## ILAYHI YURADDU

# WORD FOR WORD TRANSLATION OF THE QUR'AN

Juz': Twenty Five



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### INTRODUCTION

Qur'ān -- the last Revealed Book -- the only complete Divine Guidance Subject --mankind -- Guidance For All Purpose Purpose and goal in life How to be successful in this world and the Hereafter How to be at peace with oneself and one's environment -- Allāh Source via Angel Jibrīl A.S. (Gabriel) Prophet Muhammad Sallallāhu 'alaihi wa sallam ♦ Descendant of Prophet Ibrāhīm A.S. through Prophet. Ismā'īl A.S. An unlettered Prophet (could not read and write) Revelations completed in 23 years -- Arabic Language -- Allah chose Arabic above all other languages -- Translations cannot do justice to it -- 114 Surahs or chapters Content -- Divided for convenience into 30 Juz' or Paras Claim -- Book of Allah --- every word is from Him -- No doubt in it -- Protection promised by Allah -- No change or tampering (from Revelation until the end of time)

Challenge

-- Produce similar work if source is doubted

Essence

--To Live

- Always conscious of Allah, and accountability unto Him
- In total submission to His Will
- Ever mindful of meeting Him on the Day of Judgement

Study tips

- -- Purify intention (Niyyah)
- -- Commitment
- -- Regularity
- -- Ponder upon it's verses
- -- Remain conscious of the fact that it is the <u>only guaranteed</u> path to success, An All- Profit, No-Loss investment

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-
البيه يرد عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ نَمُرُ إِنَّ
ANY FROM (IT / SHE) O N A (OF) (IT) (IT) THE -'ILM IS TOWARDS
FRUITS OUT HOUR LEDGE TURNED HIM
TO <b>H</b> IM <i>ALONE</i> IS REFERRED THE KNOWLEDGE OF THE HOUR <i>OF DOOM</i> .
NO FRUIT COMES OUT
مِّنْ ٱلْمَامِهَا وَمَا تَعْبِلُ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا
EXCEPT PUTS/LAYS O N A ANY FROM (IT/SHE) N A ITS -FROM
-(GIVES R D FEMALE CARRIES T D SHEATHS OF
FROM ITS SHEATH, NOR DOES A FEMALE CONCEIVE,
NOR SHE GIVES BIRTH BUT
بعِلْمِهُ وَيُوْمُ بُنَادِيْهِمْ آبْنَ شُرَكًا وَي لا قَالُوْآ
THEY MY (ARE) (HE) (ON) A WITH
SAID PARTNERS WHERE THEM CALL(S) DAY HIS KNOWLEDGE
WITH <b>H</b> IS KNOWLEDGE. ON THE DAY <i>OF JUDGEMENT</i>
WHEN ALLAH WILL ASK THE UNBELIEVERS: "WHERE ARE THOSE
PARTNERS THAT YOU ASSOCIATED WITH ME?"  THEY WILL ANSWER:
اَذَنَّكُ مَامِنَّا مِنْ شَهِبُهِ ﴿ وَضَلَّ عَنْهُمْ مَّا
WHAT FROM -WENT N ANY FROM -FROM NOT -PROCLAIMED -ANNOUNCED
EVER ASTRAY D WITNESS US YOU -ANNOUNCED YOU
"WE CONFESS THAT NONE OF US CAN VOUCH FOR THEM." [47]
كَانُوا بِنُعُونَ مِنْ قَبْلُ وَظُنُّوا مَا لَهُمْ مِّنْ
(IS) A A
FROM FOR NOT THEY N BEFORE FROM THEY THEY
THEM THOUGHT D (OF THAT) -CALL -(USED TO)
THOSE DEITIES WHOM THEY USED TO INVOKE WILL VANISH

FROM THEM AND THEY SHALL REALIZE THAT THERE IS NO



مَّحِيْصٍ ﴿ لَا يَسْعُمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَابِرِ وَ
(OF) THE -CALLING FROM THE (HE) (DOES) ANY -MANKIND GETS PLACE OF
GOOD  -INVOKING   -HUMAN BEING   TIRED   NOT   REFUGE
ESCAPE. [48]
MAN IS NEVER TIRED OF PRAYING FOR GOOD,
وَإِنْ مُسَّهُ الشُّرُّ فَبَوْسٌ فَنُوطٌ وَلَئِنَ اَذَفْنَهُ
WE MADE SURELY A (AND IS) (HE) THEN THE TOUCHED IF N D IS HOPELESS
HIM   IF   DESPAIRING   (GIVES UP HOPE)   EVIL   HIM
BUT WHEN ANY EVIL BEFALLS HIM,
HE LOSES HOPE AND IS IN DESPAIR. [49]  AND IF
رَحْمَةً مِنْ الْمِنْ بَعْدِ ضَرّاء مَسَّنْهُ لَبَقُولَى هٰذَا
THIS (HE) (WILL) TOUCHED (OF) AFTER FROM FROM -RAHMAH  DEFINITELY SAY(S) HIM ADVERSITY US -MERCY
AFTER AFFLICTION, <b>W</b> E VOUCHSAFE HIM A FAVOR
FROM <b>O</b> URSELVES, HE IS SURE TO SAY:
لِيْ وَمَا أَظُنَّ السَّاعَةَ قَا بِمَهُ " وَلَيْنَ تُجِعْثُ إلَّا
TO I SURELY A ONE THAT THE I ON A FOR STABLISHED HOUR THINK THINK
"I DESERVE THIS, I DO NOT THINK THAT THE HOUR
WILL EVER COME; AND EVEN IF I AM BROUGHT BACK TO
رَبِّنُ إِنَّ لِي عِنْكُ لا لَكُسْنَى وَلَكُنْبِ أَنَّ الَّذِينَ كُفُوا
THEY -DENIED THOSE SURELY SURELY -NEAR FOR IN- MY  -DIS- BELIEVED WHO INFORM BEST HIM ME -SUSTAINER
MY <b>R</b> ABB, I WOULD STILL GET GOOD TREATMENT FROM <b>H</b> IM."  THE FACT, HOWEVER, IS THAT <b>W</b> E SHALL  TELL THE DISBELIEVERS THE TRUTH





## ONE -TORMENT FROM (WE) (SHALL) -SEVERE -HARD / TOUGH -PUNISHMENT THEM TO TASTE ONE -TORMENT FROM (WE) (SHALL) DEFINITELY MAKE DOID WHAT THEM TO TASTE

OF ALL THAT HAD DONE AND WE SHALL MAKE

THEM TASTE A SEVERE PUNISHMENT. [50]

## وَإِذًا ٱنْعُمْنَا عَلَ الْإِنْسَانِ ٱعْضَ وَنَا رِجَانِبِهُ

		(HE)	(HE)			147-		Α
	WITH	TURNED 1	-WITHDREW	THE	UPON	WE	WHEN	I A
HIS		SIDE-	-TURNED	-MANKIND		BESTOWED		D
	SIDE	WAYS D	AWAY	-HUMAN BEING		FAVOR		

WHEN WE BESTOW FAVORS ON MAN,

HE TURNS AWAY AND DRIFTS OFF TO ANOTHER SIDE;

## وَإِذَا مُسَّهُ الشُّرُ فَنُ وَ دُعًا مِ عَرِيْضٍ ﴿ قُلْ

(YOU)	ONE	(OF) -INVOKING	THEN	THE	(IT)	WHEN	A
SAY!	LONG	-SUPPLI- CATION	(IS) POSSESSOR	EVIL	HIM	-	D

AND WHEN AN EVIL BEFALLS HIM, HE COMES WITH

LENGTHY SUPPLICATIONS, [51]

O PROPHET,

ASK THEM:

## ارُونِيَّةُ إِنْ كَانَ مِنْ عِنْدِ اللهِ نُمْ كَعَانَمُ

YOU <sup>1</sup> (ALL)	-DENIED	THEN	(OF)	NEAR	FROM	(IT)	IF	YOU (ALL)	D
-	BELIEVED		(01)	NEAR	TIXON	(11)	- 11		W D
-HID 7	THE TRUTH		<b>A</b> llāh			WAS		-CONSIDERI	ED ?

"HAVE YOU EVER CONSIDERED:

IF THIS QURAN IS REALLY FROM ALLAH AND YOU DENY IT,

### ربه من أصل مِبْنَ هُو فِيُ شِفَاقِ بَعِيْلٍ صَ ONE AN (IS) HE THAN (IS) WHO WITH

 ONE
 AN
 (IS)
 HE
 THAN
 (IS)
 WHO
 WITH

 FAR
 OPPOSITION
 IN
 WHO
 ASTRAY
 IT

WHO CAN BE MORE ASTRAY THAN YOU WHO HAS GONE TOO

FAR IN DEFYING HIM?" [52]





11 1 11 1 2 2 2 1 1 1 1 2 2 2 2 1
حم أعسن وكذرك يُوجي اليك وال
TO A TO -DOES WAHY -THUS 'ĀIN HĀ -REVEALS -INDICATES -INSPIRES -LIKEWISE QĀF MĪM
HÃ MEEM. [1] 'AIN SIN QÃF. [2] THUS, DOES ALLAH ALL-MIGHTY,
THE <b>A</b> LL- <b>W</b> ISE SENDS <b>H</b> IS REVELATION TO YOU, <i>O MUHAMMAD</i> ,
اللَّذِينَ مِنْ قَبْلِكَ ١ اللهُ الْعَزِيْزُ الْحَكِيمُ ﴿ لَهُ
(IS ONLY) THE THE ALLĀH BEFORE (ARE) THOSE FOR ALWAYS HIM ALL WISE ALL MIGHTY  ONLY) FROM WHO
AS <b>H</b> E SENT TO THOSE BEFORE YOU. [3]
то Нім
مَا فِي السَّمَوٰتِ وَمَا فِي الْأَرْضِ وَهُو الْعَلِيُّ
(ALONE IS) THE HE THE (IS) WHAT A HEAVENS HEARTH IN EVER IN EVER IN THE (IS) WHAT A HEAVENS HEIGHTS SKIES IN
BELONGS ALL THAT IS IN THE HEAVENS AND THE EARTH.
HE IS THE SUPREME,
THEY FROM -SPLIT APART -RENT ASUNDER -TEAR -TEAR -THE -RENT ASUNDER -SKIES
THE GREAT. [4]
THE HEAVENS MIGHT HAVE ALMOST BROKEN APART FROM
فَوْرِقِهِيٌّ وَ الْمُلِيِّكَةُ يُسِبِّحُونَ بِحَمْدِ دُرِّهِمُ
THEIR WITH -GLORIFY THE N A ABOVE  -RABB-PRAISE (S) -(PROCLAIM - THEN A ABOVE
ABOVE THOSE WHO ARE <i>ELEVATING ALLAH'S CREATURE TO THIS</i> RANK IF THE ANGELS WOLLD HAVE NOT BEEN GLORIFYING THEIR

RABB WITH HIS PRAISE





वी।	ات	SI	ڙون .	31	رفي	رلكن	و در	وغذ	و كيد
<b>A</b> LLĀH	INDEED	BEWARE	!	THE	(IS)	FOR		HEY	A N D
			EARTH		IN	WHO		IVENES	s D
AND	BEGGIN	G FORGI	VENESS	FOR T	HOSE	ON EAI	RTH.		
BEH	OLD!	SURELY,	IT IS	ALLA	<u>H</u>				
رمن	نأوا	انخ	لَّذِبْنَ	150	و مر (	ر د	ورال	الغفا	هو
FROM	TH	EY	THOSE	A N	YANTA T		HE (IS)	THE	HE
	MA	DE	WHO	D		_WAYS /IERCIFUL		OST GIVING	(ALONE)
WHO	) IS THE	OFT <b>F</b> OF	RGIVING,	M	lost	MERCIF	UL. [5]		
THO	SE WHO	TAKE OT	HERS AS	3			20		
آنت	وَمِنَا	و ميا	لا عَلَيْه	عنو	ر و لک -	गाउँ।	أورلب	1 4	دور
YOU	NOT N N	-	-PR	(IS) NAYS <b>A</b> OTECTO <b>G</b> UARD		LĀH PRO	AWLIYĀ' CLOSE DTECTINO RIENDS JARDIANS	∍ TH	ESIDES OTHER AN (OF)
THEI	R GUARI	DIANS BE	SIDES H	liM,	<b>A</b> LLA	H HIMS	ELF IS		
<b>W</b> AT	CHING T	HEM;	AND O PI	ROPHE'	<i>T</i> , Y	OU ARE	NOT		
نيك	بقا را	أؤحا	إلك أ	وگذا	0	ڪيُرل	بود	وُمْر	عكب
YOU	<u>'</u>	DID WAHY REVEALEI INDICATEI INSPIRED	) - IHU	N	-D	DEF RUSTEE ISPOSER F AFFAIRS	INITELY	THEM	(ARE) OVER
THE	DISPOSE	R OF TH	EIR AFF	AIRS. [6	[]				
THUS	S HAVE V	VE REVE	ALED TO	YOU					
رلفا	ئ كر	ے وم	القرا	أمر	زز	لِثُنْهِ	رَبِيًّا	ئا عَ	فكرا
(AF ARO	UND WH		THE VNS	МОТНЕГ		SÓ (THAT)	AN		Α
IT	EVE	RD	MAK	KAH	WAR	YOU !N	ARABI	c c	UR'ĀN
THIS	QUR'AN	IN ARAB	IC, SO TH	HAT YC	U MA	Y WARN	THE R	ESIDE	NTS

OF THE MOTHER CITY (MAKKAH) AND ITS SUBURBS,





### (THAT) (IS) (OF) IN (IS) ANY NOT DAY YOU THE Ν GATHERING -JANNAH (ABOUT) D **PARTY** DOUBT IN -ASSEMBLING WARN -PARADISE AND FOREWARN THEM OF THE DAY OF ASSEMBLY ABOUT WHICH THERE IS NO DOUBT: WHEN SOME WILL GO TO PARADISE SURELY ALLĀH (HE) (HE) AND THE (IS) Ν MADE BLAZING D NATION THEM WILLED IF **FIRE** IN PARTY AND OTHERS TO THE BLAZING FIRE. [7] IF ALLAH WANTED, HE COULD HAVE MADE ALL OF THEM (HE) HIS (HE) WHOM BUT ONE IN ADMITS -MAKES -RAHMAH WILLS -MERCY TO ENTER A SINGLE NATION; BUT HE ADMITS TO HIS MERCY WHOM HE PLEASES: (IS) N FOR NOT OR **FROM** THOSE WHO ANY CLOSE N 0 Ν -DO WRONG PROTECTING R D FRIEND ARE UNJUST HELPER THEM AS FOR THE WRONGDOERS. THEY WILL HAVE NO PROTECTOR HAVE NOR HELPER. [8]

THE -BESIDES

-AWLIYĀ' -CLOSE PROTECTING FRIENDS -GUARDIANS -WALT -GUARDIAN HE THEN -OTHER FROM THEY -CLOSE PROTECTING FRIEND -THAN(OF) -MADE (ALONE) ALLĀH HIM -TOOK

THEY SET UP OTHER GUARDIANS BESIDE HIM,

WHILE ALLAH ALONE IS THE GUARDIAN?





الشوريم الشوريم الشوريم المستوريم الشوريم المستوريم المس
وَهُو يُجِي الْهُوْتُ نَوْهُو عَلَا كُلِّ نَنَى الْهُوْتُ وَهُو عَلَا كُلِّ نَنَى الْهُوثُ فَي الْهُوْتُ وَهُو عَلَا كُلِّ نَنَى الْهُوثُ فَي الْهُوثُ فَي الْهُوثُ فَي الْهُوثُ فَي اللَّهُ فَيْ اللَّهُ فَي اللَّهُ فِي اللَّهُ فَي اللَّالَّ اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَيْعِلَّ اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَاللَّهُ فَي اللَّهُ فَلَّ اللَّهُ فَي اللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ اللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فِي اللَّهُ فَاللَّهُ فَاللَّاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّا لَهُ الل
ALWAYS ALL (OF) -ALL OVER HE AND ONES DEAD CHEETO
IT IS <b>H</b> E <b>W</b> HO GIVES LIFE TO THE DEAD AND IT
IS <b>H</b> E <b>W</b> HO HAS POWER OVER ALL THINGS. [9]
وَمَا اخْتَكُفْتُمْ رِفْيُهِ مِنْ شَيْءٍ فَحُكُمُ لَهُ إِلَى اللهِ
ALLĀH (IS) SO ANY FROM IN (ALL) WHAT A
TOWARDS DECISION THING IT DIFFERED
O PROPHET TELL THEM: WHATEVER THE SUBJECT OF YOUR
DISPUTE IS, ITS JUDGEMENT BELONGS TO ALLAH:
BIOTOTE IO, THE CODE EMELTINE BELONGO TO ALEAT.
ذُلِكُمُ اللهُ رَبَّىٰ عَكَيْهِ تُوكَلُّكُ أَوْ البُّهِ ارْبِيبُ
I (ONLY) TURN TO A I UPON MY (ALONE IS) THAT  REPEATEDLY IN REPENTANCE HIM  TRUSTED HIM  (ONLY) UPON MY (ALONE IS) THAT (O YOU IS) SUSTAINER ALLĀH ALLĀH
SUCH IS <b>A</b> LLAH MY <b>R</b> ABB, IN <b>H</b> IM, I HAVE PUT MY TRUST,
AND TO HIM I TURN IN REPENTANCE. [10]
فَاطِدُ السَّلُونِ وَالْكَرْضِ وَجَعَلَ لَكُمْ رَمِّنَ
FROM FOR (HE)  THE A N D -SKIES SPLITS -ONE WHO SPLITS -SPLITTER
(ALL) MADE EARTH -HEAVENS -CREATOR
THE CREATOR OF THE HEAVENS AND THE EARTH.
HE HAS MADE FOR YOU
أنفسِكُمْ أزواجًا ومِنَ الْأَنْعَامِ أزواجًا ومِنَ
-PAIRS THE -FROM A PAIRS YOUR (OWN)
-SOULS -MATES CATTLE -OF -MATES -SELVES
MATES FROM AMONG YOURSELVES

AND ALSO MATES AMONG THE CATTLE FROM THEIR OWN KIND;





L	THE HE A ANY SIMILAR (IT) IN -SPE	HE READS
	LWAYS  LL HEARER  D  THING  HIM  NOT  IT  YOU (ALL)	EATES)
-	BY THIS MEANS DOES HE MULTIPLY YOU.  THERE IS NO ONE LIKE HIM. HE ALONE HEARS ALL	
	بِينُ ﴿ لَهُ مَقَالِيْكُ السَّلُونِ وَالْأَرْضِ ، يَنْسُدُ	البَدِ
	(HE) INLARGES SPREADS -MAKES BUNDANT EARTH  A (OF) THE A (OF) THE KEYS ONLY)  FOR ALWAYS HIM ALL SEE	
_	AND SEES ALL. [11] TO HIM BELONGS THE KEYS	
	OF THE HEAVENS AND THE EARTH. HE GIVES ABUNDA	ANTLY
		ال
L	ي رجن بيت ۽ و يعرب در رب بي سي	13)
	(OF) WITH INDEED -SPARINGLY N (HE) FOR -RIZ	
	(OF) WITH INDEED -SPARINGLY (HE) FOR -RIZ	
	(OF) WITH INDEED -SPARINGLY (HE) FOR -RIZ  -ALL -IN DUE HING(S) -EVERY HE MEASURE D WILLS EVER OF SU  TO WHOM HE PLEASES AND SPARINGLY TO WHOM	Q DVISION
	(OF) WITH INDEED -SPARINGLY (HE) FOR -RIZ  -ALL -IN DUE MEASURE  WHOM -PRO OF SU  TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS.  HE IS THE KNOWER OF EVERYTHING. [12]	OVISION ISTENANCE
	(OF) WITH INDEED -SPARINGLY N HE INDEED -SPARINGLY N D WHOM -PROOFSU  TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS. HE IS THE KNOWER OF EVERYTHING. [12]	OVISION ISTENANCE
	(OF) WITH INDEED -SPARINGLY NOW HE PLEASES AND SPARINGLY TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS. HE IS THE KNOWER OF EVERYTHING. [12]  WITH -WILLED -FROM FOR (HE) ALW -ENJOINED -DIVINE YOU -ORDAINED A	OVISION ISTENANCE
	(OF) WITH INDEED -SPARINGLY NOW HE PLEASES AND SPARINGLY TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS. HE IS THE KNOWER OF EVERYTHING. [12]  WITH -WILLED -FROM FOR (HE) ALW -ENJOINED -DIVINE YOU -ORDAINED A	DVISION STENANCE
	(OF) WITH INDEED -SPARINGLY NO WHOM HE PLEASES AND SPARINGLY TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS. HE IS THE KNOWER OF EVERYTHING. [12]  WITH -WILLED -ENJOINED -DIVINE -FROM FOR (HE) ALW AND	DVISION STENANCE
	(OF) WITH INDEED -SPARINGLY NO HE PLEASES AND SPARINGLY TO WHOM HE PLEASES AND SPARINGLY TO WHOM  HE WILLS. HE IS THE KNOWER OF EVERYTHING. [12]  WITH -WILLED WHAT -DĪN -FROM FOR (HE) ALW -ENJOINED -ORDAINED WAY OF LIFE -OF (ALL) -APPOINTED KNOWER OF EVERYTHING. [12]	DVISION STENANCE
	MITH INDEED -SPARINGLY NO WHOM PROBLEM OF SURE	DVISION STENANCE





## ابْرْهِبُمْ وَمُوْسَى وَعِشِلَى أَنْ أَفِيمُوا الدِّينَ

' THE						_	
-DĪN	(YOU ALL)	THAT	-'ĪSĀ	A	-MŪSĀ	A N	-IBRĀHĪM
-DIVINE	ESTAB-			D		D	
WAY OF LIFE	LISH!		-JESUS		-MOSES		-ABRAHAM

IBRAHEEM (ABRAHAM) AND MUSA (MOSES) AND ISA (JESUS):

"ESTABLISH THE DEEN OF AL-ISLAM

## ولا تنفر فأ ونيه و كبر عل المشركين ما

WHAT	THOSE WHO -DO SHIRK	UPON	(IT) WAS ALWAYS	T	IN	(YOU ALL) DO	A
EVER	-ARE IDOLATORS -ASSOCIATE PARTNERS (WITH <b>A</b> LLĀH)		HEAVY (INTOLERABLE)	IT		BE DIVIDED! NOT!	N D

AND MAKE NO DIVISION (SECTS) IN IT."

INTOLERABLE FOR THE MUSHRIKIN IS THAT TO WHICH

### تَلْعُوْهُمْ إِلَيْهِ وَ اللهُ يَجْنَبِي إِلَيْهِ مَنْ بَيْنَاءُ

		-TO			1		1	YOU (ALL)
(HE)	WHOM	-FOR	(HE)	ALLĀH		TO		CALL
			-CHOOSES					
WILLS		HIM	-SELECTS		IT		THEM	

YOU O MUHAMMAD CALL THEM.

ALLAH CHOOSES FOR HIS SERVICE WHOM HE WILLS.

### وَيُهْدِئُ إِلَيْهِ مَنْ يُنِينِكُ ﴿ وَمَا نَفَرُفُواۤ إِلَّا

EXCEPT	THEY	NOT	A	(HE) TURNS (TO HIM)	WHO	ТО	(HE)	A
	WERE		N	REPEATEDLY				D
	DIVIDED			IN REPENTANCE		HIM	GUIDES	

AND GUIDES TO **H**IS **W**AY ONLY THOSE WHO TURN TO **H**IM IN REPENTANCE. [13]

THE PEOPLE DID NOT BECOME DIVIDED INTO SECTS UNTIL

## مِنْ بَعْنِ مَا جَاءُهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلًا

		THE RESERVE AND ADDRESS OF THE PARTY OF THE						NAME AND ADDRESS OF TAXABLE PARTY.
1 1		(DUE TO)			(IT)			
AND	BETWEEN	-REBELLION	THE	C	AME	(OF)	AFTER	FROM
IF		-TRANSGRESSION	-'ILM		(TO)			
NOT	THEM	-RIVALRY	-KNOW FDGE	THEM		THAT		

AFTER KNOWLEDGE HAD COME TO THEM,

OUT OF ENVY AMONG THEMSELVES.

HAD







النَّوْلِيُّ يُرَدُّهُ ١٥ النَّوْلِي ٢٠٤	
لِهُ اللَّهُ سُبُفَتُ مِنْ رَّبِّكَ إِلَّا آجُلِ مُّسُمًّى لَّفْضَ	5
SURELY	B D6
YOUR <b>R</b> ABB NOT ISSUED THE WORD <i>TO DEFER THEIR PUNISHMENT</i> TILL AN APPOINTED TIME, THE MATTER WOULD HAVE ALREAD BEEN SETTLED	9 0
AFTER FROM         THE WERE MADE THOSE IN- NO DEED TO DEED TO TO DEED TO TO TO DEED TO	JO EEN
THEM BOOK INHERIT WHO THEM	
BETWEEN THEM. THE FACT IS THAT THOSE WHO WERE	
MADE TO INHERIT THE BOOK AFTER THEM,	
فِي شَالِيّ مِنْكُ مُربِينِ ﴿ فَلِنَا لِكَ فَادُعُ مَ	
THEN SO DOUBT -ABOUT A SURI  (YOU) FOR -DISQUIETING -MAKING RESTLESS IT DOUBT IN	RE) ELY
ARE SURELY IN DISQUIETING DOUBT CONCERNING IT. [14]	
THEREFORE, CALL THEM TO THE TRUE DEEN,	
اسْنَقِمْ كَمَا امْرْتَ وَلَا تَنْبُعُ اهْوَاءَهُمْ وَفُلْ	9
(YOU) A THEIR (YOU) DO A WERE JUST (YOU) SAY! DESIRES FOLLOW! NOT! OF COMMANDED -LIKE FIRM!	A N D
STAY FIRM ON THE RIGHT WAY AS YOU ARE COMMANDED	
AND DO NOT FOLLOW THEIR VAIN DESIRES. TELL THEM:	
نَنْ بِمَا انْزَلَ اللهُ مِنْ كِنْبِ ، وَ امِرْتُ	
I WAS A A FROM ALLĀH (HE) -WITH I SENT WHAT DOWN EVER BELIEV	/ED
"I BELIEVE IN WHATEVER <b>A</b> LLAH HAS REVEALED FROM	
THE BOOK AND I AM COMMANDED	
otokotokokotokokotokokotokokotokokotokokot $x=\tilde{X}$ atokotokokokotokokotokokotokokotokokotokoko	And PAN







رنيورين المركان
لِاعْدِل بَيْنَكُمْ وَاللَّهُ رَبُّنَا وَرَبُّكُمْ وَكَنَّا أَعْمَالُنَا
OUR FOR YOUR A CALONE IS OUR ALLĀH BETWEEN (THAT)  -RABB D RABB YOU I DO
DEEDS US -RABB D RABB YOU I DO SUSTAINER SUSTAINER JUSTICE
TO DO JUSTICE BETWEEN YOU. ALLAH IS OUR RABB
AND YOUR RABB. WE ARE RESPONSIBLE FOR OUR DEEDS
ولكمراعها لكمرولا مجنة بننكا وبننكم الله
ALLĀH BETWEEN ANY NOT YOUR FOR N YOU TOUR TOUR TOUR TOUR NOT YOUR YOUR NOT YOUR NOT YOUR YOUR YOUR YOUR YOUR YOUR YOUR YOUR
YOU D US ARGUMENT DEEDS (ALL)
AND YOU FOR YOURS.
LET THERE BE NO DISPUTE AMONG US.
يَجْمَعُ بَيْنَاء وَإِلَيْهِ الْمُصِيْرُ ﴿ وَالَّذِينَ يُحَاجُّونَ
THEY THOSE A THE ONLY) A BETWEEN (WILL)  TOWARDS A BETWEEN (WILL)  -ASSEMBLE
ARGUE WHO D DESTINATION HIM D US -GATHER
WILL BRING US ALL TOGETHER ON <i>THE DAY OF JUDGEMENT</i> AND DECIDE, AND TO <b>H</b> IM IS FINAL RETURN. [15] THOSE WHO DISPUTE
فِي اللهِ مِنْ بَعْدِ مَا اسْتُجِنْبَ لَهُ حُجَنْهُمْ
THEIR FOR POSITIVELY (OF) AFTER FROM <b>A</b> LLĀH -IN
-RESPONDED -CON- ARGUMENT HIM -ANSWERED THAT CERNING
CONCERNING ALLAH AFTER PLEDGING OBEDIENCE TO HIM,
THEIR DISPUTE IS
دَاحِضَة عِنْلَ رَبِّرِمْ وَعَلَيْرِمْ عَضِبٌ وَلَهُمْ عَنَابُ
A FOR N -WRATH UPON A THEIR NEAR ONE THAT IS
TORMENT THEM D -ANGER THEM D -RABB -USELESS -FUTILE
FUTILE IN THE SIGHT OF THEIR <b>R</b> ABB, ON THEM IS <b>H</b> IS WRATH
AND FOR THEM THERE WILL BE A TERRIBLE PUNISHMENT [16]





### (ALONE IS) **A**LLĀH THE (HE) ONE SENT -HAQQ **W**HO SEVERE BOOK DOWN -TRUTH IT IS ALLAH WHO HAS REVEALED THIS BOOK (AL-QURAN) WITH THE TRUTH (IT) (WILL) MAKE WHAT -MĪZĀN **PERHAPS** THE Ν Ν -BALANCE YOU TO (FINAL) D D HOUR KNOW -SCALE AND THE BALANCE (TO DISTINGUISH BETWEEN RIGHT AND WRONG). WHAT WILL MAKE YOU REALIZE THAT PERHAPS THE HOUR OF DOOM -IN (HE) (IS) ONE -WITH THEY NOT THOSE WITH SEEKS -CLOSE TO WHO BELIEVE **HASTEN** -NEAR MAY BE NEAR AT HAND. [17] ONLY THOSE WHO DENY IT SEEK TO HASTEN IT ON: -OF (THAT) INDEED THEY -FROM (ARE) THEY THOSE Ν N ONES D WHO KNOW **FEARFUL BELIEVED** IT BUT THE BELIEVERS DREAD ITS COMING AND KNOW THAT ITS COMING

						(ONLY IS)
1 TI	IE -IN	THEY	THOSE	INDEED	BE-	THE
(FINAL)	-CON-	MUTUALLY			WARE!	-HAQQ
HOUR	CERNING	DISPUTE	. WHO			-TRUTH

THOSE WHO DISPUTE IS THE TRUTH. BEHOLD!

CONCERNING THE HOUR OF DOOM



### TO / WITH (IS)-LATĪF (**H**E) PROVIDES (ARE) **A**LLĀH SURELY -Most ONE KIND/ -RIZQ -SERVANTS -SUSTENANCE -WORSHIPPERS SUBTLE **FAR** STRAYING IN ARE FAR ASTRAY. [18] ALLAH IS VERY KIND TO HIS SERVANTS. HE GIVES SUSTENANCE 19 (AND ALONE IS) (ALONE IS) THE THE HE (HE) (HE) WHO MOHW N Most ALWAYS D ALL MIGHTY WAS **EVER** STRONG WILLS TO WHOM **H**E PLEASES **H**E IS THE POWERFUL THE ALMIGHTY." [19] **H**E WHO (OF) WE WHO HIS IN FOR THE -TILTH (HE) Ν IN--ĀKHIRAH -TILTH D **EVER** -(REWARD) HIM CREASE -HEREAFTER WANTS (REWARD) DESIRES THE HARVEST OF THE HEREAFTER, SHALL BE GIVEN AND HE WHO A MANY FOLD INCREASE IN HIS HARVEST: -OF (IS) (OF) FÒŔ WE IN FROM THE -TILTH (HE) (HE) 0 N GIVE -DUNYĀ D -WORLD (REWARD) WANTS WAS DESIRES THE HARVEST OF THIS WORLD **BUT IN THE** A SHARE OF IT SHALL BE GIVEN TO HIM: THEY (IS) -ORDAINED **PARTNERS** FOR OR ANY FROM THE -PRESCRIBED -Ā<u>KH</u>IRAH -APPOINTED THEM **PORTION** -HEREAFTER

HEREAFTER HE SHALL HAVE NO SHARE AT ALL. [20]

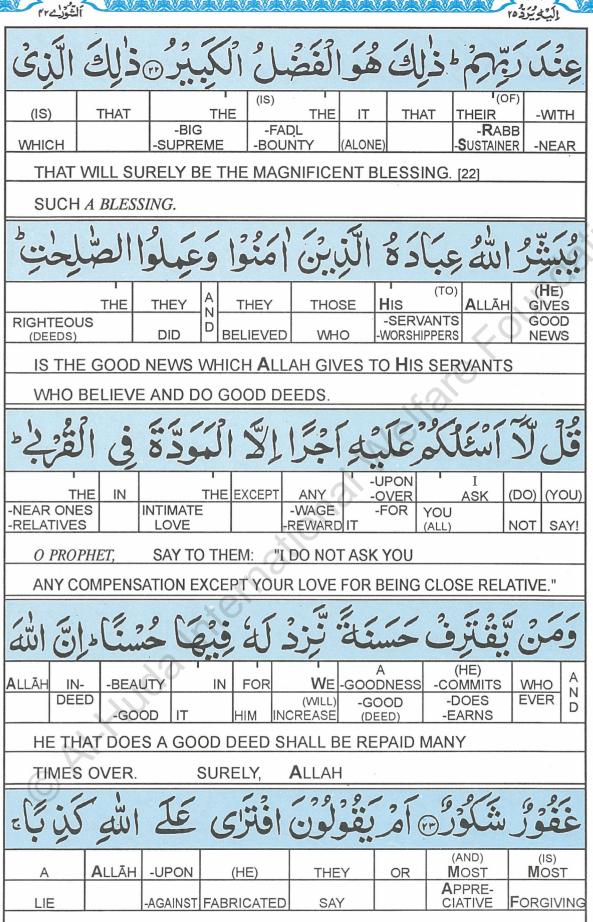
HAVE THEY MADE SHORAKA' (PARTNERS WITH ALLAH) WHO, اَلْشُولُكِ ٢٢٢



( Cartin
لَهُمْ مِنَ الدِّيْنِ مَا لَمْ بِأَذَنُ بِهِ اللهُ وَلُولًا كَلِمَةً
A AND ALLAH WITH (HE) DID WHAT-DIN FROM FOR -KALIMAH IF -WORD NOT IT PERMITS NOT WAY OF LIFE THEM
IN PRACTICE OF THEIR FAITH, HAVE MADE LAWFUL
TO THEM WHAT ALLAH HAS NOT ALLOWED? HAD A
الْفُصْلِ لَقُضِى بَيْنَهُمْ وَإِنَّ الظَّلِيبِي لَهُمْ
(IS) SURELY (OF) FOR THOSE WHO INDEED AND BETWEEN (IT) WAS THE  -DO WRONG THEM -ARE UNJUST THEM -MPLEMENTED -SEPARATION
DECREE OF MAKING THE DECISION ON THE DAY OF JUDGEMENT NOT BEEN ISSUED ALREADY, THE MATTER WOULD HAVE CERTAINLY BEEN DECIDED BETWEEN THEM; SURELY THE WRONG DOERS WILL HAVE
عَنَابُ ٱلِبُحُر وَ تُرْكِ الظَّلِينِ مُشْفِقِبِنَ مِمَّا
'-OF
WHAT FEARFUL -ARE UNJUST SEE PAINFUL TORMENT
A PAINFUL PUNISHMENT. [21] YOU WILL SEE THAT THE WRONGDOERS WILL BE FEARING
كُسْبُوا وَهُو وَاقِعُ بِهِمْ اللَّهِ مِنْ الْمَنْوَا وَعَمِلُوا
THEY A THEY THOSE A -WITH ONE THAT IT A THEY
DID D BELIEVED WHO D THEM -HAPPENS D EARNED
THE BAD CONSEQUENCES OF THEIR DEEDS WHICH WILL
SURELY BEFALL THEM. WHILE THOSE WHO BELIEVE AND DO
الصّلِحٰتِ فِي رُوضِتِ الْجُنَّتِ ، لَهُمْ مّا يَنْكَاءُ وْنَ
THEY WHAT FOR THE -NURSURIES (ARE) THE  EVER -FLOWERING RIGHTEOUS
WILL THEM GARDENS MEADOWS IN (DEEDS)
GOOD DEEDS SHALL DWELL IN THE LUXURIOUS GARDENS  OF PARADISE, AND SHALL RECEIVE FROM THEIR RABB
ALL THAT THEY WISH FOR;







DO THEY SAY: "HE HAS FORGED A FALSEHOOD AGAINST **A**LLAH?"

MOST APPRECIATIVE. [23]

IS OFT-FORGIVING,





فَإِنْ يَشَا اللهُ بَخُرْنُمْ عَلَا قَلْبِكَ وَ بَبْحُ اللهُ
ALLĀH (HE) A YOUR UPON (HE) ALLĀH (HE) S -WIPES OUT D HEART SEALS WILLS IF
BUT IF <b>A</b> LLAH SO WILLED, <b>H</b> E COULD HAVE SEALED
YOUR HEART. IN FACT, ALLAH BLOTS OUT
لْبَاطِلَ وَ يُحِيُّ الْحَقِّ بِكَلِيتِهِ وَ إِنَّهُ عَلِيْمٌ
(IS) ALWAYS INDEED -WITH THE -MAKES HAQQ/ ALL KNOWER HE WORD -TRUTH -ESTABLISHES D -FALSEHOOD
FALSEHOOD AND VINDICATES THE TRUTH BY <b>H</b> IS WORDS.
SURELY, <b>H</b> E KNOWS
بِذَاتِ الصُّدُورِ ﴿ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ
THE (HE) (ALONE IS) HE A (OF) THE WIT
-TAWBAH -REPENTANCE ACCEPTS WHO D-BREASTS -POSSESSOF -CHESTS -SECRETS
EVERYTHING THAT IS HIDDEN IN YOUR BREAST. [24]
IT IS <b>H</b> E <b>W</b> HO ACCEPTS REPENTANCE
عَنْ عِبَادِم وَيَعْفُوا عَن السِّيّاتِ وَيَعْلَمُ مَا
WHAT (HE) A THE -FROM (HE) A HIS FRO -SERVANTS NO SINS ING PARDONS -WORSHIPPERS
FROM <b>H</b> IS SERVANTS AND PARDONS THEIR SINS,
AND <b>H</b> E KNOWS WHATEVER
فَعُلُونَ ﴿ وَ بَسْنَجِبُ الَّذِينَ امْنُوا وَعَمِلُوا
THEY A THEY THOSE POSITIVELY A YOU (ALL)
DID BELIEVED WHO -ANSWERS DO
VOLUDO FOR
YOU DO. [25] <b>H</b> E ANSWERS THE PRAYERS OF
THOSE WHO BELIEVE AND DO





الصّلِحْتِ وَبَزِيْنُ هُمُ مِّنُ فَضَلِهِ وَالْكُفِرُونَ لَهُمْ
THEM -HIDE THE TRUTH  THOSE WHO A N D HIS -FADL FROM INCREASES THEM  THEM -HIDE THE TRUTH  THEM -HIDE THE TRUTH  THEM THE TRUTH  THEM THE TRUTH  THEM THE TRUTH  THEM THE TRUTH  A N D RIGHTEOUS (DEEDS)
GOOD DEEDS AND GIVES THEM EVEN MORE OUT OF
HIS BOUNTY. AS FOR THE UNBELIEVERS, THEY SHALL HAVE
FOR THE ALLAH -ENLARGED AND ONE A -SERVANTS -PROVISION -STRETCHED -WORSHIPPERS OF SUSTENANCE -EXPANDED IF SEVERE -PUNISHMENT
SEVERE PUNISHMENT. [26] HAD ALLAH BESTOWED
ABUNDANCE UPON HIS SERVANTS,
لَبُغُوا فِي الْأَرْضِ وَلَكِنَ بُنَزِلُ بِفَكَارِمًا يَشَاءُ مَا لِكُنْ الْبُغُوا فِي الْأَرْضِ وَلَكِنَ بُنَزِلُ بِفَكَارِمًا يَشَاءُ م
(HE)  WHAT A DUE GRADUALLY BUT THE IN THEY  WILLS  EVER -MEASURE SENDS WILLS  THEY WOULD HAVE TRANSGRESSED BEYOND BOUNDS IN THE  EARTH; THAT'S WHY HE SENDS DOWN IN DUE MEASURE  AS HE PLEASES;
الله بعباده خبير بصير وهوالزي ينزل (HE) ما ما ما ما الله الله الله الله الله ال
GRADUALLY (ALONE IS) HE N ALWAYS ALWAYS HIS INDEED SENDS ALL ALL -SERVANTS DOWN WHO SEER AWARE -WORSHIPPERS HE
HE IS WELL AWARE AND OBSERVANT OF HIS SERVANTS. [27]
IT IS HE WHO SENDS DOWN
الْغَبْثُ مِنْ بَعْدِمَا فَنَطُوْا وَبِنْشُرُ رَحْمَنَهُ وَهُو
HE A HIS (HE) A THEY (OF) AFTER FROM RAIN  -RAHMAH -MERCY SPREADS DESPAIRED THAT BESEECHED -MUCH AWAITED
RAIN EVEN AFTER THEY HAVE LOST ALL HOPE,
AND SPREADS HIS MERCY. HE ALONE IS





الُولِيُّ الْحَمِيْدُ ﴿ وَمِنْ أَيْنِهِ خَلْقُ السَّمُونِ وَ
A -HEAVENS -SKIES THE CREATION HIS (ARE) A THE -WALT -CLOSE PRO-PRAISE WORTHY TECTING FRIENDS
THE <b>P</b> RAISEWORTHY <b>G</b> UARDIAN. [28]
AMONG HIS SIGNS IS THE CREATION OF THE HEAVENS AND
الْأَرْضِ وَمَا بَتَّ رَفِيهِمَا مِنْ كَا بَتِهِ وَهُو عَلَا
-UPON HE A CRAWLING -FROM IN -SPREAD WHAT A THE OVER CREATURES -OF (TWO) PERSED EARTH
THE EARTH, AND THE LIVING CREATURES THAT <b>H</b> E
HAS SPREAD IN BOTH OF THEM: AND HE IS
جَنْعِهِمْ إِذَا بَشَاءُ قَالِيْرٌ ﴿ وَمَا اصَابِكُمْ رَمِنَ
FROM REACHED (BEFELL) WHAT EVER D ALWAYS ALL (HE) WHEN THEIR -ABLE -POWERFUL -OMNIPOTENT WILLS EVER -ASSEMBLING
CAPABLE OF GATHERING THEM ALL TOGETHER WHENEVER
HE WILL. [29] WHATEVER AFFLICTION BEFALLS YOU
مُّصِبْبَةٍ فِيمَا كُسَبَتُ أَيْرِيكُمْ وَيَعْفُوا عَنْ كَثِبْرٍ ﴿
-MUCH FROM (HE) A YOUR (IT / SHE) (IS) -MISFORTUNE -PLENTY PARDONS HANDS EARNED WHAT -REACHING
IS THE RESULT OF WHAT YOUR OWN HANDS HAVE DONE
EVEN THOUGH FOR MANY <i>OF YOUR MISDEEDS</i> <b>H</b> E GRANTS FORGIVENESS.
وَمَّا أَنْ تُمْ بِمُعِجِزِينَ فِي الْأَرْضِ * وَمَا لَكُمْ مِنْ
FROM FOR NOT A THE IN ONES WHO MAKE YOU NOT A NOT CALL)  A THE IN ONES WHO MAKE YOU NOT CALL  A NOT CA
YOU CANNOT FRUSTRATE <b>A</b> LLAH IN EARTH
AND THERE IS NO





التوريح المنافية						
وُنِ اللهِ مِنْ وَلِيّ وَلا نَصِبْرِ وَمِنْ النَّهِ الْجُوارِ						
THE HIS (ARE) A ANY O A ANY -WALT FROM (OF) -BESIDE						
-SHIPS  -SIGNS FROM    HELPER      FRIEND    ALLAH  THAN						
PROTECTOR OR HELPER FOR YOU BESIDES ALLAH. [31]						
AMONG HIS SIGNS ARE THE SHIPS						
فِي الْبَحْرِكَالْأَعْلَامِ إِنْ بَيْنَا بُسُكِنِ الرِّبْجُ فَيُظْلَلُنَ						
THEY THEN THE -STOPS (HE) IF LIKE THE IN						
-REMAIN -CAUSES THE -BECAME WINDS TO SETTLE WILLS MOUNTAINS SEA						
WHICH LOOK LIKE MOUNTAINS UPON THE OCEAN. [32]						
IF <b>H</b> E WANTS, <b>H</b> E CAN CAUSE THE WIND TO BECOME STILL AND LEAVE THEM						
رُوَاكِدُ عَلَى ظَهْرِهِ ﴿ إِنَّ فِي ذَٰ لِكَ لَا بَنِّ لِكُلِّ صَبَّارٍ						
(OF) FOR SURELY THAT (ARE) IN- ITS -UPON -STATIC						
MOST -EVERY -ĀYĀT DEED BACK -ON -MOTIONLES						
MOTIONLESS ON THEIR BACKS - SURELY, IN THIS EXAMPLE						
THERE ARE SIGNS FOR EVERY SUCH PERSON WHO PATIENTLY ENDURES						
شَكُورٍ ﴿ أَوْ يُونِفُهُنَّ بِهَا كُسُبُوا وَيُعْفُ عَنْ						
FROM (HE) A THEY BECAUSE (HE) DESTROYS OR MOST						
PARDONS D EARNED WHAT THEM -THANKFUL -GRATEFUL						
AND IS GRATEFUL. [33] - OR HE MAY CAUSE THEM TO DROWN IN CONSEQUENCE OF EVEN A FEW OF THEIR MISDEEDS, THOUGH HE FORGIVES						
كَثِيْرِ وَيُعْكُمُ النَّهِ يَنَ يُجَادِلُونَ فِي النِّنِاء مَا						
NOT OUR IN THEY THOSE (HE) A -MUCH						
-ĀYĀT -SIGNS DISPUTE WHO KNOWS D -PLENTY						
MANY <i>OF THEIR MISDEEDS</i> . [34] THOSE WHO DISPUTE						

ABOUT OUR REVELATIONS SHOULD KNOW THAT THERE IS NO

الشؤلك ٢٢٨



و فيناع	مِن سُهُ	أونيتم	و فيا	مجنص	لَهُمْ مِنْ
THEN TEMPORARY AN	IY FROM	YOU (ALL) WERE	SO WHAT	ANY PLACE OF	FROM FOR
-ENJOYMENT THI	NG	GIVEN		REFUGE	THEM
ESCAPE FC	R THEM. [3	35]			
WHATEVER	YOU ARE	GIVEN IS N	IOTHING	BUT A PROVIS	SION
في اللّذِن في	ر وان	للو حُا	مِنْكُ ا	أنباءوما	الحيوة الدُّ
FOR MOTHOSE WHO LAST	D	RE) (OF)	(IS) -WITH H -NEAR	WHAT A N -NEARE D -WORLI	THE THE
FOR THE T	RANSITOR	Y LIFE OF T	HIS WOF	RLD, BETTE	R AND
EVERLASTI	NG IS THE	REWARD \	VHICH <b>A</b>	LLAH HAS FOF	R THOSE WHO
بجنبون	النِّنِيُ .	9 @ .	و گور	ارتهم بذ	امنوا وعل
THEY	THOSE	A N	THEY	THEIR U	PON A THEY
AVOID	WHO	D	TRUST	-SUSTAINER	D BELIEVED
BELIEVE,	PUT	THEIR TRU	ST IN THE	EIR <b>R</b> ABB, [36]	
AVOID					
THEY FORGIVE	T H TH E WE Y ANG	RE BRY EVER	N A N -FAWA D -INDE	THE A (OF	THE ONES BIGGER
MAJOR SIN					
FORGIVE E	A STATE OF STATE	وأفا موا	t 23.0302 (No. 10.00)	المجابوارك	والنبن
	THE ALĀH RAYER	THEY PERFECTLY STAB- LISHED	TO / FO THEIR -RABB -SUSTAIN	-RESPONDE	D
ANSWER TH	HE CALL O	F THEIR RA	ABB,		
ESTABLISH	SALAH (PR	PAYER), COI	NDUCT T	HEIR AFFAIRS	





شُوْرَى بَيْنَهُمْ وَرَمَّا رَبَ فَنَهُمْ يُنْفِقُونَ ﴿ وَالَّذِينَ
THOSE A SPEND WE GAVE FROM A BETWEEN (IS) OF THEY SPEND PROVISION TO CONSUL-
WHO OF ALLAH) THEM WHAT THEM TATION
WITH MUTUAL CONSULTATION, SPEND OUT OF THE
SUSTENANCE WHICH WE HAVE GIVEN THEM, [38] AND
إِذَا اصَابَهُمُ الْبَغِيُ هُمُ يَنْتَصِرُونَ ۞ وَجَزَوُ السِبْعَاتِ
(OF) RECOM- AN PENSE EVIL THEY THE REACHED WHEN -RETALIATE OPPRES- (AFFLICTED) -OVER POWER SION THEM
WHEN THEY ARE OPPRESSED, HELP AND DEFEND
THEMSELVES. [39] THE RECOMPENSE FOR AN INJURY
سَبِّعُةً مِّنْكُهَا ، فَهِنْ عَفَا وَاصْلَحَ فَاجْرُهُ عَلَى
(IS) HIS -RECONCILED A (HE) SO LIKE (IS)  (DUE) -WAGE -MADE UPON -REWARD PEACE PARDONS EVER IT EVIL
IS AN INJURY PROPORTIONATE TO IT, BUT IF A PERSON FORGIVES
AND MAKES RECONCILIATION HE SHALL BE REWARDED BY
الله وإنَّهُ لَا بُحِبُ الظَّلِيانُ ﴿ وَلَكِنِ انْنَصَرُ بَعْلَ
AFTER -OVERPOWERED SURELY -TOOK WHO REVENGE EVER A D-ARE UNJUST LOVES NOT HE
ALLAH; HE DOES NOT LIKE THE WRONGDOERS. [40]
THOSE WHO TAKE REVENGE WHEN
ظُلْمِهِ فَاولِيكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ شَالسَبِيلُ
THE INDEED ANY FROM -UPON NOT SO INJUSTICE  (NOT -AGAINST DONE TO
WAY BUT) WAY THEM THOSE HIM
WRONGED CANNOT BE BLAMED. [41]
THE BLAMEWORTHY



EXCLAIM:



### THEY (TO) -OPPRESS THE IN THE THEY THOSE (IS) N -COMMIT -PEOPLE -DO WRONG -UPON D **EARTH OUTRAGES** -MANKIND -ARE UNJUST **AGAINST** WHO ARE THOSE WHO OPPRESS THEIR FELLOW MEN AND CONDUCT THEMSELVES WITH WICKEDNESS AND INJUSTICE IN THE LAND. (HE) WIT OUT (ARE) FOR ENDURED SUREL WITH WHO THOSE ONE THE -TORMENT -PUNISH--HAQQ D PATIENCEEVER **PAINFUL MENT** THEM -RIGHT WITHOUT IT IS THEY WHO WILL HAVE PAINFUL PUNISHMENT, 1421 THOSE WHO ENDURE WITH FORTITUDE ٤ (HE) (OF) EAVES TO **WHOM** THE -COURAGE SURELY THAT IN-(HE) N Ν -STRAY **EVER** -ACTS -RESOLU-DEED D D -GO ASTRAY MATTERS TION FROM **FORGAVE** AND FORGIVE OTHERS, SURELY. **EXHIBIT GREAT** COURAGE IN CONDUCTING THEIR AFFAIRS. [43] HE WHOM ALLAH LETS GO ASTRAY YOU (WILL) (IS) THOSE WHO **AFTER FROM** FÒŔ SO ALLĀH FROM -CLOSE N -DO WRONG (OF) PROTECTING D НIМ ARE UNJUST SEE **FRIEND** нім Імот HAS NO PROTECTOR AFTER HIM. WHEN THEY WILL FACE THE PUNISHMENT, YOU WILL SEE THE WRONGDOERS **FROM** RETURN TO IS? THEY THE THEY WHEN (WILL) -TORMENT (ANY (THERE) SAY RETURNING) -PUNISHMENT SAW **EVER**

"IS THERE ANY WAY BACK TO THE WORLD?" [44]

### الينه يؤده الشورك 2 (AS) (AS) YOU Α **FROM** ONES WHO UPON THEY (WILL) ANY Ν ARE ARE (WILL BE) SEE D HUMBLE **PRESENTED** WAY THEM YOU WILL SEE THEM BROUGHT BEFORE US AWED AND HUMILIATED (AS) THOSE **FROM** THEY (HE) -SECRET SIDE THE (WILL) SAID -DISCREET (GLANCE) WHO LOOK DISGRACE LOOKING AT IT WITH STEALTHY GLANCES. THE TRUE BELIEVERS WILL SAY: THEIR THOSE WHO INDEED THEY THOSE THEY N ARE SOULS D LOST WHO LOSERS BELIEVED (THEMSELVES) "THE REAL LOSERS INDEED ARE THOSE WHO HAVE LOST THEMSELVES AND (OF) THE (ARE) THOSE WHO INDEED BE--QIYĀMAH (ON) THEIR -DO WRONG WARE -STANDING -ARE UNJUST (BEFORE ALLĀH) IN DAY **FAMILIES** THEIR FAMILIES ON THE DAY OF RESURRECTION." BEWARE SURELY THE WRONGDOERS SHALL SUFFER ANY -AWLIYĀ -CLOSE PROTECTING Α **FROM** FOR NOT -TORMENT (IT) ONE N -LASTING -PUNISH-D

MENT

**ESTABLISHED** 

WAS

THEM

THEY SHALL HAVE NO PROTECTORS

**EVERLASTING PUNISHMENT.** [45]

**FRIENDS** 





بنصرونهم من دون الله دومر : يَضْلِلُ اللهُ										
ALLĀH LEAVES TO WHOM A (OF) -BESIDES FROM HELP										
-STRAY D ALLĀH THAN THEM										
WHO COULD HELP THEM BESIDES <b>A</b> LLAH.										
THE ONE WHOM <b>A</b> LLAH LETS GO ASTRAY										
فَهُالَهُ مِنْ سَبِيْلِ فَ إِسْنَجِيْبُو الرَبِّكُمْ مِنْ										
FROM YOUR TO / FOR (YOU ALL) POSITIVELY ANY FROM FOR SO -RABB -RESPOND! -SUSTAINER -ANSWER! WAY HIM NOT										
HAS NO WAY OF ESCAPE. [46]										
ANSWER THE CALL OF YOUR <b>R</b> ABB										
قَبْلِ أَنْ يَّالِيْ يُوْمُ لا مُرَدِّ لَهُ مِنَ اللهِ مَا لَكُمْ										
FOR NOT ALLĀH FROM FOR-AVERTING O T DAY COMES THAT										
BEFORE THAT DAY ARRIVES WHICH CANNOT BE AVERTED										
AGAINST THE WILL OF ALLAH. THERE SHALL BE										
مِنْ مُلْجَإِ بَوْمَبِرِ وَمَا لَكُمْ مِنْ عَكِبْرِ ﴿ فَإِنْ										
THEN ANY FROM FOR O R D THAT OF REFUGE										
NO REFUGE FOR YOU ON THAT DAY, NOR SHALL										
YOU BE ABLE TO DENY YOUR SINS. [47] NOW IF										
أَعْرَضُوا فَهُمَّ أَرْسُلْنَاكَ عَلَيْهِمْ حَفِيْظًا وإنْ عَلَيْكَ										
UPON NOT A UPON WE SO THEY										
-GUARD SENT TURNED YOU -PROTECTOR THEM YOU NOT AWAY										
THEY GIVE NO HEED, THEY SHOULD KNOW THAT <b>W</b> E HAVE NOT SENT YOU, O MUHAMMAD, TO BE THEIR KEEPER. YOUR ONLY DUTY										





## إِلَّا الْبَلُّغُ مُو إِنَّا إِذًا آذَفْنَا الْإِنْسَانَ مِنَّا رَحْفَةً

		1		ı	'			'		٨	THE	
	ANY	FROM		THE	WE		WHEN	INC	DEED	N	-CONVEYING	EXCEPT
	-RAHMAH		-MANKIND		CAL	JSED	EVER			D	-REACHING	
-	-MERCY	Us	-HUMAN		TO T	ASTE		W	E	U	-NOTICE	

IS TO CONVEY MY MESSAGE. MAN IS SUCH THAT

WHEN **W**E GIVE HIM A TASTE OF **O**UR MERCY,

THE RESIDENCE OF THE PARTY OF T	A DECEMBER OF HER ROW LINE SET AND PROPERTY OF THE PROPERTY OF				-			
1	(IT / SHE)	'BE		(IT / SHE)		_	1	(HE)
THEIR	-FORWARDED	CAUSE	ANY	REACHES	IF	N	WITH	-REJOICED
	-SENT	OF		(BEFALLS)		2		-BECAME
HANDS	AHEAD	WHAT	EVIL	THEM			IT.	HAPPY

HE IS VERY HAPPY ABOUT IT: BUT WHEN,

THROUGH HIS OWN FAULT.

AN EVIL AFFLICTS HIM.

## كَفُورْ ﴿ لِللَّهِ مُلْكُ السَّلَوْتِ

Δ	(OF)	THE		' (IS				1
I A	-HEAVENS		KINGDOM	ONLY)	(IS)		THE	THEN
10	-HEIGHTS			FOR	MOST	-MANKIND		
L	-SKIES			<b>A</b> LLĀH	INGRATE	-HUMAN		INDEED

HE BECOMES UTTERLY UNGRATEFUL." [48]

TO ALLAH BELONGS THE KINGDOM OF THE HEAVENS AND

FEMALES	(HE)	-FOR -UPON	(HE)	(HE)	WHAT	(HE)		THE
			-GIFTS		EVER			
	WILLS	WHOM	-BESTOWS	WILLS		CREATES	EARTH	

THE EARTH. HE CREATES WHATEVER HE PLEASES.

HE GIVES DAUGHTERS TO WHOM HE PLEASES

А	(AS)	(HE) COUPLES	OR	THE	(HE)	FOR	(HE)	Α
N D	MALES	(GATHERS)		MALES			-GIFTS -BESTOWS	N D

AND GIVES SONS TO WHOM HE PLEASES. [49]

TO SOME HE GIVES BOTH SONS AND





الشؤرك٢٢			New York				703	اليوير
قريرُ ۞	علنم	طزانه	المقو	يَشَاءُ	مُن	يجعل كي	اج وُ	اِنَا تُ
(AND) ALWAYS ALL -ABLE -POWERFUL	(IS) ALWAYS ALL	INDEED	BARREN	(HE)	WHOM	( <b>H</b> E)	A N	(AS)
-POWERFUL -OMNIPOTENT	KNOWER	HE		WILLS		MAKES	D F	EMALES
DAUGH <sup>*</sup>	TERS,	AND N	MAKES BA	ARREN	WHOM	HE WILLS	,	
SURELY	HE IS A	LL- <b>K</b> NO	WLEDEA	BLE, <b>A</b> L	L-POV	/ERFUL. [5	0]	
أوْمِنَ	وخيا	٤١٤	न्या व	نگران	أن	البنثير	38	وما
	(BY) -WAHY REVELATION INSPIRATION		ALLĀH HIM	( <b>H</b> E) SPEAKS (TO)		FOR ANY -MAN -HUMAN	(IT) WAS	N A N D
IT IS NO	T VOUCH SHOULD	ISAFED SPEAK	FOR ANY	HUMAI	N BEIN FACE,	G THAT	VI.	
باذريه	وری ر	د فير	رَسُولًا	سِل	و دو	يحارب ا	ع رج	وراي
-WIT	H (HE)		Α	(HE)	-OR	Α		BEHIND
HIS PERMISSIO	-DOES W N-INSPIRE		RASŪL SSENGER	SENDS	-AND	VEIL		
BEHIND	A VEIL,	OR T	HROUGH	I SENDI	NG A M	1ESSENGE	R	
(ANGEL	GABRIEL)	AUTHO	RIZED BY	/ <b>Н</b> ІМ ТО	O REVE	EAL <b>H</b> IS W	ILL;	
أؤخبننا	الك	ڪ	م الله	عكيب	عرلي	خ طن إله		ماين
WE-DID WAH -REVEALEI -INSPIREI	0		A AL	AND) WAYS ALL ISE -	(IS) MOST -HIGH EXALTEI	INDEED	(HE)	
SURELY	, Н	E IS MC	ST <b>H</b> IGH	, <b>I</b> V	lost V	VISE. [51]		
THUS,	HAVE	<b>W</b> E RE\	/EALED					
الكِنْكِ	ی ما	ئ تنار	نا كنت	رناءه	ئي أمر	وگارمر	ر و	النك
(IS) THE	WHAT	YOU YO	U NC	OUR	FF	ROM -RUH -SPIR	IT	ТО
воок	KNC		SED TO)	COMM	MAND	-REVELA -INSPIRA	TION Y	OU
TO YOU	O MUHAM	MAD,	A SPIRI	T (INSPI	RED BO	OK - THE Q	QUR'A	N)
DV OLID		ID. V	VILII E VO	א טוט א	OT KN	)\\\\\ <i>\\</i> \\\\	о ти	E BOOK





وَلا الْايْمَانُ وَلَكِنْ جَعَلْنَاهُ نُؤْرًا نَهْدِي بِهِ مَنْ											
WHOM WITH WE -NÜR WE BUT -ĪMĀN THE N A											
IT GUIDE -LIGHT IT MADE -BELIEF R D											
AND WHAT IS THE IMAN (FAITH)! BUT <b>W</b> E HAVE											
MADE IT (THE QUR'AN) A LIGHT WHEREBY <b>W</b> E GUIDE											
النَّاءُ مِنْ عِبَادِنَاءُ وَإِنَّكَ لَنَهُ بِي الْيُ صِرَاطٍ مُسْتَقِيمُ إِنَّ اللَّهُ مِنْ أَمْ اللَّهُ مِنْ اللَّالِمُ اللَّهُ مِنْ اللَّالِمُ اللَّهُ مِنْ مِنْ اللَّهُ مِنْ اللَّلَّ مِنْ اللَّهُ مِنْ الللَّهُو											
ONE A TO SURELY INDEED A OUR FROM WE											
STRAIGHT PATH GUIDE YOU D -SERVANTS WILL											
THOSE OF <b>O</b> UR SERVANTS WHOM <b>W</b> E PLEASE;											
AND SURELY, YOU ARE GUIDING MANKIND TO THE RIGHT WAY. [52]											
صِرَاطِ اللهِ الَّذِي لَهُ مَا فِي السَّلُونِ وَمَا فِي											
(IS) WHAT A -HEAVENS (IS) WHAT ONLY) WHO (OF) PATH  IN EVER D -SKIES IN HIM ALLĀH											
THE WAY OF <b>A</b> LLAH -											
TO <b>W</b> HOM BELONGS ALL THAT IS IN THE HEAVENS AND											
الأرض دالآرك الله تصبي الأمورة											
-ALL -THE (IT / SHE) ALLĀH (ONLY) BE- THE -MATTERS WARE -AFFAIRS RETURNS TO EARTH											
THE EARTH. BEWARE! ALL AFFAIRS WILL											
EVENTUALLY RETURN TO <b>A</b> LLAH <i>FOR DECISION</i> . [53]											
النافادي (۱۲۱) سُورة الزَّدْرُوعَكِتْنَ (۱۲۱)											
-RÜKÜ' 7 -SÜRAH AZ-ZUKHRUF GOLD THE -SÜRAH 43 ĀYĀT 89 VERSES 89											
THE THE (OF) WITH/IN											
THE THE COP   WITH / IN  ALWAYS ALL MERCIFUL   MOST MERCIFUL   ALLĀH   NAME  IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL											

الزور المراجع



خم أَ وَالْكِشِ الْبُينِ أَلْ إِنَّا جَعَلْنَهُ قَرُّونًا									
(AS) WE INDEED ONE THE BY! HĀ									
QUR'ĀN IT   WE   -EXPLICIT   BOOK   MĪM									
HÃ M'EEM. [1] BY THE BOOK. THAT MAKES THINGS CLEAR. [2]									
<b>W</b> E HAVE REVEALED THIS QURAN									
عَرْبِيًا لَعُلَكُمْ تَعْقِلُونَ ﴿ وَإِنَّهُ فِي الْمِرَا لَكُتُبُ عُرْبِيًا لَعُلَكُمْ تَعْقِلُونَ ﴿ وَإِنَّهُ فِي الْمِرَا لَكُتُبُ الْمِرَا لَكُتُبُ الْمِرَا لَكُتُبُ الْمِرَا لَكُتُبُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ									
THE MOTHER (IS) INDEED N -RATIONALIZE THAT ONE D -USE INTELLECT YOU									
BOOK(S) IN IT -UNDERSTAND (ALL) ARABIC									
IN THE ARABIC LANGUAGE SO THAT YOU MAY UNDERSTAND ITS MEANINGS. [3]  SURELY. IT IS A TRANSCRIPT OF THE MOTHER BOOK									
(DUE TO) -TURNING AWAY -AVOIDING -GOVER LOOKING -REMEMBRANCE (ALL)  (DUE TO) -TURNING AWAY -AVOIDING -REMEMBRANCE (ALL)  THEN -THEN -THEN -DO? FULL OF SURELY -NEAR -DO? FULL OF SURELY -HIGH -HIGH US									
IN OUR KEEPING, WHICH IS SUBLIME AND FULL OF									
WISDOM. [4] SHOULD WE TAKE THIS REMINDER AWAY  SHOULD WE TAKE THIS REMINDER AWAY  ONES  NO  NO  NO  NO  NO  NO  NO  NO  NO  N									
AND HOW MANY PROPHETS HAVE <b>W</b> E SENT AMONG									
فِي الْكَوَّلِينَ وَمَا يَأْرِنَيْهِمْ مِّن نَّبِيِّ إِلَّا كَانُوا بِهِ									
WITH THEY C ANY FROM COMES O T HOSE WHO WERE HIM (USED TO) T -PROPHET THEM THOSE WHO WERE IN THOSE WHO WERE IN THEM									
THE PRIOR PEOPLES? [6] NEVER DID IT HAPPEN THAT A PROPHET CAME TO HIS PEOPLE AND THEY DID NOT									





بِينَهُ فِرُونُ ۞ فَاهْلَكُنَّا ٱشْدٌ مِنْهُمْ بَطْشًا وَمَضَى								
(IT) A -HOLD THAN STRONGER WE THEY								
PASSED D -STRENGTH DESTROYED MOCK								
MOCK AT HIM. [7] SO <b>W</b> E DESTROYED THEM, THOUGH THEY WERE STRONGER IN POWER THAN THESE PEOPLE, AND PROVIDED								
مَثَلُ الْكَوَّلِينَ ﴿ وَلَئِنَ سَالْنَهُمْ مِّنْ خَلَقَ السَّمُونِ								
THE -HEAVENS (HE) WHO YOU SURELY -HEIGHTS ASKED IF -SKIES CREATED THEM IF  (OF) THOSE WHO EXAMPLE -AND EXAMPLE -FIRST -EARLIER								
AN EXAMPLE IN THE CASE OF PRIOR PEOPLE. [8]								
IF YOU ASK THEM: "WHO HAS CREATED THE HEAVENS								
وَالْكُرْضُ لِبَقُولُتُ خُلَقَهُ قَ الْعَزِيْزُ الْعَلِيْمُ ﴿ الَّذِنْ الْعَلِيْمُ ۚ الَّذِنْ								
WHO THE THE CREATED THEY (WILL) THE N								
ALWAYS ALWAYS DEFINITELY D  ALL KNOWER ALL MIGHTY THEM SAY EARTH								
`ND THE EARTH?" THEY WILL SURELY SAY: "THEY HAVE BEEN REATED BY THE <b>A</b> LL- <b>M</b> IGHTY, THE <b>A</b> LL- <b>K</b> NOWLEGEABLE." [9]								
جَعَلَ لَكُمُ الْكَرْضَ مَهَدًا وَجَعَلَ لَكُمْ وَبَهَا سُبُلًا								
-PATHS IN FOR (HE) A A THE FOR (HE)								
-WAYS IT YOU MADE D -BED YOU (ALL) MADE CRADLE EARTH (ALL) MADE								
HAS MADE THE EARTH A RESTING PLACE FOR YOU								
AND HAS MADE ROUTES THEREIN								
لَعُلَكُمْ نَهْنَكُ وَنَ أَ وَالَّذِي نَوْلَ مِنَ السَّكَاءِ مَا عِلَّا								
WATER -SKY FROM GRADUALLY WHO -HEIGHT SENT DOWN A RECEIVE GUIDANCE (ALL)								
SO THAT YOU MAY FIND YOUR WAYS. [10]								
THE <b>O</b> NE <b>W</b> HO SENDS DOWN RAIN FROM THE SKY								





الزخرف٣٨		0.00.00.0			35.35		يرده	اليه	
رود المحول ال	، بود ر انگ	كنالك	ميناء	بُلْنَةً	الم	شرنا	رية فأذ	بِفَادُ	
YOU (ALL) ARE (WILL BE	Ξ)	-THUS	ONE	A	WIT	HWE	THEN JI	I/ WITH	
BROUGHT OUT		.IKEWISE	DEAD	LAND	IIT	-RAI	SED -ME	ASURE TIMATE	
IN DUE MEASURE AND THEREBY RESURRECTS A DEAD LAND. THAT'S HOW YOU SHALL BE BROUGHT FORTH (RAISED TO LIFE AGAIN). [11]									
لكم مِّن	نعك	يا وج	212	263	51	خُكُنُ	نِي شَے ،	وَالَّا	
FROM FOR	(HE)	A (OF)	ALL		THE	(HE)	WHC	A N	
YOU (ALL)	MADE	DIT	/THEM)	PAIRS		CREATED		D	
THE ONE	<b>И</b> НО Н	AS CREA	TED ALL	LIVING	THING	GS			
IN PAIRS A	ND MAI	DE FOR `	YOU		69				
لى ظهورة	ينواعا	النائي النائية	بون ب	ا توگ	رمره	الأنعا	لي وا	الفأ	
ITS UP	YOU	SO (THAT) (ALL) NT FIRMLY	YOU (AI	EVE	R -DC	THE ATTLE DMESTIC	N	THE	
THE SHIPS			X			JADRUPPED) 21	) JOHN	(5)	
SO THAT Y			0						
عَلَيْهِ وَ	ونبخ	ااستنو			á		نَنْ كُرُ	نقر	
		UNTED	MEN YOU	- <b>R</b> ABB	BLESS		U (ALL)	THEN	
THEN AS Y		IRMLY	- <b>S</b> U	STAINER		REM	MEMBER		
RECALL TI			OF YOUR	RARR	AND				
عَمَّا لِنَّا		فأ و		ر شرر	لْزِي	لحن اأ	ود و د لوا سيا	بود	
FOR WE		A THIS	FOR -SI	SUBDUED  -	(OF)	GLO	RY	THAT) YOU	
IT WE		D	100 100	-MADE BSERVIENT	WHO	(PROC FLAWLES	SNESS)	(ALL) SAY	
SAY: "GLO	RY BE T	O HIM <b>V</b>	VHO HAS	SUBJE	CTED	THESE	TO OUR	USE,	

OTHERWISE WE COULD NOT HAVE BROUGHT THEM



الزوون ٢٣٠			المناوية
جَعُلُوا لَهُ	منقلبون ﴿ وَ	وَإِنَّا إِلَّى رَبِّنَا كُا	مقرنين
FOR THEY	A (ARE) SURELY		ONES WHO -BRING UNDER
HIM MADE	D ONES WHO RETURN	-RABB VVE D	CONTROL -HAVE ABILITY
	CONTROL, [13]  RABB WE SHALL ALL	DETLIDN " 14 41	
1	OF RECOGNIZING ALL		ADE
ومنان الله	دِنْسَانَ لَكُفُورً	٥ جُزعً المرانّ الْ	مِنْ عِبَادِ
ONE -OPEN	(IS) SURELY TH	HE INDEED A <b>H</b> is	FROM
-CLEAR -EXPLICIT IN	MOST -MANKIND NGRATE -HUMAN	-S PORTION -WO	ERVANTS RSHIPPERS
SOME OF HIS	S SERVANTS TO BE A	PART OF <b>H</b> IM!	
SURELY MAN	IKIND IS CLEARLY UN	GRATEFUL. [15]	
البُنِينَ	ب واصفكم ب	مِمّا يَخْلُقُ بَا	امراتخل
WIT	NI-		( <b>H</b> E) OR
SONS THE	-SELECTED D TER		-MADE -ADOPTED
ANGELS WERE	AH CHOOSE DAUGHT E <i>THE DAUGHTERS OF .</i> MSELF CREATES AND	ALLAH) FOR HIMSELF	OUT OF
نُكُ ظُلُّ	ب رللرَّحْسِ مَنْ	اَحْلُ هُمْ رِمَاصَرُ	وَإِذَا بُشِو
(IT) EXAMP	LE THE STR	E) ' ' ' ONE	(HE) A N
BECAME	-RAHMĀN -CI -MOST MERCIFUL -QUO	TED (OF) OTED WHAT THEM	GOOD NEWS D
YET, WHEN A	NEW BORN- GIRL -	THE GENDER THAT TH	EY
ASCRIBE TO T	HE COMPASSIONATE-	IS ANNOUNCED TO	ONE OF THEM,
نشوً في	اومن ي	سُودًا وَهُو كُظِ	وَجْهَهُ مُ
IN IS BROUGH	DO? (IS) ONE DO? CHOP SUPPRI		( HIS

HIS FACE DARKENS AND HE IS FILLED WITH GRIEF. [17]

DO THEY ASCRIBE TO ALLAH, THE FEMALE GENDER WHO IS BROUGHT UP IN

الزور المراد الم



וניביניין
الْحِلْيَةِ وَهُولِ الْخِصَامِ عَيْرُ مُبِينٍ ﴿ وَجَعَلُوا
THEY
ADORNMENT AND IS UNABLE TO MAKE HERSELF CLEAR
IN DISPUTATION? [18] THEY REGARD
الْمُلْإِكَةُ الَّذِينَ هُمُ عِبْدُ الرَّحْمِن إِنَا قَاء أَشِهِدُوا
THEY I FEMALES -RAHMĀN (ARE) THEY THOSE THE THE WITNESS ? MERCIFUL VANTS WHO ANGELS
THE ANGELS, WHO ARE THEMSELVES SERVANTS OF THE
COMPASSIONATE, AS FEMALE DIVINITIES, DID THEY WITNESS
خَلْقَهُمْ السَّتُكُنَّةُ شَهَا دُنْهُمْ وَيُسْتَكُونَ ﴿ وَقَالُوا
THEY A ARE (WILL BE) A N D -ASKED -QUESTIONED A THEIR WILL' (SOON) THEIR (IT / SHE) IS WITNESS WRITTEN CREATION
THEIR CREATION? THEY SHOULD KNOW THAT THEIR TESTIMONY SHALL BE NOTED DOWN AND THEY SHALL BE CALLED TO ACCOUNT FOR IT. [19] THEY SAY:
ANY FROM WITH FOR NOT (WOULD HAVE) KNOW- LEDGE THAT THEM WILL OF THE COMPASSIONATE,  WE' (WOULD HAVE) N O T -RAHMĀN -MOST MERCIFUL WILLED
WE SHOULD NEVER HAVE WORSHIPPED THEM."  THEY HAVE NO KNOWLEDGE ABOUT THAT;
إِنْ هُمْ إِلَّا يَخْرُصُونَ فَ آمْ الْبَيْعُمْ رَكْبًا مِّنْ قَبْلِهِ
BEFORE FROM A WE OR THEY (ARE) THEY NOT
(OF) GAVE -SPECULATE EX- IT BOOK THEM -GUESS CEPT
THEY ARE MERELY GUESSING. [20]
OR HAVE <b>W</b> E GIVEN THEM BEFORE THIS A BOOK,





باءنا	II E	وجلا	النّا ا	فالؤآ	بَلْ	(m) (c)	المرسكور	900	ب	فهم
OUR		VE.	INDEED		-NAY		(ARE) ONES		WITH	so
-FATHE		FOUND	WE	SAID	-RATHE	7	HOLDING FIRMILY	רו	Γ	THEY
TO \	NHICH	1 THEY F	IOLD AS	AN AU	THORITY	FOR TI	HEIR ANGEL	-WORSH	IPPIN(	<i>G?</i> [21]
ТНЕ	ONLY	ARGUME	ENT THE	Y HAVE	IS TO SA	r: "W	E FOUND C	UR FOF	REFAT	HERS.
في ما	نالِا	\$\$ @ C	و ور	ره و د د	روم	١١١	الله الله	الله ور	ام	延
	THUS (EWIS		(ARE GHTLY O WHO OE GUIDAN	UIDED TAIN	THEIR -TRA -FOOTST	CES	PON INDEEL		A /AY	UPON
PRA	ACTIO	CING TH	IS FAIT	H AND	SUREL	Y WE	ARE GUID	ED BY	) , , , , , , , , , , , , , , , , , , ,	
THE	EIR F	OOTSTE	PS." [2	2]		EVE	N SO,	WHEN	IEVE	R
قال	No.	بُرِرا	ئ تنز	و رقر	قريا	2	فبرك	رمن	لنا	ارس
(HE)	EXCE	PT AN	Y FR	ОМ	ANY	IN	BEFORE	FROM	WE	
SAID		WAR	NER		TOWN		(OF) YOU			SENT
WE	SEN	T A WA	RNER E	BEFOR	E YOU 1	0 F0I	REWARN	NATIO	ON.	
ITS	AFFL	UENT F	EOPLE	SAID:						
延	القا	نةو	ا الح	اع ا	اباءً د	। हिं	نًا وُجُدُ	آء [	فوه	متر
UPON IN		A N A	UF	ON O	UR	WE	IND	EED ITS		
lv	- 1	D WAY		-F	-FATHER OREFATHER		FOUND WE	P		EROUS ES
''WE	FOL	JND OU	R FORE	FATH	ERS PRA	ACTIC	ING THIS I	AITH	TOTAL SECTION AND PROPERTY.	
AND	SUF	RELY W	EARE	GOING	ТО					
متا	ای	بِأَهُلُ	المحر	ج	A CONTRACTOR	و فال	و و و و و و و و و و و و و و و و و و و	معن	فِي	الثرو
THAN		WI <u>T</u> H			AND W	(HE)	(ARE	)	THEIF	
WHAT	MC GUID	RE ANCE	YOU (A	UGHT 1	EVEN A IF	SAID	FOLLOW	ERS		RACES ISTEPS
FOL	LOW	/THEIR	FOOTS	TEPS.	" [23]	E	EACH WARN	VER AS	KED:	
''W <del> </del>	IAT IF	I BRIN	G YOU	BETTE	ER GUID	ANCE	THAN THA	AT WHI	СН	





وَجُدُتُمْ عَلَيْهِ اباء كُوْدِ قَالُوْآ إِنَّا بِمَا أُرْسِلْنَهُ بِهِ
وجالم عليه اباء لود فالواران بها ارسسم ربه
WITH (ALL) WITH DEED THEY YOUR UPON (ALL)
WERE   -FATHERS   IT SENT WHAT WE SAID FOREFATHERS IT FOUND
YOUR FOREFATHERS PRACTICED?" BUT THEY REPLIED:
"WELL! WE REJECT THE FAITH WITH WHICH YOU HAVE BEEN SENT." [24]
كُفِرُون ﴿ فَانْتَقَنَّنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ
(IT) HOW (YOU) FROM WE DENIERS
WAS -SEE! TOOK -ONES WHO REVENGE DENY
CONSEQUENTLY, WE INFLICTED OUR RETRIBUTION ON THEM;
THEN SEE WHAT WAS
عَاقِبَةُ الْمُكَدِّبِينَ فَ وَإِذْ قَالَ ابْرُهِبُمُ لِلَّابِيْهِ
HIS -TO -IBRĀHĪM (HE) W A (OF) THOSE WHO -END -CONSE-
THE END OF THOSE WHO DISBELIEVED? [25]
BEHOLD! IBRAHEEM SAID TO HIS FATHER
وَقُوْمِهُ إِنَّنِي بَرَاءً مِمَّا نَعْبُدُونَ ﴿ إِلَّا الَّذِي فَطَرِنِهُ
CREATED WHO EXCEPT YOU (ALL) -FROM FREE INDEED HIS  WHAT -INNO- WORSHIP EVER CENT I -PEOPLE
AND HIS PEOPLE: "I RENOUNCE THE DEITIES THAT YOU WORSHIP, [26]
EXCEPT HIM WHO CREATED ME,
وَانَّهُ سَيْهُ لِينِ ﴿ وَجَعَلَهَا كُلِّمَةً نَا قِيلًا عِنْ
IN ONE THAT A MADE  -REMAINS -LASTS WORD IT  -REMAINS -LASTS WORD WORD WORD WORD WORD WORD WORD WORD
FOR <b>H</b> E WILL SURELY GUIDE ME." [27]
AND HE LEFT THIS STATEMENT AS AN ABIDING PRECEPT AMONG





هؤلاء و	منعت	وَ بُلُ	بغون	وه ره	لَعُلَّا	عقبه	
A THESE	I PROVIDED -NAY BENEFITS OF LIFE -RATH		THE\			HIS -LATER -FOLLOWERS OFFSPRINGS	
HIS DESCEND BUT THEY STA PUNISHING I	DANTS, SO RTED WORSH	O THAT T	THERS, Al			. [28]	
بنن وكتا	رسول مر	ربهر،	وو ال	ني جاء	2	اباره	
WHEN A ONE OPEN OPEN OPEN OPEN OPEN OPEN OPEN O	R -MESSEN-	A N D -HAQQ -TRUTH		(TO)	10	HEIR -FATHERS OREFATHERS	
THEIR FOREFA CAME TO THE BUT NOW WHI	M THE TRUTH			,	NTIL THIO		
و کفرون ا	رقراتًا با	ارسخر	أهنا	يع كالو	ألك	جاءِه	
(ARE) I -DENIERS W -ONES WHO DENY IT	/ITH DEED A N D	(IS)	THIS	THEY -HA		CAME (TO) HEM	
THE TRUTH H	IAS CAME TO	THEM,					
THEY SAY:	STREET,						
جُلِمِينَ	نُ عَلَىٰ رَ	القرا	اثله	ررن	لؤلا	وقالوًا	
FROM A	UPON QUE	THE R'ĀN	THIS	(IT) WAS SENT DOWN	WHY	THEY A N D	
THEY ALSO S	AY:						
"WHY IS THIS	QURAN NOT	REVAEL	ED TO A	MAN OF		,	
ش ريك	مون رحم	ر بفس	6 m	عظيم	نبن	القرية	
YOUR -RAL	IMAH THE	Y TH	IEY DO?	ONE		THE	
-RABB -Sustainer -mei	RCY DIVIE	DE		GREAT	CITIES		
GREAT IMPORTANCE IN THE TWO TOWNS (MAKKAH AND TAIF)"? [31]							

IS IT THEY WHO DISTRIBUTE THE BLESSINGS OF YOUR RABB?"



رو دو دخون ۱۳۳۳ درخون ۱۳۳۳							Yo	اليويرة
نيار	يخ الله	الحير	2	وه و	معيسة	بينهم	فكنينا	نخن
A	THE	THE	IN	THÈIR		BETWEEN	WE	WE
D -NEAR -WORI					/ELIHOOD TENANCE	THEM	DIVIDED	
IT IS	WE WHO	DISTRI	BUTE 7	ГНЕ М	EANS OF	THEIR LI	VELIH00	D ·
IN TH	IE LIFE OF	THIS V	VORLD	7				
وو و	ن بغد	رلينخ	جي	3	بعض	مْ فُوق	بعضي	رفعنا
	OME	SO (THAT)			SOME	ABOVE	SOME	WE
(OF) THEM	( <b>H</b> E MAKI	:) ::S	DEGF -RAN		(OF OTHERS)		DF) IEM	RAISED
RAIS	ING SOME	IN RAN	IK ABC	VE O	ΓHERS,	· (C)		
SO TI	HAT ONE I	MAY TAI	KE OTH	HERS	INTO	(O)		
وكؤلا	ور ر	ایجیا	ים ש אנים	ا ا	ئ رَبِّكُ	الورج	اسُخِرِيًّا	بغضا
AND	-GATH	SS THER W	HAT		<b>-R</b> ABB		SUBSER- VIENT	SOME (OF
HIS S IN VA AND	ERVICE. LUE THAN WERE IT N	BUT TH		SSING		ERCYT T R <b>R</b> ABB IS D WHICH T		
وگفر	الكن	بعلن	7 8	رحل	من المالة	قاس أ	و كون ال	ان يَ
(HE) -DENIES -DIS- BELIEVES		WE SUF (WOULD H MADE		ONE	A -NATIO -COM MUNIT	- PEOPLE	HE (IT)	THAT
	ALL MAN	KIND MI	GHT B	ECOM	E ONE N	ATION <i>OF</i>	UNBELIE	VERS,
<b>W</b> E V	VOULD HA	VE GIV	EN TH	DSE W	/HO DISB	BELIEVE		
عكيها	نعارج	ر و در	فضا		و القفاد	ورور ا	من لب	بالرّد
UPON	STAIRS	A S	ILVER	-OF	ROOFS		OR	N / WITH THE
IT		D		-FROM	Л	THEIR HOUS	-RA SES -MOST	HMAN Merciful

IN THE COMPASSIONATE (ALLAH), SUCH HOUSES WHOSE ROOFS, STAIRWAYS BY WHICH THEY GO TO UPPER CHAMBERS ALL MADE WITH SILVER, [33]





يَظْهُرُونَ ﴿ وَلِبِيُورِتِهِمْ أَبُوابًا وَ سُرُرًا عَلَيْهَا
UPON COUCHES A DOORS FOR A THEY
THEIR D -APPEAR -MOUNT
AND ALSO THE DOORS OF THEIR HOUSES
AND COUCHES ON WHICH
يَثْكُونَ فَ وَزُخْرُفًا وَإِنْ كُلُّ ذَٰلِكَ لَيًّا مَثَاعُ
(IS) TEMPORARY EX- (OF)  ALL  NOT  ORNAMENTS  RECLINE ON
-BENEFIT CEPT D -GLITTERING D -CUSHIONS -PILLOWS
THEY RECLINE, [34] ALONG WITH ORNAMENTS OF GOLD-
FOR ALL THESE ARE NOTHING BUT MERELY COMFORTS OF
الكبوق الثنا والإخرة عنا رتك للنقائ وومن (OF) الكبوق الثنا والإخرة عنا رتك للنقائ ومن (WHO A THOSE WHO AN ADOPT TAQWA (ARE ALLAH CONSCIOUS) -RABB -ĀĶHIRAH D-NEAREST
THIS WORLDLY LIFE, IT IS THE LIFE OF THE HEREAFTER  THE WORLDLY LIFE, IT IS THE LIFE OF THE HEREAFTER
WHICH YOUR RABB HAS RESERVED FOR THE RIGHTEOUS. [35] HE WHO
يَعْشُ عَنْ ذِكْرِ الرِّحْمِن نُقِيضَ لَهُ شَيْطَنَّا فَهُو لَهُ الْمُعْنُ فَهُو لَهُ الْمُعْنُ عَنْ ذِكْرِ الرِّحْمِن نُقِيضَ لَهُ شَيْطَنَّا فَهُو لَهُ اللهِ
FOR SO -SHAITĀN FOR WE THE -DHIKR FROM -ACTS BLIND -SATAN -RAHMAN -REMEMIS NEGLECTFUL HIM HE -DEVIL HIM APPOINT -MOST MERCIFUL BRANCE -TURNS AWAY
TURNS AWAY FROM THE REMEMBRANCE OF THE COMPASSIONATE (ALLAH),
WE ASSIGN A SHAITAN FOR HIM, WHO BECOMES HIS
فَرِينَ ﴿ وَإِنَّهُمْ لَيُصُدُّونَهُمْ عَنِ السِّبَيْلِ وَيُجْسَبُونَ
THEY H THE FROM THEY-STOP INDEED A A A
THINK E PATH THEM THEY D CLOSE COMPANION
INTIMATE COMPANION. [36] - AND TURNS SUCH PEOPLE
AWAY FROM THE RIGHT WAY, WHILE THEY THINK





النُعْرُون الله المُعَالِين المُعَالِين المُعَالِين المُعَالِين المُعَالِين المُعَالِين المُعَالِين المُعَالِين
أَنَّهُمْ مُّهُتَدُونَ ﴿ حَتَّى إِذَا جَاءً كَا قَالَ لِلَّيْثَ بَيْنِي
T
THAT THEY ARE GUIDED ARIGHT. [37] - ULTIMATELY, WHEN THAT PERSON WILL COME TO <b>U</b> S ON THE DAY OF JUDGEMENT, HE WILL SAY TO HIS SHAITAN COMPANION: "I WISH THAT
وَبَيْنَكَ بُعُدَ الْمُشْرِقِينِ فِيشُ الْقُرِيْنُ ﴿ وَلَنْ
WILL A THE SO THE DISTANCE BETWEEN A NO CLOSE COMPANION (HE IS) EASTS
I WAS FAR APART FROM YOU AS THE EAST IS FROM THE WEST:  YOU TURNED OUT TO BE AN EVIL COMPANION." [38]
النوم اذ ظلنان الله الله الله الله الله الله الله
-TORMENT YOU -DID WRONG E YOU (ALL)  -PUNISHMENT (ALL) -WERE UNJUST N (ALL)  THEN IT WILL BE SAID TO THEM: WELL "YOU HAVE ALREADY DONE WRONG REALIZING THIS FACT TODAY WILL AVAIL YOU NOTHING, AS YOU BOTH ARE PARTNERS IN THE SAME PUNISHMENT. [39]
مُشْتَرِكُونَ ﴿ أَفَانْتُ نُسْمِعُ الصُّمَّ أُونَهُدِكِ الْعُنَّى
THE YOU OR THE YOU THEN ONES ONES BLIND GUIDE DEAF TO HEAR YOU  (ARE) ONES A -SHARERS PARTNERS
O PROPHET, CAN YOU MAKE THE DEAF HEAR,  OR GIVE DIRECTION TO THE BLIND
وُمَنْ كَانَ فِي ضَلْلِ مِّبِينِ ۞ فَإِمَّا نَذْهُبُنَّ بِكُ
WITH DEFINITELY, SO -OPEN A IN (HE) WHO NOTE OF THE NO
OR THOSE WHO CHOOSE TO REMAIN IN MANIFEST ERROR. [40]  WE SHALL SURELY INFLICT RETRIBUTION ON THEM, WHETHER WE TAKE YOU AWAY FROM THIS WORLD, [41]





فَإِنَّا مِنْهُمْ مُّنْتَقِبُونَ ﴿ أَوْ نُرِيبًاكَ الَّذِي وَعَنْهُمْ
WE -PROMISED WHICH WILL) OR ONES WHO FROM THEN
-THREATENED DEFINITELY TAKE INDEED
THEM I IYOU I REVENGE THEM IVVE
OR LET YOU SEE THEIR END,
WHICH WE HAVE PROMISED THEM:
وَاتًا عَلَيْهِمْ مُفْتَدِرُونَ ﴿ فَاسْتَمْسِكُ بِالَّذِي أُوْجِي
(IT) WAS -TO SO ONES ALL UPON INDEED
-INSPIRED (YOU) -POWERFUL
-INDICATED WHICH HOLD FIRMLY! -IN COMMAND THEM WE
SURELY <b>W</b> E HAVE FULL POWER OVER THEM. [42]
THEREFORE, HOLD FAST TO THIS QURAN WHICH IS REVEALED
النيك وانك على صراطٍ منسنقني وانه لزكو لك
FOR SURELY DEED A ONE A (ARE) INDEED TO
A -DHIKR D STRAIGHT PATH UPON YOU YOU
TO YOU, SURELY, YOU ARE ON THE RIGHT WAY. [43]
IN FACT, THIS <i>QUR'AN</i> IS A REMINDER FOR YOU
وَلِقُومِكُ وَسُوفَ تَشْعُلُونَ ﴿ وَسُعُلُ مَنْ أَرْسُلُنَا
WE WHOM (YOU) A BE -WILL A FOR A
D -ASKED D YOUR
SENT   ASK!   -QUESTIONED -SHORTLY   NATION
AND YOUR PEOPLE; AND YOU SHALL SOON BE QUESTIONED ABOUT IT. [44]
ASK THOSE OF OUR RASOOLS WHOM WE SENT
مِنْ قَبْلِكُ مِنْ رُسُلِنا آجَعُلْنَامِنْ دُوْنِ الرَّحْعِن
(OF) THE -BESIDES FROM WE   OUR   FROM BEFORE FROM
-RAHMĀN -OTHER D -MESSEN- (OF)
-MOST MERCIFUL THAN   MADE  ? GERS   YOU
BEFORE YOU IF WE EVER APPOINTED OTHER GODS TO BE
WORSHIPPED BESIDES THE <b>C</b> OMPASSIONATE <i>ALLAH</i> ? [45]





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SHO'	W	NOT	A N D		THE`		-FR	-AT OM THEM)	E	THEN -BE- -OLD!	OUR -ĀY		CAN CAN (TO	1E	I THEN WHEN
						HEM						LAUGI	HED		
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الب	لکا	م با	n	خلا	وا.	هاز	ح	0	م	البر	ی ا	\$ Z	は	اي	من
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ر ا	REC			ادد						اوقا		HE SO	OUR Lee	99	لعُلْمُ
YOUR -R -Susta	ABE	3		YOU)	MAG	THE	T	) (!UC	THE		-	THEY		THE	SO THAT

SO THAT THEY MIGHT RETURN TO THE RIGHT WAY. [48] EACH TIME THEY WERE SEIZED BY A SCOURGE, THEY R THEY REQUESTED PRAY TO YOU RABB FOR US MUSA: "O MAGICIAN!





مَا عُهِلُ عِنْدُ النَّالَمُهُ تَلُونُ ﴿ فَلَمَّا كَشَفْنَا النَّهُ تَلُونُ ﴿ فَلَمَّا كَشَفْنَا المُنْ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ	3
WE THEN ONES INDEED OF THE COVENANT HE HAS MADE WITH YOU; WE SHALL SURELY ACCEPT YOUR GUIDANCE." [49] BUT EACH TIME WE LIFTED	JSE OF
فَنْهُمُ الْعَدَابَ إِذَا هُمْ يَنْكُنُونَ ﴿ وَنَادِ مَ فِرْعُونَ	13
-FIR'AWN -CALLED A THEY THEY -THEN THE FRO-PHARAOH CLAIMED BREAK BREAK HOLD! -PUNISHMENT THEM	M
THE SCOURGE FROM THEM, THEY BROKE THEIR PLEDGE. [50]  ONE DAY FIR'ON MADE A PROCLAMATION	
نْ قَوْمِهُ قَالَ لِقُومِ ٱلنِّسَ لِيْ مُلْكُ مِصْرٌ وَ هُذِهِ	3
	N \- IGST
AMONG HIS PEOPLE: "O MY PEOPLE! IS NOT THE  KINGDOM OF EGYPT MINE? ARE NOT THESE	
كَنْهُرُ يَجْرِي مِنْ تَحْبَى اَفَلَا تَبْصِرُونَ أَامُ اَنَا	2
I OR YOU (ALL) DO? -UNDER- FROM (IT / SHE) TH THEN NEATH SEE NOT ME FLOWS RIVERS	E
RIVERS FLOWING BENEATH ME? CAN YOU NOT SEE? [51]  AM I	
عَيْرُمِّنْ هَٰذَا الَّذِي هُوَمُهِنِيُّ مُ وَلا يُكَادُ بُبِنْ ﴿	1.1
(HE) (HE) N A A CIS ONE CONTROL OF THIS THAN (AMEDICAL CONTROL OF THIS OF THE CONTROL OF THE	
NOT BETTER THAN THIS DESPICABLE WRETCH,	
WHO CAN HARDLY EXPRESS HIMSELF CLEARLY? [52]	



فَلُولًا ٱلْقِي عَلَيْهِ ٱسُورَةً مِّن ذَهَبِ ٱوْجَاءً مَعَهُ
WITH (IT) OR GOLD -FROM BRACELET UPON WAS THEN
HIM CAME -OF HIM -CAST WHY
IF HE IS REALLY A RASOOL THEN WHY HAVE NO GOLD BRACELETS
BEEN GIVEN TO HIM, OR
الْمَلَيِّكَةُ مُقْتَرِنِينَ ﴿ فَاسْتَعَفَّى قُومَةٌ فَاطَاعُوْهُ الْمُلَيِّكَةُ مُقْتَرِنِينَ ﴿ فَاطَاعُوْهُ ا
THEY HIS (HE) (AS) THE OBEYED -PEOPLE -SOUGHT TO BEFOOL -COMPANIONS HIM -NATION -CONSIDERED LIGHT -ESCORTS ANGELS
ANGELS SENT DOWN TO ACCOMPANY HIM?" [53]
THUS DID HE MISLEAD HIS PEOPLE AND THEY OBEYED HIM;
النَّهُمْ كَانُوا قَوْمًا فَسِفِينَ ﴿ فَكُمَّا السَّفُونَا انْتَقَمْنَا
WE ANGERED THEN -DISOBEDIENT A THEY INDEED  TOOK -SINNERS -PEOPLE REVENGE US WHEN -CROSS LIMITS -NATION WERE THEY
SURELY THEY WERE A NATION OF TRANSGRESSORS. [54]
AT LAST WHEN THEY PROVOKED US, WE INFLICTED
مِنْهُمْ فَاعْرِفْنَهُمْ اجْمَعِينَ فَجُعَلَنْهُمْ سَلَقًا وَمَثَلًا
AN A -PRECEDENT WE ALL WE FROM
EXAMPLE D ONE THAT MADE THEM THEM
RETRIBUTION ON THEM AND DROWNED THEM ALL, [55]
AND MADE THEM A LESSON AND AN EXAMPLE
لِلْأُخِرِبْنَ ﴿ وَلَمَّا ضَرِّبَ ابْنُ مُرْبِمُ مَثَلًا إِذَا قُومُكُ
YOUR -THEN (AS) (OF) SON WAS WHEN A THOSE WHO PEOPLE AN -MARYAM -STRUCK -NATION -BEHOLD! EXAMPLE -MARY -QUOTED AN LAST
FOR THE LATER GENERATIONS. [56] WHEN MARYAM'S SON <i>ISA (JESUS)</i> IS QUOTED AS AN EXAMPLE, YOUR PEOPLE





### سو THEY OUR NOT HE BETTER THEY -MAKE NOISE **FROM** OR Ν ARES -CRY ALOUD -DEITIES D SAID -GODS -CLAP RAISE A CLAMOUR AT IT, [57] "ARE OUR GODS BETTER OR IS HE?" AND SAY: (ARE) EXCEPT THEY THEY -NAY (TO) FOR STRUCK **ONES** Α QUOTED -PEOPLE ARGUE QUARRELSOME -NATION RATHER THEY CITE THIS TO YOU, MERELY FOR ARGUMENT. NAY! THEY ARE BUT A QUARRELSOME PEOPLE. [58] WE UPON WE FOR AN (IS) HE NOT N MADE SER--BANĪ BESTOWED EX--CHILDREN EXAMPLE HIM **FAVOR** VANT CFPT HE (JESUS) WAS NO MORE THAN A MORTAL WHOM **W**E FAVORED AND MADE AN EXAMPLE TO THE CHILDREN -FROM (OF) SURELY -ISRĀ'ĪL -AMONG WE WE IN **ANGELS** AND (WOULD HAVE) -ISRAEL YOU IF (YA'QŪB / JACOB) (ALL) MADE WILL OF ISRAEL. [59] HAD IT BEEN OUR WILL. **W**E WOULD HAVE MADE ANGELS YOU (ALL) FOR INDEED THE DEFINITELY SO THE THEY Ν -SUCCEED BE IN DO (FINAL) D HOUR (SIGN) -(REPLACE) **EARTH** NOT! DOUBT

TO REPLACE YOU ON THE EARTH. [60]

HE (JESUS) IS, IN FACT, A SIGN FOR THE COMING

OF THE HOUR OF DOOM. THEREFORE, HAVE NO DOUBT





1	جب الله		سنوام	(IS)		(YOU ALL)	WIT !WIT
	NITELY -STOP -HINDER	D N -	ONE	-WAY	THIS	FOLLOW	A -ABOU
YOU A		TS COMIN	STRAIGHT	<u>l-PATH</u> )W ME;		ME THE DICL	T WAY. [61
-			RESTRAIN Y		11110 10	THE RIGI	11 VVA1. [0
. (	2	4,014	( ) (0 2	9901	911	(1.	2112
سى	ء عد	لها جا	ين ⊕وا	عُلِّاقٌ مِّي	لكمر	عن إدر	الشبطر
'IS	SĀ (I	HE) WHEN	A ONE	(IS)	FOR	INDEED	THE
-JES		AME	N -OPEN -CLEAN	N AN	YOU	SH	<u>A</u> IŢĀN ATAN
F	OR HE I	S YOUR C	PEN ENEMY			0,	
V	/HEN IS	A (JESUS)	CAN	1E	(0.2)		
FYOU	FOR	SO A (THAT) N	THE WIT	H CAN BROUGI	ME IN	(HE) PF	WITH
(ALL)		E CLEAR	-WISDOM	(ALL)	FACT	SAID -EX	PLICIT
		EAR SIGN	S, HE STA		ND TO CI	ADIEV	
1	202	1111	19/W/Y	6 2 / 9	9.100	60 G	101
	بغول	لله واط	فانفوا ا	ون ويلم	عنايف	النائ	بغض
(F)		L) I	(YOU ALL) SO	IN V	OU (ALL)	(OF)	SOME
(F)	(YOU AL OBEY!	ALLĀ	MI-ADOPT TADVVA!	IN Y	00 (/ (/		
ME	(	A ALLĀ	-SAFEGUARD! -SAFEGUARD! -BE CONS-   CIOUS OF		DIFFER EACH OTHE	R) WHICH	
ME	OBEY!	D	MI-ADOPT TADVVA!	IT (WITH	DIFFER EACH OTHE		ES;
ME S	OBEY!	THOSE T	-SAFEGUARD! -SAFEGUARD! -BE CONS-   CIOUS OF	T WHICH	DIFFER EACH OTHE		ES;
ME S	OME OF	THOSE T	HINGS ABOUT	JT WHICH	YOU HAN	E DISPUT	ا ES; الله الله
ME S	OME OF OFEAR	THOSE T	THINGS ABOUT OF SO (YOU ALL)	IT (WITH	YOU HAN	/E DISPUT	ES;
ME S S	OME OF OFEAR	THIS	HINGS ABOUND OBEY ME	JT WHICH	YOU HAN	/E DISPUT	إِنَّ اللهُ

"O MY DEVOTEES!



							- 27 - 5. 7
بزوه	ئ بُدُ	اب ره	الأشز	في ا	فاختك		وز م <sup>ا</sup>
BETW	VEEN -FRO	CONTRACTOR OF THE PARTY OF THE	THE	(HE)	THE	EN	ONE
THEM	-AMOI	-CLAN NG -GROU		DIFFE (WITH	ERED EACH OTHER)	ST	RAIGHT
IN SPIT	E OF THES	SE TEACH	HINGS,				
THE FA	CTIONS	ISAGRE	ED AMON	IG THE	MSELVES;		
الله الله	ألبير	يُومِ	عنارب	بن		للزبن	فَوْنِكُ لِ
-DO?	ONE	(OF)	-TORMENT	FRON	THEY  I -WRONGED	FOR	S) SO 2 -WOE! -DES-
-NOT	PAINFUL	DAY	-PUNISH- MENT		-DID INJUSTICE	THOSE WHO	TRUCTION!
so wo	E TO THE	WRONG	GDOERS F	ROM T	HE PUNISH	MENT	
OF A PA	AINFUL D	AY. [65]	ARE		ر (	3	
عم لا	نه و	م بغ	تازيع		الساعة		بنطرو
NOT THEY	H SUDD		(IT / SHE) COMES (TO) HEM	THAT	(FOR) THE (FINAL) HOUR	E X C E P T	THEY
THEY V	VAITING F	OR THE	HOUR OF	DOOM	1		
THAT I	Γ SHOULE	COME	ON THEM	ALL OI	F A SUDDEI	N, WIT	HOUT
عُلُ وَ اللهِ	بغض	30 c	بال لعد	يؤم	لخلاء الم	100	كِشْعُرُو
ARE -ENEMY	-T -FO		SOME (C	ON)		HE	THEY
(ENEMIES) -FOE(S) (0	SOME OF OTHERS)	(OF) THEM		TAT AY	INTIMATE FRIENDS	1	ERCEIVE REALIZE
WARNI	NG? [66]	0	N THAT D	AY,	EVEN FRII	ENDS	
WILL BI	ECOME E	NEMIES	TO ONE A	NOTH	ER		
وانفر	ومرولا	ن كم ال	وف عد	公	ع بعباد	ور ا	الكالث
YOU NOR	A TODA		S) ON A (BIG) FEAR	7 9 -	MY -/ SERVANTS (A WORSHPPERS -S	THOSE ADOPT TA LLÄH CONSCIO AFEGUARD S	QWĀ EXCEPT USNESS)
WITH T	HE EXCE	PTION O	F THE RIC	SHTEO	US PEOPLE	E. [67]	

TODAY YOU HAVE NOTHING TO FEAR OR TO





### 19 2. (44) (AP) IN/WITH OUR<sub>-ĀYĀT</sub> THEY -VERSES -SIGNS BELIEVED -MUSLIMS THEY THOSE YOU (ALL) Ν -ONES WHO (WILL) D SUBMIT WERE WHO **GRIEVE GRIEVE,"** [68] IT WILL BE SAID TO THOSE WHO BELIEVED IN OUR REVELATIONS AND BECAME MUSLIMS, [61] YOU ALL IS (WILL BE) YOU THE (YOU ALL) ARE (WILL BE) -MADE TO GO AROUND -CIRCULATED N -SPOUSES -JANNAH MADE D HAPPY -WIVES (ALL) PARADISE ENTER! "ENTER PARADISE. YOU AND YOUR SPOUSES? YOU WILL BE MADE HAPPY." [70] THERE THEY SHALL BE SERVED (IS) WITH **CUPS** GOLD -FROM BIG **UPON** IN Ν Ν DISHES D IT -OF -TRAYS THEM WITH GOLDEN DISHES AND GOLDEN GOBLETS. AND THEY SHALL HAVE (IT / SHE) YOU THE (IT / SHE) THE DESIRES IN WHAT N N **EVER** (FOR) D SOULS **EYES DELIGHTS** IT EVERYTHING THAT THEIR SOULS CAN DESIRE AND ALL THAT THEIR EYES CAN DELIGHT IN - AND IT WILL BE SAID TO THEM: "NOW YOU SHALL ABIDE THEREIN 129 YOU (ALL) YOU BE-(IS) (ARE) WERE MADE -TO INHERIT -HEIRS OF ONES WHO CAUSE WHICH THE THAT (ALL) N -WERE OF **HANNAH** ABIDE D -(USED TO) WHAT -PARADISE ETERNALLY

FOREVER, 1711

YOU HAVE INHERITED THIS PARADISE BY VIRTUE OF YOUR



YOU (ALL)



### -OF (ARE) YOU (ALL) -FROM FRUIT(S) **PLENTY** IN FOR YOU (ALL) YOU IT EAT (ALL) DO GOOD DEEDS. [72] THEREIN YOU SHALL HAVE PLENTY OF FRUIT TO EAT." [73] مع المع (14) (ARE) ONES WHO THOSE WHO INDEED NOT -TORMENT (OF) IN ABIDE ARE **ETERNALLY** HELL PUNISHMENT CRIMINALS BUT THE CRIMINALS WILL ABIDE IN THE PUNISHMENT OF HELL. [74] (IT) IS GIVEN INTERVAL OF TIME (LIGHTENED) WE (ARE) -WRONGED ONES WHO NOT IN THEY FOR N N -DESPAIR -DID INJUSTICE D D THEM ARE UNBLESSED THEM THEIR PUNISHMENT WILL NEVER BE LIGHTENED, AND THEY SHAL REMAIN IN DESPAIR THEREIN. [75] ${f W}$ E DID NOT WRONG THEM (**H**E) ' SHOULD! MĀLIK THEY THEY BUT THEY THOSE WHO N (KEEPER -DECIDE -DO WRONG -MAKE AND END! ANGEL OF HELL) CALLED -ARE UNJUST WERE (ALONE) BUT IT IS THEY WHO WRONGED THEMSELVES. [76] THEY WILL CRY: "O MALIK (THE KEEPER OF HELL)! WE' (ARE) **UPON** ONES WHO CAME CERTAIN INDEED (HE) YOUR -RABB SAID -SUSTAINER US (BROUGHT TO) YOU REMAIN

LET YOUR RABB PUT AN END TO US." BUT HE WILL "NAY! YOU ARE GOING TO LIVE FOREVER." [77] ANSWER: **W**E HAVE BROUGHT YOU

(FOREVER)

(ALL)



الزور الزخرف ۲۳							الينويزده ٢٥
ابرموا	امر	ودر رهون و	للحق ك	بَرُكْرُ ر	316	ولكر	بالحق
THEY -SETTLED -PLOTTED	OR	(ARE) ONES WHO -HATE	THE -HAQQ	T T = ==	OST	BUT A	WITH THE
-ESTABLISHED		-ABHOR	-TRUTH	(ALL)		D	-TRUTH
THET	RUTH,	BUT M	OST OF YO	U HATE	THE TRU	JTH. [78]	
IF THE	Y HAV	E DEVISED A	A PLAN TO	RUIN YOU	I (O MUH	IAMMAD	)
رسرم	نسمع		المجسلوا	ام ام	رمون	نامب	أقرافا
THEIR SECRET(S) H	WE EAR		THEY -THINK -RECKON CONSIDER	-SE	(ARE) ONES <b>W</b> H ETTLE / PL ESTABLIS	ANT IND	
THEN	SUREL	Y <b>W</b> E TOO 8	SHALL DEV	ISE A PL	AN TO RU	JIN THE	M. [79]
DO TH	EY TH	INK THAT <b>W</b>	E CANNOT	HEAR TH	HEIR SEC	CRET TA	LKS
ن إن		المنون المنافق	ل به به	الناك ك	لی ورسا	هم طب	و تجولو
	OU)	THEY -WRITE -RECORD	(ARE WITH	O	1 1 1 1	-P	IISPER(S) A RIVATE JNSEL(S)
AND C	UR ME	RIVATE CON ESSENGERS ALL. [80] C	(ANGELS)	WHO ARE	E ASSIGI		
بنحن	و س ص	ببراثن	ول الع	िर्दि	ارو م	رُحْرِن	كانلا
- <b>G</b> LOR' -(PROCL) <b>F</b> LAWLESS!	Y AIM	OF) THOSE ' ORSHIP	WHO (AM)	THEN	A -SON -CHILD	F TH -RAHMĀ -MOST MERC	
THE C	OMPAS	SSIONATE (A	LLAH)	HAD A SC	N,		
I WOU	LD BE	THE FIRST T	O WORSH	IP HIM." [	81]	<b>G</b> LO	RY BE TO
ول س	بضف	ن عبا	س العرب	ضِ رَدِ	والكر	مون	رَبِ السَّ
THE -ATTRIE -ASCR	BUTE	FROM (OF) WHAT -'AR: EVER -THE			N N	-HEIGHTS -HEAVENS -SKIES	
THE RA	BB OF 1	THE HEAVENS	AND THE EA	RTH,			

HE IS ABOVE WHAT THEY ASCRIBE TO HIM. [82]

THE LORD OF THE THRONE





فَنَازُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّ يُلْقُوا يُومَهُمُ								
THEIR THEY UNTIL THEY  DAY MEET  THEY UNTIL THEY  A THEY ARE (YOU)  ENGROSSED  -USELESSLY  LEAVE!  IN USELESS TALK THEM								
SO LET THEM TALK NONSENSE AND PLAY UNTIL THEY FACE								
THEIR DAY,								
الَّذِي يُوْعَدُونَ ﴿ وَهُو الَّذِي فِي السَّمَاءِ إللَّهُ اللَّهَاءِ إللَّهُ اللَّهَاءِ إللَّهُ اللَّهَا								
-ILĀH -SKY (IS) (ALONE IS) HE A ARE WHICH -DEITY -HEIGHT -GOD -HEAVEN IN WHO D -THREATENED								
WHICH HAS BEEN PROMISED TO THEM. [83]								
IT IS <b>H</b> E (ALLAH) WHO IS <b>G</b> OD IN THE HEAVENS								
وَفِي الْأَرْضِ اللَّهُ وَهُو الْكِلِّمُ الْعَلِيْمُ ۞ وَتَابُرُكُ								
(HE) VAS (IS) A THE THE HE A -ILĀH THE (IS) A N D -DEITY DEITY GOD EARTH IN								
AND GOD ON THE EARTH; HE IS THE ALL-WISE,								
THE ALL-KNOWLEDGEABLE. [84] BLESSED IS								
الكُّنِي لَهُ مُلْكُ السَّمُوٰتِ وَالْكَرْضِ وَمَا بَيْنَهُمَا ء								
THEM (TWO)    Cof								
HE TO WHOM BELONGS THE DOMINION OF THE HEAVENS								
AND THE EARTH AND ALL THAT LIES BETWEEN THEM!								
وَعِنْكُ الْمُ عِلْمُ السَّاعَةِ ، وَ الَّذِبِهِ ثُرْجَعُونَ ﴿ وَلا السَّاعَةِ ، وَ الَّذِبِعُونَ ﴿ وَلا								
NOT A YOU (ALL) (ONLY) A (OF) THE KNOW- WITH A N D (FINAL) HOUR LEDGE HIM								
HE ALONE HAS THE KNOWLEDGE OF THE HOUR <i>OF DOOM</i> , AND TO HIM YOU SHALL ALL BE BOUGHT BACK. [85] AND								

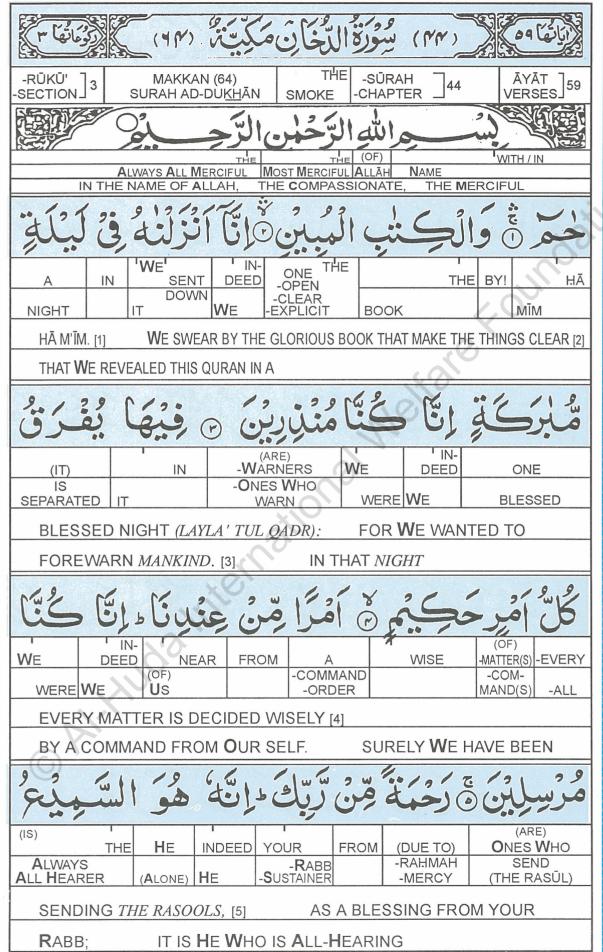




يَمْلِكُ الَّذِيْنَ يَدْعُونَ مِنْ دُوْنِهِ الشَّفَاعَةُ إِلاَّ									
EXCEPT THE OFFICE OFFIC									
INTERCESSION HIM   -INVOKE   WHOM  -HAS POWE									
THOSE TO WHOM THEY INVOKE BESIDES HIM,									
HAVE NO POWER TO INTERCEDE FOR THEM EXCEPT									
مَنْ شَهِدَ بِالْحِقِّ وَهُمْ يَعْلَمُونَ ﴿ وَلَئِنْ سَالْتَهُمْ									
YOU SURELY A THEY THEY H THE (HE) WHO ASKED D KNOW E -TRUTH WITNESS									
THOSE WHO TESTIFY TO THE TRUTH BY VIRTUE OF									
KNOWLEDGE. [86] IF YOU ASK THEM									
مَنْ خَلَقَهُمْ لَيقُولُنَ اللهُ فَأَنَّى بُوْفَكُونَ ﴿ وَقِبْلِهِ اللهِ الهِ ا									
B -TURNED -FROM DEFINITELY SAY THEM WHO CREATED THEM, THEY WILL CERTAINLY SAY:									
" <b>A</b> LLAH." HOW THEN ARE THEY DELUDED AWAY <i>FROM</i> THE TRUTH? [80] ALLAH HAS HEARD THE PROPHETS CRY:									
رب إن هُوُلاً ، فَوْمُرُلا بُؤْمِنُونَ ﴿ فَاصْفَحْ عَنْهُمْ									
FROM (YOU) THEY (DO) A THESE INDEED MY -OVERLOOK! -PEOPLE -RABB									
THEM -FORGIVE + TURN AWAY! BELIEVE NOT -NATION -SUSTAINE									
"O MY RABB! SURELY THESE ARE A PEOPLE WHO WOULD									
NOT BELIEVE." [88] THEREFORE, O PROPHET! BEAR WITH THEM									
وفل سلم الشوف بعلمون ١٠٠٠									
THEY THEN -SALĀM! (YOU) A									
-WILL -PEACE! SAY!									
AND WISH THEM PEACE.									
THEY SHALL SOON COME TO KNOW THE TRUTH. [89]									











الْعَلِيْمُ فَي رَبِّ السَّلُونِ وَ الْأَرْضِ وَمَا بَيْنَهُمَا م
(IS) A (OF) THE BETWEEN WHAT A (OF) THE -RABB THE
THEM (TWO) EVER D EARTH N -HEAVENS D -HEIGHTS -SUS- ALWAYS TAINER ALL KNOWER
ALL-KNOWING. [6] THE RABB OF THE HEAVENS
AND THE EARTH AND ALL THAT LIES BETWEEN THEM,
انْ كُنْنُمْ مُوْوِنِينَ ۞ لا الله الله هُو يَجْي وَيُبِيْثُ مَا
(HE)     A N DEATH     (HE)     HE     EX- ILĀH NOT BELIEVE WITH (ALL)     ONES WHO BELIEVE WITH (ALL)     YOU (ALL)       CAUSES DEATH     DEATH     CEPT DEITY GOD     -CONVICTION CARE)     WERE CARE
MARK THIS, IF YOU ARE TRUE BELIEVERS! [7]
THERE IS NO GOD BUT <b>H</b> E. <b>H</b> E GIVES LIFE AND DEATH
رَبُّكُمْ وَرَبُّ أَبَّالِكُمْ الْأَوَّلِينَ وَ بَلْ هُمْ
THEY -NAY THOSE WHO YOUR -RABB A YOUR  WERE -FIRST -FATHERS -SUSRATHER -EARLIER -FOREFATHERS TAINER -SUSTAINER
HE IS YOUR RABB AND THE RABB OF YOUR FOREFATHERS. [8]
YET THEY
فِيْ شَالِتٌ بَلْعَبُونَ ۞ فَارْتَفِبْ بَوْمُ ثَانِي السَّمَاءِ
THE (FOR) THEN THEY A IN
-HEIGHT (WILL) (YOU) -HEAVEN COME(S) DAY WAIT! PLAY DOUBT
PLAY ABOUT IN DOUBT. [9]
WELL! WAIT FOR THE DAY WHEN THE SKY WILL POUR DOWN
بِدُخَانِ مُبِينٍ ﴿ يَغِشَى النَّاسَ وَهَا الْأَنْ وَالنَّاسُ وَهَا الْأَنْ النَّاسُ وَهَا النَّاسُ وَهَا النّ
(IS) ONE ONE A THIS THE (IT) -CLEAR WITH
-TORMENT -MANKIND (WILL) -MANIFEST -PUNISHMENT -PEOPLE COVER(S) -EXPLICIT SMOKE
VISIBLE SMOKE. [10] ENVELOPING ALL MANKIND;
THIS WILL BE A PAINFUL PUNISHMENT. [11]





	نؤمنو	ا الله	فأاب .	عنا الذ	الشف	ورتبا	البُور
(AR		I IN		T   T	Worn	(0)	
ONES -BELI		DEED	TORMENT	HE FROM	(YOU)	OUR - <b>R</b> ABB	A
-ARE BEL	JEVERS	WE	-PUNISHME	NT US	REMOVE!		PAINFUL
THEN TH	E MANKINI	O WILL	SAY: "OUR	RABB! F	REMOVE F	ROM	
US THIS	PUNISHM	ENT,	SURELY, V	VE HAVE BE	ECOME RI	EAL BELIE	/ERS." [12]
(F) (J)	ال مر	رسو	عًاءُ هُمْ	وقالم	گڑائے	عُمُ النِّ	أتى لۇ
ONE -CLEAR		A ASŪL	(HE) CAME	IN A			(IS) OR -HOW
-WHO EXPL EXPLICITI	1 1200 CO 10	SSEN- SER	(TO) THEM	FACT D	-REMINDE -ADMONIT	1	-FROM WHERE
			MONITION	BE BENEF			
TIME? HAS AI			<i>(MUHAMMA</i> O THEM. [1:		MAKES TI	HE THING	S CLEAR
	v 4				1-0	1.14	11 19.
القارة	ون و	مج	معامر	قَالُوْا ا	نه و	لواعا	تقرتو
INDEED	А		(HE IS)	THEY	A FF	ROM THE	
WE	MAD MAN	- 1	ONE TAUGHT	SAID	DHIM	TURNI AWA`	
YET, THEY	DENY H	IM,	SAYIN	3:			
"HE IS A M	1ADMAN,	TAUGI	НТ ВУ ОТНЕ	ERS!" [14]		WE	
1	29	1 2	90 10.	3215		6/31	2:5/
(I)	ابلاو	عرع	انڪ,	فلبلا	اب	واالعد	ا کا شعا
(Δ	RE)	0	INDEE	(FOR)	(OF)	THE -O	(ARE) NES <b>W</b> HO
ONES	S WHO	YO	U	LITTLE	-TORME	ENT	REMOVE
	URN	(AL THE A	FFLICTION	(WHILE)	-PUNISI		REMOVER
			RA WHILE,				
THE SAN	ME OLD W	AYS. [15	5]				
	129	12	2(5,10	1 33	1/1	يطن ا	الأم ا
بون ا	منتق	رف	المركاء,		١١١١		1 000
(ARI ONES		IN DEEL	-	HE	THE	'W	
(ARE ONES ) TAK	<b>Ń</b> HO E	IN DEEL	) T	-GRASP	-(	SEIZE GRASP	L) (ON)
(ARI ONES ) TAK REVE!	<b>Ń</b> HO E NGE	IN DEEL	-	-GRASP -HOLD		SEIZE (WIL	







مُ رُسُولُ	وجاءم	زورعون رفرعون	قوم	بالهم	نتا ق	وَلَقُنُ فَ
A ' -RASŪL -MESSEN- GER T	CAME A N D HEM	(OF) -FIR'AWN -PHARAOH	-PEOPLE NATION	BEFO (OF) THEM	WE <sup>1</sup> RE PUT IN -FITNAH -TRIAL	
BEFORE T	HEM, <b>W</b> E HA	AD PUT THE	PEOPLE	OF FIRC	N (PHARA	OH) TO THE
SAME TES	ST, WHEN AN	HONORABL	E RASOO	L CAME	TO THEM	, [17]
ية لكر	اله و را	عبادًا	آلك	ادو	ان ان	ڪرنگ
YOU (ALL) I	DEED (OF)		ME RE	STORE!		A -NOBLE ONORABLE
SAYING;		VER TO ME	THE SER	VANTS	OF ALLAF	1.
I AM TO Y	Name and Associated States			40		
ع را تحري	व्या र	تعلوا ع	3 6	٥٥٠	أمين	رسول ا
1,15	<b>A</b> LLĀH AGAII	NST (YOU ALL		AT A		(AM)
INDEED	ALLAH AGAII	151 (100 ALL	) DO TH	$\Delta$ I I	ONE	A
INDEED	ALLAH AGAII	EXALT!	NOT!	AI N F	ONE TRUST WORTHY	-RASUL -MESSENGER
I	L WORTHY (	EXALTI	NOT!	AI N F	TRUST	
I A RASOOL		EXALT! OF ALL TRUS	NOT! ST. [18]	N D	TRUST	-MESSENGER
A RASOOL DO NOT H	L WORTHY (	EXALT! OF ALL TRUS	NOT!  ST. [18]  E ALLAH	N D	SURELY	-MESSENGER
A RASOOL  DO NOT H  WY  WITH  I  -RABB	L WORTHY CONTROL OF THE PROPERTY OF THE PROPER	EXALT!  OF ALL TRUS  ELVES ABOVI  ODEED A  N  D  D  D  D  D  D  D  D  D  D  D  D	NOT!  ST. [18]  E ALLAH  ONE  OPEN  -CLEAR	AI N D	SURELY  WORTHY  SURELY  LWITH	I CAME BROUGHT TO
A RASOOL  DO NOT H  WITH  RABB SUSTAINER	L WORTHY CONTROL OF THE PROPERTY OF THE PROPER	EXALT!  DEED AND	NOT!  ST. [18]  E ALLAH  ONE  OPEN  -CLEAR  EXPLICIT	-PR -AUTH	SURELY  WITH  OOF ORITY  (A	-MESSENGER  (,  I CAME BROUGHT TO
A RASOOL  DO NOT H  WY  WITH  I-RABB SUSTAINER  I HAVE BR	L WORTHY O	EXALTI DE ALL TRUS ELVES ABOVI DEED AND	NOT!  ST. [18]  E ALLAH  ONE  -OPEN  -CLEAR  EXPLICIT  AR AUTHO	-PR -AUTH	SURELY  WITH  OOF ORITY  (A	I CAME BROUGHT TO
A RASOOL  DO NOT H  WY  WITH  I-RABB SUSTAINER  I HAVE BR	L WORTHY CONTROL OF THE PROPERTY OF THE PROPER	EXALTI DE ALL TRUS ELVES ABOVI DEED AND	NOT!  ST. [18]  E ALLAH  ONE  -OPEN  -CLEAR  EXPLICIT  AR AUTHO	-PR -AUTH	SURELY  WITH  OOF ORITY  (A	I CAME BROUGHT TO
A RASOOL  DO NOT H  WY  WITH  I-RABB SUSTAINER  I HAVE BR	L WORTHY O	EXALTI DE ALL TRUS ELVES ABOVI DEED AND	NOT!  ST. [18]  E ALLAH  ONE  OPEN  -CLEAR  EXPLICIT  AR AUTHO  RABB	-PR -AUTH DRITY. [	SURELY  WITH  OOF ORITY  (A	I CAME BROUGHT TO
A RASOOL  DO NOT H  WY  WITH  I-RABB SUSTAINER  I HAVE BR	L WORTHY OF THE PROPERTY OF TH	EXALTI OF ALL TRUS ELVES ABOVE  DEED A N D YOU A CLEA	NOT!  ST. [18]  E ALLAH  ONE -OPEN -CLEAR EXPLICIT  RABB	-PR -AUTH	SURELY  WORTHY  SURELY  WITH  OOF ORITY  THAT YO	I CAME BROUGHT TO
A RASOOL  DO NOT H  WY WITH I -RABB SUSTAINER I HAVE BR I HAVE TA  FOR YOU (A	L WORTHY OF THE PROPERTY OF TH	EXALTI DE ALL TRUS ELVES ABOVI  DEED AND DEED AN	NOT!  ST. [18]  E ALLAH  ONE -OPEN -CLEAR EXPLICIT  AR AUTHO  RABB  YCC S  ME	-PR -AUTH ORITY. [	SURELY  WORTHY  SURELY  WITH  OOF ORITY  THAT YO  -SU	I CAME BROUGHT TO OU LL)  A N -RABB
A RASOOL  DO NOT H  WY WITH I -RABB SUSTAINER I HAVE BR I HAVE TA  FOR YOU (A  ME BELIE  AND YOUR	L WORTHY OF THE PROPERTY OF TH	EXALTI DE ALL TRUS ELVES ABOVI  DEED AND DEED AN	NOT!  ST. [18]  E ALLAH  ONE -OPEN -CLEAR EXPLICIT  AR AUTHO  RABB  YCC S  ME	-PR -AUTH ORITY. [	SURELY  WORTHY  SURELY  WITH  OOF ORITY  THAT YO  -SU	I CAME BROUGHT TO OU LL)  A N -RABB





### (ARE) (YOU ALL) SO THESE (THAT) HIS EAVE ALONE! -NATION -RABB (HE) -KEEP AWAY FROM! INDEED -SUSTAINER CALLED -PEOPLE **BUT THEY BECAME AGGRESSIVE** THEN LEAVE ME ALONE. " [21] SO MUSA PRAYED TO HIS RABB: "THESE ARE INDEED SO (ARE) MY -ONES INDEED YOU) **ONES** (AT) -SERVANTS -FOLLOWED TRAVEL! YOU CRIMINAL **NIGHT** -WORSHIPPERS (BY NIGHT) -PURSUED (ALL) CRIMINAL PEOPLE." THE REPLY CAME: "SET FORTH WITH MY SERVANTS (ISRAELITES) AT NIGHT, SURELY YOU SHALL BE PURSUED. [23] (ARE) INDEED (AS) THE (YOU) **ONES** N TO BE -HOST -CALM D LEAVE! -DRY SEA DROWNED -ARMY WHEN YOU HAVE CROSSED THE RED SEA ALONG WITH YOUR PEOPLE THEN LEAVE THE SEA DIVIDED; FOR THEY MIRACULOUSLY, ARE A HOST WHO ARE DESTINED TO BE DROWNED." [24] HOW A **GREEN** GARDENS FROM THEY MANY **SPRINGS** N N MANY D LEFT CROPS MANY HOW MANY GARDENS AND SPRINGS THEY LEFT BEHIND! [25] AND AGRICULTURE AND ONES (ARE) Α PLACE(S) ONES WHO THEY COMFORTS -HONORABLE IN N -LIVE HAPPILY -NOBLE WERE D -ENJOY / DELIGHT (USED TO) -GOODLY

GRAND PALACES! [26]

AND MEANS OF LUXURY AND COMFORT WHICH THEY USED TO ENJOY! [27]





لِدُخَانَ ١٨٨		,	.00.00.02	7.G 5.G 5.G.	<i>J.</i> G. <i>J.</i> G. <i>J.</i>	00.01	النيه يُزدّده ٢٥
و فيا	يرين و	1	قوماً	(di	أورن	ن و	ك ألك ت
so	OTHERS		A	11 OT-	MADE NHERIT EIRS OF	A N	-THUS
NOT			PEOPLE -NATION	HER / THE		D	-LIKEWISE
THUS	WAS THEIR	END!	AND	WE LET	OTHER	R PE	OPLE
INHEF	RIT WHAT WAS				NE	ITHE	R
ك نوا	رَمًا ك	و ف	الكرض	اي و	الشد	9	بُكُتُ عَلَيْهِ
THEY	NOR A		THE	A N -SKY			UPON (IT / SHE)
WERE			н	D -HEAVI		THE	M WEPT
HEAVE	EN NOR EAR	TH SHI	EDS TEA	RS FOR	THEM,	-0	
NOR V	VERE THEY				42		
رمن	رَاءِ بُلُ	إسُ	بنة	نجبنا	قال	وأ	منظرین ﴿
FROM	(OF) -ISRĀ'ĪL -ISRAEI -(YA'QŪB / JA	-		WE RESCUED -SAVED	CER- TAINLY	AND	ONES GIVEN RESPITE
GIVEN	A RESPITE.	[29]					
<b>W</b> E D	D DELIVER -	THE C	HILDRE	V OF ISR	AEL FR	ROM	
612	راقه و	ون ا	رفرغو	من رمن	ان ان ان	8	الْعَدَابِ الْمُ
(HE)	INDEED	-FIR	R'AWN	FROM	DIGGE		THE THE
WAS	HE	-PHA	RAOH		-DISGRA -HUMILI		
A HUM	IILIATING CH	ASTISI	EMENT [	30]			
INFLIC	TED BY FIR'A	AUN	WHC	WAS		0.0	
ر علی	فارته	ا ا	ولقاً	न जिं	ر رو	الم	عَالِيًا مِن
UPON THE	WE CHO		ER- INLY D	-EXCEED -TRANSG -ARE EXT	RESS		ONE FROM -ARROGANT -HIGHLY -AMONG RANKED
THE	007 40000						

THE MOST ARROGANT AMONG SUCH INORDINATE TRANSGRESSORS,[31]

AND **W**E CHOSE THEM,

الدُّخَان ٣٣



المُنْ الْمُنْ									
عِلْمِ عَلَى الْعَلَمِينَ ﴿ وَ اتَبْنَعُمْ مِنَ الْأَبْتِ مَا									
WHAT THE FROM WE  -ĀYĀT -SIGNS  -SIGNS  -SIGNS  -SIGNS  -THE THE THE THE THE THE THE THE THE THE									
IN SPITE OF KNOWING THEIR WEAKNESSES ABOVE THE NATIONS									
OF THE WORLD [32] WE SHOWED THEM SIGNS									
فِيْهِ بِلَوَّا مُّبِينٌ ﴿ إِنَّ هَوُلاً مِ لَيُفُولُونَ ﴿ وَيَهُ مُؤلاً مِ لَيُفُولُونَ ﴿									
SURELY THESE INDEED ONE (IS)  THEY SAY  ONE -OPEN A IN  CLEAR -EXPLICIT TRIAL IT									
IN WHICH THERE WAS A CLEAR TRIAL. [33]									
AS TO THESE (PEOPLE OF QURAISH) WHO SAY: [34]									
ان هي الله مُؤتَّتُنَا الدُوْكِ وَمَا نَعْنَ رَعُنْشُرِينَ ١٠									
ARE (WILL BE) RESURRECTED  RESU									
"THERE IS NOTHING BEYOND OUR FIRST DEATH									
AND WE SHALL NOT BE RAISED AGAIN. [36]									
فَأْنُوا بِالْكِالِيَا إِنْ كُنْتُمْ طِيرِقِينَ ا									
(ARE) YOU ' WITH SC ONES WHO (ALL) IF OUR (YOU ALL)  ARE -FATHERS COME!  TRUTHFUL WERE -FOREFATHERS BRING!									
BRING BACK OUR FOREFATHERS IF YOU ARE TRUTHFUL." [36]									
اَهُمْ خَابُرُ اَمْ قُومُ تُبِيعٍ لا وَالَّذِينَ مِنْ قَبْلِهِمْ اللَّهِمُ اللَّهِمُ اللَّهِمُ اللَّهِمُ اللَّ									
BEFORE (ARE) THOSE A ND -PEOPLE E THEM FROM WHO TUBBA' -NATION ?									

ARE THESE PEOPLE BETTER THAN THE PEOPLE OF TUBBA

AND THOSE WHO WERE BEFORE THEM?





و وما	ان الله	مُجْرِم	كانوا	نهود	اود ا	آهُلَكُ أ
NOT A N D		NES	THEY	INDEE		DESTROYED
WEDES		MINALS THEM ALL,	ONLY RE	THEY	THEM THEY HAD	
	E CRIMINA			WAS NO		
و ناب	لما لع		رُضُ و	والأ	السمون	خُلَفْنَا ا
(AS) ONES WH	BET	(IS) WEEN WHAT EVER	EARTH	1141	THE HEAVENS HEIGHTS -SKIES	WE CREATED
FOR A S	SPORT THA	T <b>W</b> E CREA	TED THE I	HEAVEN	S	
THE EAI	RTH AND A	LL THAT LIE	S BETWE	EN THEM	И. [38]	
هم الا	آڪثر	وَلَكِنَّ		الآر	ناهنا	مَاخُلُهُ
(DO) (OF) NOT THEM	MOST	BUT	THE -HAQQ -TRUTH	HEXCEP		NOT REATED
<b>W</b> E HAV	E NOT CR	EATED THEM	M BUT TO	REVEAL	THE TRUT	ГН,
BUT MO	ST OF THE					
فْ نَبْن	م اجد	مبقاته	فصرل ا	بومرال	ن واق	يغكبون
ALL	Th	(IS)	(OF)		INDEED	THEY
(TOGETH	IER)	APPOINTED TIME	-JUDGEMEN -SEPARATIO			KNOW
UNDERS	STAND. [39]	SU	IRELY, T	HE DAY	OF SORTIN	IG.
OUT IS T	HE TIME AF	PPOINTED FO	OR THE RE	SURRECT	TON OF THE	EM ALL. [40]
کا هم	بْعًا وُلُا	وُگ ن	عن م	وُلَّ	بغنی ه	يؤمرلا
THEY NOR	A ANY THING	A MAWL/ -CLOSE FRIEND RELATIV	FOR /	A -MAWLA -CLOSE FRIENDA RELATIVE	(WILL) ' -AVAIL(S)	
ON THAT		NE SHALL				
HIS FRIE	END, N	IOR SHALL	THEY			



THEY (HE) HE INDEED **A**LLĀH (ON) **EXCEPT** (BESTOWED) ARE -RAHMAH (WILL BE) HE -MERCY (ALONE) WHOM HELPED **EXCEPT THOSE TO WHOM** RECEIVE ANY HELP [41] **A**LLAH WILL SHOW **H**IS MERCY: FOR IT IS HE WHO IS (OF) (IS) (IS) THE TREE INDEED THE -ZAQQŪM **A**LWAYS ALWAYS ALL MIGHTY ALL MERCIFUL **FOOD** -CACTUS THE ALL-MIGHTY. THE ALL MERCIFUL. [42] SURELY, THE ZAQQUM TREE [43] SHALL BE THE FOOD OF (OF) LIKE THE LIKE THE IN THE -BOILING OIL -DREGS -MELTED METAL -BELLIES BOLLS BOILING -ABDOMEN SINNERS IT WILL BE LIKE THE DREGS OF THE SINNERS, [44] WHICH SHALL BOIL IN THE BELLY [45] LIKE THE BOILING (OF) THEN (YOU ALL) (OF) (YOU ALL) MIDST TO THE -TAKE! -SEIZE! BLAZING (HELL) HOT / SCALDING DRAG! HIM HIM FIRE WATER OF SCALDING WATER. [46] IT WILL BE SAID: "SEIZE HIM AND DRAG HIM INTO THE DEPTH OF THE HELL (۲۸) (OF) **TORMENT** (YOU ALL) THEN THE FROM HIS -OVER **BOILING HOT** HEAD -ABOVE POUR! WATER (FLUID) THEN POUR SCALDING WATER OVER HIS HEAD, [48]

الدُّخَانِ ٣٣



1 L	92 6	211	9,20	131	121	الله الله	2.9		
<b>シ</b> レ ®	رريم	21	הניג	ווט	١٣	عراك	63		
INDEED (AN	D)	THE	(ARE)	THE	(YOU)	INDEED	(YOU)		
	NOBLE NORABLE	- N	/IIGHTY		(ALONE)	YOU	TASTE!		
"TASTE THIS	i! VI	ERILY,	YOU	WERE	PRETEN	IDING TO B	E		
THE MIGHTY	NOBLE! [4	9]							
طَنَا مَا كُنْنَهُ رِبِهِ تَنْنُرُونَ ۞ لِكَ الْمُتَّقِينَ									
THOSE WHO -ADOPT TAQWĀ -ARE <b>A</b> LLĀH CONSCIOUS -SAFEGUARD SELVES	INDEED		OU (ALL) DOUBT	IT			THIS		
THIS IS THE	PUNISHME!	VT WHIC	CH YOU	USED	TO DOU	BT." [50]			
SURELY,	THE RIGHT	EOUS,			40				
بورت ا	ت و و	جننب	2 (	8	أمبر	مُقَامِر	(2)		
SPRINGS	A GAR	DENS	IN	-	ONE SAFE ECURE	A PLACE	(ARE)		
WILL BE IN A	SECURE F	PLACE;	[51]						
AMONG GAR	RDENS AND	SPRIN	GS, [52]						
فبلبن الله	رق من	إشتا	ں قرا	ئى ر	و سن	نۇن م	شِلْتِ		
(AS) ONES (SITTING) FACIN EACH OTHER	G	ICK ILK	A N D	FINE SILK	-FR	<u>OM TH</u> -WE	S) EY EAR ESS		
DRESSED IN			CH BRC		······································				
SITTING	FACE TO	FACE.	[53]						
يُلْعُوْنَ	اين الله	زر ع	ربحو	او،	יויי	الك تدر	گ		
THEY (WILL) CALL	WIDE BEAUTIF EYED		3	WE HEM	: (VVILL)	A -THI			
SUCH SHALL				700 900	E SHAL	L WED THE			
HOURIN- 'AIN	······································	WITH B	EAUTIF	UL BIG	AND LU	STROUS EYE	ES). [54]		



كا يَنْ وُقُوْنَ	امِنِينَ فَ	المراقبين	ربصران	وبها
THEY NO	OT (AS)	(OF)	-FOR -WITH	IN
(WILL) TASTE	ONES SECURE	FRUIT(S)	-EVERY -ALL	IT

THERE, IN FULL PEACE,

THEY SHALL CALL FOR EVERY KIND OF FRUIT; [55]

# رفيها البؤت إلا المؤتة الأولاء ووفهم

THEM

(HE)

N

THE

THE

THE

THE

EXCEPT

THE

IN

DEATH

IT

AND AFTER HAVING PRIOR DEATH IN THIS WORLD, THEY SHALL TASTE DEATH NO MORE; AND HE (ALLAH) WILL PROTECT THEM

## عَذَابَ الْجَحِيْمِ فَ فَضَلَّا مِّنْ سَرِّبِكَ م ذَالِكَ

(OF) (DUE TO) (FROM) YOUR FROM THAT -FADL -TORMENT THE -BOUNTY BLAZING -PUNISH--RABB -SUSTAINER -EXTRA (HELL) FIRE MENT

FROM THE TORMENT OF HELL [56]

AS A GRACE FROM YOUR RABB.

AND THAT SHALL BE

## هُو الْفُوْرُ الْعَظِيْمُ ﴿ فَإِنَّهَا يُسَّرُنَّهُ بِلِسَا رِنكَ

WE1 -IN/WITH (IS) YOUR MADE THE IT SO THE TONGUE -GREAT EASY INDEED (LANGUAGE) -SUPREME (NOT BUT) SUCCESS ALONE

THE SUPREME ACHIEVEMENT. [57]
SURELY, **W**E HAVE MADE THIS *QURAN* EASY *BY REVEALING*IN YOUR OWN LANGUAGE

# لَعَلَّهُمْ يَتَنَاكُرُونَ ﴿ فَارْتَفِبُ إِنَّهُمْ مُّرْتَقِبُونَ ﴿ فَارْتَفِبُ إِنَّهُمْ مُّرْتَقِبُونَ ﴿

(ARE) INDEED SO -REMEMBER THAT

WAIT (YOU) -TAKE (ARE WAITING) THEY WAIT! HEED / LESSON THEY

SO THAT THEY MAY TAKE HEED. [58]

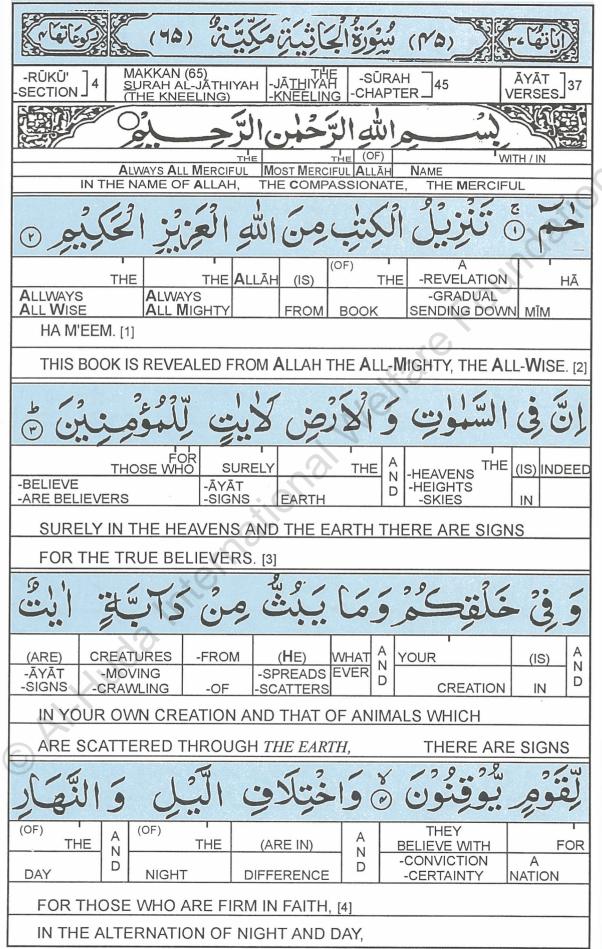
IF THEY DO NOT ACCEPT THE ADMONITION THEN WAIT:

SURELY THEY TOO ARE WAITING.[59]













### THE THEN (ARE **A**LLĀH FROM (HE) (HE) -FROM -RIZQ IN) -SKY SENT WHAT HEAVEN MADE ALIVE D DOWN **EVER PROVISION** -OF -HEIGHT (REVIVED) IN THE SUSTENANCE THAT ALLAH SENDS DOWN FROM HEAVEN (OF) (ARE IN) -CIRCULATION WITH ITS **AFTER** THE THE N (HER) -TURNING D EARTH WINDS DEATH **ABOUT** WITH WHICH HE REVIVES THE EARTH AFTER ITS DEATH AND IN THE CHANGING OF THE WINDS, WE (ARE) THEY ĀYĀT RECITE THAT -RATIONALIZE FOR -ĀYĀT (OF (IN SEQUENCE) -SIGNS -UNDERSTAND A -NATION USE INTELLECT -PEOPLE **A**llāh|-Verses SIGNS THERE ARE SIGNS FOR THOSE WHO USE THEIR COMMON SENSE. [5] THESE ARE THE REVELATIONS OF ALLAH, WHICH WE ARE RECITING -IN THEWITH **UPON** (OF) **AFTER** (OF) Ν -ḤAQQ -SPEECH -WITH D YOU **A**LLĀH -TALK WHICH -TRUTH TO YOU IN ALL TRUTH. THEN IN WHAT REPORT AFTER ALLAH AND (IS) Α His -ĀYĀT FOR BIG (OF) (BIG) THEY -SIGNS BIG -ALL -WOE! -VERSES SINNER LIAR -EVERY -DESTRUCTION!

**H**IS REVELATIONS, WILL THEY BELIEVE? [7]

WOE TO EACH LYING SINNER



	(AS)		Τ	HE)	THEN		UPON	(IT / S	/	(OF)	-ĀYĀ1	, , , , , , , , , , , , , , , , , , ,	IF)
-ACT	TS ARRO	GANTL	Y	RSISTS	11161	НІМ		RECIT IN SEQUE	ΓED	<u>(Or)</u> <b>L</b> LĀH	-VERSE		HE) ARS
					E RE						RECITI		AITO
	HE F	HEAR	S TH	IEM,	`	YET H	E ARF	ROGAI	NTLY	PERS	ISTS		
<b>⊙</b>	الم	آرا	ار	النف	رد	بر و بره	فبن	٤ (	32	ليث	لَّمْرُ	نان	3
	A			-V\	-OF /ITH (`	r You) <b>Giv</b> e	' SO I GOO!		' (HE		DID	AS	3
F	PAINFL			ORMENT SHMEN		IM NE	<b>WS</b> (TO)	IT			NOT	<u>IF</u>	
	AS T	HOU	GH F	HE NE	/ER I	HEAR	D THE	:M;		70			
22.0	ANN	OUN	CE T	O HIM	A PA	INFU	L PUN	ISHME	ENT. [	8]			
اط	119.	<i>b</i>	(2)	خان	ان	بعا	ا شر	ان	اي	مِنْ	إمر	ذاء	ورا
	(AS)			(HE) -MAD	E	AN	Y 0	UR		ROM	(HE)	WHE	EN A
	A JOKE		IT	-ADOP1	ED	THIN	IG	-ĀY -VERS	AT  ES		KNEV	v l	D
	AND	WHE	N S	OMETH	HING	OF O	UR RI	EVELA	TION	S COI	МЕ ТО		
	HIS F	<u>(NOV</u>	VLE	DGE,	H		(ES TH	HEM A	SAJ	OKE;		,	
2	رو	1	5 (	رمر	1	500	9,0	و ا	ان	رع	له	بك	اول
(0)		YOND		(IS)	<del> </del>	ON			A	_	(ARI		OSE
(OF THE			1	FROM		HUMILI	CEFUL ATING		RMEN ISHME	NT TH	IEM		
							WILL	BE A I	<u> IIMU</u>	IATIN	G PUN	ISHMEN	VT. [9]
0	BEYO	T DNC	HEN	/ THEF	RE LIE	ES						0.	
X	9	دعا	iii	سبوا	2	مًا و	ور ر	عند	زي	بغ إ	250	المنام ا	32
	A N D	· AN		THE EARI		WHA <sup>*</sup>		FROM M -	(IT -AVA ENRIC	ILS	IOT A N D	HEL	L ·
NOF											ARNE		1





النَّخُذُوْامِنَ دُوْنِ اللَّهِ أَوْلِيَاءً وَلَهُمْ عَنَابٌ	مُ								
// / / / / / / / / / / / / / / / / / / /	VHAT VER								
THOSE WHOM THEY HAVE TAKEN AS THEIR PROTECTORS BESIDES									
ALLAH. AND THEY SHALL HAVE GREVIOUS PUNISHMENT. [10]									
طِيْمُ فَ هَٰذَا هُدُ هِ وَ النَّذِينَ كُفُّوا بِالنِّ	36								
-WITH -WITH -DISBELIEVED THOSE A N -SIGNS -DENIED -VERSES -HID THE TRUTH WHO  A (IS) THIS A -HUDĀ -GUIDANCE GREA	AT								
THIS <i>QURAN</i> IS THE TRUE GUIDANCE.									
AS FOR THOSE WHO DENY THE REVELATIONS									
رَبُّهِمْ لَهُمْ عَنَابٌ مِّنْ رَجْرِز ٱلِنُوْ اللهُ									
ALLĀH ONE FILTHY FROM A FOR THEIR PAINFUL PUNISHMENT -PUNISHMENT THEM -SUSTA	(OF) RABB INER								
OF THEIR <b>R</b> ABB, THERE WILL BE A TERRIBLY  PAINFUL PUNISHMENT. [11] IT IS <b>A</b> LLAH									
نِيْ مُ سُخْرُ لُكُمُ الْبُحُرُ لِنَجُرِي الْفُلْكُ	ال								
THE (THAT) THE FOR SUBJECTED (ALONE -SUBDUED	IS)								
SHIP(S)   YOU -MADE SUBSERVIENT WHO	)								
WHO HAS SUBJECTED THE SEA TO YOU,									
SO THAT SHIPS MAY SAIL									
بهِ بِأَمْرِهِ وَرِلتَ بْنَعُوْ ا مِنْ فَضْلِهِ وَلَعَلَّكُمْ	زفير								
THAT A HIS FROM (THAT) A N D -FADL YOU (ALL) SEEK HIS COMMAND IT	IN								
UPON IT BY <b>H</b> IS COMMAND,									
AND THAT YOU MAY SEEK <b>H</b> IS BOUNTY AND									





المكاثية وا					roa	اليويز				
ب وما		قاف	رُ لَكُمْ ا	وُ سُخُ	رون س	نشك				
WHAT A -HEAV D -HEIGI -SKII	HTS	(IS) WHAT EVER	FOR -SUE	( <b>H</b> E) BJECTED BDUED JUGATED	A YOU ( N -BE GRA -GIVE TH	TEFUL				
BE GRATEFUL TO <b>H</b> IM. [12] <b>H</b> E ALSO SUBJECTED TO YOU  WHATEVER IS BETWEEN THE HEAVENS AND										
في لايت	في ذلك	الق -	رمّنه ط	تربيعًا	لاً رُضِ ج	12				
	THAT (ARI	E) INDEED	FROM	ALL	TH	IE (IS)				
-ĀYĀT -SIGNS	IN		Нім	(TOGETHE	ER) EARTH	IN				
THE EAR	THE EARTH; ALL FROM <b>H</b> IMSELF.									
SURELY,	THERE A	RE SIGNS	IN THIS	(0)						
لِقَوْمِ تِبْفَكُرُونَ ﴿ قُلْ لِلَّذِينَ امْنُوا بَغْفِرُوا										
(THAT) THEY -TO -FOR (YOU) -THINK DEEPLY FOR THEY -PONDER A -NATION -REFLECT -PEOPLE										
FOR THO	SE WHO TH	IINK. [13]								
O PROPHET, TELL THE BELIEVERS TO FORGIVE										
، قۇماً	بخرز	الله را	آبتام	جُون	ن لا يز	رِللّٰنِيْ				
A	S (TH		DAYS	THE	Y (DO)	FOR				
-NATION -PEOPLE R	( <b>H</b> E) ECOMPENSE	S <b>A</b> LLĀH		НОР	THOE NOT W					
THOSE WHO DO NOT FEAR THE COMING OF THE										
BAD DAYS FROM <b>A</b> LLAH, SO THAT <b>H</b> E MAY <b>H</b> IMSELF RECOMPENSE THOSE PEOPLE										
صالعًا	عَبِلَ	من من	109	بكر	كانؤا	بِهَا				
A (DEED)	(HE)	WHO	THE	Y	THEY	BE- CAUSE				
-RIGHTEOUS	DID	E) (ED	F.4.F			OF				

ACCORDING TO WHAT THEY HAVE EARNED. [14]





فَلِنُفْسِهِ، وَمَنْ اَسَاءً فَعَلَيْهَا ذَنْتُمْ إِلَّا رُبِّكُمْ
YOUR (ONLY) THEN (IS) -UPON DID WHO A (IS) FOR -RABB -AGAINST -BAD EVER DESCRIPTION SELF
DOES IT FOR HIS OWN SOUL; AND HE THAT
COMMITS EVIL, DOES SO AT HIS OWN PERIL. IN THE END
تُرْجَعُونَ ﴿ وَلَقَلُ انْيُنَا بَنِي ۖ إِسْرَاءِ بِلَ
(OF) -ISRĀ'ĪL -BANĪ WE CERTAINLY N D (WILL BE) MADE TO RETURN
YOU ALL WILL BE BROUGHT BACK TO YOUR <b>R</b> ABB. [15]
WE GAVE THE BOOK TO THE CHILDREN OF ISRAEL
الْكِنْبُ وَالْحُكُمُ وَالنَّابُوَّةُ وَرَزَّفَنَهُمْ مِّنَ
FROM PROVIDED PROVIDED -RIZQ -SUSTENANCE TO THEM HOOD THE HOOD A ND SUSTENANCE TO THEM HOOD A SUSTENANCE TO THE HOOD A SUSTENANCE TO THEM HOOD A SUSTENANCE TO THE HOOD A S
AND BESTOWED ON THEM RULERSHIP AND PROPHETHOOD.
<b>W</b> E PROVIDED THEM WITH
الطِّيبُتِ وَفَضَّلْنَهُمْ عَلَى الْعَلَمِينَ ﴿ وَ اتَّنِينَهُمْ
WE A -WORLDS UPON WE THEM -THEM (THINGS)  OUT OF THE OUT OF THE OUT OF THEM THEM THEM THEM THEM THEM THEM THEM
GOOD THINGS OF LIFE, EXALTED THEM ABOVE
THE NATIONS, [16] AND GAVE THEM
بَيِّنْتٍ مِّنَ الْكُمْرِ فَهُمَا اخْنَكُفُوا ٓ إِلَّا مِنْ بَعْدِ
AFTER FROM EXCEPT DIFFERED SO THE FROM -CLEAR  (WITH -MATTERS -MANIFEST EACH OTHER) NOT -COMMANDS -EXPLICIT
CLEAR INSTRUCTIONS RELATING TO MATTERS <i>OF RELIGION</i> THROUGH REVEALING TO THEM THE TORAH. THEN THEY DID NOT

**UNTIL AFTER** 

DIFFER AMONG THEMSELVES,

المُهَا ثِينَةُ وَمُ

IN FACT,



#### (DUE TO) (IT) YOUR INDEED BETWEEN - REBELLION THE CAME (OF) -RABB (TO) -TRANS--SUSTAINER THEM GRESSION KNOWLEDGE THEM THAT THE KNOWLEDGE HAD COME TO THEM, OUT OF ENVY AMONG THEMSELVES. SURELY. YOUR RABB (OF) THE -IN -QIYĀMAH BETWEEN IN THEY -ABOUT (ON) (HE) WERE STANDING (WILL) (BEFORE ALLĀH) IT (USED TO) WHAT DAY THEM JUDGE(S) WILL JUDGE BETWEEN THEM ON THE DAY OF RESSURECTION CONCERNING THE MATTERS IN WHICH WE ' THEY **FROM UPON** -MADE THE THEN DIFFER COMMAND--APPOINTED -SHARĪ'AH (WITH **MENT** -WAY EACH OTHER) THEY HAVE SET UP DIFFERENCES. [17] O PROPHET, **W**E HAVE PUT YOU ON THE *SHARIAH* (RIGHTWAY) OF OUR COMMANDMENT. SO THEY (DO) (OF) -LUSTS (YOU) (YOU) DO Ν FOLLOW! THOSE D KNOW WHO FOLLOW! NOT NOT -DESIRES SO FOLLOW IT. AND DO NOT YIELD TO THE DESIRES OF IGNORANT PEOPLE; [18] THEY **A**LLĀH INDEED ANY **FROM FOR** -BENEFIT WILL INDEED N -AVAIL D THING YOU -ENRICH FOR THEY CAN IN NO WAY PROTECT YOU AGAINST ALLAH.





#### الْجَاثِيّة وم (ARE) -AWLIYĀ' -GUARDIANS -CLOSE PROTECTING (IS) A (OF) -WALĪ SOME SOME THOSE WHO N (OF) -DO WRONG -GUARDIAN (OF THEM -ARE UNJUST PROTECTOR OTHERS) **FRIENDS** THE WRONGDOERS ARE PROTECTORS OF ONE ANOTHER. WHILE THE PROTECTORS OF THE RIGHTEOUS IS ALLAH HIMSELF. [19] (OF) THOSE WHO THE -ADOPT TAQWĀ (ARE) THIS N -ARE **A**LLĀH CONSCIOUS -HUDĀ -PEOPLE -INSIGHTS D -GUIDANCE -MANKIND -VISIONS (THESE) -SAFEGUARD SELVES THESE (THE QURAN AND SHARIAH) ARE THE EYE OPENERS FOR MANKIND: A GUIDANCE THEY (HE) -THOUGHT OR BELIEVE WITH FOR THOSE Ν -RECKONED -CONVICTION A-PEOPLE -RAHMAH D -MERCY WHO CONSIDERED -CERTAINTY -MANKIND AND A BLESSING TO THE TRUE BELIEVERS. [20] DO THE EVIL DOERS THINK WE THEY LIKE THAT -COMMITTED (WILL) (DEEDS) THOSE MAKE -BAD -EARNED WHO THEM -EVIL (BADLY) THAT **W**E SHALL HOLD THEM EQUAL WITH THOSE WHO THE Α THEIR (AS) (DEEDS) THEY THEY N **ENTIRE** -EQUAL -RIGHTEOUS D LIFE -SAME -GOOD DID BELIEVED

BELIEVE AND DO GOOD DEEDS,

AND THAT THEIR LIVES





وَمَهَا نَهُمْ مَ سَاءُمَا يَخْلُمُونَ ﴿ وَخَلَقَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللهُ الله
ALLĀH (HE)  CREATED  A N D  THEY WHAT -BAD! THEIR  -EVIL! OEATH (AND BEYOND)  A N D
AND DEATHS SHALL BE ALIKE? WORST IS THEIR JUDGEMENT! THAT THEY MAKE! [21]
ALLAH HAS CREATED
السَّلُونِ وَالْأَرْضَ بِالْحَقِّ وَلِنَجْزَے كُلُّ
-EVERY (IT / SHE)  IS (WILL BE) -ALL RECOMPENSED  -ALL RECOMPENSED  -ALL RECOMPENSED  -ALL SO (THAT) A THE THE THE -HEAVENS -HEIGHTS -SKIES
THE HEAVENS AND THE EARTH WITH TRUTH,
IN ORDER TO REWARD EACH
نَفْسٍ بِهَا كُسَبَتْ وَهُمْ لَا يُظْلَنُونَ ﴿ أَفْرُ إِنِّنَ
THEN D THEY ARE OF CAUSE OF CONSIDERED ? WRONGED THEY A (IT / SHE) CAUSE OF (OF)  THEY A (IT / SHE) CAUSE OF (OF)  WHAT -SOUL EARNED EVER -SELF
SOUL ACCORDING TO ITS DEEDS, AND NONE OF THEM
SHALL BE WRONGED. [22] HAVE YOU CONSIDERED
مَن اتَّخَذَ الْهَا هُولَهُ وَأَصَلَّهُ اللهُ عَلَى عِلْمِ
KNOW- UPON ALLĀH LEFT TO LEDGE STRAY HIM STRAY HIM CHE) -ILĀH (HE) WHO LEDGE -GOD -ADOPTED
THE CASE OF SUCH AN INDIVIDUAL WHO HAS MADE HIS OWN DESIRES
AS HIS GOD, AND <b>A</b> LLAH HAVING KNOWLEDGE LETS HIM GO ASTRAY,
وَّخَنَّمُ عَلَّا سَمْعِهُ وَقُلْبِهُ وَجَعَلَ عَلَا بَصِرِهُ
HIS UPON (HE) A HIS A HIS UPON (HE) A N D HEART D HEARING SEALED
AND SEALED HIS HEARING AND HEART
AND DREW A VEIL OVER HIS SIGHT?





را فلا	، عنّا ا	لَعْدِ	مرا	بائد	10	ی د	ط	// /! 8 ame
WILL?		AFTER	FROM	'	(HE) (WILL)		so	A (BIG)
THEN NOT	<b>A</b> LLĀH	ALTER	TROW		SUIDE(S	i) WHO	-00	-COVER -VEIL
WHO IS T	HERE TO	GUIDE H	HM AF	TER				
ALLAH HA	AS WITHDI	RAWN <b>H</b>	IS GUII	DANCE?		WIL	L YOU	J NOT
الثالين	- 81	رهی	ما	فكالوا	90	9 6		الله الله
OUR	(IS)	IT	NOT	THEY	A N	_	YOU (	MBÉR
LIFE	EXCEPT	(SHE)		SAID	D	HE	TAI- EED / L	ESSON
LEARN A	LESSON?	[23]					e \	
THE DISBI	ELIEVERS S			RE IS NO	THING	BUT	UR L	IFE OF
التهمي	آ راگا	بركث	ا يو	یا وم	ونيخ	و و ر	نه	الثنثاا
THE	EXCEPT	' (IT) DESTRO	DYS NO	OT A TO	(WE)	. 1	'WE (WILL)	THE
TIME		IS		D LIVE		DIE		NEAREST WORDLY
THIS WOF	RLD.	WE LI	IVE AN	D DIE;				
	BUT TIME			JS."				1 11
الله الله	رات	أرمع	رع	مِنْ	اق ج	بنال	ا و و	وما لي
EXCEPT THEY	NOT	AN'	Y	FROM		WITH	F	OR NOT A
	7/2	KNOWL	EDGE		THA	Γ	THEN	
IN FACT,	THI	EY HAVE	E NO K	NOWLE	OGE C	ONCE	RNING	THIS.
THEY ARI	MERELY							
بينيز	الثثنا	200	عَلَيْ	المنتقل المنافقة	زدا	و ا	FP 6	يُظنُّور
(AS) -CLEAR	I Our-āyāt		JPON	(IT)	WHE	A N		THEY SUPPOSE
-OPEN -EXPLICIT	-REVEALED VERSES			IS RECITED		D	1	-GUESS NJECTURE
GUESSIN	G. [24]							
WHEN OUR CLEAR REVELATIONS ARE RECITED TO THEM,								





اینیه هم	آخاآ						103	الكاوير
عتوا	ااد	قَالُو	آث	81	39	ويار	قان	میں
(YOU A	LL)	THEY	THAT	EXCEPT	THEIR		(IT)	NOT
COME (BRING		SAID			ARG	GUMENT	WAS	
THE	Y HAVE	NO OTH	IER ARGI	JMENT I	BUT TO	SAY:		
"BRI	NG OUI	R FOREF	ATHERS	BACK				
था।	و ل	0	رقان	رطد	مننو	ئى ك	آبِناً إِنْ	بِابُ
ALLĀH	(YOU	)	(ARE) ONES WH	_	YOU L		IF OUR	WITH
	SAY!		ARE TRUTHFU	L	V	VERE		HERS ATHERS
IF W	HAT YC	U SAY IS	TRUE!"	[25]		.0		
O PR	ROPHET	TELL TH	EM: ''	IT IS AL	LAH <b>W</b> I	НО		
یوم DAY	[ <u>1</u> ]	) (F	E) (WILL) ATHER(S)	THEN (	المالية	(HE) GIVES	THEN THEN	(HE) GIVES
		YOU (ALL)				ATH (TO)	- Marie Control of Con	JFE (TO)
GIVE	ES YOU	LIFE AN	D LATER	CAUSES	YOU T	O DIE;		
THE	N IT IS I	HE WHO	WILL GA	THER Y	OU ALL	ON THE	DAY	
ناس	الدُّ	كانز	كِنَّ ا	وولاً	ونبا	رُبْبُ	४ देत	القا
(OF) -PEOPLE -MANKINI		MOST	BUT	A N IT	(IS) IN	ANY	N (OF) O -QIYĀM T -STAND	
OF F	RESURF	ECTION	, ABC	UT WHI	CH THE	RE IS N	0	
DOU	BT, Y	ET, M	OST PEO	PLE		TO A STATE OF THE		
رُضِ	813	اس ا	ة السَّا	م ماك	ورالله	200	عُكُمُونَ عُلَمُونَ	لا يُ
EARTH	THE N	-HEAVE	NS TS -I	-KING- DOM DOMIN- INON	EOP.	A N D	THEY	(DO)
	IOT UNI	DERSTAN		HVOIN IF	x==/ \(\( 1 \)		17140 11	INOT
				GDOM O	F THE H	HEAVEN	S AND THE I	EARTH.

المكاثبة والم



# وَيُوْمُ تَقُوْمُ السَّاعَةُ يُوْمِينٍ بَّخْسُرُ الْمِنْطِلُون ﴿

(IT / SHE) (HE) THOSE WHO (ON) THE -STANDS (ON) (WILL) THAT -ESTAB--FOLLOW BĀTIL -LOSE(S) (FINAL) DAY LISHES DAY -ARE WRONG DOERS -BE LOSER HOUR

ON THAT DAY WHEN THE HOUR OF *JUDGEMENT* WILL BE ESTABLISHED, THOSE WHO FOLLOWED THE FALSEHOOD, SHALL LOSE. [27]

## وَتَرْك كُلُّ أُمَّةٍ جَاثِبَةً عَاكُلُ أُمَّةٍ ثُنْعَى

(IT / SHE) IS	(OF)	-EVERY	(AS) ONE THAT IS	(OF)	-EVERY	YOU (WILL)	A
(WILL BE) CALLED	NATION	-ALL	HUMBLED DOWN ON KNEES / KNEELING	NATION	-ALL	SEE	D

YOU SHALL SEE EVERY NATION ON ITS KNEES.

**EVERY NATION SHALL BE SUMMONED** 

# الى كِيْبِهَا وَالْبُوْمُ نَجْزُونَ مَا كُنْنُمْ نَعْمَلُونَ نَ

\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	YOU '	\A. A. I. A. T.	YOU (ALL)	TODAY	ITO		то.
YOU (ALL)	(ALL)	VVHAI	ARE (WILL BE)	TODAY	115		10
	-WERE	EVER	-RECOMPENSED			-BOOK	
DO	-(USED TO)		-REQUITTED			-RECORD	

TO ITS BOOK OF RECORD, AND ALLAH WILL SAY:

"TODAY YOU SHALL BE REWARDED FOR YOUR DEEDS. [28]

# هذا كِنْبُنَا يَنْطِنُ عَكَيْكُمْ بِالْحَقّ وإنَّا

	'WITH	' -U	PON			(IS)	
INDEED	THE	-AE	BOUT	(IT)	OUR		THIS
	-HAQQ	YOU				-BOOK	
WE	-TRUTH	(ALL)	S	PEAKS	_	RECORD	

THIS BOOK OF OURS SPEAKS ABOUT YOU WITH THE TRUTH.

SURELY

# كُنَّا نَسْتَنْسِخُ مَا كُنْنُمْ تَعْمَاوُنَ ﴿ فَأَمَّا

THEN	YOU (ALL)		WHAT		WE
AS		WERE	<b>EVER</b>	-MAKE TO WRITE	WERE
FOR	DO	-(USED TO)		-GET RECORDED	(USED TO)

WE WERE RECORDING ALL YOUR DEEDS." [29]

AS FOR





الْهَا بِيْهِ مِنْ وَالْمِيْهِ مِنْ وَمِنْ الْهَا بِينَةِ وَمِ
النِّنِينَ امنوا وعبلوا الصّلحتِ فَيُدْخِلُهُمْ
(HE) (DEEDS) THE THEY A THEY THOSE  -MAKES TO ENTER -ADMITS THEM -ADMITS -GOOD DID BELIEVED WHO
THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS,
THEIR RABB WILL ADMIT THEM
ريعم في محمينه دذرك هو الفور المبين ص
ONE THE IT THAT HIS IN THEIR  -OPEN -CLEAR SUCCESS (ALONE) -MERCY -SUSTAINER
INTO HIS MERCY.
THAT WILL BE A MANIFEST ACHIEVEMENT. [30]
وَ أَمَّا الَّذِينَ كُفَرُوْاتِ أَفَكُمْ تَكُنَّ الْبِتِي ثُنُكِي
(IT / SHE) THEY IS MY (IT / SHE) DID? DISBELIEVED THOSE AS N RECITED -ĀYĀT THEN -DENIED (IN SEQUENCE) -VERSES WAS NOT HID THE TRUTH WHO FOR
BUT AS TO THOSE WHO DISBELIEVED,
ALLAH WILL SAY: "WERE MY REVELATIONS NOT RECITED
عَلَيْكُمْ فَاسْتَكْبُرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِبْنَ الله
ONES A (ALL) A YOU THEN UPON -CRIMINALS A (ALL) A YOU SREATNESS (ALL)
TO YOU? BUT YOU SHOWED ARROGANCE
AND BECAME A NATION OF CRIMINALS." [31]
وَإِذَا رِقِيْلُ إِنَّ وَعْدَ اللهِ حَقٌّ وَ السَّاعَةُ وَ
THE A (IS) (OF) PROMISE INDEED (IT) HAQQ HOUR ALLĀH WAS SAID N
WHEN IT WAS SAID, "THE PROMISE OF <b>A</b> LLAH IS TRUE





الْعَالِيْهِ وَالْعِلْمِ الْعِلْمِ الْعِلْمِ الْعَلَامِ الْعَالِيَةِ وَمِ
لارنيب رفيها فألثم مّا ندرى ما السّاعة ا
(IS) THE WHAT WE NOT (ALL) IN ANY O
(FINAL) HOUR KNOW SAID IT DOUBT
YOU USED TO SAY,
'WE DO NOT KNOW WHAT THE HOUR <i>OF JUDGEMENT</i> IS:
(ARE) DEFINITELY WE NOT TURE THINK  ONES BELIEVING  ONES DEFINITELY WE NOT THINK
WITH CONVICTION   SITION   T  (IT TO BE)
WE THINK IT IS JUST A CONJECTURE,
WE ARE NOT CONVINCED'." [32]
وَبُدَا لَهُمْ سَبِاتُ مَا عَمِلُوْا وَ حَاقَ رِبِهِمْ مَّا
WHAT (WITH) CIRCLED A THEY (OF) EVILS FOR (IT) A N D DID WHAT THEM PEARED
THEN THE EVIL OF THEIR DEEDS WILL BECOME MANIFEST
TO THEM, AND THEY WILL BE COMPLETELY ENCIRCLED
كَانُوْا بِهِ بَسْتَهْزِءُوْنَ ﴿ وَقِيلَ الْبُوْمُ نَنْسُكُمْ
FORGET TODAY (IT) YOU (ALL)  A N D THEY -MOCK WITH THEY -SEEK TO MAKE FUN IT -(USED TO)
BY THAT WHICH THEY USED TO MOCK AT. [33]
IT WILL BE SAID: "TODAY <b>W</b> E WILL FORGET YOU
كَمَا نَسِيْتُمْ لِفَاءً يُومِكُمْ هٰذَا وَمَأُوكُمُ النَّاسُ
(IS) THE YOUR A THIS YOUR MEETING (ALL) JUST
(HELL) ABODE D DAY FORGOT -LIKE
AS YOU FORGOT THE MEETING OF THIS DAY OF YOURS!

HELLFIRE WILL BE YOUR HOME



المُعَاثِينَةُ ٢٠ مُعَاثِينَةُ ٢٠ مُعَاثِينَةُ ٢٠ مُعَاثِينَةً ٢٠ مُعَاثِينَةً ٢٠ مُعَاثِينَةً ٢٠ مُعَاثِينَةً
وَمَا لَكُوْرِمِنْ نَصِرِبْنَ ﴿ ذَلِكُمْ بِأَنَّكُمُ انْخُنْ تُمْ
YOU'         (IS)         ANY         (ARE)         A           (ALL)         BECAUSE         THAT         -HELPERS         FROM         FOR NOT         N           INDEED         (O         -ONES WHO         YOU         YOU         D           MADE         YOU (ALL)         YOU ALL)         HELP         (ALL)
AND NONE WILL BE THERE TO HELP YOU. [34]
THIS IS BECAUSE YOU USED TO TAKE
البي الله هُزُوا وعَرَنكمُ الْحَلِوةُ اللَّاسَياء
THE THE -DELUDED A A (OF) -ĀYĀT -NEAREST YOU -DECEIVED D JOKE ALLĀH VERSES
ALLAH'S REVELATIONS AS A JOKE
AND YOU LET THE WORLDLY LIFE DECEIVE YOU."
فَالْبُومُ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ۞
THEY ARE (WILL BE) THEY ARE (WILL BE) ALLOWED (TO OFFER) EXCUSES  THEY N O N R O N R O N T THEY O N T THEY O T TODAY
THEREFORE, ON THIS DAY NEITHER SHALL THEY BE TAKEN OUT OF HELL, NOR SHALL THEY BE GIVEN A CHANCE FOR AMENDING <i>THEIR WAYS TO PLEASE THEIR RABB.</i> [35]
فَيِتْهِ الْحَمْدُ رُبِ السَّلَوْتِ وَرُبِّ الْأَرْضِ رُبّ
-RABB THE -RABB A COF) THE COS CONTROL COS CONTROL CONTROL COS CON
SO. PRAISE BE TO ALLAH, THE RABB OF THE
HEAVENS THE RABB OF THE EARTH AND THE RABB
الْعَلَمِينَ ﴿ وَلَهُ الْكِنْرِيَاءُ فِي السَّلُوتِ وَ
A HEAVENS IN THE ONLY) -HEIGHTS -SKIES -MAJESTY -GREATNESS -MIM DEPTH ONLY) -HEIGHTS -ALL CREATION
OF THE WORLDS (36) TO HIM BELONGS

GREATNESS THROUGHOUT THE HEAVENS AND





الأرض وهو الع: والحكمة
الأرض وهو العزيز الحليم ج
(AND) (ALONE IS) A THE
ALWAYS ALL MIGHTY EARTH
THE EARTH, AND HE ALONE IS THE ALL-MIGHTY,
THE <b>A</b> LL- <b>W</b> ISE. [37]
1
18,

## TRANSLITERATION CHART

# SHORT VOWELS FATHAH A= KA+TA+BA KASRAH I = KI+TĀB DAMMAH U = L

LONG VOWELS
$$\bar{A} = \frac{1}{K\bar{A} + TIE}$$

$$\bar{I} = \frac{1}{V\bar{A}} + \frac{1}{V\bar{A}}$$

$$\bar{U} = \frac{1}{V\bar{A}} + \frac{1}{V\bar{A}}$$

$$\bar{U} = \frac{1}{V\bar{A}} + \frac{1}{V\bar{A}}$$

$$\bar{U} = \frac{1}{V\bar{A}} + \frac{1}{V\bar{A}}$$

$$AW = \frac{9 + \sqrt{2000}}{\sqrt{2000}}$$

$$KAWN$$

$$AI = \frac{\sqrt{2000} + \sqrt{2000}}{\sqrt{2000}}$$

$$AY \qquad KAI$$

$$KAY$$

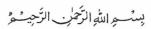
**DIPTHONGS** 

## SHADD - GEMINATION

YY	ا تي	AH	<b>**</b>	IN PAUSE FORM (E.G. SUNNAH )	
WW	ω •	AT	<b>*</b>	IN CONSTRUCT FORM (E.G. SUNNAT-AL-RASUL)	مُشْنَةُ الرَّسُوْ ل
NN		AL	ال		

Distinctive sign for HAMZAH (\*) is like a COMMA ( , ) however, to avoid confusion it is not used routinely except in a few words like "QUR'ĀN"

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I, Dr. Zia-ul-Haq, the Head of Arabic Department of the National Institute of Modern Languages, certify that I have read the contents of each of these Juz, of the Quran. I have personally examined the Arabic text and carefully read and revised the word to word Arabic to English translation. I have found the text to be accurate and the translation suitable to be published.

Or. Zia-ul-Haq

CHAIRMAR DEPARTMENT OF A STATE OF

## M. IDREES ZUBAIR PhD. (Hadith Sciences)

ASSOCIATE PROFESSOR, IRI, INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD

I certify that I have read the contents (Text and Translation) of Juz' 25 carefully and found it suitable to be published.

(Dr. M. Idrees Zubair)

#### **ACKNOWLEDGMENTS**

Al-ḥamdu lillāh, all praise and thanks to Allāh (Subḥānahū wa taʿālā) for His blessings and favours on us. Our sincere gratitude to Al-Huda International, to Dr. Farhat Hashmi and everyone involved with this Institution, for opening up the Book of Allāh for us, thereby helping us understand our Dīn and making Islam a practical reality. We have learnt not only to be proud of being muslims, but also to be humbly grateful to Allāh Subḥānahū wa taʿālā for this Blessing. As the Qurʾān states in Surah Al-i-Imrān, verse 110:

"You (O Believers) are the <u>best community raised up for mankind</u>, <u>you enjoin what is right</u> and <u>forbid what is wrong</u>, and <u>you believe in Allāh</u>."

To do justice to our role as the "chosen community", we must know what that role is. To know it, we must study it; not casually but seriously. To be born of doctor, engineer, or teacher parents does not automatically make us doctors, engineers or teachers. We have to spend years studying whatever we wish "to be when we grow up." Similarly to be a Muslim, and to know Islam, we must be prepared to spend at least some time to study it.

We have made a humble but sincere effort to put on paper what we have learnt here at Al-Huda, hoping to benefit others like us. May Allāh Subḥānahū wa ta ʿālā accept this effort of ours and make it into a Ṣadaqah jāriyah for us, Āmīn! The word for word translation is a combined attempt from us, keeping in view that mere translations can never substitute the Divine Original. Translations are mere crutches, to be used only till one learns to stand on one's feet.

We are extremely grateful to Brother Mohammad Farooq-i-Azam Malik of Texas, USA, who has graciously given us permission to copy his English translation of the Meaning of Al-Qur'ān. We have used it as the running commentary under the word for word translation.

We are also grateful to Dr. Zia ul Haq, the Head of Arabic Department of the National Institute of Modern Languages, Islamabad, Pakistan, who has been kind enough to take the time to revise and correct our work with patience. May Allah bless all our well wishers, Āmīn!

Once again, our thanks and prayers are with our teachers, those associated (in all capacities) with Al-Huda and our families. May Allāh be pleased with all of us, and grant us Jannat-al-Firdaws, Āmīn! As this is an ongoing project, and we are aware of our shortcomings, we welcome any feedback, constructive criticism, suggestions, or ideas so that we can improve upon this effort in the future. Lastly, we seek forgiveness from Allāh Subḥānahū wa ta ʿālā for our shortcomings and any mistakes that we might have made, Āmīn!

Graduates, Al-Huda International, (Revised) Year - 2000 Hijri - 1420

## COMMENTARY

This word for word translation of the Arabic text of the Qur'ān is an attempt towards a literal translation, keeping its grammatical form in view e.g. noun for noun, verb past tense for the same etc. The imperative form of the verb (amr, nahy and third person imperative) have been denoted by an exclamation mark (!) Muḍāf and Muḍāf ilaih (possessive noun) is marked with (of). Maf'ūl lahū (causative object) is indicated with (due to) etc.

The reading of the word for word English translation should be done from the right to the left as for the Arabic text. The running English translation should, however, be read from the left to the right.

This effort has been made primarily for the students of our Institution. No detailed explanation has been given in this edition. However, the student is provided with a blank page alternating with the Qur'ānic text. This should be used for notes. We recommend that the student supplement this book with the study of few other books. For this combined study we suggest the use of the following: -

- Al Qur'ān al Karīm Tarjumah wa dirāsah The Qur'ān translation & Study Jamal-un-Nisa bint Rafai , Ph.D (London)
- A Textbook for the Classroom
  Senior level general
  Arabic Text Translation Explanation + Vocabulary
  Compiled and edited by Abidullah Ghazi .
  Iqra' International Educational Foundation, Chicago
  A Study of part \_\_\_\_\_ of the Qur'ān
- English translation of the meaning of the al Qur'ān, The Guidance for Mankind By Mohammad Farooq-i-Azam Malik. Institute of Islamic Knowledge, Texas U.S.A. (This is the Qur'ān which we have used for the running commentary below our word for word translation)
- Plus, any good translation of the Tafsīr e.g Translation of the Tafsīr of S. Abul- A'lā Mawdūdī.
- May Allāh Subḥānahū wa taʻālā forgive us our mistakes and shortcomings and may He bless us all (the seekers of the Divine Truth), Āmīn!

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