers, and from the people, that truly God (is) hearing/listening, seeing/understanding* بصير .
76. He knows what (is) between their hands, and what (is) behind them, and to God the matters/affairs are returned
77. You, you those who believed, bow* اركعوا , and prostrate, and worship your Lord, and make/do the good* الخير , maybe/perhaps you succeed/win.
78. And struggle/do (your) utmost His deserved/true* حق struggle* جهاده , He chose/purified you, and He did not make/put* جعل on you in the religion from strain/hardship* حرج , your father Abraham's religion/faith, He named/identified you the Moslems/submitters/surrenderers from before, and in this the Messenger to be a witness/present* شهيدا on you, and you be witnessing/testifying/witnesses/testifiers* شهداء on the people, so stand/keep up* فأقيموا the prayers, and give/bring the charity/ purification* الزكاة , and hold fast/take shelter with/by God, He is your master/ally* مولاكم , so blessed/praised (is) the master/ally* المولي , and blessed/praised (is) the victorior/savior* النصير .