

THE KORAN

القرآن

COMPLETE
DICTIONARY
&
LITERAL
TRANSLATION

*Prepared by:
Mohamed Ahmed & His Daughter, Samira*

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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M., J., & S. Ahmed
1130 Granville Street,
Vancouver, B.C.
V6Z 1L8
Canada
(Telephone: 604-687-4651)

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)

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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 مستهزون."
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 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*إتعتوا in the Earth/land corrupting/disordering*مفسدين ."
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 cucumberقثائها , and its legumesفومها, and its lentilsعدسها, and its onionsبصلها." 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*وضربت 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". انظرونا 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 , the bowing الركع , and the devoting/dedicating* العاكفين , and the devoting/dedicating* للطاقفين ."

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." He said: "I submitted/surrendered/became Moslem*أسلمت to the creations all together's/(universes') Lord."
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)* لنبلينكم 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/oppresive 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's 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*يطهرن , 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*حراثت 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*ملاقوه , 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 , and God (is) forgiving, clement*حليم .
226. For those who swear away from their women (wives), waiting*تربص four months, so if they returned*فأءوا , 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)* 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* متاعا 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/knowing/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 فرجالا 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 أزواجا , 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* حقا 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* عسى 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*فهمهم 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* سنبله (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* حلیم .
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 تثبتنا 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* الشيطان 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* أوتي
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*وليّه 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* and asking/desiring* ابتغاء its interpretation/explanation , 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/victorious* 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* أمدا and 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* أنى (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 victors/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 يضروكم, 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 يألونكم 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 الأنامل. 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 *وليها* 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* القتال 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* **تسألون** with Him, and the wombs/uteruses, that God was/is on you observing* **رقيبا** .
2. And give the orphans* **اليتامي** their properties* **أموالهم** , and do not exchange/replace/substitute the bad/spoiled* **الخبِيث** with the good/beautiful* **بالطيب** , and do not eat their properties* **أموالكم** to your properties* **أموالهم** , that it was a great/large sin/crime **حوبا** .
3. And if you feared that you not be just/equitable in the orphans* **اليتامي** , so marry what (was) allowed/permited 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* **أدني** that you not side away from justice* **تعولوا** .
4. And give the women their dowries specified personally* **نحلة** , so if they (them)self allowed/permited 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* **اليتامي** until when they reached the marriage, so if you perceived* **آنتستم** from them correct guidance* **رشدًا** , so pay to them their properties/possessions and do not eat it excess of the limit/extravagance* **إسرافًا** hastening* **بادارًا** 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* **نصيبًا** 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 بالجبوت 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/advise/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 فأنفروا (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 فأفوز 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 توكل 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* وكيلًا?
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* إثما, 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* إثما, then he blames and accuses an innocent, so he had carried احتمال wrongfully/slanderfully and an evident sin/crime إثما.
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*تقصصناهم 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* الفاسقين ."
 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* الفاسقين ."
 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*مهيمنا 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 *فاسقون* ."
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 *الخننازير* , 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* أنتم 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* فتنتهم (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*القاتل 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*تعدل 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*المون 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*العزیز, 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/pretextions*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/pretextions*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, that He does not love/like the spoilers/wasters*المسرفين.
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* مستقيم road/way* 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* تلقاء 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* خسروا 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* خَيْر 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* خَيْر."
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* خَيْر."
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* أوحيانا 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* الخبائث, 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* شرعا (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* اذعن 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* نثقتا 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/oppression (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* ليطهركم 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* يضعها in Hell* جهنم, those are, they are the losers/misguided and perished* الخاسرون.
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* قادر .
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/testifyng*^{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* تستهزئون?"
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* سخخر 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 .
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* للمسررفين
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*فادرون 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*شهيذا 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/throw 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* تركلنا* . Our Lord do not make/put us* تجعلنا* (as a) test* فتنه to the nation the unjust/oppressors."
86. "And save/rescue us with Your mercy from the nation the disbelievers."
87. And We inspired/transmitted* أوحيينا* 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* ملأه* 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* قلبهم* 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* المفلسدين* ?
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* مهراً* , 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* حقت* 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* جميعا* 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 مبين 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*مبين 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* وحي 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* وحينا, 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'* أُمَرَ 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* تخسيرا?"
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* أتعجبين 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)* ضاق بهم ذرعا*, 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* فأسر 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* رزق, 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*يصيكم (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?
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* تركوا 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* الأحاديث 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* بكمهسن , 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* أنصنا 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* راولدته, 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*^{بعير} load*^{حمل}, and I am with it a leader/grantor."
73. They said: "By God, you had known we did not come to corrupt*^{لنفسد} 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*^{للغيب} observing/guarding*^{حافظين} .'"
82. "'And ask/question the village/urban city which we were in it, and the caravan*^{البعير} 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*^{حرضا} 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* تثريب 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*طمعاً , 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* ظللهم 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* جميعاً , 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* المهائد ?
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* يمحو 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* يغيونها (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* يثبت 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* ويعمل, 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* للناظرين .
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* فاعرج 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* فأسير 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* يسخون 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* أزواجا 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* عصبين .
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)*عبرة, 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*اتخذى 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* بنعمة 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* تركتم 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* لا بتغوا 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* استغفرز* 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* وكيلًا* ."
66. Your Lord (is) who drives/pushes* يزعج* for you the ships in the sea/ocean* البحر* , to desire* ليتبعوا* 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* حصايبًا* , then you do not find for you a guardian/protector* وكيلًا* ?
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* سبيلاً* .
73. And if they were about to/almost to misguide/seduce/mislead you (E)** ليتنونك* (away) from what We inspired/transmitted* أوحينا* 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* خليلاً* .
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/knowning."
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* لفيها ."
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)* فلينظر which/what (is a) more pure/correct* فليبرزق 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* يظهرورا 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* تستفتت (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* أعز (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* موطئ. .
59. And those are the villages/urban cities, We destroyed them* أهلكناهم when they caused injustice/oppression, 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* ركب 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* أهليا 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* أعيبها , 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* سبباً .

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* رداً . I make/create/put* أجعل between you and between them a blockage/barrier* سداً with power/strength* بقوة , بقوة فأعينوني"
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* يرغبون (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* سريا ."
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* أكلهم ."'
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* سلاما 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)* لنزعن 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 حتما ordered/executed* .
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: طه - * T H

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

1. طه * T H.
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* الكبري ."
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/threw 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* تضحى ."
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* مسبلا , 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 misguidedness."
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* مأجوج 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* فتنة* 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* 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 ثاني 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* فليظن 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* رجلا 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* مدين 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 .

CHAPTER 23: THE BELIEVERS - المؤمنون

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

1. The believers had succeeded/won.
2. Those who in their prayers they are humble/submissive* خاشعون* .
3. And those who from the nonsense/senseless talk, they are objecting/turning away* معرضون* .
4. And those who to the charity/purification* الزكاة* , they are making/doing.
5. And those who to their genital parts between their legs they are protecting/guarding* حافظون* .
6. Except on (to) their spouses* أزواجهم* or what their rights/oaths owned/possessed (i.e. caregivers under contract), so they truly are not blameworthy/blamed.
7. So who asked/desired behind/beyond that, so those are the transgressors* العادون* .
8. And those whom to their securities/trusts* لآماناتهم* , and their promise/contract* عهدهم* they are protecting/observing* راعون* .
9. And those whom, they are on their prayers they are protecting/observing* يحافظون* .
10. Those, they are the heirs/inheritants.
11. Those who inherit the El-firedowse/one of the paradises/garden* الفردوس* , they are in it immortally/ eternally.
12. And We had created the human from (a) descendent/gene/extract* سلالة* from mud/clay* طين* .
13. Then We created/made him* جعلناه* a drop/male's or female's secretion* نطفة* in (a) firm/established* مكين* bottom* قرار* .
14. Then We created* خلقنا* the drop/male's or female's secretion* النطفة* (into) a blood clot/sperm/ semen* علقة* , so We created* فخلقنا* the blood clot/sperm/semen* العلقة* (into) a piece of something chewable of flesh or other* مضغعة* , so We created* خلقنا* the piece of something chewable of flesh or other (into) bones* عظاما* , so We dressed/clothed the bones (with) flesh/meat, then We originated/developed him* أنشأناه* (into) another creation, so blessed (is) God, best* أحسن* (of) the creators.
15. Then that you are after that dying (E) .
16. Then that you are (on) the Resurrection Day being resurrected/revived.
17. And We had created above you, seven stages/layers, and We were not from/of the creation ignoring/neglecting* غافلين* .
18. And We descended from the sky/space water with a measure/quantity* بقدر* , so We settled it* فأسكناه* in the land/Earth* الأرض* , and We are on taking away/eliminating with it capable/able (E)* لتقادرون* .
19. So We originated/developed* فأنشأنا* for you with it treed gardens/paradises from palm trees and grapes, for you in it (are) many/much fruits, and from it you eat.
20. And a tree emerges* تخرج* from Sinai's* سيناء* mountain* طور* , it sprouts/grows with the oil/fat/grease and dye/colour* أصبغ* to the eaters/gluttons.
21. And that truly for you in the camels/livestock (is) an example/warning (E)* لعة* , We make you drink from what (is) in its bellies/insides, and for you in it (are) many benefits/uses, and from it you eat.
22. And on it and on the ships, you are being carried/lifted* تحملون* .

23. And We had sent Noah to his nation, so he said: "You my nation, worship God, (there is) no God for you from other than Him, so do you not fear and obey?"
24. So said the nobles/assembly* الملائكة from those who disbelieved from his nation: "That (is) not except a human similar to you* مثلكم he wants* يريد that (he) makes himself more preferred/favoured on (to) you, and if God willed/wanted* شاء, He would have descended angels, we did not hear with that in our fathers/forefathers, the first/beginners."
25. "That he is except a man with him (is) insanity, so wait* فتر بصوا with him until a time* حين ."
26. He said: "My Lord, give me victory/aid because (of) what they denied me* كذبون* ."
27. So We inspired/transmitted* فأوحينا* to him: "That produce/manufacture* اصنع the ship/ships with Our eyes/sights, and Our inspiration/revelation* وحينما , so if Our order/command came, and the furnace/kiln/elten'noor* التنور boiled over/gushed, so enter/pass* فاسلك in it from every/each pair/couple two, and your family/people* أهلك , except whom the words* القول preceded* سبق on him from them, and do not address/converse with Me in (about) those who were unjust/oppressive, that they are being drowned/sunken."
28. "And if/when you sat on/tended to* استوت and who (is) with you on the ship/ships, so say: 'The praise/gratitude/thanks (is) to God who saved/rescued us from the nation the unjust/oppressive.'"
29. And say: "My Lord, descend me a blessed place of decent, and you are best (of) the senders of the descenders (host)."
30. That in that (are) evidences/signs (E), and if We were testing (E).
31. Then We originated/developed* أنشأنا from after them people of one era/generation/century, others.
32. So We sent in (between) them a messenger from them: "That worship God, (there is) no God for you from other than Him, so do you not fear and obey?"
33. And the assembly/nobles from his nation those who disbelieved and denied/falsified* كذبوا with meeting the end (other life), and We blessed/luxuriated them in the life the present/worldly life said: "That is not except a human equal to you* مثلكم , he eats from what you eat from it, and he drinks from what you drink."
34. "And if (E) you obeyed a human equal to you* مثلكم , that you are then losers (E)."
35. "Does he promise you, that you are if you died and you were dust/earth and bones, that you are being brought out?"
36. "How far/how impossible* هيئات ? How far/how impossible* هيئات to what you are being promised?"
37. "That truly it is except our life the present/worldly life, we die, and we live, and we are not with being resurrected/revived."
38. "That he is except a man he fabricated/cut and split on (about) God lies/falsifications* كذبنا , and we are not to him with believing."
39. He said: "My Lord, give me victory/aid because (of) what they denied me* كذبون* ."
40. He said: "On what little* قليل (shortly) they (will) become/become in the morning regretful/remorseful* نادمين* ."
41. So the loud strong cry/torture raid punished/took them with the truth* بالحق , so We made them* فجعلناهم rotten/useless* غناء , so a destruction/curse* فبعدا to the nation the unjust/oppressive.
42. Then We originated/developed* أنشأنا from after them generations/peoples of eras/centuries, others.
43. None from a nation precedes* تسبق its term/time and they do not delay/lag behind.

44. Then We sent Our messengers successively/periodically* تترأ , whenever a nation its messenger came to it, they denied him* كذبه , so We made some of them follow some, and We made them* جعلناهم information* أحاديث , so a destruction/curse to a nation they do not believe.
45. Then We sent Moses and his brother Aaron, with Our verses/evidences and an evident* مبین proof/evidence* سلطان .
46. To Pharaoh, and his nobles/assembly* ملاءه , so they became arrogant and they were a high and mighty nation.
47. So they said: "Do we believe to two humans equal to us* مثلنا , and their (B)'s nation (are) to us worshipping?"
48. So they denied them (B)* فكذبوهما , so they were from the perished/destroyed* المهلكين .
49. And We had given/brought to Moses The Book* الكتاب , maybe/perhaps they be guided.
50. And We made* جعلنا Mary's son and his mother, an evidence/sign* آية , and We sheltered them (B)* آويناهما to an elevated ground/hill of (with a) bottom* قرار and flowing easily and plentifully.
51. You, you the messengers, eat from the goodnesses* الطيبات , and make/do correct/righteous deeds, that I am with what you make/do* تعملون knowledgeable.
52. And that this (is) your nation, one nation and I am your Lord so fear and obey Me.
53. So they separated* فتقطعوا their matter/affair (into) pieces* زبرا every/each group/party* حزب with what (is) at them, they are happy/delighted* فرحون .
54. So leave them in their ignorance/hatred* غمرتهم until a time/period of time.
55. Do they think/suppose* أيسئبون that We extend/spread them with it from property/possession/wealth and sons/sons and daughters?
56. We rush/quicken* نسارع for them in the goodnesses/generosity, but they do not feel/know/sense.
57. That those who, they are from their Lord's fearing cautious/compassionate* مشفقون .
58. And those who, they are with their Lord's verses/evidences* بآيات believing.
59. And those who, they are with their Lord, they do not share/make partners.
60. And those who give/bring what they gave/brought, and their hearts/minds* قلوبهم (are) afraid/apprehensive that they are to their Lord returning.
61. Those, they speed/rush* يسارعون in the goodnesses/generosity, and they are to it racing/surpassing* سابقون .
62. And We do not burden/impose (on) a self except its endurance/capacity* وسعها and at Us (is) a Book* كتاب (it) speaks/clarifies with the truth* بالحق , and they are not being caused injustice to/oppressed.
63. But their hearts/minds (are) in ignorance/intensity* غمرة from this, and for them (are) deeds other than that, they are to it doing/working* عاملون .
64. Until when We took/punished their luxuriated ungrateful and arrogant with the torture, then, where/when they cry aloud and humbly/pray.
65. Do not cry aloud and humbly/pray the day/today, that you are from Us not being given victory/aid.
66. My verses/evidences* آياتي had been read/recited on (to) you, so you were on your heels returning/withdrawing.
67. Arrogantly conversing at night, you speak disgustedly/obscenely* نهجرون with (about) it.
68. Did they not consider/regulate* يدبروا the word/opinion and belief* القول ? Or came to them what did not come (to) their fathers, the first/beginners?

69. Or they did not know (recognize) their messenger, so they are to him denying/ignoring?
70. Or they say: "With him (is) insanity/madness." But he came to them with the truth*الحق, and most of them to the truth (are) hating.
71. And if the truth*الحق followed their self attractions for desires*أهواءهم, the skies/space and the earth/Planet Earth and who (is) in them (B) would have (been) corrupted/destroyed*لفسدت, but We came/brought to them with their reminder, so they are from their reminder objecting/opposing*معرضون.
72. Or you ask/question them (for) a royalty/retainer*خرجنا, so your Lord's royalty/retainer*فخراج (is) best*خير, and He is the provider's best*خير.
73. And that you call them to a straight/direct*مستقيم road/way.
74. And that those who do not believe with the end (other life) are from the road/way deviating/siding away (E)*لناكبون.
75. And if We had mercy upon them, and We removed/uncovered (relieved) what (is) with them from harm, they would have persisted, excessed and insisted in their tyranny/arrogance*طغيانهم being confused/puzzled*يعمّهون.
76. And We had taken/punished them*أخذناهم with the torture so they did not become humiliated/disgraced to their Lord, and they do not become humble and humiliate themselves.
77. Until when We opened on them a door/entrance of strong (severe) torture, then they are in it, they are confused/dumbfounded.
78. And He is who originated/developed*أنشأ for you the hearing/listening*السمع and the eye sights/knowledge, and the hearts*الأفئدة, little (is) what you thank/be grateful.
79. And He is who created/seeded you in the earth/Planet Earth, and to Him you are being gathered.
80. And He is who revives/makes alive and makes die, and to Him the night's and the daytime's difference, so do you not reason/comprehend*تعقلون ?
81. But they said similar/equal*مثل (to) what the first/beginners said.
82. They said: "Is (it that) if we died, and we were dust/earth and bones, are we being resurrected/revived (E)?"
83. "We had been promised this from before, we, and our fathers, that this (is) except the first's/beginner's myths/baseless stories*أساطير."
84. Say: "To whom (is) the earth/Planet Earth and who (is) in it, if you were knowing?"
85. They will say: "To God." Say: "So do you not mention/remember*تذكرون?"
86. Say: "Who (is) the seven skies' Lord, and the great throne's*العرش Lord?"
87. They will say: "To God." Say: "So do you not fear and obey?"
88. Say: "Who (is) with (in) His hand every thing's ownership*ملكوت, and He protects/defends, and is not (to) be protected/defended on him, if you were knowing?"
89. They will say: "To God," Say: "So how (do) you be bewitched/enchanted/corrupted*تسحرون?"
90. But We came/brought/gave to them with the truth, and that they are lying/denying*لكاذبون.
91. God did not take/receive from a child (son), and (there) was not from a god with Him, then each/every god would have gone*لذهب with what he created, and some of them would have heightened/elevated over some, God's praise/glory about what they describe/categorize.

92. Knower (of) the unseen/hidden* الغيب and the testimony/presence* الشهادة, so (He is) high, mighty, exalted and dignified about what they share/make partners (with Him).
93. Say: "My Lord, if* إما you show me what they are being promised."
94. "My Lord, so do not make/put me in (between) the nation the unjust/oppressive."
95. And We (E) on that We show you what We promise them (are) capable/able (E)* لقدرون .
96. Push/repel* ادفع the sin/crime with which it is best* أحسن, We are more knowledgeable with what they describe/categorize.
97. And say: "My Lord, I seek protection by You from the devils' urges/suggestions* همزات .
98. "And I seek protection by you, my Lord, that they attend/come to me."
99. Until when the death/lifelessness came to one of them, he said: "My Lord return me."
100. "Maybe/perhaps I make/do* أعمل correct/righteous deeds in what I left." No but it is a word/expression* كلمة he is saying it, and from behind them (is) a barrier* برزخ to a day/time* يوم they be resurrected/revived* يبعثون .
101. So if the horn/bugle* الصور was blown in, so (there are) no relations/kin between them (on) that day* يومئذ , and nor they ask/question each other.
102. So who his weights/measures became heavy, so those are the successful/winners.
103. And who his weights/measures were reduced/lightened, so those (are) those who lost* خسروا themselves in Hell* جهنم immortally/eternally.
104. The fire* النار scorches/burns* تلفح their faces/fronts, and they are in it gloomy/grim* كالحون .
105. Were not My verses/evidences read/recited on (to) you, so you were with it lying/denying* تكذبون ?
106. They said: "Our Lord our misery/unhappiness defeated/overcame* غلبت on us, and we were a misguided nation."
107. "Our Lord, bring us out from it, so if we returned, so we are (then) unjust/oppressive."
108. He said: "Be despised/humiliated in it, and do not converse/speak (to) me* تكلمون* ."
109. That it truly was a group* فريق from My worshippers/slaves saying: "Our Lord, we believed, so forgive for us and have mercy upon us, and you are best* خير (of) the merciful."
110. So you took/received them mocking/ridiculing* سخريا until they made you forget My remembrance/reminder* ذكري and you were laughing/wondering from them.
111. That I rewarded/reimbursed them* جزيتهم the day/today because (of) what they were patient, that they are, they are the winners/successful* الغائزون .
112. Say: "How much/many number/numerous years you remained* لبثتم in the earth/Planet Earth?"
113. They said: "We stayed/remained* لبثنا a day* يوم or part* بعض (of) a day* يوم, so ask/question the counting."
114. He said: "That truly that you stayed/remained* لبثتم except little* قليلا, if that you were knowing."
115. Did you think/suppose* أفحسبتم, that We created you playfully and mockingly* عبثا, and that you are not being returned to Us?
116. So high, mighty, exalted and dignified (is) God the king/owner/possessor, the truth/just* الحق, (there is) no God except Him, Lord (of) the throne* العرش, the honoured* الكريم .
117. And who calls* يدع with God another god, (he has) no proof/evidence for him with it, so but his

account/calculation (is) at his Lord, that He truly does not make the disbelievers succeed/win.

118. And say: "My Lord, forgive and have mercy, and you are best* خير (of) the merciful."

CHAPTER 24: THE LIGHT - النور

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

1. A chapter of the Koran* سورة , We descended it, and We made it a duty/commanded it* فرضناها , and We descended in it verses/evidences* آيات evidences, maybe/perhaps you mention/remember* تذكرون .
2. The adulteress/fornicatress (F)* الزانية and the adulterer/fornicator (M)* الزاني , so whip/lash each one from them (B) one hundred whip(s)/lash(es), and mercy/compassion does not take you with them (B) in God's religion/judgment* دين , if you were believing by God and the day the last/Resurrection Day, and a group of people from the believers should witnessed* ليشهد their (B)'s torture.
3. The adulterer/fornicator* الزاني does not marry except an the adulteress/fornicatress* الزانية or a sharer/taker of partners (with God), and the adulteress/fornicatress* الزانية , none marries her except an adulterer/fornicator* زان or sharer/taker of partners (with God), and that (was) forbidden* حرم on the believers.
4. And those who blame and accuse the chaste/married* المحصنات then they did not come with witnesses/testifiers* شهداء , so whip/lash them eighty whip(s)/lash(es), and do not accept for them a testimony/certification* شهادة , ever (E), and those are the debauchers* الفاسقون .
5. Except those who repented from after that, and corrected/repared* أصلحوا , so then God (is) forgiving, merciful.
6. And those who blame and accuse their spouses* أزواجهم , and (there) were not for them witnesses/testifiers except themselves, so testimony/certification* شهادات (of) one of them, four testimonies/certifications* شهادات by God that he truly is from (E) the truthful.
7. And the fifth that God's curse/torture (is) on him, if he was from the liars/deniers/falsifiers.
8. And pushes away/repels the torture from her that she witnesses/testifies four testimonies/certifications* شهادات by God that he truly is from (E) the liars/deniers/falsifiers.
9. And the fifth, that God's anger (is) on her if he was from the truthful.
10. And where it not for God's grace/blessing* فضل on you and His mercy, and that God (is) forgiving, wise/judicious.
11. That those who came with the lies/falsehood a group/band/company from you, do not think/suppose it* تحسبوه (is) bad/evil/harm for you, rather/but it is best* خير for you to each/every human from them what he earned/gained* اكتسب from the sin/crime; and who followed his arrogance/great sin* كره from them (there is) for him a great torture.
12. Where it not for* لولا when you heard it* سمعتموه , the believers (M) and the believers (F) thought/assumed goodness* خيرا with themselves, and they said: "That (is) evident lies/falsehood."
13. Unless* لولا they come on it with four witnesses/testifiers, so if they do not come with witnesses/testifiers, so those are at God they are the liars/deniers/falsifiers.
14. And where it not for* لولا God's grace/favour/blessing on you and His mercy in the present world and the end (other life), great torture would have touched you in what you flowed/spread* أفضتم in it.
15. When you receive it* تلقونه with your tongues/languages* بألسنتكم and you say with your mouths what knowledge is not for you with it (you have no knowledge of) and you think/suppose it* تحسبونه (is) easy/light, and it is at God great.

16. And if only*لولا when you want/listened (to) it, you said: "It (is) not to be for us that we converse/speak* نتكلم with that, Your praise/glory, that (is) great falsehood/slander* بهتان."
17. God advises/warns you that you return to similar/equal to it ever, if you were believing.
18. And God clarifies/explains* يبين for you the verses/evidences* الآيات, and God (is) knowledgeable, wise/judicious.
19. That those who love/like that the enormous/atrocious deed* الفاحشة spread/circulate in (between) those who believed, for them (is a) painful torture in the present world and the end (other life), and God knows, and you do not know.
20. And where it not for*لولا God's grace/favour/blessing on you and His mercy, and that God (is) compassionate/merciful, merciful.
21. You, you those who believed, do not follow the devil's foot steps, and who follows the devil's foot steps, so that he truly orders/commands with the enormous/atrocious deeds* بالفحشاء, and the defiance of God and His orders/obscenity* المنكر, and where it not for*لولا God's grace/favour/blessing on you and His mercy (there would) not (be) from one from you ever (E) (that) purified/corrected* زكي, and but God purifies/corrects* يزكي whom He wills/wants/intends, and God (is) hearing/listening, knowledgeable.
22. (Owners) of the grace/favour/blessing and the wealth/abundance from you do not slacken/relax* يأتل, that they give/bring (those) of the relations/near, and the poorest of poor/poor oppressed, and the emigrants in God's sake/path* سبيل, and to forgive/pardon, and they should forgive/pardon, do you not love/like that God forgives for you? And God (is) forgiving, merciful.
23. That truly those who blame and accuse the chaste/married* المحصنات, the neglecting/disregarding (F)* الغافلات, the believing (F), were cursed/humiliated in the present world, and the end (other life) and for them (is) a great torture.
24. A day/time their tongues* ألسنتهم, and their hands, and their feet witness/testify on them because (of) what they were making/doing* يعملون.
25. That day God fulfills/completes (to) them their religion/reimbursement* دينهم the truth* الحق, and they know that God, He is the truth* الحق, the clear/evident* المبين.
26. The cheaters/wicked (F)* الخبيثات (are) to the cheaters/wicked (M)* للخبيثين, and the cheaters/wicked (M)* الخبيثون (are) to the cheaters/wicked (F)* للخبيثات, and the good/pure (F)* للطيبات (are) to good/pure (M)* للطيبون, and the good/pure (M)* الطيبون (are) to the good/pure (F)* للطيبات, those are being made innocent/pure from what they are saying, for them (is) forgiveness and generous/kind* كريم (reimbursement).
27. You, you those who believed, do not enter houses/homes other than your houses/homes, until you perceive* تستأثروا (seek permission), and you greet on (to) its family/people* أهلها, that (is) best* خير for you, maybe/perhaps you mention/remember* تذكرون.
28. So if you did not find in it anyone, so do not enter it until (it) be permitted/allowed for you, and if (it) was said to you: "Return." So return, it is more pure/correct* أزكى for you, and God (is) with what you make/do knowledgeable.
29. An offense/guilt/sin is not on you that you enter houses/homes not resided in/inhabited, in it (is) enjoyment* متاع for you, and God knows what you show, and what you hide/conceal.

30. Say to the believers (to) lower/humble* يغضوا from their eye sights* أبصارهم , and they protect/safe keep* يفظوا from their genital parts between their legs, that is more pure/correct* أزكى for them, that God (is) expert/experienced* خبير with what they make/do* يصنعون .
31. And say to the believers they (F) lower/humble* يغضون from their eye sights, and they (F) protect/safe keep* يفظن from their genital parts between their legs, and they do not show their decoration/beauty* زينتهن except what appeared/is visible from it, and they hold in place/sew (E)** ليضرن with their head covers/covers* حمارهن on their collar opening in clothes/chests* جيوبهن , and they do not show their decoration/beauty* زينتهن except to their husbands, or their fathers, or their husband's fathers (fathers in-law), or their sons, or their husband's sons (step-sons), or their brothers, or their brother's sons (nephews), or their sisters' sons (nephews), or their women, or what their right (hands)* أيمانهن owned/possessed (i.e. care-giers under contract), or the followers/servants (those) not (owners) of need/desire/intelligence and resourcefulness (without a sexual drive) from the men or the child/children (the very old or very young), those who did not see and know of* يظهروا on the women's shameful genital parts* عورات , and they (F) do not beat/strike* يضرن with their (F) feet to be known what they (F) hide from their decoration/beauty* زينتهن , and repent to God all together* جميعا , oh you the believers, maybe/perhaps you succeed/win.
32. And marry the widows/widowers from you, and the correct/righteous from your slaves/servants and your owned (F) slaves, if they be poor/needy* فقراء God enriches/suffices them from His grace/favour/blessing, and God (is) rich/spread* واسع , knowledgeable.
33. And those who do not find marriage should refrain/be chaste* ليستعفف until God enriches/suffices them from His grace/favour/blessing, and those who ask/wish/desire the destiny/fate/term* الكساب (marriage) from what your rights* أيمانكم owned/possessed, so write with them (marry them), if you knew goodness* خيرا in them, and give/bring them from God's property/possession/wealth which He gave you, and do not compel/force your young women/(F) youths on (to) the prostitution, if they (F) wanted/intended* أردن chastity, to desire* لتبتغوا the life the present's/worldly life's vanities/non-essentials, and who compels/forces them (F), so then God (is) from after their having been compelled/forced, forgiving, merciful.
34. And We had descended to you verses/evidences* آيات evident, and an example/proverb from those who past/expired* حلوا from before you, and an advice/warning* مرعظة to the fearing and obeying.
35. God (is) the skies'/space's and the earth's/Planet Earth's light, His light's example/proverb (is) as/like a niche* زجاجة in it a light/lamp, the light/lamp (is) in a clear and transparent glass container* الزجاجه , the clear and transparent glass container* الزجاجه is as though it (is) a pearly/luminous* دري star/planet, (it) is being ignited/lit* يوقد from a blessed tree, an olive not eastern and not western, its oil is about to/almost to lighten/illuminate, and even if fire did not touch it. Light on/over light, God guides to His light whom He wills/wants* يشاء , and God gives* يضرب the examples/proverbs to the people, and God (is) with every thing knowledgeable.
36. In houses/homes God permitted/allowed that (it) be raised/honoured and be mentioned/remembered* يذكر in it his name; praises/glorifies to Him in it at the early morning* بالغدو and the evenings to sunsets.
37. Men* رجال commercial trade* تجارة and nor selling/trading does not distract/divert them* تلهيهم from

- mentioning/remembering* ذكر God, and keeping up* إقام the prayers and giving/bringing the charity/purification* الزكاة, they fear a day/time* يوما the hearts/minds* القلوب and the eye sight/knowledge turns around* تتقلب in it.
38. (For) God to reward/reimburse them* ليجزيهم best* أحسن (of) what they made/did* عملوا, and He increases them from His grace/favour/blessing* فضله, and God provides for whom He wills/wants* يشاء without counting/calculating.
39. And those who disbelieved their deeds (are) as a mirage at a plain land (desert)* بقية the thirsty thinks/supposes it* يحسبه (is) water, until when he came to it, he did not find it a thing, and he found God at it, so He fulfilled/completed him his account/calculation, and God (is) fast/quick* سريع (in) the counting/calculating.
40. Or as darknesses in a wide roaring and noisy* لحي sea/ocean* بحر, waves/surges cover/darken him/it* يغشاه, from above it waves/surges, from above it clouds, darknesses, some of it (is) above some, if he brought out* أخرج his hand he is not about to/almost see it, and who God did not make/put for him light, so (there is) none from light (is) to/for him.
41. Do you see/understand that God praises/glorifies for Him whom (is) in the skies/space and the earth/Planet Earth, and birds (with) expanded and motionless wings in a row? Each had known its prayers and its praise/glorification, and God (is) knowledgeable with what they make/do.
42. And to God (is) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, and to God (is) the end/destination.
43. Do you not see/understand that God drives/eases gently* يزحي clouds, then He unites/joins between it, then He makes it* يجعله piled/accumulated* ركاما, so you see* فترى the rain emerges* يخرج from in between and around it, and He descends from the sky* السماء from mountains* جبال in it from hail* برد, so He strikes* فيصيب with it whom He wills/wants* يشاء, and He diverts it* يصرفه from whom He wills/wants, its lightning's shine/flash* سنا almost* يكاد eliminates* يذهب with the eye sights/knowledge.
44. God turns* يقلب the night and the daytime, that truly in that (is) an example/warning (E)* لعبرة to (those) of the eye sights/knowledge.
45. And God created every/each walker/creeper/crawler* دابة from water, so from them who walks (moves) on its belly* بطنه, and from them who walks on two feet, and from them who walks on four, God creates what He wills/wants* يشاء, that truly God (is) on every thing capable/powerful* قادر.
46. We had descended verses/evidences* آيات evident, and God guides whom He wills/wants to a straight/direct* مستقيم road/way* صراط.
47. And they say: "We believed by God and with the messenger, and we obeyed." Then a group* فريق from them turns away from after that, and those are not with the believers.
48. And if they were called to God and His messenger to judge/rule between them, then a group* فريق from them (are) objecting/opposing* معرضون.
49. And if the truth/right (is) for them, they come to Him submissive/obedient* مذعنين.
50. Is there in their hearts/minds* قلوبهم sickness/disease, or they became doubtful/suspicious, or they fear that God and His messenger be unfair/inequitable* يهين on (to) them? But those are the unjust/oppressive.
51. But the believers' word/opinion and belief* قول if they were called to God and His messenger to judge/rule between

- them was that they say: "We heard/listened and we obeyed." And those are the successful/winners.
52. And who obeys God and His messenger, and fears God, and fears and obeys Him, so those are the successful/triumphant* الغائزون .
53. And they swore/made oath by God their rights/oaths' utmost* جهد , if (E) you ordered/commanded them they will get out (E), say: "Do not swear/make oath, known obedience, that God (is) expert/experienced* خبير with what you make/do* تعملون* ." .
54. Say: "Obey God and obey the messenger." So if they turned away, so but on him what he was made to carry* حمل , and on you what you were made to carry* حملتهم , and if you obey him/Him you will be guided, and nothing (is) on the messenger except the information/communication, the clear/evident* المبين* ." .
55. God promised those who believed from you, and made/did the correct/righteous deeds, He makes them successors in the earth/Planet Earth, as He made successors those from before them, and to highly position/strengthen (E)* ليبدلهم* for them their religion which He accepted/approved for them, He will exchange/replace them (E)* ليبدلهم* safety/security from after their fear/fright, they worship Me, they do not share/made partners with Me a thing, and who disbelieved after that, so those are the debauchers* الفاسقون* .
56. And keep up* أقيموا* the prayers, and give/bring the charity/purification* الزكاة* , and obey the messenger, maybe/perhaps you attain mercy.
57. Do not think/suppose those who disbelieved (are) disabling/frustrating in the earth/Planet Earth, and their shelter/refuge (is) the fire* النار , and how bad (E) (is) the end/destination?
58. You, you those who believed, those who your rights (hands) owned/possessed (i.e. care-givers under contract), and those who did not reach the puberty/sexual maturity from you should ask for your permission three times, from before the dawn's* الفجر* prayers, and when* حين* you put your clothes/garments* ثيابكم* (on) from the noon/midday, and from after the evening/first darkness prayers, three shameful genital parts* عورات* (protective times are) for you, an offense/sin* جناح* is not on you, and nor on them after them (the three times) circling/walking around on you, some of you to some, as/like that God clarifies/shows/explains for you the verses/evidences* الآيات* , and God (is) knowledgeable, wise/judicious.
59. And if the children from you reached the puberty/sexual maturity so they should ask for permission/pardon, as/like those from before them asked for permission/pardon, as/like that God clarifies/shows/explains for you His verses/evidences* آياته* , and God (is) knowledgeable, wise/judicious.
60. And the menopausal/non child bearing* القواعد* from the women, those who do not hope/expect marriage, so an offense/guilt/sin is not on them (F) that they put (on)* يضعن* their clothes/garments* ثيابهن* not showing off beauty/decoration with decoration/ornament* بزينة* , and that they be chaste/pure* يسعفن* (is) best* خير* for them, and God (is) hearing/listening, knowledgeable.
61. Blame/hardship* حرج* (is) not on the blind, and nor on the lame/limper (from) blame/hardship* حرج* , and nor on the sick/diseased (from) blame/hardship* حرج* , and nor on yourselves that you eat* تأكلوا* from your houses/homes, or your fathers'/forefathers' houses/homes, or your mothers' houses/homes, or your brothers' houses/homes, or your sisters' houses/homes, or your paternal uncles' houses/homes, or your paternal aunts' houses/homes, or your

maternal uncles' houses/homes, or your maternal aunts' houses/homes, or what you owned/possessed its keys*مفاتيحه , or your friend, an offense/guilt/sin (is) not on you that you eat*تأكلوا all together*جميعا or separately, so if you entered houses/homes, so greet on yourselves a greeting from at God, blessed, pure*طيبة ; as/like that God clarifies/shows/explains to you the verses/evidences*الآيات , maybe you reason/comprehend*تعقلون .

62. But the believers (are) those who believed by God and His messenger, and if they were with Him on (a) gathering and important*جامع matter/affair, they do not go/go away until they ask for his permission/pardon, that those who ask for your permission/pardon, those are, those who believe by God and His messenger, so if they asked for your permission/pardon for some (of) their affair/concern*شأنهم , so permit/allow to whom you willed/wanted from them, and ask God for forgiveness for them, that God (is) forgiving, merciful.
63. Do not make*تجعلوا calling*دعاء the messenger between you as calling some of you (to) some, God had been know(ing) those who sneak/slip away*يتسللون taking refuge/dodging*لواذا from you, so those who differ/disagree*يخالفون from His order/command should be warned/cautious*فليحذر that misguidance/seduction*فتنة or a painful torture strikes them*يصيبهم .
64. Is it not that to God what (is) in the skies/space and the earth/Planet Earth? God has been know(ing) what you are on it, and a day/time*يوم they be return(ed) to Him, so He informs them with what they made/did, and God (is) with every thing knowledgeable.

CHAPTER 25: THE SEPARATOR OF RIGHT AND WRONG* - الفرقان

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

1. Blessed (is) Who descended the Separator of Right and Wrong/Koran/Torah* الفرقان on (to) His worshipper/slave* عبده to be a warning/notice* نذيرا to the creations all together/(universes).
2. Who, for Him (is) the skies'/space's and the earth's/Planet Earth's ownership* ملك and (He) did not take a child (son)* ولدا , and a partner was not for Him in the ownership* الملك , and He created every thing so He predestined it* قدره predestination.
3. And they took from other than Him gods, they do not create a thing, and they are being created, and they do not own/possess to themselves harm, and nor benefit/usefulness , and they do not own/possess death/lifelessness, and nor life* حياة , and nor revival/resurrection.
4. And those who disbelieved say: "That that (is) except lies/falsehood he fabricated/cut and split it, and a nation (of) others helped/assisted him* أعانه on it." So they had come unjustly/oppresively and falsely* زورا .
5. And they said: "The first's/beginner's* الأولين myths/baseless stories* أساطير , he wrote it, so it is being dictated* قلبي on (to) him early mornings* بكرة and evening to sunset* أصيلا ." .
6. Say: "Who knows the secret in the skies/space and the earth/Planet Earth descended it, that He truly is/was forgiving, merciful."
7. And they said: "What to that (what is the matter) the messenger, he eats the food and walks in the markets, if only an angel was descended to him, so he (the angel) becomes a warner* نذيرا with him."
8. "Or a treasure* كنز be thrown to him, or a treed garden/paradise be for him, he eats from it." And the unjust/oppresive said: "That you follow except a bewitched/enchanted man."
9. See* انظر how they gave* ضربوا to you the examples/proverbs, so they were misguided, so they are not being able (of) a way/path* سبيلا .
10. Blessed (is) who, if He willed/wanted* شاء He made/created* جعل for you better* خيرا than that, treed gardens/paradises, the rivers/waterways run/flow from below/beneath it, and He makes/puts* يجعل for you castles/palaces* قصورا .
11. But they denied* كذبوا with the Hour/Resurrection* بالساعة , and We prepared* أعتدنا to who denied* كذب with the Hour/Resurrection* بالساعة blazing/inflaming (fire).
12. If it saw them from a far/distant place/position* مكان , they heard/listened to it a rage/anger and (the) sound of roaring fire* زفيرا .
13. And if they were thrown* ألقوا from it (to) a narrow/tight* ضيقا place/position* مكانا tied to each other, at that time and place they called (for) destruction and grief* ثورا .
14. Do not call today* اليوم (for) one destruction and grief* ثورا , and call (for) many destruction(s) (and) grief(s).
15. Say: "Is that better* خيرا or the immortality's/eternity's treed garden/paradise which was promised (to) the fearing and obeying, (it) was for them a reward* جزاء and an end/destination."
16. For them in it what they will/want immortally/eternally, (it) was on your Lord a questioned promise.

17. And a day/time He gathers them and what they worship from other than God, so He says: "Are you, you (who) misguided those My worshippers/slaves* عبادي ? Or they misguided (from) the way/path* السبيل?"
18. They said: "Your praise/glory (it) was, ought* ينبغي not (be) to us that we take from other than You from guardians/allies* أولياء . And but you made them enjoy* متعهم and their fathers, until they forgot the reminder, and they were a destroyed/failed* هورا nation."
19. So they had denied you* كذبوكم because (of) what you say, so you do not be able (of) diversion* صرفا and nor a victory/aid* نصرا , and who causes injustice/oppresses from you, We make him taste/experience a great* كبيرا torture.
20. And We did not send from before you from the messengers except that they truly eat (E) the food and they walk in the markets, and We made/put* جعلنا some of you to some (as) a test/seduction* فتنه , would you be patient? And your Lord was/is seeing/knowning* بصيرا .
21. And those who do not hope/expect meeting Us said: "If only angels were descended on (to) us, or we see* نري our Lord." They had become arrogant in themselves, and they became arrogant/disobedient, great* كبيرا arrogance/disobedience.
22. A day/time* يوم they see* يرون the angels: "(There is) no good news that day to the criminals/sinners* للمجرمين ." And they say: "Confinement/obstruction* حجرا fortified/in custody* محجورا ."
23. And We came/tended to* قدمنا to what they made/did* عملوا from (a) deed, so We made it* فجعلناه scattered/spread* dust. منثورا
24. The Paradise's owners/company* أصحاب (at) that day (are in a) best* خير settlement* مستقر , and better* أحسن place of resting or sleeping at midday.
25. And a day/time* يوم the sky/space splits/cracks open* تشقق with the clouds, and the angels were descended descent.
26. The ownership/kingdom, the truth* الحق (on) that day (is) to the merciful, and (it) was on the disbelievers a difficult/distressing* عسيرا day/time* يوما .
27. And a day/time* يوم the unjust/oppressor* الظالم bites on his hands, he says: "Oh I wish I would have taken/received with the messenger a way/road* سبيلا ."
28. "Oh my calamity, I wish I did not take so and so (as) a faithful, close friend* خليلا ."
29. "He had misguided me from the reminder* الذكر after when (it) came to me." And the devil* الشيطان was to the human/mankind a disaster/letting down* خذولا ."
30. And the messenger said: "You my Lord, that my nation took this the Koran* القرآن deserted/abandoned* مهجورا ."
31. And as/like that We made/put* جعلنا to every/each prophet an enemy from the criminals/sinners* المجرمين , and enough/sufficient with your Lord guiding and a victorior/savior* نصيرا .
32. And those who disbelieved said: "If only the Koran was descended on (to) him once in entirety* جملة واحدة ." Like that to strengthen* لنشيت with it your heart* فؤادك and We compiled (it) well/read or recited slowly, distinctly and clearly* ترتيلا , good composition/slow, distinct and clear reading or recitation* ترتيلا .
33. And they do not come to you with an example* مثل except We came to you with the truth* بالحق and (a) better* أحسن explanation/interpretation* تفسيراً .
34. Those who are being gathered on their faces/fronts to Hell* جهنم , those are (in a) worst place/position, more

- misguided (in) a way/road* سبيلا .
35. And We had (E) given/brought Moses The Book* الكتاب , and We made/put* جعلنا with it, his brother Aaron (as) a minister/supporter* وزيراً .
36. So We said: "Go/go away (B) to the nation* القوم those who lied/denied/falsified with Our verses/evidences* آياتنا ."
So We destroyed them destruction/destructively.
37. And Noah's nation when they lied/denied/falsified the messengers, We drowned/sunk them, and We made them* جعلناهم to the people (as) an evidence/sign* آية , and We prepared* أعدنا to the unjust/oppressors, a painful torture.
38. And Aad* عاد , and Thamud* ثمود , and the Riss's/old well's* اليريس friends/company* أصحاب , and many* كثيرا generations/centuries* قرونا between that.
39. And each/all We gave to it the examples/proverbs, and each/all We destroyed/ruined* تهرنا destruction/ruin* تهيروا .
40. And they had come/passed by* أتوا on (to) the village/urban city which was rained the fire's/harm's* السوء rain, where they not being seeing it? But they were not hoping/expecting revival/resurrection.
41. And if they saw you, that they take you except mockingly/making fun: "Is that who God sent (as) a messenger?"
42. "That he was about to/almost to misguide us from our gods, except for that we were patient on it." And they will know when they see/understand the torture who (is) more misguided a way/path* سبيلا .
43. Did you see* رأيت who took/received his god (as) his self attraction for desire* هواه , so do you be on him a guardian/ally?
44. Or you think/suppose* تحسب that most of them hear/listen or reason/comprehend* يعقلون , that they are except as the camels/livestock, but they are more misguided (in) a way/path* سبيلا .
45. Do you not see* تري to your Lord how He extended/spread the shade* الظل ? And if He willed/wanted, He would have made it* جعله still/motionless, then We made/put* جعلنا the sun on it (as) a proof/evidence.
46. Then We grasped it* قبضناه to Us easy* يسيرا grasping* قبضا .
47. And He is who made/put for you the night (as) a cover/dress, and the sleep* النوم (for) rest/sleep* سباتا , and He made/put* جعل the daytime (for) revival* نشورا .
48. And He is who sent the winds/breezes (as) a good news between His mercy's hand, and We descended from the sky* السماء pure/clean water.
49. To revive with it a dead/lifeless country/land* بلدة , and We give it drink from what We created (from) camels/livestock and many humans/people.
50. And We had purified it/detailed it linguistically* صرفناه between them (so) they mention/remember* ليذكروا , so most of the people refused/hated except (insistent) disbelief.
51. And if We willed/wanted, We would have sent in every village/urban city a warner/giver of notice* نذيرا .
52. So do not obey the disbelievers and struggle against them* جاهدهم with it great* كبيرا struggling/defending for the faith.
53. And He is who mixed/set loose the two large bodies of water* البحرين that (is) fresh/delightful* عذب very sweet/fresh, and that is salty* ملح salty and bitter, and He made/put* جعل between them (B) a barrier and (an) obstruction* حجرا obstructed* محجورا .

54. And He is who created from the water a human so He made/put him* فجعله a relationship/kinship and relations through marriage, and your Lord was/is capable/able/overpowering* قديرًا .
55. And they worship from other that God what does not benefit them, and nor harms them, and the disbeliever was/is on (against) his Lord a supporter/helper.
56. And We did not send you except (as) an announcer of good news and a warner* نذيرًا .
57. Say: "I do not ask/demand of you on it from a wage/fee* أجر except who willed/wanted that he takes to His Lord a way/path* سبيلًا ."
58. And rely/depend on the alive/live who does not die, and praise/glorify with His praise/gratitude* بحمده , and enough/sufficient with Him, with His worshippers'/slaves' crimes (as) an expert/experienced.
59. Who created the skies/space and the earth/Planet Earth and what is between them both in six days, then He aimed/tended to* استوي on the throne* العرش , the merciful, so ask/question with Him (about) an expert/experienced.
60. And if (it) was said to them: "Prostrate to the merciful." They said: "And what (is) the merciful? Do we prostrate to what you order/command us?" And (it) increased them hastening away with aversion.
61. Blessed (is) who made/put* جعل in the sky/space constellations* بروجًا and He made/put in it a lamp* سراجًا (light) and a luminous* قمرا moon* منيرا .
62. And He is who made/put* جعل the night and the daytime different/succeeding (one another) to who wanted* أراد that he remembers* يذكر or wanted* أراد gratefulness* شكورًا .
63. And the merciful's worshippers/slaves (are) those who walk on the land/earth* الأرض quietly/tranquilly* هونا , and if the lowly/ignorant* الجاهلون conversed with them* خاطبهم , they said: "Greeting/peace* سلامًا ."
64. And those who spend the night to their Lord prostrating and keeping up* قيامًا .
65. And those who say: "Our Lord divert from us Hell's* جهنم torture, that truly its torture was/is destruction* غرامًا ."
66. "That it truly was bad/harmful* ساءت a settlement/establishment* مستقرا and residence."
67. And those who if they spent, they did not waste/extravagate* ييسرفوا and they did not tighten/restrict and economize, and was (were) between that just* قوامًا .
68. And those who do not call with God another god, and they do not kill the self that God forbade except with the right/just* بالحق , and they do not commit adultery/fornication* يزنون , and who makes/does* يفعل that, he meets/finds (a) sins' punishment/compensation* أناما .
69. The torture be doubled/multiplied for him (on) the Resurrection Day, and he be immortal/eternal* يخلد in it, humiliated/disgraced* مهانا .
70. Except who repented and believed and made/did* عمل correct/righteous deeds, so those God exchanges/substitutes* يبدل their sins/crimes (by) goodnesses, and God was/is forgiving, merciful.
71. And who repented and made/did correct/righteous deeds, so that he truly repents to God repentance* متابًا .
72. And those who do not witness/testify the falsehood/false testimony* السزور , and if they passed by the nonsense/senseless talk* باللغو they passed generously/kindly* كرامًا .
73. And those who if they were reminded with their Lord's verses/evidences* بآيات , they do not fall down on it deafly and blindly/confusedly* عميانًا .

74. And those who say: "Our Lord grant/present us from our spouses* أزواجنا and our descendants eyes'/sight's delight/satisfaction* قرة , and make/put us* اجعلنا to the believers (as) an example* إماما."
75. Those, they are being rewarded/reimbursed* يجزون the chamber/elevated stage because (of) what they were patient, and they will receive* يلقون in it a greeting and a greeting/peace* سلاما .
76. Immortally/eternally* خالدين in it, (it) became a good/beautiful position/settlement* مستقرا and residence* مقاما .
77. Say: "My Lord does not care/bother* يعبا with you, where it not for your call/prayer* دعاؤكم so you had lied/denied/falsified, so (your punishment) will be (a) necessity/obligation* لزاما."

CHAPTER 26: THE POETS* - الشعراء

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

1. T S M* طسم .
2. Those are The Book's, the clear/evident* آيات*verses/evidences*المبين .
3. Maybe/perhaps you (are) exhausting/destroying yourself from anger* بائع that they not be believing.
4. If We want* نشأ We descend on them from the sky* السماء an evidence/sign* آية , so their necks continued/became* خاضعين*to it bending/leaning* انظلت .
5. And none from a reminder initiated/originated from the merciful comes to them* يأتيهم* except they were from it objecting/opposing* معرضين .
6. So they had lied/denied/falsified so (the) news/information (of) what they were with it mocking/making fun of, will come to them.
7. Do they not see* يروا to the earth/Planet Earth how many/much We sprouted/grew in it from every/each generous* زوج*pair*كريم .
8. That in that (is) an evidence/sign (E)* لآية , and most of them were not believing.
9. And that your Lord He is (E) the glorious/mighty* العزيز , the merciful.
10. And when Moses called/cried (to) your Lord that: "Come/bring the nation the unjust/oppressive."
11. "Pharaoh's nation, do they not fear and obey?"
12. He said: "My Lord, that I, I fear that they deny me* يكذبون* .
13. "And my chest narrows/tightens* يضيق and my tongue/speech does not speak/clarify, so send to Aaron* هارون* ." .
14. "And for them on (against) me (is) a crime, so I fear that they kill me."
15. He said: "No but, so you (B) go/go away* فاذهب* with Our verses/evidences/signs, that We are with you hearing/listening."
16. "So you (B) come to Pharaoh, so say (B): "That we are messenger(s) (of) the creations all together's/(universes') Lord.""
17. ""That send with us Israel's sons and daughters.""
18. He said: "Did we not bring you up in (between) us (as) a child/new born, and you stayed/remained* لبث* in (between) us years from your lifetime?"
19. "And you made/did your one deed/act* فعلتك* which you made/did, and you are from the disbelievers."
20. He said: "I made/did it then, and (while) I am from the misguided."
21. "So I escaped/fled* ففرت* from you when I feared you, so my Lord granted for me judgment/rule, and He made/put me from the messengers."
22. "And that is a blessing/goodness* نعمه* you brag/remind me repetitiously of* تمنيا* , that you enslaved Israel's sons and daughters."
23. Pharaoh said: "And what (is) the creations all together's/(universes') Lord?"
24. He (Moses) said: "Lord (of) the skies/space and the earth/Planet Earth, and what (is) between them (B), if you

- were sure/certain."
25. He (Pharaoh) said to whom (was) around/surrounding him: "Do you not hear/listen?"
26. He (Moses) said: "Your Lord, and your first/beginning father's/forefather's Lord."
27. He (Pharaoh) said: "That your messenger who was sent to you (is) mad/insane (E)."
28. He (Moses) said: "Lord (of) the sunrise/east and the sunset/west* المغرب and what (is) between them (B) if you were reasoning/comprehending* تعقلون."
29. He (Pharaoh) said: "If (E) you took/received a god other than me, I will make you (E)* لأجعلنك from the imprisoned/prisoners."
30. He (Moses) said: "Even if I came to you with a clear/evident* مبين thing."
31. He (Pharaoh) said: "So come/bring with it if you were from the truthful."
32. So he threw/threw away his stick/cane, so then it is (a) clear/evident* مبين snake.
33. And he removed/pulled his hand so then it is white to the lookers/seers* للناظرين .
34. He said to the nobles/assembly* للملأ around/surrounding him, that, that (is) a knowledgeable magician/sorcerer (E):
35. "He wants/intends* يريد that he brings you out* يخرجكم from your land* أرضكم with his magic/sorcery, so what (do) you order/command?"
36. They said: "Delay/postpone him and his brother and send in the villages/urban cities gatherers."
37. "They come to you with every knowledgeable magician/sorcerer."
38. So the magicians/sorcerers were gathered/collected to a known appointed place* يوم* ميقات day/time .
39. And (it) was said to the people: "Are you gathering/uniting?"
40. "Maybe/perhaps we follow the magicians/sorcerers, if they, they were, the defeaters* الغالبيين."
41. So when the magicians/sorcerers came, they said to Pharaoh: "Is for us a reward/wage/fee (E) if we, we were the defeaters* الغالبيين?"
42. He said: "Yes and you are then from (E) the neared/closer."
43. Moses said to them: "Throw/throw away what you are throwing/throwing away."
44. So they threw/threw away their ropes/ties and their sticks/canes, and they said: "With Pharaoh's glory/might* بعزة , that we, we are the defeaters* الغالبيين."
45. So Moses threw/threw away his stick/cane, so then it snatches/swallows quickly what they lie/falsify.
46. So the magicians/sorcerers were thrown/thrown away prostrating.
47. They said: "We believed with the creations all together's/(universes') Lord."
48. "Moses' Lord and Aaron's."
49. He said: "You believed to him before that I permit/allow for you, that he truly is your greatest/teacher and leader (E)* لكبيركم who taught/instructed you* علمكم the magic/sorcery, so you will/shall (E) know I will cut off/sever (E) your hands and your feet from opposites* خلاف (sides), and I will crucify you/place you on crosses (E)* لأصلبكم all/all together."
50. They said: "No harm/pain* ضرير , that we to our Lord are returning* منقلبون."
51. "That we wish/hope/covet* نطمع that our Lord forgives for us our sins/mistakes* خطايانا , that we were first* أول (of)

- the believers."
52. And We inspired/transmitted to Moses that: "Travel/depart at night*أسري with My worshippers/slaves, that you are being followed."
53. So Pharaoh sent in the cities/towns gatherers (who said):
54. "That, those (are) a small group/portion (E) few/little."
55. "And that they truly are for us angering/enraging (E)."
56. "And that we (E) (are) all together (E) cautious*حاذرون ."
57. So We brought them out from treed gardens/paradises and water springs/wells.
58. And treasures/buried treasures and (an) honoured/generous*كريم position/status.
59. As/like that, and We made it be inherited (to) Israel's sons and daughters.
60. So they followed them at sunrise.
61. So when the two groups/gatherings saw each other, Moses' friends/company*أصحاب said: "That we are being caught up/overtaken (E)*لمدركون ."
62. He said: "No but that truly with me (is) my Lord, He will guide me."
63. So We inspired/transmitted to Moses that: "Beat/strike/move**اضرب with your stick/cane the sea/large body of water*البحر". So it broke in half/split open/cracked, so every/each part/piece was as the huge mountain, the great.
64. And We advanced/brought near the others/lasts*الأخرين there at the same time or place (We made them almost catch up).
65. And We saved/rescued Moses and who (is) with him all/all together.
66. Then We drowned/sunk the others*الآخرين .
67. That in that (is) an evidence/sign (E)*آية , and most of them were not believing.
68. And that your Lord He is (E) the glorious/mighty, the merciful.
69. And read/recite*اتل on (to) them Abraham's information/news.
70. When He said to his father and his nation: "What (do) you worship?"
71. They said: "We worship idols/statues*أصناما so we continue/remain to it devoting/dedicating*عاكفين".
72. He said: "Do they hear/listen to you when/if you call?"
73. "Or they benefit you or they harm?"
74. They said: "But we found our fathers as/like that they make/do*يفعلون ."
75. He said: "Did you see/understand what you were worshipping?"
76. "You and your fathers/forefathers the eldest/old/ancient*الأقدمون".
77. "So they truly are an enemy to me except the creations all together's/(universes') Lord."
78. "Who created me, so He guides me."
79. "And who He feeds me and He gives me drink."
80. "And if I became sick/diseased, so He cures/heals me*يشفين".
81. "And who makes me die, then revives/makes me alive."
82. "And who I wish/hope/covet that He forgives for me my sin/wrong*خطيبي (on) the Judgment's Day/Resurrection

- Day*يوم الدين".
83. "My Lord, grant/present for me judgment/rule*حكما and make me catch up/join*ألحقني with the correct/righteous."
84. "And make/put*اجعل for me (a) truth's tongue/speech*لسان in the ends/lasts/others."
85. "And make/put me*اجعلي from the blessing's/comfort and eases'*النعيم treed garden's/paradise's heirs."
86. "And forgive to my father, that he truly was from the misguided."
87. "And do not shame/disgrace me*تخزني (on) a day/time*يوم they are being resurrected/revived*يبعثون".
88. "A day/time*يوم property/possession*مال and nor sons/sons and daughters do not benefit."
89. "Except who came*أتي (to) God with a sound/safe (clear) heart/mind*قلب".
90. "And paradise was advanced/brought near to the fearing and obeying."
91. "And the Hell/place of intense heat*الجحيم was made to emerge*برزت for the misguided/lured*الغاوون".
92. And (it) was said to them: "Where (is) what you were worshipping?"
93. "From other than God? Do they give you victory/aid or they become victorious?"
94. So they were thrown down*نكسوا in it, they and the enticing*الغاوون .
95. And Satan's*إبليس soldiers/warriors all/all together.
96. They said and (while) they are in it disputing/arguing*يختصمون :
97. "By God, that truly we were in clear/evident misguidance."
98. "When/if we make you equal with the creations all together's/(universes') Lord."
99. "And none except the criminals/sinners misguided us."
100. "So (there are) none for us from mediators."
101. "And nor a concerned*حميم friend."
102. "And if that (E) (there were) for us a return/repetition*كرة so we be/become from the believers."
103. That truly in that (is) an evidence/sign (E)*آية , and most of them were not believing.
104. And that truly your Lord, He is (E) the glorious/mighty*العزیز , the merciful.
105. Noah's nation denied*كذبت the messengers.
106. When their brother Noah, said to them: "Do you not fear and obey?"
107. "That I am for you a faithful*أمين messenger."
108. "So fear and obey God, and obey me."
109. "And I do not ask/beg you*أسألكم on it from a wage/fee/reward, that truly my wage/reward*أجري (is) except on the creations all together's/(universes') Lord."
110. "So fear and obey God and obey me."
111. They said: "Do we believe to you, and the mean/low/despised followed you?"
112. He said: "And what is my knowledge with what they were making/doing*يعلون?"
113. "That truly their account/calculation (is) except on my Lord, if you feel/know/sense."
114. "And I am not with expelling/forcing out the believers."
115. "That I am except a clear/evident*مبين warner/giver of notice."
116. They said: "If (E) you do not end/terminate/stop, you Noah, you will be/become (E) from the stoned."

117. He said: "My Lord, that truly my nation denied me* كذبون".
118. "So judge/open* فافتح between me and between them (between me and them) an opening/victory, and save/rescue me and who (is) with me from the believers."
119. So We saved/rescued him and who (was) with him in the ship/ships, the full/loaded.
120. Then We drowned/sunk after (that) the remainders.
121. That in that (is) an evidence/sign (E)* لآية , and most of them were not believing.
122. And that truly your Lord, he is (E) the glorious/mighty* العزيز , the merciful.
123. Aad* عاد denied* كذبت the messengers."
124. When/if their brother Hood* هود said to them: "Do you not fear and obey?"
125. "That I am for you a faithful* أمين messenger."
126. "So fear and obey God and obey me."
127. "And I do not ask/beg you* أسألكم on it from a wage/fee/reward, that truly my wage/reward* أجرى (is) except on the creations all together's/(universe's) Lord.
128. "Do you build/construct at every/each high hill* ريع an evidence* آية , something useless in vanity* تعبدون ?"
129. "And you take factories* مصانع , maybe/perhaps you be immortal/eternal* تخلدون ?"
130. "And if you destroyed/attacked violently, you destroyed/attacked violently (as) tyrants/rebels* حبارين ?"
131. "So fear and obey God and obey me."
132. "And fear and obey who extended/spread you with what you know."
133. "He extended/spread you with camels/livestock and sons/sons and daughters."
134. "And treed gardens/paradises and water springs/wells."
135. "That I fear on (for) you a great day's* يوم torture."
136. They said: "(It is) equal/alike* سواء on (to) us, had you preached/advised* أو عظمت , or you did not be from the preachers/advisers* الواعظين ."
137. "That truly that (is) except the first's/beginner's nature/character."
138. "And we are not with being tortured."
139. So they denied him* فكذبوه , so We made them die/destroyed them, that truly in that (is) an evidence/sign (E), and most of them were not believing.
140. And that truly your Lord He is (E), the glorious/mighty* العزيز , the merciful.
141. Thamud* ثمود denied* كذبت the messengers.
142. When/if their brother Saleh* صالح said to them: "Do you not fear and obey?"
143. "That I am for you a faithful* أمين messenger."
144. "So fear and obey God and obey me."
145. "And I do not ask/beg you* أسألكم on it from a wage/fee/reward, that truly my wage/reward* أجرى (is) except on the creations all together's/(universes') Lord."
146. "Are you going to be left in what (is) here here safe/secure* آمنين ?"
147. "In treed gardens/paradises and water springs/wells."

148. "And plants/crops and palm trees, its first fruit of the season* طلعتها (is) slender/digestible (fine)."
149. "And you actively/cleverly* فارهين carve out* تتحتون from the mountains* الجبال houses/homes."
150. "So fear and obey God and obey me."
151. "And do not obey the spoilers'/extravagators* المسرفين order/command/matter/affair."
152. "Those who corrupt/disorder* يفسدون in the earth/Planet Earth, and they do not correct/repair* يصلحون ."
153. They said: "Truly/but you are from the bewitched/enchanted."
154. "You are not except (a) human equal/alike to us* مثلنا , so come/bring with an evidence/sign/verse if you were from the truthful."
155. He said: "This is a female camel, for it (is) a share of water/drink, and for you a known day's/time's* يوم share of water/drink."
156. "And do not touch it with harm/evil* بسوء (then) a great day's* يوم torture takes/punishes you* فيأخذكم ."
157. So they wounded it/slaughtered it/made it infertile, so they became/became in the morning regretful/remorseful* نادمين.
158. So the torture punished/took them, that in that (is) an evidence/sign (E)* لآية , and most of them were not believing.
159. And that truly your Lord He is (E), the glorious/mighty, the merciful.
160. Lot's nation denied* كذبت the messengers.
161. When their brother, Lot, said to them: "Do you not fear and obey?"
162. "That I am for you a faithful* أمين messenger."
163. "So fear and obey God and obey me."
164. "And I do not ask/beg you* أسألكم on it from a wage/fee/reward, that truly my wage/reward* أجري (is) except on the creations all together's/(universe's) Lord."
165. "Do you come/commit* أتأتون (sexually to) the males from the creations all together/(universes)?"
166. "And you leave what your Lord created for you from your wives/spouses* أزواجكم, but/rather, you are a nation transgressing/violating* عادون ."
167. They said: "If (E) you do not end/terminate/stop, you Lot, you will be/become (E) from the brought/driven out* المخرجين."
168. He said: "That I am to your deed* لعملكم from the hating* القالين ."
169. "My Lord save/rescue me and my family/people* أهلي from what they make/do* يعملون ."
170. So We saved/rescued him and his family/people* أهله all/all together.
171. Except old/weak (F) (was) in the remaining behind.
172. Then We destroyed the others* الآخرين .
173. And We rained on them rain, so it became bad/harmful* فساء , the warned's/given notice's rain.
174. That in that (is) an evidence/sign/verse (E), and most of them were not believing.
175. And that your Lord, He is (E) the glorious/mighty* العزيز , the merciful.
176. The thicket's/dense tangled trees' الأيكة owners/friends/company denied* كذب the messengers.
177. When/if Shu'aib* شعيب said to them: "Do you not fear and obey?"

178. "That I am for you a faithful* أمين messenger."
179. "So fear and obey God and obey me."
180. "And I do not ask/beg you* أسألكم on it from a wage/fee/reward, that truly my wage/reward* أجري (is) except on the creations all together's/(universes') Lord."
181. "Fulfill/complete the measurement/weight, and do not be from the reducers/decreasers (cheaters)."
182. "And weigh/measure with the scale/measure the balanced* المستقيم."
183. "And do not reduce/cheat* تبخسوا the people (of) their things, and do not corrupt in the earth/Planet Earth corrupting/disordering* مفسدين."
184. "And fear and obey who created you, and the nation/creation, the first/beginners."
185. They said: "Truly/indeed you are from the bewitched/enchanted."
186. "And you are not except (a) human similar/equal to us* مثلنا, and that truly we suspect you (are) from (E) the liars/falsifiers* الكاذبين."
187. "So drop* فاسقط on us pieces* كسفا from the sky/space if you were from the truthful."
188. He said: "My Lord (is) more knowledgeable with (about) what you make/do."
189. So they denied him* فكذبوه, so torture (of) the shade's day/time punished/took them, that it truly was a great day's/time's torture.
190. That in that (is) an evidence/sign/verse (E) and most of them were not believing.
191. And that your Lord He is (E) the glorious/mighty* العزيز, the merciful.
192. And that it truly is descent (E) (from) Lord (of) the creations all together/(universes).
193. The Soul/Spirit* الروح, the faithful/loyal* الأمين, descended with it.
194. On your heart/mind* قلبك to be (E) from the warners/givers of notice.
195. With a clear/evident* مبين Arabic tongue/language/speech.
196. And that it truly is in (E) the first's/beginner's Books.
197. Was not an evidence/sign/verse (to) be for them, that Israel's sons' and daughters' learned ones/knowledgeable know it? (Was not an evidence for them that the Israelites' scholars know of it?)
198. And even if We descended it on (to) some (of) the non-Arabs/Persians.
199. So he read it on (to) them, (and) they were not with it believing.
200. As/like that We entered it in the criminals'/sinners' hearts/minds* قلوب.
201. They do not believe with it until they see* يروا the torture, the painful.
202. So it comes to them suddenly/unexpectedly, and (while) they are not feeling/knowing/sensing.
203. So they say: "Are we delayed* منظورون?"
204. Are (they) with Our torture hastening/urging* يستعجلون?
205. So did you see* أفرأيت if We gave them long life/made them enjoy years?
206. Then came to them what they were being promised.
207. What they were being made to enjoy* يتمتعون did not enrich/suffice (benefit) from them.
208. And We did not destroy* أهلكنا from a village/urban city, except for it (are) warners/givers of notice.

209. A remembrance/reminder, and We were not unjust/oppressive.
210. And the devils did not descend with it.
211. And (it) should not (be) for them, and they are not able.
212. That they truly are from the hearing/listening* السمع , they are being separated/isolated (E) *المعزولون .
213. So do not call with God another god, so you be/become from the tortured ones* المعذبين .
214. And warn/give notice (to) your father's near relations/tribe the nearest/closest.
215. And be lenient/comforting* اخفض your wing/side (be kind) to who followed you from the believers.
216. So if they disobeyed you, so say: "That I am innocent/renouncing* بريء from what you make/do* تعملون* ." .
217. And rely/depend* توكل on the glorious/mighty, the merciful.
218. Who sees you* يراك when* حين you stand/get up* تقدم .
219. And your turning* قلبك in (between) the prostrating.
220. That He truly is the hearing/listening, the knowledgeable.
221. Do I inform you, on (to) whom the devils descend?
222. (They) descend on (to) every/each liar/falsifier, sinner/criminal.
223. They listen attentively* يلقون the hearing/listening* السمع , and most of them (are) lying/denying.
224. And the poets, (only) the misguiding/failing* الغاؤون follow them.
225. Do you not see* ترى that they truly are in every/each valley they wander about confused* يهيمون* ?
226. And that they truly say what they do not make/do* يفعلون* ?
227. Except those who believed and made/did the correct/righteous deeds and they remembered/mentioned God much, and they became victorious from after what they were caused injustice to/oppressed* ظللوا; and those who caused injustice/oppressed will know which place of return* منقلب* , they return to.

CHAPTER 27: THE ANTS - النمل

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

1. T S* طس, those are the Koran's verses/evidences* آيات , and a clear/evident* مبین Book* كتاب .
2. Guidance and good news to the believers.
3. Those who keep up* يقيمون the prayers and give/bring the charity/purification* الزكاة, and they are with the end (other life), they are sure/certain.
4. That those who do not believe with the end (other life), We decorated/beautified for them their deeds* أعمالهم, so they are being confused/puzzled* يعمهون.
5. Those are for them the torture's harm/evil* سوء, and they are in the end (other life), they are the most losers.
6. And that you are made to receive/meet/find (E) the Koran from at (a) wise/judicious, knowledgeable.
7. When/if Moses said to his family/relation* لأهله: "That I, I perceived/saw* آتت a fire, I will come to you from it with a news/information* بخبر, or I come to you with a flame* بشهاب flame/torch قيس, maybe/perhaps you warm (yourselves)".
8. So when he came to it, (it) was called: "That is/was blessed who is in the fire/mark* النار and who (is) around/surrounding it, and God's praise/glory (is) to the nations all together's/(universe's) Lord.
9. You Moses, that it truly is I, God, the glorious/mighty* العزيز, the wise/judicious.
10. And throw/throw away your stick/cane, so when he saw it* آها, it shakes/moves as if it is a Jinn* جان he turned away giving his back, and he did not follow/succeed/track: "You Moses, do not fear, that I, the messengers do not fear at/by/near Me."
11. "Except who caused injustice/oppression then exchanged/replaced* بدل good after bad/evil/harm, so I am forgiving, merciful."
12. "And enter your hand in your collar/opening* حبيك it appears/emerges white from without* غير bad/evil/harm, in nine evidences/signs* آيات to Pharaoh and his nation, that they truly were a nation (of) debauchers* فاسقين ."
13. So when Our signs/evidences came to them manifest/clearly visible to the eye and understanding, they said: "That (is) clear/evident* مبین magic/sorcery."
14. And they disbelieved and denied* جحدوا with it, and their selves became sure/certain of it, unjustly/oppressively and height, might and dignity, so look/see* فانظر how was the corruptings* المفسدين end/turn (result).
15. And We had (E) given David* داود and Soliman* سليمان knowledge, and they (B) said: "The praise/gratitude* الحمد (is) to God who preferred/favoured us over many from His slaves/worshippers* عباده , the believers."
16. And Soliman inherited David, and he said: "You, you the people we had been taught* علمنا the birds' speech (language)/logic, and we were given from every thing, that truly that it is (E) the grace/favour/blessing* الفضل, the clear/evident* المبين."
17. And was gathered for Soliman his soldiers/warriors* جنوده from the Jinns* الجن and the human/mankind, and the birds, so they are being restrained/appORTioned* يوزعون (mobilized).

18. Until when they passed by* أتوا the ants' valley, an ant said: "You, you the ants, enter your residences, (let) not Soliman and his warriors* جنوده smash/destroy you (E)* ليحطمكم and they are not feeling/sensing* يشعرون ."
19. So he smiled laughing/wondering from its saying/word, and he said: "My Lord, inspire/influence me* أوزعني that I thank/be grateful (for) your blessing* نعمتك which you blessed* أنعمت on me and on my parents, and that I make/do* أعمل correct/righteous deeds You accept/approve it, and enter me with Your mercy in (between) Your worshippers/slaves* عبادك the correct/righteous."
20. And he seeked/searched the bird/birds , so he said: "Why (it is) not for me, I do not see* أرى the hoopoe bird/clucking bird* الهدهد , or he was from the absent? I will torture him strong (severe) torture."
21. "I will slaughter it (E)* لأذبحه , or it comes/brings to me (E) with a proof/evidence* بسلطان clear/evident* مبين ."
22. So it waited/remained* فمكث not far/distant, so it said: "I became aware/enveloped* أحطت with what you did not become aware (of)/envelope* تحط with it, and I came to you from Sheba* سبأ with sure/certain news/information."
23. "That I found a woman, she owns/rules them, and she was given from every thing, and for her (is) a great throne* عرش."
24. "I found her and her nation prostrating to the sun, from other than God, and the devil* الشيطان decorated/beautified for them their deeds* أعمالهم , so he prevented/obstructed them* فصدهم from the way/path* السبيل, so they do not be guided."
25. "Do they not prostrate to God who brings out* يخرج the hidden/concealed in the skies/space and the earth/Planet Earth, and he knows what you hide, and what you declare/publicize* تعلنون ?"
26. "God, no God except Him, Lord (of) the throne* العرش , the great."
27. He said: "We will look/see* سننظر , had you been truthful, or you were from the liars/falsifiers* الكاذبين ."
28. "Go/take away* اذهب , with my Book/letter/message, this, so throw it* فألقه to them, then turn away from them, so look/see* فانظروا what they return* يرجعون ."
29. She said: "You, you the nobles/assembly* الملأ , that I , was/is thrown to me (an) honoured/generous* كريم Book* كتاب."
30. "That it truly is from Soliman, and that it truly is by God's name the merciful, the most merciful* الرحيم ."
31. "That do not become high, mighty and dignified over me, and come to me* اتوني (as) Moslems/submitters* مسلمين ."
32. She said: "You, you the nobles/assembly* الملأ , give me your opinion* أفنوني in my matter/affair/order/command, I was not deciding* فاطعة a matter/affair/order/command until you witness/testify."
33. They said: "We are (owners) of power/strength, and (owners) of strong (severe) courage/might/power, and the matter/affair/order/command (is) to you, so think about* فانظري what you order/command."
34. She said: "That truly the kings if they entered a village/urban city they corrupted it* أفسدوها and they made/put* جعلوا its more dignified/honoured* أعزها people* أهلها , humiliated/disgraced* أدلة , and as/like that they make/do* يفعلون ."
35. "And that I am sending to them with a present, so (then I am) looking/considering* فانظروا with what the messengers return."
36. So when (he) came (to) Soliman, he said: "Do you extend/spread me with property/wealth* بمال? So what God gave me, (is) better than what He gave you, but you with your present, you be happy* نفرحون ."

37. "Return to them, so we will come to them (E) with soldiers (there is) no power/ability* قبل for them with it, and we will drive them out (E) from it humiliated/disgraced* أذلة , and (while) they are subservient* صاغرون ." .
38. He (Soliman) said: "You, you the nobles/assembly, which of you brings/comes to me with her throne* بعرشها , before that they come to me Moslems/submitters* مسلمين ?"
39. A wicked/manipulator* عفریت from the Jinns said: "I come/bring to you with it before that you stand/get up* تقوم from your place/position, and that I am on it powerful/strong (E), faithful/loyal* أمين."
40. Who (is) at him knowledge from The Book* الكتاب said: "I come/bring to you with it before that your eye lid* طرفك returns to you (you blink)." So when he saw it established/affixed at him, he said: "This (is) from my Lord's grace/favour/blessing, to test me do I thank/be grateful, or I disbelieve, and who thanked/became grateful, so but he thanks/becomes grateful for his self, and who disbelieved, so then my Lord (is) rich, honoured/generous* كريم."
41. He said: "Change/disguise for her, her throne* عرشها, we see* ننظر is she to be guided or she becomes from those who do not be guided."
42. So when she came, (it) was said: "Is your throne* عرشك like this?" She said: "As if it, it is." And we were given the knowledge from before her, and we were Moslems/submitters.* مسلمين.
43. And what she was worshipping from other than God obstructed/prevented her* صدعا, that she truly was from a disbelieving nation.
44. (It) was said to her: "Enter the palace/tower* الصرح." So when she saw it, she thought/supposed it (was) a wide body of water* بئجة, and she removed/uncovered from her two shins/legs, he said: "That it truly is a palace/tower* قوارير from clear glass/mirrors* ممرد smoothed and spread* صرح She said: "My Lord , that I caused injustice/oppression (to) myself, and I submitted/surrendered with Soliman, to God, the creations all together's/(universes') Lord."
45. And We had sent to Thamud their brother Saleh* صالحا : "That worship God, so then they are two groups/parties* يختصمون* disputing/controverting فريق .
46. He said: "You my nation, why (do) you hasten/urge* تستعجلون with the sin/crime before the good/goodness? If only you ask God for forgiveness, maybe/perhaps you attain mercy."
47. They said: "We had a bad omen with you (you are a bad omen to us), and with whom (is) with you." He said: "Your omen (fate/future is) at God, but you are a nation being tested/misguided* تفتنون ." .
48. And in the city/town were nine groups/tribes corrupting/disordering* يفسدون in the earth/Planet Earth, and they do not correct/repair* يصلحون .
49. They said: "Swear/make oath (to each other) by God: 'We will attack him suddenly at night (E) and his people/family* أهله , then we will say (E) to his guardian/ally* لولييه, we did not witness* شهدنا his people's/family's death/destruction* مهلك* , and we are (E) truthful (E).'" .
50. And they schemed* مكروا , a scheme* مكر and We schemed* مكرنا a scheme* مكر , and (while) they are not feeling/knowing/sensing.
51. So look/see/wonder about* فانظر how was their scheme's end/turn (result), that We (E), We destroyed them, and their nation all/all together.

52. So those are their houses/homes destroyed/unoccupied* حاوية because (of) what they caused injustice/oppression, that in that (is) an evidence/sign (E)* لآية to a nation knowing.
53. And We saved/rescued those who believed and were fearing and obeying.
54. And Lot when he said to his nation: "Do you commit* أتأتون the enormous/atrocious deed/homosexuality* الفاحشة , and you are seeing/ understanding* تبصرون ؟"
55. "Are you that you are coming/doing/committing (E) the men (with) a lust/desire/craving from other than the women, but you are a nation being lowly/ignorant* تجهلون ."
56. So his nation's answer/reply was not except that they said: "Bring/drive out* أخرجوا Lot's family from your village/urban city, that they are people purifying* يتطهرون ."
57. So We saved/rescued him and his family/people, except his woman (wife), We predestined her from the remaining behind.
58. And We rained on them rain, so the warned's/given notice's rain was bad/evil/harmful.
59. Say: "The praise/gratitude/thanks (is) to God, and peace/security* سلام on (to) His worshippers/slaves* عباده those whom He chose/purified; is God better/best* خير or what they share/make partners (with Him)?"
60. Or Who created the skies/space and the earth/Planet Earth, and He descended for you from the sky water, so We sprouted/grew with it fenced gardens of beauty/splendor* بهجة , (it) was not for you, that you sprout/grow its trees, is (there) a god with God? But they are a nation making equals (to Him).
61. Or Who made/created* جعل the earth/Planet Earth (as) a settlement/establishment* قرارا , and made/created in between and around it rivers/waterways, and made/created* جعل for it anchors/mountains* رواسي , and made/created* جعل between the two large bodies of water/seas* البحرين a barrier/hindrance* حاجزا , is a god with God? But most of them do not know.
62. Or Who answers/replies (to) the compelled/forced if he called him, and He removes/uncovers (relieves) the bad/evil/harm, and He makes/puts you* يجعلكم (as) the earth's/Planet Earth's successors and replacers/top leaders, is a god with God? Little* قليلا (is) what you mention/remember* تذكرون .
63. Or Who guides you in the shore's/land's and the sea's/ocean's* البحر darknesses, and Who sends the winds/breezes (as) a good news, between His mercy's hand. Is a god with God? God (is) high, mighty, exalted and dignified from/on what they share/make partners (with Him) .
64. Or Who creates/initiates the creation then He repeats it* يعيده , and Who provides for you from the sky/space, and the earth/Planet Earth, is a god with God? Say: "Bring your proof/evidence , if you were truthful."
65. Say: "Who (is) in the skies/space and the earth/Planet Earth does not know the hidden/unseen* الغيب except God, and they do not feel/sense/know when they are being resurrected/revived* يبعثون ."
66. But their knowledge caught up* إدارك (with them) in the end (other life) but they are in doubt/suspicion from it, but they are from it blinded/confused.
67. And those who disbelieved said: "Is (it that) if we and our fathers were dust/earth are we brought out (E)?"
68. "We had been (E) promised this, we and our fathers from before, that this (is) except the first's/beginners/ myths/baseless stories* أساطير ."

69. Say: "Walk/move/ride in the earth/Planet Earth, so look/see/wonder about* فانظروا how was the criminals/sinners' end (result)* عاقبة ." .
70. And do not be sad/grievous on (for) them, and do not be in tightness/distress* ضيق from what they cheat/deceive* يكفرون .
71. And they say: "When (is) this the promise if you were truthful?"
72. Say: "Maybe/perhaps that some (of) what you hurry/hasten* تستعجلون be followed closely behind* ردف , for you."
73. And that your Lord (is owner) of grace/favour* فضل on the people, and but most of them do not thank/be grateful.
74. And that your Lord knows (E) what their chests (innermosts) conceal/hide* تكن and what they declare/publicize* يعلنون .
75. And (there) is not from a hidden/invisible* غائبة in the sky/space and the earth/Planet Earth except (it is) in a clear/evident * كتاب Book* مبين .
76. That this, the Koran* القرآن , narrates/informs* يقص on (to) Israel's sons and daughters most of (what) they are in it differing/disagreeing* يختلفون .
77. And that it truly is guidance and mercy to the believers.
78. That your Lord passes judgment/orders* يقضي between them with His judgment/rule, and He is the glorious/mighty* العزيز , the knowledgeable.
79. So rely/depend on God, that you are on the truth* الحق , the clear/evident* المبين .
80. That you do not make the deads hear/listen, and you do not make the deaf hear/listen (to) the call/prayer* الدعاء if they turned away giving their backs.
81. And you are not (capable) with guiding the blind/confused* العمي from their misguidance, that truly you make (to) hear/listen except who believes with Our verses/evidence/signs, so they are Moslems/submitters* مسلمون .
82. And if the saying/words* القول fell/landed on (to) them, We brought out* أخرجنا for them a walker/creeper* دابة from the earth/Planet Earth she/it converses/talks to them* تكلمهم , "That the people were with Our verses/evidences* آياتنا not being sure/certain."
83. And a day/time* يوم We gather from every nation a group/crowd* فوجا from who denies/falsifies* يكذب with Our verses/evidences* آياتنا , so they are being restrained/apportioned* يوزعون .
84. Until when they came, and He said: "Did you lie/deny/falsify with My verses/evidences/signs, and you did not comprehend/encircle* تحيطوا with it knowledge, (or) what that you were making/doing* تعملون."
85. And the saying/word* القول fell/landed* وقع on (to) them with/because (of) what they caused injustice/oppression, so they do not speak.
86. Do they not see/understand that We created/put* جعلنا the night to be tranquil/settled* ليسكنوا in it, and the daytime to see (clearly lit), that truly in that (are) evidences/signs (E) to a nation believing.
87. And a day/time the horn/bugle* الصور be blown in, who is in the skies/space and who (is) in the earth/Planet Earth (is) frightened/panic stricken, except who God willed/wanted, and all* كل came to Him degraded/humiliated/manipulated* داخرين .

88. And you see* تری the mountains (that) you think/suppose it* تحسبها (is) hard/solid (motionless), and it passes the clouds' passage* ممر , God's making/performing* صنع , who perfected* أنقن every thing, that He truly is expert/experienced* خبير with (about) what you make/do.
89. Who came/did* جاء with the good/goodness, so for him better* خير than it, and they from fright/terror* فزع (on) that day, (are) safe/secure.
90. And who came/did* جاء with the sin/crime, so their faces/fronts were overturned/forced* فكبت in the fire* النار (and told): "Do/are you being rewarded/reimbursed except (for) what you were making/doing* تعملون?"
91. Truly* إنما I was ordered/commanded* أمرت that I worship this the country's/land's/town's Lord, which He declared it respected/sacred, and for Him (is) every thing, and I was ordered/commanded that I be from the Moslems/submitters* المسلمين .
92. And that I read/recite/follow the Koran, so who guided, so but* وإنما , he guides for his self, and who misguided, so say: "Truly* إنما I am from the warners/givers of notice."
93. And say: "The praise/gratitude/thanks* الحمد (is) to God, He will show you/make you understand His verses/evidences* آياته , so you know it, and your Lord is not with ignoring/neglecting* بغافل about/from what you make/do*". تعملون.

CHAPTER 28: THE NARRATION/INFORMATION - القصة

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

1. T S M* طسم.
2. Those are the Book's* الكتاب verses/evidences, the clear/evident.
3. We read/recite* نتلوا on you from Moses' information/news, and Pharaoh, with the truth* بالحق to a nation believing.
4. That Pharaoh became high, mighty and dignified in the earth/Planet Earth, and he made* جعل its people (into) groups/parties* شيعا, he weakens a group of people from them, he slaughters* يذبح their sons, and he shames/keeps alive* يستحيي their women, that he truly was from the corrupting/disordering* المفسدين .
5. And We want/intend* نريد that We bless on those who were weakened* استضعفوا in the earth/Planet Earth, and We make them* نجعلهم leaders/examples, and We make them* نجعلهم the heirs/inheritants.
6. And We highly position/empower* نمكن for them in the earth/Planet Earth, and We show* نري Pharaoh and Haman* هامان and their (B)'s soldiers* جنودهم from them what they were warning/cautioning* يحذرون.
7. And We inspired/transmitted to Moses' mother: "That breast feed him, so if you feared on (for) him, so throw him* فألقيه in the body of water* اليم and do not fear, and do not be sad/grieving, that We are returning him to you, and making him* جاعلوه from the messengers."
8. So Pharaoh's family unintentionally found and picked him up, to be for them an enemy and sadness/grief, that truly Pharaoh and Haman and their (B)'s soldiers* جنودهما were erroneous/sinners* خاطئين .
9. And Pharaoh's woman (wife) said: "An eye's* عين delight/pleasure* قرة for me and for you, do not kill him, maybe/perhaps that he benefits us, or we take/receive him (as) a child (son): "And they do not feel/know/sense* يشعرون .
10. And Moses' mother's heart* فؤاد became/became in the morning empty, that truly she was about to/almost to show/uncover with him, where it not for that We strengthened/braced on her heart/mind* فليها , to be from the believers.
11. And she said to his sister, track/follow him, so she saw/watched* فبصرت with him, from (a) distance and (while) they do not feel/know/sense.
12. And We forbade/prohibited on him the wet nurses/breast feeders from before, so she said: "Do I guide/lead you on a house's/home's people* أهل they sponsor/maintain him* يكفلونه for you, and they are for him faithful/sincere?"
13. So We returned him to his mother in order that her eye delights/satisfies* تفر and she not be saddened/grieved, and to know that God's promise (is) truth* حق , and but most of them do not know.
14. And when he reached his maturity/strength and straightened/leveled (matured)* استوي , We gave/brought him judgment/rule and knowledge, and like that We reward/reimburse* نجزي the good doers.
15. And He entered the city/town at a time of negligence/disregard (unnoticed) from its people* أهلها , so he found in it two men (B) fighting/killing each other, that from his group/party* شيعته, and that from his enemy, so who (was) from his group/party* شيعته seeked/asked him for help, on (against) who (was) from his enemy, so he struck him

- with his fist فوكزه so he killed* فقتضي on him, Moses, he said that (is) from the devils' work/deed* عمل , that he truly is an enemy, misguiding, clear/evident* مبین ."
16. He said: "My Lord, that I caused injustice* ظلمت (to) myself, so forgive for me." So He forgave for Him, that He truly is, He is the forgiving, the merciful.
17. He said: "My Lord, with what you blessed* أنعمت on me, so I will never/not be a supporter/helper to the criminals/sinners."
18. So he became* فأصبح in the city/town afraid/frightened, observing/guarding* يتزقب , so then who seeked victory/aid from him at the yesterday/past, he cries out/screams for his help, Moses said to him: "That you are a misguider/lurer (E)* لغوي, clear/evident* مبین ."
19. So when that he wanted/intended* أراد that he attacks violently* يبطش with who he is an enemy to them (B) he said: "You Moses, do you intend/want* تريد that you kill me, as you killed a self at the yesterday/past, that you want/intend except that you be a tyrant/oppresor* جبارا in the earth/Planet Earth, and you do not want that you be from the correcting/reconciliating* المصلحين ."
20. And a man came form the farthest of the city/town walking quickly/hastening* يسعى he said: "You Moses, that the nobles/assembly* الملأ , they conspire/plot with each other* يأترون with (about) you, to kill you, so get out* فاخرج , that I am for you from the advisors/counselors."
21. So he got out* فخرج from it afraid/frightened, observing/guarding* يتزقب , he said: "My Lord save/rescue me, from the nation, the unjust/oppresive* الظالمين ."
22. And when he aimed/turned towards* تلقاء Madya* مدين , he said: "Maybe/perhaps my Lord that He guides me the road's/path's* السبيل straightness* سواء ."
23. And when he neared/approached* ورد Madya's water he found at it a nation/generation* أمة from the people, they water/irrigate* يسقون and he found from other than them two women, (B) pushing/defending* تذودان , he said: "What (is) your matter/concern* خطبكم . They (B) said: "We do not water/irrigate* نسقي until the shepherds/protectors return from the water/proceed* يصدر , and our father (is) an old aged* شيخ old* كبير ."
24. So he watered/gave drink for them (B), then he turned away to the shade/water shaded by trees* الظل , so he said: "My Lord, that I am to what you descended to me from goodness/wealth* خبير poor/deprived* فقير ."
25. So one of them (B) came to him, she walks on (with) shame/shyness, she said: "That my father calls you to reimburse you* ليجزيك a wage/fee* أجر (for) what you watered/gave drink for us." So when he came to him, and he narrated/related* قص on (to) him the narration/information (true stories) he said: "Do not fear, you were saved/rescued from the nation, the unjust/oppresive."
26. One of them (B) said: "You my father, hire him, that best (of) who you hired, (is) the powerful/strong, the faithful/loyal* الأمين ."
27. He said: "That I, I want* أريد , that I marry you to one (of) my two daughters, those two, on that you hire to me (yourself for) eight pilgrimages (years), so if you completed ten, so (it) is from at you, and I do not want* أريد that I make hardship/difficulty* أشق on you, you will find me, if God willed/wanted from the correct/righteous."

28. He said: "That (is) between me and between you, whichever (of) the two terms/times I accomplished/carried out, so no transgression/aggression* عدوان (be) on me, and God (is) on what we say a guardian* وكيل ."
29. So when Moses accomplished* قضى the term/time, and he walked/moved/rode with his family* بأهله, he perceived/saw* آتس from the mountain's side/direction a fire, he said to his family* لأهله : "Wait/remain* امكنوا that I perceived/saw* آتست a fire, maybe/perhaps I come to you from it with news/information/knowledge, or a fire brand/burning ember from the fire, maybe/perhaps you warm (yourselves)."
30. So when he came to it, (it) was called/cried, from the valley's the right side/shore/bank, in the spot/place the blessed from the tree, that: "You Moses that I am God, Lord (of) the creations all together/(universes)."
31. "And that (E) throw/throw away your stick/cane." So when he saw it* رآها it shakes/moves as though it (is) a Jinn* جان , he turned away giving his back, and he did not follow/track* يعقب . "You Moses approach/come, and do not fear, that you are from the safe/secure."
32. "Enter/pass your hand in your collar/pocket* جييبك , it emerges* تخرج white from without evil/harm* سوء , and gather/join (fold) to you your wing/side from the terror/fright, so those two are two proofs/evidences from your Lord to Pharaoh, and his nobles/assembly* ملئة , that they were a nation (of) debauchers* فاسقين ."
33. He said: "My Lord, that I, I killed a self from them so I fear that they kill me."
34. "And my brother Aaron, he is more pronouncing/eloquent (in) tongue/speech than me, so send him with me (as) support/help he confirms me* يصدقني , that I, I fear that they deny me* يكذبون ."
35. (He said): "We will strengthen/support your upper arm/assistance* عضدك (give you confidence) with your brother, and We will make/put* نجعل for you (B) power/control* سلطانا , so they do not reach* يصلون to you (B), with Our verses/evidences/signs, you (B) and who followed you (B) (are) the defeators/conquerors."
36. So when Moses came to them with Our evidences/signs* بآياتنا evidences, they said: "What (is) that except magic/sorcery fabricated/cut and split, and We did not hear* سمعنا with that in our fathers/forefathers, the first/beginning."
37. And Moses said: "My Lord (is) more knowledgeable with (about) who came with the guidance from at Him, and who the house's/home's* الدار end/turn (result) be for him; that He does not make the unjust/oppressive succeed/win."
38. And Pharaoh said: "You, you the nobles/assembly, I did not know for you from a god other than me, so ignite/light/kindle for me you Haman on the mud/clay* الطين , so make/put* فاجعل for me a tall palace/tower* صرحا maybe I look/see to Moses' God, and I, I think/suspect (E) him (he is) from the liars/falsifiers* الكاذبين ."
39. And he became arrogant, he and his soldiers/warriors* جنوده in the earth/Planet Earth without the right/truth* الحق , and they thought/assumed* ظنوا that they are to Us not being returned.
40. So We punished/took him and his soldiers/warriors* جنوده , so We discarded them/threw them away in the body of water* اليم , so look/see/wonder about* فانظر how was the unjust's/oppressive's end/turn (result).
41. And We made them* جعلناهم leaders/examples calling to the fire* النار , and (on) the Resurrection Day they not be given victory/aid .
42. And We made them be followed in this the present world (by a curse/torture, and (on) the Resurrection Day they are from the turned ugly/obscene* المقبحون .

43. And We had given/brought to Moses The Book* الكتاب from after what We destroyed* أهلكنا the generations* القرون the first/beginning, evidences/clear sightedness/instincts* بصائر for the people and guidance and mercy, maybe/perhaps they mention/remember* يتذكرون .
44. And you were not at the western's side/direction when We completed/informed* قضينا to Moses the matter/affair/order/command, and you were not from the present.
45. And but We created/originated* أنشأنا generations/peoples of eras* قروننا , so the lifetime lengthened on (to) them, and you were not residing/dwelling in Madya's* مدين people, you read/recite on (to) them Our verses/evidences/signs, and but We, We were sending* مرسلين .
46. And you were not at the mountain's side/direction, when We called, and but mercy from your Lord, to warn/give notice (to) a nation, a warner/giver of notice did not come to them from before you, maybe/perhaps they mention/remember* يتذكرون .
47. Had it not been for that a disaster* مصيبة strikes them* نصيبهم because (of) what their hands presented/undertook* قدمت , so they said: "Our Lord, if only you sent on (to) us a messenger, so we follow your verses/evidences/signs, and we be from the believers."
48. So when the truth* الحق came to them from at Us, they said: "If only (he) was given/brought to equal/similar (to)* مثل what was given/brought (to) Moses." Did they not disbelieve with what was given/brought (to) Moses from before? They said: "Two magicians/sorcerers, they (B) cooperated (with)/backed each other." And they said: "That we are with all/each disbelieving."
49. Say: "So come with a Book* بكتاب from at God, He/it is more guided/guiding than them (B), I follow it if you were truthful."
50. So if they did not answer/reply to you, so know that they follow their self attractions for desires* أهواءهم , and who (is) more misguided than who followed his self attractions for desires* هواه without guidance from God? That (E) God does not guide the nation, the unjust/oppressive.
51. And We had reached/connected* وصلنا for them the words/opinion and belief* القول maybe/perhaps they remember/mention* يتذكرون.
52. Those who We gave/brought them The Book from before it/Him, they are with it/Him believing.
53. And if (it) is read/recited on (to) them, they said: "We believed with it, that it truly is the truth* الحق from our Lord, that we were from before it Moslems/submitters* مسلمين ."
54. Those, they, they are given their reward* أجرهم twice* مرتين because (of) what they were patient, and they drive away/repel the sins/crimes with the good/goodness, and from what We provided for them they spend.
55. And if they heard/listened (to) the nonsense/senseless talk* اللغو , they turned away* أعرضوا from it, and they said: "For us (are) our deeds, and for you, your deeds, a greeting/peace* سلام on (to) you, we do not wish/desire* نبتغي the lowly/ignorant* الجاهلين ."
56. That you do not guide whom you loved/liked, and but God guides whom He wills/wants, and He is more knowledgeable with (about) the guided.

57. And they said: "If (E) we follow the guidance with you we be snatched from our land* أرضنا ." Did We not strengthen/secure* نكس for them forbidden/sacred* حرما safe/secure fruits (of) every thing is being gathered to it, provision* رزقا from at Us, and but most of them do not know.
58. And how many We perished/destroyed* أهلكنا from a village/urban city its life/livelihood/sustenance became unappreciated/undeserved (they were ungrateful for their livelihood), so those are their residences, did not get inhabited from after them, except a few/little* قليلا , and We were, We, the heirs/inheritants.
59. And your Lord was not perishing/destroying* مهلك the villages/urban cities, until He sends in its origin* أمها a messenger, he reads/recites* يتلو on (to) them Our verses/evidences/signs, and We were not destroying* مهلكي the villages/urban cities, except and (while) its people* أهلها (are) unjust/oppressive* ظالمون .
60. And you were not given from a thing so enjoyment* متاع (of) the life the present/worldly life, and its decoration/beauty/ornament, and what (is) at God (is) best* خير and more lasting/continuing (everlasting), so do you not reason/comprehend* يعقلون?
61. Is who We promised him a good/beautiful promise, so he is receiving/finding it (E)* لاقيه, as who We made him enjoy the life the present's/worldly life's enjoyment* متاع then he is (on) the Resurrection Day from present/attending?
62. And a day/time He calls them, so He says: "Where (are) My partners those whom you were claiming/alleging* تزعمون ؟"
63. Those who the saying/opinion and belief* القول became deserved* حق on (to) them said: "Our Lord, those (are) those who we misguided* أغوينا , we misguided them* أغويناهم as/like we were misguided* , غوينا we declared innocence to You, they were not (to) us worshipping."
64. And (it) was said: "Call your partners." so they called them, so they did not answer/reply to them, and they saw/understood the torture. If only* لئلا that they were being guided.
65. And a day/time He calls them, so He says: "What (did) you reply/answer the messengers?"
66. So the information/news was blinding/confusing* فعميت on (to) them (on) that day, so they do not ask/question each other.
67. So but who repented, and believed, and made/did* عمل correct/righteous deeds, so maybe/perhaps that (he) be from the successful/winners.
68. And your Lord creates what He wills/wants, and He chooses; the best choice/best الحيرة /was not for them, God's praise/glory and high, mighty, exalted and dignified from/about what they share/make partners (with Him).
69. And your Lord knows what their chests (innermosts) conceal/cover* تكن , and what they declare/publicize* يعلنون .
70. And He is God, (there is) no God except Him, for Him (is) the praise/gratitude* الحمد in the first/beginning and the end (other life), and for Him (is) the judgment/rule, and to Him, you are being returned.
71. Say: "Did you see/understand if God made/put* جعل on you the night continuous to the Resurrection Day? Which god other than God, brings you* يأتيكم with a light/illumination* بضياء , so do you not hear/listen?"

72. Say: "Did you see/understand if God made/put* جعل on you the daytime continuous to the Resurrection Day? Which god other than God, brings you* يأتيكم with night to be tranquil/settling* تسكنون in it, so do you not see/look/understand?"
73. And from His mercy, He made/put* جعل for you the night and the daytime, to be tranquil/settled in it, and to wish/desire* لئيتغوا from His grace/favour/blessing, and maybe/perhaps you thank/be grateful.
74. And a day/time He calls them, so he says: "Where (are) my partners (with Me) those whom you were claiming/alleging* تزعمون?"
75. And We removed/pulled away* نزعنا from every nation/generation/century, a witness/testifier* شهيدا, so We said: "Bring/give your proof/evidence." So they knew that the truth* الحق (is) to God, and what they were making/fabricating* يفترون, (was) wasted/lost* ضل from them.
76. That (E) Qaroon/Korah* فارون was from Moses' nation, so he oppressed/transgressed on them, and We gave/brought him from the treasures* الكنوز what that (E) its keys* مفاتيح (is a) burdensome weight (E)* لتوء with (for) the group/band/company of strength/power* قوة, when his nation said to him: "Do not rejoice/delight* نفرح, that (E) God does not love/like the rejoiced/delighted* الفرحين."
77. "And wish/desire in what God gave you, the home/house (of) the end (other life), and do not forget your share/fortune in the present world, and do good deeds (give charity) as/like God did good to you, and do not wish/desire* تبغي the corruption* الفساد in the land/Planet Earth, that (E) God does not love/like the corrupting/disordering* المفسدين."
78. He said: "But/truly I got it on knowledge at me." Did he not know that God had perished/destroyed* أهلك from before him from the generations/peoples of eras* القرون who he is stronger than him power/strength and more gathering/assembling? And the criminals/sinners do not be asked/questioned about their crimes.
79. So he got out/emerged* فخرج on (to) his nation in his decoration/beauty/ornament, those who want* يريدون the life the present/worldly life said: "Oh, if only for us similar/equal (to) what Qaroon/Korah* فارون was given/brought to, that he truly is of great luck/fortune."
80. And those who were given the knowledge said: "Your calamity* ويكم, God's reward/compensation* ثواب (is) best to who believed, and made/did correct/righteous deeds, and none receives/meets/finds it except the patient."
81. So We sunk down* فحسفنا the Earth/land with him and with his home/house. So (there) was not for him from a group (to) give him victory/aid from other than God, and (he) was not from the victorious.
82. And those who wished/desired his place/position* مكانه at the yesterday/past became/became in the morning saying: "Woe as if/as though* ويكأن God spreads/extends* ييسط the provision* الرزق to whom He wills/wants from His worshippers/slaves* عباده, and He is capable/able* يقدر, if only that God blessed on us He would have sunk down* يفلح (the land) with us, woe, as if he/as though He does not make the disbelievers succeed/win* يفلح."
83. That is the house/home of the end (other life), We make/create it* نجعلها to those who do not want* يريدون height, might and dignity in the earth/Planet Earth, and nor a corruption* فسادا, and the end (result) is to the fearing and obeying.

84. Who came with the good/goodness, so to him better* خير than it, and who came with the sin/crime, so those who made/did the sins/crimes will not be reimbursed except (for) what they were making/doing* يعملون.
85. That (E) who specified/imposed/stipulated on you the Koran, (is) returning you (E) to a return/paradise/final place* معاد , say: "My Lord (is) more knowledgeable (of) who came with the guidance, and who he is in (a) clear/evident misguidance."
86. And you were not hoping/expecting that (E) The Book* الكتاب be thrown* يلقي to you, except mercy from your Lord, so do not be (E) supporting/helping* ظهرها to the disbelievers.
87. And let (them) not obstruct/prevent you* يصدنك from God's verses/evidences* آيات after when (it) was descended to you, and call to your Lord, and do not be from the sharers/takers of partners (with God)* المشركين .
88. And do not call with God another god, (there is) no god except Him, every thing (is) perishing/destroying* هالك , except His face/front* وجهه , for Him (is) the judgment/rule, and to Him you are being returned.

CHAPTER 29: THE SPIDER - العنكبوت

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

1. A L M* ألم .
2. Did the people think/suppose* أحسب that they be left that they say: "We believed." And they are not being tested* يفتنون .
3. And We had tested* فتننا those who (were) from before them, so God knows (E) those who were truthful, and He knows (E) the liars/deniers/falsifiers.
4. Or those who make/do the sins/crimes thought/supposed* حسب that they precede/surpass Us* يسبقونا , it became bad/evil/harmful what they judge/rule.
5. Who was/is hoping/expecting God's meeting, so that God's term/time is coming (E), and He is the hearing/listening, the knowledgeable.
6. And who struggled/exerted* جاهد , so but he struggles/exerts* يجاهد for his self, that God (is) rich (E) from (not in need to) the creations all together/(universes)
7. And those who believed and made/did the correct/righteous deeds We will cover/substitute from their sins/crimes (E), and We will reimburse them (E)* لنجزينهم best (of) what they were making/doing* يعملون .
8. And We directed/recommended* وصينا the human (with) a goodness/beauty with (to) his parents, and if they (B) did their utmost against you* جاهداك to share/make partners with Me, for what is not for you knowledge with it, so do not obey them (B), to Me (is) your return, so I inform you with what you were making/doing.
9. And those who believed, and made/did the correct/righteous deeds, We will enter them (E) in (with) the correct/righteous.
10. And from the people who says: "We believed by God." So if he was harmed mildly in God, he made/put* جعل the people's test/torture* فتنة as/like God's torture, and if victory/aid came from your Lord, they will say (E): "That we were with you." Or is not God with more knowledgeable with what (is in) the creation's all together's/(universes) chests (innermosts).
11. And God knows (E) those who believed, and He knows (E) the hypocrites.
12. And those who disbelieved said to those who believed: "Follow our way/method* سبيلنا , and we bear/carry (E)* نحمل your sins/mistakes* خطاياكم." And they are not with carrying* بحاملين from their sins/mistakes* خطاياهم from a thing, that they truly are lying/denying/falsifying (E).
13. And they will carry/endure (E)* ليحملن their loads/weights* أثقالهم (burdens) and loads/weights* أثقالا (burdens) with their loads/weights* أثقالهم (burdens), and they will be asked/questioned (E) (on) the Resurrection Day about what they were fabricating/cutting and splitting.
14. And We had sent Noah to his nation, so he stayed/waited/remained in (between) them one thousand year(s) except fifty year(s), so the deadly/great flood punished them* فأخذهم , and (while) they are unjust/oppressive.
15. So We saved/rescued him and the ship's/boat's owners/company/friends, and We made it* جعلناها a sign/evidence* آية to the creations all together/(universes).

16. And Abraham when he said to his nation: "Worship God, and fear and obey Him, that (is) best* بحير for you, if you were knowing."
17. "But/truly you worship from other than God (except) idolized statues/idols, and you create lies/falsehood, that those who you worship from other than God do not own/possess for you a provision* رزقا , so wish/desire* فاباغوا God the provision* الرزق , and worship Him, and thank/be grateful to Him, to Him you are being returned."
18. "And if you lie/deny/falsify, so nations from before you had lied/denied/falsified, and nothing (is) on the messenger except the information/communication, the clear/evident* المبين ."
19. Did they not see/understand how God begins/initiates* يبدى the creation then He returns/repeats it? That (E) that (is) on God easy/little* يسير .
20. Say: "Walk/move/ride in the earth/Planet Earth, so see/wonder about* فانظروا how He began/initiated* بدأ the creation, then God creates/originates* ينشئ the creation/origination* النشأة the end/last, that (E) God (is) on every thing capable/able.
21. He tortures whom He wills/wants, and He has mercy (upon) whom He wills/wants, and to Him you are being turned/returned* تقلبون .
22. And you are not with disabling/frustrating in the earth/Planet Earth, and nor in the sky/space, and (there is) none for you from other than God from (a) guardian/ally* ولي , and nor a victorior/savior* نصير .
23. And those who disbelieved with God's verses/evidences/signs, and meeting Him, those, they despaired/became hopeless from My mercy, and those for them (is) a painful torture.
24. So his nation's answer/reply was not except that they said: "Kill him, or burn him." so God saved/rescued him from the fire, that in that (are) evidences/signs/verses (E), to a nation believing.
25. And he said: "But/truly you took/received from other than God idols/idolized statues, love/affection/friendship between you in the life the present/worldly life, then (on) the Resurrection Day some of you disbelieves with some, and some of you curses/humiliates* يلعن some, and your shelter/refuge (is) the fire, and (there are) none from victorior/saviors* ناصرين for you."
26. So Lot believed to him, so he said: "That I am emigrating to my Lord, that He truly is the glorious/mighty* العزيز , the wise/judicious* الحكيم."
27. And We granted to him (Abraham) Isaac and Jacob, and We made/put in their descendants the prophethood and The Book* الكتاب , and We gave/brought him his reward/wage/fee in the present world, and that he truly is in the end (other life) from (E) the correct/righteous.
28. And Lot when he said to his nation: "That you do/commit (E)* لتأتون the enormous/atrocious deed* الفاحشة not one from the creations all together/(universes) preceded you* سبقكم with it ."
29. "That you are coming/doing/committing (E)* لتأتون (to) the men (sexually), and you cut off/sever* تقطعون the way/path* السبيل , and you come/commit in your gathering/assembly/club (with) the defiance of God and His orders/obscenity* المنكر ." So his nation's answer/reply was not except that they said: "Come/bring to us with God's torture, if you were from the truthful."
30. He said: "My Lord give me victory/aid over the nation the corrupting* المفسدين."

31. And when Our messengers, came (to) Abraham with the good news, they said: "We are (E), we are perishing/destroying* مهلكهوا , this the village's/urban cities' people* أهل , that (E) its people* أهلها were unjust/oppressive."
32. He said: "That (E) in it (is) Lot." They said: "We are more knowledgeable with who (is) in it, we will save/rescue him (E) and his family/people* أهله except his woman (wife) was from the remaining behind."
33. And when that Our messengers came (to) Lot he felt bad/evil/harm with them, and he was impatient with them/unable to do or accomplish what ought to be done (became troubled), and they said: "Do not fear, and nor be sad/grievous, that we are saving/rescuing you and your family/people* أهلك except your woman (wife) was from the remaining behind."
34. "We (E), we are descending on, this the village's/urban cities' people* أهل , filth/torture from the sky/space because (of) what they were debauching* يفسقون ."
35. And We had left from it an evident* بيينة sign/evidence* آية to a nation reasoning/understanding* يعقلون .
36. And to Madya* مدين their brother Shu'aib* شعيبا , so he said: "My nation worship God, and hope/expect the Day the Last/Resurrection Day, and do not corrupt in the earth/Planet Earth corrupting* مفسدين ."
37. So they denied him* فكذبوه so the tremble and shake/quake/agitation punished/took them, so they became/became in the morning in their home/country/tribe* دارهم stuck to the ground dead* جائئين .
38. And Aad* عادا , and Thamud* ثمود , and had been clarified/shown/explained to you from their residences, and the devil decorated/beautified for them their deeds* أعمالهم , so he prevented/obstructed them from the road/path* السبيل and they were seeing/knowing/understanding.
39. And Qaroon/Korah* قارون , and Pharaoh and Haman* هاملان , and had come to them Moses with the evidences, so they became arrogant in the earth/Planet Earth, and they were not racing/surpassing/preceding.
40. So each/all We took/punished* أخذنا with his crime so from them, whom We sent on (to) him a violent wind carrying pebbles and hail/hail laden clouds, and from them whom the loud strong cry/torture raid punished/took him, and from them whom We sunk down/caved in* خسفنا with him the earth/Planet Earth, and from them whom We drowned/sunk, and God was not to cause injustice/oppress them, and but they were themselves causing injustice/oppression.
41. (The) example proverb* مثل (of) those who took from other than God guardians/allies* أولياء , (is) as the example/proverb (of) the spider, it took/received (F) a house/home, and that (the) weakest/most feeble (of) the houses/homes, (is the) house/home (E) (of) the spider, if they were knowing.
42. That God knows what they call from other than Him from a thing, and He is the glorious/mighty* العزيز , the wise/judicious.
43. And those are the examples/proverbs, We give it* نضربها to the people and none understands/comprehends it* يعقلها except the knowing* العالمون .
44. God created the skies/space and the earth/Planet Earth with the truth* بالحق , that in that (is) a sign/evidence (E)* لآية to the believers.

45. Read/recite/follow what was inspired/transmitted* أوحى to you from The Book* الكتاب, and start/keep up* أقم the prayers, that (E) the prayers forbid/prevent from the enormous/atrocious deeds* الفحشاء and the defiance of God and His orders/obscenity* المنكر, and God's remembrance/reminder (E) (is) greater* أكبر, and God knows what you perform/produce* تصنعون.
46. And do not argue/dispute with The Book's* الكتاب people* أهل except with which it is best* أحسن, except those who were unjust/oppressive from them, and say: "We believed with what was descended on (to) us, and was descended to you, and our God, and your God (is) one, and we are to Him Moslems/submitters* مسلمين ."
47. And like that, We descended to you The Book* الكتاب, so those who We gave/brought them The Book* الكتاب, they believe by (in) it, and from those who believes by (in) it, and none disbelieves and denies* يجحد with Our verses/evidences except the disbelievers.
48. And We were not reading/reciting from before it from a Book* كتاب, and nor you write it* تخطه with your right (hand), then the wasters/falsifiers* المبطون would have doubted/become suspicious.
49. But it is verses/evidences* آيات evidences in those who were given/brought the knowledge's chests (innermosts), and none disbelieves and denies* يجحد with Our verses/evidences* بآياتنا except the unjust/oppressive.
50. And they said: "If only verses/evidences/signs were descended on (to) him from his Lord." Say: "But/truly the verses/evidence/signs (are) at God, and but/truly I am a clear/evident* مبين warner/giver of notice* نذير."
51. Was (it) not enough/sufficient for them that We descended on (to) you The Book* الكتاب (it) is being read/recited on (to) them, that in that (is) mercy (E) and a remembrance/reminder to a nation believing.
52. Say: "Enough/sufficient by God between me and between you (as) a witness/testifier* شهيدا, He knows what (is) in the skies/space and the earth/Planet Earth, and those who believed by (in) the falsehood, and disbelieved by (in) God, those, they are the losers."
53. And they hasten/urge you* يستعجلونك with the torture, and where it not for a named/identified (specified) term/time, the torture would have come to them, and it will come to them (E) suddenly/unexpectedly, and (while) they do not feel/sense/know.
54. They hasten/urge you* يستعجلونك with the torture, and that truly Hell* جهنم is surrounding/enveloping (E)* غيطة with the disbelievers.
55. A day/time the torture covers/afflicts them* يغشاهم from above them, and from below/beneath their feet, and He/it says: "Taste/experience what you were making/doing* تعملون ."
56. You, My worshippers/slaves* يعبادي those who believed, that truly My ground/land/Earth (is) spread/spacious* واسعة, so (only) Me, so worship Me.
57. Each/every self (is) tasting/experiencing the death, then to Us you are being returned.
58. And those who believed and made/did* عملوا the correct/righteous deeds, We (will) reside/assign them (E)* لبيوتهم from the Paradise/treed garden chambers/elevated (stages/places), the rivers/waterways run/flow from below/beneath it, immorally/eternally in it, blessed/praised* نعم (is) the makers'/doers'* العاملين reward/fee* أجر .
59. Those who were patient, and on their Lord they rely/trust in* يتوكلون .

60. And how many from a walker/creeper/crawler* دابة (that) does not bear/carry* تحمل its provision? God provides for it and you. And He is the hearing/listening, the knowledgeable.
61. And if (E) you asked/questioned them: "Who created the skies/space and the earth/Planet Earth, and subjugated* سخر for you the sun and the moon?" They will say (E): "God ." So where/how (would) they be turned away* يوفكون ?
62. God spreads/extends* يبسط the provision* الرزق to whom He wills/wants from His worshippers/slaves* عباده , and He is capable/over powering* يقدر to/for it, that truly God (is) with every thing knowledgeable.
63. And if (E) you asked/questioned them: "Who descended from the sky* السماء water, so He revived with it the Earth/land* الأرض from after its death/lifelessness?" They will say (E): "God." Say: "The praise/gratitude (is) to God, but/indeed most of them, they do not reason/understand* يعقلون ."
64. And this the life the present/worldly life is not except a play thing/amusement/diversion* لهو and playing/enjoyment* لعب , and that the end's (other life's) home/house (E)* لدار it is (E) the life if they were knowing.
65. So if they rode/embarked* ركبوا in the ship/ships, they called* دعوا God faithful/loyal/devoted to him (in) the religion, so when He saved/rescued them to the shore/land, then they share/make partners (with Him).
66. To disbelieve with what We gave/brought them, and to live long/enjoy, so they will/shall know.
67. Do they not see/understand that We made/put* جعلنا (a) respected/sacred* حرما safe/secure, and the people (are) being snatched from around/surrounding them, is it with the falsehood they believe and with God's blessing/goodness* نعمة they disbelieve?
68. And who (is) more unjust/oppressive than who fabricated/cut and split on (about) God lies/falsehood* كذبا or lied/denied/falsified* كذب with the truth* بالحق when (it) came to him, is not in Hell* جهنم a home/dwelling* مثوي to the disbelievers?
69. And those who struggled/exerted* جاهدوا in Us (for Our sake), We guide them (E) Our ways/paths/methods* سبلنا , and that truly God (is) with the good doers.

CHAPTER 30: THE ROMANS - الروم

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

1. A L M* الم .
2. The Romans were defeated/conquered* غلبت .
3. In the land's/planet Earth's nearest* أدنى , and they, from after their defeat they will conquer* سيغلبون .
4. In (a) few years (between 3-9), to God (is) the matter/order* الأمر from before and from after, and (on) that day the believers rejoice/delight* يفرح .
5. With God's victory/aid, He gives victory/aid (to) whom He wills/wants, and He (is) the glorious/mighty, the merciful.
6. God's promise, God does not break His promise and but most of the people do not know.
7. They know (what is) apparent/visible from the life the present/worldly life, and they are from the end (other life), they are ignoring/disregarding* غافلون .
8. Did they not think in themselves God did not create the skies/space and the earth/Planet Earth, and what (is) between them (B) except with the truth* بالحق and a named/identified (specified) term/time, and that many from the people with their Lord's meeting (they are) disbelieving.
9. Do they not walk/move/ride in the earth/Planet Earth, so they look/wonder about* فينظروا how was those from before them's end/turn (result)? They were stronger than them (in) strength/power, and they erupted and spread/plowed* أنشأوا the earth/Planet Earth and they inhabited/built it* عمروها more than what they inhabited/built it* عمروها , and their messengers came to them with the evidences, so God was not to cause injustice to/oppress them, and but they were themselves causing injustice/oppression.
10. Then (the) end/turn (result of) those who did bad/evil/harm (is) the bad/evil/harm/fire, that (is because) they denied/falsified* كذبوا with God's signs/verses/evidences, and they were with it mocking/making fun.
11. God begins/initiates* يبدأ the creation then He returns/repeats it, then to Him you are being returned.
12. And a day/time the Hour/Resurrection* الساعة starts* تقوم the criminals/sinners become confused/dumbfounded.
13. And (there) were not for them from their partners (with God) mediators, and they were with their partners (with God) disbelievers.
14. And a day/time the Hour/Resurrection* الساعة starts* تقوم , (on) that day they separate.
15. So but those who believed and made/did* عملوا the correct/righteous deeds, so they are in a garden/meadow* روضة , being rejoiceful/delighted.
16. And but those who disbelieved and lied/denied/falsified* كذبوا with Our verses/evidences* آياتنا , and the end's (other life's) meeting, so those are in the torture, they are made to be present/made to attend.
17. So God's praise/glory when you enter into the evening and when you become (awaken) in the morning* تصبحون .
18. And to Him (is) the praise/gratitude* الحمد in the skies/space and the earth/Planet Earth, and (at) evening/first darkness* عشيا when you cooperate/support/help .

19. He brings out/emerges* يخرج the live/alive* الحي from the dead, and He brings out/emerges the dead from the live/alive, and He revives* يحيي the Earth/land* الأرض after its death/lifelessness, and like that/that is how you are brought out.
20. And from His verses/evidences/signs, that (E) He created you from dust/earth, then you were humans spreading out/extending* تنتشرون .
21. And from His evidences/signs* آياته that (E) He created for you from yourselves spouses* أزواجاً to be tranquil/secure* لتسكنوا to it, and He made/created* جعل between you love/affection/friendship and mercy, that (E) in that (are) evidences/signs (E)* لآيات to a nation thinking.
22. And from His evidences/signs* آياته (are) the skies'/space's and the earth's/Planet Earth's creation, and your tongue's/speech's* ألسنتكم , and your colour's difference, that (E) in that (are) evidences/signs (E)* لآيات to the creations all together/(universes).
23. And from His evidences/signs* آياته (is) your sleep/dream* منامكم at the night, and the daytime, and your wishing/desiring* ابتغواكم from His grace/favour/blessing, that (E) in that (are) evidences/signs (E)* لآيات to a nation hearing/listening.
24. And from His evidences/signs* آياته, He shows you/makes you understand the lightning, fearfully and coveting/desirous* طمعا , and He descends from the sky* السماء water so He revives* فيحيي with it the Earth/land* الأرض after its death/lifelessness, that (E) in that (are) evidences/signs (E)* لآيات to a nation reasoning/comprehending* يعقلون .
25. And from His evidences/signs* آياته (is) that (E) the sky/space and the earth/Planet Earth stand/keep up* تقوم with His matter/order* بأمره , then if He called you a call/request* دعوة from the earth/Planet Earth, then you are, you are emerging/appearing* تخرجون .
26. And to Him what (is) in the skies/space and the earth/Planet Earth, each/all (are) to Him obeying/worshipping humbly .
27. And He is who begins/initiates* يبدأ the creation, then He returns/repeats it, and it is easier/lighter on Him, and for Him (is) the example/proverb the highest/mightiest/most dignified in the skies/space and the earth/Planet Earth, and He is the glorious/mighty* العزيز, the wise/judicious.
28. He gave* ضرب for you an example/proverb from your selves, are (there) for you from what your right (hands) owned/possessed from partners in what We provided for you (are your servants etc. equal partners in your wealth)? So you are (all) in it equal/alike? You fear them as you are fearing yourselves, (if you do not accept this for yourselves how could you make equal partners to God)? Like that We detail/explain* نفصل the verses/evidences/signs to a nation reasoning/comprehending* يعقلون .
29. But/rather those who caused injustice/oppression followed their self attractions for desires* أهواءهم without knowledge, so who guides whom God misguided? And (there are) none from victorions/saviors* نصيرين for them.
30. So keep up your face/front* وجهك to the religion, (as) a submitter/Moslem/Unifier of God* حنيفا, God's nature/manner/religion* فطرة which He created/originated* فطر the people on it, (there is) no

- replacement/substitution* *تبدیل* to God's creation, that (is) the religion the straight/valuable* *القيم* , and but most of the people do not know.
31. Returning to God/repenting/obeying* *مניبين* to Him, and fear and obey Him, and keep up/start* *أقيموا* the prayers, and do not be from the sharers/takers of partners (with God).
32. From those who separated (in) their religion, and they were groups/parties (sects)* *شيعا* , each/every group/party (sect)* *حزب* with what (is) at them they are happy/rejoiced* *فرحين*.
33. And if harm touched the people, they called their Lord returning repenting/obeying to Him, then if He made them taste/experience from Him mercy, then a group/party/flock from them (are) with their Lord sharing/making partners.
34. To disbelieve with what We gave/brought them, so live long/enjoy, so you will/shall know.
35. Or We descended on them a proof/evidence* *سلطانا*, so he/it converses/speaks* *يتكلم* with what they were with Him sharing/making partners.
36. And if We made the people taste/experience mercy, they became happy/delighted with it, and if a sin/crime (harm) hits/strikes them* *نصيهم* because (of) what their hands advanced/introduced* *قدمت* , then they, they despair.
37. Do they not see/understand that God spreads/extends* *يبسط* the provision* *الرزق* to whom He wills/wants, and He is capable/able* *يقدر* ? That in that (are) evidences/signs (E)* *آيات* to a nation believing.
38. So give/bring the relatives/relations/near his right/share* *حقه* , and the poorest of poor/poor oppressed, and the traveler/stranded traveler, that (is) best to those who want* *يريدون* God's face/front/direction, and those are the successful/winners.
39. And what you gave/brought from a growth/increase/any interest (mortgages etc.)* *ربا* to grow/increase in the people's properties/wealths* *أموال* , so (it) does not grow/increase at God, and what you gave/brought from charity/purification* *زكاة* , you want/intend* *تريدون* God's face/front/direction, so those, they are the doublers/multipliers.
40. God (is) who created you, then He provided for you, then He makes you die, then He revives/makes you alive, are (there) from your partners (with God) who makes/does from that from a thing? His praise/glory and (He is) high, mighty, exalted and dignified about what they share/make partners (with Him).
41. The corruption/disorder* *الفساد* appeared/became visible* *ظهر* in the shore/land and sea/ocean* *البحر* because (of) what the people's hands earned/gained/acquired* *كسبت* to make them taste/experience some/part of what they made/did* *عملوا*, maybe/perhaps they return.
42. Say: "Walk/move/ride in the earth/Planet Earth, so see/wonder about how was those from before's end/turn (result), most of them were sharers/takers of partners (with God)."
43. So keep up* *فأقم* your face/front/direction to the religion, the straight/valuable* *القيم* , from before that a day/time comes, (there is) no return* *مرد* to it from God, (on) that day they declare openly/separate* *يصدعون* .
44. Who disbelieved, so on him (is) his disbelief, and who made/did* *عمل* correct/righteous deeds, so to them selves they are preparing/paving.

45. To reward/reimburse* *البحري* those who believed and made/did the correct/righteous deeds from His grace/blessing* فضله , that He truly does not love/like the disbelievers.
46. And from His evidences/signs* آياته that He sends the winds/breezes announcers of good news, and to make you taste/experience from His mercy, and the ship/ships to flow/pass* *تجري* with His order/command, and ask/wish/desire from His grace/favour/blessing, and maybe/perhaps you thank/be grateful.
47. And We had sent from before you messengers to their nation, so they came to them with the evidences, so We revenged/punished from those who committed crimes/sins, and (it) was truly/deservedly* *حقا* on Us the believers' victory/aid.
48. God is who sends the winds/breezes so it spreads/agitates* *فتثير* clouds, so He spreads/extends it* *فيبسطه* in the sky* السماء how He wills/wants, and He makes it* *يجعله* pieces, so you see the rain appears/emerges* *يخرج* from in between and around it, so when He struck* *أصاب* with it whom He wills/wants from His worshippers/slaves* *عباده* , then they are announcing good news/cheerful* *يستبشرون*.
49. And that truly they were from before that (E) it be made to descend on them, from before it, confused/dumbfounded (E).
50. So look/wonder about to God's mercy's tracks/marks/signs, how He revives/makes alive the Earth/land* *الأرض* after its death/lifelessness, that truly that (is) reviving the deads, and He is on every thing capable/able.
51. And if (E) We sent a wind/breeze so they saw it* *فأراه* yellow/yellowish, they would have continued/remained from after it disbelieving.
52. So that you do not make the deads hear/listen, and nor make the deaf hear/listen the call/prayer* *الدعاء* , if they turned away giving (their) backs.
53. And you are not with guiding the blind/misguided* *العمي* from their misguidance, you make none hear/listen except who believes with (in) Our verses/evidences* *بآياتنا* , so they are Moslems/submitters* *مسلمون* .
54. God (is) who created you from weakness then He created/put* *جعل* from after weakness power/strength, then He created/put* *جعل* from after power/strength weakness, and white or gray (old aged), He creates what He wills/wants, and He is the knowledgeable, the capable/able* *القدير*.
55. And a day/time the Hour/Resurrection* *الساعة* starts* *تقوم* the criminals/sinners swear/make oath (that) they did stay/remain* *لبنوا* except* *غير* an hour, as/like that, they were being lied to/turned away.
56. And those who were given/brought the knowledge and the faith/belief said: "You had stayed/remained* *ليثتم* in God's term/fate/destiny Book* *كتاب* to the Revival Day/Resurrection Day, so this (is) the Revival Day/Resurrection Day, and but you were not knowing.
57. So (on) that day those who caused injustice/oppression, their apologies/excuses do not benefit (them), and nor they, they be allowed to offer reconciliation/appeasement* *يستعتبون* .
58. And We had (E) given* *ضربنا* to the people in this the Koran* *القرآن* from every example/proverb, and if (E) you came to them with a verse/evidence/sign those who disbelieved will say (E) : "That truly you are except wasters/annulers* *مبطلون* ."
59. As/like that God stamps/seals on those who do not knows' hearts/minds.

60. So be patient, that truly God's promise (is) truth* حَق , and (let) not those who (are) not being sure/certain
mislead/fool you* . يستخفنونك .

CHAPTER 31: LUKMAN - لقمان

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

1. A L M* الم .
2. Those are The Book* الكتاب the wise's/judicious' verses/evidences* آيات.
3. Guidance and mercy to the good doers.
4. Those who keep up/start* يقيمون the prayers and give/bring the charity/purification* الزكاة , and they are with the end (other life) they are sure/certain.
5. Those are on guidance from their Lord, and those are the successful/winners.
6. And from the people who buys the information's/speeches' amusement/fun* لهو to misguide from God's way/path* سبيل without knowledge, and He takes it mockingly/making fun, those, for them (is) a humiliating/degrading torture.
7. And if Our verses/evidences* آياتنا are read/recited on (to) him, he turned away arrogantly, as if he did not hear/listen (to) it, as if in his two ears (is) deafness/a heavy weight* وقرا , so announce good news to him with a painful torture.
8. That those who believed and made/did the correct/righteous deeds, for them (is) the blessing's/goodness* النعيم treed gardens/paradises.
9. Immorally/eternally in it, God's promise truly/deservedly* حقا , and He (is) the glorious/mighty* العزيز , the wise/judicious.
10. He created the skies/space without pillars/supports* عمد (that) you see it* ترونها , and He threw* ألقى in the earth/Planet Earth anchors/mountains* رواسي that (E) it sways and leans* تميد with you, and He scattered/distributed* بث in it from every/each walker/creeper/crawler* دابة , and We descended from the sky/space water, so We sprouted/grew in it from every generous* كريم pair* زوج .
11. That (is) God's creation, so show Me/make Me understand what those from other than Him created, but the unjust/oppressive (are) in clear/evident* مبين misguidance.
12. And We had given/brought Lukman the wisdom* الحكمة that (E) thank/be grateful to God, and who thanks/is grateful, so but he thanks/is grateful to/for his self, and who disbelieved, so then God (is) rich, praiseworthy/commendable.
13. And when Lukman said to his son, and (while) he preaches/advises him: "You my son do not share/make partners with God, that truly the sharing/partnership (with God is) great injustice/oppression (E)."
14. And We recommended/commanded* وصينا the human with his parents, his mother carried/conceived/was pregnant (with) him weakness/feebleness on weakness/feebleness, and his weaning/separation* فصله in two years, that thank/be grateful to Me and to your parents, to Me (is) the end/destination.
15. And if they (B) made you exert* جاهداك on that you share/make partners with Me what knowledge is not to you with it, so do not obey them (B), and accompany/befriend them (B) in the present world (with) kindness* معروفا , and

- follow (the) road/path* سبيل (of) who returned/repented to Me, then to Me (is) your return, so I inform you with what you were making/doing.
16. (Lukman said): "You my son, that it truly is, if (it) be a weight (of) a seed/grain from mustard* بخردل, so (it) was/be in a rock or in the skies/space or in the earth/Planet Earth, God comes with it, that truly God is kind/courteous* لطيف , expert/experienced* بخبير."
17. "You my son, keep up/start the prayers, and order/command with the kindness/known* بالمعروف, and forbid/prevent from the defiance of God and His orders/obscenity, and be patient on what struck/hit you* أصابك , that (is) from the matter's/affair's decisiveness/determination* عزم ."
18. "And do not turn away* تصعر your cheek from the people, and do not walk in the land/Earth* الأرض showing superiority happiness and overconfidence* مرحا , that truly God does not love/like every/each conceited/arrogant, proud/arrogant."
19. "And be moderate* اقصد in your walking, and lower/humble* اغضض from your voice/noise* صوتك , that truly the sounds/noises* الأصوات most awful/obscene* أذكر (is) the donkeys' sound/noise * صوت ."
20. Do you not see that God manipulated/subjugated* سخر for you what (is) in the skies/space and what (is) in the earth/Planet Earth, He completed/completed lavishly on you His blessings/goodnesses* نعمه , apparent/visible and hidden/secret* باطنة , and from the people who argues/disputes in (about) God without knowledge and nor guidance, and nor a luminous/enlightening* منير Book* كتاب .
21. And if (it) was said to them: "Follow what God descended." They said: "But we follow what we found on it our fathers." Even if the devil* الشيطان was calling them to the blazing's/inflamed's torture?
22. And who submits/surrenders his face/front/direction to God, and He is (a) good doer, so (he) had held fast/grasped* استمسك with the tie/handle* بالعمود the tight/affirmed, and to God (are) the matter's/affair's end/turn (result).
23. And who disbelieved, so his disbelief does not sadden/make you grievous, to Us (is) their return, so We inform them (E) with what they made/did* عملوا , that truly God is knowledgeable with of the chests (innermosts).
24. We make them enjoy* نمتعهم a little* قليلا , then We force them to a strong/rough* غليظ torture.
25. And if (E) you asked/questioned them: "Who created the skies/space and the earth/Planet Earth?" They will say (E): "God." But most of them do not know.
26. To God what (is) in the skies/space and the earth/Planet Earth, that truly God (is) the rich, the praiseworthy/commendable.
27. And if that what (is) in the earth/Planet Earth from a tree (were as) writing utensils/pens* أقلام and the sea/ocean* البحر (as ink) extends/spreads (supplies) it from after it seven seas/oceans* أبحر , God's words/expressions would not have been depleted/exhausted* نفذت , that truly God (is) glorious/mighty* عزيز , wise/judicious* حكيم .
28. Your creation and nor your resurrection/revival is not except as/like one self, that truly God (is) hearing/listening, seeing/understanding* بصير .

29. Do you not see that (E) God makes the night to enter/penetrate in the daytime, and He makes the daytime to enter/penetrate in the night, and He manipulated/subjugated* سخر the sun and the moon, each flows/orbits* يجري to a named/identified term/time and that (E) God (is) with what you made/do* تعملون expert/experienced* خبير?
30. That (is) with that God, He (is) the truth* الحق, and that (E) what they call from other than Him, (is) the falsehood, and that (E) God, He is the high/elevated* العلي, the great/exalted/revered* الكبير.
31. Did you not see/understand that the ships flow/run* تجري in the sea/ocean* البحر with God's blessings/goodness* بنعمت to show you from His signs/evidences* آياته? That truly in that (are) evidences/signs/verses to every/each patient/endurer, thankful/grateful.
32. And if waves/surges as the shades covered/darkened them* غشيتهم, they called God faithful/devoted* مصلحين to him (in) the religion, so when He saved/rescued them to the shore/land, so from them (are) moderate/in the middle range* مقتصد, and none disbelieves and denies with Our verses/evidences* بآياتنا except every/each traitor/betrayer* ختار (insistent) disbeliever.
33. You, you the people, fear and obey your Lord, and fear a day/time a father does not reimburse/substitute* يجزي from his child/children, and nor a child/new born, he is substituting/replacing* حاز from his father a thing, that truly God's promise (is) true/truth* حق, so let not the life the present/worldly live deceive/tempt you, and nor the deceit/temptation deceive/tempt you with God.
34. That truly God at him (is) the Hour's/Resurrection's* الساعة knowledge, and He descends the rain, and He knows what (is) in the wombs/uteruses* الأرحام, and no self knows what it earns/acquires* تكسب tomorrow (in the) future, and no self knows with/at which land/ground/Earth it dies, that truly God (is) knowledgeable, expert/experienced.

CHAPTER 32: THE PROSTRATION - السجدة

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

1. A L M* الم .
2. The Book's* الكتاب descent, no doubt/suspicion in it, (is) from the creations all together's/(universes') Lord.
3. Or they say: "He fabricated/cut and split it." But it is the truth* الحق from your Lord to warn/give notice (to) a nation, none from a warner/giver of notice did come to them* آتاهم from before you, maybe/perhaps they be guided.
4. God is who created the skies/space and the earth/Planet Earth, and what (is) between them (B) in six days/times, then He aimed to/sat on* استوي On the throne* العرش, none from a mediator and nor guardian/ally* ولي (is) for you from other than Him, so do you not mention/remember* تذكرون ?
5. He plans/regulates the matter/affair from the sky/space to the earth/Planet Earth, then (it) ascends/zigzags* يعرج to Him in a day/time its measure/estimation* مقدره (is) one thousand years from what you count.
6. That (is) knower* عالم (of) the unseen/invisible* الغيب and the testimony/presence* الشهادة , the glorious/mighty* العزيز, the merciful.
7. Who bettered every thing He created it, and He started/began* بدأ the human's/mankind's creation from mud/clay* طين .
8. Then He created/made his off spring/descendants* نسله from descendent/strain/gene/progeny* سلالة from humiliated/degraded* مهين water.
9. Then He straightened Him, and He blew in Him from His Soul/Spirit* روحه, and He made/put* جعل for you the hearing/listening, and the eye sights/knowledge, and the hearts* الأئدة , little (is) what you thank/be grateful.
10. And they said: "Is (it that) if we were misguided in the earth/Planet Earth, are we in (E) (a) new creation?" But they are with meeting their Lord disbelieving.
11. Say: "The death's/lifelessness' angel* ملك who was appointed a keeper* وكل to you, makes you die, then to your Lord you are being returned."
12. And if you see/understand when the criminals/sinners (are) putting down their heads/tops at their Lord: "Our Lord, we saw/understood* أبصرنا , and we heard/listened, so return us, we make/do* نعمل correct/righteous deeds, that we are sure/certain."
13. And if We wanted/willed We would have given/brought every/each self its guidance, and but the expression/word/opinion and belief from Me became truth* حق , I will fill (E) Hell* جهنم from the Jinns* الجنّة and the people, all/altogether* جميعا .
14. So taste/experience with what you forgot, this your day's/time's meetings that We, We forgot you, and taste/experience the immortality's/eternity's* الخلد torture because (of) what you were making/doing.
15. Truly/indeed (who) believes with Our verses/evidences* بآياتنا (are) those who if they were reminded with it they fell down prostrating and they praised/glorified with their Lord's praise/gratitude* بحمد , and they do not be arrogant.
16. Their sides distances/becomes restless* تتحاي from the places of laying down (beds), they call their Lord fearfully and desiring/coveting* طمعا , and from what We provided for them they spend.

17. So no self knows what I hide for them from an eyes'/sights' delight/satisfaction* قرة , a reward/reimbursement because (of) what they were making/doing* يعملون .
18. Is who was believing as who was debauching* فاسقا ? They do not become equal/alike.
19. As to those who believed and made/did the correct/righteous deeds, so for them (are) treed gardens/paradises (as) the shelter/refuge, a place of descent/prepared guest house* نزلا because (of) what they were making/doing* يعملون .
20. As to those who debauched* فسقوا , so their shelter/refuge (is) the fire* النار , whenever they wanted that they get out/emerge from it, they were returned in it, and (it) was said to them: "Taste experience the fire's* النار torture which you were with it denying* تكذبون ."
21. And We will make them taste/experience (E) from the torture the nearest* الأدنى , other than the torture the greatest* الأكبر , maybe/perhaps they return.
22. And who (is) more unjust/oppressive than who was reminded* ذكر with His Lord's verses/signs/evidences, then he turned away/opposed* أعرض from it? That We are from the criminals/sinners, We are revenging/punishing (We are revenging/punishing the criminals/sinners).
23. And We had given/brought Moses The Book's* الكتاب , so do not be in doubt from meeting Him/it, and We made/put it * جعلناه (as) guidance to Israel's sons and daughters.
24. And we made/put* جعلنا from them leaders/examples, they guide with Our order/command when they were/became patient, and they were with Our verses/evidences/signs sure/certain.
25. That truly your Lord separates/judges* يفصل between them (on) the Resurrection Day in what they were in it differing/disagreeing* يختلفون .
26. Did it not guide for them how many We perished/destroyed* أهلكنا from before them from the peoples of eras/centuries* القرون , they walk in their residences, that truly in that (are) evidences/signs (E)* آيات so do they not hear/listen?
27. Do they not see/understand that We, We drive the water to the land/Earth* الأرض the barren/infertile* الجرز , so We bring out/emerge* فنخرج with it plants/crops, their camels/livestock and them selves eat from it, so do they not see/understand* يبصرون ?
28. And they say: "When (is) this, the opening/victory* الفتح if you were truthful?"
29. Say: "(A) day/time (of) the opening/victory* الفتح those who disbelieved, their belief does not benefit (them), and nor they be given time/thought about* ينظرون ."
30. So turn away* فأعرض from them and wait/watch* انتظر , that they truly are waiting/watching* منتظرون .

CHAPTER 33: THE GROUPS/PARTIES - الأحزاب

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

1. You, you the prophet, fear and obey God, and do not obey the disbelievers and the hypocrites, that truly God was/is knowledgeable, wise/judicious.
2. And follow what is inspired/transmitted to you from your Lord, that truly God was/is with what you make/do an expert/experienced.
3. And rely/depend on* توكل God, and enough/sufficient with God (as) a guardian/ally* وكيلًا.
4. God did not make/put to a man from two hearts in his interior/inside, and He did not make/create* جعل your wives* أزواجكم which (F) you declare them as forbidden for you* نظاهرون (Pre-Islamic form of divorce in which the husband declares his wife as forbidden to him as his mother) from them (F) (as) your mothers, and He did not make/create* جعل those named after you but not your children by birth/your adopted children your sons, that (is) your word/opinion and belief* قولكم with your mouths, and God says the truth* الحق and He guides (to) the path/way* السبيل .
5. Call them to their fathers, it is more just/equitable at God, so if you did not/do not know their fathers so (they are) your brothers in the religion, and your allies/friends* مواليكم , and an offense/guilt/sin is not on you in what you mistook/erred* أخطأتم with it, and but what your hearts/minds* قلوبكم made intentionally/purposely, and God was/is a forgiver* غفورا, merciful.
6. The prophet (is) more worthy/deserving with the believers than them selves, and His wives (are) their mothers, and (those) of the relations some of them (are) more worthy/deserving with some in God's Book/judgment* كتاب than the believers and the emigrants, except that (E) you make/do to your allies/friends* أوليائكم kindness/goodness* مسطورا , that was in The Book* الكتاب written/inscribed* مسطورا .
7. And when We took/received from the prophets their promise/covenant, and from you, and Noah, and from Abraham, and Moses, and Jesus Mary's son, and We took/received from them a strong* غليظا promise/covenant.
8. (It is for God) to ask/question the truthful about their truthfulness, and He prepared to the disbelievers a painful torture.
9. You, you those who believed, remember/mention* اذكروا God's blessing/goodness on you, when soldiers/warriors came to you, so We sent on (to) them a wind* ريحا , and soldiers/warriors you did not see it (them), and God was/is with what you make/do seeing/knowing* بصيرا .
10. When they came to you from above you and from lower* أسفل than you, and when the eyesights/knowledge deviated/turned away, and the hearts/minds* القلوب reached the larynxes/voice boxes (throats)* الحناجر , and you think/assume* تظنون with God the thoughts/assumptions* الظنونا .
11. At that place and time the believers were tested, and they were shaken/trembled* زلزلوا a strong (severe) shake/tremble.
12. And when the hypocrites and those whom in their hearts (is) sickness/disease say: "God and His messenger did not promise us except deceit/temptation."

13. And when a group of people from them said: "You people* أهل (of) Yethrib* يثرب , (there is) no position/status* مقام for you, so return." And a group/party* فريق from them ask the prophet for permission/pardon (E) they say: "That truly our houses/homes (are) weakly defended* عورة." And it is not with weakly defended* بعورة , that truly they want except escape* فرارا.
14. And if (it) is entered on them from its sides/directions* أقطارها then they were asked* سئلوا (for) the treason* الفتنة, they would have given it (E) and they would not have delayed/remained* تلبثوا with it (the treason) except little* يسيرا.
15. And they were had been (E) they promised* عاهدوا God from before (they had before promised God that) they do not turn away (on) the backs/ends, and God's promise* عهد was questioned.
16. Say: "The escape/flight* الفرار will never/not benefit you if you escaped/fled* فررتم from the death/lifelessness or the killing/fighting* القتل , and then you do not be living long/enjoying except a little."
17. Say: "Who that protects/shelters you from God if He willed/wanted bad/evil/harm with you? Or He willed/wanted mercy with you? And they do not find for them from other than God a guardian/ally* وليا , and nor a victorior/savior* نصيرا ."
18. God had known the hinderers, obstructers, disincentivators and delayers* المعوقين from you and the saying/speakers* القائلين to their brothers: "Come to us." And they do not come/do (join) the war/hardship* البأس , except a little/few.
19. Miser/stingy/careful on (to) you, so if the fear/fright came, you saw them* رأيتهم looking* ينظرون to you, their eyes/sights turn/roll* تدور as who makes/becomes unconscious on him from the death/lifelessness (as who faints from fear of death), so if the fear/fright went away* ذهب they harmed/stabbed you with sharp/hard tongues/speeches* بالمسنة, miser/stingy/careful on the good* الخير, those they did not believe, so God wasted/invalidated* فأحبط their deeds, and that was on God easy/little* يسيرا.
20. They suppose* يحسبون (that) the groups/parties did not go* يذهبوا and if the groups/parties come, they wish/love if that they truly are desert dwellers in the Arabs, they ask/question* يسألون about your information/news, and if they were in (between) you, they would not have fought/killed except a little/few.
21. (It) had been for you in God's messenger a good* حسنة example/model* أسوة to who was hoping/expecting God, and the Day the Last/Resurrection Day, and remembered/mentioned God much.
22. And when the believers saw/understood the groups/parties, they said: "That (is) what God promised us and His messenger, and God was/is truthful and His messenger." And (it) did not increase them except belief and submission/surrender.
23. From the believers (are) men, they were truthful (on) what they promised* عاهدوا God on it, so from them who accomplished/carried out* قضى His vow or duty upon himself* تحبه , and from them who awaits/watches* ينتظر , and they did not change* تبدلوا exchange/change* بدلوا.
24. (It is to) God to reward/reimburse* ليجزي the truthful with their truthfulness, and He tortures the hypocrites, if He wants* شاء or He forgives on them, that truly God was/is a forgiver, merciful.
25. And God returned those who disbelieved with their anger/rage, they did not obtain* ينالوا goodness* خيرا, and God stopped/prevented the believers (from) the fighting/killing, and God was/is powerful/strong, glorious/mighty* عزيزا

26. And He descended those who cooperated/supported (against) them* ظاهرهم , from The Book's* الكتاب people* أهل from their fortresses/strong holds* حصانهم , and He threw/hurled in their hearts/minds* قلوبهم the terror/fright, a group/party* فريقا you kill, and a group/party you capture/imprison.
27. And He made you inherit their land* أرضهم and their homes/countries* ديارهم , and their properties/possessions* أموالهم , and a land* أرضا you did not step on/set foot on, and God was/is on every thing capable/able.
28. You, you the prophet, say to your wives: "If you were (F) wanting (F) the life the present/worldly life and its decoration/beauty* زينتها , so come, I make you (F) enjoy, I divorce/free you (F), divorce/freeing gracefully (peaceful/quiet)* جميلا."
29. "And if you were (F) wanting (F) God and His messenger, and the end's (other life's) house/home* الدار , so then God prepared to the good doers (F) from you (F) a great reward* أجرًا."
30. You, the prophet's women (wives), who does/commits* يأتي from you (F) with an evident enormous/atrocious deed* بفاحشة , the torture be doubled/multiplied for her two doubles, and that was/is on God easy/little.
31. And who from you obeys humbly* يقنت to God and His messenger and makes/does correct/righteous deeds, We give/bring her her reward* أجرها twice, and We prepared for her* أعدنا an honoured/generous provision* كريمًا .
32. You, the prophet's women (wives), you are not as anyone* كأحد from the women, if you feared and obeyed so do not soften/submit/obey with the word/opinion and belief, so wishes/desires* فيطمع who in his heart/mind* قلبه (is) sickness/disease, and say (F) a kind/generous* معروفًا word/opinion and belief * قولًا .
33. And join/dwell/be respected* قرن in your houses/homes, and do not show your beauty/decoration, the first* الأولى pre-Islamic paganism's/ignorance's showing off (of) beauty/decoration, and stand/keep up (F)* أتمن the prayers, and give/bring the charity/purification, and obey God and His messenger, truly God wants to eliminate/wipe off from you the filth/torture, people* أهل (of) the House/Home, and He purifies you* يطهركم purification* تطهيرا .
34. And mention/remembers (F)* اذكرن what is read/recited in your (F) houses/homes from God's verses/evidences* آيات and the wisdom, that truly God was/is kind/soothing* لطيفا , expert/experienced* خبير .
35. That truly the Moslems/submitters (M)* المسلمين , and the Moslems/submitters (F), and the believers (M), and the believers (F), and the obeying humbly (M)* القانتين , and the obeying humbly (F)* القانتات , and the truthful (M), and the truthful (F), and the patient (M), and the patient (F), and the humble/submissive (M)* الخاشعين , and the humble/submissive (F)* الخاشعات , and the charity givers (M), and the charity givers (F), and the fasters (M)* الصائمين , and the fasters (F)* الصائمات , and the protecting/observing (M)* الحافظين their genital parts between their (M) legs, and the protecting/observing (F)* الحافظات , and the mentioning/remembers* يذكرن God much, and the mentioning/remembers (F)* الذكرات , God prepared for them a forgiveness and a great reward* أجرًا .
36. And (it) was not to a believer (M) and nor a believer (F), if God and His messenger ordered/passed judgment* قضى an order/command/matter/affair that to be for them the choice from their matter/affair, and who disobeys God and His messenger, so he had misguided a clear/evident* مبينا misguidance.
37. And when you say to who God blessed/comforted and eased* أنعم on (to) him, and you blessed/comforted and eased* أنعمت on (to) him: "Hold/grasp* أمسك on (to) you your wife, and fear and obey God." And you hide in your self what God (is) showing it (E), and you fear the people, and God (is) more worthy/deserving* أحق that (E)

- you fear Him, so when Zeyd* زيد carried out/ended from her a need/desire* وطرا (divorced) We made you marry her, so that (there) not be on the believers hardship/blame* حرج in wives/spouses* أزواج (of their adopted) ones called after them, if they carried out/ended from them (F) a need/desire (divorced), and God's order/command was/is made/done.
38. (There) was not on the prophet from strain/blame* حرج in what God specified/stipulated* فرض to him, God's law/manner* سنة in those who past/expired* خلدوا from before, and God's order/command was/is a predestiny predestined/estimated* مقدورا.
39. Those who communicate/deliver* يبلغون God's messages, and they fear Him, and they do not fear anyone except God, and enough/sufficient with God counting/calculating.
40. Mohammad was not a father (to) anyone from your men, and but God's messenger, and the prophets' end/conclusion/final* خاتم , and God was/is with every thing knowledgeable.
41. You, you those who believed, remember/mention* اذكروا God much remembering/mentioning* ذكرا.
42. And praise/glorify Him, (at) daybreaks/early mornings and evening to sunset* أصيلا.
43. He is who blesses and compliments* يصلي on (for) you and His angels to bring you out (E)* ليخرجكم from the darkneses to the light, and He was/is with the believing merciful.
44. Their greeting (on) a day/time they meet/find Him (is): "A greeting/peace* سلام." And He prepared for them, an honored/generous* كريما reward/wage* أجرا.
45. You, you the prophet, that We, We sent you (as) a witness/testifier, and announcer of good news, and a warner/giver of notice* نذيرا .
46. And calling to God with His permission/pardon and a lamp* سراجا luminous/giving light* منيرا .
47. And announce good news (to) the believers with that for them from God (is) great* كبيرا grace/favour/blessing* فضلا.
48. And do not obey the disbelievers and the hypocrites, and leave/desert (forget) their mild harm, and rely/depend* وكيلا on God, and enough/sufficient with God (as) a guardian/ally* توكل .
49. You, you those who believed, if you married the believers (F) then you divorced/freed them (F) from before that you touch them (F), so (there is) no term/counting (no waiting period)* عدة you count it, so give them alimony, and divorce/release them (F)* سراجا beautifully* جميلا divorce/release* سرحوهن.
50. You, you the prophet, that We, We permitted/allowed for you your wives/spouses those who you gave* أتيت their rewards* أجورهن (dowries), and what your right (hand) owned/possessed from what God bestowed upon* أفاء you, and your paternal uncles' daughters, and your paternal aunts' daughters, and your maternal uncles' daughters, and your maternal aunts' daughters, who (F) emigrated with you, and a believing woman if she presented herself to the prophet, if the prophet wanted that He marries her, clearly/purely* خالصة for you from other than the believers, We had known what We had commanded/imposed/stipulated* فرضنا on them in their wives* أزواجهم* and what their right (hands) owned/possessed, so that strain/blame/sin* حرج not be on you, and God was/is forgiving, merciful.
51. You delay/postpone whom you will/want from them (F), and you shelter/give refuge (near) to you whom you will/want, and whom you wished/desired* ابتغيت from whom you isolated/set aside* عزلت, so no strain/blame/sin* جناح (is) on you, that (is) nearer* أدنى that their (F) eyes/sights delight/please* تفر, and they not be sad/grievous,

- and they accept/approve with what you gave them (F), all of them, and God knows what (is) in your hearts/minds*
 حلِيمًا , and God was/is knowledgeable, clement* قلوبكم
52. The women are not permitted/allowed to you from after, and nor that you exchange/replace* تَبْدِلُ with them (F)
 from wives* أَزْوَاجًا , and even if their goodness/beauty pleased/marveled you, except what your right (hand)
 owned/possessed, and God was/is on every thing observing/watching* رَفِيقًا .
53. You, you those who believed, do not enter* تَدْخُلُوا the prophet's houses/homes except that (it) be permitted/allowed
 to you, not waiting* نَاطِرِينَ to (for) feeding/food at it, and but if you were called/invited so enter, so if you ate* طَعِمْتُمْ
 so spread out* فَانْتَشِرُوا (disperse), and not perceiving/seeing* مُسْتَأْنَسِينَ (expecting) to an information/speech
 (conversation), that, that was harming mildly the prophet, so he feels ashamed/shy from you, and God does not
 shame* يَسْتَحْيِي from the truth* الْحَقَّ , and if you asked them (F)* سَأَلْتُمُوهُمْ (for) belongings/effects/goods, so ask them
 (F)* فَاسْأَلُوهُمْ from behind/beyond a divider/partition* حِجَابٍ , that is purer* أَطْهَرَ to your hearts/minds* قُلُوبِكُمْ and their
 (F) hearts/minds* قُلُوبَهُنَّ , and (it) was not for you that you harm mildly God's messenger, and nor that you marry his
 wives* أَزْوَاجَهُ from after him ever (E), that truly that was at God great* عَظِيمًا.
54. If you show a thing or you hide it, so then God was with every thing knowledgeable.
55. No offense/guilt/sin (is) on them in their (F) fathers, and nor their (F) sons, and nor their (F) brothers, and nor their
 (F) brother's sons, and nor their sisters' (F) sons, and nor their women (F), and nor what their (F) rights (hands)
 owned/possessed, and fear and obey God, that truly God was/is on every thing a witness/testifier* شَهِيدًا .
56. That truly God and His angels bless and compliment on the prophet. You, you those who believed, pray and call
 for God's blessing on him (the prophet) and great greetings.
57. That truly those who harm mildly God and His messengers, God cursed/humiliated them* لَعْنَهُمْ in the present world,
 and the end (other life), and He prepared for them a disgracing/degrading torture.
58. And those who harm mildly/harm the believers (M) and the believers (F) without what they earned/acquired* اِكْتَسَبُوا
 (unjustly) , so they had endured/burdened* احْتَمَلُوا falsehood/slander* بَهْتَانًا , and a clear/evident* سَمِينًا sin/crime.
59. You, you the prophet, say to your wives* لَأَزْوَاجِكَ and your daughters and the believers' women they (F) near
 (lengthen) on them from their shirts/gowns/wide dresses, that (is) nearer* أَدْنَى that (E) they (F) be known (better
 than being identified), so they (F) do not be harmed mildly/harmed, and God was/is forgiving, merciful.
60. If (E) the hypocrites and those whom in their hearts/minds (is) sickness/disease and the spreaders of agitating
 rumors and bad news to provoke people in the city/town do not end/stop* يَنْتَهُ , We will urge/attract (influence) you
 (to get rid of) with them, then they do not become a neighbor to you* يَجَاوِرُونَكَ in it except a few* قَلِيلًا .
61. Cursed/humiliated* لَعْنُوا wherever they were defeated/caught up with* تَقَفُّوا , they were taken/punished* أُخِذُوا ,
 and they were killed killingly.
62. God's way/manner* سُنَّةٌ in those who past/expired* خَلُّوا from before, and you will never/not find to God's
 way/manner* سُنَّةٌ (an) exchange/replacement* تَبْدِيلًا.
63. The people ask/question you about the Hour/Resurrection* السَّاعَةِ , say: "Truly its knowledge (is) at God, and what
 informs you* يَدْرِيكَ maybe/perhaps the Hour/Resurrection be near/close."
64. That truly God cursed/humiliated* لَعْنُوا the disbelievers, and He prepared for them blazing/inflaming (fire).

65. Immortally/eternally in it (for) ever (E), they do not find a guardian/ally* وليا , and nor a victorior/savior.
66. A day/time their faces/fronts will be turned over* تقلب in the fire* النار, they say: "Oh if only we obeyed God and we obeyed the messenger/two messengers* الرسولا?"
67. And they said: "Our Lord, that we obeyed our masters/rulers* ساداتنا, and our bigger ones/oldest* كبرانا so they misguided us (from) the two ways/paths/way/path* السبيل." "
68. "Our Lord give/bring them two doubles from the torture, and curse/humiliate them* العنهم a great * كبيرا , curse/humiliation* لعنا."
69. You, you those who believed, do not be as those who harmed mildly/harmed Moses, so God acquitted/cured him, from what they said, and he was at God noble.
70. You, you those who believed, fear and obey God and say an accurate/truthful saying/word and opinion* قولاً.
71. He corrects/repairs* يصلح for you your deeds, and He forgives for you your crimes, and who obeys God and His messenger, so he had triumphed/succeeded* فاز a great triumph/success* فوزاً.
72. We displayed/presented* عرضنا the trust* الأمانة (choice between good and evil) on the skies/space* السماوات and the earth/Planet Earth, and the mountains* الجبال , so they refused/hated that (E) they bear/endure it* يحملونها, and they were cautious/afraid* أشفقن from it, and the human/mankind bore/endured it* حملها, that he truly was/is often unjust and oppressive, lowly/ignorant* جهولا.
73. (It is for) God to punish the hypocrites (M), and the hypocrites (F), and the sharers/takers of partners (with God) (M), and the sharers/takers of partners (with God) (F), and God forgives on the believers (M), and the believers (F), and God was/is forgiving, merciful.

CHAPTER 34: SHEBA - سبأ

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

1. The praise/gratitude/thanks (is) to God who for Him (is) what (is) in the skies/space and the earth/Planet Earth, and for Him (is) the praise/gratitude/thanks in the end (other life), and He (is) the wise/judicious, the expert/experienced.
2. He knows what enters/penetrates in the earth/Planet Earth, and what appears/emerges from it, and what descends from the sky/space, and what ascends/zigzags* يعرج in it, and He is the most merciful, the forgiving.
3. And those who disbelieved said: "The Hour/Resurrection* الساعة does not come to us," Say: "Yes/ certainly, and (by) my Lord it comes to you (E), knower (of) the unseen/absent* الغيب , a weight (of) a smallest particle of anything in the universe* ذرة does not be far, hidden and distant from Him in the skies/space and the earth/Planet Earth and nor smaller/littler than that, and nor greater* أكبر except in a clear/evident* مبین Book* كتاب ." .
4. To reward/reimburse* ليجزي those who believed and made/did* عملوا the correct/righteous deeds, those for them (is) a forgiveness and an honoured/generous* كريم provision* رزق .
5. And those who strived/endeavored* سعوا in Our verses/evidences* آياتنا disabling/frustrating, those for them (is) a torture from painful filth* رجز .
6. And those who were given/brought the knowledge see/understand* يري what was descended to you from your Lord, it is the truth* الحق and it guides to the glorious/mighty's, the praise worthy's/commendable's road/path* صراط .
7. And those who disbelieved said: "Do (should) we guide/lead you on (to) a man (he) informs you if you were torn/dispersed* مرفتم , every/each tearing/dispersing* يمزق , that you are in (E) a new creation?"
8. "Did he fabricate* أنفري on God lies/falsehood* كذبا ? Or (is there) with him insanity/madness?" But those who do not believe with (in) the end (other life) (are) in the torture and the far/distant misguidance.
9. Do they not see/understand to what (is) between their hands and what (is) behind them, from the sky/space and the earth/Planet Earth? If We will/want We make the earth/Planet Earth sink down/disappear* نخسف or We drop* نسقط on them pieces from the sky/space, that truly in that (is) an evidence/sign (E) to every/each repenting/returning to God* عبد* slave/worshipper* منيب .
10. And We had (E) given/brought David grace/favour* فضلا, from Us: "You mountains* جبال , return with him, and the birds/bird." And We softened/flexed/smoothened for him the iron.
11. That (E) make/do/work complete/long signs or hooks the attack helmets (shields) and predestine/evaluate/measure in the plentiful/(armour)* السرد and make/do* اعملوا correct/righteous deeds, that I am with what you make/do* بصير .
12. And to Soliman the wind/breeze its going early (for a) month and its departure (passing)* راحها (for a month), and We made the molten copper/brass/iron well* عين flow/dissolve/melt for him, and from the Jinns who works* يعمل between his hands with his Lord's permission/pardon, and who deviates/turns away from them from Our order/command, We make him taste/experience from the blazing's/inflamed's (inferno's) torture.

13. They make/do* يعملون for him what he wills/wants from the centers of the assemblies/sanctuaries* محاريب and images/statues/pictures, and eye lids/fragments/pieces/small wells as the trough/tub* كالجواب , and pots anchors/firm (heavy) fixtures* راسيات , David's family do/work/make thanking/gratefulness, and little/few from My worshippers/slaves (is) the thankful/grateful (E).
14. So when We ordered/accomplished* قضينا on him the death/lifelessness, nothing guided/lead them on (to) his death/lifelessness except the land's/Earth's* الأرض walker/creeper/crawler* دابة , eating his shepherd's staff/stick, so when he fell down the Jinns clarified/explained (to themselves)* تبينت that (E) if they were knowing the absent/covered* الغيب , they would not have stayed/remained/waited in the torture the disgracing/degrading.
15. To Sheba* لسبأ (it) had been in their residence, an evidence/sign* آية (of) two treed gardens from right* يمين and left, eat from your Lord's provision* رزق and thank/be grateful to Him, a good/beautiful/enjoyable* طيبة country/land/place* بلدة , and a forgiving Lord.
16. So they opposed/objected* فأعرضوا so We sent on (to) them the dam's/strong rain's* العرم flowage/flood/torrent, and We exchanged/replaced them* بدلناهم with their two treed gardens two treed gardens with of (B) sour and bitter/weak crop* حمط and inedible* أئبل food/fruits, and a thing from little sedre/lotte-tree.
17. That We reimbursed them* جزيناهم because (of) what they disbelieved, and do We reimburse* نجزي except the (insisting) disbeliever?
18. And We made/put between them and between the villages/urban cities which We blessed in it apparent/visible villages/urban cities, and We predestined/evaluated* قدرنا in it the movement/ride* السير , say: "Move/ride in it, nights and days/times safe/secure* آمين."
19. So they said: "Our Lord, make distant between our journeys/voyages* أسفارنا." And they caused injustice/oppresion (to) themselves, so We made them* فجعلناهم (as) information* أحاديث , and We tore/scattered them* مزقناهم every/each tearing/scattering* ممزق , that truly in that (are) evidences/signs (E)* لآيات to every/each patient/endurer, thankful/grateful.
20. And Satan* إبليس , his assumption/thought* ظنه had been truthful on them, so they followed him except a group/party* فريقا from the believers.
21. And nothing from a power/authority/control* سلطان was for him on them, except to know who believes with (in) the end (other life) than who he is from it in doubt/suspicion, and your Lord (is) on every thing (an) honest protector/observor* حفيف .
22. Say: "Call those whom you claimed/purported* زعمتم from other than God, they do not own/possess a smallest particle of any thing's in the universe's* ذرة weight in the skies/space, and nor in the earth/Planet Earth, and (there is) nothing for them in them (B) from a share/partnership, and nothing for Him from them from a supporter/helper (God has no help from their gods and nor does he need their support or help).
23. And the mediation does not benefit/become useful at him except to whom He permitted/allowed to him, until when terror/panic (was) removed* فرغ from their hearts/minds* قلوبهم , they said: "What (did) your Lord say?" They said: "The truth, and He is the high and mighty/dignified, the great* الكبير."

24. Say: "Who provides for you from the skies/space and the earth/Planet Earth?" Say: "God and that we or you (are) on (E) guidance, or in clear/evident* مبین misguidance."
25. Say: "You will not be questioned/asked about what we committed a crime/sin, and nor we be asked/questioned about what you make/do* تعملون ." ."
26. Say: "Our Lord gathers/collects between us, then He opens/judges* يفتح between us with the truth* بالحق , and He is the opener/judge* الفتاح , the knowledgeable."
27. Say: "Show me/make me understand those whom you joined with Him partners (with God), no but He is God, the glorious/mighty* العزيز , the wise/judicious* الحكيم ."
28. And We did not send you except to the people all (as) an announcer and a warner/giver of notice* نذيرا , and but most of the people do not know.
29. And they say: "When (is) that the promise if you were truthful?"
30. Say: "For you (is) a day's/time's appointment you do not delay/lag behind an hour* ساعة , and nor you advance/precede* تستقدمون ."
31. And those who disbelieved said: "We will never/not believe with this the Koran, and nor with what (is) between its hands." And if you see/understand if the unjust/oppressive (were) made to stand/suspended* موقوفون at their Lord, some of them return to some the saying/words/opinion and belief, those who were weakened* استضعفوا say to those who became arrogant: "Where it not for you, we would be believers/believing."
32. Those who were arrogant said to those who were weakened: "Did we prevent/obstruct you* صددناكم from the guidance after when (it) came to you? But you were criminals/sinners."
33. And those who were weakened said to those who were arrogant: "But the night's and daytime's cheatery/deceit* مكر when you order/command us that (E) we disbelieve with (in) God, and we make/put/create for Him equals (idols)." And they kept the regret/remorse* الندامة secret, when they saw the torture, and We made/put* جعلنا the leather or iron collars or hand cuffs in those who disbelieved's necks, are they reimbursed* يجزون except (for) what they were making/doing* يعملون ?
34. And We did not send in a village/urban city from a warner/giver of notice* نذير except (that) its luxuriated ungrateful and arrogant said: "That we with what you were sent with it (are) disbelieving."
35. And they said: "We (have) more properties/possessions/wealths and children, and we are not with being tortured."
36. Say: "That truly my Lord spreads/extends* يبسط the provision* الرزق to whom He wills/wants, and He is capable/able* يقدر and but most of the people do not know."
37. "And your properties/possessions/wealths, and nor your children (are) not with which near/approach you at Us, approachment/advancement* زلفي except who believed and made/did correct/righteous deeds, so those for them (is) the double reward/reimbursement* جزاء* because (of) what they made/did* عملوا , and they are in the chambers/elevated (stages/places)* الغرفات (are) safe/secure."
38. "And those who strive/endeavor* يسعون in Our verses/evidences* آياتنا disabling/frustrating, those are in the torture, they are made to be present/attend."

39. Say: "That truly my Lord extends/spreads the provision* الرزق to whom He wills/wants from His worshippers/slaves* عباده, and He is capable/able* يقدر to it, and what you spent from a thing, so He reverses/replaces it* يخالفه, and He is best* خبير (of) the providers."
40. And a day/time He gathers them all/all together then He says to the angels: "Are those (who) were (to) you worshipping?"
41. They said: "Your praise/glory; you are our guardian/ally* ولينا from other than them, but they were worshipping the Jinns* الجن, most of them with them (are) believing."
42. So the day/today some of you do not own/possess to some benefit/usefulness and nor harm, and We say to those who were unjust/oppressive: "Taste/experience the fire's torture which you were with it lying/denying/falsifying."
43. And if Our evidences/verses* آياتنا are read/recited on (to) them evidences, they said: "That (is) not except a man, he wants/intends* يريد that he obstructs you from what your fathers were worshipping." And they said: "That (is) not except fabricated/cut and split lies/falsehood." And those who disbelieved said to (about) the truth* الحق when (it) came to them: "That truly this (is) except clear/evident magic/sorcery."
44. And what* ما We give/bring them from books* كتب they study/memorize/read it, and what* ما We sent them before you from a warner/giver of notice* نذير.
45. And those from before them lied/denied* كذب, and they did not reach one tenth what We gave/brought them, so they denied* فكذبوا My messengers, so how was My severity/change (anger)* نكير?
46. Say: "Indeed/but* إنما I preach to/warn you* أعظكم with one (thing), that (E) you stand* تقوموا to God two twos/twos or singularly/one by one, then you think insanity/madness (is) not with your companion/friend (your messenger is not mad), that truly he is except a warner/giver of notice for you, between a severe torture's hands."
47. Say: I did not* ما ask/question you from a reward* أجر, so it is for you, that truly my reward* أجري (is) except on God, and He is on every thing (an) honest witness/testifier* شهيد."
48. Say: "That truly my Lord throws/hurls with the truth, knower (of) the unseens/supernaturals* الغيوب."
49. Say: "The truth* الحق came, and the falsehood does not start/initiate* يبديء, and nor return/repeat."
50. Say: "That if I became misguided so but I misguide on (to) my self, and if I was guided, so (it is) with what my Lord inspires/transmits* يوحى to me, that He truly is hearing/listening, near/close."
51. And if you see/understand when/if they were frightened/panic stricken* فزعوا, so (there is) no passing/missing (escape)* فوت, and they were taken/punished* أخذوا from a near/close place/position.
52. And they said: "We believed with (in) it." And from where/how to them (is) the skirmish/clash* التناوش? From a far/distant place/position.
53. And they had disbelieved with (in) Him from before, and they throw/hurl with the unseen/hidden* بالغيب from a far/distant place/position.
54. And intervened* حيل between them and between what they lust/desire* يشتهون as was made/done* فعل with their groups/supporters* بأشياعهم from before, that they truly were in doubtful/ suspicious doubt/suspicion.

CHAPTER 35: CREATOR/ORIGINATOR - فاطر

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

1. The praise/gratitude* الحمد (is) to God creator/originator* فاطر (of) the skies/space and the earth/Planet Earth, making/creating/manipulating* جاعل the angels (as) messengers (owners) of wings/sides two two/twos, and three/threes, and fours, He increases in the creation what He wills/wants, that truly God (is) on every thing capable/able.
2. What God opens/discloses* يفتح to the people from mercy so (there is) no withholder/refrainer* ممسك to it, and what He holds/grasps* يمسك , so (there is) no sender to it from after Him, and He is the glorious/mighty* العزيز , the wise/judicious .
3. You, you the people, remember/mention* اذكروا God's blessing on you, is (there) from (a) creator other than God, (who) provides for you from the skies/space and the earth/Planet Earth? (There is) no God except Him, so where/how (do) you lie/turn away?
4. And if they deny/falsify you* يكذبوك , so messengers from before you had been denied/falsified* كذبت , to God return the matters/affairs.
5. You, you the people, that truly God's promise (is) true/truth* حق , so let not the life the present/worldly life deceive/tempt you, and nor the deceit/temptation deceive/tempt you with God.
6. That truly the devil (is) for you an enemy, so take him (as) an enemy, truly/indeed he calls his group/party* حزبه to be from the blazing's/inflamed's/(inferno's) owners/company* أصحاب.
7. Those who disbelieved, for them (is) a strong (severe) torture, and those who believed and made/did the correct/righteous deeds, for them (is) a forgiveness and great* كبير reward* أجر .
8. Is who his bad/evil* سوء deed was decorated/beautified to (for) him, so he saw it* فرآه (as) good/beautiful, so then God misguides whom He wills/wants, and He guides whom He wills/wants, so do not (let) your self go/wipe out* تذهب on (for) them (in) grief/sorrow, that truly God (is) knowledgeable with what they make/do* يصنعون .
9. And God is who sent the winds/breezes, so it erupts and spreads* فتشير clouds, so We drove it to a dead country/land* بلد , so We revived with it the land/Earth* الأرض after its death/lifelessness, as/like that (is) the revival/resurrection.
10. Who was wanting* يريد the glory/might* العزة , so to God (is) the glory/might* العزة all/all together, to Him ascends/climbs* يصعد the words/expressions, the good/beautiful* الطيب , and the deed the correct/righteous He raises it; and those who scheme* يكرهون the sins/crimes, for them (is) a strong (severe) torture, and (the) schemes* مكر (of) those it perishes/fails* يبور .
11. And God created you from dust/earth then from a drop/male's or female's secretion* نطفة , then He made you* أزواجا pairs/couples* جعلكم , and no female conceives/(is) pregnant with* تحمل and nor gives birth/drops* تضع except with His knowledge, and no long lived/aged be granted long life, and nor be reduced (shortened)* ينقص from his lifetime except in a Book/fate/term* كتاب , that truly that (is) on God easy/little* يسير .

12. And the two seas/oceans* البحران do not become equal/alike, that (is) fresh/sweet* عذب very sweet/fresh pleasant tasting* سائغ its drink, and that (is) salty, salty and bitter, and from each/all you eat a soft/tender meat* لحمًا, and you bring out a jewel/ornament* حلية you wear/dress it, and you see* تري the ship/ships in it audibly cutting through* مواخر to ask/desire* لتبتغوا from His grace/favour* فضله, and maybe/perhaps you thank/be grateful.
13. He makes the night to enter/penetrate in the daytime, and He makes the daytime to enter/penetrate in the night, and He manipulated/subjugated* سخر the sun and the moon, each passes/orbits* يجري to a named/identified term/time, that one (is) God your Lord, for Him (is) the ownership/kingdom* الملك, and those whom you call* تدعون from other than Him, they do not own/possess from (a) thin layer between the date and its pit/anything.
14. If you call them they do not hear your call/request/prayer, and if they heard/listened, they would not have answered/replied to you, and (on) the Resurrection Day they disbelieve with your sharing (them)/making (them) partners (with God), and non informs you equal/alike (to) an expert/experienced.
15. You, you the people, you are the poor/needy/deprived* الفقراء to God, and He is the rich, the praiseworthy/commendable.
16. If He wills/wants He makes you go away/eliminates you* يذهبكم and He comes with a new creation.
17. And that (is) not with a dear/mighty on God.
18. And no sinner/loader/burdener (F) (self) carries/bears/sins (F)* تزر another's* أخرى sin/load/burden* ووزر, and if she/it calls (a) burdened/loaded (F)* مثقلة (self) to (remove) her/its weight/load* حملها, nothing from it (will) be carried/lifted* يحمل a thing, and even if it was/is (to) of relations* فربي, truly/indeed you warn/give notice (to) those who fear their Lord with the unseen/hidden* بالغيب and they kept up* أقاموا the prayers, and who purifies* تزكّي, so but he purifies to/for him self, and to God (is) the end/destination.
19. And the blind and the seeing/understanding* البصير, do not become equal/alike.
20. And nor the darknesses, and nor the light.
21. And nor the shade* الظل, and nor the hot wind/sun's heat* الحرور.
22. And (they) do not become equal/alike, the alive and nor the deads, that truly God makes whom He wills/wants hear/listen, and you are not with making whom (are) in the graves/burial places hear/listen.
23. That you are except a warner/giver of notice.
24. That We sent you with the truth* بالحق (as) an announcer of good news and a warner/giver of notice, and (there is) not from a nation/generation/century except past/expired* خلا in it a warner/giver of notice.
25. And if they deny/falsify you* يكذبوك so those from before them had denied/falsified, their messengers (who) came to them with the evidences, and The Books, and The Book* الكتاب the luminous/enlightening* المنير.
26. Then I took/received/punished those who disbelieved, so how was My severity (anger)* تكوير.
27. Do you not see/understand that God descended from the sky* السماء water, so We brought out* أخرجنا with it fruits its colours (are) different, and from mountains white sides/river banks* جدد and red, its colours (are) different, and blacks, very blacks?
28. And from the people, and the walkers/creepers/crawlers* الدواب, and the camels/livestock its colours (are) different, as/like that, but/truly God fears from His worshippers/slaves* عباده the learned ones/knowledgeable (from God's

- slaves/worshippers, only the learned ones/knowledgeable fear Him), that truly God (is) glorious/mighty* عزيز , forgiving.
29. That truly those who read/recite God's Book* كتاب and kept up* أقاموا the prayers, and they spent from what We provided for them secretly and openly/publicly* علانية, they hope/expect (a) commercial trade* تجارة it will never/not be destroyed/fail* تبور.
30. To fulfill/complete their rewards* أجورهم , and He increases them from His grace/favour, that He truly is forgiving, thankful/grateful.
31. And what We inspired/transmitted* أوحيينا to you from The Book* الكتاب, it is the truth* الحق confirming to what (is) between his hands, that truly God (is) with His worshippers/slaves* عباده expert/experienced (E), seeing/knowing* بصير .
32. Then We made The Book* الكتاب be inherited (by) those whom We chose/purified from Our worshippers/slaves* عبادنا, so from them who (is) unjust/oppressive to him self, and from them economizing/moderate* مقتصد , and from them racing/surpassing/preceding with the goodnesses/generosity with God's permission/pardon, that it is the grace/favour* الفضل, the great* الكبير.
33. Treed gardens/paradises (as) eternal residence, they enter it, (and) they will be bejeweled/decorated* يجلون in it from bracelets from gold and pearls, and their cover/dress in it (is from) silk.
34. And they said: "The praise/gratitude (is) to God who took away/eliminated* أذهب from us the sadness/grief, that truly our Lord (is) forgiving (E) thanked."
35. "Who placed us/made us occupy (the) house/home (of) the residence/position, from His grace/favour* فضله; Hardship/fatigue* نصب does not touch us in it, and nor exhaustion touches us in it."
36. And those who disbelieved, for them (is) Hell's* جهنم fire* نار, (they) do not be destroyed* يقضي on them, so they die (they do not die), and nor (they) be reduced/lightened from its torture on them, as/like that We reimburse every/each (insistent) disbeliever.
37. And they, they cry out/scream for help in it: "Our Lord bring us out* أخرجنا , we make/do* نعمل correct/righteous deeds, other than (what) we were making/doing* نعمل ." Did We not grant you long life in it? Who remembers does not remember* يتذكر in it, (We gave you a long life to remember but you chose not to), and the warner/giver of notice came to you, so taste/experience, so (there is) none from a savior/victorior* نصير to the unjust/oppressive.
38. That truly God (is) knower (of) the skies'/space's and the earth's/Planet Earth's unseen/covered* غيب, that He truly is knowledgeable with of the chests (innermosts).
39. He is who made/put you (as) caliphs/successors and replacers* حلّالنف in the earth/Planet Earth, so who disbelieved so on him (is) his disbelief, and the disbeliever's disbelief does not increase (them) at their Lord except abhorrence/hatred* مقنا, the disbeliever's disbelief does not increase (them) except loss/misguidance and perishment.
40. Say: "Did you see/understand your partners (with God) those whom you call from other than God? Show me/make me understand what they created from the earth/Planet Earth, or for them (is) a share/partnership in the skies/space, or We gave/brought them* آتيناهم a Book* كتاب so they are on an evidence from it? But that truly the unjust/oppressive promise some of them (to) some (each other) except deceit/temptation."

41. That truly God holds/grasps/seizes the skies/space and the earth/Planet Earth that (E) they (B) vanish/cease to exist* , تزولا , and if (E) they (B) vanished/ceased to exist* , زالتا , that truly/if (some one) grasped/seized them (B)* أمسكهما from anyone from after Him, that He truly was/is clement* حلِيمًا , forgiving (God is the only one that holds the skies and earth in place, and when they do vanish at the resurrection, no one will hold them in place).
42. And they swore/made oath by God their rights'/oath's utmost* جهد if (E) a warner/giver of notice came to them they will be/become more guided than any (of) the nations* الأمم , so when a warner/giver of notice came to them, did not (nothing) increased them except hastening away with aversion* نفورا .
43. Arrogance in the earth/Planet Earth, and the bad's/evil's/harm's deceit/scheme* السبيء , does not surround/ afflict* يحيق except with its people* بأهله , so do they wait* ينظرون (for) the first's/beginner's manner/law* سنة? So you will never/not find for God's law/manner* لسنة (an) exchange/replacement* تبديلا , and you will never/not find for God's law/manner* لسنة a change/movement* تحويلا .
44. Do they not walk/move/ride in the earth/Planet Earth so they see/think about how was (the) end/turn (result of) those from before them? And they were stronger than them (in) strength/power* قوة , and nothing from a thing was to disable/frustrate Him, God, in the skies/space and nor in the earth/Planet Earth, that He truly was/is knowledgeable, capable/able* قدير .
45. And if God punishes/takes* يؤاخذ the people because (of) what they earned/acquired/won* كسبوا , He would not have left on its back/surface/top from a walker/creeper/crawler* دابة , and but He delays them to a named/identified term/time, so if their term/time came, so then God was/is with His worshippers/slaves* بعباده seeing/knowing/understanding.

CHAPTER 36: Y S* - يس

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

1. Y S* يس .
2. And the Koran* القرآن , the wise/judicious.
3. That you are from (E) the messengers.
4. On a straight/direct/balanced road/way.
5. Descent (from) the glorious/mighty, the merciful .
6. To warn/give notice (E) (to) a nation, their fathers were not warned/given notice, so they are ignoring/neglecting/disregarding.
7. The saying/word* القول had been (E) true/deserved* حق on most of them, so they do not believe.
8. We (E) put/made* جعلنا in their necks leather/iron collars or handcuffs, so it is to the chins/beards, so they are being forced to raise their heads while lowering their eyes from humility.
9. And We put/made* جعلنا from between their hands a barrier* سدا , and from behind them a barrier* سدا , so We covered/afflicted them* فأغشيناهم , so they do not see/look/understand.
10. And (it is) equal/alike* سواء on (to) them had you warned/given them notice, or you did not warn/give them notice, they do not believe.
11. But/truly you warn/give notice (to) whom followed the reminder/remembrance* الذكر and feared the merciful with the unseen/hidden* بالغيب , so announce good news to him with forgiveness, and (an) honored/generous* كريم reward* أجر .
12. We (E), We, We revive/make alive the deads and We write/dictate* نكتب what they advanced/introduced* قدموا , and their tracks/marks/signs, and every thing We counted/controlled/calculated it in a clear/evident* مبين example (model/guide)* إمام .
13. And give* اضرب for them an example/proverb (of) the village's/urban city's owners/company* أصحاب , when the messengers came to them.
14. When We sent to them two, so they denied/falsified them (B)* فكذبوهما , so We strengthened/ supported with a third, so they said: "We (E) (are) sent/being sent to you."
15. They said: "You are not except humans equal/alike to us* مثلنا , and the merciful did not descend from a thing, that truly you are except lying/denying/falsifying."
16. They said: "Our Lord knows, that we are to you sent/messengers (E)."
17. "And nothing (is) on us except the information/communication, the clear/evident* المبين ."
18. They said: "That we, we had a bad omen with you (you are a bad omen to us) if (E) you did not end/terminate/stop we will stone you (E), and a painful torture from us will touch you (E)."
19. They said: "Your omen (fate/future is) with you, (even if you) are, you were reminded, but you are a nation (of) wasters/extravagators* مسرفون ."

20. And from (the) farthest of the city/town came a man walking quickly* يسعي he said: "You my nation, follow the messengers."
21. "Follow who does not ask/question you (for) a reward/wage/fee, and they are guided."
22. "And why for me (that) I not worship who created me/brought me into being* فطرني , and to him you are being returned."
23. "Do I take from other than Him gods, if the merciful wants/intends me* يردن with harm, (so) their mediation does not enrich/suffice me* نغن from me a thing, and they do not rescue/save me."
24. "That I am then in (E) clear/evident* مبين misguidance."
25. "That I believed with (in) your Lord, so hear/listen to me."
26. (It) was/is said: "Enter the Paradise." He said: "Oh if only my nation know."
27. "With what my Lord forgave for me, and He made/put me* جعلني from the honoured."
28. And We did not descend on his nation from after him from soldiers/warriors from the sky/space, and We were not sent descending.
29. That (E) (it) was except one loud strong cry/torture raid so then they are still/silent/dead.
30. Oh grief/sorrow on the slaves/servants* العباد, none from a messenger comes to them, except (that) they were with him mocking/making fun.
31. Do they not see/understand how many We destroyed* أهلكنا before them from the generations/peoples of eras/centuries, that they, to them they do not return?
32. And that (E) each/all (E)* كل all/all together (are) at/by Us, they are made to be present/made to attend.
33. And an evidence/sign* آية for them (is) the land/Earth the dead, We revived it, and We brought out* أخرجنا from it seeds/grains, so from it they eat.
34. And We made/put in it treed gardens* جنات from palm trees and grapes, and We caused to flow/burst* فجرنا in it from the water springs/water wells.
35. To eat from its fruit, and what their hands made/did/worked it, so do they not thank/be grateful?
36. Praise/glory (to) who created the pairs/kinds* الأزواج all of it, from what the land/Earth prouts/grows, and from themselves and from what they do not know.
37. And an evidence/sign* آية for them (is) the night, We skin off/uncover* نسلخ from it the daytime, so then they are darkened/in darkness.
38. And the sun passes/orbits* تحري to an establishment/affixation* مستقر to it, that (is) the glorious'/mighty's predestination/evaluation* تقدير.
39. And the moon We predestined/evaluated it* قدرناه (in) sequences/descents* منازل until it returned as/like the palm tree's branch/date bunch, the old* القديم.
40. The sun should not (be) to it that it catches up/overtakes/reaches the moon, and nor the night (is) surpassing/preceding* سابق the daytime, and each (is) in (an) orbit/circuit floating.
41. And an evidence/sign* آية for them (is) that We, We carried/loaded* حملنا their descendants in the ship/ships, the full/loaded.

42. And We created for them from similar/equal/alike to it, what they ride/board* يركبون.
43. And if We will/want We drown/sink them, so (there be) no cries for help/aiders* صريخ for them, and nor they be rescued/saved.
44. Except mercy from Us, and a long life/enjoyment to a time* حين .
45. And if (it) was said to them: "Fear and obey what (is) between your hands and what (is) behind you, maybe/perhaps you attain mercy."
46. And none from an evidence/sign/verse from their Lord's evidences/signs/verses comes to them except they were from it objecting/opposing/turning away.
47. And if (it) was said to them: "Spend from what God provided for you." Those who disbelieved said to those who believed: "Do we feed whom if God wanted/willed He fed him? That truly you are in except clear/evident misguidance."
48. And they say: "When (is) that the promise, if you were truthful?"
49. They do not wait* ينظرون except (for) one loud strong cry/torture raid (that) punishes/punishes them, and (while) they are disputing/controverting with each other* يخصمون.
50. So they are not being able (of) direction/influence* توصية , and nor to their families they return.
51. And (it) was blown in the horn/bugle* الصور so then they are from the graves to their Lord they drop/rush down* ينسلون.
52. They said: "Oh our calamity/scandal* يويلنا who sent/woke us up from our place of sleep? That (is) what the merciful promised and the messengers were truthful."
53. That truly (it) was except one loud strong cry/torture raid, so then they are all/all together at Us, they are made to be present/made to attend.
54. So the day/today no self be caused injustice to/be oppressed a thing, and you are not being reimbursed* تجزون except (for) what you were making/doing* تعملون .
55. That the Paradises' friends/company the day/today (are) in work/occupation/function enjoying/joyful/humorous.
56. They and their spouses* أزواجهم (are) in shades on the luxurious beds/couches leaning on/reclining on* متكئون.
57. For them in it (are) fruits, and for them what they call/wish/desire.
58. A greeting/safety/security* سلام , a word/saying* قولا from a merciful Lord.
59. And be distinguished/separated the day/today, oh you, the criminals/sinners.
60. Did I not entrust/make a contract* أعهد to you, Adam's sons and daughters, that do not worship the devil* الشيطان , that he truly is for you a clear/evident* مبين enemy?
61. And that (E) worship Me, that (is) a straight/direct* مستقيم road/way?
62. And he (the devil) had (E) misguided many* كثيرا nations/creations from you, were you not being understanding/comprehending* تعقلون?
63. This (is) Hell* جهنم which you were being promised.
64. The day/today roast/suffer/burn (from) it because (of) what you were disbelieving.

65. The day/today We seal off/stamp* نكلمنا on their mouths, and their hands converse/speak to Us* تكلمنا, and their feet witness/testify with what they were earning/acquiring* يكسبون.
66. And if We will/want We would have wiped out/destroyed* لطمسنا on their eyes/sights, so they raced/surpassed/preceded the road/way, so how (do) they see/understand* يصرون?
67. And if We will/want We would have transformed them to worse shape/metamorphosed them on their capacity/place/position, so they were not able (of) passing/preceding/completing* مضيا , and nor they return.
68. And whom We grant him long life We reverse him (make him senile) in the creation, do they not reason/understand* يعتقدون?
69. And We did not teach/instruct him the poetry, and (it) should not (be) for him that it is except (a) reminder and (a) clear/evident Koran* قرآن .
70. To warn/give notice to who was/is alive and the opinion and belief/saying/word becomes deserved/truth* يحق on the disbelievers.
71. Did they not see/understand that We created for them from what Our hands made/did* عملت camels/livestock, so they are for it owning/possessing?
72. And We manipulated/eased it for them, so from it (is) their riding* ركوبهم , and from it they eat?
73. And for them in it (are) benefits/uses and drinking places, so do they not thank/be grateful?
74. And they took from other than God, gods, maybe/perhaps they be given victory/aid.
75. They are not being able (of) giving them victory/aiding them, and they are for them soldiers/warriors being made to be present/attend.
76. So let not their word/opinion and belief* قورهم to sadden/make you grievous, that We know what they keep secret and what they declare/publicize* يعلنون.
77. Does not the human/mankind see/understand that We created him from a drop/male's or female's secretion* نطفة , so then he is a clear/evident* مبين disputer/adversary/arguer?
78. And he gave* ضرب to us an example/proverb, and he forgot his creation, he said: "Who revives/makes alive the bones and (while) it is decayed/decomposed?"
79. Say: "Revives/makes it alive (God) who created/originated it* أنشأنا* (the) first/beginning time, and He is with every/each creation knowledgeable."
80. Who created/made/put* جعل for you from the trees the green a fire, so then you are from it igniting/kindling* توقدون.
81. Or is not who created the skies/space and the earth/Planet Earth, with capable* بقادر on that He creates equal/alike to them* مثلهم . Yes/certainly and He is the creator, the knowledgeable.
82. But/truly* إنما His order/command if He wanted/willed a thing, (is) that He says to it: "Be." so it becomes.
83. So praise/glory (to) who with His hands (are) every thing's ownership/might and power* ملكوت , and to Him you are being returned.

CHAPTER 37: THE EXPANDED AND MOTIONLESS WINGS IN A ROW - الصافات

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

1. And the expanded and motionless wings in a row, arranged* صفنا.
2. So the preventing/deterring* فالزاجرات , preventing/deterring/ousting* زجرا.
3. So the reading/reciting/following, mentioning/rememering* ذكرا.
4. That truly your Lord (is) one (E) .
5. Lord (of) the skies/space and the earth/Planet Earth and what (is) between them (B), and Lord (of) the sun rises/easts.
6. That We decorated/beautified the sky/space (of) the present world with the stars'/planets' decoration/beauty* بزينة.
7. And a protection/guarding* حفظا from every/each rebellious/mutinous* مارد devil.
8. They do not hear/listen (E) to the nobles/assembly* الملأ the highest/mightiest/most dignified, and they be thrown/hurled from every/each side/direction.
9. Expelled/driven away* دحورا , and for them (is) a permanent/continuous/lasting torture.
10. Except who snatched the one snatch, so a light from a fire source/a star* شهاب lit/ignited/penetrating* ثاقب followed him.
11. So ask/take their opinion* فاستفتهم , are they a stronger creation, or who We created? That We created them from very sticky mud/clay* طين.
12. But you wondered/were astonished/were surprised, and they humiliate/mock/undermine/ridicule* يستخرون.
13. And if they were reminded, they do not mention/rememering* يذكرون.
14. And if they saw/understood an evidence/sign/verse, they humiliate/mock/ridicule/undermine.
15. And they said: "That truly this (is) except clear/evident* مبین magic/sorcery.
16. "Is (it that) if we died and we were dust* تراب and bones, are we being resurrected/revived (E)?
17. "Or our fathers the first/beginners?"
18. Say: "Yes, and you are degraded/lowly* داخرون."
19. So but it is a one cry to drive out* زجرة , so then they are looking/seeing* ينظرون .
20. And they said: "Oh our calamity/scandal* يويلنا that, it is the Judgment Day/Resurrection Day* يوم الدين."
21. That (is) the Judgment Day/Separation Day/Resurrection Day* يوم الفصل which you were with it lying/denying/falsifying.
22. Gather those who were unjust/oppressive and their spouses* أزواجهم , and what they were worshipping.
23. From other than God, so guide them to the Hell's* الجهنم road/way.
24. And stop/suspend them* فنوهم , that they are questioned.
25. And what (is it) for you, you do not give victory/aid?
26. But they are the day/today submitting/surrendering.
27. And some of them approached/came on (to) some, they ask/question each other.
28. They said: "That you were coming to us from the right (side)."

29. They said: "But you were not being believing."
30. "And (there) was not from power/control* سلطان for us over you, but you were a tyrannizing/arrogant* طاغين nation."
31. "So became deserved* فحق on us our Lord's word/saying* قول , that we (are) tasting/experiencing."
32. "So we misguided/lured you* فأغريناكم , that we were misguiding* غاوين."
33. So then they are (on) that day in the torture sharing.
34. We, like that, We make/do with the criminals/sinners.
35. That they truly were if (it) was said to them: "No God except god" they be arrogant.
36. And they say: "Are we to leave our gods to a mad/insane poet?"
37. But He came with the truth* بالحق and he confirmed the messengers.
38. That you are tasting/experiencing the torture, the painful.
39. And you are not being reimbursed* تجزون except (for) what you were making/doing/working.
40. Except God's worshippers/slaves* عباد , the faithful/loyal* المخلصين .
41. Those, for them (is) a known provision* رزق .
42. Fruits, and they are honoured.
43. In the blessed/comfort and ease treed gardens/paradises.
44. On beds/sofas facing each other .
45. Being circled/walked around on them with a cup/container to drink from/wine from goodness* نعيم .
46. White (a) delight/pleasure* لذة to the drinking.
47. Destruction/intoxication* غول (is) not in it, nor they be drunk/made to loose their minds/drained/exhausted* يمزفون from it.
48. And at them the eye's/eyelid's* الطرف confining/limiting/restricting big beautiful eyes.
49. As though they are (F) protected/covered whites/eggs.
50. So some of them approached/came on (to) some, they ask/question each other.
51. A speaker from them said: "That I, (there) was for me (a) companion* فرين ."
52. He says: "You are (E) from the confirming/charity givers."
53. "Is (it that) if we died, and we were dust* ترابا and bones are we indebted (E)?"
54. He said: "Are you knowing/seeing/looking?"
55. So he looked/saw, so he saw him* فرآه in the Hell's الجحيم middle* سواء .
56. He said: "By God if you were about to* كادت to make me fall/ruin (E)* لتردين ."
57. "And where it not for my Lord's blessing/goodness* نعمة I would have been from the made present/attending."
58. "So are we not with dying?"
59. "Except our death/lifelessness* موتتنا the first/beginning, and we are not with being tortured."
60. "That this it is (E) the winning/success* الفوز the great* العظيم."
61. "Similar/equal/alike to this, so the makers/doers/workers, should make/do/work."
62. Is that a better* خير place of descent* نزلا or the deadly food's tree?
63. That We made/put it * جعلناها (as) a test/charm* فتنة to the unjust/oppressive.

64. That it is a tree it emerges* تفرج in the Hell's* الجحيم source/root.
65. Its first fruit of the season* طلعتها as though it (is) the devils' heads/tops* رءوس .
66. So then they are eating exaggerated/gluttons from it, so they are filling from it the bellies/insides.
67. Then for them on it (is) a mixture/heat (E)* لشوبا from hot/cold water/red hot coal* حميم .
68. Then that their return (is) to (E) the Hell* الجحيم.
69. That they truly found their fathers misguided.
70. So they are on their tracks/marks/signs rushing disturbedly* يهرعون .
71. And most of the first/beginners had been (E) misguided before them.
72. And We had (E) sent in (between) them warners/givers of notice.
73. So look/see/wonder about how was the warned's/given notice's end/turn (result).
74. Except God's worshippers/slaves* عباد , the faithful/loyal/devoted.
75. And Noah had called/cried (to) Us, so blessed/praised (E) (are) the answerers/repliers.
76. And We saved/rescued him and his family/relation* أهله from the grief, hardship and suffering the great.
77. And We made/put his descendants, they are the remaining* الباقين .
78. And We left on him in the lasts* الآخرين .
79. Peace/security* سلام on Noah in the creations are together/(universes).
80. We (E) like that, We reimburse* نجزي the good doers.
81. That he truly is from Our worshippers/slaves* عبادنا , the believers.
82. Then We drowned/sunk the others/lasts* الآخرين .
83. And that truly from his group/party/follower* شيعته (was) Abraham (E).
84. When he came (to) his Lord with a sound/safe heart/mind* بقلب .
85. When he said to his father and nation: "What (do) you worship?"
86. "Are falsified gods from other than God (what) you want/intend* تريدون ?"
87. "So what (is) your thought/assumption* ظنكم with (about) the creations all together's/ (universes') Lord?"
88. So he looked/saw* فنظر a glance/consideration in the stars/planets.
89. So he said: "That I am sick/ill* سقيم ."
90. So they turned away from him giving their backs.
91. So he conned his way* فراغ to their gods, so he said: "Do you not eat?"
92. "Why for you, you do not speak?"
93. So he conned his way* فراغ on them moving/striking* ضربا with the right (hand).
94. So they (his nation) approached/came to him hurrying/hastening.
95. He said: "Do you worship what you carve out/cut* ننتحون ?"
96. "And God created you and what you make/do* تعملون ?"
97. They said: "Build/construct for him a building/structure, so throw him away in the place of intense heat/roaring fire* الجحيم ."

98. So they intended/wanted* فإرادوا a conspiracy/harm* كيدا with (for) him, so We made/put them* فجعلناهم the lowest/meanest.
99. And he said: "That I am going/going away to my Lord, he will guide me."
100. "My Lord grant/present (for) me from the correct/righteous."
101. So We announced good news to him with a clement* حلیم boy* بعلام.
102. So when he reached the struggle/endeavor* السعي with him, he said you my son: "That I, I see/understand in the sleep/dream* المنام that I, I slaughter you/cut your throat, so look/wonder about/consider* فانظر what you see/understand." He said: "You my father, make/do what you are being ordered/commanded, so you will find me, if God wills/wants from the patient."
103. So when they (B) submitted/surrounded and he pulled/pushed/followed him* تله to the foreheads.
104. And We called him: "That you Abraham."
105. "You had confirmed the dream, We (E), like that We reimburse* نجزي the good doers."
106. That truly that it is (E) the test, the clear/evident* المبين.
107. And We substituted him* فديناه with a great slaughtered (animal).
108. And We left on him in the others/lasts* الآخرين.
109. Safety/security/greeting* سلام on Abraham.
110. As/like that We reimburse* نجزي the good doers.
111. That he truly is from Our worshippers/slaves* عبادنا the believers.
112. And We announced good news to him (of) Isaac a prophet from the correct/righteous.
113. And We blessed on him and on Isaac, and from their (B)'s descendants, (are) good doers, and (a) clear/evident* مبين unjust/oppressive to himself.
114. And We had blessed on Moses and Aaron.
115. And We saved/rescued them (B) and their (B)'s nation from the grief/hardship and suffering, the great.
116. And We gave them victory, so they were, they, the defeators/conquerors.
117. And We gave/brought them (B) The Book* الكتاب, the clear/evident* المستبين.
118. And We guided them (B) the road/way, the straight/direct* المستقيم.
119. And We left on them (B) in the others/lasts* الآخرين.
120. Safety/security/greeting* سلام on Moses and Aaron.
121. We (E), like that We reimburse* نجزي the good doers.
122. That they truly are from Our worshippers/slaves* عبادنا the believers.
123. And that Elias (is) from (E) the messengers.
124. When he said to his nation: "Do you not fear and obey?"
125. "Do you call an idol statue/master* يعلا, and you leave the creator's best* أحسن?"
126. "God (is) your Lord, and your fathers'/forefathers' lord the first/beginners."
127. So they lied/denied/falsified him, so they truly are being made to be present/attend (E).
128. Except God's worshippers/slaves* عباد, the faithful/loyal/devoted.

129. And We left on him in the others/lasts* الأخرين .
130. Safety/security/greeting* سلام on Elias* إيل ياسين .
131. We, like that We reimburse* نجزى the good doers.
132. That he truly (is) from Our worshippers/slaves* عبادنا the believers.
133. And that truly Lot (was) from (E) the messengers.
134. When We saved/rescued him and his family/people* أهله all/all together.
135. Except old/weak (his wife was) in the remaining behind.
136. Then We destroyed the others/lasts* الأخرين .
137. And that you, you pass (E) on them in the morning/day break.
138. And at the night, so do you not reason/understand/comprehend?
139. And that truly Jonah (was) from (E) the messengers.
140. When he escaped/took shelter to the ship/ships, the full/loaded.
141. So he drew lots with (gambled)* فساهم , so he was from the annulled/slipped.
142. So the large fish/whale swallowed/swallowed him quickly, and (while) he is blameworthy/blamed.
143. So had it not been for that he (was) from the praising/glorifying.
144. He would have stayed/remained* للبت in its belly/inside to a day/time* يوم they be sent/resurrected/revived.
145. So We casted him off/discarded him* فنبذناه at the open space and (while) he is sick/ill* سقيم .
146. And We sprouted/grew on him a tree from a plant without a stem/squashes and cucumbers.
147. And We sent him to one hundred thousand or they increase/exceed.
148. So they believed, so We gave them long life/made them enjoy to a time/period of time* حين .
149. So ask/take their opinion* فاستفتهم is to your Lord the daughters, and for them (are) the sons* البنون?
150. Or We created the angels (as) females and they are witnessing/testifying* شاهدون .
151. Is (it) not that they truly are from their lies/falsehood, they say (E):
152. "God gave birth* ولد." And that they truly are lying/denying/falsifying (E).
153. "He chose/purified the daughters on/over the sons."
154. What (is) for you how you judge/rule?
155. Do you not mention/remember* تذكرون?
156. Or for you (is) a clear/evident* مبين proof/evidence* سلطان ?
157. So come/bring with your Book* بكتابكم if you were truthful.
158. And they made/put* جعلوا between Him and between the Jinns (a) relationship/kinship and the Jinns had (E) known that they truly are being made to be present/attend (E).
159. God's praise/glory from/about what they describe/categorize.
160. Except God's worshippers/slaves, the faithful/loyal/devoted.
161. So you truly are, and what you worship.
162. You are not on Him/it with charming/misguiding* بفانين .
163. Except whom he is entering into fire/roasting the Hell* الجحيم

164. (The angels say): "And none for Us except for him (is) a known place and time/position/status*مقام ."
165. "And that We, We are (E) the liners/arrangers."
166. "And that We, We are (E) the praising/glorifying."
167. And if they (the disbelievers) were saying (E):
168. "If that (E) at us (is) a reminder/remembrance from the first/beginners."
169. "We would have been God's worshippers/slaves*عباد , the faithful/loyal/devoted."
170. So they disbelieved with (in) Him, so they will know.
171. And Our words/expressions/speech had (E) preceded*سبقت to Our worshippers/slaves*عبادنا the messengers.
172. That they truly, they are (E) the victorious.
173. And that (E) Our soldiers/warriors*جندنا , they are (E) the defeators/conquerors.
174. So turn away from them until a time/period of time*حين .
175. And make them see/understand, so they will/shall see/look/understand.
176. Are they with Our torture urging/hastening*يستعجلون .
177. So if it (the torture) descended at their court/yard, so it became (a) bad/evil/harmful morning/day break (of) the warned/given notice.
178. And turn away from them until a time/period of time*حين .
179. And see/understand*أبصر , so they will see/understand*يبصرون .
180. Your Lord's praise/glory, Lord (of) the glory/might/power*العزة about what they describe/categorize.
181. And a safety/security/greeting*سلام on the messengers.
182. And the praise/gratitude*الحمد (is) to God, the creations all together's/(universes') Lord.

CHAPTER 38: S/C/SAD* - ص

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

1. S/C/SAD* ص and the Koran* قرآن (owner) of the reminder/remembrance* الذكر.
2. But those who disbelieved (are) in glory/might/power* عزة and defiance/animosity* شقاق.
3. How many from (a) people of one era/generation* قرن We destroyed* أهلكنا from before them? So they called: "And it is not the time, time for escape (expression)* لات حين مناص* ."
4. And they were wondering/astonished/surprised that (a) warner/giver of notice came to them from them, and the disbelievers said: "That (is a) liar/denier/falsifier, (a) magician/sorcerer."
5. Did he make* أحعل the gods one god? That (E) that (is an) astounding/surprising* عجاب thing (E).
6. And the assembly/nobles* الملأ set out* انطلق that: "Walk and be patient on your gods, that (E) (is) a thing (E) is being wanted/intended* يراد."
7. "We did not hear/listen with that in the religion/faith the last, that (E) that is except creations/inventions."
8. "Is the reminder/remembrance* الذكر descended on (to) him from between us?" But they are in doubt/suspicion from My remembrance/reminder, but till now they did not taste/experience My torture.
9. Or at them (is) your Lord's safes/storages (of) mercy, the glorious/mighty* العزيز the grantor/presenter?
10. Or for them (is) the skies'/space's and the earth's/Planet Earth's and what (is) between them (B)'s ownership/kingdom* ملك ? So they should ascend/climb* فليرتقوا in the reasons/connections* الأسباب.
11. Soldiers/warriors from the groups/parties at that place and time (are) defeated* مهزوما* ما.
12. Noah's, and Aad's, and Pharaoh's nation, (owner) of the stakes/pegs/nails* الأوتاد denied/falsified* كذبت before them.
13. And Thamud* ثمود and Lot's nation, and owners/company* أصحاب (of) the thicket/dense tangled trees, those are the groups/parties.
14. That (E) each/all* كل except they did (without exception) lied/denied/falsified the messengers, so (they) deserved* حق My punishment.
15. And those do not look/see/watch* ينظرون except (for) one loud strong cry/torture raid, (there is) nothing from (a) recovery/awakening* فراق for it.
16. And they said: "Our Lord hurry/hasten/speed for us our share/prize voucher/accounting book* فطنا before the Account Day/Resurrection Day."
17. Be patient on what they say, and mention/remember* اذكر Our worshipper/slave* عبدنا David, (owner) of the power/strength/force, that he truly is repentant/returning.
18. That We, We manipulated/subjugated* سخرنا the mountains* الجبال with him, they praise/glorify at the evening/first darkness and the sun rise.
19. And the birds gathered, each/all* كل for him (are) returning* أواب.
20. And We strengthened/supported his ownership/kingdom, and We gave/brought him the wisdom and judgment/decision* فصل (of) the speech/address/conversation.

21. Did information/news (of) the disputers/adversaries/arguers come to you, when they climbed/scaled the center of the house/center of the assembly* الخراب ?
22. When they entered on (to) David, so He was frightened/terrified* فزع from them, they said: "Do not fear (we are) two disputers/adversaries/arguers, some of us oppressed/transgressed on some (over each other), so judge/rule between us with the truth/just* بالحق , and do not be unjust* تشطط , and guide us to the road's/way's middle/straightness* سواء."
23. "That, this (is) my brother for him (are) nine and ninety ewes/female sheep, and for me (is) one ewe/female sheep. So he said: 'Let me sponsor/maintain it.' And he overwhelmed me in the speech/conversation* الخطاب."
24. He (David) said: "He had (E) caused injustice to you/oppressed you with requesting your ewe/female sheep to his ewes/female sheep, and that many from the associates/company* الخطاء some of them oppress/transgress (E)* ليبيغي on some (each other) except those who believed and made/did* عملوا the correct/righteous deeds, and little/few what they are." And David doubted/suspected that We tested him* فتناه so he asked for forgiveness (from) his Lord, and he fell down* خر bowing, and He repented/obeyed* أناب.
25. So We forgave for him that, and that for him at Us (is) an advancement/rank/degree (E)* نزلني and (a) good/beautiful return.
26. You David, that We made/put you (as) a caliph/leader* خليفة in the land/Earth* الأرض , so judge/rule between the people with the truth/just* بالحق , and do not follow the self attraction for desire* الهوي , so it misguides you from God's way/path* سبيل , that those who misguide from God's way/path, for them (is) a strong (severe) torture because (of) what they forgot the Account Day/Resurrection Day.
27. And We did not create the skies/space and the earth/Planet Earth and what (is) between them (B) wastefully/false* باطلا , that is those who disbelieved's doubt/suspicion, so calamity/scandal* فويل to those who disbelieved from the fire* النار .
28. Or We make/put* نجعل those who believed and made/did the correct/righteous deeds as/like the corrupting* كالمفسدين in the earth/Planet Earth, or We make/put the fearing and obeying as/like the debauchers/corrupters.
29. A Book* كتاب We descended it to you blessed, (so) they consider (E)* يدبروا its verses/ evidences* آياته and (to the owner's) of the pure minds/hearts* الألباب to mention/ remember* ليتذكروا.
30. And We granted to David Soliman, blessed/praised* نعم the slave/servant* العبد that he truly is repentant* أواب
31. When the horses standing on three legs and the edge of the fourth hoof touching the ground* الصافنات (of) the beautiful necks* الجياد were displayed/exhibited/showed on (to) him at the evening/first darkness* بالعشي .
32. He said: "That I , I loved/liked love (of) the good/honour/wealth* الخير on (over) mentioning/rememering my Lord, until it became hidden/concealed (disappeared) at the divider/protection* بالحجاب ."
33. "Return it on (to) me, so he started and continued with the shins/legs, and the necks rubbing/petting/anointing* مسحاً ."
34. And We had (E) tested/charmed Soliman and We threw* ألقينا on his throne/seat* كرسيه a body then he repented* أناب.
35. He said: "My Lord forgive for me, and grant/present for me an ownership/kingdom* ملكا (that) should not be to anyone from after me, that You, You are the grantor/presenter."

36. So We manipulated/subjugated* سخرنا for him the wind/breeze it flows/passes* تجري with his order/command, soft/gentle* رخاء where/when it struck/marked* أصاب .
37. And the devils all/each* كل (is a) builder/constructor and diver.
38. And others tied to each other in the shackles/chairs* الأصفاد.
39. That (is) Our granting* عطاؤنا, so bless (do kind acts) and hold/seize* أمسك*without counting* حساب.
40. And that (E) for him at Us (is) an approachment/degree/rank (E) and a good/beautiful return.
41. And remember/mention Our worshipper/slave Job, when he called/cried (to) his Lord: "That I, the devil touched me with hardship/fatigue/disease and torture."
42. Run/move/push with your foot, that (is a) cool/cold washing place/water, and a drink.
43. And We granted/presented to him his family* أهله and equal to them* مثلهم with them, mercy from Us and a reminder/remembrance to (owners) of the pure minds/hearts* الألباب.
44. And take with your hand a handful of grass/a handful, so strike/beat* فاضرب with it, and do not break oath, that We, We found him patient blessed/praised* نعم the slave/servant* العبد, that he truly is repentant* أواب.
45. And remember/mention Our worshippers/slaves* عبادنا Abraham, and Isaac, and Jacob, (owners of) the hands, and the eyesights/knowledge.
46. That We made them become faithful/clear/purified* أخلصناهم with clear/pure reminder/remembrance (of) the House/Home* الدار.
47. And they, they are at Us from (E) the chosen/purified, the good/honoured.
48. And remember/mention, Ishmael, and Elija (owner) of the cloth saddle* الكفعل, and each/all* كل (are) from the good/honoured.
49. That is a reminder, and that truly to the fearing and obeying (is a) good/beautiful (E) return.
50. Treed gardens/paradises (as) eternal residences, the doors/entrances (are) opened for them.
51. Leaning/reclining in it, they call in it with much/many fruits, and a drink .
52. And at them (are) the eyes/eye lids* الطرف confining/limiting/restricting, same age/not aging.
53. That (is) what you are being promised to the Account Day/Resurrection Day.
54. That (E) this (is) Our provision (E), (there is) nothing from (a) depletion* نفاذ from it.
55. This, and that truly to the tyrannizing/arrogant* للطاغين (is a) bad/evil (E)* لشر return.
56. Hell* جهنم they roast/suffer (from) it, so how bad (are) the beds* المهاد (destination).
57. This, so they will taste/experience it hot/cold water* حميم , and cold/decayed/rotten.
58. And other/another from its likeness/similarity* شكله spouses* أزواج.
59. This (is a) group/crowd* فوج bursting/plunging* مقتحم with you, (there is) no welcome* مرحبا* with (for) them, that they are, they are entering/suffering* صالوا the fire* النار.
60. They said: "But you are (there is) no welcome with (for) you, you advanced/introduced it* قدمتموه for us." So how bad (is) the settlement/decision* القرار?
61. They said: "Our Lord who advanced/introduced this for us, so increase him (with) a double torture in the fire* النار."
62. And they said: "Why (is it) for us, we do not see* نرى men, we were, we count them from the bad/evil/harmful?"

63. "We took them (by) mocking/ridiculing* سخرى or the eyesights/knowledge deviated/turned away from them?"
64. That truly that (is) true/fact (E)* لحق , the fire's النار people* أهل dispute/ controvert/argue (among them selves).
65. Say: "Truly I am (a) warner/giver of notice, and (there is) none from a God, except God the one, the defeator/conqueror* القهار."
66. "The skies'/space's and the earth's/Planet Earth's Lord, and what (is) between them (B), the glorious/mighty* العزيز , the forgiving often/forgiver."
67. Say: "Is it (a) great news/information?"
68. "You are from it objecting/opposing* معرضون."
69. "(There) was not from knowledge to me with the group/assembly/nobles, the highest/mightiest* الأعلى when they dispute/controvert/argue.
70. "That (it) is (only) inspired/transmitted* يوحى to me except that I am a clear/evident* مبين warner/giver of notice."
71. When your Lord said to the angels: "That I am creating a human from mud/clay* طين ."
72. "So if I straightened him, and I blew in him from My Soul/Spirit* روعي , so fall/come* فتعوا to him prostrating."
73. So the angels prostrated all of them, all/all together.
74. Except Satan* إبليس he became arrogant, and was/is from the disbelievers.
75. He said: "You Satan* إبليس , what prevented/prohibited you* منعه that you prostrate to what I created with My hands, did you become arrogant, or you were from the high and mighty?"
76. He said: "I am better* خير than him, You created me from fire* نار and You created him from mud/clay* طين."
77. He said: "So get out/emerge* فاعرج from it, so that you are cursed/expelled."
78. "And that (E) on you (is) My curse/torture/expulsion to the Judgment Day/Resurrection Day* يوم الدين ."
79. He said: "My Lord so give me time/delay me* فأظرني to a day/time* يوم they be sent/resurrected/revived."
80. He said: "So that you are from the given time/delayed* المنظرين ."
81. "To day/time* يوم (of) the time, the known."
82. He said: "So with Your glory/might* وبعزتك , I will misguide/lure them (E)* لأغوينهم all/all together."
83. "Except Your worshippers/slaves* عبادك from them, the faithful/devoted* المخلصين."
84. He said: "So the truth* فالحق and the truth* الحق I say:"
85. "I will fill (E) Hell* جهنم from you and from who followed you from them all/all together."
86. Say: "I do not ask/question you* أسألكم on it from a reward/wage/fee, and I am not from the pretentious/meddling* المنكلفين.
87. "That (E) it is except a reminder/remembrance to the creations all together/(universes)."
88. "And you will know (E) its news/information after a time/period of time* حين ."

CHAPTER 39: THE GROUPS/COMPANIES* - الزمر

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

1. The Book's* الكتاب descent from God, the glorious/mighty* العزيز , the wise/judicious.
2. That We, We descended to you The Book* الكتاب with the truth* بالحق so worship God faithful, loyal/devoted to him (in) the religion.
3. Is not to God the religion the clear/pure? And those who took from other than Him guardians/allies* أولياء (they say): "We do not worship them except to near/approach us to God, (an) approachment/ degree* زلفا." That truly God judges/rules* يحكم between them in what they are in it differing/disputing* يختلفون, that truly God does not guide who he is lying/denying/falsifying* كاذب , (an insistent) disbeliever.
4. If God wanted/intended* أراد that (E) He takes a child (son), He would have chosen/purified from who He created, what He wills/wants, His praise/glory, He is God, the one the defeator/conqueror (E)* القهار.
5. He created the skies/space and the earth/Planet Earth, with the truth* بالحق . He rotates/rolls* يكور the night on (to) the daytime, and He rotates/rolls* يكور the daytime on (to) the night, and He manipulated/subjugated* سخر the sun and the moon, each/all* كل flows/orbits* يجري to a term/time, named/identified (specified), is He not the glorious/mighty* العزيز , the forgiving/often forgiver?
6. He created you from one self* نفس, then He made/created* جعل from it, its spouse* زوجها, and He descended for you from the camels/livestock* الأنعام eight pairs/kinds* أزواج (refer to 6:143 and 6:144), He creates you, in your mothers' bellies/insides, a creation from after a creation, in 3 darknesses (trimesters), that one, (is) God, your Lord, for Him (is) the kingdom/ownership* الملك (there is) no god except Him, so how/where (do) you be diverted/misguided* تصرفون?
7. If you disbelieve, so then God (is) rich from (without) you, and He does not accept/approve the disbelief to His worshippers/slaves* لعباده , and if you thank/be grateful He accepts/approves it for you, and no sinner/loader/burdener carries/bears* another's sins/load/burden* وزر, then to your Lord (is) your return, so He informs you with what you were making/doing* تعملون, that He truly (is) knowledgeable with of the chests (innermosts).
8. And if harm touched the human, he called his Lord repenting/obeying* منيبا to Him, then if he made him own* يحوله a blessing/goodness* نعمة from Him, he forgot what he was calling to Him from before, and he made/put* جعل to God equals (idols) to misguide from His way/path* سبيله, say: "Live long/enjoy with your disbelief little* قليلا, that you are from the fire's* النار owners/company* أصحاب."
9. Or who he is obeying humbly/prolonging the prayer* قانت (during) the nights' hours, prostrating and standing/keeping up* قائما he fears* يحذر the end (other life) and hopes/expects his lord's mercy, say: "Do (they) become equal/alike, those who know and those who do not know?" But (owners) of the pure minds/hearts* الألباب mention/rememder.

10. Say: "You my worshippers/slaves* يعبادي those who believed, fear and obey your Lord, to those who did good in this the present world (is) a goodness/beauty, and God's earth/Planet Earth/land (is) spread/abundant* واسعة, truly the patient are fulfilled/completed their reward* أجرهم without (an) account/calculation."
11. Say: "That I, I was ordered/commanded that (E) I worship God, faithful/loyal/devoted (in) the religion."
12. "And I was ordered/commanded to that (E) I be first* أول (of) the Moslems/submitters/ surrenderers."
13. Say: "That I, I fear if I disobeyed my Lord (from) a great day's/time's* يوم torture."
14. Say: "God, I worship faithful/loyal/devoted to Him (in) my religion."
15. So worship what you wanted* شئتم from other than Him, say: "That (E) the losers* الخاسرين, those who lost* خسروا their selves and their families/peoples* أهلهم (on) the Day of the Resurrection, is that not it is the loss* الخسران, the clear/evident* المبين?"
16. For them from above them* فوقهم shades from the fire* النار, and from below/beneath them shades, that God He frightens with it His worshippers/slaves* عباده, you My worshipper/slaves* يعبادي, so fear and obey Me.
17. And those who avoided/distanced the idols/every thing worshipped other than God* الطاغوت that (E) they worship it, and they repented/obeyed* أنابوا to God, for them (is) the good news, so announce good news (to) My worshippers/slaves* عبادي.
18. Those who hear/listen (to) the word/opinion and belief* القول so they follow its best* أحسنه, those are, those whom God guided them, and those, they are (owners) of the pure minds/hearts* الألباب.
19. Is who the torture's words* كلمة became true/deserved* حق on him, so do you save/rescue who is in the fire* النار?
20. But those who feared and obeyed their Lord, for them (are) chambers* غرف from above it chambers* غرف built/constructed, the rivers/waterways flow* تجري from beneath it, God's promise, God does not break the appointment (promise).
21. Do you not see/understand, that (E) God descended from the sky* السماء water, so He made it flow/pass* فسلكه (into) water springs/wells in the Earth/land* الأرض, then He brings out with it plants/crops its colours (are) different, then (it) dries and yellows* ييبس so you see it* فتراه yellow/yellowish, then He makes it* يجعله broken/debris/crumbs* حطاما, that (E) in that (is) a remembrance/reminder (E) to (owners) of the pure minds/hearts* الألباب.
22. Is who God delighted/expanded* شرح his chest (innermost) to the Islam/submission/ surrender (to God) so he is on light from his Lord; so calamity/scandal* فويل to (whom of) the cruel/hard/merciless (are) their hearts/minds* قلوبهم from God's remembrance/reminder, those (are) in clear/evident* مبين misguidance.
23. God descended the information's/speech's best* أحسن, a Book* كتابا looking alike/resembling/ similar doubles of twos Koranic verses* مثاني, (the) skins (of) those who fear their Lord tremble/shiver* تقشعر from it, then their skins and their hearts/minds* قلوبهم soften* تلين to God's remembrance/reminder, that (is) God's guidance, He guides with it whom He wills/wants, and who God misguides so (there is) none from a guide for him.
24. Is who fears with his face/front* بوجهه the torture's bad/evil/harm* سوء (on) the Resurrection Day, and was said to the unjust/oppressive taste/experience what you were gaining/acquiring* تكسبون.
25. Those from before them lied/denied/falsified, so the torture came to them from where/when they do not feel/know/sense.

26. So God made them taste/experience the shame/disgrace/scandal in the life the present/worldly life, and the end's (other life's) torture (E) (is) greater* أكبر if they were knowing.
27. And We had given* ضربنا to the people in this the Koran* القرآن from every/each example/proverb, maybe/perhaps they mention/remember* يتذكرون.
28. An Arabic a Koran* قرآنا, without/other than* غير of bent/crookedness/indirectness, maybe/perhaps they fear and obey.
29. God gave* ضرب an example/proverb (of) a man, adversaries/ill-mannered/quarrelsome partners (subject of controversy is) in him, (and) a man peaceful/secure/without blemish* سلمنا, to a man, do they (B) become equal/alike (in) an example/proverb? The praise/gratitude (is) to God, but most of them do not know.
30. You truly are dying, and that they truly are dying.
31. Then you truly are (on) the Resurrection Day at your Lord you dispute/controvert/argue.
32. So who (is) more unjust/oppressive* أظلم than who lied/denied/falsified on (about) God and lied/denied/falsified with the truth when it came to him, is not in Hell* جهنم (a) home/residence* مثوي to the disbelievers?
33. And who came with the truth, and he confirmed with it, those, they are the fearing and obeying.
34. For them what they want* يشاؤون at their Lord, that (is) the good doers' reimbursement* جزاء.
35. (It is for) God to cover/substitute from them (the) worst deeds which they made/did* عملوا, and He rewards/reimburses* يجزيهم their reimbursement* أجرهم with best* بأحسن (of) which they were making/doing* يعملون.
36. Is not God with sufficing/protecting His worshipper/slave* عبده? And they frighten you with those who (are) from other than Him, and whom God misguides, so (there is) none from a guide for him.
37. And whom God guides, so (there is) none from a misguider for him, is not God with glorious/mighty* عزيز (owner) of revenge/punishment?
38. And if (E) you asked/questioned them: "Who created the skies/space and the earth/Planet Earth?" They will say (E): "God." Say: "Did you see/understand what you call from other than God, if God wanted/intended me* أرادني with harm, are they (F) removers/uncoverers (relievers) (of) His harm? Or He wanted/intended me with mercy, are they (F) withholders/seizers* ممسكات (of) His mercy?" Say: "Enough for me God, on Him rely/depend* يتوكل the reliant/dependent* المتوكلون."
39. Say: "You my nation, make/do on your capacity/position* إمكاناتكم, that I am making/doing* جاعل so you will/shall know."
40. Who comes to him (gets a) torture (that) shames/disgraces him* يجزيه and places/resides* يجلب on him (a) continuous* مقيم torture.
41. We (E) descended on (to) you The Book* الكتاب for the people with the truth* بالحق, so who guided, so to himself, and who misguides so but he misguides on it, and you are not then with a guardian/protector/trustee* بوكيل.
42. God makes the selves die (at the) time of* حين its death/lifelessness, and which did not die in its sleep* منامها, so He holds/seizes* فيمسك which He ordered* قضى the death/lifelessness on it, and He sends the other (others) to a named/identified (specified) term/time, that (E) truly in that (are) evidences/signs (E)* آيات to a nation thinking.

43. Or they took from other than God mediators, say: "Even if they were not owning/possessing a thing, and nor reasoning/comprehending* يعقلون?"
44. Say: "To God (is) the mediation all/all together, for Him (is) the skies'/space's and the earth's/Planet Earth's ownership/kingdom, then to Him you are being returned."
45. And if God was mentioned/remembered* ذكر (the) hearts/minds* قلوب (of) those who do not believe with the end (other life) became uptight/repulsed* أشأزت , and if those from other than Him were mentioned/remembered* ذكر then they are announcing good news/rejoicing* يستبشرون .
46. Say: "Oh, You God, creator/bringer to being* فاطر (of) the skies/space and the earth/Planet Earth, knower (of) the unseen/hidden* الغيب and the testimony/presence* الشهادة, You judge/rule between Your worshippers/slaves* عبادك in what they were in it differing/disputing* يختلفون."
47. And if that (E) to those who were unjust/oppressive what (is) in the earth/Planet Earth all/all together, and equal to it* مثله with it, they would have ransomed/compensated with it from the torture's evil/harm* سوء (on) the Resurrection Day, and it appeared to them from God what they were not thinking/supposing.
48. And it appeared to them (the) sins/crimes (of) what they earned/acquired* اكتسبوا ; and what they were with it mocking* يستهزئون surrounded/encircled* حاق with them.
49. So if harm touched the human/mankind he called Us, then if We gave him generously/granted him* حولناه a blessing/goodness* نعمة from Us, he said: "But/truly I got it on knowledge." But it is a test/allurement* فتنه , and but most of them do not know.
50. Those from before them had said it, so what they were gaining/acquiring* يكسبون did not enrich/suffice* أغني from them.
51. so struck/marked them* فأصابهم sins/crimes (of) what they gained/acquired* كسبوا , and those who caused injustice/oppression from those, sins/crimes (of) what they gained/acquired* كسبوا will mark/strike them* سيصيبهم , and they are not with disabling/frustrating.
52. Do they not see/understand that God spreads/extends* ييسط the provision* الرزق to whom He wills/wants, and He is capable/able* يقدر ? That truly in that (are) evidences/signs (E)* لايات to a nation believing.
53. Say: "You my worshippers/slaves* عبادي those who neglected/ignored* أسرفوا on themselves, do not despair from God's mercy, that truly God forgives the crimes all/all together, that truly He is the forgiving, the merciful."
54. "And repent/obey* أنيبوا to your Lord, and submit/surrender* أسلموا to Him, from before that the torture comes to you, then you do not be given victory/aid."
55. "And follow best* أحسن (of) what was descended to you from your Lord from before that the torture comes to you suddenly/unexpectedly, and (while) you do not know/feel/sense."
56. That (E) a self says: "Oh my grief/sadness* يحسرتني on what I neglected/abused/wasted* فرطت in God's side/direction/right, and that truly I was from (E) the humiliators/mockers* الساخرين."
57. Or it says: "If that (E) God guided me, I would have been (E) from the fearing and obeying."
58. Or it says when it sees* تري the torture: "If that (E) for me (is) a return/repeat/second time* كرهة , so I be from the good doers."

59. Yes/certainly, My evidences/verses* آياتي came to you, so you lied/denied/falsified with it, and you became arrogant, and you were from the disbelievers.
60. And (on) the Resurrection Day, you see/understand those who lied/denied/falsified on (about) God, their face/fronts (are) blackened, is not in Hell* جهنم (a) home/residence/dwelling to the arrogant?
61. And God saves/rescues those who feared and obeyed with their winning/success/triumph* بمغازتهم, the bad/evil/harm does not touch them, and nor they be sad/grieving.
62. God (is) creator (of) every thing and He is on every thing a blesser/fulfiller/guardian* وكيل.
63. For Him (are) the skies'/space's and the earth's/Planet Earth's keys/safes (management and control), and those who disbelieved with God's evidences/signs/verses, those, they are the losers* الخاسرون.
64. Say: "So is other than God you order/command me (that) I worship, you the lowly/ignorant* الجاهلون?"
65. And (it) had been (E) inspired/transmitted* أوحى to you and to those from before you, if (E) you shared/made partners (with God), your deed* عملك will be wasted/invalidated (E)* ليحبطن, and you will be (E) from the losers* الخاسرين.
66. But/rather God, so worship, and be from the thankful/grateful.
67. And they did not evaluate/estimate God, His correct/true evaluation/estimation, and the earth/Planet Earth all/all together (on) the Resurrection Day (is in) His hand hold/grasp* قبضته, and the skies/space (are) folded/rolled* مطويات at/by His right* يمينه, His praise/glory about what they share/make partners (with Him).
68. And (it) was blown in the horn/bugle/instrument so who (was) in the skies/space and the earth/Planet Earth fainted from thunderous noise/died* صعق, except whom God willed/wanted, then (it) was blown in it another (time), so then they are getting up/standing looking* ينظرون.
69. And the earth/Planet Earth brightened/shined* أشرقت with/from its Lord's light, and The Book/judgment/record* الكتاب was put/laid* وضع, and came with the prophets and the witnesses/testifiers/those killed in God's sake (martyrs), and was passed judgment* قضى between them with the truth* بالحق, and they are not being caused injustice to/oppressed.
70. And every self was fulfilled/completed what it made/did* عملت, and He is more knowledgeable about what they make/do.
71. And those who disbelieved are driven to Hell* جهنم (in) groups/gangs* زمرا until when they came to it, (then) its doors/entrances were opened, and its safe keepers said to them: "Did not messengers from you come to you, they read/recite on (to) you your Lord's evidences/verses* آيات, and they warn/give you notice (of) this your day/time, this meeting (today's meeting)?" They said: "Yes/certainly." And but the torture's words/expression* كلمة became deserved/a fact on the disbelievers.
72. (It) is said: "Enter Hell's* جهنم doors/entrances, immortally/eternally* خالدين in it, so how bad (is) the arrogants' residence/dwelling* مثوي?"
73. And those who feared and obeyed their Lord are driven to the Paradise (in) groups/companies* زمرا until if they came to it, and its doors opened and its safe keepers said to them: "Peace/security/greeting on (to) you, you became good/beautiful/pure, so enter it immortally/eternally."

74. And they said: "The praise/glory (is) to God who was truthful to us (in) His promise, and made us inherit the earth/Planet Earth, we reside/settle* نَسَبُوا from the Paradise where/when we will/want, so is blessed/ praised (is) the maker's/doer's* العاملین reward* أجر." ."
75. And you see* نرى the angels gazing and surrounding/circling from around* حول the throne* العرش, they praise/glorify with their Lord's praise/glory, and was judged* قضى between them with the truth* بالحق and was said: "The praise/gratitude (is) to God, the creations all together's/(universes) Lord."

CHAPTER 40: FORGIVING/FORGIVER - غافر

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

1. H M* حم .
2. The Book's descent from God, the glorious/mighty* العزيز , the knowledgeable.
3. The crime's forgiver, and the repentances' acceptor, strong (severe in) the punishment, (owner) of the wealth/might* الطول , (there is) no God except Him, to Him (is) the end/destination.
4. None argue/dispute in God's evidences/verses* آيات except those who disbelieved, so let not their turning/returning* تقلبهم in the countries/lands* البلاد deceive/tempt you.
5. Noah's nation lied/denied/falsified* كذبت before them, and the groups/parties from after them, and every/each nation intended/began* همت with their messenger to take/punish him* ليأخذوه , and they argued/disputed with the falsehood to nullify with it the truth* الحق , so I punished/took them so how was My punishment?
6. And like that, your Lord's word/expression* كلمة became correct/true* حقت on those who disbelieved, that they are the fire's* النار owners/company* أصحاب .
7. Those who carry/lift* يحملون the throne* العرش and who (is) around/surrounding it, they praise/glorify with their Lord's praise/gratitude/thanks, and they believe with (in) Him, and they ask for forgiveness* يستغفرون to (for) those who believed; (say): "Our Lord, you extended/contained/ widened over* وسعت every thing (with) mercy and knowledge, so forgive to those who repented and they followed Your way/path* سبيلك , and protect them (from) the Hell's* الجحيم torture."
8. "Our Lord, and enter them (into) treed gardens/paradises (as) eternal residence, which You promised them, and who was correct/repaid* صالح from their fathers/forefathers, and their spouses* أزواجهم , and their descendants, that You are, You are the glorious/mighty * العزيز , the wise/judicious."
9. "And protect them (from) the sins/crimes; and whom You protect/preserve from the sins/crimes (on) that day, so You had mercy upon him, and that it is the winning/success* الفوز , the great."
10. That truly those who disbelieved they are being called: "God's hatred/abhorrence (E) (is) greater than your hatred/abhorrence (to) yourselves if/when you are being called to the faith/belief so you disbelieve."
11. They said: "Our Lord You made us die two (twice), and You revived us/gave us life two (twice), so we confessed/acknowledged with our crimes, so is (there) from a way/path to getting out/(an) exit?"
12. This is with that it is if God was called alone, you disbelieved, and if He be shared with/be made a partner with Him, you believe (with that), so the judgment/rule (is) to God, the high/elevated, the great* الكبير .
13. He (is) who shows you/makes you understand His verses/evidences* آياته , and He descends for you from the sky provision* رزقا , and none mentions/remembers* يتذكر except who repents/obeys* ينيب .
14. So call God faithful/loyal/devoted to him (in) the religion, and even if the disbelievers hated (it).
15. Raiser/honourer (of) the steps/stages/degrees, (owner) of the throne* العرش , He throws* يلقي the Soul/Spirit* الروح from His order/command on (to) whom He wills/wants from His worshippers/slaves* عباده to warn/give notice (of) the Meeting Day/Resurrection Day.

16. A day/time they are emerging/appearing, not a thing from them hides on (from) God; to whom (is) the kingdom/ownership* الملك the day/today? To God the one, the defeator/conqueror* القهار.
17. The day/today every/each self is being reimbursed* تجزي with what it gathered/acquired* كسبت, no injustice/oppression the day/today, that truly God (is) quick/speedy (in) the account/calculation.
18. And warn/give notice (of) the Resurrection Day when the hearts/minds* قلوب (are) at/by the larynxes/voice boxes (throats), holding/suppressing (themselves), (there is) no concerned (relative/friend), and nor a mediator (to) be obeyed to the unjust/oppressive.
19. He knows the eyes'/sights' betrayal/unfaithfulness (E), and what the chests (innermosts) hide.
20. And God passes judgment/orders* يقضي with the truth* بالحق, and those whom they call from other than Him, they do not pass judgment/order/accomplish* يقضون with a thing, that truly God, He is the hearing/listening, the seeing/knowing* البصير.
21. Do they not walk/move/ride in the land/Planet Earth* الأرض, so they see/wonder about* فينظروا how was those who were from before them's end/turn (result)? They, they were, stronger than them (in) strength/power, and tracks/historical remains* آثارا in the earth/Planet Earth, so God punished/took them* فأخذهم because (of) their crimes, and (there) was not for them from a protector/preserver from God.
22. That (is) because they (E), their messengers were coming to them with the evidences, so they disbelieved, so God punished/took them* فأخذهم, that He truly is strong, strong (severe in) the punishment.
23. And We had (E) sent Moses with Our verses/evidences/signs, and a clear/evident proof/power* سلطان.
24. To Pharaoh, and Haman* هامان, and Qaroon/Korah قارون, so they said: "A liar/falsifier* كذاب, magician/sorcerer."
25. So when He came to them with the truth* بالحق from at Us, they said: "Kill/fight (the) sons of those who believed with him, and shame/keep alive their women, and the disbelievers' plot/conspiracy* كيد (is) not except in misguidance."
26. And Pharaoh said: "Leave me (to) kill Moses, and he should call his Lord, that I, I fear that (E) he exchanges/replaces* يبدل your religion, and that (E) he makes the corruption* الفساد in the earth/Planet Earth apparent/visible."
27. And Moses said: "That I seeked protection with (from) my Lord, and your Lord, from every arrogant (that) does not believe, with (in) the Account Day/Resurrection Day."
28. And a man believing from Pharaoh's family, he hides/conceals his faith/belief said: "Do you kill a man that (E) he says, my Lord is God? And he had come to you with the evidences from your Lord, and if he be a liar/falsifier* كاذبا so on him his lies/defiance/falsification, and if he be truthful, some of which he promises you strikes you* يصيبكم, that truly God does not guide who he is (a) waster/extravagator* مسرف, liar/denier/falsifier."
29. "You my nation, for you (is) the kingdom/ownership* الملك the day/today, conquering/defeating* ظاهرين in the earth/Planet Earth, so who gives us victory/aid from God's courage/might/power, if (it) came to us?" Pharaoh said: "I do not show you/make you understand except what I see/understand, and I do not guide you except the corrects/right guidance's way/path* بسبيل."
30. And who believed said: "You my nation, that I, I fear on (for) you, equal/alike to day (of) the groups/parties."

31. "Equal/alike (to) Noah's, and Aad's, and Thamud's habit/affair, and those from after them, and God does not want* injustice/oppression to the worshippers/slaves* العباد يريد."
32. "And you my nation, that I, I fear on (for) you the Calling Day/Resurrection Day."
33. "A day/time you turn away giving your backs, no protector/shelterer* عاصم (is) for you from God, and whom God misguides, so (there is) no guide for him."
34. "And Joseph had come to you from before with the evidences, so you are still continuing in doubt/suspicion from what he came to you with it, until when he perished/died, you said: 'God will never/not send from after him a messenger.' as/like that God misguides whom He is (a) waster/extravagator* مسرف , doubtful/suspicious."
35. "Those who argue/dispute in God's evidences/verses/signs without a proof/evidence* سلطان (that) came to them, abhorrence/hatred* مقنا became big* كبير at God, and at those who believed, as/like that God stamps/seals* يطبع on every/each arrogant tyrant/merciless* حيار heart/mind* قلب."
36. And Pharaoh said: "You Haman* هاملان , build/construct a palace/towering building* اصرحا for me, maybe/perhaps I reach the reasons/motives* الاسباب."
37. "The skies/space's reasons/connections* اسباب so I look/see to Moses' God, and that I think/suppose (E) him* لأظنه (to be) a liar/denier/falsifier." And as/like that (it) was decorated/beautified to Pharaoh, his deed's bad/evil* سوء , and he was prevention/obstruction* صد from the way/path* السبيل, and Pharaoh's plot/conspiracy* كيد is not except in destruction/loss.
38. And who believed said: "You my nation, follow me, I guide you the correct/right guidance's way/path."
39. "You my nation, truly this the life the present/worldly life (is) enjoyment* متاع, and that truly the end (other life) it is the settlement's house/home."
40. "Who made/did a sin/crime so (he) will not be reimbursed* يجزي except equal/alike to it, and who made/did correct/righteous deeds from a male or a female, and he is believing, so those they enter the Paradise, (they are) being provided for in it, without account/calculation."
41. "And you my nation, why (is it) for me (that) I call you to the salvation/rescue* النجاة , and you call me (E) to the fire* النار."
42. "You call me (E) to disbelieve with God, and I share/make partners with Him, what is not for me with it knowledge, and I call you to the glorious/mighty* العزيز, the forgiving often/forgiver."
43. "Undoubtedly/certainly* لا حرم that what you call me (E) to it, a call/request/prayer is not for him/it in the present world and nor in the end (other life), and that (E) our return (is) to God, and that (E) the wasters/extravagators* المسرفين , they are the fire's* النار friends/company* أصحاب."
44. "So you will remember* فستذكرون what I say to you, and I authorize/entrust/empower my matter/affair to God, that truly God (is) seeing/knowning/understanding with the worshippers/slaves* بالعباد."
45. So God protected/preserved him (from) what they plotted/conspired* مكسروا (in) sins/crimes, and was surrounded/encircled* حاق with Pharaoh's family, the torture's bad/evil/harm.

46. The fire* النار they are being displayed/exhibited* يعرضون on (to) it, (at) early morning* وغدوا and (at) evening/first darkness* وعشيا , and a day/time* يوم the Hour/Resurrection* الساعة starts* تقوم Pharaoh's family enter (in) the torture's strongest.
47. And when they argue/quarrel in the fire* النار, so the weak say to those who became arrogant: "That we, we were for you following, so are you enriching/sufficing* مغنون from us a share* نصيبا from the fire* النار?"
48. Those who became arrogant said: "We (E) all/each (are) in it, that truly God had judged/ruled between the worshippers/slaves* العباد."
49. And those in the fire* النار said to Hell's* جهنم safe keepers: "Call your Lord, (to) reduce/lighten from us a day* يوما from the torture."
50. They said: "Were your messengers not being coming to you with the evidences?" They said: "Yes/certainly." They said: "So call, and the disbelievers' call/prayer* دعاء (is) not except in misguidance."
51. We (E), We give victory/aid (to) Our messengers and those who believed in the life the present/worldly life, and a day/time the witnesses/testifiers stand/get up* يقوم.
52. A day/time, the unjust/oppressive, their apologies/excuses do not benefit (them), and for them (is) the curse/torture, and for them the house's/home's bad/evil/harm.
53. And We had (E) given Moses the guidance, and We made Israel's sons and daughters inherit The Book* الكتاب.
54. Guidance and a remembrance/reminder to (owners) of the pure hearts/minds* الألباب.
55. So be patient that truly God's promise (is) true* حق , and ask for forgiveness for your crime, and praise/glorify with your Lord's praise/gratitude* بحمد at the evening/first darkness* بالعشي and the day breaks/early morning.
56. That truly those who argue/dispute in God's evidences/verses/signs without a proof/evidence/authority* سلطان (that) came to them, that (E) in the chests (innermosts is) except arrogance/great sin/disbelief and sharing* كبر, they are not with reaching it, so seek protection by God, that He truly is the hearing/listening, the seeing/knowing* البصير.
57. Creation (E) (of) the skies/space and the earth/Planet Earth (is) greater* أكبر than the people's creation, and but most of the people do not know.
58. And the blind, and the seeing* البصير do not become equal, and those who believed, and made/did the correct/righteous deeds, and nor the sinner/criminal, little (is) what you mention/remember* تذكرون.
59. That truly the Hour/Resurrection* الساعة is coming (E) no doubt/suspicion in it, and but most of the people do not believe.
60. And your Lord said: "Call Me, I answer/reply to you, that truly those who are being arrogant from worshipping Me they will enter Hell* جهنم degraded/lowly* داخرين."
61. God (is) who made/created for you the night to be tranquil/settled* لتسكنوا in it, and the daytime to see (clearly lit)* مبصرا , that truly God (is owner) of grace/favour/blessing on the people, and but most of the people do not thank/be grateful.
62. That (is) God, your Lord creator (of) every thing, (there is) no God except Him, so how/when (are) you being turned away* تؤفكون?

63. As/like that those who were with God's verses/evidences/signs disbelieving and denying* يـجـحـدـون are being turned away* يـؤـفـك .
64. God is who made/created for you, the earth/Planet Earth* الأرض (as) a settlement* قـرـارـا, and the sky/space (a) structure* بـنـاء, and He pictured/shaped you* صـوـرـكـم, so He did good (perfected in) your pictures/shapes/forms, and He provided you from the goodnesses* الطـيـبـات, that (is) God, your Lord, so blessed (is) God the creations all together's/(universes') Lord.
65. He is the live/alive, (there is) no god except Him, so call Him faithful/loyal/devoted to him (in) the religion/faith, the praise/gratitude (is) to God the creations all together's/(universes') Lord.
66. Say: "That I, I was forbidden/prohibited that (E) I worship those whom you worship from other than God when the evidences came to me from my lord, and I was ordered/commanded that (E) I surrender/submit/become Moslem to the creations altogether's/(universes') Lord."
67. He is who created you from dust/earth, then from a drop/male's or female's secretion* نـظـفـة, then from a blood clot/sperm/seed* عـلـقـة, then He brings you out* يـخـرـجـكـم (as) a child/children, then to reach your maturity/strength, then to be (E) old aged* شـيـوخـا, and from you whom (is) made to die from before, and to reach a named/identified (specified) term/time, and maybe/perhaps you reason/comprehend* تـعـقـلـون .
68. He is who revives/makes alive, and makes die, so if He passed judgment* نـظـي (in) a matter/affair/order/ command, so but He says to it: "Be." So it becomes."
69. Do you not see/understand to those who argue/dispute in God's verses/evidences/signs, where/how* أـنـي (do) they be diverted/misguided* يـصـرـفـون ?
70. Those who lied/denied/falsified with The Book* بـالـكـتـاب and with what We sent Our messengers with it, so they will know.
71. When the leather or iron collars or handcuffs (are) in their necks, and (with) the chains they be dragged on the ground .
72. In the hot/cold water* الحـمـيم , then in the fire* النـار they overflow/burn and refuel* يـسـجـرـون .
73. Then (it) was said to them: "Where (are) what you were sharing/making partners?"
74. "From other than God?" They said: "They were misguided from us, but we were not calling from before a thing." As/like that God misguides the disbelievers.
75. That (is) because (of) what you were being happy/rejoiceful/delighted in the earth/Planet Earth without the right/truth* الحـق , and because (of) what you were being lively and joyful* تـمـرـحـون .
76. Enter Hell's* جـهـنـم doors/entrances, immortally/eternally* خـالـدـين in it, so how bad (is) the arrogant's home/residence/dwelling?
77. So be patient, that truly God's promise (is) true/truth* حـق , so either We show you/make you understand some of which We promise them, or We make you die, so to Us they be returned.
78. And We had (E) sent messengers from before you, from them whom We relayed/informed* نـصـصـنا on (to) you, and from them whom We did not relay/inform* نـقـصـص on (to) you; and (it) was not a messenger that (E) He comes

- with an evidence/verse/sign except with God's permission* بإذن , so if God's order/command came, judgment was passed/ordered* قضى with the truth* بالحق, and at that place and time the wasters/falsifiers* المبطلون lost* خسروا.
79. God (is) who made/created* جعل for you the camels/livestock* الأنعام to ride* لركبوا from it, and from it you eat.
80. And for you in it (are) benefits/uses, and to reach on it a need/necessity in your chests (innermosts), and on it and on the ship/ships you be carried/loaded* تحملون.
81. And He shows/makes you understand His verses/signs/evidences, so which (of) God's verses/signs/evidences (do) you deny* تنكرون?
82. Do they not walk/move* يسيروا in the earth/Planet Earth, so they see/wonder about* فينظروا how was those from before them's end/turn (result)? They were more than them, and stronger (in) strength/power and tracks/historical remains* آثارا in the earth/Planet Earth, so what they were gaining/acquiring did not enrich/suffice* أغني from them (in a thing) .
83. So when their messengers came to them with the evidences, they became happy/rejoiced/delighted with what (is) at them from the knowledge; and what they were with it mocking/making fun surrounded/afflicted* حاق with them.
84. So when they saw/understood Our might/power* بأسمنا they said: "We believed with (in) God alone, and we disbelieved with what we were with Him sharing/making partners."
85. So their belief did not be beneficial (to) them when they saw/understood Our might/power* بأسمنا, God's law/manner* سنة which had past* حلت in His worshippers/slaves* عباده, and the disbelievers lost* خسروا at that place and time.

CHAPTER 41: DETAILED/EXPLAINED/CLARIFIED - فصلت

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

1. H M* حم .
2. Descent from the merciful, the most merciful.
3. A Book* كتاب its verses* آياته were detailed/explained/clarified, an Arabic Koran* قرآنا to a nation reasoning/comprehending/knowing* يعلمون.
4. An announcer of good news and a warner/giver of notice* نذيرا, so most of them objected/opposed* أعرض, so they do not hear/listen.
5. And they said: "Our hearts/minds* قلوبنا (are) in covers/protections from what you call us to it, and in our ears (is a) weight/deafness* وفر , and from between us and between you (is) a divider/partition* حجاب, so make/do* فاعمل , that we truly are making/doing* عاملون."
6. Say: "But/truly I am a human equal/alike to you* مثلکم (it) is being transmitted/revealed* توحي to me that your Lord (is) one God, so be straight/direct to Him, and ask Him for forgiveness, and calamity/Hell* ويل to the sharers/takers of partners (with God)* المشركين ."
7. "Those who do not give/bring the charity/purification* الزكاة, and they are with the end (other life), they are disbelieving."
8. "That truly those who believed and made/did the correct/righteous deeds, for them (is) a reward/wage* أجر not interrupted/weakened* ممنون (continuous)."
9. Say: "Do you disbelieve (E) with who created the earth/Planet Earth in two days, and you make/put* تجعلون for Him equals (idols), that (is) the creations all together's/(universes') Lord.
10. And He made/put in it anchors/fixtures/mountains* رواسي from above it, and He blessed in it, and He predestined/evaluated* قدر in it its provision in four days, straight/equal* سواء to the askers/questioners* للسائلين.
11. Then He aimed/tended* استوي to the sky/space and it is smoke/fumes, so He said to it and to the earth/Planet Earth: "You (B) come voluntarily or forcefully/involuntarily* كرها ." They (B) said: "We came* آتينا obedient."
12. So He ordered/accomplished them* فقضاهن (as) seven skies/space(s) in two days, and He inspired/transmitted* أوحى in every/each sky/space its matter/affair/order/command, and We decorated/beautified the present world's sky/space with lights/stars* بمصابيح and a protection/ observation* حفظا, that (is) the glorious'/mighty's* العزيز, the knowledgeable's predestination/ evaluation* تقدير.
13. So if they objected/opposed* أعرضوا, so say: "I warned/gave you notice (of) a fire falling from the sky accompanied by thunderous noise/destructive torture* صاعقة equal/alike to Aad and Thamud's fire falling from the sky accompanied by thunderous noise/destructive torture* صاعقة."
14. When the messengers came to them from between their hands and from behind them: "That do not worship except God." They said: "If our Lord wanted/willed, He would have descended angels, so we are with what you were sent with it disbelieving."

15. So but Aad they became arrogant in the earth/Planet Earth without the right/truth* الحق, and they said: "Who (is) stronger than us (in) strength/power?" Do they not see/understand that (E) God (is) who created them, He is stronger than them (in) strength/power, and they were with Our evidences/verses/signs disbelieving and denying* يجحدون.
16. So We sent on (to) them a severely cold/roaring* صرصرا wind/breeze in unlucky/miserable* نحسات days/times, to make them taste/experience the shame's/scandal's/disgrace's torture in the life the present/worldly life, and the end's (other life's) torture (E) (is) more shameful/scandalous/disgraceful, and they are not being given victory/aid.
17. And but Thamud, so We guided them so they loved/liked the blindness/misguidance* العمى more, over the guidance, so the torture the humiliating/disgraceful* الهون cry of torture/destructive torture* صاعقة punished/took them because of what they were gaining/acquiring* يكتسبون .
18. And We saved/rescued those who believed and were fearing and obeying.
19. And a day/time God's enemies be gathered to the fire* النار , so they are being restrained/held back* يوزعون* .
20. Until when they came to it!* ما Their hearing/listening* سمعهم , and their eye sights/understanding, and their skins testified/witnessed on them because (of) what they were making/doing* يعملون* .
21. And they said to their skins: "Why (did) you witness/testify on us?" They said: "God who made every thing speak, made us speak, and He created you (the) first/beginning time* مرة, and to Him you are being returned."
22. "And you were not covering/hiding yourselves that (E) your hearing/listening* سمعكم , and nor your eye sights/understanding, and nor your skins witnesses/testifies on (against) you, and but you thought/assumed* ظننتم that (E) God does not know much from what you made/do."
23. And that (is) your thought/assumption* ظنكم which you thought/assumed* ظننتم with your Lord, He made you fall/ruin* أرداكم so you became* فأصبحتم from the losers* الخاسرين* .
24. So if they be patient so the fire* فالنار (is a) residence/dwelling for them, and if they offer reconciliation* يستعتبوا* , so they are not from the permitted to offer reconciliation* المعتبين* .
25. And We predestined/assigned* قيضنا* for them companions* قرناء , so they decorated/beautified for them what (is) between their hands, and what (is) behind them, and the saying/words* القول became true/truth* حق on them in nations (that) had passed from before them from the Jinns, and the human/mankind, that they truly were losers* خاسرين* .
26. And those who disbelieved said: "Do not hear/listen to that the Koran* القرآن , and cancel/abolish/nullify in it, maybe/perhaps you defeat/conquer* تغلبون* ."
27. So We will make those who disbelieved taste/experience (E) a strong (severe) torture, and We will reimburse them* لنجزينهم* (the) worst deeds (of) what they were making/doing* يعملون* .
28. That (is) God's enemies' reimbursement* جزاء , the fire, for them in it (is) the immortality's/eternity's* الخلد house/home* دار (permanent residence), reimbursement* جزاء because (of) what they were with Our verses/evidences/signs disbelieving and denying* يجحدون* .
29. And those who disbelieved said: "Our Lord, show us those (B) who misguided us from the Jinns and the human/mankind, we make/put them (B)* نجعلهما below/under our feet, to be (B) from the lowest/meanest."

30. That truly those who said: "Our Lord (is) God." Then they became straight/direct, the angels descend on them (and say): "That you do not fear and nor be saddened/grieved, and be announced good news to with (about) the Paradise which you were being promised."
31. "We are your guardians/allies* أولياؤكم in the life the present/worldly life and in the end (other life), and for you in it what yourselves desire/crave* تشتهي , and for you in it what you call/wish/desire."
32. Descent from a forgiver, merciful.
33. And who (is) better* أحسن (in) a word/opinion and belief* فولا than who called to God and made/did* عمل correct/righteous deeds, and he said: "That I am (E) from the Moslems/submitters/surrenderers."
34. And the good/goodness does not become equal/alike and nor the sin/crime, pay/push/repel with which it is best* أحسن , so then who (is) between you and between him animosity as though/as if he (is a) concerned guardian/ally* ولي .
35. And none receives/finds it* يلقاها except those who were patient, and none receives/finds it* يلقاها except (owners) of great luck/fortune.
36. And if from the devil an urge to spoil/do evil* نزع urges you to spoil/do evil (E), so seek protection by God, that He truly, He is the hearing/listening* السميع , the knowledgeable.
37. And from His verses/evidences/signs (are) the night and the daytime and the sun and the moon, do not prostrate to the sun and nor to the moon, and prostrate to God who created them (B), if you were/are (only) Him worshipping.
38. So if they became arrogant, so those who (are) at your Lord they praise/glorify to Him by the night and the daytime, and they do not get bored/tired.
39. And from His verses/evidences/signs, that you see* تري the earth/Planet Earth humble/submissive* خاشعة , so if/when We descended on it the water, it shook/moved and it grew/increased, that truly who revived it (is) reviving (E) the deads, that He truly (is) on every thing capable/able.
40. That truly those who deviate, insult and defame God* يلحدون in Our verses/evidences/signs, they are not hidden on (from) Us. Is who is being thrown in the fire* النار better* خير or who comes safe/secure (on) the Resurrection Day? Make/do* اعملوا what you willed/wanted, that He truly is with what you make/do* تعملون seeing/knowing* بصير .
41. That truly those who disbelieved with the reminder/remembrance* بالذكر when (it) came to them, and that it truly is a glorious/mighty* عزيز Book (E)* لكتاب .
42. The falsehood does not come to it from between its hand and nor from behind it, descent from (the) wise/judicious, praiseworthy/commendable.
43. (It) is not said to you except what had been said to the messengers from before you, that truly your Lord (is owner) of (E) a forgiveness and (owner) of a painful punishment.
44. And if We made it a non-Arabic/Persian Koran* قرآنا , they would have said: "If only its verses* آياته were detailed/explained* فصلت . Is (it) a non-Arabic/Persian (Koran) and an Arab* عربي (messenger)?" Say: "It is to those who believed guidance and a cure/recovery/healing; and those who do not believe, in their ears (is a) weight/heaviness* وقر and it is on them blindness/confusion* عمي , those, they are being called, from a far/distant place/position* مكان."

45. And We had given/brought Moses The Book* الكتاب , so it was disputed* فاختلف in it, and where it not for a word* كلمة (that) proceeded* سبقت from your Lord, (it) would have been executed* لقضي between them, and that they truly are in doubtful/suspicious doubt/suspicion* شك from it.
46. Who made/did correct/righteous deeds, so for himself, and who did bad/evil/harm so on (for) it, and your Lord (is) not with an unjust/oppressor to the worshippers.
47. To Him the Hour's/Resurrection's* الساعة knowledge be returned, and none emerges* تخرج from fruits from its buds/covers from which they emerge, and none from a female conceives/(is) pregnant with/carries* تحمل , and nor gives birth/drops* تضع except with His knowledge, and a day/time He calls them: "Where (are) my partners?" They said: "We took your leave, we informed you* آذناك, none from an honest witness/testifier is from us."
48. And what they were calling from before misguided/lost* ضل from them, and they thought/assumed nothing from (an) escape/diversion (is) for them (there is no escape for them).
49. The human/mankind does not get bored/tired from the goodness' call/request/prayer* دعاء, and if the bad/evil/harm touched him, so he is despairing/hopeless despaired.
50. And if (E) We made him taste/experience mercy from Us, from after calamity/disastrous distress touched him, he will say (E): "That (is) for me, and I do not think/assume the Hour/Resurrection (is) starting* قائمة , and if (E) I was returned to my Lord, that truly for me at Him (is) the best/most beautiful/goodness (E)." So We will inform those who disbelieved with what they made/did* عملوا , and We will make them taste/experience (E) from a strong/rough* غليظ torture.
51. And if We blessed/comforted and eased* أنعمنا on the human/mankind he objected/opposed* أعرض and he went far with his side/direction, and if the bad/evil/harm touched him, so (he is owner) of (a) wide/broad* عريض call/request/prayer* دعاء.
52. Say: "Did you see/understand if (it) was from at God, then you disbelieved with (in) it, who (is) more misguided than who he is in far/distant defiance/animosity* شقاق."
53. We will show them/make them understand Our verses/signs/evidences in the horizons/directions and in their selves, until (it) becomes clear/explained* يتبين for them that it (is) the truth* الحق . Is (it) not* أو لم enough/sufficient with your Lord, that He truly is on every thing witnessing/testifying?
54. Is (it) not* ألا that they truly are in doubt from meeting their Lord? Is (it) not* ألا that He truly is with every thing surrounding/encircling?

CHAPTER 42: THE CONSULTATION/ADVICE - الشوري

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

1. H M* حم.
2. En S/K* عسق
3. As/like that God inspires/transmits* يوحى to you, and to those from before you, the glorious/mighty* العزيز, the wise/judicious.
4. For Him what (is) in the skies/space and what (is) in the earth/Planet Earth, and He is the high and mighty/dignified, the great.
5. The skies/space are about to/almost split/crack/cleave from above them, and the angels praise/glorify with their Lord's praise/gratitude/thanks, and they ask for forgiveness to whom (is) in the earth/Planet Earth, is (it) not that truly God, He is the forgiving, the merciful?
6. And those who took from other than Him guardians/allies* أولياء, God (is an) observer* حفيظ on them, and you are not on them with a guardian/protector* بوكيل.
7. And as/like that We inspired/transmitted to you an Arabic Koran* قرآنا to warn/give notice to the mother/origin (of) the villages/urban cities and who (is) around/surrounding it, and warn/give notice (of) the Gathering Day/Resurrection Day, (there is) no doubt/suspicion in it, a group/party/flock (are) in the Paradise, and a group/party/flock (are) in the blazing/inflamed (inferno).
8. And if God wanted/willed He would have made them* لجعلهم one nation, and but He enters in His mercy whom He wills/wants, and the unjust/oppressive (there is) none for them from a guardian/ally* ولي and nor (a) victorior/savior* نصير.
9. Or they took from other than Him guardians/allies* أولياء, so God, He is the guardian/ally* الولي, and He revives/makes alive the deads, and He is on every thing capable/able.
10. And what you differed/disagreed/disputed in it from a thing, so its judgment/rule (is) to God, that one (is) God, my Lord, on Him I relied/depended* توكلت, and to Him I return/repent/obey* أنيب.
11. Creator/bringer to being* فاطر (of) the skies/space and the earth/Planet Earth, He made/created* جعل for you from yourselves spouses/pairs/kinds* أزواجا, and from the camels/livestock* الأنعام spouses/pairs/kinds* أزواجا, He creates/seeds you in it, (there) is not like Him/similar to Him* كمثلہ a thing, and He is the hearing/listening, the seeing* البصير.
12. For Him (are) the skies'/space's keys/safes (management and control), He spreads/extends* ييسط the provision to whom He wills/wants, and He is capable/able* يقدر, that He truly (is) with every thing knowledgeable.
13. He explained/showed for you from the religion what He directed/commanded* وصي with it Noah, and what We inspired/transmitted* أوحيانا to you, and what We directed/commanded* وصينا with it Abraham, and Moses, and Jesus, that (E) keep up/call for* أقيموا the religion, and do not separate in it, (it) became big/a burden* كبر on the sharers/takers of partners with God, what you call them to it, God chooses/purifies to Him whom He wills/wants, and He guides to Him who returns/repents/obeys* ينيب.

14. And they did not separate except from after the knowledge came to them, oppression/transgression* بغيا between them, and where it not (for) a word/expression* كلمة preceded* سبقت from your Lord to a named/identified (specified) term/time, (it) would have been executed/ended (E)* لقضي between them, and that truly those who were made to inherit The Book* الكتاب from after them (are) in (E) doubtful/suspicious doubt/suspicion from it.
15. So to/for that so call, and be straight/direct, as/like you were ordered/commanded, and do not follow their self attractions for desires* أهواءهم, and say: "I believed with what God descended from a Book* كتاب, and I was ordered/commanded to be just/equitable between you, God (is) our Lord and your Lord, for us (are) our deeds, and for you (are) your deeds, no argument* حجة between us and between you, God gathers/collects between us, and to Him (is) the end/destination."
16. And those who argue/dispute/quarrel in (about) God from after what was answered/replied to Him, their argument (is) annulled at their Lord, and on them (is) anger, and for them (is) a painful torture.
17. God (is) who descended The Book with the truth* بالحق, and the scale/measuring instrument* الميزان, and what makes you know/informs you, maybe/perhaps the Hour/Resurrection* الساعة (is) near/close.
18. Those who do not believe with (in) it hasten/urge* يستعجل with it, and those who believed (are) afraid/cautious* مشفقون from it, and they know that it (E) (is) the truth* الحق, is (it) not that truly those who argue/discuss in the Hour/Resurrection* الساعة (are) in (E) far/distant misguidance?
19. God (is) kind/courteous/soothing* لطيف with His worshippers/slaves* عبادہ, He provides for whom He wills/wants, and He is the powerful/strong, the glorious/mighty* العزيز.
20. Who was wanting/intending* يريد the end's (other life's) cultivation/plantation* حرث (enjoyment), We increase for him his cultivation/plantation* حرثه (enjoyment), and who was wanting/intending* يريد the present world's cultivation/plantation* حرث (enjoyment), We give/bring him from it, and (there is) no share/ luck/fortune for him in the end (other life).
21. Or for them (are) partners (with God who) explained/showed to them from the religion what God did not permit/allow with it? Where it not for the judgment's/decision's* الفصل word/expression* كلمة, (it) would have been judged/executed between them, and that truly the unjust/oppressive, for them (is) a painful torture.
22. You see the unjust/oppressive afraid/cautions* مشفقين from what they gathered/acquired* كسبوا, and it is falling/landing* واقع with (on) them, and those who believed and made/did the correct/righteous deeds (are) in the Paradise's gardens/meadows* روضات, for them what they want* يشاءون at their Lord, that it is the grace/favour/blessing, the great.
23. That (is) what God announced good news (to) His worshippers/slaves* عبادہ, those who believed and made/did the correct/righteous deeds, say: "I do not ask/question/demand you* أسألكم on (for) it a reward/wage* أجرة except the love/affection in the relations/near." And who perpetrates/does* يقترف a good/goodness, We increase goodness/beauty for him in it, that truly God (is) forgiving, thanked/thankful/grateful.
24. Or they say: "He fabricated* افترى on (about) God lies/falsifications* كذبا." So if God wants, He seals/stamps* يختم on your heart/mind* قلبك, and God eliminates/erases* يمح the falsehood, and God corrects/makes true* يحق the truth* الحق with His words/expressions, that He truly is knowledgeable with of the chests (innermosts).

25. And He is who accepts/receives the repentance from His worshippers/slaves* عباده, and He forgives/pardons of the sins/crimes, and He knows what you make/do* تفعلون.
26. And He answers/replies to those who believed and made/did the correct/righteous deeds, and He increases them from His grace/favour/blessing; and the disbelievers, for them (is) a strong (severe) torture.
27. And if God spread/extended* بسط the provision* الرزق to His worshippers/slaves, they would have oppressed/transgressed* لبغوا in the earth/Planet Earth, and but He descends with a measure/predestiny* بقدر what He wills/wants, that He truly is with His worshippers/slaves expert/experienced, seeing/knowing* بصير.
28. And He is who descends the rain from after what they despaired, and He spreads/extends* ينشر His mercy, and He is the guardian/ally* الولي, the praiseworthy/commendable.
29. And from His verses/evidences/signs (are) the skies'/space's and the earth's/Planet Earth's creation, and what He scattered/distributed* بث in them (B) from a walker/creeper/crawler* دابة, and He is on gathering/collecting them if He wills/wants capable/able.
30. What struck/hit you* أصابكم from a disaster* مصيبة so (it is) because (of) what your hands gathered/acquired* كسب, and He forgives/pardons on much.
31. And you are not with disabling/frustrating in the earth/Planet Earth, and (there is) nothing for you from other than God from a guardian/ally, and nor (a) victorior/savior* نصير.
32. And from His signs/evidences* آياته (are) the ships* الجوار in the sea/ocean* البحر like the signs/banners* كالأعلام.
33. If He wills/wants He stops/quietens* يسكن the wind/breeze, so they continue/remain still/fixed in place on its back/surface* ظهره, that truly in that (are) evidences/signs (E) to every/each patient/endurer, thankful/grateful.
34. Or He destroys/perishes them because (of) what they gathered/acquired* كسبوا, and He forgives/pardons on much* كثير.
35. And those who argue/dispute in Our verses/evidences* آياتنا know (there is) none from (an) escape/diversion for them.
36. So what you were given from a thing so (it is) long life/enjoyment (of) the life the present/worldly life, and what (is) at God (is) better* خير and more lasting (everlasting)* أبقي to those who believed and on their Lord, they rely/depend* يتوكلون.
37. And those who avoid/distance themselves (from) the great/magnified sins'/crimes' biggest/greatest* كباير, and the enormous/atrocious deeds* الفواحش, and when they became angry, they forgive.
38. And those who answered/replied to their Lord and they kept up* أقاموا the prayers, and their matter/affair (is by) consultation/advice* شوري between them, and from what We provided for them, they spend.
39. And those who when/if the oppression/transgression* البغي struck/marked them* أصابهم, they become victorious.
40. And a sin's/crime's reimbursement* جزاء (is) a sin/crime equal to it* مثلها, so who forgave/pardoned and corrected/repared* أصلح, so his reward* فأجره (is) on God, that He truly does not love/like the unjust/oppressors.
41. And who (E) became victorious after injustice/oppression to him, so those no way/path* سبيل (blame) is on them.
42. But the way/path* السبيل (blame is) on those who cause injustice/oppression* يظلمون (to) the people, and they oppress/transgress* يبعثون in the earth/Planet Earth without the right/truth* الحق, those for them (is) a painful torture.

43. And who (E) became patient and forgave, that truly that (is) from the matter's/affair's decisiveness/determination* عزم .
44. And whom God misguided, so (there is) none from a guardian/ally* ولي for him from after Him, and you see* تري the unjust/oppressors when they saw the torture, they say: "Is (there) from a way/path* سبيل to return?"
45. And you see them they are being displayed/exhibited* يعرضون on it, humble/submissive* خاشعين from the humiliation/disgrace* الذل, they look/watch* ينظرون from a hidden end/edge/eyelid* طرف, and those who believed said: "That truly the losers* الخاسرين (are) those who lost* خسروا themselves and their families/relations* أهليهم (on) the Resurrection Day; are not the unjust/oppressors in a continuous torture?"
46. And (there) were none from guardians/allies* أولياء from other than God for them, they give them victory/aid from other than God, and whom God misguides, so (there is) no way/path* سبيل for him (no escape for him).
47. Answer/reply to your Lord from before that (E) a day/time comes (there be) no return (protection) to (from) it from God, none from a refuge/shelter (is) for you (on) that day, and none from defiance/ignorance (is) for you.
48. So if they objected/opposed* أعرضوا, so We did not send you on (to) them (as) a protector/guard* حفيظا, that truly on you (is nothing) except the information/communication, and We (E) if We made the human/mankind taste/experience mercy from Us, he became happy/rejoiced* فرح with it, and if a sin/crime strikes/marks them with because (of) what their hands advanced* قدمت, so then the human/mankind (is an insistent) disbeliever.
49. To God (is) the sky's/space's and the earth's/Planet Earth's ownership/kingdom, He creates what He wills/wants, He grants/presents to whom He wills/wants females, and He grants/presents to whom He wills/wants the males.
50. Or He gets them married/couples* يزوجهم males and females, and He makes/creates whom He wills/wants infertile, that He truly is knowledgeable, capable/able.
51. And (it) was not to a human that (E) God converses/speaks to him* يكلمه, except (by) inspiration/transmission* وحيا or from behind (a) divider/partition* حجاب, or He sends a messenger so he (the messenger) inspires/transmits* فيوحى what He wills/wants with His permission* بإذنه, that He truly is high/elevated, wise/judicious.
52. And like that We inspired/transmitted* أوحينا to you, a Soul/Spirit* روحنا, from Our order/command/matter/affair, you were not knowing what (is) The Book* الكتاب, and nor the faith/belief, and but We made it* جعلناه a light, We guide with it whom We will/want from Our worshippers/slaves* عبادنا, and that you guide (E) to a straight/direct* مستقيم road/way.
53. God's road/way, who for Him what (is) in the skies/space and what (is) in the earth/Planet Earth, is (it) not to God the order's/command's/matter's/affair's end/destiny?

CHAPTER 43: THE ORNAMENT/DECORATION - الزخرف

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

1. H M حم .
2. And The Book* الكتاب , the clear/evident.
3. We (E) made it* جعلناه an Arabic Koran* قرآنا , maybe/perhaps you reason/comprehend.
4. And that it truly is in The Books' mother/origin at Us (The Book's origin is at Us), height and mighty (E)* لعلي , wise/judicious (full of wisdom).
5. Do We disregard/move* أفضرب from you the reminder/remembrance* الذكر forgiveness/ condonation* صفحا ? That (E) you were a nation (of) spoilers/neglecters* مسرفين .
6. And how many We sent from a prophet in the first/beginners.
7. And a prophet does not come to them except they were with him mocking/making fun.
8. So We destroyed* فأهلكنا , (those who were) stronger than them violent destruction/attack, and the first's/beginner's proverb/example passed/expired* مضي .
9. And if (E) you asked/questioned them: "Who created the skies/space and the earth/Planet Earth?" They will say (E): "The glorious/mighty* العزيز , the knowledgeable created them (B)."
10. Who made/created* جعل for you the earth/Planet Earth spread/prepared* مهذا , and He made/put for you in it roads/means* سبلا , maybe/perhaps you be guided.
11. And who descended from the sky/space water with a measure/predestiny* بقدر , so We revived/resurrected* فأشرنا with it a dead/lifeless land* بلدة , as/like that you are being brought out* تخرجون .
12. And who created* خلق the pairs/kinds* الأزواج all of them, and He created* خلق for you from the ship/ships and the camels/livestock* الأنعام what you ride/board* تركبون .
13. To sit on* لتستوا on its backs/surfaces* ظهره , then you remember/mention your Lord's blessing/goodness* نعمة when you sat* استويتم on it, and you say: "Praise/glory (to) who humiliated/subjugated for us this, and we were not to it overpowering/connecting* مقربين (without God) ."
14. "And that We are to our Lord returning (E)* لملقبون ."
15. And they made/put* جعلوا for Him from His worshippers/slaves* عباده a part/portion (partner), that truly the human/mankind (is a) a clear/evident* ميين (insisting) disbeliever (E).
16. Or He took/received from what He creates daughters, and he chose (specialized) you* أصفاكم with sons.
17. And if any of them was announced good news to with what He gave* ضرب to the merciful (as) an example* مثلا (the daughters), his face* وجهه became/continued* ظل blackened, and he is holding (his) breath/suppressed* كظيم .
18. Is who (is) being brought up/originated* ينشأ in the ornament/decoration* الخلية (luxuriated i.e.: girls and those effeminate and unmanly) and he is in the dispute/controversy/argument not evident/shown* ميين ?
19. And they made the angels those who they are the merciful's worshippers/slaves (as) females, did they witness their creation? Their testimony/certification will be written* ستكتب , and they (will) be asked/questioned.

20. And they said: "If the merciful willed/wanted we would not have worshipped them, none from knowledge with that (is) for them, that truly they are except lying/speculating.
21. Or We gave them* آتيناهم a Book* كتاب from before it, so they are with it holding/seizing/ grasping* مستمسكون?
22. But they said: "We (E), we found our fathers on a constitution (set example)* أمة , and We (E) on their tracks* آثارهم are guided."
23. And as/like that We did not send from before you in a village/urban city from a warner/giver of notice except its luxuriated ungrateful and arrogant said: "We (E), we found our fathers on a constitution (set example)* أمة , and we (E), on their tracks* آثارهم , we are following/imitating (their) example."
24. He (the messenger) said : "Even if I came to you with more guiding than what you found on it your fathers?" They said: "We (E) (are) with what you were sent with it (are) disbelievers."
25. So We revenged from them, so see/wonder about* فانظر how was the liars'/deniers' * المكذبين end/turn (result).
26. And when Abraham said to his father and his nation: "That I am innocent* براء from what you worship."
27. "Except who created me/brought me into being* فطرني , so that He truly will guide me."
28. And he made it* جعلها a word/expression* كلمة , remaining/lasting* باقية in his sons/descendants* عقبه , maybe/perhaps they return.
29. But I gave those a long life/made those enjoy, and their fathers, until the truth* الحق and a clear/evident* مبين messenger came to them.
30. And when the truth* الحق came to them, they said: "That (is) magic/sorcery, and we are with it disbelieving."
31. And they said: "If only this the Koran* القرآن was descended on a great man from the two villages/urban cities."
32. Are they apportioning/dividing/making fate (of) your Lord's mercy, We (E) apportioned/divided/fated between them their livelihood* معيشتهم in the life the present/worldly life, and We raised some of them over/above some steps/stages/degrees, for some to take some of them making fun/ridiculing* سخرنا , and your Lord's mercy (is) better* خير than what they gather/collect* يجمعون.
33. Were it not for* لولا that the people be one nation* أمة We would have made* لجعلنا to who disbelieves with the merciful, for their houses/homes roofs/ceilings* سقفا from silver and stairs/lifts* معارج on it they mount/ascend.
34. And for their houses doors/entrances and beds/sofas, on it they lean/recline on* يتكئون .
35. And ornament/decoration* زخرفا , and that (E) all (of) that (is) accumulatively/collectively* لما the life the present's/worldly life's long life/enjoyment, and the end (other life) at your Lord (is) to the fearing and obeying.
36. And who ignores* يعش about the merciful's reminder, We predestine/lead/assign for him a devil, so he is for him a companion/friend* قرين .
37. And that they truly, they prevent/obstruct them (E)* ليصدونهم from the way/path* السبيل , and they think/suppose that they are guided.
38. Until if he came to Us, he said: "Oh if only between me and between you (are) the two sun rises'/east's' far distances, so how bad (is) the companion* القرين?"
39. (It) will never/not benefit you today/the day if you caused injustice/oppressed, that you are in the torture sharing.

40. So do you make the deaf hear/listen, or guide the blind/confused* العمي , and who was in a clear/evident* مبین misguidance?
41. So when We go away* نذهب with you (We make you die), so We are from them revenging/punishing.
42. Or We show you/make you understand what We promised them, so We are on them, We are capable/over powering* مقتدرون .
43. So hold fast/grasp* فاستمسك with what was inspired/transmitted* أوحى to you, that you are on a straight/direct* مستقيم road/way.
44. And that it truly is a remembrance/reminder to you and to your nation, and you will/shall be asked/questioned.
45. And ask/question whom We sent from before you from Our messengers, did We make/create* أجعلنا from other than the merciful gods (that) they are being worshipped?
46. And We had sent Moses with Our signs/evidences* آياتنا to Pharaoh and his nobles/group/assembly, so he (Moses) said: "That I am messenger (of) the creations all together's/ (universes') Lord."
47. So when he came to them with Our evidences/signs* آياتنا , then they are from it laughing.
48. And We do not show them/make them understand from a verse/evidence/sign except (that) it is greater* أكبر than its sister, and We took/punished them* أخذناهم with the torture, maybe/perhaps they return.
49. And they said: "You, you the magician/sorcerer, call for us your Lord with what He promised* عهد at you, that we truly are guided (E)."
50. So when We removed/uncovered from them the torture, then they are breaking/breaching/violating.
51. And Pharaoh called in his nation, he said: "You my nation, is not for me ownership/kingdom (of) Egypt/(the) region* مصر, and these the rivers flow/run* تجري from beneath/below me, so do you not see/ understand?"
52. "Or I am better than that which He is (Moses) humiliated* مهين and nor, is (he) about to clarify/show/explain."
53. "So if only bracelets from gold were thrown on him, or the angels came with him accompanying/joining."
54. So he misled/fooled* فاستخف his nation, so they obeyed him, that they truly were a nation (of) debauchers/dissoluters* فاسقين.
55. So when they made Us angry/sad* آسفونا , We revenged from/punished them, so We drowned/sunk them all/all together.
56. So We made them* فجعلناهم an advance/past (precedent), and an example/proverb to the ends/lasts/others.
57. And when Mary's son was given* ضرب (as) an example* مثلا , then your nation from Him, they object/obstruct.
58. And they said: "Are our gods better* خير or He?" They did not give it (the question) to you except arguing/disputing (E), but they are a nation disputing/controverting* خصمون.
59. That truly he (Jesus) is except a worshipper/slave* عبد We blessed* أنعمنا on him and We made him* جعلناه an example* مثلا to Israel's sons and daughters.
60. And if We will/want, We would have made* جعلنا from you angels in the earth/Planet Earth they succeed/follow.
61. And that he/it truly is knowledge (E)* لعلم to the Resurrection/Time of Resurrection/Hour, so do not doubt/argue (E) with it, and follow Me, that (is a) straight/direct* مستقيم road/way.
62. And (let) not the devil prevent/obstruct you, that he truly is for you a clear/evident* مبین enemy.

63. And when Jesus came with the evidences, he said: "I had come to you with the wisdom, and to clarify/explain* لأين for you some/part (of) what you differ/disagree* تختلفون in it, so fear and obey God, and obey me."
64. "That truly God He is my Lord and your Lord so worship Him, that (is) a straight/direct* مستقيم way/road."
65. So the group/parties differed/disagreed* اختلف from between them, so calamity/scandal* فويل to those who caused injustice/oppression from a day's/time's painful torture.
66. Do they look/watch/wonder about * ينظرون except that the Hour/Resurrection* الساعة comes to them suddenly/unexpectedly and they do not feel/know/sense?
67. That day, the faithful close friends some of them to some (to each other are) an enemy, except the fearing and obeying.
68. You My worshippers* يعباد , (there is) no fear/fright on you the day/today, and nor you be sad/grieving.
69. Those who believed with Our verses/evidences* آياتنا and they were Moslems/submitters/surrenders.
70. Enter the Paradise you and your spouses* أزواجكم , you rejoice/delight.
71. Being circled/walked around on them with platters/plates/bowls from gold and cups* أكواب , and in it what the selves lust/desire/crave it, and delights/pleasures* تلهذ the eyes/sights, and you are in it immortally/eternally.
72. And that (is) the Paradise which you were made to inherit it, because (of) what you were making/doing* تعملون.
73. For you in it many/much fruits, from it you eat.
74. That truly the criminals/sinners (are) in Hell's torture immortally/eternally* خالدون .
75. (It is) not to be weakened/subsided* يفتز on them, and they are in it confused/dumbfounded.
76. And We did not cause injustice/oppression to them, and but they, they were the unjust/oppressive.
77. And they called: "You Malek* يملك , (let) your Lord to end/destroy* يلقى on us." He said: "That you are waiting/remaining* ماكنون (in it)."
78. We had (E) come to you with the truth* بالحق , and but most of you to the truth* الحق (are) hating.
79. Or they conspired and determined* أمرموا a matter/affair* أمرا , so We are conspiring and determining* مبرمون.
80. Or they think/suppose that We do not hear/listen (to) their secret and their confidential talk* نجواهم , yes/certainly, and Our messengers (are) at/by them writing/dictating* يكتبون.
81. Say: "If (there) was to the merciful a child (son), so I am the worshippers' first/beginner* أول."
82. Praise/glory (to) the skies/space's and the earth's/Planet Earth's Lord, the throne's* العرش Lord, from/about what they describe/categorize.
83. So leave them plunge into/engage in conversation (their wishful interpretation of the scriptures) and play/amuse* يلعبوا , until they meet/find* يلاقوا their day/time which they are being promised.
84. And He is who (is) in the skies/space a God, and in the earth/Planet Earth a God, and He is the wise/judicious, the knowledgeable.
85. And blessed who for Him (is) the skies'/space's and the earth's/Planet Earth's and what (is) between them (B)'s ownership/kingdom* ملك , and at Him (is) the Hour's/Resurrection's* الساعة knowledge, and to Him you are being returned.

86. And those whom they call from other than Him, do not own/possess the mediation, except who testified/witnessed with the truth* بالحق and they are knowing.
87. And if (E) you asked/questioned them: "Who created them?" They will say (E): "God." So where/how they be lied to/turned away?
88. And his saying/word: "You my lord, that truly those (are) a nation not believing."
89. So turn away/disregard from them, and say: "A greeting/safety/security/peace." So they will know.

CHAPTER 44: THE SMOKE/FUMES - الدخان

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

1. H M* حم .
2. And The Book* الكتاب , the clear/evident* المبين .
3. That We, We descended it in a blessed night, that We, We were warners/givers of notice.
4. In it every/each wise/judicious* حكيم matter/affair is separated.
5. A matter/affair/order/command from at Us, that We were senders/sending.
6. Mercy from your Lord that He truly is the hearing/listening, the knowledgeable.
7. The skies'/space's and the earth's/Planet Earth's Lord and what (is) between them (B), if you were sure/certain.
8. (There is) no God except Him, He revives/makes alive, and He makes die, your Lord and your fathers'/forefathers', the first's/beginners' Lord.
9. But they are in doubt/suspicion playing/amusing* يلعبون .
10. So observe/lie in wait, a day/time the sky/space comes with clear/evident smoke/fumes.
11. It covers/afflicts* يغشي the people, that is a painful torture.
12. (They say): "Our Lord remove/uncover (relieve) from us the torture, that we are believing."
13. From where/how* أنى the remembrance/reminder be for them, and a clear/evident messenger had come to them?
14. Then they turned away from Him and they said: "Taught/instructed/informed, mad/insane."
15. That We (are) removing/uncovering (relieving) the torture little, that you truly are returning.
16. A day/time We violently destroy the violent attack* البطشة , the greatest/biggest* الكبرى , that We truly are revenging/punishing.
17. And We had tested/allured* فتنا Pharaoh's nation before them, and an honoured/generous* كريم messenger came to them.
18. "That (E) discharge/fulfill (give/pay) to me God's worshippers/slaves* عباد , that I am for you a faithful/loyal* أمين messenger."
19. "And that (E) do not become high, mighty and dignified on God, that I am coming to you with a clear/evident* مبین proof/evidence* بسلطان ."
20. "And that I, I seeked protection with my Lord and your Lord, that (E) you stone me."
21. "And if you do not believe to me, so separate/isolate yourselves from me."
22. So he called his Lord: "That (E) those (are) a nation (of) criminals/sinners* مجرمون ."
23. So you go/move* فأمر with My worshippers/slaves at night, that you are being followed.
24. And leave the sea/ocean* البحر strolling/walking slowly* رهوا , that they truly are drowning/sinking soldiers/warriors.
25. How many/much they left (behind) from treed gardens* حنات and water springs/wells?
26. And plants/crops and an honoured/generous* كريم position/status* مقام?
27. And blessing/goodness they were in it joyful (eating fruit)* فاكهين ?
28. Like that, and We made it be inherited (by) a nation (of) others .

29. So the sky/space and the earth/Planet Earth did not weep (sadden) on them, and they were not given time/delayed*
منظرون.
30. And We had saved/rescued Israel's sons and daughters from the torture the humiliating/disgracing* المهين.
31. From Pharaoh, that he truly was high and mighty from the wasters/extravagators* المسرفين.
32. And We had chosen them on knowledge over the creations all together/(universes).
33. And We gave/brought them from the verses/evidences* الآيات what is in it a clear/evident* مبين test.
34. That truly those say (E):
35. "That truly it is except our death/lifelessness the first/beginning, and we are not with being revived/resurrected."
36. "So come with our fathers/forefathers if you were truthful."
37. Are they better* خير or a nation of Tuba (could be from Yemen)/shade and those from before them? We made them die/destroyed them* أهلكناهم, that they truly were criminals/sinners.
38. And We did not create the skies/space and the earth/Planet Earth and what (is) between them (B) playing/amusing* لاعبين.
39. We did not create them (B) except with the truth* بالحق, and but most of them do not know.
40. That truly the Judgment Day/Resurrection Day* يوم الفصل (is) their appointed time* ميقاتهم all/all together.
41. A day/time (a) master/ally* مولى does not enrich/suffice (replace) from (a) master/ally* مولى a thing, and nor they be given victory/aid.
42. Except whom God had mercy upon (him), that He truly, He is the glorious/mighty* العزيز, the merciful* الرحيم.
43. That truly the deadly food's tree.
44. (Is) the sinner's/criminal's food/feeding.
45. As/like the dead's pus/melted metals* كالمهل, (it) boils in the bellies/insides.
46. As the hot water's/red hot coal's boiling.
47. Take/punish him so pull or drag him violently to the Hell's* الجحيم middle* سواء.
48. Then pour from above his head the hot water's/red hot coal's torture.
49. Taste/experience, that you are, you are the glorious/mighty* العزيز, the honored/generous* الكريم.
50. That truly that (is) what you were with it doubting/arguing.
51. That truly the fearing and obeying (are) in a secure/safe* أمين position/status* أمين.
52. In treed gardens/paradises and water springs/wells.
53. They dress* يلبسون from sarcenet (a certain type of silk or brocade), and brocade (silk and gold fabric), facing each other.
54. As/like that, and We got them married with (spouses of) eyes with intense blackness of pupils and whiteness* بحور عيون (beautifully contrasted).
55. They call in it with all fruits safe/secure* آمنين.
56. They do not taste/experience in it the death/lifelessness except the first death, and He protected them (from) the Hell's* الجحيم torture.
57. Grace/favour* فضلا from you Lord, that (is) the success/triumph* الفوز, the great.

58. So We eased it/We made it flexible with your tongue/language, maybe/perhaps they mention/remember* يتذكرون.
59. So observe/lie in wait* فارتقب, that they truly are observing/being made to observe* مرتقبون.

CHAPTER 45: THE KNEELING* - الجناية

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

1. H M* ح م .
2. The Book's* الكتاب descent from God, the glorious/mighty* العزيز , the wise/judicious.
3. That truly in the skies/space and the earth/Planet Earth (are) evidences/signs (E)* آيات to the believers.
4. And in your creation, and what He scatters/distributes* يبعث from a walker/creeper/crawler* دابة (are) evidences/signs* آيات to a nation being sure/certain.
5. And (the) difference (of) the night and the daytime, and what God descended from the sky/space from (a) provision* رزق , so He revived with it the Earth/land* الأرض after its death/lifelessness, and diverting/pushing* يعقلون the winds/breezes (are) evidences/signs to a nation reasoning/comprehending* تصرف .
6. Those are God's evidences/signs/verses, We read/recite it on (to) you with the truth* بالحق . With which information/speech after God and His verses/evidences/signs (do) they believe?
7. Calamity/scandal/grief* ويل to every/each liar/falsifier, sinner/criminal .
8. He hears/listens (to) God's evidences/verses* آيات being read/recited on (to) him, then he persists/insists arrogantly as though he did not hear/listen (to) it, so announce good news to him with a painful torture.
9. And if he knew a thing from Our evidences/verses* آياتنا he took it mockingly/making fun, those for them (is) a humiliating/disgracing* مهين torture.
10. From behind/beyond them (is) Hell* جهنم , and it does not enrich/suffice from them a thing (from) what they gained/acquired* كسبوا , and nor what they took from other than God (as) guardians/allies* أولياء , and for them (is) a great torture.
11. That (is) guidance, and those who disbelieved with their Lord's verses/evidences* آيات , for them (is) a torture from painful filth/torture* رجز .
12. God (is) who manipulated/subjugated* سخر for you the sea/ocean* البحر for the ship/ships (to) flow/run* ألتجري in it with His order/command, and (for) you to wish/desire* لتبتغوا from His grace/favour* فضله , and maybe/perhaps you thank/be grateful.
13. And He manipulated/subjugated* سخر for you what (is) in the skies/space and the earth/Planet Earth all/all together from Him, that truly in that (are) evidences/signs (E)* آيات to a nation thinking.
14. Say to those who believed: "Forgive to those who do not hope/expect God's days/times, (it is to Him) to reimburse* ليحزي a nation because (of) what they were gaining/acquiring* يكسبون ."
15. Who made/did correct/righteous deeds, so (it is) for himself, and who did bad/evil/harm so on (for) it, then to your Lord you are being returned.
16. And We had (E) given/brought to Israel's sons and daughters The Book* الكتاب , and the judgment/rule, and the prophethood, and We provided for them from the goodnesses* الطيبات , and We preferred/favoured them over the creations all together/(universes).

17. And We gave/brought them evidences from the matter/affair/order/command, so they did not differ/disagree/dispute except from after what came to them (from) the knowledge, oppression/transgression* بغيا between them, that truly your Lord passes judgment/ends* يقضي between them (on) the Resurrection Day in what they were in it differing/disagreeing* يختلفون.
18. Then We made/put you on God's decreed way of life* شرعية from the order/command so follow it, and do not follow (the) self attractions for desires* أهواء (of) those who do not know.
19. That they truly will never/not enrich/avail (help) from you from God a thing, and that truly the unjust/oppressive some of them (are) guardians/allies* أولياء (of) some, and God (is) guardian/ally* ولي (of) the fearing and obeying.
20. That (is) mental perceptions/evidences* بصائر to the people, and guidance, and mercy to a nation being sure/certain.
21. Or (did) those who earned/committed the sins/crimes think/suppose that (E) We make/put them* نجعلهم as those who believed and made/did the correct/righteous deeds, equal/alike* سواء (in) their life and (in) their death/time of death? It is bad* ساء what they judge/rule.
22. And God created the skies/space and the earth/Planet Earth with the truth* بالحق , and each/every self (is) to be reimbursed* لتجزى because (of) what it gained/acquired* كسبت , and they are not being caused injustice to/oppressed.
23. Did you see/understand who took (idolized) his self attraction for desire* هواه (as) his god? And God misguided him on knowledge, and He sealed/stamped* ختم on his hearing/listening/sense of hearing and His heart/mind* قلبه , and He made/put* جعل on his eye sight/understanding a cover, so who guides him from after God? So do you not mention/remember* تذكرون?
24. And they said: "It is not except our life the present/worldly life, we die and we live, and nothing makes us die/destroys us* يهلكنا except the long time." And (there is) no knowledge with that for them, that truly they are except assuming/supposing* يظنون.
25. And if Our evidences/signs/verses* آياتنا are read/recited on (to) them, their argument was not except that (E) they said: "Come/bring with our fathers/forefathers if you were truthful."
26. Say: "God revives/makes you alive, then He makes you die, then He gathers/collects you to the Resurrection Day, no doubt/suspicion in it, and but most of the people do not know."
27. And to God (are) the skies'/space's and the earth's/Planet Earth's ownership/possession* ملك , and a day/time the Hour/Resurrection starts* تقوم , that day, the wasters/annulers* المبطلون loose* يخسر.
28. And you see* تری every/each nation kneeling/sitting on (its) knees* جائية , every/each nation is being called to its Book* كتابها , (and told): "The day/today you are being reimbursed (for) what you were making/doing* تعملون."
29. "That (is) Our Book* كتابنا (it) speaks/clarifies on (to) you with the truth* بالحق , that We, We were transcribing/duplicating/printing* نستنسخ what you were making/doing* تعملون."
30. So but those who believed and made/did the correct/righteous deeds, so their Lord enters them in His mercy, that it is the winning/success* الفوز , the clear/evident* المبين.
31. And but those who disbelieved (were told): "Were not My evidences/verses* آياتي being read/recited on (to) you, so you became arrogant, and you were a nation (of) criminals/sinners?"

32. And if (it) was said: "That truly God's promise (is) truth* حق , and the Hour/Resurrection* الساعة (there is) no doubt/suspicion in it." You said: "We do not know what (is) the Hour/Resurrection* الساعة , that we assume/suppose* نظن except thought/assumption* ظنا , and we (are) not with being sure/certain."
33. And it appeared to them sins/crimes (of) what they made/did* عملوا , and what they were with it mocking/making fun (of) surrounded/encircled* حاق with them.
34. And (it) was said: "The day/today We forget you, as/like you forgot meeting this, your day/time, and your shelter/refuge (is) the fire* النار , and (there are) no victorions/saviors* ناصرين for you."
35. "That (is) with that you, you took/received God's verses/evidences* آيات mockingly/making fun, and the life the present/worldly life has deceived/tempted you." So the day/today they are not brought/driven out from it, and nor they be allowed to offer reconciliation* يستعقبون .
36. So to God (is) the praise/gratitude/thanks, the skies'/space's Lord and the earth's/Planet Earth's Lord, the creations all together's/(universe's) Lord.
37. And for Him (is) the arrogance/greatness in the skies/space and the earth/Planet Earth, and He is the glorious/mighty, the wise/judicious.

CHAPTER 46: THE LONG WINDING SAND (PATTERNS/DUNES) - الأحقاف

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

1. H M* حم.
2. The Book's* الكتاب descent from God, the glorious/mighty* العزيز, the wise/judicious* الحكيم.
3. We did not create the skies/space and the earth/Planet Earth and what (is) between them (B) except with the truth* بالحق , and a named/identified (specified) term/time, and those who disbelieved (are) objecting/opposing* معرضون from what they were warned/given notice (of).
4. Say: "Did you see* أرايتم what you call from other than God? Show me* أروني what they created from the earth/Planet Earth, or for them (is) a partnership in the skies/space? Come/bring to me with a Book* بكتاب from before this, or a mark/historical remain* أثاره from knowledge, if you were truthful."
5. And who (is) more misguided than who calls from other than God whom does not answer/reply to him to the Resurrection Day, and they are from their call/request/prayer ignoring/disregarding* غافلون?
6. And if the people were gathered, they (their gods) were enemies for them, and they were with their worshipping disbelieving (disowning).
7. And if Our evidences/signs/verses* آياتنا are read/recited on them, those who disbelieved to the truth* الحق when it came to them said: "This (is) clear/evident* مبين magic/sorcery."
8. Or they say: "He fabricated/cut and split it." Say: "If I fabricated/cut and split it, so you do not own/possess for me from God a thing. He is more knowledgeable with what you rush/hurry in it, enough/sufficient with Him (as) a witness/testifier between me and between you, and He is the forgiving, the merciful."
9. Say: "I was not (a) new invention/unprecedented from the messengers, and I do not know what will be made/done with me, nor with you, that I follow except what is being inspired/transmitted* يوحي to me, and I am not except a clear/evident* مبين warner/giver of notice."
10. Say: "Did you see* أرايتم if (it) was from at God, and you disbelieved with (in) it, and a witness/testifier from Israel's sons and daughters witnessed/testified on similar/alike to it (Old Testament), so he believed and you became arrogant? That truly God does not guide the nation the unjust/oppressive."
11. And those who disbelieved said to those who believed: "If (it) was good* خيرا , they would not have preceded us* سبقونا to it." And if they not be guided with it, so they will say: "That (is) old lies/falsehood."
12. And from before it (is) Moses' Book* كتابا , a leader/example* إماما , and mercy, and that (is a) confirming Book* كتاب (in an) Arabic tongue/speech, to warn/give notice (to) those who caused injustice/ oppression, and good news to the good doers.
13. That truly those who said: "Our Lord (is) God" then they became straight/direct, so no fear/fright on them, and nor they be sad/grieving.
14. Those are the Paradise's friends/company* أصحاب (they are) immortally/eternally* خالدين in it, a reward/reimbursement* جزاء because (of) what they were making/doing* يعملون.

15. And We directed/commanded* وصينا the human (with) a goodness (in treatment) with (to) his parents, his mother bore/became pregnant with him* حملته compellingly/forcefully/involuntarily and she gave birth to him compellingly/forcefully/involuntarily, and his weight/pregnancy with him* حملة , and his wearing/separation* فصاله thirty months, until when he reached his maturity/strength, and he reached forty years, he said: "My Lord inspire/influence me that (E) I thank/be grateful (for) your blessing* نعمتك which you blessed* أنعمت on me and on my parents, and that (E) I make/do* أعمل correct/righteous deeds you accept/approve it, and correct/repair for me in my descendants, that I repented to you, and that I am from the Moslems/submitters/surrenderers."
16. Those are those whom We accept (the) best (of) what they made/did* عملوا , and We overlook/forgive* نتجاوز from their sins/crimes in the Paradises' friends/company* أصحاب , the truth's promise which they were being promised.
17. And who said to his parents: "Ugh* أف to you (B) do you (B) promise me that (E) I will be brought out, and the generations/centuries* القرون had past/expired* خلت from before me?" And they (B), they (B) seek/ask for help (from) God: "Your calamity/scandal/woe* ويلك believe, that truly God's promise (is) truth* حق .". So he says: "That (is) not except the first's/beginner's myths/baseless stories* أساطير."
18. Those are those who the word/opinion and belief* القول became correct/true* حق in nations (that) had passed/expired* خلت from before them from the Jinns and the human/mankind, that they truly were losers* خاسرين .
19. And to each, steps/degrees* درجات from what they made/did* عملوا , and to fulfill/complete (to) them their deeds, and they not be caused injustice to/oppressed.
20. And a day/time those who disbelieved be displayed/exhibited* يعرض on (to) the fire* النار: "You wiped off/eliminated* أذهبتم your good (deeds)* أطيبياتكم in your life the present/worldly life, and you lived long/enjoyed with it, so the day/today you are being reimbursed* تجزون (the) torture (of) the humiliation/disgrace* الهون because (of) what you were being arrogant in the earth/Planet Earth without the right * الحق , and because (of) what you were debauching* تفسقون."
21. And remember* اذكر Aad's* عاد brother when He warned/gave notice (to) his nation by the long winding sand (patterns/dunes), and the warnings/notices had past/expired* خلت from between his hands and from behind him (the warnings were given before and during his time): "That you not worship except God, that I, I fear on (for) you a great day's/time's torture."
22. They said: "Did you come to us to turn us away from our gods, so come/bring to us with what you promise us if you were from the truthful."
23. He said: "But/truly the knowledge (is) at God, and I communicate/inform you* أبلغكم what I was sent with it, and but I see you* أراكم (as) a nation being lowly/ignorant* تجهلون."
24. So when they saw/understood it an obstructing cloud approaching/coming (to) their valleys, they said: "That obstructing cloud (is) raining on us." No/rather it is what you hurried/hastened* استعجلتهم with it, a wind/smell* ريح in it (is) a painful torture.
25. It destroys every thing with its Lord's order/command, so they became/became in the morning not (to) be seen except their residences, as/like that We reimburse* نجزى the nation, the criminals/sinners.

26. And We had (E) highly positioned/strengthened them* مكناكم in what We have not* إن highly positioned/strengthened you* مكناكم in it, and We made/put* جعلنا for them a sense of hearing* سمعا , and eye sights, and hearts* أفئدة , so their sense of hearing* سمعهم , and nor their eye sights, and nor their hearts* أفئدتهم did not enrich/suffice from them a thing when they were disbelieving and denying* يجحدون with God's evidences/verses* آيات; and what they were with it mocking/making fun of surrounded/encircled* حاق with them.
27. And We had (E) destroyed* أهلكنا what (is) around/surrounding you from the villages/urban cities, and We detailed/elaborated linguistically* صرفنا the evidences/verses* الآيات , maybe/perhaps they return.
28. So if only those whom they took (as) an approachment to God, gods from other than God gave them victory/aid (if only their gods that they worship other than God would give them victory), but they misguided from them, and that (is) their lies/falsehood, and what they were fabricating/cutting and splitting.
29. And when We diverted/returned/pushed* صرفنا to you a group (from 3-10)/family/tribe from the Jinns, they hear/listen (to) the Koran* القرآن, so when they attended/came to it, they said: "Listen quietly." So when it ended* قضي (the Koran in entirety), they turned away to their nation warning/giving notice/warners/givers of notice.
30. They said: "You our nation that we heard/listened to a Book* كتابا (that) was descended from after Moses, confirming to what (is) between his hands, it guides to the truth* الحق and to (a) straight/direct* مستقيم road/path* طريق ."
31. "You our nation, answer/reply God's caller/requester, and believe with Him, He forgives for you from your crimes and He protects/defends you from a painful torture."
32. "And who does not answer/reply (to) God's caller/requester so (he is) not with disabling/frustrating in the land/planet Earth* الأرض , and (there) is not from other than Him guardians/allies* أولياء, those are in clear/evident misguidance."
33. Did they not see/understand that (E) God (is) who created the skies/space and the earth/Planet Earth, and (He) did not fail/fatigue* يعي with their creation, (is) with capable/able* بقادر on that He revives/makes alive the deads, yes/certainly, that He truly is on every thing capable/able* قدير.
34. And a day/time those who disbelieved be displayed/exhibited* يعرض on (to) the fire* النار (and told): "Is this not with the truth* بالحق ?" They said: "Yes/certainly and by* و , our Lord." He said: "So taste/experience the torture because (of) what you were disbelieving."
35. So be patient as/like (owners) of the decisiveness/determination* العزم from the messengers became patient, and do not hurry/hasten for them, a day/time they see/understand what they are being promised (it is) as if they did not stay/remain/wait except an hour from daytime, (this is) information/communication, so do (any) except the nation the debauchers* يهلكون be made to die/be destroyed* يهلك?

CHAPTER 47: MOHAMMAD - محمد

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

1. Those who disbelieved and prevented/obstructed* صدوا from God's way/path* سبيل He misguided their deeds* أعمالهم.
2. And those who believed and made/did* عملوا the correct/righteous deeds, and believed with what was descended on Mohammad, and it is the truth* الحق from their Lord, He covered/substituted* كفر from them their sins/crimes, and He corrected/repaired* أصلح their mind/thought/condition* بالهم.
3. That (is) with that those who disbelieved followed the falsehood, and that (E) those who believed followed the truth*الحقfrom their Lord, as/like that God gives* يضربto the people their examples* أمثالهم.
4. So if you met/found those who disbelieved, so hitting* يضرب the necks until when you weakened them* أضعنتهم, so strengthen the rope/tie/chain (confinement), so either/or blessing (releasing war prisoners)* منا after (the war ends), and either ransom/compensation until the battle/war/fight drops* تضع its weights/burdens* أوزارها (ends), that and if God wants/wills He would have gotten victory from them, and but to test some of you with some (to test each other), and those who were killed in God's way/path* سبيل , so He will never/not misguide their deeds .
5. He will guide them, and He corrects/repairs* يصلح their mind/thought/condition* بالهم.
6. And He enters them (to) the Paradise* الجنة (which) He made it known to them.
7. You, you those who believed, if you give God victory/aid, He gives you victory/aid, and He affirms/strengthens* يثبت your feet.
8. And those who disbelieved, so destruction/harm* فعمسا (is) for them, and He misguided their deeds.
9. That (is) with that they hated what God descended, so He wasted/invalidated* فأحبط their deeds.
10. Do they not walk/move/ride in the earth/Planet Earth so they see/wonder about* فينظروا how was those from before them's end/turn (result)? God destroyed on them and to the disbelievers similar/alike to it.
11. That (is) with that God (is) those who believed's guardian/ally* مولي , and that (E) the disbelievers (have) no guardian/ally* مولي for them.
12. That truly God enters those who believed and made/did the correct/righteous deeds treed gardens* جنات the rivers flow/run* تجري from beneath it, and those who disbelieved live long/enjoy and eat as/like the camels/livestock eat, and the fire* النار (is a) home/dwelling* مثوي for them .
13. And how many from a village/urban city it is stronger (in) strength/power than your village/urban city which brought/drove you out? We destroyed them* أهلكتناهم, so (there is) no victorior/savior for them.
14. Is who was on an evidence from his Lord as/like (who) his deed's evil/harm* سوء was decorated/beautified for him, and they followed their self attractions for desires* أهواءهم?
15. The Paradise'sexample which the fearing and obeying were promised in it, (is) rivers* أنهار from water not stagnant* آسن, and rivers* أنهار from milk, its taste did not change, and rivers* أنهار from wine/all intoxicants, (it is a) delight/pleasure* لذة to the drinking* للشاربين , and rivers* أنهار from purified/strained* مصفي honey/molasses* عسل , and for them in it (are) from all the fruits, and forgiveness from their Lord, as/like who he is immortal/eternal* خالد in the fire* النار , and they were made to drink hot/cold water* حميما , so it cut off/severed* فقطع their intestines/guts.

16. And from them who hears/listens to you until when they got out/emerged (left)* خرجوا from at you, they said to those who were given/brought* أوتوا the knowledge: "What (did) he say previously/from a short while* آنفا*?" Those are, those who God stamped/sealed* طبع on their hearts/minds* قلوبهم, and they followed their self attractions for desires.
17. And those who guided, He increased them guidance, and He gave them their fear and obedience of God.
18. So do they wait/watch* ينظرون except (for) the Hour/Resurrection* الساعة that (E) it comes to them* تأتيهم suddenly/unexpectedly, so its signs/indications* أشراطها had (E) come, so how (is it) for them if/when their reminder/remembrance* ذكرهم came to them?
19. So know that it is no god except God (there is no God except the one God)? And ask for forgiveness for your crime, and to the believers (M) and the believers (F), and God knows your turning around/over* متقلبكم and your residence/dwelling* مثواكم.
20. And those who believed said: "If only a chapter of the Koran* سورة was descended." So if a perfected/confirmed* محكمة chapter of the Koran was descended and the fighting* القتال was mentioned* ذكر in it, you saw* رأيت those whom in their hearts/minds* قلوبهم (is) sickness/disease (doubt) looking* ينظرون to you, (the) vision/sight (of) the unconscious on him from the death/lifelessness (the sight of one afraid of death), so (a) warning/threat (so Hell) to them.
21. Obedience and a generous* معروف word/opinion and belief* قول, so if the matter/affair* الأمر (was) determined/decided* عزم, so if they were truthful (to) God (it) would have been better* خير for them.
22. So did you maybe/perhaps (hope) if you turned away that (E) you corrupt/disorder* تفسدوا in the earth/Planet Earth and cut off/sever* تقطعوا your relations/wombs/uteruses? (Did you expect to get away with it?)
23. Those are those who God cursed/humiliated them* لعنهم, so He made them deaf and (He) blinded/confused* أعمى their eye sights/understanding.
24. So do they not consider/deliberate* يتدبرون the Koran, or on hearts/minds* قلوب its locks/closures?
25. That truly those who returned on their backs/ends from after what was clarified* نبين for them (from) the guidance, the devil enticed/lured* سول for them, and extended in time* أملي for them.
26. That is with that they said to those who hated what God descended: "We will obey you in some (of) the matter/affair." And God knows their secrets.
27. So how (is it) if the angels made them die, they strike/hit* يضربون their faces and their backs/ends?
28. That (is) with that they followed what angered/dissatisfied* أسخط God, and they hated His acceptance/satisfaction* رضوانه, so He wasted/invalidated* فأحط their deeds.
29. Or did those whom in their hearts/minds* قلوبهم (is) sickness/disease (doubt) think/suppose* حسب that (E) God will never/not bring out* يخرج their hatred/grudge* أضعفانهم?
30. And if We will/want, We would have shown them to you, so you would have known them by their marks/identifications/expressions, and you will know them in the word's/opinion and belief's or grammatical mistakes/intonement* لحن, and God knows your deeds.

31. And We will test you until We know the struggling/defending for the faith from you, and the patient, and We test/justify* نبلوا your news/information/knowledge.
32. That truly those who disbelieved and prevented/obstructed* صدوا from God's way/path and they defied/disobeyed* شاقوا the messenger from after what was clarified* تبين for them (from) the guidance, they will never/not harm God (in) a thing, and He will invalidate/waste their deeds.
33. You, you those who believed, obey God and obey the messenger and do not waste/annul* تبطلوا your deeds.
34. That truly those who disbelieved and prevented/obstructed* صدوا from God's way/path then they died and (while) they are disbelievers, so God will never/not forgive for them.
35. So do not weaken/enfeeble and call to the peace* السلم and (while) you are the defeating* الأعلون, and God (is) with you, and He will never/not reduce* يترككم your deeds.
36. But/truly the life the present/worldly life is playing/amusement and fun/games* لهو (attractions), and if you believe and fear and obey, He gives/brings you your rewards* أجوركم, and He does not ask/question you (for) your properties/possessions* أموالكم.
37. If He demands/asks you for it* يسألكموها, so He asks you persistently* فيحفكم, (so) you be stingy/miser and He brings out your hatred/grudge* أضغانكم.
38. Here you are those (who) are being called to spend in God's way/path* سبيل, so from you who is stingy/ miser; and who is stingy/miser so but (he) is stingy/miser on (against) himself, and God (is) the rich, and you are the poor/needy/deprived* الفقراء, and if you turn away He exchanges/replaces* يستبدل a nation other than you, then they do not be similar/alike to you* أمثالكم.

CHAPTER 48: THE VICTORY/OPENING* - الفتح

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

1. We (E) opened/disclosed* فتحنا for you a clear/evident* مبينا opening/victory.
2. (It is for) God to forgive for you what was advanced/undertaken* تقدم from your crime, and what delayed, and to complete His blessings/goodnesses* نعمة on you, and He guides you a straight/direct* مستقيما road/way.
3. And God gives you victory/aid, a glorious/mighty* عزيزا victory/aid* نصرا.
4. He is who descended the tranquillity/calm* السكينة in the believers' hearts/minds* قلوب to increase belief with (over) their belief, and to God (are) the skies'/space's and the earth's/Planet Earth's soldiers/warriors, and God was/is knowledgeable, wise/judicious.
5. To enter the believers (M) and the believers (F) treed gardens/paradises, the rivers/water-ways* الأنهار run/flow* تجري from below/beneath it, immortally/eternally* خالدين in it, and He covers/substitutes from them their sins/crimes, and that was/is at God a great success/triumph* فوزا.
6. And He tortures the hypocrites (M) and the hypocrites (F), and the sharers/takers of partners with God (M) and the sharers/takers of partners with God (F), the thinkers/assumers* الظانين with (of) God the bad's/evil's* السوء thought/assumption* ظن, on them (is) the bad's/evil's* السوء circle/disaster, and God became angry/angered on them, and He cursed/humiliated them* لعنهم, and He prepared for them Hell* جهنم, and it was a bad/evil* ساءت end/destination.
7. And to God (are) the skies'/space's and the earth's/Planet Earth's soldiers/warriors, and God was/is glorious/mighty* عزيزا, wise/judicious.
8. That We sent you (as) a witness/testifier, and (as an) announcer of good news, and a warner/giver of notice* نذيرا.
9. To believe with (in) God and His messenger, and you support/aid Him* تعزروه, and you dignify/honour/respect Him* توفروه, and you praise/glorify Him* تسبحوه (at) daybreaks/early mornings and evening to sunset* أمسيلا.
10. That truly those who pledge/swear loyalty to you* يبايعونك, truly/indeed they pledge/swear loyalty (to) God, God's hand (is) above/over their hands, so who broke/breached* نكنا, so but He breaks/breached on (to) himself, and who fulfilled/completed with what he promised/pledged* عاهد on it (to) God, so He will give/bring him a great reward* أجرا.
11. The remaining behind from the Arabs will say to you: "Our properties/wealths* أموالنا and our families/relations* ما أهلونا preoccupied/distracted us* شغلنا, so ask for forgiveness for us." They say with their tongues* بألسنتهم what (is) not in their hearts/minds* قلوبهم, say: "So who owns/possesses for you from God a thing, if He willed/wanted/intended harm with (for) you, or He willed/wanted/intended with (for) you benefit/usefulness? But God was/is with what you make/do an expert/experienced."
12. But you thought/supposed* ظننتم that the messenger and the believers will never/not return/turn around* ينقلب to their families/relations* أهلهم ever (E), and that was decorated/beautified in your hearts/minds* قلوبكم, and you thought/assumed* ظننتم the bad's/evil's* السوء thought/assumption, and you were a destroyed/failed* بورا nation.

13. And who did not believe with (in) God, and His messenger, so We, We prepared* أَعَدْنَا to the disbelievers (a) blazing/inflaming (inferno).
14. And to God (are) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, He forgives to whom He wills/wants, and He tortures whom He wills/wants, and God was/is forgiving/blessing.
15. The remaining behind, will say when/if you set out* انطلقتم to (for) winnings/spoils of war* مغامم to take/receive it: "Leave us, we follow you." They want/intend* يريدون that (E) they exchange/replace* يبدلوا God's speech* كلام, say: "You will never/not follow us, as/like that God said from before." So they will say: "But you envy us* تحسدوننا." But they were not understanding* يفقهون except little* قليلا.
16. Say to the remaining behind from the Arabs, (often mistranslated as nomads or Bedouins although this verse clearly explains that they are a nation of city dwellers): "You will be called to a nation (owners) of (a) strong (severe) might/power* بأس , you fight/kill them or they submit/surrender, so if you obey, God gives/brings you a good/beautiful, reward* أجرا, and if you turn away as/like you turned away from before, He tortures you a painful torture."
17. Blame/sin* حرج is not on the blind, and nor on the lame/limper (is) blame/sin* حرج , and nor on the sick/diseased (is) blame/sin* حرج , and who obeys God and His messenger, He enters him treed gardens/paradises, the rivers/waterways flow* تجري from beneath it, and who turns away, He tortures him a painful torture.
18. God had (E) accepted/approved* رضي of the believers, when/if they pledge/swear to you* يبايعونك under* تحت the trees, so He knew what (is) in their hearts/minds* قلوبهم, so He descended the tranquillity/calm* السكينة on them, and He rewarded/compensated them* أنابهم a near/close opening/victory.
19. And many winnings/spoils of war* مغامم they take/receive it, and God was/is glorious/mighty* عزيزا , wise/judicious.
20. God promised you many winnings/spoils of war* مغامم, you take/receive it, so He hurried/hastened* فاجعل for you this, and He prevented/stopped the peoples' hands from you, and for it to be an evidence/sign* آية to the believers, and He guides you (to) a straight/direct* مستقيما way/path* صراط.
21. And another* أخرى you did not become capable/overpowering* تقدروا on it, God had taken care of/surrounded* أحاط with it, and God was/is on each thing capable/able.
22. And if those who disbelieved fought you* فاتلكم, they would have turned away (on) the backs/ends, then they do not find a guardian/ally* وليا , and nor a victorior/savior* نصيرا.
23. God's law/manner* سنة which had past/expired from before, and you will never/not find for God's law/manner* سنة an exchange/replacement* تبديلا.
24. And He is who prevented/stopped their hands from you, and your hands from them with inside Mecca* مكة from after that He gave you victory/triumph on them, and God was/is with what you make/do seeing/knowing* بصيرا.
25. They are those who disbelieved and prevented/stopped you from the Mosque the Forbidden/Sacred* المسجد الحرام , and the offering designated/dedicated* معكروفا , that (E) it reaches its place/destination, and where it not for* لولا believing men* رجال, and believing women you did not know them, that (E) you invade/set foot on them, so strikes you* فتصيبكم from them harm* معرفة without knowledge, (it is for) God to enter in His mercy whom He wills/wants, if they separated/dispersed We would have tortured those who disbelieved from them a painful torture.

26. When those who disbelieved made/put* جعل the heat/intensity* الحمية, the pre-Islamic paganism's/ignorance's heat/intensity* حمية in their hearts/minds* قلوبهم, so God descended His tranquillity/calm* سكينته on His messenger and those who believed, and He obligated/necessitated* ألزمهم the fear and obedience's word/expression* كلمة, and they were more worthy/deserving* أحق with it and its people* أهلها, and God was/is with every thing knowledgeable.
27. God had (E) confirmed the dream (of) His messenger, you will enter the Mosque the Forbidden/Sacred* المسجد الحرام, if God willed/wanted/intended, safe/secure, shaving/removing/pulling (hair) (E) (from) your heads, and doing the utmost/shortening, do not fear, so He knew when you did not know, so He made* فجعل from other than that a near/close opening/victory.
28. He is who sent His messenger with the guidance and the truths* الحق religion to make it apparent/visible/overcome* شهيدا on/over the religion all of it, and enough/sufficient with God (as) a witness/testifier* شهيدا.
29. Mohammad (is) God's messenger, and those who with him (are) strong over the disbelievers, merciful between them, you see them* تراهم bowing, prostrating wishing/desiring* يتغنون grace/favour* فضلا from God, and an acceptance/approval* رضوانا, their marks/identifications/expressions (are) in their faces/fronts from the prostration's trace/sign* أثر, that (is) their example* مثلهم in the Torah, and their example* مثلهم in the Bible/New Testament* الإنجيل, as/like a plant/crop, it brought out/emerged* أخرج its sprout/shoot* شطئه, so it surrounded and strengthened it, so it hardened/thickened* فاستغلظ, so it straightened/leveled on its stem, it pleases/marvels the sowers/seeder/planters* السرايع to anger/enrage with it the disbelievers, God promised those who believed and made/did* عملوا the correct/righteous deeds from them, forgiveness and a great reward* أجرا.

CHAPTER 49: THE ROOMS/CHAMBERS* - الحجرات

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

1. You, you those who believed, do not precede/advance* تقدموا between God's hands and His messenger, and fear and obey God, that truly God (is) hearing/listening, knowledgeable.
2. You, you those who believed, do not raise your voices above the prophet's voice* صوت, and do not publicize/declare (address openly)* تجهروا to him with the declaration/statement* بالقول as/like publicizing/declaring/loudness some of you to some (to each other), that (E) your deeds* أعمالكم waste/invalidate* تخبث, and you do not know/sense/feel.
3. That truly those who lower/diminish/humble their voices at God's messenger, those are those whom God tested/examined* امتحن their hearts/minds* قلوبهم to the fear and obedience of God, for them (is a) forgiveness and a great reward* أجر.
4. That truly those who call you from behind the rooms/chambers, most of them do not reason/comprehend* يعقلون.
5. And if that they were patient until you get out/emerger to them, (it) would have been better* خيرا for them, and God (is) forgiving, merciful.
6. You, you those who believed, if a debaucher* فاسق came to you with news/information, so seek clarification/explanation that (E) you strike/hit* تصيبوا a nation with ignorance/foolishness, so you become/become in the morning on what you made/did* فعلتم regretful/remorseful* نادمين.
7. And know that (E) in between you (is) God's messenger, if He obeys you in much* كثير from the matter/affair* الأمر, you would have suffered hardship/exertion* لعنتهم, and but God made the faith/belief lovable/likable to you, and He decorated/beautified it in your hearts/minds* قلوبكم, and He made the disbelief and the debauchery* الفسوق and the disobedience hated to you, those, those are the correctly/rightly guided.
8. Grace/favour* فضلا from God and a goodness* نعمة, and God (is) knowledgeable, wise/judicious.
9. And if two groups from the believers fought each other* اختلفوا, so correct/reconciliate* فأصلحوا between them (B), so if one of them (B) transgressed* بغت over the other, so fight* فقاتلوا which transgresses* تبغي until it returns* نفيء to God's order/command, so if it returned* فاءت so correct/reconciliate* فأصلحوا between them (B) with the justice/equality, and be just/equitable, that truly God loves/likes the just/equitable.
10. Truly/indeed the believers (are) brothers/brethren, so correct/reconciliate* فأصلحوا between your two brothers, and fear and obey God, maybe/perhaps you attain mercy.
11. You, you those who believed, a nation does not humiliate/ridicule/mock* يسخر, from (a) nation, maybe/perhaps that (E) they be better* خيرا than them, and nor women from women, maybe/perhaps that (E) they (F) be better* خيرا than them (F), and do not backbite/defame* تلمزوا yourselves, and do not insult each other/give each other with insulting nicknames, with the nicknames/surnames* بالألقاب. How bad (is) the debauchery's* الفسوق name, after the belief? And who does not repent, so those are the unjust/oppressive.
12. You, you those who believed, avoid/distance yourselves from much of the doubt/suspicion* الظن, that truly some/part (of) the doubt/suspicion (is a) sin/crime, and do not spy/seek information (about others) and some of you

- do not backbite* يغتیب some (each other). Does any of you love/like that (E) he eats his dead/lifeless brother's flesh* لحم ? So you hated it, and fear and obey God, that truly God (is) forgiving, merciful.
13. You, you the people, that We created you from a male and a female, and We made/created you* جعلناكم (into) nations/communities* شعوبا and groups/tribes to know each other, that truly (the) most honoured/kind of you* أكرمكم at God (is) your most fearing and obeying, that truly God (is) knowledgeable, expert/experienced.
14. The Arabs (often mistranslated as nomads or Bedouins, refer to 48:16) said: "We believed." Say: "You did not believe, and but say: 'We submitted/became Moslem* أسلمنا' and the faith/belief did not (E) enter in your hearts/minds* قلوبكم . And if you obey God and His messenger He does not reduce/diminish you a thing from your deeds* أعمالكم , that truly God (is) forgiving, merciful."
15. Truly/indeed the believers (are) those who believed with (in) God and His messenger, then they did not doubt/be suspicious, and they struggled/did their utmost with their properties/possessions* بأموالهم and themselves in God's way/path* سبيل , those, they are the truthful.
16. Say: "Do you teach/instruct/inform God with your religion, and God knows what (is) in the skies/space and what (is) in the earth/Planet Earth, and God (is) with every thing knowledgeable?"
17. They brag* يمتنون on (to) you that (E) they submitted/became Moslem* أسلموا , Say: "Do not brag* تمتنوا on (to) me (about) your submission/Islam* إسلامكم , but God blesses on you that (E) He guided you to the faith/belief if you were truthful."
18. That truly God knows the skies'/space's and the earth's/Planet Earth's absent/invisible* غيب , and God (is) seeing/understanding* بصير , with what you make/do* تعملون .

CHAPTER 50: ق - K*

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

1. K* ق and the Koran* القرآن , the most glorious/exalted* المجيد.
2. But they were wondering/astonished* عجبوا that (E) a warner/giver of notice came to them from them, so the disbelievers said: "That (is an) unusual (strange) thing."
3. "Is (it that) if we died and we were dust/earth? That (is) a far/distant return."
4. We had known what the Earth/land* الأرض reduces/decreases* تنقص from them, and at Us (is) an honest protecting/safekeeping* حفظ Book* كتاب .
5. But they lied/denied/falsified with the truth* بالحق when (it) came to them, so they are (in a) confusing/disturbing* أمر , matter/affair* مريب.
6. Did they not look/wonder about* ينظروا to the sky/space above them, how We built/constructed it and We decorated/beautified it, and (there are) no openings/gaps due to defects* فوج for it?
7. 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/each delightful/cheering* زوج pair* بهيج.
8. Clarification/understanding and a reminder/remembrance, to each/every repentant* منيب slave/worshipper* عبد.
9. And We descended from the sky* السماء, blessed water, so We sprouted/grew with it treed gardens* جنات and the crop's/harvest's seed/grain.
10. And palm trees high/tall, for it (is) well arranged* نضيد first fruit of the season* طلع.
11. A provision* رزقا to the worshippers/slaves* للعباد, and We revived with it a dead/lifeless country/land* بلدة, as/like that (is) the exit/getting out (revival).
12. Noah's nation denied/falsified* كذبت before them, and the old well's/Riss'/Rass'* السرس owners/company, and Thamud* ثمود.
13. And Aad* عاد , and Pharaoh, and Lot's brothers.
14. And the thicket's/dense tangled trees' owners/company, and Tubas* تبع nation, each/all denied/falsified* كذب the messengers, so (they) deserved* فحق My threat.
15. Have We been failing* أفعيننا with the creation the first/beginning? But they are in confusion/ obscurity* ليس from a new creation.
16. And We had (E) created the human/mankind, and we know what his self inspires and talks* توسوس with it, and We are nearer/closer to him than the jugular vein (which carries deoxygenated blood to the heart).
17. When/if the two receivers/meeters/finders* للتلقين meet* يتلقى from the right (side) and the left, protecting/guarding* قعيد.
18. Nothing emits/vocalizes* يلفظ from a word* قول except at Him (is a) prepared/made ready observer/guard* رقيب .
19. And the death's/liflessness's intensity/agony* مسكرة came with the truth* بالحق that (is) what you were from it deviating/turning aside.
20. And (it) was blown in the horn/bugle/instrument that (is) Day of the Threat/Resurrection Day.

21. And every/each self came with it a driver (herder) and (an) honest witness/testifier.
22. You had (E) been in negligence/disregard from that, so We removed/uncovered (relieved) from you your cover/concealment, so your eye sight today/the day (is) sharp/iron.
23. And his companion* قرينه said: "That what (is) at me (is) prepared/made ready."
24. "You (B) throw* ألقيا in Hell* جهنم each/every stubborn/obstinate (insisting) disbeliever."
25. "Miser/often preventing* مناع to the good* للحير , (a) transgressor/violator* معتد, doubtful/ suspicious."
26. "Who made/put* جعل with God another god, so you (B) throw him* فألقياه in the torture, the strong (severe)."
27. His companion said: "Our Lord I did not make him a tyrant/exceed the limit* أطغيته and but he was in (a) far/distant misguidance."
28. He said: "Do not dispute/controvert* تختصموا at Me, and I had advanced/preceded* تقدمت to you with the threat."
29. "The word/statement/saying* القول does not become exchanged/replaced/substituted at Me, and I am not with an unjust/oppressor to the worshippers/slaves* للعبيد."
30. A day/time We say to Hell* لجهنم : "Did you fill?" And it says: "Is (there) from an increase?"
31. And the Paradise was advanced/brought near to the fearing and obeying not far/distant.
32. That (is) what you are being promised to each/every repentant/returning (to God), honest protector* حفيظ.
33. Who feared the merciful with the unseen/hidden* بالغيب and came with (a) repentant* منيب heart/mind .
34. Enter it with safety/security/peace, that (is) the immortality's/eternity's* الخلود day/time.
35. For them what they will/want* يشاءون in it, and an increase (is) at Us.
36. And how many We destroyed* أهلكتنا before them from (a) generation/century* قرن they are stronger than them (in) violent destruction/attack, so they searched/investigated* فتقربوا in the countries/lands* البلاد , is (there) from (an) escape/diversion?
37. That truly in that (is) a remembrance/reminder (E) to who was for him (a) heart/mind* قلب, or He threw the hearing/listening* السمع, and He is witnessing/testifying.
38. And We had (E) created the skies/space and the earth/Planet Earth and what (is) between them (B) in six days/times, and exhaustion did not touch Us.
39. So be patient on what they say, and praise/glorify with your Lord's praise/gratitude/thanks before the sun's ascent/rising* طلوع , and before the sunset.
40. And from the night so praise/glorify Him, and (during) the prostration's ends/back.
41. And hear/listen a day/time the caller calls from a near/close place/position* مكان.
42. A day/time they hear/listen (to) the loud strong cry/torture raid with the truth* بالحق , that (is) the Exit Day/Resurrection Day.
43. That We, We revive/make alive, and We make die, and to Us (is) the end/destination.
44. A day/time the earth/Planet Earth splits/cracks* تشقق from them quickening/speeding/rushing, that (is) a gathering easy/small* يسير on Us.
45. We are more knowledgeable with what they say, and you are not on them with a tyrant* يجبار, so remind with the Koran* بالقرآن who fears My threat.

CHAPTER 51: THE SCATTERERS/SPREADERS* - الذاريات

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

1. And/by the scatterers/spreaders* الذاريات , scattering/spreading.
2. So the clouds carrying rain* فالحاملات , a heavy weight.
3. So the flowing/orbiting* فالجاريات , easily/flexibly.
4. So the apportioners/distributors* المقسمات a matter/affair/order/command.
5. Truly/indeed what you are being promised is truthful/true (E) .
6. And that truly the religion/debt/rule/might* الدين (is) happening/landing (E)* لواقع.
7. And the sky/space (owner) of the paths/courses (movements/orbits)* الحبيك.
8. That you truly are in (E) (a) different word/statement* قول.
9. Who was lied to/turned away from it, he (will) be lied to/turned away.
10. The liars/speculators were killed.
11. Those who, they are in an intoxication/hatred* غمرة (are) careless/negligent* ساهون.
12. They question/ask when (is) the Judgment Day/the Resurrection Day* يوم الدين.
13. A day/time they are on the fire* النار they are being tortured* يفتنون.
14. Taste/experience your misguidance/seduction* فتنتكم this, which you were with it hurrying/hastening* تستعجلون.
15. That truly the fearing and obeying (are) in treed gardens/paradises and water springs/wells.
16. Taking what their Lord gave them, that they were before that good doers.
17. They were little from the night what they (spend in) sleep* يهجعون .
18. And at the times at end of night before dawn they ask for forgiveness.
19. And in their properties/possessions* أموالهم (is) a share/duty* حق for the asker/questioner/beggar and the deprived.
20. And in the earth/Planet Earth (are) evidences/signs* آيات for the sure/certain.
21. And in your selves, so do you not see/look/understand?
22. And in the sky/space (is) your provision and what you are being promised.
23. So with/by the skies'/space's and the earth's/Planet Earth's Lord, that it truly is true (E)* لخلق , equal/alike (to) what that you, you speak.
24. Did information/speech (of) Abraham's guests, the honoured, come to you?
25. When they entered on him, so they said: "A greeting/security/peace." He said: "A greeting/security/peace (you) unknown/disguised* منكرون nation."
26. So he conned his way* فراغ to his family/relation* أهله , so he came with a fat/fleshy (M) calf.
27. So he neared/approached it to them, he said: "Do you not eat?"
28. So he felt inner horror/fear from them, they said: "Do not fear." And they announced good news to him with a knowledgeable boy (son)* بسلام .
29. So his woman (wife) approached/came in an outcry/frown, so she hit/struck (an act of surprise) her face/front* وجهها and she said: "Old/weak, infertile."

30. They said: "As/like that your Lord said, that He truly, He is the wise/judicious, the knowledgeable."
31. He said: "So what (is) your matter/affair/concern, oh you the messengers?"
32. They said: "That we, we were sent to a nation committing crimes/sins."
33. "To send on them stones from mud/clay* طين."
34. "Marked/identified/distinguished* مسومة at your Lord for the spoilers/extravagators/wasters* للمسرفين."
35. So We brought out* فأخرجنا who was in it from the believers.
36. So We did not find in it other than (a) house/home from the submitters/Moslems* المسلمين .
37. And We left in it an evidence/sign* آية to those who fear the torture, the painful.
38. And in Moses when We sent him to Pharaoh with a clear/evident* مبين proof/evidence* بسطان.
39. So he turned away at his corner/strong support, and he said: "A magician/sorcerer, or mad/insane."
40. So We punished/took him and his soldiers/warriors* جنوده, so We discarded them/casted them off in the body of water, and he is blameworthy/blamed.
41. And in Aad, when We sent on them the wind/breeze, the infertile/sterile* عقيم .
42. It does not leave from a thing it came on it, except it made it* جعلته as/like the decomposed/decayed.
43. And in Thamud* ثمود, when (it) was said to them: "Live long/enjoy until a time/period of time."
44. So they become arrogant/disobedient from their Lord's order/command, so the death/destructive torture* الصاعقة punished/took them, and (while) they are looking/watching* ينظرون.
45. So they were not able from getting up/standing, and they were not victorious.
46. And Noah's nation from before, that they truly were a nation (of) debauchers* فاسقين.
47. And the sky/space We built/constructed it with power/support* بأيد, and We (E) are extending/spreading (E)* لموسعون
48. And the earth/Planet Earth We spread it out so the levelers/preparers (are) blessed/praise.
49. And from every thing We created a pair/couple* زوجين , maybe/perhaps you mention/remember* تذكرون .
50. So escape/flee* نفروا to God, that I am for you from Him a clear/evident* مبين warner/giver of notice.
51. And do not make/put* تجعلوا with God another god, that I am for you from Him a clear/evident* مبين warner/giver of notice.
52. As/like that none from a messenger came to those from before them except (that) they said: "A magician/sorcerer, or mad/insane."
53. Do they command/entrust* أتواصوا with it? But they are a tyrannizing/arrogant* طاغون nation.
54. So turn away from them, so you are not with being blamed/reprimanded.
55. And remind, so that the reminder/remembrance benefits/becomes useful (to) the believers.
56. And I did not create the Jinns* الجن and the human/mankind except to worship Me.
57. I do not want/intend* أريد from them from provision* رزق , and I do not want/intend* أريد that (E) they feed Me.
58. That truly God, He is the provider, (owner) of the power/strength, the solid/sturdy* المتين.
59. So that to those who were unjust/oppressive (are) crimes, equal/alike (to) their company's/friends' crimes, so do not hurry/hasten Me* تستعجلون.

60. So calamity/scandal* فويل to those who disbelieved from their day/time which they are being promised.

CHAPTER 52: THE MOUNTAIN - الطور

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

1. By/and the mountain.
2. By/and a Book* كتاب written/inscribed/drafted.
3. In spread/publicized* منشور parchment* رق .
4. By/and to the House/Home, the frequently visited/inhabited/populated.
5. By/and the roof/ceiling, the raised.
6. By/and the sea/ocean* البحر , the filled and overflowed* المسجور.
7. That truly your Lord's torture (is) happening/falling (E)* لواقع .
8. (There is) no repeller/pusher for it.
9. A day/time the sky/space agitates/moves from side to side quickly* تهر (in) agitation/quick movement from side to side* مورا.
10. And the mountains* الجبال moves movement/manipulation* سيراً .
11. So calamity/scandal* فويل (on) that day to the liars/falsifiers* للمكذبين .
12. Those who, they are in a plunge/an engagement in conversation* يخوض playing/amusing* يلعبون .
13. A day/time they are being called repeatedly to Hell's* نار* جهنم , repelling/pushing away violently and roughly.
14. This (is) the fire* النار which you were with it lying/denying* تكذبون .
15. So is magic/sorcery that (so is that magic/sorcery)? Or you do not see/look/understand?
16. Roast/suffer it* اصلوها , so be patient or do not be patient, (it is) equal/alike on (to) you, but/truly you are being reimbursed* تجزون what you were making/doing.
17. That truly the fearing and obeying (are) in treed gardens/paradises and blessing/comfort and ease* نعم .
18. Enjoying/joyful* فاكهين with what their Lord gave them, and their Lord protected them (from) the Hell's* الجحيم torture.
19. Eat and drink pleasurable/tasty* هنيئا because (of) what you were making/doing* تعملون .
20. Reclining/resting on* متكئين royal beds/sofas lined/arranged, and We got them married with (spouses of) eyes with intense blackness of pupils and whiteness* بجور عين (beautifully contrasted).
21. And those who believed and their descendants followed them with faith/belief, We made their descendants catch up/follow* ألحقنا with them, and We did not reduce/diminish them from a thing from their deeds* عملهم , each/every human with what he gained/won* كسب (is) accountable* رهين .
22. And We extended/spread them with fruits and flesh/meat from what they desire/crave* يشتهون .
23. They give each other* يتنازعون in it a cup/wine* كأسا , (there is) no nonsense/senseless talk* لغو in it, and nor sinning/committing crimes.
24. And servants/boys* غلمان for them, circle/walk around on them, as if they are protected/covered pearls.
25. And some of them approached/came on (to) some (each other), they ask/question each other.
26. They said: "We were before in our people/family afraid/compassionate* مشفقين ."

27. "So God blessed on us and He protected/preserved us (from) the severe hot's/burning wind's torture."
28. "We were from before, we call Him, that He truly is, He is the righteous/charitable*الرّ، the merciful/most merciful."
29. So remind, so you are not with your Lord's blessing* بنعمة with a fortune teller/highly ranked priest or rabbi* بكاهن, and nor mad/insane.
30. Or they say: "A poet, we wait/remain* نترّص with him the death's doubt/suspicion".
31. Say: "Wait/remain* ترّصوا (watch) so that I am with you from the waiting/ remaining* المترّصون (watching)."
32. Or their minds/dreams* أحلامهم order/command them with that, or they are a tyrannizing/arrogant* طاغون nation?
33. Or they say: "He made it up." But/rather, they do not believe.
34. So they come (E)* فليأتوا with an information/speech equal/alike to it, if they were truthful.
35. Or they were created from without a thing, or they are the creators?
36. Or they created the skies/space and the earth/Planet Earth, but/rather they are not sure/certain?
37. Or at them (are) your Lord's safes/storages (treasures)? Or they are the dominators/controllers?
38. Or for them (is) a ladder, they hear/listen in (from) it? So their hearer/listener should come with a clear/evident* بساطان proof/evidence/power* مبین.
39. Or for Him (are) the daughters, and for you (are) the sons?
40. Or you ask/question them (for) a reward/wage/fee, so they are from a burdensome debt heavy/burdened/loaded?
41. Or at them (is) the unseen/absent* الغيب so they write/dictate* يكتبون?
42. Or they want/intend* يريدون a plot/conspiracy* كيدا? So those who disbelieved they are the plotted/conspired against* المكيدون.
43. Or for them (is) a god other than God? God's praise/glory from what they share/make partners (with Him).
44. And if they see/understand* يروا pieces from the sky/space dropping/falling they say: "Piled/accumulated/heaped clouds."
45. So leave them until they meet/find* يلاقوا their day/time which in it they die/get thunderstruck* يصعقون.
46. A day/time their plotting/conspiracy* كيدهم does not enrich/suffice* يعني from them a thing, and nor they be given victory/aid.
47. And that truly to those who were unjust/oppressive (is) a torture other than that, and but most of them do not know.
48. And be patient for your Lord's judgment/rule, so that you are with Our eyes/sights, and praise/glorify with your Lord's praise/gratitude* بحمد when you stand/get up* تقوم.
49. And from the night so praise/glorify Him, and (at) the star's/planet's passings/ends* إدبار (settings).

CHAPTER 53: THE STAR/PLANET - النجم

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

1. By/and the star/planet if (it) fell/dropped* هوي.
2. Your companion/friend did not become misguided/lost* ضل , and did not become misguided/failed* غوي.
3. And (your friend) does not speak/clarify from the self attraction for desire* الهوي .
4. That truly it is except inspiration/revelation* وحي (that) is being inspired/revealed* يوحى.
5. The powers'/strength's strong (severe) taught/instructed* علمه him.
6. (Owner) of strength/wisdom* مرة , so he/He straightened/leveled.
7. And he/He (is) at/by the highest* الأعلي horizon/direction.
8. Then he neared, so he lowered/dropped.
9. So he was (a) short measure of length* قاب (of) two arm's/bow's (lengths) or nearer* أدنى.
10. So he/He inspired/revealed* فأوحى to His worshipper/slave/servant what He inspired/revealed.
11. The heart* الفؤاد did not lie/falsify* كذب what he/it saw/understood.
12. So do you argue/discuss with him on what he sees/understands?
13. And he had (E) seen/understood him another/other one descent.
14. At the lote-tree (at) the ultimate/absolute end* سدرة النتهي.
15. At it (is) the shelter's/refuge's treed garden/paradise.
16. When what covers/darkens* يغطي covers/darkens* يغطي the lote-tree.
17. The eye sight/knowledge did not deviate/turn away, and (it) did not exceed the limit.
18. He had (E) seen/understood from his Lord's greatest/magnified* الكبري evidences/signs* آيات.
19. Did you see/understand Allata/Hashtaroot (most famous idol goddess in pre-Islamic ignorance) and Elozza (idol statue)?
20. And Manat* مناة, the third the other?
21. Are for you the male and for Him the female?
22. That (is) then unjust apportionment/division .
23. That truly it is except names, you named it, you and your fathers/forefathers, God did not descend with it from a proof/evidence* سلطان , that truly they follow except the doubt/suspicion* الظن, and what the selves* الأنفس desire/attract* تهوي , and the guidance had (E) come to them from their Lord.
24. Or (is it) to the human/mankind what he wished/desired?
25. So to God (is) the end (other life) and the first/beginning.
26. And how many from (an) angel* ملك (is) in the skies/space, their mediation does not enrich/suffice* تعني a thing except from after that God permits/allows to whom He wills/wants/intends, and He accepts/approves.
27. That truly those who do not believe with (in) the end (other life) they name (E) the angels the female's naming.
28. And (there is) no knowledge for them with it, that truly they follow except the doubt/suspicion* الظن , and that truly the doubt/suspicion* الظن does not enrich/suffice* يعني from the truth* الحق a thing.

29. So turn away* فأعرض from who turned away* تولى from mentioning/rememering Us* ذكرنا, and he did not want/intend* يريد except the life the present/worldly life .
30. That (is) their capacity/limit from the knowledge, that truly your Lord, He is more knowledgeable with who was misguided from His way/path* سبيله, and He is more knowledgeable with who was guided.
31. And to God what (is) in the skies/space and what (is) in the earth/Planet Earth, to reimburse* ليجزي those who did bad/evil* أساءوا because (of) what they made/did* عملوا, and reimburse* يجزي those who did good* أحسنوا with the best/goodness* بالحسني.
32. Those who avoid/distance themselves (from) the sin's/crime's greatest/biggest* كبائر and the enormous/atrocious deeds* الفواحش, except the minor sins* اللصم, that truly your Lord (is) rich/spread* واسع (in) the forgiveness, He is more knowledgeable with (of) you, when He created/originated you* أنشأكم from the earth/Planet Earth and when you are embryos/fetuses/hidden in your mother's bellies/insides, so do not commend/claim righteousness* تزكوا (for) yourselves, He is more knowledgeable with who feared and obeyed.
33. So did you see/understand who turned away?
34. And gave* أعطى little* قليلا and skimped/stinged?
35. Is it at him the unseen's/absents* الغيب knowledge so he sees/understands* يري ?
36. Or he did not get informed with what (is) in Moses' sheets/pages (scriptures)* صحف ?
37. And Abraham who fulfilled/completed.
38. That no sinner/burdener* وازرة bears/carries* تزر another's* أخري sin/burden* وزر .
39. And that (E) (there is) not to the human except what he strived/endeavored* سعي .
40. And that (E) his striving/endeavor* سعیه will be seen.
41. Then he (will) be reimbursed* يجزاه the reimbursement* الجزاء, the most fulfilling/completing.
42. And that truly to your Lord (is) the ultimate/absolute end.
43. And that He made laugh, and He made to weep* أبكى .
44. And that He made to die* أمات, and He revived/gave life* أحيا .
45. And that He created the pairs/couples* الزوجين, the male and the female.
46. From a drop/males or female's secretion* نطفة, if/when (it be) ejaculated/discharged semen/sperm.
47. And that on Him (is) the creation* النشأة, the other.
48. And that He, He enriched/sufficed* أغني, and He made content/satisfied* أفني .
49. And that He is the star's (dog star's) Lord .
50. And that He destroyed* أهلك Aad* عاد the first/beginning.
51. And Thamud* ثمود, so none (were) left/protected* أبقى .
52. And Noah's nation from before, that they truly were, they (were) more unjust/oppressive, and more tyrant/arrogant* أطغي .
53. And the overturned/destroyed (city was) more dropping/tumbling down* أهوي .
54. So covered/came upon it* فغشاها what covers* غشي .
55. So with which (of) your Lord's blessings (do) you argue/discuss?

56. That (is) a warning/notice from the warnings/notices* النذر , the first/beginning.
57. The Resurrection approached/neared.
58. (There is) not a remover/uncoverer (reliever) for it from other than God.
59. Is it from this the information/speech you wonder/surprise* تعجبون؟
60. And you laugh/wonder, and you do not weep* تبتكون؟
61. And you are astonished singing/arrogant* ساءدون؟
62. So prostrate to God and worship.

CHAPTER 54: THE MOON - القمر

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

1. The Hour/Resurrection neared/approached, and the moon split/cracked/cut open* انشق.
2. And if they see an evidence/sign* آية they oppose/turn away* يعرضوا, and they say: "Continuous magic/sorcery."
3. And they lied/denied* كذبوا , and they followed their self attractions for desires, and each/every matter/affair (is) settled/established* مستقر.
4. And had (E) come to them from the information/news what in it (is) prevention/deterrence* مزدجر.
5. Reaching/eloquent wisdom, so the warnings/notices, it does not enrich/satisfy/suffice.
6. So turn away from them, a day/time the caller/requester calls/requests/prays to (for) an awful/obscene* نكروthing.
7. Their eyesights/understanding (are) humble/submissive* خشعا , they get out/emerge* يخرجون from the graves as though they are spread out* منتشر grasshoppers/locusts.
8. Coming rushing in fear* مهطعين to the caller/requester, the disbelievers say: "That (is) a day/time (of) difficult(ty)/hard(ship)* عسر."
9. Noah's nation lied/denied* كذبت before them, so they lied/denied* كذبوا Our worshipper/slave/servant* عبدنا, and they said: "Mad/insane." And he was prevented/ousted* ازدجر .
10. So he called his Lord: "That I am defeated/conquered* مغلوب , so give (me) victory/aid."
11. So We opened* افتحنا the sky's* السماء doors/entrances, with water pouring/flowing strongly* منههم.
12. And We burst/over flowed* فجرنا the land/Earth* الأرض (into) water springs/wells, so the (rain and well) water met* فالتقي on an order/command (that) had been predestined/estimated .
13. And We carried/lifted him* حملناه on that of boards/sheets/planks* ألواح and nails/ship ropes/dowels.
14. It flows* تجري with Our eyes/sights, a reimbursement* جزاء to who was disbelieved with/denied* كفر.
15. And We had (E) left it (as) an evidence/sign* آية, so is there from a rememberer?
16. So how was My torture and My warnings/notices?
17. And We have (E) eased/made the Koran* القرآن flexible to the remembrance/reminder, so is there from a rememberer?
18. Aad lied/denied* كذبت, so how was My torture and My warnings/notices?
19. That We sent on them a wind/breeze blowing/severely cold* صرصرا, in a continuous unlucky/miserable* نحس day/time.
20. It removes/pulls* تنزع the people as if they are extracted/dead palm trees' ends.
21. So how was My torture and My warnings/notices?
22. And We have (E) eased/made the Koran* القرآن flexible to the remembrance/reminder, so is there from a rememberer?
23. Thamud lied/denied with the warnings/notices.
24. So they said: "Is a human from (among) us, one, we follow him? We are then in misguidance and madness."
25. "Was/is the reminder/remembrance thrown on him, from between Us? But he is (a) liar/denier/falsifier, ungrateful and arrogant* أشر.

26. They will know tomorrow/(in the) future who (is) the liar/denier/falsifier, the ungrateful and arrogant* الأشر.
27. We (E) (are) sending the female camel (as) a test* فتنة for them, so observe/watch them* فارتقبهم , and endure patience.
28. And inform them that (E) the water (is) division/apportionment between them, each/every share of water/drink (is) present/attending.
29. So they called their companion/friend, so he stood on his toes and extended his hands to take* فتعاطي , so he wounded/slaughtered/made infertile* فعقر.
30. So how was My torture and My warnings/notices?
31. We (E) sent on them one loud strong cry/torture raid, so they were as the dried and broken plants* كهشيم المختظر.
32. And We have (E) eased/made the Koran* القرآن flexible to the remembrance/reminder, so is there from a rememberer?
33. Lot's nation lied/denied/falsified with the warnings/notices.
34. We (E) sent on them a violent wind carrying pebbles and hail/hail laden clouds, except Lot's family, We saved/rescued them with (the) time at end of night before dawn.
35. A blessing/goodness* نعمة from at Us, as/like that We reimburse* نجزي who thanked/became grateful.
36. And he had (E) warned/given them notice (of) Our violent destruction/attack, so they argued/discussed with the warnings/notices.
37. And they had (E) solicited/made sinful advances* راودوه from (to) his guests, so We wiped out/eliminated* فطمسنا their eyes/sights, so taste/experience My torture and My warnings/notices.
38. And settled/established torture had (E) come to them in the morning (at) day breaks/early mornings.
39. So taste/experience My torture and My warnings/notices.
40. And We have (E) eased/made the Koran* القرآن flexible to the remembrance/reminder, so is there from a rememberer?
41. And the warnings/notices had (E) come (to) Pharaoh's family.
42. They lied/denied* كذبوا with Our evidences/signs* بآياتنا all of it, so We punished/took them* فأخذناهم (the) punishing/taking* أخذ (of) a glorious/mighty* عزيز , capable/powerful* مقتدر .
43. Are your disbelievers better than those, or for you (is) declaration/denouncement* براءة in The Books?
44. Or they say: "We are all/all together (are) victorious."
45. The gathering/collection/group will be defeated* سيهزم , and they turn away the back/end.
46. But the Hour/Resurrection* الساعة (is) their appointment, and the Hour/Resurrection* الساعة (is) more disastrous/catastrophic and more bitter/firmer* أمر.
47. That truly the criminals/sinners (are) in misguidance and madness/inferno/frenzy.
48. A day/time they be dragged on the ground in the fire* النار, on their faces/fronts (and told): "Taste/experience Hells' touch/madness."
49. That We (E), every thing We created it with a measure/predestiny* بقدر.
50. And Our order/command* أمرنا (is) except one as/like a twinkling/quick glance with the eye sight.

51. And We had (E) destroyed* أهلكنا your groups/parties/supporters* أشياعكم, so is there from a rememberer?
52. And very thing they made/did it (is) in The Books* الزبور.
53. And each/every small/little and large/great* كبير (is) written/inscribed* مستطر.
54. That truly the fearing and obeying (are) in treed gardens/paradises and a river/waterway.
55. In a truthful seat/sitting place (position) at (a) capable/powerful* مقتدر king/owner/possessor* ملك.

CHAPTER 55: THE MERCIFUL - الرحمان

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

1. The merciful.
2. He taught/instructed* علم the Koran.
3. He created the human/mankind.
4. He taught/instructed him* علمه the evidence/logic* البيان.
5. The sun and the moon with a count/calculation.
6. And the star/planet and the trees, they (B) prostrate.
7. And the sky/space He rose it, and He laid/put/raised the scale/measuring instrument* الميزان.
8. That you not tyrannize/exceed the limit in the scale/measuring instrument* الميزان.
9. And keep up* أقيموا the weight/measure with the just/equitable, and do not reduce/decrease (cheat) in the scale/measuring instrument* الميزان.
10. And the earth/Planet Earth, He laid it* وضعها for the creation.
11. In it (are) fruits and the palm trees that of the buds/covers from which fruits and flowers emerge.
12. And the seed/grain (of) the husk/chaff/external cover of seeds, and the basil/fragrant plants.
13. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
14. He created the human/mankind from dry mud/clay as the pottery/earthenware.
15. And He created the Jinn from (the) flaming blazing torch mixed with blackened smoke from fire.
16. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
17. The two sun rises/'easts' Lord, and the two sunsets/'declines'* المغربين Lord.
18. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
19. The two large bodies of water usually salty* البحرين mixed/set loose, they (B) meet* يلتقيان.
20. Between them (B) (is) a barrier* برزخ, they (B) do not transgress* يبيغیان.
21. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
22. The pearls and the corals emerge* يخرج from them (B).
23. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
24. And for Him (are) the ships/flowing/passing* الجوار the raised/developed* المنشآت in the sea/ocean* البحر as/like the banners/mountains* كالأعلام.
25. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
26. Each/every who (is) on it (is) vanishing/being destroyed* فان .
27. And your Lord's face/front/direction (owner) of the glory/splendor* الجلال and the honour/generosity* الإكرام remains/continues* يبقى .
28. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
29. Who (ever is) in the skies/space and the earth/Planet Earth asks/questions him, each/every day/time He is in a great matter/affair/concern* شأن.

30. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
31. We will finish/end/complete (free ourselves) for you, oh you, the humans and Jinns (the two weights).
32. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
33. You race/society* معاشر (of) the Jinns and human/mankind, if you were able that (E) you penetrate/pierce* تفتدوا from the skies'/space's and the earth's/Planet Earth's regions/diameters/chords** أقطار, so penetrate/pierce* تفتدوا, you do not penetrate/pierce* تفتدوا except with power/ authority* بسلطان.
34. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
35. He sends on you (B) a smokeless flame/blazing heat from fire* نار and copper/sparks of molten iron* نحاس, so you (B) do not become victorious.
36. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
37. So if the sky/space split/cut open* انشقت, so it was a red/a rose* وردة as/like the paint/painted with oil* كالدهان.
38. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
39. So that day (end of the world till judgment takes place), a human/mankind and nor a Jinn (will) be asked/questioned about his crime.
40. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
41. The criminals/sinners (will) be known by their marks/identifications/expressions, so (they) will be taken by the foreheads/forehead's hair (bangs), and the feet.
42. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
43. This is Hell* جهنم which the criminals/sinners lie/deny* يكذب with it.
44. They circle/walk around between it and between hot water/cold water/red hot coal* حميم blazing/glowing.
45. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
46. And to who feared His Lord's place/position* مقام, two treed gardens.
47. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
48. (B) of (the two treed gardens) have branches.
49. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
50. In them (B) (are) two water springs/wells, they (B) flow* تجريان.
51. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
52. In them (B) (are) from every/each fruits, a pair/couple/two kinds* زوجان.
53. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
54. Leaning/reclining on* متكئين on spreads/beds its lining/interior (is) from brocade* استبرق, and the two treed gardens' harvest (fruits is) near.
55. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
56. In them (B) (are) confining* قاصرات the eyes, (they) were not touched (by) a human before them, and nor Jinn.
57. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟
58. As if/though they (F) are corundum/hardest mineral after diamond (rubies/sapphires/ topazes), and the corals.
59. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* نكذبان؟

60. Is the goodness' reimbursement* جزاء , except the goodness'?
61. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
62. And from other than them (B) two treed gardens.
63. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
64. (B) (are) blackish green and fragrant.
65. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
66. In them (B) (are) two water springs/wells, (B) flowing/gushing* نضاختان.
67. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
68. In them (B) (are) fruits, and palm trees, and pomegranate.
69. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
70. In them (B) (are) very beautiful good/generous* خيرات.
71. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
72. Dilated pupils (very beautiful)* حور confined/limited* أمقصورات in the tents* الخيام.
73. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
74. (They) were not touched (by) a human before them, and nor Jinn.
75. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
76. Leaning/relining* متكئين on green carpets/pillows/silk* رفرف and very beautiful fine carpets* عبقري .
77. So with which (of) your (B)'s (humans and Jinns) Lord's blessings (do) you (B) deny/falsify* تكذبان?
78. Blessed (is) your Lord's name, (owner) of the glory/splendor* الجلال and the honour/generosity* الإكرام .

CHAPTER 56: THE BATTLE/DISASTER/RESURRECTION/EVENT* الواقعة

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

1. When/if the battle/Resurrection/event* الواقعة fell/happened* وقعت .
2. (There) is not to its falling/happening* لوقعتها a liar/deniance/falsehood.
3. Lowering/reducing, raising/removing away.
4. When/if the earth/Planet Earth trembled and quaked* رجحت , trembling and quaking* رجا .
5. And the mountains* الجبال was crumbled/scattered* بست , crumbling/scattering* بسا .
6. So it was dust* هباء scattered/distributed* منبثا .
7. And you were three kinds* أزواجاً .
8. So owners/company/friends (of) the blessing/right (hand), (are) owners/company/friends (of) the blessing/right (hand)!* ما
9. And owners/company/friends (of) the bad omen/left side/misfortune* المشأمة , (are) owners/company/ friends (of) the bad/omen/left side/misfortune* المشأمة! ما
10. And the racing/surpassing* السابِقون , (are) the racing/surpassing* السابِقون .
11. Those are the neared/closer.
12. In treed gardens/paradises (of) the comfort and ease* النعيم .
13. A group from the first/beginners.
14. And little/few* قليل from the others/lasts* الآخرين .
15. On royal beds/sofas lightly woven* موضونة .
16. Leaning/reclining* متكئين on it, facing each other.
17. Immortal/eternal* مخلدون children/boys* والدان circle/walk around on them.
18. With cups* بكواب and jugs and a cup/wine* كأس flowing easily and plentifully.
19. They do not get headache* يصدعون from it, and nor they be drunk/exhausted* ينزعون .
20. And fruits from what they prefer/choose.
21. And bird's meat* لحم from what they desire* يشتهون .
22. And eyes with intense blackness of pupils and whiteness* عيون حور (beautifully contrasted).
23. As/like similar/equal* كأمثال (to) the pearls, the covered/protected.
24. Reimbursement because (of) what they were making/doing* يعملون .
25. They do not hear/listen (to) nonsense/senseless talk* لغوا in it, and nor sinning/committing crimes.
26. Except little* قليلاً : "Greeting/peace* سلاماً." (And): "Greeting/peace* سلاماً."
27. And the right (hand's) owners/company/friends, (are) the right (hand's) owners/company/friends!* ما .
28. In bent over/thornless/ripe sedre/a lote tree.
29. And acacia/bananas* طلع , neatly piled over each other* منضود .
30. And shade expanded/spread.
31. And poured continuously water* ماء .

32. And many/much fruits.
33. Not cut off/severed* مقطوعة , and nor prohibited/forbidden* ممنوعة.
34. And raised spreads/beds.
35. We (E) created/originated them (F)* إنشاء* creation/origination* أنشأناهم.
36. So We created/made them (F)* فجعلناهم first borns/virgins.
37. Humorous (amusing) same age/not aging.
38. To the right (hand's) owners/friends/company.
39. A group from the first/beginners.
40. And a group from the others/lasts* الآخرين .
41. And the left (hand's) owners/friends/company, (are) the left (hand's) owners/friends/company !* ما .
42. In severe hot wind* سموم , and hot water/red hot coal* حميم.
43. And shade from black smoke* يحموم.
44. Not cool/cold, and nor hospitable/kind* كريم.
45. That they truly were before that luxuriated, ungrateful and arrogant.
46. And they were persisting/insisting on the sin the great.
47. And they were saying: "Is (it that) if we died, and we were dust/earth and bones, are we being resurrected/revived?"
48. "Or (are) our fathers the first/beginners?"
49. Say: "That truly the first/beginners and the lasts/others* الآخرين."
50. "Are being gathered/collected (E) to a known day's* يوم appointed time* ميقات."
51. "Then, that you are, you the misguided, the liars/deniers/falsifiers."
52. "Eating exaggerated/gluttons (E) from trees from deadly food."
53. "So you are filling from it the bellies/insides."
54. "So you are drinking on it from the hot water/red hot coal."
55. "So you are drinking the extreme thirst's drink* شرب."
56. That (is) their places of descent (on) the Judgment Day/Resurrection Day* يوم الدين .
57. We created you, so if only you believe Me.
58. Did you see/understand what you ejaculate/discharge semen/sperm?
59. Do you create it? Or We are the creators?
60. We predestined* قدرنا between you the death/lifelessness, and We are not with being surpassed/preceded* مسبوقين.
61. On that We exchange/replace* نبدل similar/equal to you, and We create/originate you* ننشئكم in what you do not know.
62. And you had (E) known the creation/origination* النشأة , the first/beginning, so if only you mention/remember* تذكرون?
63. Did you see/understand what you cultivate/plant* تخرثون?
64. Do you sow/seed/cultivate it* تزرعونه ? Or We are the sowers/seeders/cultivators?

65. If We willed/wanted We would have made it* لجعلناه debris/crumbs* حطاما, so you continued/remained regretting/wondering.
66. That We, We are in burdensome debt/loss (E)* لمغرمون.
67. But We are deprived.
68. Did you see/understand the water which you drink?
69. Did you descend it from the rain/clouds* المزن? Or We are the descenders?
70. If We will/want We made it* جعلناه salty and bitter, so if only you thank/be grateful.
71. Did you see/understand the fire* النار which you strike/ignite?
72. Did you create* أنشأتم its trees? Or We are the creators/originators* المنشئون?
73. We made it a reminder and a long life/enjoyment to the hungry/starving* للمقوين.
74. So praise/glorify with your Lord's name, the great.
75. So I do not (many translations disagree on the use of the negative in this verse it could possibly mean emphasis)*
فلا swear/make oath with the stars'/planets' positions* بمواقع.
76. And that it truly is an oath (E), if you know (it is) great.
77. That it truly (is) a Koran (E) لقرآن , honoured* كريم .
78. In a Book* كتاب , protected/covered.
79. None touches it except the pure/clean* المطهرون.
80. Descant from the creations all together's/(universes') Lord.
81. So is it with this, the information/speech, you are greasing/cheating* مدهنون?
82. And you make/put* تجعلون your provision that you are lying/denying* تكذبون.
83. So if only that* فلولا the throat/pharynx* الحلقوم (the death) reached.
84. And you are at that time looking/watching* تنظرون.
85. And We are nearer/closer to it than you, and but you do not see/understand* تبصرون.
86. So if only* فلولا if you were not indebted.
87. You return it (the life), if you were truthful.
88. So but if he was from the neared/closer.
89. So a happiness/rest/mercy, and basil/fragrant plants, and treed gardens/paradises, and comfort and ease* نعم (is for him).
90. But/as for* أما if (he) was from the right (hand's) owners/company/friends.
91. So greeting/peace* فسلام (is) for you from the right (hands') owners/company/friends.
92. And but/as for* أما if (he) was from the liars/deniers/falsifiers, the misguided.
93. So a place of descent from hot water/red hot coal* حميم.
94. And Hell's* حميم roasting/suffering* تصلية.
95. That truly that it is (E) true* حق , the assurance/certainty.
96. So praise/glorify with your Lord's name, the great.

CHAPTER 57: THE IRON - الحديد

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

1. Praised/glorified to God what is in the skies/space and the earth/Planet Earth, and He is the glorious/mighty* العزيز , the wise/judicious.
2. For Him (is) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, He revives/makes alive, and He makes die, and He is on every thing capable/able* قادر.
3. He is the first/beginning and the last/end, and the apparent/visible, and the hidden/inside, and He is with every thing knowledgeable.
4. He is who created the skies/space and the earth/Planet Earth in six days/times, then He aimed/tended to* استوي on the throne* العرش, He knows what enters/penetrates in the earth/Planet Earth, and what gets out/emerges* يخرج from it, and what descends from the sky/space, and what ascends/climbs* يعرج in it, and He is with you wherever* ما أين you were, and God (is) with what you make/do* تعملون seeing/ knowing* بصير.
5. For Him (are) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, and to God the matters/affairs are returned.
6. He makes the night to enter/penetrate in the daytime, and He makes the daytime to enter/penetrate in the night, and He is knowledgeable with of the chests (innermosts).
7. Believe by God and His messenger, and spend from what He made you* جعلكم successors in it, so those who believed from you, and they spent, for them (is) a great* كبير reimbursement.
8. And why not for you (is it that) you do not believe by God? And the messenger calls you to believe with your Lord, and He had taken your promise/covenant, if/when you were believing.
9. He is who descends on His slave/worshipper* عبده verses/signs* آيات evidences, to bring you out from the darkneses to the light, and that truly God (is) with you merciful/compassionate (E), merciful.
10. And why not for you (is it) that you do not spend in God's way/path* سبيل? And to God (are) the skies'/space's and the earth's/Planet Earth's inheritance, (it did) not become equal/alike, from you who spent from before the opening/victory* الفتح and fought* قاتل, those are a step/degree/stage greater than those who spent from after (the opening/victory) and they fought* قاتلوا, and (to) each, God promised the best/goodness* الحسني, and God (is) with what you make/do, expert/experienced.
11. Who that which lends/advances God a good/beautiful loan/advance, so He doubles/multiplies it for him, and for him (is a) generous* كريم reimbursement.
12. A day/time you see/understand the believers (M) and the believers (F), their light strives/hastens* يسعى between their hands and at their rights* بأيامهم; your good news the day/today, (is) treed gardens/paradises the rivers/waterways flow* تجري from beneath it, immortally/eternally in it* خالدين, that (is) the success/triumph* الفوز, the great.
13. A day/time the hypocrites (M) and the hypocrites (F) say to those who believed: "Give us time* انظرونا we learn/benefit from your light." (It) is/was said: "Return behind you* وراءكم, so feel/seek a light." So it was

- separated*ضرب between them with a fence/wall, for it (is) a door/entrance its interior/ secret*باطنه in it (is) the mercy, and its exterior*ظاهره from its direction/front*قبلة (is) the torture.
14. They call them: "Where we not being with you?" They said: "Yes/certainly and but you, you tested/misguided*الأمانى* the wishes/desires*الأماني* , and you became doubtful/suspicious, and the wishes/desires*الأماني* have deceived/tempted you until God's order/command came, and the deceit/temptation deceived/tempted you with God."
15. "So the day/today no ransom/compensation (will) be taken from you, and nor from those who disbelieved, and your shelter/refuge (is) the fire*النار* , it is your guardian/ally*مولاكم* , and how bad (is) the end/ destination?"
16. Is it not time/did not time near to those who believed, that their hearts/minds*قلوبهم* submit/humble*تخشع* to God's remembrance/reminder, and what descended from the truth*الحق* , and they not be as/like those who were given/brought The Book*الكتاب* from before, so (it) became/lasted long on them the time, so their hearts/minds became cruel/hardened/merciless, and many of them (are) debauchers*فاسقون* .
17. Know that God revives/makes alive the earth/Planet Earth after its death/lifelessness, We had clarified/explained*بينا* for you the verses/evidences*الآيات* , maybe/perhaps you reason/comprehend.
18. That truly the charity givers (M) and the charity givers (F) , and (if) they lent/advanced God a good/beautiful loan/advance, (it) be doubled/multiplied for them, and for them (is) an honoured/generous*كريم* reimbursement*أجر* .
19. And those who believed by God and His messengers, those they are always very truthful, and the witnesses/estifiers/present/(martyrs)*الشهداء* at their Lord, for them (is) their reimbursement*أجرهم* and their light, and those who disbelieved and lied/denied/falsified with Our verses/evidences*آياتنا* , those are the Hells*الجحيم* owners/company/friends.
20. Know that the life the present/worldly life (is) playing/amusement*لعب* and a play thing/amusement*لهوا* , and decoration/ornament*زينة* , and competing in pride/arrogance/glory between you, and multiplication in the properties/possessions*الأموال* and the children, as/like rain (that) its plants pleased*أعجب* the disbelievers, then (it) dries and yellows*بهيج* , so you see it*فتراه* yellow/yellowish, then (it) becomes broken/debris/fragments*حطاما* , and in the end (other life is) a strong (severe) torture, and a forgiveness from God, and acceptance/approval*رضوان* ; and the life the present/worldly life is not except the deceits/temptation's long life/enjoyment*متاع* .
21. Race/surpass*سابقوا* to forgiveness from your Lord, and a treed garden/paradise its width/expanse/broadness (is) as/like the sky's/space's and the earth's/Planet Earth's width/expanse/broadness, (it) was prepared to those who believed by God and His messengers, that (is) God's grace/favour/blessing, He gives/brings it (to) whom He wills/wants/intends, and God (is owner) of the grace/favour/blessing, the great.
22. (That there is) none from a disaster*مصيبة* (that) struck/hit*أصاب* in the earth/Planet Earth, and nor in yourselves except (that it is) in a Book*كتاب* from before that We create it of nothing, that truly that (is) on God easy/little/small.
23. In order that you not grieve/sadden/sorrow for what passed/missed your permanently, and do not rejoice/delight*تفرحوا* with what He gave you, and God does not love/like every/each conceited/arrogant, proud/ arrogant (person).

24. Those who are being stingy/miser and order/command the people with the stinginess/miserliness, and who turns away, so then God He is the rich, the praiseworthy/commendable.
25. We had (E) sent Our messengers with the evidences, and We descended with them The Book* الكتاب , and the scale/measuring instrument* الميزان (for) the people to keep up/take care of* ليقوم with the just/equitable, and We descended the iron, in it (is) strong (severe) power/might* شديد, and benefits/uses for the people, and (it is for) God to know who gives Him victory/aid and His messenger with the unseen/hidden* بالغيب, that truly God (is) strong, glorious/mighty* عزيز.
26. And We (E) had sent Noah and Abraham, and We made/put in their (B)'s descendants the prophethood and The Book* الكتاب, so from them (who) is guided and many from them (are) debauchers* فاسقون.
27. Then We sent after/made to follow on their tracks* آثارهم with Our messengers, and We sent after/made to follow with Jesus Mary's son, and We gave/brought him the Bible/New Testament* الإنجيل, and We made/put* جعلنا in (the) hearts/minds (of) those who followed him mercy/compassion, and mercy and monkhood/monasticism* رهبانية, they invented/innovated it* ابتدعوها, We did not order/ dictate it* كتبناها on them except (their) wishing/desiring* ابتغاء, God's acceptance/ approval* رضوان, so they did not tend/protect it its deserved/just* حق protection/keep* رعايتها, so We gave/brought those who believed from them their reimbursement* أجرهم; many/much from them (are) debauchers* فاسقون.
28. You, you those who believed, fear and obey God, and believe with (in) His messenger, He gives/bring to you two portions/doubles/equals from His mercy, and He makes/puts* يجعل for you a light you walk with (in) it , and He forgives for you, and God (is) forgiving, merciful.
29. For that The Book's people* أهل not know that they not be capable/able* يقدر on a thing from God's grace/favour* فضل , and that (E) the grace/favour* الفضل (is) with God's hand, He gives/brings it (to) whom He wills/wants/intends, and God (is owner) of the grace/favour/blessing, the great. (Jews and Christians all claim to be God's favourite, this verse states that God's mercy and blessing is to whomever He intends, and not exclusively to Jews or Christians).

CHAPTER 58: THE ARGUMENT/DISPUTE - الجادله

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

1. God had heard* سمع (the) statement/declaration/saying* قول (of) who argues/disputes with you in (about) her husband and she complains to God, and God hears/listens (to) your (B)'s discussion/debate, that truly God (is) hearing/listening/seeing/knowing* بصير.
2. Those who declare their wives as forbidden for them as their mothers (forbidden pre-Islamic form of divorce) from you from their women (wives), they (F) are not their mothers, that truly their mothers (are not) except who (F) gave birth to them, and that they truly say a defiance of God and His orders/an obscenity* منكرا from the words/opinion and belief* القول and falsehood* زورا, and that truly God (is) often forgiving/ pardoning, forgiving.
3. And those who declare their wives as forbidden for them as their mothers, from their women (wives), then they return to what they said, so freeing/liberating a neck/person/slave, from before that they (B) touch each other, that one you (are) being preached to/advised/warned with it, and God (is) with what you make/do expert/experienced.
4. So who did not find, so fasting* فصيام two months following each other (continuous) from before that they (B) touch each other, so who was not able, so feeding sixty poorest of poor/poor oppressed, that (is) to believe in God and His messenger, and those are God's limits/boundaries* حدود, and to the disbelievers a painful torture.
5. That truly those who anger God and His messenger, they were humiliated/returned with rage* كبتوا as/like those from before them were humiliated/returned with rage, and We had descended signs/verses* آيات evidences, and to the disbelievers a humiliating/disgracing* مهين torture.
6. A day/time God resurrects/revives them* يعينهم all/all together, so He informs them with what they made/did* عملوا, God counted/computed it* أحصاه, and they forgot it, and God (is) on every thing witnessing/testifying.
7. Do you not see/understand that (E) God knows what (is) in the skies/space and the earth/Planet Earth? (There) not be from confidential talk/secret conversation (between) three except He is their fourth, and not five except He is their sixth, and nor near/poorer* أدنى (less) from that, and nor more, except He is with them wherever* أين ما they were, then He informs them with what they made/did (in) the Resurrection Day, that truly God (is) with every thing knowledgeable.
8. Do you not see* تري to those who were forbidden/prevented from the confidential talk/secret conversation? Then they return to what they were forbidden/prohibited from it, and they interchange pleasurable conversation with the sin/crime, and the transgression/aggression* العدوان, and disobedience (to) the messenger, and if they came to you, they greeted you with what God does not greet you with it, and they say in themselves: "If only God tortures us because (of) what we say." Enough for them Hell* جهنم they roast/suffer (from) it* يصلونها , so how bad (is) the end/destination?
9. You, you those who believed, if you interchanged pleasurable conversation, so do not interchange pleasurable conversation with the sin/crime and the transgression/aggression* العدوان and disobedience (to) the messenger, and (but) interchange pleasurable conversation with the righteousness* بالير and the fear and obedience (of God), and fear and obey God, who to Him you are being gathered.

10. But/indeed the confidential talk/secret conversation (is) from the devil, to sadden/make grievous those who believed, and (he) is not with harming them a thing except with God's permission/pardon, and on God so should rely/depend* فليتوكل the believers.
11. You, you those who believed, if (it) was said to you: "Widen/make space in the seats/sitting places." So widen/make space, God widens/makes space for you, and if (it) was said: "Rise/get up from your place." So rise/get up from your place, God raises those who believed from you and those who were given/brought* أوتوا the knowledge, (in) stages/degrees/steps, and God (is) expert/experienced with what you make/do.
12. You, you those who believed, if you interchanged pleasurable conversation (with) the messenger, so advance/present* تقدموا between your confidential talk's/secret conversation's hand, (give) charity, that is better* خير for you, and purer* أظهر, so if you did not find, so then God (is) forgiving, merciful.
13. Have you (been) cautious/guarding against* أشفقتم that (E) you advance/present* تقدموا between your confidential talk's/secret conversation's hand, charities, so if you do not make/do* تفعلوا, and God forgave on you, so keep up* أقيموا the prayers, and give/bring* آتوا the charity/ purification* الزكاة, and obey God and His messenger, and God (is) expert/experienced with what you make/do* تعملون.
14. Do you not see/understand to those who followed/befriended/supported a nation God became angry on them? They are not from you, and nor from them, they swear/take oath on the lies/falsehood* الكذب, and they are knowing.
15. God prepared for them a strong (severe) torture, that they are bad/evil/harmful (in) what they were making/doing* يعملون.
16. They took their rights/oaths (as) a cover (shield), so they prevented/obstructed* فصدوا from God's way/path* سبيل, so for them (is) a humiliating/degrading torture.
17. Their properties/possessions* أموالهم and nor their children will never/not enrich/suffice* تعني from them from God a thing, those are the fire's* النار owners/company/friends, they are in it immortally/eternally* خالدون.
18. A day/time God sends/resurrects them* يبعثهم all/all together, so they swear* فيحلفون to Him, as/like they swear* يحلفون to you, and they think/suppose, that they are on a thing; are they not, that they truly they are the liars/deniers/falsifiers?
19. The devil dominated/defeated* استحوذ on them, so he made them forget God's reminder/mention, those are the devil's group/party* حزب. Are not the devil's group/party* حزب they are the losers* الخاسرون?
20. That truly those who anger God and His messenger, those are in the most humiliated/disgraced* الأذلين.
21. God wrote/decreed* كتب : "I will defeat/conquer (E)* لأغلبن, I, and My messengers." That truly God (is) strong, glorious/mighty* عزيز.
22. You will not find a nation believing by God and the Day the Last/Resurrection Day, they love/show affection (befriend) who angered God and His messenger, and even if they were their fathers, or their sons, or their brothers, or their father's near relations/tribe, those God wrote/decreed* كتب in their hearts/minds the faith/belief, and He supported them with a Soul/Sprit* بروح from Him, and He makes them enter/enters them treed gardens/paradises, the rivers/waterways flows* تجري from beneath it immortally/eternally in it, God accepted/approved* رضي of them, and

they accepted/approved* رضوا of Him, those are God's group/party* حزب , is (it) not that (E) God's group/party* حزب , they are the successful/winners?

CHAPTER 59: THE GATHERING* - الحشر

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

1. Praised/glorified to God what (is) in the skies/space and what (is) in the earth/Planet Earth, and He is the glorious/mighty* العزيز, the wise/judicious.
2. He is who brought out* أخرج those who disbelieved from The Book's* الكتاب people from their homes/countries* ديارهم to the gathering's beginning, you did not think/assume* ظننتم that (E) they emerge* يخرجوا, and they thought/assumed* ظنوا, that they, their fortresses/fortification* حصونهم are protecting them/making them invincible from God, so God came to them from where/when they did not think/suppose, and He threw/hurled in their hearts/minds* قلوبهم the terror/fright, they destroy/demolish* يخربون their houses/homes with their hands, and the believers' hands, so be warned/cautioned, you (owners) of the eye sights/knowledge.
3. Where it not for that (E) God wrote/decreed* كتب the departure/moving out on them, He would have tortured them in the present world, and for them in the end (other life is) the fire's* النار torture.
4. That (is) with that they defied/disobeyed* شاقوا God and His messenger, and who defies/disobeys* يشاق God, so then God (is) strong (severe) in the punishment.
5. What you cut off* قطعتم from a palm* لينة, or you left it standing* قائمة on its roots* أصولها, so (it is) with God's permission/pardon, and to reimburse* ليجزي the debauchers* الغاسقين .
6. And what God bestowed upon/gave spoils of war* أفاء on His messenger from them, so you did not hurry/rush on him from horses, and nor camels ridden or loaded/riders* ركاب, and but God empowers* يسلط His messengers on whom He wills/wants* يشاء, and God is on every thing capable. (Whatever God gave His messenger is not from your support but through God's blessing.)
7. What God bestowed upon/gave spoils of war* أفاء on His messenger from the villages'/urban cities' people* أهل, so (it is) to God and the messenger, and to of the relations/near, and the orphans* اليتامي, and the poorest of poor/poor oppressed, and the traveler/stranded traveler, in order that (it) not be a rotation/alternation* دولة between the rich from you, and what the messenger gave you* أناكم, so take/receive it* فخذوه, and what he forbid/prevented you from it, so terminate/stop* فانتهموا, and fear and obey God, so that truly God (is) strong (severe in) the punishment.
8. To the poorest of poor/poor oppressed* للفقراء the emigrants those who were brought out/driven out from their houses/homes* ديارهم and their properties/possessions* أموالهم, they wish/desire* يبتغون grace/favour* فضلا from God, and an acceptance/approval* رضوانا, and they give victory/aid (to) God and His messenger, those, they are the truthful.
9. And those who resided/settled* تبوءا the house/home* الدار and the faith/belief from before them, they love/like who emigrated to them, and they do not find in their chests (innermosts) a need/necessity from what they were given/brought, and they prefer/choose (the immigrants) over themselves and even if (it) was neediness/poverty with them, and who is protected (from) his self', so those are the successful/winners.

10. And those who came from after them, they say: "Our Lord forgive for us, and to our brothers, those who preceded us* سبقونا with (to) the faith/belief, and do not make/put* تجعل in our hearts/minds* قلوبنا hatred/animosity* غلا to those who believed, our Lord, that you are merciful/compassionate, merciful."
11. Did you not see* تري to those who exercised hypocrisy, they say to their brothers those who disbelieved from The Books'* الكتاب people: "If (E) you were brought out, we will go out (E) with you. And we do not obey anyone in (from) you ever (E), and if you were fought/killed, We will give you victory/aid (E)." And God witnesses/testifies that they truly are liars/deniers/falsifiers (E).
12. If (E) they were brought/driven out, they do not get out* يخرجون with them, and if (E) they were fought/killed, they do not give them victory/aid, and if (E) they gave them victory/aid, they will turn away (E) (on) the backs/ends, then, they do not be given victory/aid.
13. You are (E) stronger terror/fright in their chests (innermosts) than God, that (is) with that they (are) a nation not understanding/knowing* يفقهون.
14. They do not fight/kill you all/all together, except in fortified/protected* محصنة villages/urban cities, or from behind walls, their courage/power* بأسهم between them (is) strong (severe), you think/suppose them (to be) all/all together, and their hearts/minds (are) separate/different* شتى, that (is) with that they are a nation not reasoning/comprehending* يعقلون.
15. As/like (the) example/proverb, (of) those from before them near/close (shortly), they tasted/experienced their matters'/affair's severity/bad consequences* وبال, and for them (is) a painful torture.
16. As/like (the) example/proverb (of) the devil, when he said to the human/mankind: "Disbelieve." So when he (the human) disbelieved, he said: "I am innocent/renouncing* بريء from you, that I, I fear God, the creations all together's/(universes') Lord."
17. So their (B)'s end (result) was that they (B) (are) in the fire* النار immortally/eternally in it, and that (is) the unjust's/oppressive's reimbursement.
18. You, you those who believed, fear and obey God, and a self should watch/consider* لتنظر what it advanced/presented* قدمت for tomorrow/(the) future, and fear and obey God, that truly God (is) expert/experienced, with what you make/do* تعملون.
19. And do not be as/like those who forgot God, so He made them forget themselves, those, they are the debauchers* الفاسقون.
20. The fire's owners/company/friends and the treed garden's/paradise's owners/company/friends, do not become equal/alike, the treed garden's/paradise's owners/company/friends, they are the successful/triumphant* الغائزون .
21. If We descended this the Koran* القرآن on (a) mountain* جبل you would have seen/understood it humble/submissive* خاشعا splitting/cracking* متصدعا from God's fear, and those are the examples/proverbs* الأمثال We give it* نضربها for the people, maybe/perhaps they think.
22. He is God, He whom (there is) no God except Him, knower (of) the unseen/invisible/ supernatural* الغيب and the testimony/presence* الشهادة, He is the merciful, the most merciful* الرحيم.

23. He is God, which (there is) no God except Him, the king/owner/possessor* الملك, the holy/sanctimonious/ glorified* القدوس , the safety/security/peace* السلام, the confirmer/believer* المؤمن, the guardian/protector* المهيمن, the glorious/mighty* العزيز, the almighty/tremendous* الجبار, the greatened/proud/arrogant* المتكبر, God's praise/glory from what they share/make partners (with Him).
24. He is God, the creator* الخالق, the creator الباريء, the shaper/former/image maker* المصور, for Him (are) the names the good/most beautiful* الحسني, what (is) in the skies/space and the earth/Planet Earth, praise/glorify to Him, and He is the glorious/mighty* العزيز, the wise/judicious.

CHAPTER 60: THE TESTED/EXAMINED/CHECKED (F) - الممتحنة

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

1. You, you those who believed, do not take My enemy and your enemy (as) guardians/allies* أولياء, you throw* تلقون to them with the love/affection, and they had disbelieved with what came to you from the truth* الحق, they drive/bring out* يخرجون the messenger and you, (because) that (E) you believe with (in) God your Lord, if you had gotten out/appeared* خرجتم struggling/defending for the faith in My way/path* سبيلي, and wishing/desiring* ابتغاء My acceptances/approvals* مرضاتي, you keep secret to them with the love/affection, and I am more knowledgeable with what you hid, and what you declared/publicized* أعلنتم, and who makes/does it* يفعله from you, so he had been misguided/lost* ضل (from) the way's/path's* السبيل straightness/middle* سواء.
2. If they defeat/overcome you* يتفوقكم they be for you enemies, and they extend/spread* يبسطوا their hands and their tongues* ألسنتهم to you with the bad/evil/harm, and they wished/loved if you disbelieve.
3. Your relations* أرحامكم and nor your children will never/not benefit you (on) the Resurrection Day, He separates/judges/decides between you, and God (is) with what you make/do seeing/knowing* بصير.
4. A good* حسنة example/model (to follow) had been for you in Abraham and those with him, when they said to their nation: "We are innocent/separating* برءاء from you, and from what you worship from other than God, we disbelieved with you, and the animosity and the intense hatred* البغضاء appeared between us and between you (for) ever (E), until you believe with (in) God alone." Except Abraham's word/statement* قول to his father: "I will ask for forgiveness for you, and I do not own/possess for you from God from a thing, our Lord, on You we relied depended (on)* توكلنا, and to You we returned/repented* أنبنا, and to You (is) the end/destination."
5. "Our Lord do not make/put us* تجعلنا (as) a test/allurement* فتنه to those who disbelieved, and forgive for us, our Lord, that You truly are, You are, the glorious/mighty* العزيز, the wise/judicious* الحكيم."
6. A good example/model (to follow) had been for you in them, to who was hoping/expecting God, and the Day the Last/Resurrection Day; and who turns away, so then God, He is the rich, the praiseworthy/commendable.
7. Maybe/perhaps that (E) God makes/puts between you, and between those whom you made animosity with, from them, love/affection/friendship, and God (is) capable/able* قدير, and God (is) forgiving, merciful.
8. God does not forbid/prevent you from those who did not fight/kill you in the religion, and they did not bring/drove you out from your houses/countries* دياركم, that (E) you be righteous/charitable/truthful to them, and be just/equitable to them, that truly God loves/likes the just/equitable.
9. But God forbids/prevents you from those who fought/killed you in the religion, and they brought/drove you out from your houses/countries* دياركم, and they cooperated/supported* ظاهروا on forcing/driving you out* إخراجكم, that (E) you follow them, and who follows them, so those, they are the unjust/oppressive.
10. You, you those who believed, if the believing females came to you emigrating* مهاجرات, so test/examine them (F)* فامتحنوهن, God (is) more knowing with their faith/belief, so if you knew them (F) (to be) believers (F), so do not return them to the disbelievers, they (F) are not permitted/allowed for them, and nor they (the disbelievers) be permitted/allowed for them (F), and give them what they spent, and (there is) no offense/sin* جناح that (E) you

- marry them (F) if you gave them (F) their rewards (dowries)* أجورهن , and do not hold fast/grasp/seize* تمسكوا with the (insisting) disbelievers' ties/bonds* بعصم (discontinue marriage to disbelieving women), and ask* اسألوا (for) what you spent, and they should ask* ليسألوا (for) what they spent, that (is) God's judgment/rule, He judges/rules between you, and God (is) knowledgeable, wise/judicious.
11. And if a thing passed you* فاتكم from your spouses* أزواجكم to the disbelievers, (so if you lost some of your possessions to disbelieving wives that left you) so you punished* فعاقبتهم , so bring* فأتوا those whom their spouses* أزواجهم went/took away* ذهبوا (reimburse spouses of disbelievers) similar/equal (to) what they spent, and fear and obey God, whom you are with (in) Him believing.
12. You, you the prophet, if the believers (F) came to you, they (F) pledge/swear to you loyalty* يبايعنك on that (E) they (F) not share/make partners with God a thing, and nor they (F) steal/rob, and nor they (F) commit adultery/fornication* يزنيين , and nor they (F) kill their (F) children, and nor they (F) do/commit with falsehood/slander* يفترون (that) they (F) fabricate it* يفترونه between their (F) hands and their (F) feet, and nor they (F) disobey you in known/generosity* معروف , so pledge/swear to them (F) loyalty, and ask for forgiveness (P) for them (F) (from) God, that truly God (is) forgiving, merciful.
13. You, you those who believed, do not follow a nation God became angry/angered on them, they had despaired/become hopeless from the end (other life), as/like the disbelievers despair/become hopeless from the graves'/burial place's owners* أصحاب .

CHAPTER 61: THE ROW/LINE* - الصف

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

1. What (is) in the skies/space and what (is) in the earth/Planet Earth praise/glorify to God, and He is the glorious/mighty* العزيز, the wise/judicious.
2. You, you those believed, why/for what (do) you say what you do not make/do* تفعلون؟
3. Abhorrence/hatred* مقتنا became big* كبير at God that (E) you say what you do not make/do* تفعلون.
4. That truly God loves/likes those who fight* يقاتلون in His way/path* سبيله (in) a row/line* صفا as if they are (a) sticking together and (a) well arranged building/structure.
5. And when Moses said to his nation: "You my nation, why/for what (do) you harm mildly/harm me, and you have known that I am God's messenger to you?" So when they deviated/turned away, God deviated/turned away their hearts/minds* قلوبهم, and God does not guide the nation, the debauchers* الفاسقين.
6. And when Jesus Mary's son said: "You Israel's sons and daughters, that I am God's messenger to you, confirming to what (is) between my hands from the Torah, and an announcer of good news with a messenger (that) comes from after me, his name (is) Ahmad* أحمد." So when he came to them with the evidences, they said: "That (is) clear/evident magic/sorcery."
7. And who (is) more unjust/oppressive than who fabricated/cut and split the lies/falsehood* الكذب, and He is being called to the Islam/submission/surrender to God? And God does not guide the nation, the unjust/oppressive.
8. They want/intend* يريدون to extinguish/put out God's light with their mouths, and God (is) completing His light, and even if the disbelievers hated (it).
9. He is who sent His messenger with the guidance, and the truth's religion, to make it visible/overcome* ليظهره on the religion all of it, and even if the sharers/takers of partners (with God) hated (it).
10. You, you those who believed, do I guide/lead you on (to) commercial trade/buying and selling (that) saves/rescues you from a painful torture?
11. You believe with (in) God and His messenger, and you struggle/exert* يجاهدون in God's way/path* سبيل with your possessions/wealths* بأموالكم and your selves, that (is) best* خير for you if you were knowing* تعلمون.
12. He forgives for you your crimes, and He enters you treed gardens/paradises, the rivers/waterways flow* تجري from beneath it, and good/beautiful* طيبة residences in treed gardens/paradises (as) eternal residence, that (is) the winning/success* الفوز, the great.
13. And another (others) you love/like it, victory/aid from God and a near/close opening/victory* فتح, and announce good news (to) the believers.
14. You, you those who believed, be God's supporters* أنصار, as/like Jesus Mary's son said to the faithful and pure friends/deciples* للحواريين: "Who (are) my victorions/supporters* أنصاري to God?" The faithful and pure friends/deciples* الحواريون said: "We are God's victorions/supporters* أنصار." So a group of people from Israel's sons and daughters believed, and a group of people disbelieved, so We supported those who believed over their enemy, so they became* فأصبحوا conquering/defeating* ظاهرين.

CHAPTER 62: THE FRIDAY/GATHERING* - الجمعة

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

1. What (is) in the skies/space and what (is) in the earth/Planet Earth praise/glorify to God, the king/owner/possessor, the Holy/Sanctimonious/Glorified* القدوس , the glorious/mighty* العزيز , the wise/judicious.
2. He is who sent in the illiterates/belongs to a nation a messenger from them, he reads/recites* يتلوا on them His verses/evidences* آياته , and he purifies them* يزيكهم , and he teaches/instructs them* يعلمهم The Book* الكتاب , and the wisdom* الحكمة , and (even) if, they were from before in (E) clear/evident* مبين , misguidance.
3. And others from them did not (E) catch up/join (E)* يلحقوا with them, and He is the glorious/mighty* العزيز , the wise/judicious.
4. That (is) God's grace/favour/blessing, He gives/brings it (to) whom He wills/intends* يشاء , and God (is) (owner) of the grace/favour/blessing, the great.
5. (The) example/proverb (of) those who were made to carry/endure* حملوا the Torah then they did not carry/endure it* أسفارا* أسفارا , how bad (is the) example/proverb (of) the nation those who denied/falsified with God's verses/evidences? And God does not guide the nation the unjust/oppressive.
6. Say: "You, you those who repented/guided/Jews, if you claimed/purported* زعمتم that you are followers/supporters/allies* أولياء to God from other than the people, so wish/desire the death/ lifelessness if you were truthful."
7. And they do not wish/desire it ever (E) because (of) what their hands advanced/presented, and God (is) knowledgeable with the unjust/oppressors.
8. Say: "That truly the death/lifelessness which you run away/flee from it, so that it truly is meeting/finding you* ملائكم , then you be returned to knower (of) the unseen/hidden/super natural* الغيب and the testimony/presence* الشهادة , so He informs you with what you were making/doing* تعملون ."
9. You, you those who believed, if (it) was called* نودي to the prayers from the Friday's/gathering's day/time, so hasten/move quickly* فاسعوا to God's reminder/mention, and leave the selling/trading, that (is) best* خبير for you, if you were knowing.
10. So if the prayers were accomplished/ended* قضيت , so spread/spread out* فانتشروا in the Earth/land* الأرض , and ask/wish/desire from God's grace/favour/blessing, and mention/remember/praise/ glorify* اذكروا God much, maybe/perhaps you succeed/win.
11. And if they saw/understood commercial trade/buying and selling or play things/amusement* لغوا , they scattered/separated* انفصوا to it, and they left you standing* قائما , say: "What (is) at God (is) better* خبير than the play things/amusement* اللهو and from the commercial trade/buying and selling, and God (is) best* خبير (of) the providers."

CHAPTER 63: THE HYPOCRITES* - المنافقون

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

1. If/when the hypocrites came to you, they said: "We testify/witness, that you are God's messenger (E)." And God knows that you are His messenger (E), and God witnesses/testifies that truly the hypocrites (are) liars/deniers/falsifiers (E).
2. They took their rights/oaths (as) a cover (shield) so they prevented/obstructed from God's way/path* سبيل , that they truly are bad/evil/harmful what they were making/doing* يعملون.
3. That (is) because they (E) believed, then they disbelieved, so (it) was stamped/sealed* فطبع on their hearts/minds* قلوبهم , so they do not understand/learn* يفقهون .
4. And if you saw them* رأيتم , their bodies pleases/marvels you, and if they say (talk), you hear/listen to their statement/word* قولهم as if they are supported wood (logs), they think/suppose* يحسبون each/ every loud strong cry/torture raid* صيحة is on (against) them, they are the enemy, so be warned/cautious (of) them* فاحذرهم, God fought them* قاتلهم, (so) where/how (do) they be turned away* يوفكون?
5. And when/if (it) was said to them: "Come, God's messenger asks for forgiveness for you." They twisted/turned/bent their heads, and you saw them* رأيتم preventing/obstructing* يصدون , and they are arrogant.
6. (It is) equal/alike* سواء on (for) them (if) you asked for forgiveness for them, or you did not ask for forgiveness for them, God will never/not forgive for them, that truly God does not guide the nation, the debauchers* الفاسقين.
7. They are those who say: "Do not spend on whom (is) at God's messenger, until they scatter/separate* ينفصوا." And to God (are) the skies'/space's and the earth's/Planet Earth's safes/storages (treasures), and but the hypocrites do not understand/learn* يفقهون .
8. They say: "If (E) we returned to the city/town, the more dignified/honoured* الأعرز will bring out (exile) the most humiliated/weakest* الأذل ." And to God (is) the glory/might/power* العزة , and to His messenger, and to the believers, and but the hypocrites do not know.
9. You, you those who believed, (let) not your properties/possessions/wealths* أموالكم and nor your children distract/preoccupy you* تلهيكم from mentioning/rememering* ذكر God, and who makes/does that, so those, they are the losers/misguided* الخاسرون.
10. And spend from what We provided for you, from before that the death/lifelessness comes (to) one of you, so he says: "My Lord, if only You delayed me to a near/close term/time, so I will give charity and I will be from correct, righteous."
11. And God will never/not delay a self if its term/time came, and God (is) expert/experienced with what you make/do* تعملون .

CHAPTER 64: THE FORGETFULNESS/CHEATING* - التغابين

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

1. What (is) in the skies/space and what (is) in the earth/Planet Earth praise/glorify to God, for Him (is) the ownership/kingdom* الملك , and for Him (is) the praise/gratitude* الحمد, and He is on every thing capable/able* قادر.
2. He is who created you, so from you (is) a disbeliever, and from you (is) a believer, and God (is) with what you make/do seeing/knowing* بصير.
3. He created the skies/space and the earth/Planet Earth with the truth* بالحق , and He pictured/shaped/formed you, so He did good (in) your pictures/shapes/forms, and to Him (is) the end/destination.
4. He knows what (is) in the skies/space and the earth/Planet Earth, and He knows what you keep secret, and what you declare/publicize* تعلنون, and God (is) knowledgeable with of the chests (innermosts).
5. Did not news/information come to you (of) those who disbelieved from before? So they tasted/experienced their matter's/affair's severity/bad consequences* وبال, and for them (is) a painful torture.
6. That (is) because that their messengers were coming to them with evidences, so they said: "Are humans guiding us?" So they disbelieved, and they turned away, and God sufficed* استغني (was not in need), and God (is) rich, praiseworthy/commendable.
7. Those who disbelieved claimed/purported* زعم, that (E) they will never/not be resurrected/revived* ويبعثوا say: "Yes/certainly, and by my Lord, you will be resurrected/revived (E)* لتبعثن, then you will be informed (E) with what you made/did* عملتم, and that (is) on God easy/little* يسير."
8. So believe with (in) God and His messenger and the light which We descended, and God (is) with what you make/do* تعملون expert/experienced.
9. A day/time He gathers/collects you to the Gathering Day/Resurrection Day, that (is) Day of the Forgetfulness/Cheating* التغابين (the day people feel cheated by the short worldly life) and who believed with (in) God and makes/does correct/righteous deeds, He covers/substitutes from him his sins/crimes, and He makes him enter treed gardens/paradises, the rivers/waterways flow* تجري from beneath it, immortally/eternally* خالدين in it (for) ever (E), that (is) the winning/success, the great.
10. And those who disbelieved and lied/denied* كذبوا with Our evidences/verses* بآياتنا, those are the fire's* النار owners/company/friends (they are) immortally/eternally* خالدين in it, and how bad (is) the end/destination?
11. None from a disaster* مصيبة struck/hit* أصاب except with God's permission* بإذن, and who believes with (in) God, He guides* يهد his heart/mind* قلبه, and God (is) with every thing knowledgeable.
12. And obey God, and obey the messenger, so if you turned away, so but on Our messenger (is only) the information/communication* البلاغ, the clear/evident* المبين.
13. God, (there is) no God except Him, and on God so should rely/depend* فليتوكل the believers.
14. You, you those who believed, that truly from your spouses* أزواجكم and your children (is) an enemy for you, so be warned/cautious of them* فاحذروهم, and if you forgive/pardon* تغفروا and you forgive/pardon* تصفحوا, and you forgive* تغفروا, so then God (is) forgiving, merciful.

15. But/truly your properties/possessions* أموالكم and your children, (are) a test/seduction* فتنه and God, at Him (is) a great reward* أجر.
16. So fear and obey God, as long as* ما you were able, and hear/listen and obey and spend goodness* خيرا for yourselves, and who is protected (against) his self's miserliness/stinginess* شح (who tamed his self's love towards accumulating money etc.), so those, they are the successful/winners.
17. If you lend/advance God a good/beautiful loan/advance, He doubles/multiplies it for you, and He forgives for you, and God (is) thankful/grateful, clement* حلیم.
18. Knower (of) the unseen/supernatural* الغيب (future), and the testimony/presence* الشهادة , the glorious/mighty* العزيز , the wise/judicious.

CHAPTER 65: THE DIVORCE - الطلاق

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

1. You, you the prophet, if you divorced the women, so divorce them (F)* فطلقوهن to their term (F), and count/calculate the menstrual cycle/term* العدة and fear and obey God, your Lord, do not bring them out from their (F) houses/homes, and they (F) do not get out except that they do/commit* يأتين with an evident enormous/atrocious deed* بفاحشة, and those are God's limits/boundaries/orders, and who transgresses/violates* يتعد God's limits/boundaries/orders, so he had caused injustice/oppression (to) his self, you do not know, maybe/perhaps God initiates/causes* يحدث after that a matter/affair (event) .
2. So if they (F) reached (completed) their term/time, so hold/grasp them (F)* فأمسكوهن with kindness/generosity* بمعروف or separate from them (F)* فارقوهن with kindness/generosity* بمعروف, and call a witness (two owners) (B) of justice/equality* عدل from you, and keep up/take care of* أقيموا the testimony/certification* الشهادة to God, that is being preached/advised/warned with it who was believing with (in) God, and the Day the Last/Resurrection Day; and who fears and obeys God, He makes/puts for him a way out/exit.
3. And He provides for him from where/when he does not think/suppose, and who relies/depends* يتوكل on God, so He is enough for him, that truly God (is) delivering/accomplishing* بالغ His order/command* أمره, God had made/put* جعل to every thing a predestiny/quantity/value.
4. And those (F) who became infertile/despaired* يئس from the menstruation* الحيض from your women, if you became doubtful/suspicious, so their term/count* فعدتهن (is) three months, and those (F) who did not menstruate, and (those) of the pregnant* الأحمال, their term/time (is) that (E) they (F) give birth/drop* يضعن their (F) off spring/loads/pregnancies* حملهن, and who fears and obeys God, He makes/puts* يجعل from his matter/affair ease/flexibility.
5. That (is) God's order/command, He descended it to you, and who fears and obeys God, He covers/substitutes from him his sins/crimes and He magnifies* يعظم for him a reward* أجرا.
6. Reside/make them (F) live from where you resided from your wealth/capability* وجدكم, and do not harm them (F) to tighten/strain* لتضيقوا on them (F), and if they (F) were of pregnancy* حمل so spend on them until they give birth/drop* يضعن their loads/off spring/pregnancy* حملهن, so if they (F) breast fed for you (wet nursed), so give/bring them* فاتوهم their (F) rewards* أجورهم, and consult each other, between you with kindness/generosity* بمعروف, and if you had difficulty/hardship* تعاسرتم, so another will breast feed (wet nurse) for him.
7. (The owner) of a wealth/abundance (is) to spend from his wealth/abundance, and whom his provision was tightened/strained on him, so he should spend from what God gave him, God does not burden/impose* يكلف (on) a self except what He gave it, God will make/create* سيجعل after difficulty/hardship* عسر, ease/flexibility.
8. And how many from a village/urban city (that) disobeyed from its Lord's order/command and His messengers, so We counted/calculated (with) it (a) strong (severe) account/calculation, and We tortured it (an) awful/severe* تكرا torture?

9. So it tasted/experienced its matter's/affair's severity/consequences* وبال, and its matter's/affair's end/turn (result) was a loss/misguidance and perishment.
10. God prepared for them a strong (severe) torture, so fear and obey God you (owners) of the pure minds/hearts* الألباب, those who believed, God had descended to you a reminder/remembrance.
11. A messenger, he reads/recites* يتلوا on you God's evident verses/evidences* آيات, to bring/drive out those who believed and made/did the correct/righteous deeds from the darkneses to the light, and who believes with (in) God and makes/does* يعمل correct/righteous deeds, He enters him (into) treed gardens/paradises, the rivers/waterways flow* تجري from beneath it, immortally/eternally* خالدين in it (for) ever (E), God had bettered* أحسن for him a provision* رزقا.
12. God is who created seven skies/space(s), and from the earth/Planet Earth equal/similar to them (F), the command/matter* الأمر descends between them, to know that (E) God (is) on every thing capable/able* قادر, and that (E) God had comprehended/enveloped with every thing knowledge.

CHAPTER 66: THE FORBIDDEN/PROHIBITION - التحريم

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

1. You, you the prophet, why/for what (do) you forbid/prohibit what God permitted/allowed for you, you wish/desire*
تبتغي your wives'* أزواجك* approvals/satisfactions* مرضات, and God (is) forgiving, merciful.
2. God had commanded/made a duty* فرض* for you, expiation/oath dissolution dues (of) your oaths* أيمانكم, and God is your ally/master* مولاكم, and He is the knowledgeable, the wise/judicious.
3. And when the prophet confided* أسمر* to some (of) his wives * أزواجه* an information/speech, so when she informed with it (others) and God made it apparent/visible* أظهره* on (to) him, he made some of it known and he opposed* أعرض* from some, so when he informed her with it, she said: "Who informed you (of) this?" He said: "The knowledgeable, the expert/experienced informed me."
4. If you (B) repent to God, so your (B)'s hearts/minds had inclined/listened, and if they (B) cooperated/supported each other* نظاهرا* on (against) him, so then God, He is his guardian/ally* مولا, and Gabriel, and (the) correct/righteous (of) the believers, and the angels after that (are) a supporter/helper.
5. Maybe/perhaps his Lord if he divorced you (F) that He exchanges/replaces for him wives* خيرا* أزواجا* better* than you, Moslems/submitters* مسلمات, believers, worshipping humbly,* قانتات, repentant, worshipping* عبادات, fasting and secluded in mosques (devout)* سائحات, divorced/widowed/non-virgin* ثيبات, and first borns/virgins* أبكارا*.
6. You, you those who believed, protect your selves and your families/people* أهليكم* (from) a fire, its fuel (is) the people and the stones, on it (are) angels hard/rough* غلاظ, strong (severe), they do not disobey God what He ordered/commanded them, and they make/do what they are ordered/commanded.
7. You, you those who disbelieved, do not apologize/excuse yourselves* تعتذروا* the day/today, but/truly you are being reimbursed* تجزون* what you were making/doing* تعملون*.
8. You, you those who believed, repent to God, a sincere/honest (E)* نصوحا* repentance, maybe/perhaps your Lord that He covers/substitutes from you your sins/crimes, and He makes you enter treed gardens/paradises, the rivers/waterways flow* تجري* from beneath it, a day/time God does not shame/scandalize* يخزي* (disappoint) the prophet and those who believed with Him, their light strives/moves quickly* يسعي* between their hands, and at their rights* بأيامانهم, they say: "Our Lord complete for us our light, and forgive for us, that You are on every thing capable/able* قدير*."
9. You, you the prophet, do your utmost/struggle* جاهد* (against) the disbelievers and the hypocrites* المنافقين, and be hard/strong* اغلظ* on them, and their shelter/refuge (is) Hell* جهنم, and how bad (is) the end/destination?
10. God gave* ضرب* an example/proverb to those who disbelieved, Noah's woman (wife), and Lot's woman (wife), they (B) were under (at) two worshippers* عبيدين* (B) from Our worshippers* عبادنا* (the) correct/righteous, so they (B) betrayed/were unfaithful to them (B), so they (B) did not enrich/avail* يغنيا* from them (B) from God a thing, and (it was) said: "Enter (B) the fire* النار* with the entering."

11. And God gave* ضرب an example/proverb to those who believed, Pharaoh's woman (wife) when she said: "My Lord build/construct for me at You a house/home in the Paradise and save/rescue me from Pharaoh and his deed, and save/rescue me from the nation the unjust/oppressive* الظالمين."
12. And Mary Amran's* عمران daughter who remained chaste (protected) her genital parts between her legs, so We blew in it from Our Soul/Spirit* وروحنا, and she confirmed/was truthful with her Lord's words/expressions, and His Books* القانتين. , and she was from the worshipping humbly* كتبه

CHAPTER 67: THE OWNERSHIP/KINGDOM* - الملك

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

1. Blessed who with His hand (is) the ownership/kingdom* الملك , and He is on every thing capable/able.
2. Who created the death/lifelessness and the life* الحياة to test you which of you (is) better* أحسن (in) deeds, and He is the glorious/mighty* العزيز , the forgiving.
3. Who created seven skies/space(s) (in) stages/layers* طباقا , you do not see* ترى in the merciful's creation from discrepancy/inconsistency* تفاوت , so return the eyesight* البصر do you see* ترى from splits/cracks/cleaves?
4. Then return the eyesight* البصر two times/repetitions* كرتين , the eyesight* البصر returns* ينقلب to you diminished/humiliated* خاسئا and it is grieving/uncovered* حسير .
5. And We had decorated/beautified, the sky/space (of) the present world with lights/stars* مصابيح , and We made it* جعلناها meteorites/shooting stars for the devils, and We prepared/made ready for them the/blazing/inflamed (inferno) torture.
6. And for those who disbelieved with (in) their Lord, Hell's* جهنم torture, and how bad (is) the end/destination?
7. When they were thrown* ألقوا in it, they heard* سمعوا for it loud inhalation/loud noise* شهيقا and it, it boils with anger.
8. It is about to/almost distinguish/separate from the anger/rage, when ever (a) group/band/crowd were thrown in it, its safe-keepers asked them: "Did not a warner/giver of notice come to you?"
9. They said: "Yes/certainly, a warner/giver of notice had come to us, so we lied/denied/falsified, and we said: 'God did not descend from a thing, that truly you are except in big/great* كبير misguidance.'"
10. And they said: "If we were hearing/listening or reasoning/comprehending* نعقل we would not have been in (between) the blazing's/inflamed's (inferno's) owners/company/friends."
11. So they confessed/acknowledged with their crime, so distance/remoteness* فسحقا , to the blazing's/inflamed's (inferno's) owners/company/friends.
12. That truly those who fear their Lord with the unseen/supernatural* بالغيب , for them (is) a forgiveness and a large/great* كبير reward* أجر .
13. And keep your opinion and belief/statement* قولكم secret, or you publicize/declare* اجهروا with it, that He truly is knowledgeable with of the chests (innermosts).
14. Does he not know whom He created? And He is the most kind/gracious* اللطيف , the expert/ experienced.
15. He is who made/put* جعل for you the earth/Planet Earth manipulated/eased , so walk in its directions/elevations* مناكبها , and eat from His provision, and to him (is) the revival/resurrection.
16. Did you become safe/secure (trust) whom (are) in the sky/space that (E) He sinks down* يخفض with you the earth/Planet Earth, so then it agitates/sways* تمور ?
17. Or did you become safe/secure (trust) whom (are) in the sky/space that (E) He sends on you a violent wind carrying pebbles and hail/hail laden clouds? So you will know how was My warning/notice.
18. And those from before them had (E) lied/denied/falsified, so how was My severity (anger)* نكير ?

19. Do they not see* يروا to the birds above them expanded and motionless wings in a row, and they stretch and shrink/speed* يقبضن? None holds/grasps them* يمسكهن except the merciful, that He truly is with every thing seeing/understanding* بصير.
20. Or who (is) that who he is soldiers/warriors for you (and who are your allies that) give you victory/aid from other than the merciful? That truly the disbelievers (are) except in deceit/temptation.
21. Or who (is) that who provides for you if He held (back)/seized* أمسك His provision? But they persisted, excessed and insisted in arrogance/disobedience and hastening with aversion* نفور.
22. Is who walks up-side-down/facing down* مكبا on his face/front* وجهه more guided? Or who walks straight/upright* سويًا on a straight/direct* مستقيم road/way?
23. Say: "He is who created/originated you* أنشأكم, and made* جعل for you the hearing/listening* السمع, and the eyesights/knowledge, and the hearts* الأظفدة, little* قليلا (is) what you thank/be grateful."
24. Say: "He is who created/seeded you in the earth/Planet Earth and to Him you are being gathered."
25. And they say: "When/at what time (is) that the promise if you were truthful?"
26. Say: "But/truly* إنما the knowledge* العلم (is) at God, and but/truly I am a clear/evident* مبين warner/giver of notice."
27. So when they saw it* رأوه in close proximity/close* زلفه, those who disbelieved's faces/fronts became bad/evil/harmful, and (it) was said: "That (is) what you were with it calling (hastening)."
28. Say: "Did you see* رأيتم if God punished/destroyed me* أهلكني and who (is) with me? Or had mercy upon us? So who protects/defends the disbelievers from a painful torture?"
29. Say: "He is the merciful, we believed with (in) Him and on Him we relied/depended* توكلنا, so you will know who He is in clear/evident misguidance."
30. Say: "Did you see/understand if your water became/became in the morning deeply sunk/bottomed* غورا? So who comes/brings to you with water flowing easily and plentifully?"

CHAPTER 68: THE WRITING UTENSIL/PEN* - القلم

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

1. N and the writing utensil/pen* القلم and what they write/inscribe/draft.
2. you are not with your Lord's blessing/goodness* بنعمة with mad/insane.
3. And that truly for you (is) a reward (E)* لأجرا not interrupted/weakened* ممنون (continuous).
4. And that you are on (E) great nature/character.
5. So you will see/look/understand, and they (will) see/look/understand.
6. With which of you (is) the insane.
7. That truly your Lord He is more knowing with who misguided from His way/path* سبيله, and He is more knowing with the guided.
8. So do not obey the liars/deniers/falsifiers.
9. They wished/desired if you grease/flatter with hypocrisy* تدهن, so they grease/flatter with hypocrisy* فيدهنون.
10. And do not obey every/each habitual swearer despised/humiliated* مهين .
11. Backbiter/urger* همامز , walking gossip* مشاء with slander/malice* بنميم.
12. Miser/often preventing* مناع to the good/generosity* للخير, transgressor/violator* معتاد , sinner/criminal.
13. Rough/rude* عتل , after that a known mean low or evil person* زنييم.
14. That (E) he was (owner) of property/wealth* مال and sons and daughters.
15. If Our verses/evidences* آياتنا are read/recited on him, he said: "The first's/beginner's myths* أساطير."
16. We will brand him by fire/mark him on the nose/trunk/snout (usually used for elephants).
17. We (E) tested them as/like We tested the treed garden's owners/friends/company when they swore/made oath (that) they will cut it off (E)* ليصبرمنها (will harvest it) by the morning/day break.
18. And nor they exempt/make exception.
19. So a circler/walker (twister/tornado) circled/walked* فطاف on them, and (while) they are sleeping/quiet/ still* نائمون.
20. So it became/became in the morning as/like the harvested land/isolated sandy area* كالصريم.
21. So they called each other in the morning/daybreak:
22. "That (E) go early on (to) your cultivation/plantation* حرثكم if you were cutting/shearing off (harvesting)."
23. So they left/set out* فانطلقوا , and they are conversing quietly:
24. "That (E) no poor oppressed* مسكين enters it (E) on you today/the day."
25. And they went early on anger/prevention* حرد , capable/able* فادرين.
26. So when they saw it, they said: "That we are misguided (E)."
27. "But we are deprived."
28. Their most honoured/moderate said: "Did I not say to you if only you praise/glorify?"
29. They said: "Our Lord's praise/glory, we were unjust/oppressive."
30. So some/part of them approached/came on (to) some (each other) blaming/reprimanding each other.
31. They said: "Oh, our calamity* يويلنا, we (E), we were tyrannizing/arrogant* طاغين."

32. "Maybe/perhaps that (E) our Lord exchanges/substitutes (for) us better* خيرا than it, that we are to our Lord desiring/wishing."
33. As/like that (is) the torture, and the end's (other life's) torture (E) (is) greater* أكبر if they were knowing.
34. That truly to the fearing and obeying at their Lord (are) the blessed* النعيم treed gardens/paradises.
35. Do We make* أفجعل the Moslems/submitters* المسلمين as the criminals/sinners?
36. What/why (is it) for you, how you judge/rule?
37. Or for you (is) a Book* كتاب in it you study/read* تدرسون?
38. That for you in it (is) what (E)* ما you prefer choose.
39. Or for you (are) rights/oaths* أيمان on Us reaching to the Resurrection Day, that for you then (is) what (E)* ما you judge/rule.
40. Ask/question them which of them (is) with that a leader/grantor?
41. Or for them (are) partners (with God)? So they should come* فليأتوا with their partners (with God) if they were truthful.
42. A day/time being uncovered/(relieved)* يكشف of (a) shin/leg, and they be/are being called repeatedly to the prostration, so they are not able.
43. Their eyesights/understanding (are) humble/submissive* خاشعة , humiliation/disgrace burdens/depresses them* ترهقهم, and they had become* كانوا being called repeatedly to the prostration and they are safe/secure.
44. So leave Me and who lies/denies/falsifies with this the information/speech, We will lead them gradually* سنستأرجعهم from where/when they do not know.
45. And I extend for them in time/life* أملي , that truly My plotting/conspiring* كيدي (is) solid/strong* متين.
46. Or (do) you ask/question them (for) a wage/fee* أجر so they are heavy/loaded/burdened from (a) burdensome debt?
47. Or at them (is) the unseen/absent/(future)* الغيب , so they are writing/dictating/ordering?
48. So be patient for your Lord's judgment/rule, and do not be as the large fish's/whale's owner/friend/company when he called/cried and he is held/quietened/suppressed.
49. Had it not been for a blessing/goodness* نعمة from his Lord, (that) caught up (to)/reached him* تداركه, he would have been discarded/cast off* لينذ at the open/space, and he is blamed/defamed* مذموم.
50. So his Lord chose/purified him, so He made him* فجعله from the correct/righteous.
51. And if those who disbelieved were about/almost to make you stumble/slip (E)* ليزلقونك with their eyesights when they heard/listened (to) the remembrance/reminder* الذكر (the Koran), and they say: "That he truly is mad/insane (E) " .
52. And he/it is not except a reminder to the creations all together/(universes).

CHAPTER 69: THE DISASTER/CATASTROPHE/REALITY* - الحاقفة

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

1. The disaster/catastrophe/reality* الحاقفة.
2. What is the disaster/catastrophe/reality* الحاقفة?
3. And what makes you know* أدراك what (is) the disaster/catastrophe/reality* الحاقفة?
4. Thamud* ثمود and Aad* عاد lied/denied/falsified with the Resurrection/disaster/calamity* القارعة.
5. So but (for) Thamud* ثمود , so they were made to die/destroyed* فأهلكوا with a wind* بريح blowing/frosty* صرصر (and) violent* عاتية .
6. And but (for) Aad* عاد , so they were made to die/destroyed* فأهلكوا by a violent* عاتية blowing/frosty* صرصر wind* بريح.
7. He manipulated/subjugated it* سخرها on them seven nights and eight days* أيام ominously/severing goodness* حسوما (uprooting), so you see the nation in it lying flat/mad, as if they are palm tree's fallen/destroyed* حاوية ends.
8. So do you see* تري for them from a remainder/remnant?
9. And Pharaoh came, and who (is) before him, and the overturned/destroyed cities with the sin* بالخاطئة.
10. So they disobeyed their Lord's messenger, so He punished them* فأخذهم an increased* رابية spellbinding (devastating) punishment* أخذة.
11. We (E) when the water became elevated (over flowed)/violent* طغى , We carried/lifted you* حملناكم in the ship/flowing* الجاري.
12. To make/put it* لنجعلها for you (as) a reminder, and comprehending/perceiving* واعية ears accept/understand it* تعيها.
13. So when (it) was blown in the horn/bugle/instrument, one blow.
14. And the earth/Planet Earth and the mountains* الجبال were carried/lifted* حملت , so they (B) were leveled/flattened* دكة one crunch/destruction* فدكنا.
15. So that day, the Resurrection/Event* الواقعة landed/happened* وقعت.
16. And the sky/space split away/cut open* انشقت , so it is (on) that day cracked/weak* واهية.
17. And the angels (are) on its boundaries/vastness* أرجائها , and that day eight carries/lifts* يحمل your Lord's throne* عرش above them* فوقهم.
18. That day, you are being exhibited/displayed* تعرضون , not a hidden (thing) hides from you.
19. So but who was given/brought his book/judgment* كتابه with his right (hand), so he says: "Take (here take this) read my Book/judgment* كتابيه."
20. "That I, I thought/assumed that I am receiving/meeting my account/calculation (punishment)."
21. So he is in (an) acceptable/approved life/quality of life.
22. In an elevated/dignified treed garden/paradise.
23. Its fruit harvests* فطوفها (are) near.
24. Eat and drink pleasurable/wholesome/tasty because (of) what you advanced in the days/times, the past/expired* الخالية.

25. And but who was given/brought his Book/judgment* كتابته with his left (hand), so he says: "I wish I would have not been given my book/judgment* كتابته ."
26. "And I did not know what my account/calculation (is)."
27. "Oh,. if only it was the end/death."
28. "My property/possession/wealth did not enrich/suffice (help)* أغني from (for) me."
29. "My authority/power* سلطانيه perished* هلك from me."
30. Take/punish him* خذوه, so chain/tie him.
31. Then (in) the Hell* جهنم roast/burn him* صلوه.
32. Then in a chain its measure (length is) seventy arm/ells/cubit* ذراعا , so enter/pass/thread/(tie) him.
33. That he truly was not believing with (in) God, the great.
34. And nor urges/insights/influences on feeding* طعام the poorest of poor/poor oppressed.
35. So here, here (a) concerned (relative/friend) is not for him the day/today.
36. And nor food* طعام except from ghesleen (could be Hell's occupants' flesh, skin and blood)* غسلين.
37. None eat it except the mistaken/erroneous* الخاطئون.
38. So I do not swear/make oath with what you see* تبصرون.
39. And what you do not see* تبصرون.
40. That it truly is an honoured/noble* كريم messenger's word/saying (E)* لقول.
41. And it is not with a poet's word/saying* شاعر, little* قليل (is) what you believe.
42. And nor with a fortune teller's/altar priests* كاهن word/saying* يقول, little* قليلا (is) what you mention/remember* تذكرون.
43. Descent from the creations all together's/(universe's) Lord.
44. And if (the messenger) made false statements on Us (on Our behalf) some* بعض (of) the sayings/beliefs* الأقاويل.
45. We would have punished/taken* لأخذنا from him by the right (hand).
46. Then We would have severed/cut off* لقطعنا from him the aorta/heart's main artery.
47. So (there) is not from anyone from you preventing/hindering* حاحزين from (for) him.
48. And that it truly is a reminder for the fearing and obeying.
49. And We (E), We know (E) that (E) from you (are) liars/deniers/falsifiers.
50. And that it truly is grief/sadness (E)* الحسرة, on the disbelievers.
51. And that it truly is true/real (E)* , الحق the assurance/certainty.
52. So praise/glorify with your Lord's name the great.

CHAPTER 70: THE METHODS OF ASCENT* - المعارج

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

1. (An) asker/questioner* سائل asked/questioned* سأل with (about) a falling/landing* واقع torture.
2. To the disbelievers (there) is not for it (a) repeller/pusher.
3. From God, (owner) of the methods of ascent* المعارج.
4. The angels and the Soul/Spirit* الروح ascend/climb* تخرج to Him in a day/time its value/estimation/ measure was/is fifty thousand years.
5. So be patient, beautiful/graceful* جميلا patience.
6. That they truly, they see/understand it a distant/far.
7. And We see/understand it near/close.
8. A day/time the sky/space becomes as the dead's puss/melted metal* كالمهل.
9. And the mountains* الجبال become like the wool/dyed wool.
10. And nor (a) concerned (relative/friend) asks/questions (about a) concerned (relative/friend).
11. They make them see/understand; the criminal/sinner wishes/loves if he ransoms/compensates (sacrifices) with his sons from that day's torture (to save himself).
12. And his wife/companion/friend and his brother.
13. And his closest tribe/relations which shelters him/gives him refuge.
14. And whom (is) in the earth/Planet Earth all/all together, then (He) saves/rescues him.
15. No, but that it is blazing/flaming* لظي.
16. Pulling away/removing* نزعاً to the extremities/outer layer of skin* للشوي.
17. It calls who gave his back* أدبر and turned away* تولي .
18. And gathered/collected* جمع , so he comprehended/accepted* فأوعي .
19. That truly the human/mankind was created worrisome/frightened* هلعاً.
20. If the bad/evil/harm touched him, (he is) worrying/grievous and impatient.
21. And if the goodness* الخير touched him, (he is) often preventing/prohibiting* ممنوعاً.
22. Except the praying.
23. Those who (are) on their prayers continuing/lasting.
24. And those who in their properties/possessions* أموالهم (is) a known right/share* حق .
25. For the asker/beggar* للسائل and the deprived.
26. And those who believe/confirm with the Judgment Day/Resurrection Day* يوم الدين .
27. And those whom they are from their Lord's torture, are afraid/guarding/cautious* مشفقون .
28. That truly their Lord's torture (is) not trusted/safe* مأمون.
29. And those who to their genital parts* لفروجهم (they are) protecting/guarding* حافظون .
30. Except on (for) their spouses and what their rights owned/possessed (i.e.: care-givers of the sick, elderly and disabled under contract), so then they are not blameworthy/blamed.

31. So who desired/wished* ابتهى beyond* وراء that, so those, they are the transgressors/violators* العادون.
32. And those who, to their deposits/securities* لأماناتهم and their promise/contracts* عهدهم, (they are) protecting/observing* راعون.
33. And those who, they are with their testimonies (they are) taking care of* قائمون.
34. And those who, they are on their prayers* صلاتهم (they are) protecting/observing* يحافظون.
35. Those are in treed gardens/paradises honoured.
36. So why (is it) those who disbelieved (are) coming, rushing in fear* مهطعين towards/in front of you* قبلك?
37. Groups of people/relations* عزين from the right (side), and from the left (side).
38. Does every/each human from them wish/covet* أطمع that (E) he enters a treed garden/paradise (of) comfort and ease* نعيم ?
39. No but that We created them from what they know* يعلمون.
40. So I do not swear/make oath with the sun rises'/east's', and the sunsets'/wests'* المغارب Lord, that We are capable/able (E)* لقادرون.
41. On that (E) We exchange/replace* نبدل better* خيرا than them, and We are not with being raced/preceded* محسبون.
42. So leave them plunge into/engage in conversation* يخوضوا and play/amuse* يلعبوا until they meet/find* يلاقوا their day/time which they are being promised* يوعدون.
43. A day/time they appear/emerge* يخرجون from the graves quickening/rushing* سراعاً as if they are to monuments/slaughter places running/hurrying* يوفضون.
44. Their eyesights/understanding (are) humble/submissive* خاشعة, humiliation/disgrace burdens/depresses them* ترهقهم , that (is) the day/time which they were being promised.

CHAPTER 71: NOAH - نوح

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

1. That We sent Noah to his nation, that (E) warn/give notice (to) your nation from before that (E) a painful torture comes to them.
2. He said: "My nation, that I am for you a clear/evident* مبین warner/giver of notice."
3. "That (E) worship God and fear and obey Him, and obey me."
4. "He forgives for you from your crimes, and He delays you to a named/identified (specified) term/time, that truly God's term/time if (it) came (it) does not be delayed, if you were knowing* تعلمون."
5. He said: "My Lord, that I, I called my nation at night/nightly and day time."
6. "So my call* دعائي did not increase them except escape/fleeing* فرارا."
7. "And that I, whenever I called them (for You) to forgive for them, they made/put* جعلوا their fingers in their ears, and they covered/darkened themselves (with) their clothes/garments* ثيابهم, and they persisted/insisted, and they became arrogant, arrogantly."
8. "Then, that I, I called them publicly* جهارا."
9. "Then, that I, I declared/publicized* أعلنت for them, and I confided* أسررت for them secretly."
10. "So I said: 'Ask for forgiveness (from) your Lord, that He truly was/is a forgiver/often, forgiving.'"
11. "He sends the sky/space on you flowing/pouring abundantly."
12. "And He extends/spreads you with properties/possessions* بأموال, and sons and daughters, and He makes/puts* يجعل for you treed gardens/paradises, and He makes/puts* يجعل for you rivers/waterways."
13. "Why for you, you do not hope/expect for God a glory/respect* وقارا?"
14. "And He had created you (in) parallels/varieties/stages* أطوارا."
15. "Do you not see, understand how God created seven skies/space(s) (in) stages/layers/plates* طباقا?"
16. "And He made/put the moon in them (as) a light, and He made/put* جعل the sun (as) a lamp* سراجا."
17. "And God sprouted/grew you from the earth/Planet Earth (as) plants/growth."
18. "Then He returns/repeats you in it, and He brings you out* يخرجكم bringing out* إخراجا."
19. "And God made/put* جعل for you the earth/Planet Earth outstretched/widened* بساطا."
20. "To pass/thread* لتسلكوا from it wide mountain paths* فجاجا roads/paths* سبلا."
21. Noah said: "My Lord, that they truly disobeyed me, and they followed who his properties/possessions* ماله, and his children/child did not increase him except loss* خسارا."
22. "And they cheated/deceived* مكروا, a great/magnified* كبارا cheater/deceit* مكرًا."
23. And they said: "Do not leave (E) your gods, and do not leave (E) Waddan (could be an idol god), and nor Sowa'an (a female idol god, worshipped by Hothail tribe of Arabs in pre-Islam), and nor Yaghootha (an idol god), and Yaooka (an idol god), and Nasran (an idol god)."
24. "And they had misguided many, and (my Lord), do not increase the unjust/oppressive except misguidance."

25. From what their sins/wrongs* خطيئاتهم they were drowned/sunken, so they were made to enter fire* نارا, so they did not find* يجدوا for them from other than God victorions/saviors* أنصارا .
26. And Noah said: "My Lord, do not leave on the earth/Planet Earth from the disbelievers a resident/inhabitant."
27. "That You, if You leave them, they misguide Your worshippers/servants* عبادك, and they do not give birth* يلدوا except (to a) debaucher/corrupter, disbeliever."
28. "My Lord forgive for me and to my parents, and to who entered my house/home believing, and to the believers (M), and the believers (F), and do not increase the unjust/oppressive except destruction/ruin* تبارا. "

CHAPTER 72: THE JINNS* الجن

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

1. Say: "(It) was inspired/transmitted* أوحى to me that it is a group (3 - 10) from the Jinn* الجن heard/ listened, so they said: 'We (E) heard/listened (to) an astonishing/amazing/marvelous* عجا Koran* قرآنا'"
2. "It guides to the correct/right guidance, so we believed with it, and we will never/not share/make partners with our Lord anyone."
3. "And that He truly is our Lord, high, mighty exalted and dignified (owner of) majestic greatness, (He) did not take* اتخذ a wife/companion/friend and nor a child/children."
4. "And that he, our ignorant/stupid/foolish was saying on (about) God excess of the limit* شططا."
5. "And that we, we thought/assumed* ظننا that (E) the human/mankind and the Jinns* الجن will never/not say on (about) God lies/denials/falsifications ."
6. "And that it was men from the human/mankind they seek protection with men from the Jinns* الجن, so they increased them oppression/sin/foolishness* رهقا."
7. "And that they thought/assumed* ظنوا as/like you thought/assumed* ظننتم, that (E) God will never/not send/resurrect/revive anyone."
8. "And that we, we touched the sky/space, so we found it filled (with) strong guards, and all lights from a fire source/stars/planets (shooting stars)* شهابا."
9. "And that we, we were sitting/remaining (in position) from it (in) seats/sitting places (positions) for the hearing/listening, so who hears/listens now finds for him a light from a fire source/star/flame (shooting star)* شهابا watching/observing (ambushing)* رصدنا (him)."
10. "And that we, we do not know is (it) bad/evil/harmful (is) wanted/intended* أريد with who (is) in the earth/Planet Earth, or their Lord wanted/intended correct/right guidance with (for) them ."
11. "And that we from us (are) the correct/righteous, and from us (are) other than that, we were stages/layers fragments/pieces."
12. "And that we, we thought/assumed* ظننا that (E) we will never/not disable/frustrate God in the earth/Planet Earth, and we will never/not disable/frustrate Him (by) escaping/fleeing ."
13. "And that we, when we heard/listened (to) the guidance, we believed with (in) it, so who believes with (in) his Lord, so (he) does not fear reduction/injustice* بخسا, and nor oppression/burden* رهقا."
14. "And that we, from us (are) the Moslems/submitters* المسلمون, and from us (are) the deviators/ hardened* القاسطون, so who submitted/surrendered* أسلم, so those searched/pursued correct/right guidance."
15. "And but the deviators/hardened* القاسطون, so they were/are to/for Hell* جهنم fire wood/fuel* حطبها."
16. "And that if they became straight/direct on the way/path* الطريقة, we would have given them drink (from) water plentifully/abundantly."
17. "To test them* لفتنهم in it, and who opposes/turns away* يعرض from his Lord's reminder* ذكر, He enters/passes him* يسلكه a severe torture."

18. "And that (E) the mosques* المساجد (are) to God, so do not call anyone with God."
19. "And that he when God's worshipper/servant* عبد stood/started* قام calling Him, they were about to/almost to be interlocked/plenty* ليدا on (with) him ."
20. Say: "Truly I call my Lord, and I do not share/make partners with Him anyone."
21. Say: "That I do not own/possess harm, and nor correct/right guidance for you."
22. Say: "That I, anyone will never/not protect/defend me from God, and I will never/not find from other than Him a shelter/refuge."
23. "Except an information/communication from God and His messenger, so who disobeys God and His messenger, so then Hell's* جهنم fire* نار (is) for him, immortally/eternally in it (for) ever (E)."
24. "Until when they saw/understood what they are being promised, so they will know who (is) a weaker victorior/savior* ناصر and less* أقل numerous."
25. Say: "I do not know what you are being promised, (if it) is nearer/closer or my Lord makes/puts* يجعل for it (extended) time."
26. "Knower (of) the unseen/absent* الغيب , so He does not reveal* يظهر (to) anyone on His unseen/supernatural (secret)* غيبه."
27. Except whom He accepted from a messenger* رسول so that He truly, He enters/passes* يسلك from between his hands (present) and from behind him (past), watching/observing* رصد observation.
28. (It is for God) to know that (E) they had communicated/informed* أبلغوا their Lord's messages, and He surrounded/enveloped* أحاط with what (is) at them, and He counted/controlled* أحصى every thing numerous.

CHAPTER 73: THE HIDING/WAPPED IN CLOTHES* - المزمّل

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

1. You, you the hiding/wrapped in clothes.
2. Stand* قم the night except little* قليلا.
3. Its half/middle or reduce/decrease* انقص from it little* قليلا.
4. Or increase on it, and read or recite slowly, distinctly and clearly the Koran, slow distinct and clear reading or recitation* ترتيلا.
5. That We, We will throw* سنلقي (a) heavy saying/word/declaration* قولا on you.
6. That truly the night's first hours* ناشئة it is stronger pressure* وطئا and more just* أقوم (in) a saying/word/declaration* قيلا.
7. That truly for you in the daytime* النهار (is) long tending to the livelihood/sleeping and resting* سبحا.
8. And remember/mention your Lord's name and devote your life to Him devotion of your life (to God).
9. The sun rises/'east's' and the sun set's/'west's'* المغرب Lord, (there is) no God except Him, so take Him (as) a guardian/ally* وكيلا
10. And be patient on what they say, and desert/abandon them* احرهم beautiful/graceful* جميلا desertion/abandonment* هجرا.
11. And leave Me and the liars/deniers/falsifiers (owners) of the blessing/goodness* النعمة, and delay them* مهلهم (a) little* قليلا.
12. That truly shackles* أنكلا and Hell* جهنم (is) at Us.
13. And food* طعاما of lumping in the throat* غصة and a painful torture.
14. A day/time the earth/Planet Earth and the mountains* الجبال trembles and shakes* ترجف, and the mountains* الجبال were a heap of sand* كثيبا dumped sand or dust* مهيلا.
15. That We, We sent a messenger to you, a witness/testifier on you, as/like We sent a messenger to Pharaoh.
16. So Pharaoh disobeyed the messenger, so We punished/took him* تأخذناه (a) severe/detrimental* وبيللا punishing* أخذنا .
17. So how (do) you fear and obey (avoid), if you disbelieved (in) a day it makes* يجعل the children/new borns white or gray haired (old)?
18. The sky/space is split/cleaved* منقطر with (by) it, His promise was/is made/done.
19. That truly this (is) a reminder, so who wanted* شاء took/received a way/path* سبيلا to his Lord.
20. That truly your Lord knows that you, you stand/call (for) prayer* أتقرب nearer* أدني (than) from two-thirds (of) the night and its half/middle, and its third, and a group of people from those with you, and God predestines/evaluates* يقدر the night and the daytime, He knew that you (will) not count/compute it* تحسوه so He forgave on you, so read what eased/became flexible (what you can) from the Koran, He knew that (E) sick/diseased will be from you, and others moving* يضرّبون (traveling) in the land/Earth* الأرض wishing/desiring* يبتغون from God's grace/favour/blessing, and others fighting* يقاتلون in God's way/path* سبيل, so read what eased/became flexible from it (what you can), and keep up* أقيموا the prayers, and give/bring the charity/purification, and lend/advance God a good/ beautiful

loan/advance, and what you advance/produce* تقدموا for yourselves from goodness/ generosity* خيرا you find it at God, it is better* خيرا and greater (in) a reward* أجر, and ask God for forgiveness, that truly God (is) forgiving, merciful.

CHAPTER 74: THE WRAPPED/COVERED FOR WARMTH IN A ROBE* - المدثر

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

1. You, you the wrapped/covered for warmth in a robe.
2. Stand* قم , so warn/give notice.
3. And your Lord, so magnify/exalt/revere* فكبر.
4. And your clothes/garments* ثيابك , so purify/clean* فطهر.
5. And the paganism/idol worship/sin* الرجز , so abandon.
6. And do not do a favour and remind of it* تمنن doing much (repeatedly)* تستكثر.
7. And to your Lord, so be patient.
8. So if the horn/bugle/trumpet was blown in.
9. So that, that day (is) a difficult/distressing* عسير day/time.
10. On the disbelievers (it is)not easy* يسير.
11. Leave Me and whom I created alone.
12. And I made/put* جعلت for him extended/spread* ممدودا possessions/property* مال.
13. And sons and daughters present/testifying* شهودا.
14. And I prepared for him preparation* تمهيدا.
15. Then he wishes/covets* يطمع that I increase.
16. No, but he was to Our verses/evidences* لآياتنا stubborn/obstinate.
17. I will burden him (with) severity/hardship.
18. That he truly thought, and he evaluated/estimated* قدر.
19. So how he evaluated/estimated* قدر was killed (punished).
20. Then was killed (punished) how he evaluated/estimated.
21. Then he looked* نظر .
22. Then he frowned* عبس , and he frowned/became gloomy* بسر.
23. Then he gave his back* أدبر and he became arrogant.
24. So he said: "That truly that (is) except magic/sorcery to be traced (followed/copied)* يؤثر ."
25. "That truly that (is) except the human's word/opinion and belief* قول ."
26. I will roast/make him suffer* سألصليه Hell* سقر.
27. And what makes you know what Hell* سقر (is)?
28. (It) does not protect/have mercy* تقي , and nor it leaves.
29. Shrinking/dehydrating due to fire* لراحة to the human/skin.
30. On it (are) nineteen.
31. And We did not make* جعلنا the fire's owners/company* أصحاب (guards) except angels, and We did not make their number/count except (as) a test* فتنة to those who disbelieved, who were given/brought The Book (Jews and Christians) to be sure/certain, and (for) those who believed (to) increase faith/belief; and (for) those who were

given The Book (Jews/Christians), and the believers do not become doubtful/suspicious, and (for) those whom in their hearts/minds* قلوبهم (is) sickness/disease (doubt), and the disbelievers to say: "What (has) God wanted/intended* أراد with that (as) an example/proverb?" As/like that God misguides whom He wills/wants* يشاء , and He guides whom He wills/wants, and none know your Lord's soldiers/warriors except Him, and it is not except a reminder* ذكري to the human.

32. No but and/by the moon.
33. And/by the night when it ended/passed.
34. And/by morning/day break when it appeared/lit/shined* أسفر.
35. That it truly is one (E) (of) the greatest* الكبر.
36. A warning/notice to the human.
37. For who from you wanted* شاء that to advance/precede* يتقدم or delay/lag behind.
38. Every/each self with what (it) earned/gained/acquired* كسبت (is) accountable* رهينة.
39. Except the right* اليمين (side's) owners* أصحاب .
40. In treed gardens/paradises (are) asking/questioning each other.
41. About the criminals/sinners:
42. "What made you enter/follow in Hell* سفر?"
43. They said: "We were not from praying."
44. "And we were not feeding the poorest of poor/poor oppressed."
45. "And we were engaging in conversation* نخوض with the engaging in conversation* الخائضين ."
46. "And we were denying* نكذب with the Judgment Day/Resurrection Day* يوم الدين."
47. "Until the assurance/certainty (death)* اليقين came to us."
48. So the mediators' mediation does not benefit them.
49. So what (is) for them (they are) from the reminder opposing/objecting* معرضين.
50. As if they are frightened/running away* مستنفرة donkeys.
51. It escaped/fled* فرت from cruelty/a lion* فسورة.
52. But* بل every/each human from them wants/intends* يريد that he be given/brought written sheets/pages (books/scriptures)* منشرة spread/publicized* صحف.
53. No but they do not fear the end (other life).
54. No, but that it (the Koran) truly is a reminder.
55. So who wanted/intended* شاء remembered it* ذكره.
56. And they do not mention/remember* يذكرون except that God wills/wants * يشاء , He is worthy/relation* أهل (owner of) the fear and obedience, and (He is) worthy/relation* أهل (owner of) the forgiveness.

CHAPTER 75: THE RESURRECTION - القيامة

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

1. I do not swear/make oath with the Resurrection Day
2. And nor I swear/make oath with the self* النفس , the often blaming/reprimanding.
3. Does the human/mankind think/suppose* أيجسب that We (will) not gather/unite* نجمع his bones?
4. Yes/certainly We are capable/able* قادرين on that (E) We straighten (recreate) his fingertip (finger print)* بنائه.
5. Rather the human/mankind wants* يريد to debauch/corrupt in front of him.
6. He asks/questions: "When (is) the Resurrection Day?"
7. So if/when the eye sight/vision glared/gleamed/confused and astonished* برق .
8. And the moon punctured/eclipsed* خسف .
9. And the sun and the moon were gathered/collected.
10. The human/mankind that day says: "Where (is) the escape/escape to (shelter)?"
11. No but (there is) no shelter* وزر.
12. To your Lord that day (is) the settlement* المستقر.
13. The human/mankind (will) be informed that day with what he advanced/preceded and he delayed.
14. Rather the human/mankind (is) on him self (an) evidence/witness* بصورة.
15. And even if he threw (gave) his apologies/excuses.
16. Do not move* تحرك with it your tongue to hurry/hasten/rush with it.
17. That truly on Us (is) gathering/accumulating it* جمعه, and its reading/recitation* قرآنه.
18. So when/if We read it, so follow its reading/recitation* قرآنه.
19. Then that truly on Us (is) its clarification/explanation.
20. No, but you love/like the worldly life/present.
21. And you leave the end (other life).
22. Faces/fronts, that day (are) beautiful and good (bright/blooming).
23. To its Lord looking* ناظرة.
24. And faces/fronts, that day (are) frowning/gloomy* بلسرة.
25. (They) think/suppose* نظن that a disaster/calamity will be made/done with it.
26. No, but when/if the collar bones/verge of death reached.
27. And (it) was said: "Who (is) ascended/elevated (being saved)?"
28. And (he) thought/assumed* ظن that it is the separation.
29. And the shin/leg coiled/wrapped* التففت with the shin/leg.
30. To your Lord (on) that day (is) the drive* المساق (destination).
31. So he did not give charity and nor he prayed.
32. And but lied/denied* كذب and turned away.

33. Then he went to his people* أهله walking stretched with his arms moving in a conceited manner (marching arrogantly).
34. Woe/warning/threat (Hell) for you, so woe/warning/threat (Hell for you).
35. Then woe/warning/threat (Hell) for you, so woe/warning/threat (Hell for you).
36. Does the human/mankind think/suppose* يُحسب that (E) he be left unattended to/disregarded (unaccounted with)?
37. Did he not be a drop/male's or female's secretion* نطفة from sperm/seed* مني, semen being ejaculated/ discharged* يعني?
38. Then (he) was/became a blood clot* علقة, so He created (it), so He straightened/perfected (it).
39. So He made/created* جعل from it the couples/pairs* الزوجين, the male and the female.
40. Is not that with capable/able* بقادر on that He revives/makes alive the deads?

CHAPTER 76: THE HUMAN/MANKIND - الإنسان

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

1. Did (it) come on the human/mankind (a) period of time* حين from the long time he was not a mentioned/remembered thing?
2. That We, We created the human/mankind from a drop/male's or female's secretion* نطفة mixtures (of secretions), We test him, so We made/created him* فجعلناه hearing/listening, seeing/knowning* بصيرا.
3. That We, We guided him the way/path* السبيل , either (he is) thankful/grateful and either (an insistent) disbeliever.
4. That We prepared/made ready for the disbelievers chains/successions, and leather or iron collars or handcuffs and blazing/inflaming (punishment).
5. That truly the righteous/charitable* الأبرار drink from a cup* كأس its mixture/blend was camphor* كافورا.
6. A water well/spring God's worshippers/slaves* عباد drink by it, they cause it to flow* يفجرونها bursting/flowing* تفجيرا.
7. They fulfill/complete with the vow/duty (on oneself)* بالذم , and they fear a day/time its evil/harm* شره was spread and scattered* مستظيرا.
8. And they feed the food on (inspite of) its love/like (to it to) a poorest of poor/poor oppressed and an orphan* يتيما and a captive/prisoner.
9. (They say): "Truly we feed you for God's sake* لوجه , we do not want* نريد from you a reward/reimbursement* جزاء , and nor thankfulness/gratefulness.
10. We (E), fear from our Lord a severe (gloomy) difficult/evil day/time."
11. So God protected/preserved them (from) that the day's/time's bad/evil/harm, and He made them meet/find beauty and goodness and delight/happiness.
12. And He rewarded/reimbursed them* جزاهم because (of) what they were patient (by) treed gardens/paradises and silk .
13. Resting/reclining* متكين in it on the luxurious beds/couches, they do not see in it sun and nor severe cold/anger.
14. And its shades/shadows (are) near on them, and its fruit harvests* قطوفها was manipulated/dangled low dangling/manipulating.
15. And (they are) being circled around* يطاف on them with drinking cups from silver and cups* أكواب (that) were/are clear glass/mirrors* قواريرا.
16. Clear glass/mirrors* قواريرا from silver, they predestined/evaluated it predestination/evaluation.
17. And they be given drink in it (in) a cup* كأسا its mixture/blend was ginger/wine.
18. A water spring/well in it, it is named Salsbeelan/fresh, smooth and pleasant water fountain.
19. And immortal/eternal* مخلدون children/new borns circle/walk around them, if you saw/understood them* رأيتمهم you thought/supposed them (that) they (are) scattered/sprinkled* ماثورا pearls.
20. And if you saw/understood, then you saw/understood comfort and ease/blessing* نعيما and a great* كبيرا ownership/kingdom* ملكا.

21. Their tops* عاليهم (covers them) clothes/garments* ثياب (from) green sarcenet (certain type of silk or brocade) and brocade (silk and gold fabric), and they were bejeweled/ornamented* حلوا (with) bracelets from silver, and their Lord gave/made them drink a pure/clear drink.
22. That truly that was for you a reward/reimbursement* جزاء, and your striving/endeavor* سعيكم was/is thanked.
23. That We, We descended on you the Koran* القرآن descent.
24. So be patient for your Lord's judgment/rule, and do not obey a sinner/criminal (insistent) disbeliever from them.
25. And remember/mention your Lord (at) daybreaks/early mornings and (at) evening to sunset* أضيلا.
26. And from the night, so prostrate to Him, and praise/glorify Him at night/nightly long.
27. That truly those love/like the worldly life/present, and they leave behind them a heavy day/time.
28. We, We created them and We strengthened/supported their bone structure/ties and joints/(strengths)* أسرهم , and if We willed/wanted/intended We exchanged/replaced* بدلنا their equivalent* أمثالهم (by) an exchange/replacement* تبديلا.
29. That truly this (is) a reminder, so who wanted* شاء took/received a way/path* سبيلا to his Lord.
30. And you do not will/want * تشاؤون except that (E) God wills/wants/intends, that truly God was/is knowledgeable, wise/judicious.
31. He enters whom He wills/wants in His mercy, and the unjust/oppressive, He prepared for them a painful torture.

CHAPTER 77: THE MESSENGERS/SENT/ANGELS* - المرسلات

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

1. And/by the messengers/sent/angles (F)* المرسلات , successively/sand dunes/elevated points* عرفا .
2. So the stormy/turbulent winds* فالعاصفات , violently/turbulently.
3. And/by the spreading/extending/winds* الناشرات (for clouds) , spreading out/extending.
4. So the separated clouds/separators of right and wrong* فالغرفات , separating.
5. So the throwing/throwing away a reminder/remembrance (delivering messages).
6. An excuse/fault or sins* عذرا or (a) warning/notice.
7. That truly what you are being promised (is) happening (E)* لواقع .
8. So when/if the stars/planets were eliminated/effaced* طمست .
9. And when/if the sky/space opened/split open* فرجت .
10. And when/if the mountains* الجبال were uprooted and dispersed/exploded* نسفت .
11. And when/if the messengers were appointed a time.
12. To which day/time it was delayed.
13. To the Judgment Day/Separation Day/Resurrection Day* ليوم الفصل .
14. And what makes you know* أدراك what the Judgment Day/Separation Day/Resurrection Day* يوم الفصل (is)?
15. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers* للمكذبين .
16. Did We not destroy* نهلك the first/beginners?
17. Then We make them followed (by) the lasts/others* الآخرين .
18. As/like that We make/do* نفعل with the criminals/sinners.
19. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
20. Did We not create you from despised/humiliated* مهين (discarded) water?
21. So We made/put it in a highly positioned/established* مكين settlement/affixation* فرار .
22. To a known predestiny/estimation* قدر .
23. So We evaluated and measured precisely, so blessed/praised (are) the capable/able* القادرون .
24. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
25. Did We not make the earth/Planet Earth encompassing/containing internally and externally* كفاتنا ?
26. Alive and dead.
27. And We made/put in it anchors/mountains* رواسي high/towering* شامخات , and We gave you drink (from) very sweet/fresh water.
28. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
29. Leave/go/set out to what you were with it lying/denying/falsifying.
30. Leave/go/set out to shade of three branches/three off shoots* شعب .
31. Not shading and nor enriches/suffices (protects) from the flame of a smokeless fire.
32. That it truly throws with sparks as (big) as the castle/palace* كالقصر .

33. As though it (is) camels yellow* صفر.
34. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
35. That (is) a day/time they do not speak.
36. And nor (it) be permitted/allowed for them so (that) they apologize/excuse themselves* فيعتذرون.
37. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
38. That (is) the Judgment Day/Separation Day/Resurrection Day* يوم الفصل We gathered/collected you and the first/beginners.
39. So if (there) was for you (a) plot/conspiracy* كيد, so plot/conspire against Me* فكيدون.
40. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
41. That truly the fearing and obeying (are) in shades and water springs/wells.
42. And fruits from what they desire/crave * يشتهون.
43. Eat and drink pleasurable/wholesome* هنينا because (of) what you were making/doing* تعملون.
44. That truly like that We reimburse* نجزى the good doers.
45. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
46. Eat and enjoy* تمتعوا little* قليلا that you truly are criminals/sinners.
47. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
48. And when/if (it) was said to them: "Bow* اركعوا." They do not bow* يركعون.
49. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
50. So with which information/speech after it (do) they believe (in it)?

CHAPTER 78: THE INFORMATION/NEWS - النبأ

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

1. About what (do) they ask/question each other?
2. About the information/news the great.
3. Which they are in it differing/disagreeing* مختلفون.
4. No, but they will know.
5. Then no but they will know.
6. Did We not make* نجعل the earth/Planet Earth prepared/spread* مهادا?
7. And the mountains* الجبال (as) stakes/hooks (anchors)* أوتادا.
8. And We created you* أزواجاً pairs/couples/kinds* خلقناكم.
9. And We made* جعلنا your sleep rest/tranquil* سباتنا.
10. And We made* جعلنا the night a cover* لباسا.
11. And We made* جعلنا the daytime (for) livelihood/sustenance* معاشا.
12. And We built/constructed above you seven strong.
13. And We made* جعلنا a lamp* سراجاً glowing/illuminating* وهاجاً.
14. And We descended from the raining clouds strongly flowing/pouring water.
15. To bring out* لنخرج with it seeds/grains and plants/growth.
16. And interwoven/encircled* ألفافاً treed gardens/paradises.
17. That truly the Judgment Day/Separation Day/Resurrection Day* ميقانا* يوم الفصل was an appointed time.
18. A day/time the horn/bugle/instrument be blown* ينفخ in, so you come (in) groups/crowds* أفواجا.
19. And the sky/space was opened, so it was/became doors/entrances.
20. And the mountains* الجبال were made to move* سيرت , so it was/became a mirage.
21. That truly Hell* جهنم was/is an observatory/ambuscade* مرصدا.
22. For the tyrants* للطاغين a return.
23. Remaining/waiting* لآبثين in it long periods of time/centuries* أحقابا.
24. They do not taste/experience in it cold/cool and nor a drink* شرابا.
25. Except hot water/sweat* حميما and decayed/rotten* غسافا.
26. A suiting/fitting* وفاقا reimbursement* جزاء.
27. That, they truly were not hoping/expecting counting/calculation* حسابا.
28. And they lied/denied/falsified with Our verses/evidences* بآياتنا lying/denying/falsifying.
29. And every thing We counted/computed it (in) a Book/judgment* كتاب .
30. So taste/experience, so We will never/not increase you except torture.
31. That truly to the fearing and obeying (is) a success/triumph* مفازا.
32. Fenced gardens and grapes .
33. And full grown breasts and same age/not aging .

34. And a cup* كؤاسا filled to the rim* دهافا .
35. They do not hear/listen in it nonsense/senseless talk* لغوا and nor lying* كذابا .
36. Reimbursement* جزاء from your Lord a gift/grant account* حسابا .
37. The skies'/space's and the earth's/Planet Earth's and what (is) between them (B)'s Lord, the merciful, they do not own/possess from Him an address/conversation* خطابا (they can not talk to Him).
38. A day/time the Soul/Spirit* الروح and the angels stand* يقوم (in) a row/arranged* صفا, they do not speak/talk* يتكلمون, except who the merciful permitted/allowed for him, and he said right/correct.
39. That (is) the day/time, the real/true/just* الحق, so who willed/wanted took/received to his Lord a return.
40. We (E), We warned/gave you notice of (a) near/close torture, a day/time the human/man looks* ينظر (to) what his two hands advanced/undertook* قدمت, and the disbeliever says: "Oh, if only I was dust/earth."

CHAPTER 79: THE STRANGERS/LIFE EXTRACTORS* - النازعات

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

1. And/by the strangers/life extractors* غرقا , exaggerating/absorbing (violently)*
2. And/by the active/pullers* الناشطات , actively/pulling* نشطاً.
3. And/by the ships/stars/fast* السابحات (could be angels), tending to the livelihood/floating* سبحاً.
4. So the racing/surpassing/preceding, racing/surpassing/preceding.
5. So the regulators/arrangers/planners (of) a matter/affair/order/command.
6. A day/time the first blow of the horn* الراجفة trembles and shakes/agitates* ترحف .
7. The followed closely behind* الرادفة follows it.
8. Hearts* قلوب (on) that day (are) palpitating/pounding* واجفة.
9. Its eyesight/understanding (is) humble/submissive* خاشعة.
10. They say: "Are we returning (E) in the first creation* الحافرة?"
11. "Is (it that) if we were decayed/decomposed* نخرة bones."
12. They said: "That is then a loosing* حاسرة repetition* كرة."
13. So but it is one deterrent/cry to drive out* زجرة.
14. So then they are at the Earth's surface* بالساهرة.
15. Did Moses' information/speech come to you?
16. When His Lord called him at the Valley the Holy/Sanctified* المقدس Tuwan/concealed/folded within* طوي :
17. "Go* اذهب to Pharaoh, that he truly exceeded the limit/tyrannized* طغى."
18. "So say: 'Is there for you that (E) you purify/become righteous* تزكى?"
19. "'And I guide you to your Lord so you fear.'"
20. So he showed him/made him understand the verse/evidence/sign, the greatest/biggest* الكبري .
21. So he denied/falsified* فكذب , and he disobeyed.
22. Then he gave his back/ended/passed hastening* يسعي .
23. So he gathered, so he called.
24. So he said: "I am your lord the highest/mightiest* الأعلى."
25. So God punished/took him* فأخذ (the) severe exemplary punishment (of) the end (other life) and the first/beginning.
26. That truly in that (is) an example/warning (E)* لعبرة to who fears.
27. Are you (a) stronger creation or the sky/space (which) He built/constructed it?
28. He raised* رفع its height/thickness, so He straightened it.
29. And He darkened its night, and He brought out* أخرج its day break* ضحاها.
30. And the earth/Planet Earth after that He blew and stretched/spread it.
31. He brought out* أخرج from it its water and its pasture.
32. And the mountains* الجبال , He anchored it/fixed it firmly.

33. Enjoyment* متاعاً for you and for your camels/livestock.
34. So if/when the Calamity/Greatest Disaster/Resurrection Day the greatest* الكبري came.
35. A day/time the human/mankind remembers/recites* يتذكر what he strived/endeavored* سعي .
36. And the Hell* الجحيم was made to emerge* برزت to who sees/understands.
37. So but who exceeded the limit/tyrannized/became arrogant.
38. And preferred/chose the life the present/worldly life.
39. So then the Hell* الجحيم , it is the shelter/refuge.
40. And but who feared his Lord's position/status* مقام and he forbid/prevented the self from the self attraction for desire* الهوي .
41. So then the Paradise/treed garden, it is the shelter/refuge.
42. They ask/question you about the Hour/Resurrection* الساعة when (is) its landing* مرساها?
43. In what you are from mentioning/remembering it (what do you know about it or its time)?
44. To your Lord (is) its ultimate/absolute end.
45. Truly/but you are a warner/giver of notice (to) who fears it.
46. As if they are, a day/time they see it, they did not stay/remain/wait (in their graves) except an evening* عشية or its daybreak/forenoon* ضحاها.

CHAPTER 80: HE FROWNED* - عَبَسَ

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

1. He frowned/knit or contracted his brows and he turned away* تَوَلَّى .
2. That (E) the blind (man) came to him.
3. And what makes you know/informs you maybe/perhaps he, he purifies/corrects* يَزَكِي (himself).
4. Or He mentions/remembers* يَذْكُر , so the remembrance/reminder benefits him* فَيَنْفَعُهُ.
5. But/as for who availed/sufficed (rejected)* اسْتَعْنَى .
6. So you are for him paying attention/being concerned with* تَصَدَّى .
7. And it (is) not on you that he not purifies/corrects* يَزَكِي (himself).
8. And but/as for who came to you striving/hastening* يَسْعَى.
9. And he fears.
10. So you are from him distracted/preoccupied* تَلْهَى .
11. No, but that it truly is a reminder.
12. So who wanted/willed remembered/mentioned Him* ذَكَرَهُ.
13. In honoured written pages/sheets (scriptures)* صَحَفَ .
14. Raised, purified* مَطَهَّرَهُ.
15. By messengers'/scribes'/writers' hands.
16. Honoured/generous* كَرَامًا , righteous/obedient* بَرَّةً.
17. Killed ('woe') the human/mankind what made him more disbelieving (an expression)?
18. From what thing He created him?
19. From a drop/male's or female's secretion* نَظْفَةٍ He created him, so He predestined/evaluated/estimated him.
20. Then (to) the road/path* السَّبِيلَ He eased him.
21. Then He made him die, so He caused him to be buried in a grave* فَأَقْبَرَهُ.
22. Then when/if He willed/wanted/intended He revived/resurrected him* أَنشَرَهُ.
23. No/but he did not (E)* لَّا accomplish/execute* يَقْضِ what He ordered/commanded him.
24. So the human/mankind should look/watch* فَلْيَنْظُرْ to his food.
25. We (E), We poured/flowed the water pouring/flowing.
26. Then We split/cracked* شَقَقْنَا the earth/Planet Earth splitting/cracking* شَقًّا.
27. So We sprouted/grew in it seeds/grains.
28. And grapes and all trees and vegetation when it regrows for animal consumption i.e.) clover.
29. And olives and palm trees.
30. And dense/luxurious fenced gardens.
31. And fruits and grass/hay/herbs.
32. Enjoyment* مَتَاعًا for you and for your camels/livestock.
33. So when the Deafening Noise/Resurrection Day* الصَّاحَةِ came.

34. A day/time the human/man escapes/flees* يفر from his brother.
35. And his mother, and his father.
36. And his wife/companion/friend, and his sons and daughters.
37. To every/each human/man from them (on) that day (is) a matter/affair* شأن (that) suffices him* يغنيه (worries and keeps him busy).
38. Faces/fronts (on) that day, lit and shining* مسفرة.
39. Laughing, cheerful/rejoiced* مستبشرة.
40. And faces/fronts (on) that day, on it (is) dust.
41. Smoke/dust burdens/depresses/oppresses it.
42. Those, they are the disbelievers, the debauchers/corrupters.

CHAPTER 81: THE ROLLING/ROTATING OF THE LIGHT* - التكوير

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

1. When/if the sun's light rolled/rotated* كورت .
2. And when/if the stars/planets became dispersed/dulled* انكدرت .
3. And when/if the mountains* الجبال were made to move* سيرت .
4. And when/if the female camels and other livestock over ten months pregnant were abandoned/left unsupervised (miscarried)* عطلت .
5. And when/if the wild beasts were gathered.
6. And when/if the seas/oceans* البحار filled and over flowed.
7. And when/if the selves were made in pairs/couples* زوجت .
8. And when/if the buried alive was asked/questioned:
9. "With (because of) which crime it was killed?"
10. And when/if the written pages* الصحف (scriptures) were spread/publicized * نشرت .
11. And when/if the sky/space was skimmed/scraped off/uncovered.
12. And when/if the Hell* الجحيم was ignited/blazed* سعرت .
13. And when/if the Paradise was advanced/brought near.
14. A self knew what it presented/brought.
15. So I do not swear/make oath by the planets* بالخنس .
16. The flowing/orbiting* الجوار , the orbiting/sweeping planets/stars.
17. And the night when/if (it) passed/lightened* عسعس .
18. And the morning/daybreak when/if (it) breathed in or out (began).
19. That it truly is an honored/generous messenger's word/statement/declaration (E).
20. (Owner) of power* نفوة at (owner) of the throne* العرش highly positioned/distinguished* مكين .
21. Obeyed there at the same time or place, faithful/loyal* أمين .
22. And your companion/friend is not with mad/insane.
23. And he/He had seen/understood him/Him at the horizon/direction, the clear/evident* المبين .
24. And he is not on the unseen/supernatural (future)* الغيب with withholding/clinging* بضنين .
25. And it is not with a cursed/expelled devil's saying/statement* بقول .
26. So where (do) you go* تذهبون ?
27. That truly it is except a reminder to the creations all together/(universes).
28. To who willed/wanted from you that (E) to be straight/direct.
29. And you do not want/will/intend except that (E) (if) God wants/wills/intends, the creations all together's/(universe's) Lord.

CHAPTER 82: THE SPLIT/CRACK/CLEAVE - الإنفطار

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

1. When/if the sky/space split/cracked/cleaved.
2. And when/if the stars/planets scattered/spread* انتشرت.
3. And when/if the seas/oceans* البحار burst/over flowed.
4. And when/if the graves/burial places are scattered/over thrown* بعثرت.
5. A self knew what it advanced/preceded* قدمت and delayed.
6. You, you the human/mankind, what has deceived/tempted you with (from) your Lord, the honoured/generous* الكريم
?
7. Who created you, so He straightened you, so He balanced/adjusted you* فعدلك.
8. In any shape/picture* صورة what He willed/intended He assembled/composed you* ركبك.
9. No but, rather* بل you lie/deny/falsify with the religion.
10. And that truly (We are) on you protectors/observers (E)* لحافظين .
11. Honoured/generous* كراما , writing/ordering* كاتبين .
12. They (the angels) know what you make/do * تفعلون .
13. That truly the righteous/charitable* الأبرار (are) in (E) blessing/goodness* نعيم .
14. And that truly the debauchers/corrupters (are) in (E) Hell* جهنم .
15. They roast/suffer (from) it* يصلونها (in) the Judgment Day/Resurrection Day* يوم الدين .
16. And they are not from it with (being) absent/hidden* بغائبين .
17. And what made you know/informed you* أدراك what (is) the Judgment Day/Resurrection Day* يوم الدين ?
18. Then what made you know/informed you what the Judgment Day/Resurrection Day* يوم الدين (is)?
19. A day/time a self does not own/possess to a self a thing, and the matter/affair/order/command (on) that day (is) to God.

CHAPTER 83: THE ONES GIVING INSUFFICIENT OR DEFICIENT MEASURES* -

المطففين

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

1. Calamity/scandal* ويل to the ones giving insufficient or deficient measures* المطففين.
2. Those who if they took by measure or weight for themselves اکتالوا on (from) the people, they fulfill/complete (the measure or weight).
3. And if they measured/weighed for them كالوهم or they weighed/measured for them ووزنوهم, they reduce/decrease (cheat).
4. Do those not think/assume* يظنون that they are being resurrected/revived?
5. To a great day/time?
6. A day/time the people stand* يقوم to the creations all together's/(universes') Lord.
7. No but that truly the debauchers'/corrupters' Book/judgment * كتاب (is) in (E) Sijjin* سجین .
8. And what made you know/informed you what (is) Sijjin* سجین ?
9. A written/branded/inscribed Book* كتاب .
10. Calamity/scandal* ويل (on) that day to the liars/deniers/falsifiers.
11. Those who lie/deny/falsify with the Judgment Day/Resurrection Day* يوم الدين .
12. And none lies/denies/falsifiers with it except every/each transgressor/violator* معتد , sinner/criminal.
13. When/if Our verses/evidences* آياتنا are read/recited* تلاي on him he said: "The first's/beginner's myths/baseless stories* أساطير* ."
14. No but, rather (it) dominated/overwhelmed* ران on their hearts/minds* قلوبهم , what they were gaining/acquiring* يكتسبون .
15. No but, that they truly are from their Lord (on) that day being prevented (E).
16. Then that they truly are entering into the fire/roasting (E)* لصالوا the Hell* الجحيم .
17. Then (it) will be said: "That (is) what you were with it lying/denying/falsifying."
18. No but, that truly the righteous'/charitable' Book/judgment* كتاب (is) in (E) Eley'yeen/height/elevation.
19. And what made you know/informed you what (is) Eley'yoan/highest places* عليون?
20. A written/branded/inscribed Book* كتاب .
21. The neared/closer witness it.
22. That truly the righteous/charitable* الأبرار (are) in (E) blessing/goodness* نعيم .
23. On the luxurious beds/couches they look/watch* ينظرون .
24. You know in their faces/fronts the blessing's/goodness'* النعيم beauty and goodness (brightness).
25. They are being given water/drink from sealed/completed* مختوم pure nectar* رحيق .
26. Its end/conclusion (is) musk/fragrance, and in (for) that so the competitors/rivals should compete/rival.
27. And its mixture/blend (is) from paradises' valuable water.
28. A water spring/well, the neared/closer drink by (near) it .

29. That truly those who committed crimes/sins were laughing/wondering from (about) those who believed.
30. And when/if they passed by them, they signal/wink to each other.
31. And when/if they returned* انقلبوا to their people/family* أهلهم , they returned* انقلبوا enjoying/humorous* فاكهين .
32. And when/if they saw them* رأوهم they said: "That truly, those are misguided (E)."
33. And they were not sent on them protecting/observing* حافظين .
34. So the day/today those who believed are laughing/wondering from (about) the disbelievers.
35. On the luxurious beds/couches they (are) looking/watching* ينظرون .
36. Did the disbelievers become rewarded/replaced* ثوب what they were making/doing* يفعلون ?

CHAPTER 84: THE SPLITTING/CRACKING* - الإنشقاق

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

1. When/if the sky/space split/cracked* انشقت .
2. And listened/heard (obeyed) to its Lord, and became certain/fact/deserved* حقت .
3. And when/if the earth/Planet Earth was extended/spread.
4. And it threw what (is) in it, and became free.
5. And listened/heard (obeyed) to its Lord and became certain/fact/deserved* حقت .
6. You, you the human/mankind, that you truly are exerting/labouring/toiling to your Lord exertion/labour/toil, so you (are) receiving/meeting Him* فملاقية .
7. So but who was given/brought his Book/judgment* كتابه with his right (hand).
8. So he will be counted/calculated (with an) easy* يسيرا account/calculation* حسابا .
9. And he returns* ينقلب to his family/people* أهله delighted/happy.
10. And but who was given/brought his Book/judgment* كتابه behind his back* ظهره .
11. So he will call (for) destruction and grief* ثبورا .
12. And he suffers/burns* يصلي blazing/inflaming (punishment).
13. That he truly was in his family/people* أهله delighted/happy.
14. That he truly thought/assumed* ظن that (E) he will never/not return.
15. Yes/certainly, that truly his Lord was seeing/knowing* بصيرا with (of) him.
16. So I do not swear/make oath with the twilight* بالشفق .
17. And the night, and what carried/gathered/loaded.
18. And the moon when/if it organized/evened/gathered* اتسق .
19. You will ride/embark (E)* لركب a stage/layer/cover* طبقا from/of/on a stage/layer/cover* طبق (they move from one state to another i.e. birth to death).
20. So why (is it) for them, they do not believe?
21. And when/if the Koran* القرآن is read on them they, they do not prostrate?
22. But those who disbelieved they lie/deny/falsify.
23. And God (is) more knowing with what they comprehend/perceive/accept* يعرفون .
24. So announce good news to them with (of) a painful torture.
25. Except those who believed and made/did the correct/righteous deeds, for them (is) a reward* أجر not obligated/interrupted* ممنون .

CHAPTER 85: THE CONSTELLATIONS* - البروج

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

1. And/by the sky/space that of the constellations* البروج.
2. And/by the Day the Promised/Resurrection Day.
3. And/by a witness/testifier and a witnessed (against).
4. The geological rift's-fault line's* الأخطود owners/company/friends were killed.
5. The fire* النار , that of the fuel.
6. When they are on it sitting/remaining.
7. And they are on what they are making/doing* يفعلون with (to) the believers witnessing/testifying.
8. And they did not revenge/punish* نقموا from them except (because) that (E) they believe with (in) God, the glorious/mighty* العزيز , the praiseworthy/commendable.
9. Who for Him (is) the skies'/space's and the earth's/Planet Earth's ownership/kingdom* ملك, and God (is) on every thing witnessing* شهيد.
10. That truly those who tortured/betrayed/allured* فتنوا the believers (M) and the believers (F), then they did not repent, so for them (is) Hell's* جهنم torture, and for them (is) the burning's torture.
11. That truly those who believed and made/did the correct/righteous deeds, for them (are) treed gardens/paradises the rivers/waterways flow* تجري from below it, that is the winning/success* الفوز, the great* الكبير.
12. That truly your Lord's violent attack/destruction (is) strong (E) (severe).
13. That He truly creates/initiates* يبدئ, and returns/repeats* يعيد.
14. And He is the forgiving, the loving/affectionate.
15. (Owner) of the throne* العرش , the most glorious/exacted* المجيد.
16. Maker/doer* فعال to what He wills/wants/intends.
17. Did the soldiers'/warriors' information/news come to you?
18. Pharaoh and Thamud* ثمود.
19. But those who disbelieved (are) in lying/denial/falsification.
20. And God is from behind them* وراءهم surrounding/comprehending* محيط.
21. But it is a glorious/exalted* مجيد Koran* قرآن.
22. In a protected/guarded tablet/sheet* لوح.

CHAPTER 86: THE NIGHT COMER/STAR (MORNING STAR)* - الطارق

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

1. And/by the sky/space, and/by the Night Comer/star (Morning Star).
2. And what made you know/informed you what the Night Comer/star (Morning Star is)?
3. The star/planet, the lit/penetrating* الناقب .
4. That truly every/each self (is) except* لما on it a protector/safe keeper* حافظ .
5. So the human/mankind should look/see* فلينظر from what he was created.
6. He was created from water pouring/flowing forcefully.
7. It emerges/appears* يخرج from between the spine* الصلب and the rib bones.
8. That He truly (is) on returning him capable/able (E)* لقادر.
9. A day/time the secrets/intentions* السرائر be tested.
10. So (there is) no strength/power, and nor victorior/savior* ناصر for him.
11. And the sky/space that of the rain after rain/benefit* الرجوع.
12. And the earth/Planet Earth that of the split/separation/geological rift-fault line* الصدع.
13. That it truly is a word/statement* قول (of) judgment/partition* فصل (decisive).
14. And it is not with (of) the joke/fun* بالهزل.
15. That they truly plot/conspire* يكيدون a plot/conspiracy* كيدا .
16. And I plot/conspire* أكيد a plot/conspiracy* كيدا .
17. So delay/give time* فمهمل (to) the disbelievers, delay them/give them time* أمهلهم slowly/gently.

CHAPTER 87: THE HIGHEST/MIGHTIEST/MOST DIGNIFIED - الأعلی

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

1. Praise/glorify your Lord's name the highest/mightiest* الأعلی .
2. Who created, so He straightened.
3. And who predestined/evaluated* قدر , so He guided.
4. And who brought out/made (to) emerge* أخرج the pasture.
5. So He made/created it* فجعله rotten/spoiled* غشاء (thin and dry) green/red with blackness.
6. We will make you read, so do not forget.
7. Except what God willed/wanted/intended, that He truly knows the declared/publicized* الجهر and what hides.
8. And We ease you to the ease/prosperity.
9. So remind if the remembrance/reminder benefited.
10. Who fears will remember/praise/glorify* سيذكر.
11. And the most miserable/unhappy avoids/distances himself from it.
12. Who roasts/suffers* يصلي the fire* النار , the greatest* الكبري .
13. Then he does not die in it and nor live.
14. Who purified/corrected* تزكى had succeeded/won.
15. And mentioned/remembered* ذكر his Lord's name, so he prayed.
16. But you prefer/choose the life the present/worldly life.
17. And the end (other life is) better* خير and more lasting (everlasting).
18. That truly that (is) in (E) the written pages* الصحف (Books/Scriptures) the first/beginning.
19. Abraham's and Moses' written pages* صحف (Books/Scriptures).

CHAPTER 88: THE DISASTER/PERICARDIUM/RESURRECTION* - الغاشية

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

1. Did the disaster's/pericardium's/Resurrection's* الغاشية information/news come to you* أتاك ?
2. Faces/fronts (on) that day (are) humble/submissive* خاشعة.
3. Making/doing/working, fatigued/exhausted.
4. It roasts/suffers* تصلي a hot fire* نارا.
5. Being given drink/being watered from (a) present/near* آنية water well/spring.
6. Food/feeding is not for them except from Dareigh/gland (excretion)* ضريع .
7. (It) does not fatten (nourish), and nor enriches/suffices* يعني from starvation/hunger.
8. Faces/fronts (on) that day (are) comfortable and eased/happy/smooth* ناعمة.
9. Accepting/approving for its striving/endeavor* لسمعيها.
10. In an elevated/dignified treed garden/paradise.
11. You do not hear/listen (to) nonsense/senseless talk* لاغية in it.
12. In it (is a) flowing/running water well/spring .
13. In it (are) raised royal beds/sofas.
14. And laid/raised* أكواب cups* موضوعة .
15. And lined/arranged small pillows/cushions.
16. And scattered/distributed* مبعثرة carpets/rugs.
17. Do they not look/wonder about* ينظرون to the camels how it was created?
18. And to the sky/space how it was raised?
19. And to the mountains* الجبال how it was erected and raised/affixed?
20. And to the earth/Planet Earth how it was outspread/surfaced* سطحت ?
21. So remind, truly you are a reminder.
22. You are not on them with dominating/controlling.
23. Except who turned away and disbelieved.
24. So God tortures him the torture, the greatest* الأكبر.
25. That truly to Us (is) their return.
26. Then that truly on Us (is) their account/calculation.

CHAPTER 89: THE DAWN* - الفجر

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

1. And/by the dawn* الفجر
2. And/by ten nights.
3. And/by the double/even number, and the odd/singular/uneven.
4. And/by the night when (it) goes/departs.
5. Is in that an oath to (those) of (E) a mind?
6. Did you not see/understand how your Lord made/did* فعل with Aad?
7. Iram* إرم that of the pillars/posts* العمامد?
8. Which was not created similar/equal to it in the countries/cities* البلاد?
9. And Thamud* ثمود who pierced/penetrated* جابوا the rock/rock terrain at the valley?
10. And Pharaoh that of the stakes/pegs/nails* الأوتاد?
11. Those who tyrannized/exceeded the limit in the countries/cities* البلاد.
12. So they increased (made too much) in it the corruption* الفساد.
13. So your Lord poured on them (the) torture's intensity/severity* سوط.
14. That truly your Lord (is) at the watch/observation/ambuscade (E)* ليل المرصاد.
15. So but the human/mankind when as long as his Lord tested him, so he honoured him and He blessed/comforted and eased him* نعمه, so he says: "My Lord honored me."
16. And but when as long as He tested him, so He tightened/strained on him His/his provision, so he says: "My Lord humiliated/disgraced/degraded me."
17. No but, you do not honour/be kind/generous (to) the orphan* اليتيم .
18. And nor you urge/insight/influence on feeding* طعام the poorest of poor/poor oppressed.
19. And you eat the inheritance accumulatively/collectively* أكلًا gluttony* لما.
20. And you love/like the property/possession/wealth lovingly* حبا excessively* جما.
21. No but, when/if the earth/Planet Earth was hammered down/crushed* دكت , crushingly/destroyingly* دكا , crushingly/destroyingly* دكا.
22. And your Lord came and the angels (in) a row/arranged (after) a row/arranged.
23. And came (on) that day with Hell* جهنم ; that day the human/mankind remembers/mentions* يتذكر, and from where (is) for him the remembrance/reminder?
24. He says: "Oh if only I advanced/presented/preceded for my life."
25. So (on) that day no one tortures His torture.
26. And no one ties/chains/affirms* يوثق His tying/chaining* وثاقه (restraining).
27. You, you the self, the assured/tranquil* المطمئنة.
28. Return to your Lord accepting/approving, accepted/approved.
29. So enter in (among) My worshippers/servants* عبادي .

30. And enter My treed garden/paradise.

CHAPTER 90: THE COUNTRY/LAND* - البلد

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

1. I do not swear/make oath with that, the country/land* البلد.
2. And you are placed in/occupying (residing) at this* بهذا , the country/land.
3. And a father and what he gave birth (to)/procreated.
4. We had created the human/mankind in hardship* كيد.
5. Does he think/suppose* أيجسب that no one is capable/over powering* يقدر on (over) him?
6. He says: "I destroyed/wasted* أهلكت plenty* ليدا property/possession/wealth."
7. Does he think/suppose* أيجسب that (E) no one sees him?
8. Did We not make/create for him two eyes?
9. And a tongue* لسانا , and two lips?
10. And We guided him (to) the two paths/good or bad* النجدين ?
11. So he did not rush/force (himself) into the high mountain path/road* العقبة?
12. And what made you know/informed you what the high mountain path/road (is) ?
13. Releasing/freeing* فك a neck/person/slave.
14. Or feeding in a day/time of hunger/starvation/famine.
15. An orphan* يتيما of a relation/near/close.
16. Or a poorest of poor/poor oppressed of poverty.
17. Then he was from those who believed and directed/commanded each other* تواصوا with the patience, and directed/commanded each other* تواصوا with the mercy/compassion* بالمرحمة.
18. Those are the blessings'/right's (side's/hand's) owners/friends/company.
19. And those who disbelieved with Our verses/evidences* آياتنا , they are the bad omen's/left side's* المشأمة owners/friends/company.
20. Stationary/residing * نار مؤصدة fire* نار (is) on them.

CHAPTER 91: THE SUN - الشمس

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

1. And/by the sun and its sunrise/day light* ضحاها .
2. And/by the moon when/if it followed it.
3. And/by the daytime when/if it shined/revealed it* جلاها .
4. And/by the night when/if it covers/darkens it* يغشاها .
5. And/by the sky/space and who built/constructed it.
6. And/by the earth/Planet Earth and who spread and extended it* طحاها .
7. And/by a self and who straightened it.
8. So He inspired/transmitted (to) it* فأنمها its debauchery/corruption, and its fear and obedience of God.
9. Who purified/corrected it* زكاها had succeeded/won.
10. And who buried it/plotted against it* دساها (corrupted it) had failed/despaired* خاب .
11. Thamud* ثمود had lied/denied/falsified with its own tyranny/excess of the limit* بطغواها .
12. When/if its most miserable/unhappy stirred up/urged* انبعث .
13. So God's messenger said to them: "God's female camel, and its drink/drinking (water)."
14. So they denied him* فكذبوه , so they wounded it/slaughtered it/made it infertile, so their Lord became angry/destroyed on them because of their crime, so He straightened it.
15. And He does not fear its end/turn (result).

CHAPTER 92: THE NIGHT* - الليل

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

1. And/by the night when/if it covers/darkens* يغشي .
2. And/by the daytime when/if it uncovered/shined* تجلي .
3. And/by what (who) created the male and the female.
4. That truly your striving/endeavor* سعيكم (is) separate/different (E)* لثتي .
5. So but who gave/granted* أعطى and feared and obeyed.
6. And gave charity/confirmed with the best/most beautiful* بالحسني .
7. So We will ease him to the ease/prosperity.
8. And but who was stingy/miser and sufficed/availed * استغني .
9. And lied/denied/falsified with the best/most beautiful* بالحسني.
10. So We will ease him to the difficulty/hardship* للعسري.
11. And his property/possession/wealth does not enrich/suffice (replace) from him if he fell/was destroyed* تردي .
12. That truly on Us (is) the guidance (E).
13. And that truly for Us (is) the end (other life) (E), and the first/beginning.
14. And so I warned you/gave you notice (of) a fire* نارا blazing/burning/inflaming.
15. None roasts/suffers it* يصلاها except the most miserable/unhappy.
16. Who lied/denied/falsified and turned away.
17. And the most fearing and obeying will be made to avoid it/be distanced from it.
18. Who gives/brings his property/possession/wealth (and) purifies/corrects (himself).
19. And (there) is not to anyone at Him from a blessing/goodness* نعمة to be rewarded/reimbursed تجزي .
20. Except wishing/desiring* ابتغاء his Lord's the highest's/mightiest's/most dignified's face/front (path).
21. And he/He will/shall (E) accept/approve.

CHAPTER 93: THE SUNRISE/DAY BREAK* - الضحي

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

1. And/by the sunrise/daybreak* الضحي .
2. And/by the night when/if it quietened/became covered* سجي .
3. Your Lord did not leave/desert you* ودعك , and nor hate/hit (you) on the head.
4. And the end (other life) (E) (is) better* خير for you than the first/beginning.
5. And your Lord will/shall (E) give/grant you* يعطيك , so you accept/approve* فترضي .
6. Did He not find you an orphan* يتيما , so he sheltered (you)?
7. And He found you misguided so He guided (you)?
8. And He found you having dependents/poor* عائل , so He enriched/satisfied* فأغني (you)?
9. So as for the orphan* اليتيم , so do not humiliate/compel* تقهر .
10. And as for the asker/questioner/beggar* السائل , so do not yell at/drive away* تنهر .
11. And as for with your Lord's blessing/goodness* بنعمة , so tell/inform.

CHAPTER 94: THE DELIGHT/EXPANSION - الشرح

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

1. Did We not delight/expand* نشرح your chest (innermost)?
2. And We raised* وضعنا from you your sin/load/burden* ووزرك .
3. Which weighed heavily (on)/burdened your back.
4. And We raised for you your memory/reputation* ذكرك .
5. So that truly with the difficulty/hardship* العسر (is) ease/flexibility.
6. That truly with the difficulty/hardship* العسر (is) ease/flexibility.
7. So when/if you finished/ended/completed , so work hard/fatigue.
8. And to your Lord, so wish/desire.

CHAPTER 95: THE FIGS - التين

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

1. And/by the figs and the olives.
2. And/by Seneen Mountain.
3. And/by this the country/land/city* البلد , the faithful/secure* الأمين .
4. We had (E) created the human/mankind in best* أحسن chronometry/cartography (methods of calculating maps and charts)/straightness (formation).
5. Then We returned him (to) lowest/more lowly/more mean* أسفل/lowly/mean (lowliest)* سافلين.
6. Except those who believed and made/did* عملوا the correct/righteous deeds, so for them (is) a not interrupted/weakened* ممنون reward* أجر.
7. So what makes you lie/deny/falsify after with the religion?
8. Is God not with (the) most judicious (of) the judges/rulers?

CHAPTER 96: THE BLOOD CLOTS/SPERM* - العلق

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

1. Read by your Lord's name who created.
2. He created the human/mankind from blood clots/sperm* علق .
3. Read and/by your Lord, the most honoured/generous* الأكرم .
4. Who taught/instructed* علم by the pen/writing utensil.
5. He taught/instructed* علم the human/mankind what he did not know.
6. No but that truly the human/mankind tyrannizes/exceeds the limit (E).
7. That (E) he saw/understood him(self), he enriched/sufficed* استغني (himself).
8. That truly to your Lord (is) the return.
9. Did you see/understand who forbids/prevents?
10. A worshipper/servant/slave when/if he prayed ?
11. Did you see/understand if he was on the guidance?
12. Or he ordered/commanded with the fear and obedience of God?
13. Did you see/understand if he lied/denied/falsified and he turned away?
14. Does he not know with that (E) God sees/understands?
15. No but if (E) he does not end/terminate/stop, We will pull and strike (E) by the forehead/forehead's hair.
16. A lying/denying/falsifying, sinning/erring/wronging* خاطئه forehead/forehead's hair.
17. So he should call his caller.
18. We will call the strong ones/patrol force/Elzabaneya angels.
19. No but do not obey him, and prostrate and near/approach (to Me).

CHAPTER 97: THE PREDESTINED/DESTINY* - القدر

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

1. We (E) descended it in the predestined/destiny night ليلة القدر.

2. And what made you know/informed you what the predestined/destiny night (is)?
3. The predestined/destiny night (is) better* خير than one thousand month (lunar months).
4. The angels descend and the Soul/Spirit* الروح in it, by their Lord's permission/pardon from every matter/affair.
5. Security/peace* سلام it is until the dawn's* الفجر ascent/rising* مطلع.

CHAPTER 98: THE EVIDENCE - البينة

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

1. Those who disbelieved from the Book's* الكتاب people* أهل and the sharers/takers of partners (with God) were not broken to pieces/separated* منفكين until the evidence comes to them.
2. A messenger from God, he reads/recites/follows purified/cleaned* مطهرة written pages (scriptures)* صحفا.
3. In it (are) straight/valuable Books* كتب .
4. And those who were given/brought the Book* الكتاب did not separate except from after what came to them (from) the evidence.
5. And they were not ordered/commanded except to worship God faithful/loyal/devoted to Him (in) the religion (as) submitters/Unifiers of God* حنفاء, and they keep up* يقيموا the prayers, and they give/bring the charity/purification* الزكاة, and that (is) the straight/valuable* القيمة religion.
6. That truly those who disbelieved from the Book's* الكتاب people* أهل and the sharers/takers of partners (with God are) in Hell's* جهنم fire* نار immortally/eternally* خالدين in it, those, they are the creation's worst.
7. That truly those who believed and made/did* عملوا the correct/righteous deeds, those, they are the creation's best.
8. Their reimbursement (is) at their Lord, treed gardens/paradises (as) eternal residence the rivers/waterways flow from beneath it, immortally/eternally* خالدين in it (for) ever (E), God accepted/approved* رضي on them, and they accepted/approved* رضوا on Him, that (is) to who feared his Lord.

CHAPTER 99: THE SHAKEN/TREMBLED/EARTHQUAKE* - الزلزلة

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

1. When/if the earth/Planet Earth shook/trembled* زلزلت its shaking/trembling/earthquake.
2. And the earth/Planet Earth brought out its loads/weights* أثنائها.
3. And the human/mankind said: "What (is) for it (what is wrong with it)?"
4. That day it tells/informs (about) its news/information/knowledge.
5. With that your Lord inspired/transmitted* أوحى to it.
6. That day, the people proceed/arise separately to see* ليروا their deeds.
7. So who makes/does* يعمل a smallest particle of anything (smaller than an atom's) weight (of) good* خيرا sees it.
8. And who makes/does* يعمل a smallest particle of anything (smaller than an atom's) weight (of) bad/evil* شرا sees it.

CHAPTER 100: THE ATTACKING FORCES/HORSES - العاديات

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

1. And/by the panting/changing colour* ضيحا , attacking forces/horses.
2. So the igniters (of fire)/swayers* فالمرديات , fire striking/sparking/decaying* قدحا .
3. So the raiders/fast attacking horses (in) mornings/daybreaks.
4. So they stirred and arose/agitated* فأتزن dust/splashing mud or water* نقعا with it .
5. So they were in the middle with it all together/(in) a group* جمعا .
6. That truly the human/mankind (is) ungrateful/disobedient (E)* لكتود to his Lord.
7. And he truly (is) on that witnessing/testifying (E).
8. And that he truly to the good's/wealth's* الخير love/like (is) strong (intense) (E) (humans love excessive goodness).
9. So does he not know when what (is) in the graves/burial places is scattered/over thrown/strewn* بعثر ?
10. And what (is) in the chests (innermosts) is recovered/collected?
11. That truly their Lord (is) with them (on) that day expert/experienced (E).

CHAPTER 101: THE RESURRECTION/DISASTER/CALAMITY* - القارعة

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

1. The resurrection/disaster/calamity.
2. What (is) the resurrection/disaster/calamity?
3. And what made you know/informed you what the resurrection/disaster/calamity (is)?
4. A day/time the people be/become like the butterflies, the scattered/ravished* المشوث .
5. And the mountains* الجبال be/become like the wool/dyed wool, the carded (ruffled).
6. So as for who his weights* موازينه became heavy.
7. So he is in (an) acceptable/approved life/quality of life.
8. And but who his weights* موازينه were reduced/lightened.
9. So his origin* فأمه (is) Hell/destruction* هاوية .
10. And what made you know/informed you what it is (E)?
11. (A) hot fire.

CHAPTER 102: THE MULTIPLICATION - التكاثر

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

1. The multiplication distracted/diverted you* ألهاكم .
2. Until you visited the cemeteries/burial places* المقابر.
3. No but you will/shall know.
4. Then no but you will/shall know.
5. No but if you know knowledge (of) the assurance/certainty* اليقين.
6. You would see/understand (E) the Hell* الجحيم .
7. Then you will see/understand it (with) the assurance's/certainty's eye (visually).
8. Then (on) that day you will be asked/questioned (E) about the blessing/goodness* النعيم.

CHAPTER 103: THE TIME/ERA/END OF DAY TO DUSK* - العصر

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

1. And/by the time/era/end of day to dusk* العصر.
2. That truly the human/mankind (is) in (E) loss.
3. Except those who believed and made/did* عملوا the correct/righteous deeds, and directed/commanded* تواصلوا with the truth/just* بالحق , and directed/commanded* تواصلوا with the patience.

CHAPTER 104: THE BACKBITER/SPURRER* - الهمزة

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

1. Calamity/scandal/woe* ويل to every/each backbiter/spurrer* همزة , defamer/blamer* لمزة.
2. Who gathered/accumulated* جمع property/possession/wealth and he counted it repeatedly.
3. He thinks/supposes* يحسب that (E) his property/possession/wealth made him immortal/eternal* أحلده.
4. No but he will be discarded/thrown away (E)* لينذن in the intense fire/Hell.
5. And what made you know/informed you what the intense fire/Hell (is)?

6. God's fire, the ignited/kindled* الموقدة.
7. Which ascends/rises on (to) the hearts* الأفتدة.
8. That it truly is on them stationary/residing* مؤصدة.
9. In extended/spread pillars/posts* عمد.

CHAPTER 105: THE ELEPHANT - الفيل

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

1. Did you not see/understand how (what) your Lord made/did* جعل with the elephant's owners/company/ friends?
2. Did He not make* يجعل their plotting/conspiring* كيدهم in misguidance?
3. And He sent on them flying/birds (in) flocks/groups gathered and following each other .
4. It throws them with stones from dry and hardened mud* سجيل .
5. So He made them* يجعلهم like eaten husk/chaff/leaves* كعصف .

CHAPTER 106: KOREISH (AN ARABIAN OR BEDOUIN TRIBE) - قريش

By God's Name, the Merciful, the Most Merciful - بسم الله الرحمن الرحيم

1. To Koreish's unification/familiarity* لإيلاف .
2. Their unification/familiarization* إيلافهم (with) the winter's and the summer's travel/journey* رحلة.
3. So they should worship this, the House's/Home's Lord.
4. Who fed them from starvation/hunger, and secured them from fear/fright.

CHAPTER 107: THE CHARITY* - الماعون

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

1. Did you see/understand who lies/denies/falsifies with the religion?
2. So that (is) who turns down/repels* يدع the orphan* اليتيم.
3. And does not urge/insight/influence on feeding the poorest of poor/poor oppressed.
4. So calamity/scandal/woe* فويل to the prayers (praying people).
5. Those whom they are about their prayers negligent/inattentive* ساهون.
6. Those whom they are pretending/showing off (what they are not).
7. And they prevent/stop* يمنعون the charity* الماعون .

CHAPTER 108: THE ABUNDANCE - الكوثر

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

1. We (E), We gave/granted you* أعطيناك the abundance (of goodness).
2. So pray to your Lord, and be perfect/excellent/slaughter (for charity)* انحر.
3. That truly your hater and enemy, he is the mean and despised/of no good* الأبهتر.

CHAPTER 109: THE DISBELIEVERS - الكافرون

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

1. Say: "You, you the disbelievers."
2. "I do not worship what you worship."
3. "And you are not worshipping what I worship."
4. "And nor I am worshipping what you worshipped."
5. "And nor you are worshipping what I worship."
6. "For you (is) your religion, and for me (is) my religion."

CHAPTER 110: THE VICTORY/AID - النصر

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

1. When/if God's victory/aid came, and the opening/judgment* الفتح .
2. And you saw* رأيت the people entering in God's religion (in) groups/crowds* أفواجا.
3. So praise/glorify with your Lord's praise/gratitude/thanks, and ask him for forgiveness, that He truly was/is forgiving.

CHAPTER 111: THE PALM FIBER ROPE/IRON RING* - المسد

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

1. Father of the flame of a smokeless fire's (known as Prophet Mohammad's uncle) hand was destroyed/lost, and destroyed/lost.
2. His property/possession/wealth and what he gained/acquired* كسب did not enrich/suffice* أغني from him.
3. He will roast/suffer/burn (in) a fire that of (a) flame of smokeless fire* هب .
4. And his woman (wife) the fire wood's/fuel's* الحطب carrier/lifter* حمالة.
5. In her neck/beautiful neck (is a) rope* حبل from palm fiber tightly woven rope/an iron ring.

CHAPTER 112: THE FAITHFULNESS/LOYALTY/DEVOTION - الإخلاص

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

1. Say: "He is God one."
2. "God the Lord/master/intended* الضميد."
3. "(He) did not give birth/procreate* يلد , and was not born/procreated* يولد."
4. "And (there) was not for Him any equal/match".

CHAPTER 113: THE DAYBREAK/CREATION* - الفلق

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

1. Say: "I seek protection with/by Lord/master/owner (of) the daybreak/creation* الفلق."
2. "From bad/evil/harm* شر (of) what He created."
3. "And from bad/evil/harm* شر (of an) intense dark night/moon, when/if (it) penetrated through body pores/spread/approached* وقب."
4. "And from bad/evil/harm* شر (of) the female magicians/sorceresses/dischargers in the knots."
5. "And from bad/evil/harm* شر (of) an envious with jealousy* حاسد , when/if he envied with jealousy."

CHAPTER 114: THE PEOPLE - الناس

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

1. Say: "I seek protection with/by the people's Lord/master/owner."
2. "The people's king/owner/possessor* ملك ."
3. "The people's God."
4. "From bad/evil/harm (of) the inspirer and talker/giver of evil suggestions and temptations (whisperer of evil influences), the devil* الخناس ."
5. "Who inspires and talks/gives evil suggestions and temptations in the people's chests (innermosts)."
6. "From the Jinns* الجنة and the people."

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