# The Qur'aan

A simplified, literal translation

Translated by Muhammad Sulaiman

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## Introduction

بِسْمِ اللّٰهِ الرَّحْمَـٰنِ الرَّحِيمِ

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

This is a condensed, simplified version of a base document entitled *The Qur'aan – A Literal Representation*.

This undertaking was to help me in understanding some of the surface meaning of the Arabic text directly, so I purposely, although not pedantically, kept as close to the grammatical structures of the Arabic as possible, to directly link the translation to the original Arabic terms and structures. This means that many things haven't been expressed in the way they're usually expressed in English.

As much as possible, I avoided both paraphrasing of the imagery generated by the Arabic text, and translating the *tafseer* of a phrase, sentence or verse, rather than the original Arabic. This also maintains Allaah's (a.w.j.) intended mode of transmission, in which we're meant to ask the scholars of Islaam for the understanding of a verse that is unclear without its historical context, explanation, or paraphrasing. Much of the *tafseer* is the recording of this very process, with the Companions (r.a.a.) asking questions of the Prophet (s.a.w.s.) and of each other, and answering questions for those learning from them.

I tried to differentiate between near-synonyms. I also tried to differentiate between different forms of the same root verb, by expanding on the meanings associated with a particular form, which can become quite clunky when reading it repeatedly.

I've used the English future perfect tense to represent completed future events expressed using the Arabic *fi'l maaDiy* (perfect tense). *Fi'l maaDiy* can either relate to the future of the life of the world, in which case I have usually, but not always, translated using the present tense to indicate a general rule or situation, or to the Hereafter, in which case I've used the future perfect. This still gives the sense of certainty which the Arabic speaker feels in such instances of use, although again, it can be a little clunky to read when used repeatedly.

The singular use of the *laam* or *noon-shaddah* of emphasis, some uses of *maa' maSdariy*, *lan*, and the use of a pronoun to emphasise, have been translated using italics.

There are a handful of words which I haven't translated. They are familiar, commonly-used words to an English-speaking Muslim reader, and a non-Muslim reader can easily find the ranges of meaning for them online.

The translation reflects the fact that I have had no influence, either directly or indirectly, from the People of Kalaam; those who don't even believe that Allaah (a.w.j.) can speak Arabic, or can personally act, respond and interact with us in the medium of the time in which we live, and who actively conceal their disbelief in these matters from the ordinary men and women of their communities.

The translation also reflects that I committed my life many years ago to a form of the *minhaaj* mandated to us by Allaah (a.w.j.).

…*For each of you, We made a divine law and a methodological path* (*minhaaj*)… (5:48)

*So, believe in Allaah and His Messenger (the unlettered Prophet who believes in Allaah and His Words) and make yourselves carefully follow him, so that perhaps (hopefully) you'll be guided.* (7:158)

*Say 'This is my way: I invite to Allaah upon insight—I and whoever will have made themselves carefully follow me…* (12:108)

I've done this in my locality, country and other countries around the world.

*Say 'If your fathers; and your sons; and your brothers; and your marriage partners; and your clan; and wealth which you've made yourselves accrue; and commerce you're in dread of its being unsalable; and dwellings with which you're pleased, are more beloved to you than Allaah and His Messenger and struggling in His Way, then make yourselves wait expectantly until Allaah brings His order. And Allaah doesn't guide iniquitous Peoples.'* (9:24)

*And those who struggle in Our cause, We most definitely guide them to Our Ways. And truly, Allaah is with the persistent doers of good.* (29:69)

*The sitters from among the believers (other than those having bodily afflictions) and the strugglers in the Way of Allaah with their wealth and their selves, are not equal. Allaah has given preference in level to the strugglers with their wealth and their selves over the sitters, and yet Allaah has promised everlasting good to each. And Allaah has given preference to the strugglers over the sitters with tremendous remuneration—levels from Him, and forgiveness and Mercy. And Allaah is Forgiving, Specifically-Merciful.* (4:95-6)

People who have acted accordingly are those whom Allaah (a.w.j.) has ordered us to associate ourselves with:

*Oh you who've believed, have taqwaa of Allaah and be with the ones who are true in fulfilling their oath* (the *saadiqoon*). (9:119)

*The believers are only those who've believed in Allaah and His Messenger, then haven't caused themselves to have unsettling doubt, and have struggled with their wealth and their selves in the Way of Allaah. Those, they are the ones who are true in fulfilling their oath* (the *saadiqoon*). (49:15)

Muhammad Sulaiman 18th Ramadhaan 1446 (18th March 2025)

## (1) Al Faatihah [The Opening]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] All praise belongs to Allaah, Lord of the Worlds. [2] The All-Merciful, the Specifically-Merciful. [3] Master of the Day of Recompense. [4] You alone we worship and from You alone we seek help. [5] Guide us to the permanently straight Highway. [6] The Highway of those upon whom You've bestowed Favours; [7] not of those who are objects of Your anger, nor of those who go astray.

## (2) Al Baqarah [The Cow]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] *That* is the Book, concerning which there's no unsettling doubt. Guidance for the ones who have *taqwaa*. AND *That* is the Book—there is no unsettling doubt. In it is guidance for the ones who have *taqwaa*. [3] Those who believe in the Unseen, and establish the ritual prayer, and spend *from what We've provided them*. [4] And those who believe in what's been caused to be sent down to you and what was caused to be sent down in times before you, and of the Hereafter *they're certain*. [5] Those are upon guidance from their Lord, and those, *they* are the successful. [6] Truly, those who'll have disbelieved, it's the same to them whether you've warned them or you haven't warned them—they don't believe. [7] Allaah has put a seal on their hearts and on their hearing, and on their sights is a veil. And they'll have a tremendous punishment. [8] And of the people is him who says 'We've believed in Allaah and in the Last Day' and yet they're not believers. [9] They try to fool Allaah and those who've believed, and yet they

fool no-one but themselves, and they're not cognisant of it. [10] In their hearts is a sickness, so Allaah has increased them in sickness, and they'll have a painful punishment because of the fact that they used to lie. [11] And when it was said to them 'Don't cause corruption in the land' they said 'We're only ones who set things right.' [12] Well, truly they, *they* are the corrupters, but they're not cognisant of it. [13] And when it was said to them 'Believe just as the people have believed' they said 'Shall we believe just as the fools have believed?' Well, truly they, *they* are the fools, but they don't know. [14] And when they met those who've believed, they said 'We've believed.' And when they went alone to their devils, they said 'Truly, we're with you. We're only mocking.' [15] Allaah mocks *them*, and prolongs them in wandering blindly in their inordinate transgressing. [16] Those are the ones who've bought being astray with guidance, so their commerce won't have made a profit, and they won't have been guided. [17] Their similitude is like the similitude of the one who kindled a fire, then when it made what was around him illuminated, Allaah did away with their light and left them in manifold darknesses—they couldn't see. [18] Deaf men, mutes, blind men, so *they don't return*. [19] Or like pouring rain from the sky, in which are manifold darknesses, and thunder, and lightning. They put their fingers in their ears due to the thunderclaps, in wariness of death. And Allaah encompasses the disbelievers. [20] The lightning is close to snatching away their sights. Every time it makes light for them, they walk in it, and when it becomes dark over them, they stand still. And if Allaah had wished to, He would have done away with their hearing and their sights. Truly, Allaah is One possessing power over everything. [21] Oh you, the people, worship your Lord; the One Who created you and those who were in times before you, so that *perhaps* (hopefully) you'll have *taqwaa*. [22] The One Who made the ground a thing spread out for you, and the sky a construction, and caused water to be sent down from the sky,

then by means of it caused some of the various fruits to come out as provision for you. So don't assign compeers to Allaah when *you know*. [23] And if you've been in unsettling doubt of what We've sent down upon Our slave, then come with a Chapter of its like. And call your witnesses besides Allaah if you're true in what you say. [24] So if you haven't done so—and you will *not* do so—then have *taqwaa* of the Fire whose fuel is people and stones, prepared for the disbelievers. [25] And gladden those who've believed and performed righteous deeds with glad tidings that they'll have Gardens from under which rivers flow. Every time they'll have been provided provision of fruit from them, they'll have said 'This is that which we were provided in times before.' And they'll have been brought by means of it a thing which resembles. And in which they'll have continuously-purified marriage partners, and they'll be in them perpetually. [26] Truly, Allaah doesn't feel shy to set forth a similitude of even a gnat, and then what's above it in rank. So, as for those who've believed, then they know that it's the truth from their Lord. And as for those who've disbelieved, then they say 'Whatever did Allaah intend by this as a similitude?' He causes many to go astray by it, and He guides many by it, and yet He causes none but the iniquitous to go astray by it; [27] those who break the covenant of Allaah sometime after its ratification, and sever what Allaah has ordered in connection with it (that it be made close), and cause corruption in the land. Those, *they* are the losers. [28] How do you disbelieve in Allaah, when you were lifeless beings, then He caused you to live? Thereafter, He'll cause you to die, and thereafter, He'll cause you to live, and thereafter, you'll be returned to Him. [29] He's the One Who created for you whatever is on Earth, entirely. Thereafter, He directed Himself to heaven, then fashioned them as seven heavens. And He's All-Knower about everything. [30] And there was the time your Lord said to the Angels 'Truly, I'm assigning a vicegerent on Earth.' They said 'Are You assigning on it one who'll

cause corruption on it and shed blood, and yet *we glorify* by means of Your Praise and we declare Your Holiness to You?' He said 'Truly, I know what you don't know.' [31] And He taught Adam the names—all of them. Thereafter, He presented them before the Angels, then said 'Make Me informed of the names of these if you were true in what you implied. [32] They said 'Your Immaculacy…! We have no knowledge except what You've taught us. Truly You, *You* are the All-Knower, the All-Wise.' [33] He said 'Oh Adam, make them informed of their names.' Then, when he'd made them informed of their names, He said 'Haven't I said to you "Truly, I know the Unseen of the heavens and Earth"? And so I know what you make manifest and what you were concealing.' [34] And there was the time We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees, who refused and considered himself great, and became from among the disbelievers. [35] And We said 'Oh Adam, inhabit the Garden—you and your partner—and eat amply and pleasantly from it wherever you'll both have wished; and yet don't either of you approach this tree, for then you'll be from among the wrongdoers.' [36] Then Satan made them both slip from it, so he caused them to leave from what they'd been in. And We said 'Go down in abasement—some of you an enemy to others. And on Earth you'll have a fixed place of long-term settlement, and enjoyment and provision of necessities up to some time.' [37] Then Adam received Words from his Lord, then He returned His Favour upon him. Truly He, *He* is the Ever-Returning of His Favour, the Specifically-Merciful. [38] We said 'Go down collectively from it in abasement. Then, if guidance should ever *come* to you from Me, then whoever will have followed My guidance, then there's no fear upon them, and *they don't grieve*. [39] And those who'll have disbelieved and falsely denied Our signs, those will be the companions of the Fire. They'll stay in it perpetually. [40] Oh Children of Israel, remember My Favour which I bestowed upon you and fulfil

My covenant (*I* will fulfil *your* covenant), and then be in constant fear of Me alone. [41] And believe in what I've caused to be sent down, confirming what's with you, and don't be the first disbeliever in it. And don't buy a small price with My signs. And then have *taqwaa* of Me alone. [42] And don't obscure the truth with falsehood, while concealing the truth, and yet *you know*. [43] And establish the ritual prayer, and give the *zakaah*, and bow with the ones who bow. [44] Do you order the people to be pious, and forget yourselves, and yet *you* recite the Book? So don't you understand? [45] And seek help by patience and ritual prayer. And truly, it's a *big* thing, except to the humble; [46] those who think for certain that they'll meet their Lord, and that they'll return to Him. [47] Oh Children of Israel, remember My Favour which I bestowed upon you, and that I gave you preference over the Worlds. [48] And have *taqwaa* of a Day a soul doesn't pay a single thing as satisfaction on behalf of another soul, and intercession isn't accepted from it, and compensation isn't taken from it, and *they're not helped*. [49] And there was the time We delivered you from Pharaoh's lot, who'd been subjecting you to the evil of punishment; they kept slaughtering your sons, and letting your women live. And there was a tremendous test in that from your Lord. [50] And there was the time We parted the sea because of you, then We saved you, and drowned Pharaoh's lot while *you were looking on*. [51] And there was the time We made with Moses a mutual promise of forty nights. Thereafter, you took for yourselves the Calf sometime after him leaving, and you were wrongdoers. [52] Thereafter, We pardoned you sometime after that, so that *perhaps* (hopefully) you'd be thankful. [53] And there was the time We gave Moses the Book and the Criterion, so that *perhaps* (hopefully) you'd become guided. [54] And there was the time Moses said to his People 'Oh, my People, truly you've wronged yourselves by your taking of the Calf for yourselves, so turn in repentance to your Maker, then kill yourselves. That's better

for you in your Maker's sight, and then He'll have returned His Favour upon you. Truly He, *He* is the Ever-Returning of His Favour, the Specifically-Merciful. [55] And there was the time you said 'Oh Moses, we will *not* believe you until we see Allaah as a conspicuous thing' so the thunderbolt seized you while *you were looking on*. [56] Thereafter, We resurrected you straight after your death, so that *perhaps* (hopefully) you'd be thankful. [57] And We made white clouds give shade over you, and We caused *manna* and quail to be sent down to you. 'Eat from the good things that We've provided you.' And they didn't wrong Us, but they used to wrong themselves. [58] And there was the time We said 'Enter this town, then eat amply and pleasantly from it wherever you'll have wished. And enter the gate prostrating, and say 'Exoneration.' We'll forgive your offences for you, and We'll give an increase to the persistent doers of good.' [59] Then those who did wrong substituted a statement other than the one which had been said to them, so We caused a scourge from heaven to be sent down upon those who'd done wrong because of the fact that they used to be iniquitous. [60] And there was the time Moses asked for water for his People, so We said 'Hit the stone with your staff' then twelve springs gushed themselves forth from it. All tribal groups certainly knew their drinking place. 'Eat and drink from the provision of Allaah, and don't make mischief in the land, spreading corruption.' [61] And there was the time you said 'Oh Moses, we will *not* have patience over a single kind of food, so supplicate your Lord for us that He cause to come out for us (from what the earth causes to grow) some of its herb, and its cucumber, and its garlic, and its lentil, and its onion.' He said 'Do you seek to exchange that which is inferior for that which is better? Go down in abasement to a large town, then truly, you'll have what you've asked for.' And ignominy and a state of destitution were made to fall violently upon them, and they returned burdened with anger from Allaah. That was because they used to disbelieve in the signs

of Allaah, and would kill the Prophets with no right. That was because of the fact that they disobeyed, and they used to make themselves transgress. [62] Truly, those who've believed, and those who were Jews, and the Christians, and the Sabaeans—whoever believed in Allaah and the Last Day, and performed that which is righteous—then they'll have their remuneration with their Lord, and there's no fear upon them, and *they don't grieve*. [63] And there was the time We took your solemn pledge, and We raised the Mount above you. 'Take what We've given you with strength, and remember what's in it, so that *perhaps* (hopefully) you'll have *taqwaa*.' [64] Thereafter, you turned yourselves away sometime after that. So, if not for Allaah's Grace to you and His Mercy, you *would* have been from among the losers. [65] And you've *certainly* known of those of you who made themselves transgress concerning the Sabbath, so We said to them 'Be apes, driven away.' [66] So We made it an exemplary punishment for those directly in front of it and those after it, and an admonition for the ones who have *taqwaa*. [67] And there was the time Moses said to his People 'Truly, Allaah is ordering you to slaughter a cow.' They said 'Are you intentionally taking us as an object of mockery?' He said 'I take refuge with Allaah, lest I be from among the ignorant.' [68] They said 'Supplicate your Lord for us that He make clear to us what it is.' He said 'Truly, He says "Truly, it's a cow not aged, nor a heifer—middling between those" so do what you're ordered.' [69] They said 'Supplicate your Lord for us that He make clear to us what its colour is.' He said 'Truly, He says "Truly, it's a yellow cow—its colour vivid—quietly pleasing the ones who look."' [70] They said 'Supplicate your Lord for us that He make clear to us what it is. Truly, cows are like one another to us, and truly, if Allaah will have willed, we'll be *guided*.' [71] He said 'Truly, He says "Truly, it's a cow which isn't tractable, ploughing the earth, nor watering the tilled earth. Rendered free of defects, there's no blemish on it."' They said 'Now you've come with

the truth.' So they slaughtered it, and yet they almost didn't. [72] And there was the time you killed a soul, then strove to push away the blame to one another concerning it. And Allaah brought out what you were concealing, [73] so We said 'Hit him with part of it.' In like manner, Allaah causes the dead to live, and He shows you His signs, so that *perhaps* (hopefully) you'll understand. [74] Thereafter, your hearts hardened sometime after that, so they were like stones, or stronger in hardness. And truly, of the stones is *one* from which rivers flow forth. And truly, of them is *one* that becomes split apart, so water comes out from it. And truly, of them is *one* that falls down in abasement from dread of Allaah. And Allaah isn't unmindful of what you perform. [75] So, do you long for them to believe you when, for certain, a group of them used to hear the Saying of Allaah, then later on distort it sometime after the fact that they'd understood it, and *they would know*? [76] And when they met those who've believed, they said 'We've believed' and when they went alone, some of them to others, they said 'Do you narrate to them about what Allaah opened up to you so they can contend with you by means of it in the vicinity of your Lord? So don't you understand?' [77] And don't they know that Allaah knows what they keep secret and what they make public? [78] And of them are the illiterates, who don't know the Book (nothing but wishful desires) and *they* do not but *conjecture*. [79] So woe to those who write the Book with their hands and subsequently say 'This is from the presence of Allaah' to buy with it a small substitute. So woe to them due to what their hands have written, and woe to them due to what they earn. [80] And they said 'The Fire will *not* touch us, except for a few numbered days.' Say 'Have you taken for yourselves a covenant with Allaah—for Allaah will *not* fail to fulfil His covenant—or do you say about Allaah what you don't know?' [81] Yes indeed you do! Whoever will have earned an evil deed, and his offending will have surrounded and overpowered him, then those will be the companions of the

Fire. They'll stay in it perpetually. [82] And those who'll have believed and performed righteous deeds, those will be the companions of the Garden. They'll stay in it perpetually. [83] And there was the time We took the solemn pledge of the Children of Israel. 'Worship nothing but Allaah; and *ihsaan* with biological parents, and relatives, and orphans, and the destitute; and speak good to the people in future; and establish the ritual prayer and give the *zakaah*.' Thereafter, you turned yourselves away—all but a few of you—and you turned away in spirit. [84] And there was the time We took your solemn pledge. 'Don't shed your blood, nor expel yourselves from your homes.' Thereafter, you affirmed it, and *you'd bear witness*. [85] Thereafter, you're those who are killing yourselves, and expelling a group of you from their homes, backing one another up against them in sin and hostility. And if they come to you as captives, you ransom them, and yet their expulsion—it was forbidden to you. So, do you believe in some of the Book, and disbelieve in some? Then what will be the recompense of whoever of you does that, other than disgrace in the life of the world, and that on the Day of Standing they'll be turned away to the most severe of punishments? And Allaah isn't unmindful of what you perform. [86] Those are the ones who'll have bought the life of the world with the Hereafter, so the punishment isn't lightened from them, and *they're not helped*. [87] And We *certainly* gave Moses the Book, and We followed up in times after him with the Messengers. And We gave Jesus, son of Mary, clear proofs, and We supported him with the Holy Spirit. So, was it that every time a Messenger came to you with what your souls wouldn't fancy, you considered yourselves great? Then a group you called liars, and a group you'd kill. [88] And they said 'Our hearts are encased repositories.' Nay, rather Allaah has cursed them because of their disbelief, for they believe just little. [89] And when a Book from the presence of Allaah has come to them confirming what was with them (and in times before, they used to pray

for victory over those who disbelieved), then when what they've recognised has come to them, they've disbelieved in it, so the curse of Allaah is on the disbelievers. [90] What they've bought with their souls is absolutely evil; that they disbelieve in what Allaah has caused to be sent down, in covetous envy of Allaah's sending down some of His Grace from time to time on whomever He wishes of His slaves—so they've returned burdened with anger upon anger. And the disbelievers will have a humiliating punishment. [91] And when it was said to them 'Believe in what Allaah has caused to be sent down' they said 'We believe in what was caused to be sent down upon us' and they disbelieve in what's after it—and yet it's the truth, confirming what's with them. Say 'So for what possible reason were you killing the Prophets of Allaah in times before, if you were believers?' [92] And Moses *certainly* came to you with clear proofs, then later on you took the Calf for yourselves sometime after him leaving, and you were wrongdoers. [93] And there was the time We took your solemn pledge, and We raised the Mount over you. 'Take what We've given you with strength, and listen.' They said 'We've heard and yet disobeyed' and they were made to drink the Calf into their hearts because of their disbelief. Say 'What your believing {Faith} orders you with is absolutely evil, if you were believers.' [94] Say 'If the Home of the Hereafter with Allaah is exclusively for you, exclusive of the people, then wish death for yourselves if you're true in what you say.' [95] And they will *not* wish it for themselves—*ever*—because of what their hands have sent ahead. And Allaah is All-Knower about the wrongdoers. [96] And you'll most definitely find them the most covetous of people for life, and more covetous even than those who commit *shirk*. One of them would love if he were given a long life of a thousand years, and yet it (to be given a long life) wouldn't make him be whisked far away from the punishment. And Allaah is All-Seer of what they perform. [97] Say 'Whoever is an enemy to Gabriel,' (for truly, *he* has brought it down

upon your heart by the permission of Allaah, confirming what was clearly before it, and as guidance, and as a glad tiding for the believers) [98] 'whoever is an enemy to Allaah and His Angels and His Messengers, and Gabriel and Michael, then truly, Allaah is an enemy to the disbelievers.' [99] And We've *certainly* caused clear-proof signs to be sent down to you, and none but the iniquitous disbelieves in them. [100] And is it not the case that every time they pledged themselves to a covenant, a group of them discarded it? Nay, rather most of them don't believe. [101] And when a Messenger from the presence of Allaah has come to them confirming what was with them, a group of those who were given the Book have discarded the Book of Allaah behind their backs, as if they don't know. [102] And they've made themselves strive to follow what the devils would recite against Solomon's reign. And yet Solomon didn't disbelieve, but the devils disbelieved; teaching the people sorcery and what was caused to be sent down upon the two Angels (Haaroot and Maaroot) in Babylon. And they wouldn't teach anyone until they'd say 'We're only a *fitnah*, so don't disbelieve.' Then they'd learn from them that by which they'd cause separation between the man and his marriage partner, and yet they wouldn't harm anyone by it except by the permission of Allaah. And they'd learn what would harm them, and wouldn't benefit them. And they *certainly* knew that *whoever* bought it has no share in the Hereafter. And what they sold their souls in exchange for is absolutely *evil*, if only they'd known. [103] And if it were the case that they'd believed, and had *taqwaa*, the *being-rewarded* from the presence of Allaah would have been better, if only they'd known. [104] Oh you who've believed, don't say 'Observe us' but say 'Look upon us' and listen. And for the disbelievers there'll be a painful punishment. [105] They don't like (those who've disbelieved from the People of the Book, nor the ones who commit *shirk*) that any good is sent down to you from time to time from your Lord, and yet Allaah singles out for

His Mercy whomever He wishes. And Allaah is the Possessor of tremendous Grace. [106] Whatever a verse We abrogate or cause to be forgotten, We bring better than it, or the like of it. Don't you know that Allaah is One possessing power over everything? [107] Don't you know that Allaah, to Him belongs the Dominion of the heavens and Earth, and that you have no protecting friend and no helper besides Allaah? [108] Or do you want to question your Messenger just as Moses was questioned in times before? And whoever exchanges disbelief for believing {Faith}, then he's certainly strayed from the middle way. [109] Many of the People of the Book would have loved it if they could turn you back to being staunch disbelievers after your believing {Faith}; a jealousy from the vicinity of their souls sometime after the fact that the truth had become clear to them. So pardon and turn the side of your face until Allaah brings His order. Truly, Allaah is One possessing power over everything. [110] And establish the ritual prayer and give the *zakaah*. And whatever a good thing you send ahead for your own souls, you'll find it with Allaah. Truly, Allaah is All-Seer of what you perform. [111] And they said '*None* but one who'll have been a Jew, or Christians, will enter the Garden.' That's their wishful desires. Say 'Produce your proof if you're true in what you say.' [112] Yes indeed they will! Whoever will have submitted his face to Allaah and been a persistent doer of good, then he has his remuneration with his Lord, and there's no fear upon them, and *they don't grieve*. [113] And the Jews said 'The Christians are not grounded on a single thing' and the Christians said 'The Jews are not grounded on a single thing' and yet *they* recite the Book. In the same way, those who don't know have said the like of their statement. So Allaah will judge between them on the Day of Standing concerning that in which they used to differ with one another. [114] And who's more wrongful than he who prevented in Allaah's mosques that His Name be mentioned in them, and strove for their ruination? Those, it wasn't for

them to enter them except in a state of fear. There's disgrace for them in the world, and a tremendous punishment for them in the Hereafter. [115] And to Allaah belong the East and the West, so wheresoever you turn, then the Face of Allaah is out there. Truly, Allaah is All-Encompassing, All-Knowing. [116] And yet they said 'Allaah took a son for Himself.' His Immaculacy…! Nay, to Him belongs what's in the heavens and Earth. All are devoutly obedient to Him. [117] Originator of the heavens and Earth, and when He decrees an affair, then He only says to it "Be" so it is. [118] And those who don't know said 'Why doesn't Allaah speak with us, or a sign come to us?' In the same way, those who were in times before them said the like of their statement. Their hearts have been like one another. We've certainly made the signs clear to a People who are certain. [119] Truly, We've sent you with the truth, as a bearer of glad tidings, and as a Warner. And you're not asked about the companions of the Hellfire. [120] The Jews will *not* be pleased regarding you, nor the Christians, until you make yourself carefully follow their creed. Say 'Truly, Allaah's guidance *it* is *the* guidance.' And *if* you follow their whims after that which has come to you of knowledge, you'll have no protecting friend against Allaah, and no helper. [121] Those whom We've given the Book who recite it with the right of its recitation—those believe in it. And whoever disbelieves in it, then those, *they* will be the losers. [122] Oh Children of Israel, remember My Favour which I bestowed upon you, and that I gave you preference over the Worlds. [123] And have *taqwaa* of a Day a soul doesn't pay a single thing as satisfaction on behalf of another soul, and compensation isn't accepted from it, and intercession doesn't benefit it, and *they're not helped*. [124] And there was the time his Lord Himself tested Abraham with Words, then he fulfilled them. He said 'Truly, I'm assigning you as an *Imaam* for the people.' He said 'And from my offspring?' He said 'My covenant doesn't extend to the wrongdoers.' [125] And there was

the time We made the House a place of assembly and frequent returning for the people, and a place of security. And so take a place of prayer for yourselves from Abraham's standing place. And We charged Abraham and Ishmael: 'Ritually cleanse My House for the ones who circumambulate, and the ones who retreat in devotion, and the bowings, the prostrations.' [126] And when Abraham said 'My Lord, make this a safe township, and provide its populace from the fruits—whomever of them will have believed in Allaah and the Last Day,' He said 'And whoever will have disbelieved, then I'll grant him enjoyment for a little while, and thereafter I'll drive him against his will to the punishment of the Fire. And the journey's end is absolutely evil.' [127] And when Abraham was raising up the foundations of the House, and Ishmael also. 'Our Lord, accept this from us for Yourself. Truly You, *You* are the All-Hearer, the All-Knowing. [128] Our Lord, and make us both ones who submitted {Muslims} to You, and from our offspring, a community which submitted {Muslim} to You. And show us our religious rites, and return Your Favour upon us. Truly You, *You* are the Ever-Returning of Your Favour, the Specifically-Merciful. [129] Our Lord, and send amongst them a Messenger from among them, reciting Your verses before them, and teaching them the Book and the Wisdom, and purifying them. Truly You, *You* are the Almighty, the All-Wise.' [130] And who intentionally forsakes the creed of Abraham other than he who'll have made a fool of himself? And We *certainly* selected him for Ourselves in preferment in the world, and truly, in the Hereafter he *will be* from among the righteous. [131] When his Lord said to him 'Submit' he said 'I've submitted to the Lord of the Worlds.' [132] And Abraham enjoined it upon his sons, as did Jacob. 'Oh my sons, truly, Allaah has selected for Himself the religion in preferment for you, so don't *die* except while you're ones who submitted {Muslims}.' [133] Or were you witnesses when death became present with Jacob? When he said to his sons 'What will you

worship in the time after me?' they said 'We'll worship your god and the god of your forefathers Abraham and Ishmael and Isaac—a unitary god. And we're ones who submitted {Muslims} to Him.' [134] That's a community that's already passed away. It will have what it earned, and you will have what you'll have earned, and you're not asked about what they used to perform. [135] And they said 'Be Jews or Christians—you'll become guided.' Say 'Nay, rather the creed of Abraham, a *haneef*; and he wasn't from among the ones who commit *shirk*.' [136] Say 'We've believed in Allaah, and what's been caused to be sent down to us, and what was caused to be sent down to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus, and what was given to the Prophets from their Lord. We don't make a distinction between one and another of them in acceptance, and we're ones who submitted {Muslims} to Him.' [137] So, if they believe in the like of what you've believed in, then they'll have certainly become guided. And if they turn themselves away, then they're only in schism, so Allaah will suffice you against them. And He's the All-Hearer, the All-Knowing. [138] 'The colour of Allaah, and who's better at colouring than Allaah? And we render worship to Him.' [139] Say 'Do you contend with us concerning Allaah, and yet He's our Lord and your Lord? And we have our deeds, and you have your deeds, and we're sincere to Him. [140] Or do you say that truly, Abraham and Ishmael and Isaac and Jacob and the Tribes were Jews or Christians?' Say 'Are you more knowing, or Allaah? And who's more wrongful than he who concealed a testimony from Allaah that's with him? And Allaah isn't unmindful of what you perform.' [141] That's a community that's already passed away. It will have what it earned, and you will have what you'll have earned, and you're not asked about what they used to perform. [142] The fools of the people will say 'What's turned them from the prayer direction which they were upon?' Say 'To Allaah belong the

East and the West. He guides whomever He wishes to a permanently straight Highway.' [143] And in the same way, We've made you a crowning community, so that you may be witnesses against the people, and that the Messenger may be a witness against you. And We didn't assign the prayer direction which you were upon for any reason other than to know him who makes himself strive to follow the Messenger from him who turns himself about, changed, on his heels. And truly, it was a *big* thing, except for those whom Allaah has guided. And Allaah won't ever have been One to cause your believing {Faith} to go to waste. Truly, Allaah is *Pitying*, Specifically-Merciful with the people. [144] We've certainly seen your face's constantly turning itself about in the sky, so We'll most definitely turn you to a prayer direction with which you'll be pleased. So turn your face in the direction of the Sacred Mosque. And wherever you may be, then turn your faces in its direction. And truly, those who were given the Book *know* that it's the truth from their Lord. And Allaah isn't unmindful of what they perform. [145] And *if* you'd come with every sign to those who were given the Book, they wouldn't have followed your prayer direction, and you're not a follower of their prayer direction. And some of them are not followers of the prayer direction of others. And *if* you make yourself strive to follow their whims anytime after that which has come to you of knowledge, truly, you'll definitely be from among the wrongdoers in that case. [146] Those whom We gave the Book recognise him just as they recognise their sons. And truly, a group of them *conceal* the truth, and yet *they know*. [147] The truth is from your Lord, so ***don't*** be from among the ones who cause themselves to doubt. [148] And for each is a direction towards which he's constantly turning, so race one another to the future good deeds. Wheresoever you'll be, Allaah will bring you entirely. Truly, Allaah is One possessing power over everything. [149] And from wherever you go out to, then turn your face in the direction of the Sacred Mosque. And truly, it's

the *truth* from your Lord. And Allaah isn't unmindful of what you perform. [150] And from wherever you go out to, then turn your face in the direction of the Sacred Mosque. And wherever you may be, then turn your faces in its direction, so that there's no mode of argument for the people against you—except from those of them who've done wrong (so don't be in dread of them, and be in dread of Me)—and so that I may complete My Favour upon you, and so that *perhaps* (hopefully) you'll become guided. [151] Seeing as We sent amongst you a Messenger from among yourselves, reciting Our verses before you and purifying you, and teaching you the Book and the Wisdom, and teaching you what you didn't use to know, [152] then remember Me. I will remember you. And be thankful to Me, and don't be ungrateful to Me. [153] Oh you who've believed, seek help by patience and ritual prayer. Truly, Allaah is with the patient. [154] And don't say of whomever is killed in the Way of Allaah 'Lifeless ones.' Rather, living ones, but you're not cognisant of it. [155] And We'll most definitely test you with something of fear, and hunger, and loss of wealth and souls and fruits. And gladden the patient with glad tidings. [156] Those who, when a calamity strikes them, say 'Truly, we belong to Allaah, and truly, we'll return to Him.' [157] Those, blessings from their Lord, and Mercy, are upon them, and those, *they* are the ones who are guided. [158] Truly, Safaa and Marwah are from among the religious symbols of Allaah, so whoever performs Hajj to the House, or performs 'Umrah, then there's no misdemeanour charged against him for his circumambulating them both. And he who repeatedly imposes good upon himself in obedience, then truly, Allaah is Appreciator, All-Knowing. [159] Truly, those who conceal what We've caused to be sent down of clear proofs and guidance (sometime after the fact that We've made it clear to the people in the Book) those, Allaah curses them and the cursers curse them. [160] Except those who'll have turned in repentance, and reformed themselves, and made it clear that they have, then

those, I'll return My Favour upon them. And I'm the Ever-Returning of My Favour, the Specifically-Merciful. [161] Truly, those who'll have disbelieved, and died while they were staunch disbelievers—those, the curse of Allaah, and the Angels, and the whole of the people is on them. [162] Staying in it perpetually, the punishment isn't lightened from them, and *they're not given any respite*. [163] And your god is a unitary god. There's no god but Him, the All-Merciful, the Specifically-Merciful. [164] Truly, in the creation of the heavens and Earth; and the alternating of night and day; and ships that run on the sea with what benefits the people; and what part of water Allaah caused to be sent down from the sky, then caused the earth to live by means of it after its death, and dispersed in it some of every moving creature; and the constant turning of the winds; and the subjugated, drawn-along cloud between the sky and the ground, are *signs* for a People who understand. [165] And of the people is him who takes for himself compeers besides Allaah, loving them like the love of Allaah. And those who've believed are stronger in love for Allaah. And if those who've done wrong could only see (when they see the punishment) that power belongs entirely to Allaah, and that Allaah is severe in punishment. [166] There'll be a time when those who've been carefully followed will have disassociated themselves from those who've made themselves carefully follow, and they'll have seen the punishment, and the ties of relationship will have become cut off for them, [167] and those who've made themselves carefully follow will have said 'If only we had another go, then we'd disassociate ourselves from them, just as they're disassociating themselves from us.' In this way, Allaah will show them their deeds as regrets for them, and they won't get out from the Fire. [168] Oh you, the people, eat from what's lawful and good on Earth, and don't make yourselves strive to follow the footsteps of Satan. Truly, he's a clear enemy to you. [169] He only orders you to do evil and obscenity, and to say about Allaah

what you don't know. [170] And when it was said to them 'Make yourselves carefully follow what Allaah has caused to be sent down' they said 'Nay, rather we make ourselves carefully follow what we found our forefathers on.' Even if their forefathers didn't use to understand a single thing, nor become guided? [171] And the similitude of those who've disbelieved is like the similitude of the one who hollers for what hears nothing but a call and a crying out. Deaf men, mutes, blind men, so *they don't understand*. [172] Oh you who've believed, eat of the good things of what We've provided you, and give thanks to Allaah if you've been worshipping Him alone. [173] He's only made unlawful to you carrion, blood, and the flesh of swine, and what's been cried out over (by means of it) for other-than-Allaah. So whoever's been forced against his will (not as one who seeks, nor as a transgressor), then there's no sin charged against him. Truly, Allaah is Forgiving, Specifically-Merciful. [174] Truly, those who conceal what Allaah has caused to be sent down of the Book, and buy with it a small price; those, they eat into their bellies nothing but the Fire, and Allaah doesn't speak with them on the Day of Standing, and doesn't purify them, and they have a painful punishment. [175] Those are the ones who've bought being-astray with guidance, and punishment with forgiveness. So what's made them so patient over the Fire?! [176] That's because Allaah has sent down the Book with the truth. And truly, those who differ with one another concerning the Book are in distant *schism*. [177] It isn't piety to turn your faces towards the East and the West, but piety is one who's believed in Allaah and the Last Day and the Angels and the Book and the Prophets, and given wealth, despite love of it, to maternal and paternal relatives and orphans and the destitute and travellers and the ones who ask, and concerning the enslaved necks; and has established the ritual prayer and given the *zakaah*; and the fulfillers of their covenant when they've pledged themselves, and the ones who are patient in adversity and

hardship, and the time of peril in battle. Those are the ones who've proved to be true to their word, and those, *they* are the ones who have *taqwaa*. [178] Oh you who've believed, retaliation has been prescribed to you concerning the killed: the free man for the free man, and the slave for the slave, and the female for the female. Then, whoever has something in exchange for his brother pardoned for him, then there is a follow-up in accordance with *ma'roof*, and a payment to him with *ihsaan*. That's a lightening from your Lord, and a Mercy. So whoever makes himself transgress after that, then he'll have a painful punishment. [179] And in retaliation there's life for you, oh possessors of sound understanding, so that *perhaps* (hopefully) you'll have *taqwaa*. [180] Prescribed to you when death becomes present with one of you (if he's left good) is the will for biological parents and close relatives, in accordance with *ma'roof*. A right act due upon the ones who have *taqwaa*. [181] Then whoever changes it after the fact that he's heard it, then its sin is only upon those who change it. Truly, Allaah is All-Hearer, All-Knowing. [182] Then whoever fears inclining from what is right, or sin, from a testator, so he sets things right between them, then there's no sin charged against him. Truly, Allaah is Forgiving, Specifically-Merciful. [183] Oh you who've believed, the Fast has been prescribed to you, just as it was prescribed to those who were in times before you, so that *perhaps* (hopefully) you'll have *taqwaa*. [184] For numbered days. So whoever of you is ill, or on a journey, then a fixed number of other days. And due upon the ones who are possessed of the capability for it, but with difficulty, is a ransom: the food of a destitute. So whoever repeatedly imposes good upon himself in obedience, then it's better for him. And to fast is best for you, if you but knew. [185] The month of Ramadaan is the one in which the Qur'aan was caused to be sent down as guidance for the people, and as clear proofs of the Guidance and the Criterion. So whoever of you witnesses the month, then he should fast it, and

whoever is ill, or on a journey, then a fixed number of other days. (Allaah wants ease for you, and He doesn't want difficulty for you.) And this is so that you finish the prescribed period, and so that you may magnify Allaah on account of the fact that He's guided you, and so that *perhaps* (hopefully) you'll be thankful. [186] And when My slaves ask you about Me, then truly I'm near. I answer the supplication of the supplicant when he supplicates Me, so they should become responsive to Me, and they should believe in Me, so that *perhaps* (hopefully) they take the right way. [187] Sexual advances to your wives on the night of the fast have been made lawful for you. They are a garment for you, and you are a garment for them. Allaah knew that you used to make yourselves betray yourselves, so He's returned His Favour upon you, and pardoned you. So now, lie (skin to skin) with them and seek for yourselves what Allaah has prescribed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread. Thereafter, complete the fast up to the night. And don't lie (skin to skin) with them while you're retreating in devotion in the mosques. These are Allaah's limits, so don't approach them. In this manner, Allaah makes His signs clear to the people, so that *perhaps* (hopefully) they'll have *taqwaa*. [188] And don't consume your wealth between you by means of falsehood, and don't gain access by it to the ones appointed to judge so as to consume a portion of the people's wealth by means of sin when *you know*. [189] They ask you about the new moons. Say 'They are time indicators for the people and the Hajj.' And it isn't piety to come to houses from their backs, but piety is one who's had *taqwaa*. And come to houses from their doors, and have *taqwaa* of Allaah, so that *perhaps* (hopefully) you'll be successful. [190] And fight in the Way of Allaah those who fight against you, and yet don't make yourselves transgress. Truly, Allaah doesn't like the ones who make themselves transgress. [191] And kill them where you come across them, and expel them from

where they expel you. And *fitnah* is more severe than killing. And don't fight them in the vicinity of the Sacred Mosque until they fight you in it. So if they fight you, then kill them. Thus is the recompense of the disbelievers. [192] Then if they refrain themselves, then truly, Allaah is Forgiving, Specifically-Merciful. [193] And fight them until there's no *fitnah*, and religion is for Allaah. Then if they refrain themselves, then there'll be no hostility, except against the wrongdoers. [194] The sacred month for the sacred month, and for the sacred matters, a retaliation. Then whoever makes himself transgress against you, then make yourselves transgress against him with the like of that which he made himself transgress against you. And have *taqwaa* of Allaah, and know that Allaah is with the ones who have *taqwaa*. [195] And spend in the Way of Allaah, and don't cause yourselves to throw your hands into the thing that leads to ruin. And do good persistently. Truly, Allaah loves the persistent doers of good. AND And spend in the Way of Allaah, and don't cause yourselves to throw your hands into the thing that leads to ruin, and do good persistently. Truly, Allaah loves the persistent doers of good. [196] And complete the Hajj and the 'Umrah for Allaah. So, if you're held back, then give what kind of sacrificial offering is easy to procure, and don't shave your heads until the offering reaches its place of sacrifice. So, whoever of you is ill, or there's a harmful condition of his head on him, then there's a ransom of a fast, or a voluntary almsgiving, or a ritual sacrifice. Then, when you become secure, then whoever enjoys himself with the 'Umrah up until the Hajj, then give what kind of sacrificial offering is easy to procure. So, whoever hasn't found the means, then there's the fast of three days in the Hajj, and seven when they return. This is a completing of ten. That's for him whose family hasn't been present at the Sacred Mosque. And have *taqwaa* of Allaah, and know that Allaah is severe in retribution. [197] The Hajj is in known months, so whoever undertakes the Hajj in them, then

there's no sexual advance, and no iniquity, and no wrangling in the Hajj. And what you do of good, Allaah knows it. And take travelling provisions for yourselves. So, truly, the best travelling provision is *taqwaa*. And have *taqwaa* of Me, oh possessors of sound understanding. [198] It isn't a misdemeanour charged against you that you seek Grace for yourselves from your Lord. Then, when you've poured out from 'Arafaat, then remember Allaah in the vicinity of the Sacred Monument. And remember Him seeing as He's guided you when truly, in times before it you *were indeed* from among the ones who went astray. [199] Thereafter, pour out from where the people will have poured out, and ask Allaah for forgiveness. Truly, Allaah is Forgiving, Specifically-Merciful. [200] Then, when you complete your religious rites, then remember Allaah like your remembering of your forefathers, or a more intense remembering. So, of the people is he who says 'Our Lord, give to us in the world' and he has no share in the Hereafter. [201] And of them is he who says 'Our Lord, give pleasurable good to us in the world, and pleasurable good in the Hereafter, and protect us from the punishment of the Fire.' [202] Those will have a set portion from what they'll have earned, and Allaah is fast at accounting. [203] And remember Allaah in numbered days. Then he who makes himself hasten on in two days, then there's no sin charged against him. And he who makes himself delay, then there's no sin charged against him—for him who had *taqwaa*. And have *taqwaa* of Allaah, and know that to Him you'll be gathered. [204] And of the people is he whose speech amazes you in the life of the world, and he makes Allaah Witness to what's in his heart, and yet he's the most contentious of arguers. [205] And when he turns himself away, he walks about quickly in the land to cause corruption on it, and destroy crops and livestock lines. And Allaah doesn't like corruption. [206] And when it's said to him 'Have *taqwaa* of Allaah' self-esteem takes him onto sin. So Hell is sufficient for him, and the resting place

is absolutely *evil*. [207] And of the people is he who sells himself in seeking Allaah's pleasure, and Allaah is Pitying with the slaves. [208] Oh you who've believed, enter into self-resignation completely, and don't make yourselves strive to follow the footsteps of Satan. Truly, he's a clear enemy to you. [209] So, if you slip anytime after the fact that clear proofs have come to you, then know that Allaah is Almighty, All-Wise. [210] Do they look for anything but that Allaah comes to them in the shades of white clouds, and the Angels also, and that the affair has been decided? And all affairs will be returned to Allaah. [211] Ask the Children of Israel how many a clear-proof sign We've given them. And whoever changes Allaah's Favour anytime after the fact that it's come to him, then Allaah is severe in retribution. [212] The life of the world has been beautified for those who've disbelieved. And they make fun of those who've believed, and yet those who've had *taqwaa* will be above them on the Day of Standing. And Allaah provides for whomever He wishes, with no accounting. [213] The people were a single community, then Allaah sent the Prophets as gladdeners with glad tidings and as Constant Warners. And He caused the Book to be sent down with them with the truth, so that He might judge between the people concerning that in which they differed with one another. And no-one but those who were given it differed concerning it—sometime after the fact that clear proofs had come to them—out of covetous envy between them. Then Allaah guided those who believed to that of the truth in which they differed with one another, by His permission. And Allaah guides whomever He wishes to a permanently straight Highway. [214] Or did you reckon that you'll enter the Garden and yet the similitude of what came to those who passed away in times before you hasn't yet come to you? Adversity and hardship touched them and they were shaken up, to the point that the Messenger and those who believed along with him would say 'When will Allaah's help be?' Well, truly Allaah's help is close. [215] They ask you

what they should spend. Say ‘What you spend of good, then it’s for biological parents, and close relatives, and orphans, and the destitute, and travellers. And what you do of good, then truly, Allaah is All-Knower about it.’ [216] Fighting has been prescribed to you, and yet it’s a disliked thing to you. And it may be so, that you dislike something and it’s good for you. And it may be so, that you love something and it’s bad for you. And Allaah knows, and *you* know not. [217] They ask you about the sacred month—about fighting in it. Say ‘Fighting in it is a big thing, and yet hindering others from the Way of Allaah (and disbelief in Him) and the Sacred Mosque, and the expulsion of its populace from it is a greater thing in the sight of Allaah. And *fitnah* is a greater thing than killing.’ And they wouldn’t cease fighting you until they’d turn you back from your religion, if they were able to. And whoever of you makes himself turn back from his religion, then dies while he’s a disbeliever, then those, their labours will have become void in the world and the Hereafter. And those will be the companions of the Fire. They’ll stay in it perpetually. [218] Truly, those who’ve believed, and those who’ve emigrated and struggled in the Way of Allaah, those hope for Allaah’s Mercy. And Allaah is Forgiving, Specifically-Merciful. [219] They ask you about intoxicants and games of chance. Say ‘In both is great sin, and benefits for the people, and yet their sin is greater than their benefit.’ And they ask you what they should spend. Say ‘The surplus.’ In this manner, Allaah makes the signs clear to you, so that *perhaps* (hopefully) you’ll make yourselves reflect—[220] concerning the world and the Hereafter. And they ask you about the orphans. Say ‘Putting things in good order for them is best, and yet if you intermix your affairs with them—well, they’re your brethren… And Allaah knows the corrupter from the one who puts things in order. And if Allaah had wished to, He would have put you in *difficulty*. Truly, Allaah is Almighty, All-Wise.’ [221] And don’t take the females who commit *shirk* in marriage until they believe. And a believing

*slave girl* is better than a female who commits *shirk*, even if she amazes you. And don't give in marriage to the males who commit *shirk* until they believe. And a believing *slave* is better than a male who commits *shirk*, even if he amazes you. Those invite to the Fire, and Allaah invites to the Garden and forgiveness by His permission. And He makes His signs clear to the people, so that *perhaps* (hopefully) they keep them in mind. [222] And they ask you about the fixed time of menstruation. Say 'It's a hurtful thing, so separate yourselves from women during the fixed time of menstruation, and don't approach them until they're ritually clean. Then, when they've ritually cleansed themselves, then come to them from where Allaah has ordered you.' Truly, Allaah loves the ones who repent, and He loves the ones who ritually cleanse themselves. [223] Your women are a tillage for you, so come to your tillage however you wish. And send ahead for your souls. And have *taqwaa* of Allaah, and know that you'll meet Him. And gladden the believers with glad tidings. [224] And don't make Allaah an obstacle (due to your oaths by Allaah) to your being good and having *taqwaa*, and setting things right between the people. And Allaah is All-Hearer, All-Knowing. [225] Allaah doesn't take you to task because of thoughtless utterances in your oaths, but He takes you to task because of what your hearts earn. And Allaah is Forgiving, Forbearing. [226] For those who forswear from their women is four months of making oneself wait expectantly, then if they revert, then truly, Allaah is Forgiving, Specifically-Merciful. [227] And if they determine upon divorce, then truly, Allaah is All-Hearer, All-Knowing. [228] And divorced women will make themselves wait expectantly by themselves for three menstrual periods. And it isn't lawful for them to conceal what Allaah has created in their wombs if they've believed in Allaah and the Last Day. And their husbands have a better right in connection with their (the women) returning during that period if they want reconciliation. And they (the women) have the like of that which is due upon

them, in accordance with *ma'roof*. And yet men have a level above them. And Allaah is Almighty, All-Wise. [229] Divorce is twice, then there's retaining in accordance with *ma'roof*, or releasing with *ihsaan*. And it isn't lawful for you to take a single thing from what you've given them, unless they both fear that they won't observe Allaah's limits. So if you fear that they wouldn't observe Allaah's limits, then there'd be no misdemeanour charged against either of them concerning what she ransoms herself with. These are Allaah's limits, so don't make yourselves transgress them. And whoever wilfully transgresses Allaah's limits, then those, *they* are the wrongdoers. [230] Then if he divorces her, she isn't lawful for him in the time after that, until she takes a marriage partner other than he. Then if *he* divorces her, then there'd be no misdemeanour charged against either of them for their returning to one another, if they think for certain that they'll observe Allaah's limits. And these are Allaah's limits, which He makes clear to a People who know. [231] And when you divorce women, then they reach their term, then retain them in accordance with *ma'roof*, or release them in accordance with *ma'roof*. And don't retain them as a way of harming, so as to make yourselves transgress, and whoever does that, then he's certainly wronged his soul. And don't purposely take Allaah's verses as objects of mockery. And remember Allaah's Favour upon you, and the fact that He's caused the Book and the Wisdom to be sent down to you, with which He admonishes you. And have *taqwaa* of Allaah, and know that Allaah is All-Knower about everything. [232] And when you divorce women, then they reach their term, then don't hinder them from their marrying their previous marriage partners when they mutually agree between themselves in accordance with *ma'roof*. Whoever of you has believed in Allaah and the Last Day is admonished with that. That's purer for you, and spiritually cleaner. And Allaah knows, and *you* know not. [233] And the birth mothers will suckle their children for two entire years, for whoever

wants to complete the suckling. And due upon the biological father: to him is their (the wives) provision and their clothing in accordance with *ma'roof*. A soul isn't tasked with anything but its capacity. A birth mother will not be harmed by means of her child, and no biological father will be harmed by means of his child. And the like of that is due upon the heir. Then if—from mutual agreement of both of them, and consultation—they both want weaning, then there'd be no misdemeanour charged against either of them. And if you want to ask for suckling of your children, then there'd be no misdemeanour charged against you—when you deliver up what you give in accordance with *ma'roof*. And have *taqwaa* of Allaah, and know that Allaah is All-Seer of what you perform. [234] And those of you who are taken fully in death, and leave marriage partners, they'll make themselves wait expectantly by themselves for four months and ten days. Then, when they reach their term, then there's no misdemeanour charged against you concerning what they do concerning themselves, in accordance with *ma'roof*. And Allaah is All-Aware of what you perform. [235] And there's no misdemeanour charged against you concerning what you say indirectly in connection with it (namely, marriage proposals of women), or conceal from exposure within yourselves. Allaah knew that you'll mention them, but don't make mutual promises with them in secrecy—nothing but that you speak *ma'roof* speech. And don't determine on the knot of marriage until the ordinance reaches its term. And know that Allaah knows what's in your souls, so be wary of Him. And know that Allaah is Forgiving, Forbearing. [236] There's no misdemeanour charged against you if you divorce women whom you haven't touched, or for whom you haven't specified an obligatory amount. And yet give them a compensatory gift of provision of necessities (the one who's of ample means, according to his means, and the one who's indigent, according to his means) as a compensatory gift in accordance with *ma'roof*. A right act due upon the persistent

doers of good. [237] And if you divorce them sometime before your touching them, and you've already specified an obligatory amount for them, then half of what you've specified, unless they remit, or the one in whose hand is the knot of the marriage remits. And to remit is nearer to *taqwaa*. And don't forget graciousness between you. Truly, Allaah is All-Seer of what you perform. [238] Keep constant guard over the ritual prayers and the middle ritual prayer, and stand up devoutly obedient to Allaah. [239] Then if you're in fear, then on foot, or riding. Then, when you become secure, then remember Allaah, seeing as He's taught you what you didn't use to know. [240] And those of you who are taken fully in death, and leave marriage partners: a bequest for their marriage partners of provision of necessities up until a year, without expulsion. So if they leave, then there'd be no misdemeanour charged against you concerning whatever of *ma'roof* they do concerning themselves. And Allaah is Almighty, All-Wise. [241] And for divorced women is provision of necessities in accordance with *ma'roof*. A right act due upon the ones who have *taqwaa*. [242] In this manner, Allaah makes His signs clear to you, so that *perhaps* (hopefully) you'll understand. [243] Haven't you considered those who departed from their homes (and they were in the thousands) in wariness of death, so Allaah said to them 'Die' then later on He caused them to live? Truly, Allaah is the Possessor of *Bounty* to the people, but most of the people are not thankful. [244] And fight in the Way of Allaah, and know that Allaah is All-Hearer, All-Knowing. [245] Who's the fellow who'll lend Allaah a goodly loan, so He'll multiply it for him many multiples? And Allaah constricts and extends, and to Him you'll be returned. [246] Haven't you considered the council of the Children of Israel sometime after Moses, when they said to a Prophet of theirs 'Send a king for us. We'll fight in the Way of Allaah.'? He said 'Might you be such that if fighting were prescribed to you, you wouldn't fight?' They said 'And what reason would we have for not

fighting in the Way of Allaah, when we've certainly been expelled from our homes and our children?' Then, when fighting was prescribed to them, they turned themselves away—all but a few of them. And Allaah is All-Knower about the wrongdoers. [247] And their Prophet said to them 'Truly, Allaah has certainly sent Saul for you as a king.' They said 'However will he have kingship over us when we have more right in connection with the kingship than he, and he hasn't been given an abundance of wealth?' He said 'Truly, Allaah has selected him for Himself in preferment over you, and increased him extensively in knowledge and physique. And Allaah gives His kingship to whomever He wishes. And Allaah is All-Encompassing, All-Knowing.' [248] And their Prophet said to them 'Truly, the sign of his kingship will be the Ark's coming to you, in which is tranquility from your Lord, and a remnant of what the family of Moses and the family of Aaron left behind. The Angels will be carrying it. Truly, there'll be a *sign* in that for you if you're believers.' [249] Then, when Saul moved out with the troops, he said 'Truly, Allaah will be testing you by means of a river, so whoever drinks from it, then he's not of me (and whoever hasn't tasted it, then truly, he's of me) except him who palms a palmful with his hand.' Then they drank from it—all but a few of them. Then, when he crossed it (he and those who believed along with him), they said 'We have no capability today in connection with Goliath and his troops.' Those who thought for certain that they'll meet Allaah said 'How many a force of few defeated a force of many by the permission of Allaah; and Allaah is with the patient.' [250] And when they came out to Goliath and his troops, they said 'Our Lord, pour out patience on us, and make our feet firm, and help us against the disbelieving People.' [251] So they routed them by the permission of Allaah, and David killed Goliath. And Allaah gave him kingship and Wisdom, and He taught him from what He would will. And if not for Allaah's repelling people (some of them by means of others), Earth would have been

*corrupted*, but Allaah is a Possessor of Grace to the Worlds. [252] These are the signs of Allaah which We recite before you in accordance with the truth. And truly, you *are* from among the Sent Ones. [253] These are the Messengers. We gave preference to some of them over others. Of them were ones with whom Allaah spoke, and He raised some of them in levels. And We gave Jesus, son of Mary, clear proofs, and supported him with the Holy Spirit. And if Allaah had willed, those who came sometime after them wouldn't have fought one another sometime after the fact that clear proofs had come to them, but they differed with one another, so of them was he who believed, and of them was he who disbelieved. And if Allaah had willed, they wouldn't have fought one another, but Allaah does whatever He wants. [254] Oh you who've believed, spend from what We've provided you sometime before the coming of a Day in which there's no bargaining, nor close friendship, nor intercession. And the disbelievers—they are the wrongdoers. [255] Allaah, there's no god but Him, the Living, the Self-Subsisting. Slumber doesn't seize Him, nor sleep. To Him belong what's in the heavens and what's on Earth. Who's the fellow who'll intercede with Him except by His permission? He knows what's directly in front of them, and what's after them, and yet they don't encompass a single thing of His knowledge, except in accordance with what He willed. His Throne encompassed the heavens and Earth, and the preserving of them both doesn't tire Him. And He's the Most High, the Tremendous. [256] There's no compulsion concerning religion. The right way has certainly become clear from the wrong way. So whoever disbelieves in false gods, and believes in Allaah, then he's certainly grabbed hold of the most firm handle, for which there's no breaking apart of itself. And Allaah is All-Hearer, All-Knowing. [257] Allaah is the Protecting Friend of those who've believed. He takes them out from the manifold darknesses to the Light. And those who've disbelieved—their "protecting" friends are false gods. They take them

out from the Light to the manifold darknesses. Those will be the companions of the Fire. They'll stay in it perpetually. [258] Haven't you considered the one who contended with Abraham concerning his Lord (due to Allaah's having given him kingship) when Abraham said 'My Lord is the One Who causes life and causes death'? He said '*I* cause life and cause death.' Abraham said 'Well truly, Allaah brings the sun from the East, so bring it from the West' so the one who disbelieved was confounded. And Allaah doesn't guide wrongdoing Peoples. [259] Or like the one who passed in front of a town while it was deserted, collapsed in upon its roofs. He said 'However will Allaah cause this to live after its death?' So Allaah caused him to die for a hundred years, then subsequently, He resurrected him. He said 'How long did you tarry?' He said 'I tarried a day, or part of a day.' He said 'Nay, rather you tarried a hundred years, so, look at your food and your drink—it hasn't spoiled. And look at your ass (and all this is so We can make you a sign for the people) and look at the bones—how We cause them to rise up, then subsequently clothe them in flesh.' So, when it became clear to him, he said 'I know that Allaah is One possessing power over everything.' [260] And there was the time Abraham said 'My Lord, show me how You cause the dead to live.' He said 'And yet haven't you believed?' He said 'Yes indeed I have—but so my heart may be at ease.' He said 'Then take any four birds, then incline them to you. Thereafter, put a portion of them on every mountain. Thereafter, call them; they'll come to you at a quick run. And know that Allaah is Almighty, All-Wise.' [261] The similitude of those who spend their wealth in the Way of Allaah is like the similitude of a grain that's caused seven ears to grow—in every ear a hundred grains. And Allaah multiplies for whomever He wishes, and Allaah is All-Encompassing, All-Knowing. [262] Those who spend their wealth in the Way of Allaah, then don't subsequently make a reminder of it follow what they've spent, nor hurt, have their recompense with their Lord,

and there's no fear upon them, and *they don't grieve*. [263] *Ma'roof* speech and forgiveness are better than a voluntary almsgiving which a hurt follows. And Allaah is Free of Need, Forbearing. [264] Oh you who've believed, don't nullify your voluntary almsgivings by reminders of it and hurt, like the one who spends his wealth in showing off to people and doesn't believe in Allaah and the Last Day. So his similitude is like the similitude of a smooth rock on which is dust. Then a heavy rain strikes it, so it leaves it barren. They don't have power over a single thing of what they earn. And Allaah doesn't guide disbelieving Peoples. [265] And the similitude of those who spend their wealth in seeking Allaah's pleasure, and as a confirmation from themselves, is like the similitude of a garden on a hill. A heavy rain strikes it, so it gives its edible produce two-fold. So, if a heavy rain hasn't struck it, then a drizzle. And Allaah is All-Seer of what you perform. [266] Would one of you like that he'd have a garden of date-palms and grapevines, from under which rivers flow—in which he has some of each of the fruits; and then old age strikes him, and he has weak offspring; then a whirlwind strikes it, in which is fire, so it becomes burnt? In this manner, Allaah makes the signs clear to you, so that *perhaps* (hopefully) you'll make yourselves reflect. [267] Oh you who've believed, spend from the good things that you've earned, and from what We've made to come out from the earth for you. And don't aim at spending the bad of it when you're not ones who would take it except while closing your eyes in consequence of it. And know that Allaah is Free of Need, Praiseworthy. [268] Satan promises you poverty and enjoins you to be obscene. And Allaah promises you pardon from Him, and Grace. And Allaah is All-Encompassing, All-Knowing. [269] He gives wisdom to whomever He wishes, and whoever is given wisdom, then he'll have certainly been given much good. And none but the possessors of sound understanding keeps it in mind. [270] And whatever kind of an expenditure you spend, or kind of a vow you vow, then truly, Allaah

knows it. And there are no helpers for the wrongdoers. [271] If you make voluntary almsgivings manifest, then it's an excellent thing. And if you make them hidden, and give them to the poor, then it's better for you, and it will firmly cover some of your evil deeds away from you. And Allaah is All-Aware of what you perform. [272] Responsibility for their guidance isn't upon you, but Allaah guides whomever He wishes. And whatever a good thing you spend, then it's for yourselves—when you don't spend for any reason other than seeking Allaah's Face. And whatever a good thing you spend is paid to you in full, and *you're not wronged*. [273] For the poor who are tied up in the cause of the Way of Allaah, who are not capable of striking out in the land. The one who's ignorant reckons them to be free of need, due to their self-restraint. You'll recognise them by their sign—they don't ask people with importunity. And whatever a good thing you spend, then truly, Allaah is All-Knower about it. [274] Those who spend their wealth by night and day, in secrecy and publicly, then they have their remuneration with their Lord, and there's no fear upon them, and *they don't grieve*. [275] Those who consume usury don't rise in any way other than just as the one whom Satan drives mad due to "the touch" will rise. That's because they said 'Bargaining is only of the like of usury.' And yet Allaah has made bargaining lawful, and forbidden usury. So whoever has an admonition come to him from his Lord and he refrains himself, then he has what's preceded, and his affair is up to Allaah. And whoever reverts, then those will be the companions of the Fire. They'll stay in it perpetually. [276] Allaah effaces usury, and He makes voluntary almsgivings swell up. Allaah doesn't like *any* sinful, staunch disbeliever. [277] Truly, those who'll have believed and performed righteous deeds, and will have established the ritual prayer and given the *zakaah*, will have their remuneration with their Lord, and there's no fear upon them, and *they don't grieve*. [278] Oh you who've believed, have *taqwaa* of Allaah, and leave what was left

of usury if you're believers. [279] So if you haven't done so, then give ear in connection with war from Allaah and His Messenger. And if you turn in repentance, then you have the principals of your wealth. Don't do wrong, and you're not wronged. [280] And if he was one in difficulty, then there should be respite up until a time of ease. And yet to give voluntary alms is better for you, if you but knew. [281] And have *taqwaa* of a Day in which you're returned to Allaah. Thereafter, each soul is paid in full what it had earned, and *they're not wronged*. [282] Oh you who've believed, when you contract with one another by debt for a specified term, then write it down. And a writer should write it down between you in accordance with justice. And a writer shouldn't refuse to write, seeing as Allaah has taught him. So he should write, and the one on whom is the right should dictate, and he should have *taqwaa* of Allaah his Lord and not diminish a single thing of it. So, if the one on whom is the right is one lacking mental capacity, or weak, or *he himself* isn't able to dictate, then his guardian should dictate in accordance with justice. And call two witnesses from your men to bear witness. And if there haven't been two men, then a man and two women from whomever of the witnesses you approve of. In the case that one of the two loses track, then the other one of the two will remind her. And the witnesses shouldn't refuse when they might be called. And don't get sick of your writing down a small thing or a great thing for its term. That's more equitable in the sight of Allaah, and the most upright thing for evidence, and makes it more likely that you don't cause yourselves to have suspicious doubt. Unless it be an immediate transaction that you conduct hand-to-hand between you. Then your not writing it down isn't a misdemeanour chargeable against you. And take witnesses when you trade with one another. And a writer isn't to be harmed, nor a witness. And if you do, then truly, it's an iniquity by you. And have *taqwaa* of Allaah. And Allaah is teaching you, and Allaah is All-Knower about everything. [283]

And if you're on a journey, and you haven't found a writer, then there's a pledge taken in the hand. Then if one of you trusts the other, then him who's entrusted should surrender his trust, and he should have *taqwaa* of Allaah his Lord. And don't conceal testimony. And whoever conceals it, then truly, his heart is a sinner. And Allaah is All-Knower about what you perform. [284] To Allaah belong what's in the heavens and what's on Earth. And if you make what's within yourselves manifest, or you make it hidden, Allaah will call you to account for it. Then He'll forgive for whomever He wishes, and punish whomever He wishes. And Allaah is One possessing power over everything. [285] The Messenger has believed in what's been caused to be sent down to him from his Lord, and so have the believers. All have believed in Allaah and His Angels, and His Books, and His Messengers. 'We don't make a distinction between one and another of His Messengers in acceptance.' And they said 'We've heard and obeyed. Your forgiveness, our Lord. And to You is the journey's end.' [286] Allaah doesn't task a soul with anything but its capacity. *For* it, will be what it will have earned, and against it will be what it will have made itself earn. 'Our Lord, don't take us to task if we forget, or make a mistake. Our Lord, and don't mount a restraining load upon us, just as You mounted it upon those who were in times before us. Our Lord, and don't make us carry what we have no capability for. And pardon us, and forgive for us, and have mercy on us. You are our Patron, so help us against the disbelieving People.'

## (3) Aali 'Imraan [The Family of Imraan]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] Allaah, there's no god but Him, the Living, the Self-Subsisting. [3] He's sent down the Book upon you with the truth, confirming what was clearly before it, and He caused the Torah and the Gospel to be sent down [4] in times before, as guidance to the people, and He caused the Criterion to be sent down. Truly, those who'll have disbelieved in Allaah's signs will have a severe punishment. And Allaah is Almighty, Possessor of vengeance. [5] Truly, Allaah, a single thing on Earth isn't hidden to Him, nor in heaven. [6] He's the One Who shapes you in the wombs how He wishes. There's no god but Him, the Almighty, the All-Wise. [7] He's the One Who's caused the Book to be sent down upon you, of which are verses which have been made definitive—they are the foundation of the Book—and others which only resemble other, *known* things. So, as for those in whose hearts there is deviation, then they make themselves strive to follow that which of it only resembles the other, known things, seeking *fitnah*, and seeking its interpretation, and yet none but Allaah knows its interpretation. And the ones who are firmly rooted in knowledge say 'We've believed in it. All is from the presence of our Lord.' And none but the possessors of sound understanding keeps it in mind. [8] 'Our Lord, don't cause our hearts to deviate after the time when You guided us, and grant Mercy to us from Your Own Self. Truly You, *You* are the Bestower. [9] Our Lord, truly, You're the Gatherer of the people for a Day concerning which there's no unsettling doubt. Truly, Allaah doesn't fail to fulfil the means by which the promise is fulfilled.' [10] Truly, those who've disbelieved, their wealth will *not* avail them (nor their children) a single thing against Allaah. And those, *they* will be the fuel of the Fire. [11] Like the manner of Pharaoh's lot, and those who were in times before them. They falsely denied Our signs, so Allaah seized them because of their punishable misdeeds, and Allaah is severe in retribution. [12] Say to those who've disbelieved 'You'll be defeated and gathered and driven to Hell. And the resting

place is absolutely evil.' [13] There was certainly a sign for you in the two forces that met one another—a force fighting in the Way of Allaah, and another of disbelievers who were seeing them as twice the like of them with their own eyes. And Allaah supports whomever He wishes by means of His Help. Truly, there's a *lesson* in that for those having vision. [14] Beautified for people was the love of ardent desires of women, and children, and heaped-up heaps of gold and silver, and marked horses, and grazing livestock, and tillage. That's the enjoyment and provision of necessities of the life of the world. And Allaah, with Him is the future good place of return. [15] Say 'Shall I inform you of better than that? For those who'll have had *taqwaa*, there are Gardens with their Lord, from under which rivers flow—staying in them perpetually; and continuously-purified marriage partners, and pleasure from Allaah. And Allaah is All-Seer of the slaves. [16] Those who would say 'Our Lord, truly we've believed, so forgive our punishable misdeeds for us, and protect us from the punishment of the Fire.' [17] The ones who are patient; and the ones who are true to what they say; and the devoutly obedient; and the spenders, and the ones who ask for forgiveness in the hours before dawn. [18] Allaah has borne witness that there's no god but Him, and so have the Angels and the possessors of knowledge. Maintainer of equity. There's no god but Him, the Almighty, the All-Wise. [19] Truly, religion in the sight of Allaah is submission {Islaam}. And those who were given the Book didn't differ with one another for any reason other than covetous envy between them sometime after the fact that knowledge had come to them. And whoever disbelieves in Allaah's signs, then truly, Allaah is fast at accounting. [20] So if they contend with you, then say 'I've submitted my face to Allaah, and so has whoever has made himself carefully follow me.' And say to those who were given the Book, and to the unlettered 'Have you submitted?' So, if they submit, then they'll have certainly become guided, and if they

turn themselves away, then the only duty upon you is conveyance. And Allaah is All-Seer of the slaves. [21] Truly, those who would disbelieve in the signs of Allaah, and kill the Prophets with no right, and kill those of the people who would order equity, then grieve them by tidings of a painful punishment. [22] Those are the ones whose labours will have become void in the world and the Hereafter, and they'll have no helpers. [23] Haven't you considered those who were given a set portion of the Book? They are called to the Book of Allaah, so that it may judge between them, and thereafter a group of them turn themselves away, and they turned away in spirit. [24] That was because they said 'The Fire will *not* touch us, except for a few numbered days.' And what they used to intentionally fabricate deceived them concerning their religion. [25] So how will it be when We'll have gathered them for a Day concerning which there's no unsettling doubt, and each soul will have been paid in full what it had earned, and *they're not wronged*? [26] Say 'Oh Allaah, Owner of the Dominion, you give the Dominion to whomever You wish, and remove the Dominion from whomever You wish. And You make honourable whomever You wish, and make ignominious whomever You wish. All good is in Your Hand. Truly, You're One possessing power over everything. [27] You make night enter into day and You make day enter into night, and You bring out the living one from the one to die, and You bring out the one to die from the living, and You provide to whomever You wish, with no accounting.' [28] The believers don't take for themselves the disbelievers as protecting friends or allies, exclusive of the believers, (and whoever does that, then he's nothing to do with Allaah) except to protect yourselves from them, as a precaution. And Allaah cautions you of His Self. And to Allaah is the journey's end. [29] Say 'If you make what's in your chests hidden, or make it manifest, Allaah knows it and He knows what's in the heavens and what's on Earth. And Allaah is One possessing power over everything. [30] The Day each soul

finds what it had performed of good is made to be present. And what it had performed of evil, it would love it if it were the case that between itself and it there were a great distance. And Allaah cautions you of His Self, and Allaah is Pitying with the slaves. [31] Say 'If you love Allaah, then make yourself carefully follow me. Allaah will love you, and forgive your punishable misdeeds for you, and Allaah is Forgiving, Specifically-Merciful.' [32] Say 'Obey Allaah, and the Messenger.' Then if they turn themselves away, then truly, Allaah doesn't like the disbelievers. [33] Truly, Allaah selected Adam and Noah and the family of Abraham and the family of 'Imraan for Himself, in preferment over the Worlds, [34] as offspring, some of them from others. And Allaah is All-Hearer, All-Knowing. [35] There was the time the wife of 'Imraan said 'My Lord, truly, I've vowed what's in my belly to You as a dedication, so accept this from me for Yourself. Truly You, *You* are the All-Hearer, the All-Knowing.' [36] Then, when she gave birth to her, she said 'My Lord, truly I've given birth to her—a female.' (And Allaah was the Most Knowing about what she'd given birth to, and the male isn't like the female.) 'And truly, I've named her Mary, and truly, I take refuge for her (and her offspring) with You from the stoned-at Satan.' [37] So her Lord accepted her for Himself with a goodly acceptance, and made her grow as a goodly growth, and put her in the care of Zachariah. Every time Zachariah entered upon her in the prayer chamber, he found provision with her. He said 'Oh Mary, however do you have this?' She said 'It's from the presence of Allaah. Truly, Allaah provides for whomever He wishes with no accounting.' [38] Then and there, Zachariah supplicated to his Lord. He said 'My Lord, grant to me from Your Own Self a good offspring. Truly, You are All-Hearer of supplications.' [39] So the Angels called out to him (whilst he was standing performing the ritual prayer in the prayer chamber): 'Allaah gladdens you with glad tidings of John—one confirming a Word from Allaah, and a noble, and one chaste, and a

Prophet from among the righteous.' [40] He said 'My Lord, however will I have a boy slave when old age has already reached me, and my wife is barren?' He said 'Thus it is. Allaah does whatever He wishes.' [41] He said 'My Lord, make a sign for me.' He said 'Your sign is that you don't speak with the people for three days; nothing but gesture. And remember your Lord much, and glorify in ritual prayer in the evening and in the morning.' [42] And there was the time the Angels said 'Oh Mary, truly, Allaah has selected you for Himself in preference, and spiritually cleansed you, and selected you for Himself in preference over the women of the Worlds. [43] Oh Mary, be devoutly obedient to your Lord, and prostrate, and bow with the ones who bow.' [44] That's from the tidings of the Unseen which We reveal to you. And you weren't present with them when they were casting their pens as to which of them would take charge of Mary. And you weren't present with them when they were arguing with one another. [45] When the Angels said 'Oh Mary, truly, Allaah gladdens you with glad tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary; eminent in the world and the Hereafter, and from among the ones brought near. [46] And he'll speak with the people in the cradle, and in maturity, and will be from among the righteous.' [47] she said 'My Lord, however will I have a boy when a human being hasn't touched me?' He said "Thus it is. Allaah creates whatever He wishes. When He decrees an affair, then He only says to it "Be" so it is. [48] And He'll teach him the Book, and the Wisdom, and the Torah, and the Gospel, [49] and to be a Messenger to the Children of Israel, saying 'I've certainly come to you with a sign from your Lord: that I'll create a bird-like shape for you from clay, then breathe into it, so it becomes a bird by the permission of Allaah. And I'll cure the one born blind and the leper, and I'll cause the dead to live, by the permission of Allaah. And I'll inform you of what you eat, and what you lay up for yourselves in your houses. (Truly, there's a *sign* in that for you if you're

believers.) [50] And confirming what was clearly before me of the Torah, and to make lawful for you some of that which was forbidden to you. And I've come to you with a sign from your Lord, so have *taqwaa* of Allaah, and obey me. [51] Truly, Allaah is my Lord and your Lord, so worship Him. This is a permanently straight Highway.'" [52] Then, when Jesus sensed disbelief from them, he said 'Who are my givers of help to Allaah?' The Disciples said 'We are the helpers of Allaah. We've believed in Allaah, and so bear witness to our being ones who submitted {Muslims}.' [53] "Our Lord, we've believed in what You've caused to be sent down, and we've made ourselves carefully follow the Messenger, so write us down along with the witnesses." [54] And they plotted, and Allaah plotted, and Allaah is the best of plotters. [55] There was the time Allaah said 'Oh Jesus, I'm taking you fully in body, and raising you to Me, and spiritually cleansing you from those who've disbelieved, and I'll make those who've made themselves carefully follow you be above those who've disbelieved, up to the Day of Standing. Thereafter, your place of return will be to Me, then I'll judge between you concerning that in which you used to differ with one another. [56] So, as for those who've disbelieved, then I'll punish them with a severe punishment in the world and the Hereafter, and they'll have no helpers. [57] And as for those who've believed and performed righteous deeds, then He'll pay them their remunerations in full. And Allaah doesn't like the wrongdoers.' [58] That—which We recite before you—is from the verses and the Wise Remembering. [59] Truly, the example of Jesus in the sight of Allaah is like the example of Adam. He created him from dust and thereafter said to him "Be" so he is. [60] The truth is from your Lord, so don't be from among the ones who cause themselves to doubt. [61] So whoever contends with you concerning him, anytime after what's come to you of knowledge, then say 'Come. We'll call our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves, and

thereafter we'll earnestly invoke curses upon each other, then make Allaah's curse be upon the liars.' [62] Truly, this, *it* is the true story. And there isn't any god but Allaah. And truly, Allaah *He* is the Almighty, the All-Wise. [63] So if they turn themselves away, then truly, Allaah is All-Knower about the corrupters. [64] Say 'Oh People of the Book, come to an equitable word between us and you: that we worship nothing but Allaah, and we don't associate a single thing as partner with Him, and that some of us don't take for themselves others as lords besides Allaah.' Then if they turn themselves away, then say 'Bear witness to our being ones who submitted {Muslims}.' [65] Oh People of the Book, for what possible reason do you contend concerning Abraham, and yet the Torah and the Gospel weren't caused to be sent down except sometime after him? So don't you understand? [66] Here you are! The ones who've contended concerning what you have knowledge of. So for what possible reason do you contend concerning what you have no knowledge of? And Allaah knows, and *you* know not. [67] Abraham wasn't a Jew, nor a Christian, but he was a *haneef*—one who submitted {a Muslim}—and he wasn't from among the ones who commit *shirk*. [68] Truly, the people with the best claim in connection with Abraham are *those who make themselves carefully follow him*, and this Prophet, and those who've believed. And Allaah is the Protecting Friend of the believers. [69] A particular group of the People of the Book would have loved it if they could lead you astray, and yet they lead no-one astray but themselves, and they're not cognisant of it. [70] Oh People of the Book, for what possible reason do you disbelieve in Allaah's signs, and yet *you bear witness*? [71] Oh People of the Book, for what possible reason do you obscure the truth by means of falsehood, while concealing the truth, and yet *you know*? [72] And a particular group of the People of the Book said 'At the beginning of the day, believe in that which has been caused to be sent down upon those who've believed, and disbelieve at its

end, so that *perhaps* (hopefully) they'll return. [73] And don't believe (excepting him who's followed your religion)'—Say "Truly, guidance is Allaah's guidance"—'that someone is given the like of what you've been given, or they'll contend with you in the vicinity of your Lord.' Say 'Truly, all Grace is in Allaah's Hand. He gives it to whomever He wishes. And Allaah is All-Encompassing, All-Knowing. [74] He singles out for His Mercy whomever He wishes. And Allaah is the Possessor of tremendous Grace.' [75] And of the People of the Book is he who, if you trust him with a heap of wealth, he surrenders it to you, and of them is he who, if you trust him with a *dinaar*, he doesn't surrender it to you—unless you just kept continually standing over him. That's because they said 'There isn't a way of blame against us concerning the illiterates.' And they say lies about Allaah, and yet *they know*. [76] Yes indeed there is! Whoever fulfils his covenant, and has *taqwaa*, then truly, Allaah loves the ones who have *taqwaa*. [77] Truly, those who buy a small price with Allaah's covenant and their oaths—those have no share in the Hereafter, and Allaah doesn't speak with them, and doesn't look towards them on the Day of Standing, and doesn't purify them. And they have a painful punishment. [78] And truly, there's a *group* from among them who twist their tongues in connection with the Book, so that you reckon it to be from the Book, and yet it isn't from the Book. And they say 'It's from the presence of Allaah' and yet it isn't from the presence of Allaah. And they say lies about Allaah, and yet *they know*. [79] It wasn't for a human being that Allaah would give him the Book and Judgment and Prophethood, and thereafter he'd say to the people 'Be slaves to me besides Allaah' but he'd say 'Be rabbis, by virtue of the fact that you've been teaching the Book and by virtue of the fact that you've been studying.' [80] And he wouldn't order you to take for yourselves the Angels and the Prophets as lords. Would he order you to disbelieve after the time when you were ones who submitted {Muslims}? [81] And there was the

time Allaah took the solemn pledge of the Prophets. '*Whatever* I'll have given you of a Book and wisdom, and thereafter a Messenger comes to you confirming what's with you, you'll most definitely believe in him and you'll most definitely help him.' He said 'Have you affirmed and taken My restrictive covenant on that basis?' They said 'We've affirmed.' He said 'Then bear witness, and I'm with you from among the witnesses. [82] Then whoever turns himself away after that, then those, *they* are the iniquitous.' [83] So, do they seek other than *Allaah's* religion, and yet whoever is in the heavens and Earth will have submitted to Him (in obedience and in dislike) and to Him they'll be returned? [84] Say 'We've believed in Allaah, and what's been caused to be sent down upon us, and what was caused to be sent down upon Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus and the Prophets from their Lord. We don't make a distinction between a single *one* of them in acceptance, and we're ones who submitted {Muslims} to Him.' [85] And whoever seeks for himself other than Islaam as a religion, well it will *not* be accepted from him, and in the Hereafter he'll be from among the losers. [86] How will Allaah guide a People who disbelieved after their believing {Faith}, and yet they'd borne witness that the Messenger is true, and clear proofs had come to them? And Allaah doesn't guide wrongdoing Peoples. [87] Those, their recompense is that the curse of Allaah and the Angels and the whole of the people will be upon them. [88] Staying in it perpetually, the punishment isn't lightened from them, and *they're not given any respite*. [89] Except those who'll have turned in repentance sometime after that, and reformed themselves, for truly, Allaah is Forgiving, Specifically-Merciful. [90] Truly, those who disbelieve after their believing {Faith}, and subsequently increase themselves in disbelief, their repentance will *not* be accepted. And those, *they* are the ones who went astray. [91] Truly, those who'll have disbelieved, and died while they

were staunch disbelievers, then the Earth full of gold would *not* be accepted from a single *one* of them, even if he'd have ransomed himself with it. Those have a painful punishment, and they have no helpers. [92] You will *not* reach piety until you spend from what you love, and whatever a thing you spend, then truly, Allaah is All-Knower about it. [93] All food was lawful for the Children of Israel, except that which Israel prohibited to himself sometime before the Torah's being sent down. Say 'So come with the Torah then recite it, if you're true in what you say.' [94] So whoever intentionally fabricates lies about Allaah anytime after that, then those, *they* are the wrongdoers. [95] Say 'Allaah spoke the truth, so make yourselves carefully follow the creed of Abraham, a *haneef*, and he wasn't from among the ones who commit *shirk*.' [96] Truly, the first house set up for the people was *the one that was in Bakkah*—blessed, and guidance for the Worlds, [97] in which are clear-proof signs—the standing place of Abraham for example. And whoever enters it becomes safe. And pilgrimage to the House is an obligation upon the people to Allaah—whoever is capable of a way to it. And whoever disbelieves, well, truly Allaah is Free of Need from the Worlds. [98] Say 'Oh People of the Book, for what possible reason do you disbelieve in Allaah's verses, and yet Allaah is Witness over what you perform?' [99] Say 'Oh People of the Book, for what possible reason do you hinder him who has believed from the Way of Allaah, seeking to make it appear crooked, and yet you're witnesses? And Allaah isn't unmindful of what you perform.' [100] Oh you who've believed, if you obey a group of those who were given the Book, they'll turn you back to being disbelievers after your believing {Faith}. [101] And how do you disbelieve and yet it's you before whom Allaah's verses are being recited, and His Messenger is amongst you? And whoever holds fast to Allaah, then he'll have certainly been guided to a permanently straight Highway. [102] Oh you who've believed, have *taqwaa* of Allaah to the right

of His *taqwaa*, and don't *die* except while you're ones who submitted {Muslims}. [103] And hold fast collectively to the rope of Allaah, and don't be divided. And remember Allaah's Favour upon you when you were enemies, then He caused a union between your hearts, so you've become brethren by His Favour. And you were on the brink of a pit of the Fire, then He rescued you from it. In this manner, Allaah makes His signs clear to you, so that *perhaps* (hopefully) you'll become guided. [104] And there should be a community from among you calling to good, and enjoining *ma'roof*, and forbidding from *munkar*; and those, *they* are the successful. [105] And don't be like the ones who were divided and differed with one another sometime after the fact that clear proofs had come to them. And those have a tremendous punishment. [106] The Day faces become white, and faces become black. So, as for those whose faces will have become black. 'Did you disbelieve after your believing {Faith}? Then taste the punishment because of the fact that you used to disbelieve.' [107] And as for those whose faces will have become white, then they'll be in Allaah's Mercy. They'll stay in it perpetually. [108] These are the signs of Allaah which We recite before you in truth. And Allaah doesn't want injustice for the Worlds. [109] And to Allaah belong what's in the heavens and what's on Earth, and all affairs are returned to Allaah. [110] You're the best community—brought forth for the people. You enjoin *ma'roof*, and you forbid from *munkar*, and you believe in Allaah. And if only the People of the Book had believed, it *would* have been better for them. From among them there are believers, and yet most of them are the iniquitous. [111] They will *not* harm you anything but a slight hurt, and if they fought against you, they'd turn their backs to you in flight, and furthermore they wouldn't be helped. [112] Ignominy is made to fall violently upon them wheresoever they're come across—except by virtue of a rope from Allaah, and a rope from the people—and they return burdened with anger from Allaah, and destitution is

made to fall violently upon them. That's because they used to disbelieve in Allaah's signs, and would kill the Prophets with no right. That was because of the fact that they disobeyed, and they used to make themselves transgress. [113] They're not all the same. From the People of the Book is an upstanding community, reciting Allaah's verses for hours of the night, and *they prostrate*. [114] They believe in Allaah and the Last Day, and they enjoin *ma'roof* and forbid from *munkar*, and they strive to hasten in future good deeds. And those are from among the righteous. [115] And what they do of good, they will *not* be repudiated concerning it. And Allaah is All-Knower about the ones who have *taqwaa*. [116] Truly, those who've disbelieved, their wealth will *not* avail them (nor their children) a single thing against Allaah. And those will be the companions of the Fire. They'll stay in it perpetually. [117] The similitude of what they spend in this life of the world is like the similitude of a wind in which was a blast of cold that struck the harvest of a People who'd wronged themselves, then destroyed it. And Allaah didn't wrong them, but they were wronging themselves. [118] Oh you who've believed, don't take an intimate for yourselves besides yourselves. They spare no effort with you in the cause of confused disorder. They love what distresses you. Vehement hatred has already become manifest from their mouths, and what their chests make hidden is greater. We've certainly made the signs clear to you, if you understand. [119] Here you are! Those, you love them, but they don't love you, and yet you believe in the Books—all of them. And when they meet you, they say 'We've believed' and when they go alone, they bite their fingertips from rage on account of you. Say 'Die because of your rage. Truly, Allaah is All-Knower about the contents of the chests.' [120] If pleasurable good touches you, it distresses them, and if an evil event strikes you, they rejoice because of it. And if you're patient and have *taqwaa*, their plan won't harm you a single thing. Truly, Allaah encompasses what they

perform. [121] And there was the time you set out from your family before sunrise, assigning the believers the stations for battle (and Allaah is All-Hearer, All-Knowing) [122] —when two particular groups of you were at the point of their losing heart, and yet Allaah was their Protecting Friend. And on Allaah then the believers should make themselves rely. [123] And Allaah *certainly* helped you at Badr when you were most ignominious. So have *taqwaa* of Allaah, so that *perhaps* (hopefully) you'll be thankful. [124] When you were saying to the believers 'Will it *not* be sufficient for you that your Lord will reinforce you with three thousand sent-down Angels? [125] Yes indeed it will! If you're patient and have *taqwaa*, and they come to you due to this gung-ho attitude of theirs, your Lord will reinforce you with five thousand of the Angels, carrying marks.' [126] And Allaah didn't assign it for any reason other than to be a glad tiding for you, and so that your hearts may be at ease by means of it. And help is not but from the presence of Allaah, the Almighty, the All-Wise, [127] so that He may cut off a flank of those who've disbelieved, or throw down and abase them, so they turn themselves about, changed, frustrated [128] (*you* have nothing to do with the affair), or He returns His Favour upon them, or punishes them—for truly, they are wrongdoers. [129] And to Allaah belong what's in the heavens and what's on Earth. He forgives for whomever He wishes and punishes whomever He wishes. And Allaah is Forgiving, Specifically-Merciful. [130] Oh you who've believed, don't consume usury, two-fold, multiplied. And have *taqwaa* of Allaah, so that *perhaps* (hopefully) you'll be successful. [131] And have *taqwaa* of the Fire that's been prepared for the disbelievers. [132] And obey Allaah and the Messenger, so that *perhaps* (hopefully) you'll be shown Mercy. [133] And strive to hasten to forgiveness from your Lord, and a Garden whose width is the heavens and Earth, prepared for the ones who have *taqwaa*. [134] Those who spend in the state of ampleness and the state of

hardship, and the ones who suppress their rage, and the ones who pardon for the people. And Allaah loves the persistent doers of good. [135] And those who, when they commit an obscenity, or wrong themselves, remember Allaah, then ask forgiveness for their punishable misdeeds (and who forgives the punishable misdeeds but Allaah?) and haven't persisted in what they did while *they knew*. [136] Those, their recompense is forgiveness from their Lord, and Gardens from under which rivers flow, staying in them perpetually. And the remuneration of the performers of good will have been most excellent. [137] Ways of life certainly passed away in times before you, so travel on the Earth then look at how the resultant state of the ones who falsely denied was. [138] This is an exposition for the people, and guidance and an admonition for the ones who have *taqwaa*. [139] And don't be faint-hearted, and don't grieve, and you'll be the superior ones if you're believers. [140] If a wound touches you, well a wound of its like has already touched the People. And these days—We alternate them between the people, and this is so that Allaah may know those who've believed, and take for Himself witnesses from among you. And Allaah doesn't like the wrongdoers. [141] And so that Allaah may purge clean those who've believed, and efface the disbelievers. [142] Or did you reckon that you'd enter the Garden while Allaah doesn't yet know those of you who've struggled, and doesn't yet know the ones who are patient? [143] And you *certainly* used to wish for death for yourselves in the time before your meeting it. So, you certainly saw it and *you were looking on*. [144] And Muhammad is not but a Messenger. Messengers in times before him certainly passed away, so, if he dies or is killed, will you turn yourselves about, changed, on your heels? And whoever turns himself about, changed, on his heels, well he will *not* harm Allaah a single thing, and Allaah will recompense the thankful. [145] And it's not for a soul to die except by the permission of Allaah, as a determined ordinance. And whoever wants the reward

of the world, We'll give him of it. And whoever wants the reward of the Hereafter, We'll give him of it. And We'll recompense the thankful. [146] And how many a Prophet had many rabbis who fought along with him, then they didn't become faint-hearted at what struck them in the Way of Allaah, and they didn't weaken, and they didn't surrender. And Allaah loves the patient. [147] And their speech wasn't but to say 'Our Lord, forgive our punishable misdeeds for us and our excessiveness in our affair, and make our feet firm, and help us against the disbelieving People.' [148] So Allaah gave them the reward of the world, and the future good reward of the Hereafter. And Allaah loves the persistent doers of good. [149] Oh you who've believed, if you obey those who've disbelieved, they'll turn you back on your heels, then you'll return back, changed, as losers. [150] Nay, rather Allaah is your Patron, and He's the best of helpers. [151] We'll cast induced, utmost terror into the hearts of those who've disbelieved because of the fact that they associated with Allaah that for which He hasn't sent down authorisation. And their abode will be the Fire, and the place of stay of the wrongdoers is absolutely evil. [152] And Allaah *certainly* proved His promise to you to be true when you were extirpating them by His permission, until when you lost heart and bandied arguments with one another concerning the order, and disobeyed sometime after the fact that He showed you what you love. (Of you is he who wants the world, and of you is he who wants the Hereafter.) Thereafter, He turned you away from them so that He Himself could test you. And He *certainly* pardoned you. And Allaah is a Possessor of Grace to the believers. [153] There was the time you were fleeing upwards and were paying heed to no-one, and the Messenger was calling you in a position at your rear, so He gave you a reward of anguish for anguish, in *order* that you don't grieve over what passed you by, nor what struck you. And Allaah is All-Aware of what you perform. [154] Thereafter, He caused security to be sent

down upon you (sometime after anguish) as a drowsy calm overcoming a particular group of you. And a particular group, whose souls certainly caused them distress, were thinking other than the truth about Allaah (the thought of the Age of Ignorance) saying ‘Do we have anything to do with the affair?’ Say ‘Truly, the affair—all of it—is up to Allaah.’ They make hidden within themselves what they don’t make manifest to you. They say ‘If we had a single thing to do with the affair, we wouldn’t have been killed right here.’ Say ‘Even if you’d been in your houses, those who being-killed had been prescribed to them would have *come out* to their laying places.’ And this was so Allaah Himself could test what’s in your chests, and purge clean what’s in your hearts. And Allaah is All-Knower about the contents of the chests. [155] Truly, those of you who turned themselves away the day the two assemblages met one another, only Satan sought to make them slip because of some of what they’d earned. And yet Allaah *certainly* pardoned them. Truly, Allaah is Forgiving, Forbearing. [156] Oh you who’ve believed, don’t be like those who disbelieve and say of their brethren when they strike out on the Earth, or are on campaign ‘If they’d been with us, they wouldn’t have died and wouldn’t have been killed’—so that Allaah might make that a regret in their hearts. And Allaah causes life, and He causes death, and Allaah is All-Seer of what you perform. [157] And *if* you’re killed in the Way of Allaah, or die, *forgiveness* from Allaah and Mercy are better than what they amass. [158] And *if* you die, or are killed, *to Allaah* you’ll be gathered. [159] So, by *a Mercy from Allaah*, you were soft to them. And if you’d been rough, harsh of heart, they would have *scattered themselves* from around you. So pardon them, and ask forgiveness for them, and consult them in the affair. Then, when you determine upon a course of action, then make yourself rely on Allaah. Truly, Allaah loves the reliers. [160] If Allaah helps you, then you have no defeater. And if He holds back from helping you, then who’s the fellow who’ll help you anytime after Him?

And on Allaah then the believers should make themselves rely. [161] And it wasn't for a Prophet that he would embezzle, and whoever embezzles will come with what he'll have embezzled on the Day of Standing. Thereafter, each soul will be paid in full what it had earned, and *they're not wronged*. [162] So, is he who'll have striven to make himself follow the pursuit of the pleasure of Allaah like him who'll have returned burdened with wrath from Allaah, and his abode is Hell? And the journey's end is absolutely evil. [163] They are of levels in the sight of Allaah, and Allaah is All-Seer of what they perform. [164] Allaah *certainly* bestowed a Favour on the believers when He sent amongst them a Messenger from among themselves, reciting His signs before them, and purifying them, and teaching them the Book and the Wisdom, and truly, in times before, they were in a clear *straying*. [165] Or did you say, when a calamity struck you (which you'd certainly struck twice the like of) 'However is this?'? Say 'It's from with yourselves. Truly, Allaah is One possessing power over everything.' [166] And what struck you the day the two assemblages met one another, well it was by the permission of Allaah, and so that He'd know the believers, [167] and so that He'd know those who were hypocrites. And it was said to them 'Come now. Fight in the Way of Allaah, or repel.' They said 'If we'd known how to fight, we'd have made ourselves strive to *follow* you.' They were nearer to disbelief than they were to believing {Faith} that day—saying with their mouths what isn't in their hearts. And Allaah is the Most Knowing about what they conceal. [168] Those who said of their brethren (while they themselves had sat down) 'If they'd obeyed us, they wouldn't have been killed.' Say 'Then avert death from yourselves if you're true in what you say.' [169] And you shouldn't reckon those who've been killed in the Way of Allaah to be dead ones. Rather, living ones with their Lord, being provided for. [170] Rejoicing in what Allaah has given them of His Grace. And they become gladdened by the glad tidings concerning the ones from their

remaining group who haven't joined them—that there's no fear upon them, and *they don't grieve*. [171] They become gladdened by the glad tidings of Favour from Allaah and Grace, and that Allaah doesn't cause the remuneration of the believers to go to waste. [172] Those who became responsive to Allaah and the Messenger straight after the case that wounds had struck them. For those of them who've persistently done good and had *taqwaa*, there'll be tremendous remuneration. [173] Those whom the people said to them 'Truly, the people have already gathered against you, so be in dread of them' so it increased them in believing {Faith}, and they said 'Allaah is sufficient for us, and the most excellent Trustee.' [174] So they returned back home with Favour from Allaah and Grace; evil hadn't touched them. And they made themselves strive to follow the pursuit of the pleasure of Allaah. And Allaah is a Possessor of tremendous Grace. [175] That was only Satan causing his allies to be feared, so don't fear them, and fear Me if you're believers. [176] And those who strive to hasten into disbelief shouldn't grieve you. Truly, they will *not* harm Allaah a single thing. Allaah intends to not assign a portion for them in the Hereafter, and they'll have a tremendous punishment. [177] Truly, those who've bought disbelief with believing {Faith} will *not* harm Allaah a single thing, and they'll have a painful punishment. [178] And those who've disbelieved shouldn't reckon that what We give of a long period of enjoyment to them is good for themselves. We only give a long period of enjoyment to them so they'll increase themselves in sin. And they'll have a humiliating punishment. [179] Allaah wasn't One to ever leave the believers on what you're all on until He separates the bad from the good. And Allaah wasn't One to ever apprise you all about the Unseen, but Allaah selects for Himself from His Messengers whomever He wishes. So believe in Allaah and His Messengers. And if you believe and have *taqwaa*, then you'll have tremendous remuneration. [180] And those who are miserly

with what Allaah has given them of His Grace shouldn't reckon it's good for them. Nay, rather it's bad for them. Their necks will be encircled by what they've been miserly with on the Day of Standing. And to Allaah belongs the means of inheritance of the heavens and Earth. And Allaah is All-Aware of what you perform. [181] Allaah *certainly* heard the statement of those who said 'Truly, Allaah is a poor one, and we're the rich ones.' We'll write down what they said, and their killing of the Prophets with no right, and We'll say 'Taste the punishment of the burning. [182] That's because of what your hands sent forward, and because Allaah isn't One Who acts unjustly to the slaves.' [183] Those who said 'Truly, Allaah has charged us to not believe a Messenger until he comes to us with a sacrifice which the fire consumes.' Say 'Messengers already came to you in times before me with clear proofs and with that which you said, so for what possible reason did you kill them if you're true to what you say?' [184] So, if they're calling you a liar, then certainly Messengers in times before you were called liars. They came with clear proofs, and Writings, and the Illuminating Book. [185] Each soul will be a taster of death, and you'll only be paid your remunerations in full on the Day of Standing. So whoever will have been whisked far away from the Fire and will have been made to enter the Garden, then they'll have certainly achieved. And the life of the world is not but the enjoyment of delusion. [186] You'll most definitely be exposed to testing in your wealth and yourselves, and you'll most definitely hear many hurtful things from those who were given the Book in times before you, and from those who've committed *shirk*. And if you're patient, and have *taqwaa*, then truly, that's from among the affairs of firm determination. [187] And there was the time Allaah took the solemn pledge of those who were given the Book. 'You'll most definitely make it clear to the people, and not conceal it.' Then they discarded it behind their backs, and bought a small price with it. So, what they'd buy is absolutely evil. [188]

You shouldn't reckon that those who rejoice in what they've engaged in, and love to be praised by virtue of what they haven't done—so, you shouldn't reckon them as having a place of escape from the punishment. And they'll have a painful punishment. [189] And to Allaah belongs the Dominion of the heavens and Earth, and Allaah is One possessing power over everything. [190] Truly, in the creation of the heavens and Earth, and the alternating of night and day, there are *signs* for the possessors of sound understanding. [191] Those who remember Allaah standing, and sitting, and on their sides, and make themselves reflect concerning the creation of the heavens and Earth. 'Our Lord, You didn't create this in vain. Your Immaculacy…! So protect us from the punishment of the Fire. [192] Our Lord, truly, whomever You make enter the Fire, then You'll have certainly disgraced him. And there'll be no helpers for the wrongdoers. [193] Our Lord, truly, we heard a continuous caller, continuously calling to believing {Faith}, saying 'Believe in your Lord' so we believed. Our Lord, so forgive our punishable misdeeds for us, and firmly cover our evil deeds away from us, and take us fully in death along with the pious. [194] Our Lord, and give us what You've promised us through Your Messengers, and don't disgrace us on the Day of Standing. Truly, You don't fail to fulfil the means by which the promise is fulfilled.' [195] So their Lord became responsive to them, saying 'I don't cause the work of a performer of good from among you of male or female to go to waste. Some of you are from others. So those who've emigrated, and been expelled from their homes and made to experience harm in My Way, and have fought, and been killed, I'll most definitely firmly cover their evil deeds away from them, and I'll most definitely make them enter Gardens from under which rivers flow, as a reward from the presence of Allaah. And Allaah, with Him is the future good reward.' [196] The constant going to and fro (of those who've disbelieved) in the lands shouldn't *deceive* you. [197] A little enjoyment, then

subsequently their abode is Hell. And the resting place is absolutely evil. [198] But those who've had *taqwaa* of their Lord will have Gardens from under which rivers flow, staying in them perpetually as a place of hospitality and lodging from the presence of Allaah. And what's with Allaah is better for the pious. [199] And truly, from among the People of the Book there's *he who believes* in Allaah and what's been caused to be sent down to you, and what was caused to be sent down to them—humble to Allaah. They don't buy a small price with the verses of Allaah. Those have their remuneration with their Lord. Truly, Allaah is fast at accounting. [200] Oh you who've believed, be patient and vie in patience, and be constantly resolute, and have *taqwaa* of Allaah, so that *perhaps* (hopefully) you'll be successful.

## (4) An-Nisaa' [The Women]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the people, have *taqwaa* of your Lord; the One Who created you from a single soul, and created from it its partner, and from them both He's spread many men and women. And have *taqwaa* of Allaah (the One Whom by virtue of Him you ask of one another) and the wombs. Truly, Allaah will ever have been a Watcher over you. [2] And give the orphans their wealth, and don't exchange the bad for the good, and don't consume their wealth by adding it to your wealth. Truly, it was a major criminal act. [3] And if you fear that you won't act justly concerning the orphans, then take in marriage that which seems good to you of the women—two and three and four. Then if you fear that you wouldn't act equitably, then one alone, or what your right hands own. That makes it more likely that you don't act inequitably. [4] And give women their dowries as a no-

strings gift. Then if they, of their own will, happily give to you from something of it, then consume it in unalloyed, wholesome enjoyment. [5] And don't give to the foolish your wealth which Allaah has made as a means of support for you, and yet provide for them within it, and clothe them, and speak *ma'roof* speech to them. [6] Test the orphans yourselves until the time when they reach the age of marriage. Then, if you perceive rectitude from them, then deliver their wealth to them. And don't consume it in extravagance and in haste, for fear that they grow up. And he who is rich, then he should abstain. And he who is poor, then he should consume in accordance with *ma'roof*. Then when you deliver their wealth to them, then take witnesses as to them. And yet it will have been sufficient with Allaah as Reckoner. [7] For men is a set portion of what biological parents and close relatives leave, and for women is a set portion of what biological parents and close relatives leave, from what of it is little, or is much—as an obligated, set portion. [8] And when relatives, and orphans, and the destitute are present at the division, then provide for them from it, and speak *ma'roof* speech to them. [9] And they should be in dread—those who, if they were to leave behind them weak offspring, would fear concerning them—so they should have *taqwaa* of Allaah and should speak appropriate speech. [10] Truly, those who consume the wealth of the orphans unjustly only consume fire in their bellies, and they'll suffer a Blazing Fire. [11] Allaah enjoins you concerning your children. To the male, the like of the portion of two females. So, if they are more than two women, then they have two-thirds of what he leaves, and if she's one alone, then she has half. And for his parents, to each one of them both is a sixth of what he leaves if he has a child. So, if he hasn't had a child, and his parents inherit from him, then his mother has a third. So, if he has siblings, then his mother has a sixth—*after* a bequest which he makes a bequest of, or a debt. Your parents and your children—you don't know which of them is nearer in benefit to you. An

obligation from Allaah. Truly, Allaah will ever have been All-Knower, All-Wise. [12] And you have half of what your marriage partners leave if they haven't had a child, then if they have a child, then you have a fourth of what they leave—*after* a bequest which they make a bequest of, or a debt. And they have a fourth of what you leave if you haven't had a child, then if you have a child, then they have an eighth of what you leave—*after* a bequest which you make a bequest of, or a debt. And if it was a man (or a woman) without parent or child being inherited, and he has a brother or a sister, then each one of them both has a sixth, then if they are more than that, then they are sharers in a third—*after* a bequest which he makes a bequest of, or a debt; without harming. An injunction from Allaah. And Allaah is All-Knower, Forbearing. [13] These are Allaah's limits, and whoever obeys Allaah and His Messenger, He'll make him enter Gardens from under which rivers flow, staying in them perpetually. And that's the tremendous attainment. [14] And whoever disobeys Allaah and His Messenger, and wilfully and repeatedly transgresses His limits, He'll make him enter a Fire, staying in it perpetually, and he'll have a humiliating punishment. [15] And those of your women who engage in the obscene act, then call four of you to testify against them, then if they testify, then confine them in their houses until death takes them fully, or Allaah makes a way for them. [16] And those two of you who engage in it, then make them both experience hurt. Then, if they both turn in repentance and reform themselves, then turn aside from them. Truly, Allaah will ever have been Ever-Returning of His Favour, Specifically-Merciful. [17] The only repentance incumbent upon Allaah is for those who perform evil in ignorance, then subsequently turn in repentance from a time near after. So those, Allaah returns His Favour upon them. And Allaah will ever have been All-Knower, All-Wise. [18] And repentance isn't for those who perform evil deeds until, when death becomes present with one of them, he says 'Truly, I turn

in repentance now' nor those who die while they are staunch disbelievers. Those, We've prepared for them a painful punishment. [19] Oh you who've believed, it isn't lawful for you to inherit women in dislike, nor to hinder them so you can go off with some of what you've given them, unless they engage in an obscenity which becomes clear. And live with them in accordance with *ma'roof*. So, if you dislike them, then it may be so, that you're disliking something and yet Allaah will place much good in it. [20] And if you intend replacing a marriage partner in place of a marriage partner, and you've given one of them a heap of wealth, then don't take a single thing of it. Will you take it by means of a shocking slander and a clear sin? [21] And how will you take it when one of you already came to the space of another, and they took a solemn, ratified pledge from you? [22] And don't take in marriage any of the women whom your fathers took in marriage, except for what's already preceded. Truly, it was an obscenity and a detestable thing, and it was evil as a way. [23] Made unlawful to you are your mothers; and your daughters; and your sisters; and your paternal aunts; and your maternal aunts; and daughters of brothers; and daughters of sisters; and your mothers who made you suckle; and your sisters in consequence of the suckling; and the mothers of your wives; and your step-daughters who are in your guardianship from your wives whom you've entered (so if you hadn't used to enter them, then there's no misdemeanour charged against you); and the permitted women of your sons (those who are from your loins); and to bring a state of union between two sisters, except for what's already preceded (truly, Allaah will ever have been Forgiving, Specifically-Merciful); [24] and the ones who are married of the women, except what your right hands own. A prescription of Allaah to you. And what's beyond that has been made lawful for you in your seeking them for yourselves with your wealth—you being chaste, not fornicators. So, what you seek for yourselves from them for enjoyment by means of it, then

give them their remunerations as an obligation. And there's no misdemeanour charged against you concerning what you mutually agree about anytime after the obligation. Truly, Allaah will ever have been All-Knower, All-Wise. [25] And whoever of you hasn't been capable of the ampleness of means to take free, chaste, believing women in marriage, then he should marry from what your right hands own of your believing slave girls. And Allaah is the Most Knowing about your believing {Faith}—some of you are from others. So take them in marriage, with the permission of their People, and give them their remunerations in accordance with *ma'roof*—they being chaste, not fornicatresses, nor ones who take lovers for themselves. Then, when they become bound in marriage, then if they engage in an obscenity, then incumbent upon them will be half of that punishment which is incumbent upon free, unmarried women. That's for whoever of you is in dread of the distress of sin; and yet to be patient is better for you. And Allaah is Forgiving, Specifically-Merciful. [26] Allaah wants to make things clear to you and guide you to the practices of those who were in times before you, and to return His Favour upon you. And Allaah is All-Knower, All-Wise. [27] And Allaah wants to return His Favour upon you, and those who make themselves strive to follow ardent desires want you to deviate with a tremendous deviation. [28] Allaah wants to lighten things from you; and the human has been created as a weak thing. [29] Oh you who've believed, don't consume your wealth between you by means of falsehood; nothing but that it be commerce from mutual agreement by you. And don't kill yourselves. Truly, Allaah will ever have been Specifically-Merciful in connection with you. [30] And whoever does that in hostility and injustice, then in the near future We'll make him suffer a Fire. And that's an easy thing to Allaah. [31] If you shun the major sins of what you're forbidden from, We'll firmly cover your evil deeds away from you, and make you enter with an honourable being-entered. [32] And don't wish

for yourselves what Allaah has given preference (by means of it) to some of you over others. For men is a set portion due to what they'll have made themselves earn, and for women is a set portion due to what they'll have made themselves earn. And ask Allaah to give from His Grace. Truly, Allaah will ever have been All-Knower about everything. [33] And for each We've made heirs of what biological parents and close relatives leave. And those whom your right hands have pledged—then give them their set portion. Truly, Allaah will ever have been a Witness over everything. [34] Men are custodians over women because of the fact that Allaah has given preference to some of them over the others, and by virtue of the fact that they spend of their wealth. So the righteous women are devoutly obedient, guarders to the unseen because of what Allaah has guarded. And those whom you fear their raising themselves up over you, then admonish them, and cut off relations with them in the laying places, and hit them. Then, if they obey you, then don't seek a way of harm against them. Truly, Allaah will ever have been Most High, Great. [35] And if you fear disunion between the two, then send an arbitrator from his family, and an arbitrator from her family. If they both want reconciliation, Allaah will bring about harmony between them both. Truly, Allaah will ever have been All-Knower, All-Aware. [36] And worship Allaah, and don't associate anything with Him. And *ihsaan* with biological parents, and with relatives, and orphans, and the destitute, and the neighbour who's near of kin, and the neighbour who's not related, and the companion at the side, and travellers, and what your right hands own. Truly, Allaah doesn't like him who is self-conceited, boastful; [37] those who are miserly, and order the people with miserliness, and conceal what Allaah has given them of His Grace (and We've prepared a humiliating punishment for the disbelievers), [38] and those who spend their wealth in showing off to people, and don't believe in Allaah, nor in the Last Day. And whoever has

Satan as a comrade, then he'll have been evil as a comrade. [39] And what burden would be upon them if they believed in Allaah and the Last Day, and spent from what Allaah has provided them? And Allaah will ever have been All-Knower about them. [40] Truly, Allaah doesn't wrong the weight of a particle. And if it's a good deed, He multiplies it and gives from His Own Self tremendous remuneration. [41] So how will it be when We'll have brought a witness from every community, and We'll have brought you as a witness against these? [42] On that Day, those who'll have disbelieved and disobeyed the Messenger would love it if the earth were levelled on them, and yet they'd conceal no conversation from Allaah. [43] Oh you who've believed, don't approach the ritual prayer whilst you're in states of intoxication, until you know what you're saying, nor as one ritually impure (except ones travelling along a way), until you bathe yourselves. And if you're ill, or on a journey, or one of you comes from the latrine, or you touch women, then you haven't found water—then perform *tayammoom* from good earth, then wipe your faces and your hands. Truly, Allaah will ever have been Oft-Pardoning, Forgiving. [44] Haven't you considered those who were given a set portion of the Book? They buy being-astray, and they want you to stray from the Way. [45] And Allaah is the Most Knowing about your enemies. And it will have been sufficient with Allaah as a Protecting Friend. And it will have been sufficient with Allaah as a Helper. [46] Some of those who were Jews distort words from their contexts and say 'We've heard and yet disobeyed' and 'Hear as one who wasn't made to hear' and 'Observe us'—twisting with their tongues and defaming concerning the religion. And if it were the case that they'd said 'We've heard and obeyed' and 'Hear' and 'Look upon us,' it *would* have been better for them, and the most upright thing, but Allaah has cursed them because of their disbelief, so they don't believe, except a few. [47] Oh you who were given the Book, believe in what We've sent down, confirming

what's with you, sometime before the situation that We obliterate faces then turn them away to be on their backs, or curse them just as We cursed the companions of the Sabbath. And Allaah's order will ever have been done. [48] Truly, Allaah doesn't forgive that partners are associated with Him, and yet He forgives what's besides that for whomever He wishes. And whoever associates partners with Allaah, well he'll have certainly intentionally fabricated a tremendous sin. [49] Haven't you considered those who attribute purity to themselves? Nay, rather Allaah purifies whomever He wishes, and they won't be wronged a thread of a date stone. [50] Look at how they intentionally fabricate lies about Allaah, and that itself will have sufficed as a clear sin. [51] Haven't you considered those who were given a set portion of the Book? They believe in superstitions and false gods, and they say to those who've disbelieved 'These are better guided as to a way than the believers.' [52] Those are the ones whom Allaah has cursed, and whomever Allaah curses, then you will *not* find a helper for him. [53] Or do they have a set portion of the Dominion? Well even in that case, they wouldn't give the people a speck on a date stone. [54] Or are they jealous of the people on account of what Allaah has given them of His Grace? For We certainly gave the family of Abraham the Book and the Wisdom, and We gave them a tremendous Dominion. [55] So, of them was he who believed in him, and of them was he who turned away from him. And it will have sufficed with Hell as a Blazing Fire. [56] Truly, those who've disbelieved in Our signs, in the near future We'll make them suffer a Fire. Every time their skins will have become thoroughly burnt, We'll have exchanged them for skins other than them, so that they taste the punishment. Truly, Allaah will ever have been Almighty, All-Wise. [57] And those who'll have believed, and performed righteous deeds, We'll make them enter Gardens from under which rivers flow, staying in them perpetually—forever. In which they'll have continuously-purified marriage

partners, and We make them enter shady shade. [58] Truly, Allaah orders you to surrender trusts to their owner, and when you judge between the people, to judge with justice. Truly, Allaah is most excellent in what He admonishes you with. Truly, Allaah will ever have been All-Hearer, All-Seeing. [59] Oh you who've believed, obey Allaah, and obey the Messenger and those having command among you. Then, if you bandy arguments with one another concerning something, then refer it back to Allaah and the Messenger, if you've believed in Allaah and the Last Day. That's good, and better as an interpretation. [60] Haven't you considered those who assert that they've believed in what's been caused to be sent down to you, and what was caused to be sent down in times before you? They want to bring one another to false gods for judgment, and yet they've certainly been ordered to disbelieve in them. And Satan wants to lead them astray in a far straying. [61] And when it was said to them 'Come to what Allaah has caused to be sent down, and to the Messenger,' you saw the hypocrites turning away from you in aversion. [62] So how will it be when a calamity strikes them because of what their hands have sent ahead? Thereafter, they'll have come to you, swearing falsely by Allaah 'We intended not but *ihsaan* and conciliation.' [63] Those are the ones whom Allaah knows what's in their hearts, so turn aside from them, and admonish them, and give a penetrating speech to them concerning their souls. [64] We sent no Messenger but to be obeyed, by the permission of Allaah. And if it were the case that they'd come to you when they'd wronged themselves, then asked Allaah for forgiveness, and the Messenger had asked forgiveness for them, they would have *found* Allaah Ever-Returning of His Favour, Specifically-Merciful. [65] So no, by your Lord, they don't believe until they make you a judge concerning that which becomes a matter of contention between them, then subsequently don't find a constriction within themselves due to what you decide, and they submit in submission. [66] And

if it were the case that We'd prescribed to them: 'Kill yourselves' or 'Go out from your homes,' they wouldn't have done it, except a few of them. And if it were the case that they'd done what they'd been admonished with, it *would* have been better for them, and stronger as a confirmation. [67] And in that case, We would have *given* them from Our Own Selves tremendous remuneration, [68] and We would have *guided* them to a permanently straight Highway. [69] And whoever obeys Allaah and the Messenger, then those are with those upon whom Allaah bestowed His Favours, of the Prophets and the truthful, and the martyrs, and the righteous. And it will have been good with those as an after-journey companion. [70] That's the Grace from Allaah. And it will have been sufficient with Allaah as All-Knower. [71] Oh you who've believed, take your precautions, then go forth as companies, or go forth collectively. [72] And truly, of you is *he* who most definitely lags behind, then if a calamity had struck you, he'd have said 'Allaah certainly bestowed His Favour upon me when I hadn't been with them as a witness.' [73] And *if* a Grace from Allaah struck you, he'd most definitely say (as if there hasn't been affection between you and him) 'Oh, would that I was with them, so I'd attain a tremendous attainment.' [74] So, those who sell the life of the world for the Hereafter should fight in the Way of Allaah. And whoever fights in the Way of Allaah, then is killed, or is victorious, then in the near future We'll give him tremendous remuneration. [75] And what reason do you have for not fighting in the Way of Allaah and the ones considered weaklings from among the men and the women and the children, who say 'Our Lord, take us out from this town whose populace are wrongdoers, and assign a protecting friend for us from Your Own Self, and assign a helper for us from Your Own Self'? [76] Those who've believed fight in the Way of Allaah, and those who've disbelieved fight in the way of false gods, so fight the allies of Satan. Truly, the plan of Satan will ever have been weak. [77] Haven't you considered those to whom it

was said ‘Restrain your hands, and establish the ritual prayer and give the *zakaah*’? Then, when fighting was prescribed to them, lo and behold, a group of them are in dread of the people like the dread of Allaah, or a stronger dread! And they said ‘Our Lord, for what possible reason have You prescribed fighting to us? Why didn’t You grant us a delay to a near term?’ Say ‘The enjoyment of the world is little, and the Hereafter is better for whoever has *taqwaa*. And you won’t be wronged a date thread. [78] Wheresoever you are, death will overtake you, even if you’d been in raised-up, inaccessible towers.’ And if a pleasurable good strikes them, they say ‘This is from the presence of Allaah’ and if an evil event strikes them, they say ‘This is from your presence.’ Say ‘Everything is from the presence of Allaah.’ So what *is* it with these People that they’re not even *near* to comprehending a conversation? [79] Whatever a pleasurable good strikes you, then it’s from Allaah. And whatever an evil event strikes you, then it’s from yourself. And We’ve sent you to the people as a Messenger, and it will have been sufficient with Allaah as a Witness. [80] Whoever obeys the Messenger, then he’s certainly obeyed Allaah, and whoever has turned himself away, then We didn’t send you as a guardian over them. [81] And they say ‘Obedience.’ Then, when they come out from your presence, a particular group of them plan by night other than that which you say. And Allaah writes down what they plan by night. So turn aside from them and make yourself rely on Allaah. And it will have been sufficient with Allaah as Trustee. [82] So don’t they make themselves analyse the Qur'aan? And if it had been from the presence of other than Allaah, they *would* have found much contradicting in it. [83] And when there comes to them an affair of security, or fear, they cause it to be broadcast. And if they’d referred it back to the Messenger and to those having command among them, those of them who are able to extract what to *do* from it would have *known* it. And if not for Allaah’s Grace to you and His Mercy, you *would* have made

yourselves strive to follow Satan; all but a few. [84] So fight in the Way of Allaah. You're not tasked with other than yourself. And urge on the believers. Allaah may be such that He'll restrain the military might of those who've disbelieved. And Allaah is stronger in military might and stronger in deterrence. [85] Whoever intercedes with a pleasurably good intercession will have a set portion of it, and whoever intercedes with an evil intercession will have a guaranteed share of it. And Allaah will ever have been an Overseer over everything. [86] And when you're greeted with a greeting, then greet with better than it, or return it. Truly, Allaah will ever have been a Reckoner concerning everything. [87] Allaah, there's no god but Him. He'll most definitely gather you to the Day of Standing, concerning which there's no unsettling doubt. And who is truer in narration than Allaah? [88] So, what reason do you have for being two camps concerning the hypocrites when Allaah has thrown them back because of what they've earned? Do you intend to guide him whom Allaah has caused to go astray? And yet whomever Allaah causes to go astray, then you will *not* find a way for him. [89] They would have loved it if you'd disbelieve just as they've disbelieved, so you'd be equal. So don't take for yourselves protecting friends or allies from among them until they emigrate in the Way of Allaah. Then, if they turn themselves away, then seize them and kill them wherever you find them. And don't take for yourselves a protecting friend or ally from among them, nor a helper. [90] Except those who have ties to a People whom between you and them there's a treaty, or they come to you with their chests constrained from worry that they might fight you, or they might fight their People. And if Allaah had wished to, He would have given them *power* over you, so they would have *fought* you. So, if they separate themselves from you, then haven't fought you, and they offer you submission, then Allaah didn't make a way of harm against them for you. [91] You'll find others wanting to be secure from you, and to be secure from their People. Every

time it's the case that they're returned back to *fitnah*, they're thrown back into it. So, if they haven't separated themselves from you and offered submission to you and restrained their hands, then take them and kill them wherever you come across them. And those, We've made a clear authorisation over them for you. [92] And it isn't for a believer to kill a believer, except by mistake. And whoever kills a believer by mistake, then there's the freeing of a believing, enslaved neck, and blood-money delivered to his family, unless they give voluntary charity by forgoing their right. Then, if he was from a People inimical to you, and he was a believer, then there's the freeing of a believing, enslaved neck. And if he was from a People whom between you and them there's a treaty, then there's blood-money delivered to his family, and the freeing of a believing, enslaved neck. So whoever hasn't found the means, then there's the fasting of two consecutive months, as a means of repentance from Allaah. And Allaah will ever have been All-Knower, All-Wise. [93] And whoever kills a believer, wilfully intending to, then his recompense is Hell, staying in it perpetually, and Allaah will have been angry with him and cursed him, and will have prepared a tremendous punishment for him. [94] Oh you who've believed, when you strike out in the Way of Allaah, then investigate, and don't say to him who offers you the greeting of peace 'You're not a believer' seeking for yourselves the transient gain of the life of the world, for with Allaah are many spoils. *You* were like that in times before, then Allaah bestowed Favour upon you, so investigate. Truly, Allaah was All-Aware of what you were performing. [95] The sitters from among the believers (other than those having bodily afflictions) and the strugglers in the Way of Allaah with their wealth and their selves, are not equal. Allaah has given preference in level to the strugglers with their wealth and their selves over the sitters, and yet Allaah has promised everlasting good to each. And Allaah has given preference to the strugglers over the sitters with tremendous

remuneration— [96] levels from Him, and forgiveness and Mercy. And Allaah will ever have been Forgiving, Specifically-Merciful. [97] Truly, those whom the Angels will have taken fully in death while wronging themselves (they'll have said 'In what state were you exactly?') will have said "We were the ones considered weaklings on Earth." They'll have said 'Hasn't Allaah's Earth been spacious, so that you could have emigrated in it?' So those, their abode will be Hell, and it will have been evil as a journey's end. [98] Except the ones considered weaklings of the men and women and children who are not capable of a stratagem, and don't become guided to a way. [99] So those, Allaah may be such that He'll pardon them, and Allaah will ever have been Oft-Pardoning, Forgiving. [100] And whoever emigrates in the Way of Allaah will find many cut-off places, and abundance on the Earth. And whoever goes out from his house as an emigrant to Allaah and His Messenger, then later on death overtakes him, then his remuneration certainly falls due upon Allaah, and Allaah will ever have been Forgiving, Specifically-Merciful. [101] And when you strike out on the Earth, then it isn't a misdemeanour charged against you for your shortening of the ritual prayer if you fear that those who've disbelieved would cause you *fitnah*. Truly, the disbelievers will ever have been a clear enemy to you. [102] And when you're amongst them, then you lead the ritual prayer for them, then a particular group of them should stand with you and they should take their weapons. Then, when they finish their prostrations, then they should be at your rear, and another particular group who haven't performed the ritual prayer should come, then they should perform the ritual prayer with you, and they should take their precautions and their weapons. Those who've disbelieved would love it if you were unmindful of your weapons and your essential provisions, so they could swoop down on you in one fell swoop. And there'd be no misdemeanour charged against you for your laying down your weapons if there were bother for

you from rain, or you were ill. And yet take your precautions. Truly, Allaah has prepared a humiliating punishment for the disbelievers. [103] Then, when you complete the ritual prayer, then remember Allaah standing, and sitting, and on your sides. Then, when you're secure, then establish the ritual prayer. Truly, the ritual prayer is a prescription incumbent upon the believers at fixed times. [104] And don't be faint-hearted in seeking out the People. If you're suffering, then truly, they suffer just as you suffer, and yet you hope from Allaah what they don't hope for. And Allaah will ever have been All-Knower, All-Wise. [105] Truly, We've caused the Book to be sent down to you with the truth, so that you may judge between the people with what Allaah has shown you. And don't be an arguer for the betrayers. [106] And ask Allaah for forgiveness. Truly, Allaah will ever have been Forgiving, Specifically-Merciful. [107] And don't try to wrangle on behalf of those who make themselves betray themselves. Truly, Allaah doesn't like him who's treacherous, sinful. [108] They seek to hide themselves from the people, and they don't seek to hide themselves from Allaah, and yet He's with them when they plot at night that which of speech He doesn't approve. And Allaah will ever have been the One Who encompasses what they perform. [109] Here you are! Those who've tried to wrangle on their behalf in the life of the world. So who'll try to wrangle with Allaah on their behalf on the Day of Standing, or who'll be an advocate for them? [110] And whoever performs evil, or wrongs his soul, then subsequently asks Allaah for forgiveness, he'll find Allaah Forgiving, Specifically-Merciful. [111] And whoever earns a sin, then he only earns it against himself, and Allaah will ever have been All-Knower, All-Wise. [112] And whoever earns an offence or a sin, then subsequently pelts an innocent with it, then he's certainly made himself carry a shocking slander and a clear sin. [113] And if not for Allaah's Grace to you and His Mercy, a particular group of them would have *purposed* to make you go astray, and yet

they make no-one go astray but themselves. And they can't hurt you in anything. And Allaah has caused the Book and the Wisdom to be sent down upon you, and He's taught you what you didn't use to know. And Allaah's Grace to you will ever have been tremendous. [114] There's no good in much of their secret conversation, except him who orders voluntary almsgiving, or *ma'roof*, or setting things right between the people. And whoever does that in seeking Allaah's pleasure, then in the near future We'll give him tremendous remuneration. [115] And whoever actively opposes the Messenger anytime after the fact that guidance became clear to him, and makes himself carefully follow other than the Way of the believers, We'll turn him to what he turned himself to, and We'll make him suffer Hell. And it will have been evil as a journey's end. [116] Truly, Allaah doesn't forgive that partners are associated with Him, and yet He forgives what's besides that for whomever He wishes. And whoever associates partners with Allaah, well he's certainly strayed in a far straying. [117] They supplicate besides Him not but females, and they supplicate not but a rebellious Satan [118] whom Allaah cursed and who said 'I'll most definitely take for myself an apportioned set portion of Your slaves. [119] And I'll most definitely make them go astray. And I'll most definitely arouse desires in them. And I'll most definitely order them, then they'll most definitely cut up the grazing livestock's ears. And I'll most definitely order them, then they'll most definitely change Allaah's creation.' And whoever takes for himself Satan as a "protecting" friend besides Allaah, then he certainly loses a continuing, clear, induced loss. [120] He promises them, and arouses desires in them, and yet Satan promises them nothing but delusion. [121] Those, their abode will be Hell, and they don't find a place of escape away from it. [122] And those who'll have believed and performed righteous deeds, We'll make them enter Gardens from under which rivers flow, staying in them perpetually—forever. Allaah's promise in truth, and who is truer in

saying than Allaah? [123] It's not by virtue of your wishful desires, nor the wishful desires of the People of the Book. Whoever performs evil will be recompensed in accordance with it, and he won't find a protecting friend nor a helper for himself besides Allaah. [124] And whoever (of male or female) performs some of the righteous deeds, and he's a believer, then those will enter the Garden, and they're not wronged as much as a groove in a date stone. [125] And who's better in religion than he who submits his face to Allaah, and is a persistent doer of good, and makes himself carefully follow the creed of Abraham—a *haneef* ? And Allaah took Abraham for Himself as a close friend. [126] And to Allaah belong what's in the heavens and what's on Earth. And Allaah will ever have been One Who encompasses everything. [127] And they ask you for a ruling concerning women. Say 'Allaah gives you the ruling concerning them (as does what's recited before you in the Book concerning the orphan women whom you don't give what's prescribed for them, while ardently desiring to take them in marriage) and the ones considered weaklings of the children, and that you manage things for the orphans with equity. And whatever of good you do, then Allaah will ever have been All-Knower about it.' [128] And if a woman fears a rising up (to look down on her) from her husband, or a turning aside, then there'd be no misdemeanour charged against either of them for their making good a reconciliation between them. And reconciliation is better. And covetousness has been made to be present in the souls. And if you persistently do good and have *taqwaa*, then truly, Allaah will ever have been All-Aware of what you perform. [129] And you will *not* be capable of your acting justly between women, even if you strongly desire it, so don't incline away completely so as to leave her like the one who's suspended. And if you set things right, and have *taqwaa*, then truly, Allaah will ever have been Forgiving, Specifically-Merciful. [130] And if they both become separate, Allaah will enrich each

from His abundance. And Allaah will ever have been All-Encompassing, All-Wise. [131] And to Allaah belong what's in the heavens and what's on Earth. And We *certainly* enjoined those who were given the Book in times before you, and you: 'Have *taqwaa* of Allaah.' And if you disbelieve, well, truly, to Allaah belong what's in the heavens and what's on Earth, and Allaah will ever have been Free of Need, Praiseworthy. [132] And to Allaah belong what's in the heavens and what's on Earth, and it will have been sufficient with Allaah as Trustee. [133] If He wishes to, He'll do away with you, oh you, the people, and bring forth others. And Allaah will ever have been One possessing power over that. [134] Whoever used to want the reward of the world, then with Allaah is the reward of the world and the Hereafter. And Allaah will ever have been All-Hearer, All-Seeing. [135] Oh you who've believed, be mainstays of equity, as witnesses for the sake of Allaah, even if it be against yourselves, or biological parents and close relatives, if he be rich or poor—for Allaah is more suitable for them both than you. So don't make yourselves strive to follow whims, lest you swerve. And if you twist, or turn aside, then truly, Allaah will ever have been All-Aware of what you perform. [136] Oh you who've believed, believe in Allaah and His Messenger and the Book which He's sent down upon His Messenger, and the Book which He caused to be sent down in times before. And whoever disbelieves in Allaah and His Angels and His Books, and His Messengers, and the Last Day, then he's certainly strayed in a far straying. [137] Truly, those who'll have believed, then later on disbelieved, then later on believed, then later on disbelieved, then subsequently increased themselves in disbelief—Allaah hasn't been One to ever forgive for them, nor to ever guide them to a way. [138] Grieve the hypocrites with tidings that they'll have a painful punishment; [139] those who take for themselves the disbelievers as protecting friends or allies exclusive of the believers. Do they seek renown for themselves with them? For truly, renown

belongs entirely to Allaah. [140] (And He's already sent down upon you in the Book: 'When you hear Allaah's signs being disbelieved in and being mocked, then don't sit down with them until they wade into a conversation other than it. Truly, you'd be the like of them in that case.' Truly, Allaah is the Gatherer of the entirety of the hypocrites and the disbelievers in Hell.) [141] Those who make themselves wait expectantly in connection with you. So, if there'd been a conquest for you from Allaah, they would have said 'Haven't we been *with* you?' And if there'd been a set portion of luck for the disbelievers, they would have said 'Haven't we gained mastery over you, and yet we prevented any attack on you from the believers?' So, Allaah will judge between you on the Day of Standing, and Allaah will *not* make a way for the disbelievers over the believers. [142] Truly, the hypocrites try to fool Allaah, but He is fooling *them*. And when they stand up for the ritual prayer, they stand up in laziness, trying to be seen by the people, and they don't remember Allaah but little. [143] Constantly swung to and fro between those—not to these, and not to these. And whomever Allaah causes to go astray, then you will *not* find a way for him. [144] Oh you who've believed, don't take for yourselves the disbelievers as protecting friends or allies exclusive of the believers. Do you want to make a clear authorisation against you for Allaah? [145] Truly, the hypocrites will be in the lowest depth of the Fire, and you will *not* find a helper for them. [146] Except those who turn in repentance, and reform themselves, and hold fast to Allaah, and make their religion purely for Allaah, for those will be with the believers, and in the near future Allaah will give the believers tremendous remuneration. [147] What would Allaah do with your punishment if you're thankful and believe? And Allaah will ever have been Appreciator, All-Knowing. [148] Allaah doesn't like the open mention of evil (from speaking of it), except by him who's been wronged. And Allaah will ever have been All-Hearer, All-Knowing. [149] If you make good

manifest, or make it hidden, or pardon, then truly, Allaah will ever have been Oft-Pardoning, possessing power. [150] Truly, those who disbelieve in Allaah and His Messengers and want to make a distinction between Allaah and His Messengers, and they say 'We believe in some, and disbelieve in some' and they want to take between those as a way for themselves— [151] those, *they* are in truth the disbelievers, and We've prepared a humiliating punishment for the disbelievers. [152] And those who've believed in Allaah and His Messengers and haven't made a distinction between one and another of them in acceptance—those, He'll give them their remunerations in the near future. And Allaah will ever have been Forgiving, Specifically-Merciful. [153] The People of the Book ask you to send down a Book from heaven upon them. Well they certainly asked Moses a greater thing than that, for they said 'Show us Allaah as a conspicuous thing' so the thunderbolt seized them because of their wrongdoing. Thereafter, they took the Calf for themselves sometime after the fact that clear proofs had come to them. Then We pardoned that, and gave Moses a clear authority. [154] And We raised the Mount above them for their solemn pledge, and said to them 'Enter the gate prostrating.' And We said to them 'Don't transgress concerning the Sabbath.' And We took a solemn, ratified pledge from them. [155] Then, because of the fact of their breaking of their solemn pledge; and their disbelief in the signs of Allaah; and their killing of the Prophets with no right; and for their statement 'Our hearts are encased repositories' (nay, rather Allaah sealed over them because of their disbelief, so they don't believe, except a few); [156] and for their disbelief; and their utterance of a tremendous, shocking slander against Mary; [157] and their statement 'Truly, we killed the Messiah, Jesus, son of Mary, the Messenger of Allaah'—(and yet they didn't kill him, nor did they crucify him, but it was made to appear so to them. And truly, those who differed with one another concerning it are in wavering

*doubt* due to it. They have no knowledge of it; nothing but the following of conjecture. And for certain they didn't kill him. [158] Nay, rather Allaah raised him to Him. And Allaah will ever have been Almighty, All-Wise. [159] And there's no-one from the People of the Book but that he'll most definitely believe in him before his death. And on the Day of Standing he'll be a witness against them.) [160] —so because of wrongdoing of those who were Jews, We made unlawful to them good things which had been made lawful for them; and because of their hindering many from the Way of Allaah; [161] and their taking of usury when they were certainly forbidden from it, and their eating the people's wealth by means of falsehood. And We've prepared for the disbelievers of them a painful punishment. [162] But the ones of them who are firmly rooted in knowledge, and the believers, believe in what's been caused to be sent down to you, and what was caused to be sent down in times before you. And the establishers of the ritual prayer, and the givers of *zakaah*, and the believers in Allaah and the Last Day—those, We'll give them tremendous remuneration. [163] Truly, We've revealed to you just as We revealed to Noah and the Prophets in times after him. And We revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and Jesus and Job and Jonah and Aaron and Solomon. And We gave David a Writing {Zaboor}. [164] And Messengers whom We already related before you sometime before, and Messengers whom We haven't related before you (and Allaah spoke with Moses by saying words); [165] Messengers as gladdeners with glad tidings, and as Constant Warners, for reason that after the Messengers, there isn't a mode of argument against Allaah for the people. And Allaah will ever have been Almighty, All-Wise. [166] But Allaah bears witness about what He's caused to be sent down to you. He's caused it to be sent down with His knowledge, and the Angels bear witness. And yet it will have been sufficient with Allaah as a Witness. [167] Truly, those who disbelieve and hinder

others from the Way of Allaah, they certainly stray in a far straying. [168] Truly, those who disbelieve and do wrong, Allaah hasn't been One to ever forgive for them, nor to ever guide them to a path, [169] except the path of Hell, staying in it perpetually—forever. And that's an easy thing to Allaah. [170] Oh you, the people, the Messenger has certainly come to you with the truth from your Lord, so believe—it's better for you. And if you disbelieve, well, truly to Allaah belongs what's in the heavens and on Earth, and Allaah will ever have been All-Knower, All-Wise. [171] Oh People of the Book, don't exceed the due bounds in your religion, and say nothing but the truth about Allaah. The Messiah, Jesus, son of Mary, is only the Messenger of Allaah, and His Word which He communicated to Mary, and a spirit from Him. So believe in Allaah and His Messengers, and don't say 'Three.' Refrain yourselves—it's better for you. Allaah is only a unitary god. His Immaculacy…, that He'd have a son! To Him belong what's in the heavens and what's on Earth. And it will have been sufficient with Allaah as Trustee. [172] The Messiah will *not think* to disdain to be a slave of Allaah, nor the Angels who are brought near. And whoever thinks to disdain His worship, and considers himself great, then He'll gather the entirety of them to Him. [173] So, as for those who'll have believed and performed righteous deeds, then He'll pay them their remunerations in full, and He'll give an increase to them from His Grace. And as for those who'll have thought to disdain and will have considered themselves great, then He'll punish them with a painful punishment, and they don't find a protecting friend nor a helper for themselves besides Allaah. [174] Oh you, the people, a proof has certainly come to you from your Lord, and We've caused a clear Light to be sent down to you. [175] So, as for those who believe in Allaah, and hold fast to Him, then He'll make them enter into Mercy from Him, and Grace, and guide them to Him on a permanently straight Highway. [176] They ask you for a ruling. Say 'Allaah gives you the

ruling concerning the one without parent or child. If a man passes away having no children, and he has a sister, then she has half of what he leaves. And *he* inherits from her if she hasn't had a child. Then, if there are two sisters, then they have two-thirds of what he leaves. And if there are siblings, men and women, then for the male is the like of the portion of two females. Allaah makes things clear to you, lest you go astray, and Allaah is All-Knower about everything.'

## (5) Al Maa'idah [The Table]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you who've believed, fulfil contracts. Made lawful to you was the beast of the grazing livestock, except what's being recited before you. Game isn't lawful to you while you're in the state of *ihraam*. Truly, Allaah adjudges whatever He wants. [2] Oh you who've believed, don't make breaking the ritual ceremonies of Allaah lawful, nor the sacred month, nor the sacrificial offering, nor the garlands, nor the ones trying to reach the Sacred House, seeking Grace for themselves from their Lord, and Pleasure. And when you come out of *ihraam*, then hunt for game. And the hatred of a People—for their hindering you from the Sacred Mosque—shouldn't induce you to make yourselves transgress. And help one another to be on piety and *taqwaa*, and don't help one another to be on sin and hostility. And have *taqwaa* of Allaah. Truly, Allaah is severe in retribution. [3] Made unlawful to you are carrion; and blood; and the flesh of swine; and what's been cried out over for other-than-Allaah (by means of it); and the thing which becomes choked; and the thing which is beaten to death; and the thing which falls to its death by itself; and the thing gored to death; and what predatory animals have fed on (except for what you've legally slaughtered); and

what's been slaughtered on pagan sacrificial stones, and to seek decisions by means of divining arrows—that's an iniquity.——**Today, the disbelievers have given up hope in relation to your religion, so don't be in dread of them, and be in dread of Me. Today, I've completed your religion for you and perfected My Favour upon you, and I've approved Islaam for you as a religion.**——So whoever is forced, in a state of starvation, not being one who makes himself incline to sin, then truly, Allaah is Forgiving, Specifically-Merciful. [4] They ask you what's been made lawful for them. Say 'The good things have been made lawful for you and the prey of whichever of the hunting creatures you've taught (as hunt trainers, teaching them from what Allaah has taught you), so eat from what they've caught on account of you, and mention Allaah's name over it. And have *taqwaa* of Allaah. Truly, Allaah is fast at accounting.' [5] Today, the good things have been made lawful for you; and the food of those who were given the Book is a lawful thing for you; and your food is a lawful thing for them; and the ones who are chaste of the believing women; and the ones who are chaste of those who were given the Book in times before you, when you give them their remunerations—you yourselves being chaste, not fornicators, nor ones who seek to take lovers for themselves. And whoever disbelieves in believing {Faith}, then his work will have certainly become void, and in the Hereafter he'll be from among the losers. [6] Oh you who've believed, when you stand up to go to the ritual prayer, then wash your faces, and your hands up to the elbow, and wipe on your heads, and your feet up to both ankles. And if you're one ritually impure, then ritually cleanse yourselves. And if you're ill, or on a journey, or one of you comes from the latrine, or you touch women, then you haven't found water, then perform *tayammoom* from good earth, then wipe on your faces and your hands from it. Allaah doesn't want to make any distressing difficulty to be on you, but He wants to spiritually cleanse you, and to complete His

Favour upon you, so that *perhaps* (hopefully) you'll be thankful. [7] And remember Allaah's Favour upon you, and His solemn pledge which He entered into with you when you said 'We've heard and obeyed.' And have *taqwaa* of Allaah. Truly, Allaah is All-Knower about the contents of the chests. [8] Oh you who've believed, be mainstays for the sake of Allaah, as witnesses in accordance with equity. And the hatred of a People shouldn't induce you to your not acting justly. Act justly. It's nearer to *taqwaa*. And have *taqwaa* of Allaah. Truly, Allaah is All-Aware of what you perform. [9] Allaah has promised those who'll have believed and performed righteous deeds that they'll have forgiveness and tremendous remuneration. [10] And those who'll have disbelieved and falsely denied Our signs, those will be the companions of the Hellfire. [11] Oh you who've believed, remember Allaah's Favour upon you when a People purposed to extend their hands towards you, then He restrained their hands from you. And have *taqwaa* of Allaah. And on Allaah then the believers should make themselves rely. [12] And Allaah *certainly* took the solemn pledge of the Children of Israel, and We raised from them twelve chieftains. And Allaah said 'Truly, I'm with you. *If* you establish the ritual prayer, and give the *zakaah*, and believe in My Messengers and assist them, and lend Allaah a goodly loan, I'll most definitely, firmly cover your evil deeds away from you, and I'll most definitely make you enter Gardens from under which rivers flow. So, whoever of you disbelieves after that, then he certainly strays from the middle way.' [13] So, because of the fact of their breaking of their solemn pledge, We cursed them and made their hearts hard. They would distort words from their contexts, and they forgot a portion of what they'd been reminded of. And you won't cease coming to know about treachery from them, except a few of them. So pardon them, and turn the side of your face. Truly, Allaah loves the persistent doers of good. [14] And from those who said 'Truly, we're Christians' We took their solemn pledge, then

they forgot a portion of what they'd been reminded of, so We incited enmity and vehement hatred between them up to the Day of Standing. And in the near future, Allaah will inform them of what they used to knowingly do. [15] Oh People of the Book, Our Messenger has certainly come to you. He makes clear to you much of what you used to make hidden of the Book, and passes over much. A Light has certainly come to you from Allaah, and a clear Book. [16] Allaah guides by means of it whoever makes himself strive to follow the pursuit of His Pleasure, to the Ways of peace, and takes them out from the manifold darknesses to the Light by His permission, and He guides them to a permanently straight Highway. [17] Those who say 'Truly, Allaah, *He* is the Messiah, son of Mary' *certainly* disbelieve. Say 'So who would have authoritative power of a single thing against Allaah if He intended to destroy the Messiah, son of Mary, and his mother, and the entirety of whoever is on Earth?' And to Allaah belongs the Dominion of the heavens and Earth and what's between them both. He creates whatever He wishes. And Allaah is One possessing power over everything. [18] And the Jews and the Christians say 'We're the sons of Allaah and His beloved ones.' Say 'So for what possible reason does He punish you for your punishable misdeeds? Nay, rather you're a human being from among ones whom He's created. He forgives for whomever He wishes, and He punishes whomever He wishes.' And to Allaah belongs the Dominion of the heavens and Earth and what's between them both. And to Him is the journey's end. [19] Oh People of the Book, Our Messenger has certainly come to you. He makes things clear to you on account of an interval of the Messengers, lest you say 'No bearer of glad tidings came to us, and no Warner.' So, a bearer of glad tidings and a Warner has certainly come to you. And Allaah is One possessing power over everything. [20] And when Moses said to his People 'Oh my People, remember Allaah's Favour upon you when He placed Prophets amongst you, and

made you kings, and gave you what He's given no-one else from the Worlds. [21] Oh my People, enter the Hallowed Land which Allaah appointed for you, and don't do an about-turn, for then you'll return back, changed, as losers.' [22] they said 'Oh Moses, truly, there's a People of giants in it, and truly, we will *not* enter it until they depart from it. So if they depart from it, then truly, we'll enter.' [23] Two men of those who would fear (upon whom Allaah had bestowed His Favours) said 'Enter the gate upon them. Then, when you enter it, then truly, you'll be victors. And on *Allaah* then make yourselves rely if you're believers.' [24] They said 'Oh Moses, truly, we will *not* enter it—*ever*—as long as they remain in it, so go, you and your Lord, then both of you fight. Truly, we'll be sitting just here.' [25] He said 'My Lord, truly, I have mastery of none but myself and my brother, so distinguish between us and the iniquitous People.' [26] He said 'Then truly, it will be forbidden to them. Forty years they'll wander—lost—on the Earth, so don't grieve over the iniquitous People.' AND He said 'Then truly, it will be forbidden to them for forty years. They'll wander—lost—on the Earth. So don't grieve over the iniquitous People.' [27] And recite before them the news of the two sons of Adam, in accordance with the truth, when they both offered a sacrifice, then it was accepted for Himself from one of them, and hadn't been accepted for Himself from the other. He said 'I'll most definitely kill you.' He said "Allaah only accepts for Himself from the ones who have *taqwaa*. [28] *If* you extend your hand towards me to kill me, I wouldn't extend my hand towards you to kill *you*. Truly, I fear Allaah, the Lord of the Worlds. [29] Truly, I want you to return burdened with my sin and your sin, so you'll be from among the companions of the Fire. And that's the recompense of the wrongdoers." [30] Then his soul became strongly obedient to him in the killing of his brother, so he killed him then became from among the losers. [31] Then Allaah sent a raven, scratching into the earth, so it could show him how to hide his brother's

corpse from sight. He said ‘Woe is me. Am I unable to be the like of this raven, so as to hide my brother’s corpse from sight?’ Then he became from among the regretful. [32] From that cause, We prescribed to the Children of Israel that he who kills a soul for other than a soul, or corruption in the land, then it’s as if he’s killed the entirety of the people; and whoever causes it to continue living, then it’s as if he’s caused the entirety of the people to continue living. And our Messengers *certainly* came to them with clear proofs, then subsequently, truly, many of them after that exceeded *all bounds* on the Earth. [33] The only recompense of those who wage war against Allaah and His Messenger, and strive for corruption in the land, is that they’re killed, or crucified, or their hands and their feet are hacked off from opposite sides, or they’re exiled from the land. That’s a disgrace for them in the world, and in the Hereafter they’ll have a tremendous punishment. [34] Except those who turn in repentance sometime before your having power over them. So know that Allaah is Forgiving, Specifically-Merciful. [35] Oh you who’ve believed, have *taqwaa* of Allaah, and seek for yourselves the means of approach to Him, and struggle in His Way, so that *perhaps* (hopefully) you’ll be successful. [36] Truly, those who’ll have disbelieved, if it were the case that the entirety of what’s on Earth belonged to them, and the like of it with it, so that they could ransom themselves with it from the punishment of the Day of Standing, it wouldn’t have been accepted for Himself from them. And they’ll have a painful punishment. [37] They’ll want to get out from the Fire, and yet they won’t get out from it, and they’ll have an everlasting punishment. [38] And the male thief and the female thief, then cut off their hands as recompense for what they’ve earned, as an exemplary punishment from Allaah. And Allaah is Almighty, All-Wise. [39] Then, whoever turns in repentance sometime after his wrongdoing, and reforms himself, then truly, Allaah returns His Favour upon him. Truly, Allaah is Forgiving, Specifically-

Merciful. [40] Don't you know that Allaah, to Him belongs the Dominion of the heavens and Earth? He punishes whomever He wishes and He forgives for whomever He wishes, and Allaah is One possessing power over everything. [41] Oh you, the Messenger, don't let those who strive to hasten into disbelief grieve you—from those who said 'We've believed' with their mouths, and yet their hearts haven't believed. And from those who were Jews there are listeners to lies; listeners for another People who haven't come to you. They distort words sometime after their contextualisation, saying 'If you're given this, then take it, and if you haven't been given it, then beware.' And whomever Allaah intends his *fitnah*, then you will *not* have authoritative power of a single thing for him against Allaah. Those are the ones whom Allaah hasn't wanted to spiritually cleanse their hearts. There's disgrace for them in the world, and a tremendous punishment for them in the Hereafter. AND Oh you, the Messenger, don't let those who strive to hasten into disbelief grieve you—from those who said 'We've believed' with their mouths, and yet their hearts haven't believed, and from those who were Jews; listeners to lies—listeners for another People who haven't come to you. They distort words sometime after their contextualisation, saying 'If you're given this, then take it, and if you haven't been given it, then beware.' And whomever Allaah intends his *fitnah*, then you will *not* have authoritative power of a single thing for him against Allaah. Those are the ones whom Allaah hasn't wanted to spiritually cleanse their hearts. There's disgrace for them in the world, and a tremendous punishment for them in the Hereafter. [42] Listeners to lies. Devourers of unlawful gain. So, if they come to you, then judge between them, or turn aside from them. And if you turn aside from them, then they will *not* harm you a single thing. And if you judge, then judge between them with equity. Truly, Allaah loves the equitable. [43] And how do they make you a judge when the Torah is with them, in which is Allaah's Judgment?

Thereafter, they turn themselves away sometime after that. And those are not the believers. [44] Truly, We caused the Torah to be sent down, in which was guidance and Light by which the Prophets (those who'd submitted) would judge for those who were Jews—as did the rabbis and the priests with what they were entrusted of the Book of Allaah, and to which they were witnesses. So don't be in dread of the people, and be in dread of Me, and don't buy a small price with My signs. And whoever hasn't judged with what Allaah has caused to be sent down, then those, *they* are the disbelievers. [45] And in which We prescribed to them that there'll be the life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds is a retaliation. Then whoever gives voluntary charity with it by forgoing his right, then it's expiation for him. And whoever hasn't judged with what Allaah has caused to be sent down, then those, *they* are the wrongdoers. [46] And We followed up with Jesus, son of Mary, on their tracks, confirming what was clearly before him of the Torah. And We gave him the Gospel in which were guidance and Light, and confirming what was clearly before it of the Torah, and as guidance and an admonition to the ones who have *taqwaa*. [47] And the People of the Gospel should judge with what Allaah caused to be sent down in it. And whoever hasn't judged with what Allaah has caused to be sent down, then those, *they* are the iniquitous. [48] And We've caused the Book to be sent down to you with the truth, confirming what was clearly before it of the Book, and as a protector over it. So judge between them with what Allaah has caused to be sent down, and don't make yourself carefully follow their whims away from that which of the truth has come to you. For each of you, We made a divine law and a methodological path. And if Allaah had wished to, He would have *made* you a single community, but He didn't do so—so as to test you in what He's given you. So race one another to future good deeds. To Allaah is your collective place

of return, then He'll inform you about that in which you used to differ with one another. [49] And so that We'd command: 'Judge between them with what Allaah has caused to be sent down, and don't make yourself carefully follow their whims, and be wary of them, lest they tempt you away from part of what Allaah has caused to be sent down to you.' So, if they turn themselves away, then know that Allaah just wants to strike them because of some of their punishable misdeeds. And truly, many of the people are *iniquitous*. [50] So do they seek the judgment of the Age of Ignorance? And who's better in Judgment than Allaah for a People who are certain? [51] Oh you who've believed, don't take for yourselves the Jews and the Christians as protecting friends or allies. Some of them are protecting friends and allies of others. And whoever of you turns himself towards them, well truly, he's from among them. Truly, Allaah doesn't guide wrongdoing Peoples. [52] So you see those in whose hearts is a sickness striving to hasten for their sake, saying 'We dread that a turn of fortune will strike us.' Well Allaah may be such that He'll bring conquest, or an order from His presence, so they'll become regretful on account of what they kept secret within themselves. [53] And those who've believed say 'Are these those who swore by Allaah in the strenuousness of their oaths that truly, they were *with* you?' Their works have become void, so they've become losers. [54] Oh you who've believed, whoever of you makes himself turn back from his religion, then in the near future Allaah will bring forth a People whom He will love, and they will love Him; most lowly toward the believers, stern toward the disbelievers, struggling in the Way of Allaah, and not fearing the blame of one who blames. That's Allaah's Grace which He gives to whomever He wishes. And Allaah is All-Encompassing, All-Knowing. [55] Your Protecting Friend is only Allaah, and also His Messenger, and those who've believed—those who establish the ritual prayer and give the *zakaah*, and they are ones who bow. [56] And whoever turns himself

towards Allaah and His Messenger and those who've believed, then truly, the party of Allaah, they're the victors. [57] Oh you who've believed, don't take for yourselves as protecting friends or allies those who've purposely taken your religion as an object of mockery and as a game (from those who were given the Book in times before you, and the staunch disbelievers). And have *taqwaa* of Allaah if you're believers. [58] And when you make the call to the ritual prayer, they purposely take it as an object of mockery and as a game. That's because they're a People who don't understand. [59] Say 'Oh People of the Book, do you harbour malice against us for any reason other than that we've believed in Allaah, and what's been caused to be sent down to us, and what was caused to be sent down in times before, and that most of you are iniquitous?' [60] Say 'Shall I inform you of worse than that as a way of being rewarded, in the sight of Allaah? Him whom Allaah cursed and became angry with (and He made some of them apes and swine), and him who worshipped false gods. Those are in a worse position and more astray from the middle way.' [61] And when they come to you, they say 'We've believed' and yet they certainly enter with disbelief, and they certainly *depart* with it. And Allaah is the Most Knowing about what they used to conceal. [62] And you see many of them striving to hasten in sin and hostility, and their eating of unlawful gain. What they used to perform is absolutely *evil*. [63] Why don't the rabbis and the priests forbid them from their utterance of sin, and their eating of unlawful gain? What they used to knowingly do is absolutely *evil*. [64] And the Jews said 'Allaah's Hand is chained.' May *their* hands be chained, and may they be cursed because of what they said. Nay, rather His Two Hands are both extended. He spends how He wishes. And what's been caused to be sent down to you from your Lord will most definitely increase many of them in inordinate transgressing and disbelief. And We've cast enmity and vehement hatred between them up to the Day of Standing. Every time they

cause a fire for war to be lit, Allaah extinguishes it. And they strive for corruption in the land, and Allaah doesn't like the corrupters. [65] And if it were the case that the People of the Book had believed and had *taqwaa*, We would have firmly *covered* their evil deeds away from them, and We would have made them *enter* the Gardens of Delight. [66] And if it were the case that they'd observed the Torah and the Gospel, and what's been caused to be sent down to them from their Lord, they would have *eaten* from above them and from under their feet. Of them was a community which made itself follow the middle way, and yet many of them, what they would do was evil. [67] Oh you, the Messenger, continuously convey what's been caused to be sent down to you from your Lord. And if you haven't done so, then you won't have continuously conveyed His Message. And Allaah will defend you from the people. Truly, Allaah doesn't guide disbelieving Peoples. [68] Say 'Oh People of the Book, you're not grounded on a single thing until you observe the Torah and the Gospel and what's been caused to be sent down to you from your Lord.' And what's been caused to be sent down to you from your Lord will most definitely increase many of them in inordinate transgressing and disbelief, so don't grieve over disbelieving Peoples. [69] Truly, those who've believed, and those who were Jews, and the Sabaeans, and the Christians—whoever believed in Allaah and the Last Day and performed that which was righteous—then there's no fear upon them, and *they don't grieve*. [70] We *certainly* took the solemn pledge of the Children of Israel, and We sent Messengers to them. Every time a Messenger came to them with what their souls didn't fancy, a group they called liars, and a group they would kill. [71] And they reckoned that there'd be no *fitnah*, so they became blind and became deaf. Thereafter, Allaah returned His Favour upon them. Thereafter, many of them became blind and became deaf. And Allaah is All-Seer of what they perform. [72] Those *certainly* disbelieve who say 'Truly, Allaah *He*

is the Messiah, son of Mary,' while the *Messiah* said 'Oh Children of Israel, worship Allaah, my Lord and your Lord. Truly, he who associates partners with Allaah, then Allaah has certainly forbidden the Garden to him, and his abode will be the Fire. And there'll be no helpers for the wrongdoers.' [73] Those who say 'Truly, Allaah is the third of three' *certainly* disbelieve. And there isn't any god but a unitary god. And if they haven't refrained themselves from what they were saying, a painful punishment will most definitely touch those of them who've disbelieved. [74] So will they not turn in repentance to Allaah and ask Him for forgiveness? And Allaah is Forgiving, Specifically-Merciful. [75] The Messiah, son of Mary, wasn't but a Messenger. The Messengers in times before him certainly passed away. And his mother was a truthful woman. They both used to eat food. Look at how We make the signs clear to them, and again look. However are they beguiled? [76] Say 'Do you worship besides Allaah that which has no authoritative power of harm nor benefit for you? And yet Allaah, *He* is the All-Hearer, the All-Knowing.' [77] Say 'Oh People of the Book, don't let what is other-than-the-truth exceed the due bounds in your religion, and don't make yourselves strive to follow the whims of a People who certainly went astray in times before, and caused many to go astray, and strayed from the middle way.' [78] The ones of the Children of Israel who disbelieved were cursed on the tongue of David and Jesus, son of Mary. That was because of the fact that they disobeyed and they used to make themselves transgress. [79] They didn't use to forbid one another from *munkar* which they did. What they used to do is absolutely *evil*. [80] You see many of them turn themselves towards those who've disbelieved. What their souls have sent ahead for them is absolutely *evil*: that Allaah has become wrathful with them, and that they'll stay perpetually in the punishment. [81] And if they'd believed in Allaah and the Prophet, and what's been caused to be sent down to him, they wouldn't have taken them as

protecting friends or allies for themselves, but many of them are iniquitous. [82] You'll most definitely find the strongest of the people in enmity to those who've believed to be the Jews and those who've committed *shirk*. And you'll most definitely find the nearest of them in love to those who've believed to be those who say 'Truly, we're Christians.' That's because some of them are priests and monks, and because they don't consider themselves great. [83] And when they hear what's been caused to be sent down to the Messenger, you'll see their eyes overflowing with tears due to what they recognise of the truth. They'll say 'Our Lord, we've believed, so write us down along with the witnesses. [84] And what reason would we have for not believing in Allaah and that which has come to us of the truth, and longing for our Lord to make us enter along with the righteous Peoples?' [85] So Allaah will have given them a reward by virtue of what they said: Gardens from under which rivers flow, staying in them perpetually. And that's the recompense of the persistent doers of good. [86] And those who'll have disbelieved and falsely denied Our signs, those will be the companions of the Hellfire. [87] Oh you who've believed, don't make the good things of what Allaah has made lawful for you unlawful, and don't make yourselves transgress. Truly, Allaah doesn't love the ones who make themselves transgress. [88] And eat from what good, lawful things Allaah has provided you. And have *taqwaa* of Allaah, the One in Whom you're believers. [89] Allaah doesn't take you to task because of thoughtless utterances in your oaths, but He takes you to task because of the oaths which you've ratified, so its expiation is feeding ten destitute ones the average of what you feed your families, or their clothing, or freeing an enslaved neck. So, whoever hasn't found the means, then there's the fasting of three days. That is expiation of your oaths when you swear in vain, and yet keep your oaths. In this manner, Allaah makes His signs clear to you, so that *perhaps* (hopefully) you'll be thankful. [90] Oh you who've believed,

wine, and games of chance, and pagan sacrificial stones, and divinatory arrows are only a filthy act from the work of Satan, so shun them, so that *perhaps* (hopefully) you'll be successful. [91] In wine and games of chance, Satan only wants to cause enmity and vehement hatred between you, and to hinder you from remembering Allaah and from the ritual prayer. So will you be ones who refrain themselves? [92] And obey Allaah and obey the Messenger, and beware. So, if you turn yourselves away, then know that the duty upon Our Messenger is just clear conveyance. [93] There isn't a misdemeanour charged against those who believe and perform righteous deeds concerning what they'd fed on, so long as they have *taqwaa*, and believe and perform righteous deeds, and subsequently have *taqwaa* and believe, and thereafter have *taqwaa* and persistently do good. And Allaah loves the persistent doers of good. [94] Oh you who've believed, Allaah will most definitely test you with something of the game which your hands and your spears can reach, so that Allaah may know him who fears Him in the unseen. So whoever makes himself transgress after that, then he'll have a painful punishment. [95] Oh you who've believed, don't kill game while you're in the state of *ihraam*. And whoever of you kills it wilfully intending to, then the recompense will be the like of what he killed, from the grazing livestock (two just men among you will judge about it), as an offering which reaches the Ka'bah, or expiation of the food of the destitute, or the equivalent of that in fasting—so that he may taste the evil consequence of his deed. Allaah has pardoned what preceded, and whoever reverts, then Allaah will avenge Himself against him. And Allaah is Almighty, Possessor of vengeance. [96] The game of the sea and its food has been made lawful for you, as a provision for you and for travellers. And the game of the land has been made unlawful to you as long as you remain in *ihraam*. And have *taqwaa* of Allaah, the One Whom to *Him* you'll be gathered and driven. [97] Allaah made the Ka'bah (the Sacred House) as

an enduring institution for the people—and also sacred months, and offerings and the garlands. That's so you may know that Allaah knows what's in the heavens and what's on Earth, and that Allaah is All-Knower about everything. [98] Know that Allaah is severe in punishment, and that Allaah is Forgiving, Specifically-Merciful. [99] There's no duty upon the Messenger except conveyance, and Allaah knows what you make manifest and what you conceal. [100] Say 'The bad and the good are not equal, even if the abundance of the bad amazes you.' So have *taqwaa* of Allaah, oh possessors of sound understanding, so that *perhaps* (hopefully) you'll be successful. [101] Oh you who've believed, don't ask about things which if made plain to you would distress you, and yet if you ask about them in the period in which the Qur'aan is being sent down in stages, they'll be made plain to you. Allaah will have pardoned them, and Allaah is Forgiving, Forbearing. [102] A People in a time before you certainly asked them, then subsequently became disbelievers by means of them. [103] Allaah didn't appoint any *Baheerah*, nor a *Saaa'ibah*, nor a *WaSeelah*, nor a *Haam*, but those who've disbelieved intentionally fabricate lies about Allaah. And most of them don't understand. [104] And when it was said to them 'Come to what Allaah has caused to be sent down, and to the Messenger' they said 'What we found our forefathers on is sufficient for us.' Even if their forefathers didn't use to know a single thing, nor become guided? [105] Oh you who've believed, you're responsible for yourselves. He who goes astray doesn't hurt you when you're guided. To Allaah is your collective place of return, then He'll inform you of what you used to perform. [106] Oh you who've believed, the testimony between you (when death becomes present with one of you) at the time of the will is that of two men of justice among you—or of two others from other than you if *you have struck out* on the Earth then the calamity of death strikes you. You should detain them both in the time after the ritual prayer, then they should both swear

by Allaah (if you cause yourselves to have suspicious doubt) ‘We’re not buying a price with it, even if he were a relative, and we’re not concealing the testimony of Allaah. Truly, we’d definitely be from among the sinners in that case.’ [107] Then, if it comes to light that they both deserve the charge of sin, then two others of those who are found to possess the right over them should both stand in their standing place (the two next of kin), then both swear by Allaah ‘*Our* testimony is truer than their testimony, and we didn’t make ourselves transgress. Truly, we’d definitely be from among the wrongdoers in that case.’ [108] That makes it more likely that they’ll come with testimony in its proper form, or fear that oaths would be referred to after *their* oaths. And have *taqwaa* of Allaah and listen. And Allaah doesn’t guide iniquitous Peoples. [109] The Day Allaah gathers the Messengers, then says ‘What were you responded with?’ they’ll have said ‘We have no knowledge. Truly You, *You* are the Omniscient of the things made unseen.’ [110] When Allaah will have said ‘Oh Jesus, son of Mary, remember My Favour upon you and upon your birth mother, when I supported you with the Holy Spirit. You’d speak with the people in the cradle and in maturity. And when I taught you the Book, and the Wisdom, and the Torah, and the Gospel. And when you’d create a bird-like shape from clay by My permission, then you’d breathe into it, so it would become a bird by My permission, and you’d heal the one born blind and the leper by My permission, and when you’d bring out the dead ones by My permission. And when I restrained the Children of Israel from you when you came to them with clear proofs, then those of them who disbelieved said ‘This is not but clear sorcery.’ [111] And when I inspired to the Disciples: ‘Believe in Me and in My Messenger’ they said ‘We’ve believed, and bear witness to the fact that we’re ones who submitted {Muslims}.’’ [112] When the Disciples said ‘Oh Jesus, son of Mary, is your Lord able to send down upon us a Table from heaven?’ he said ‘Have *taqwaa* of Allaah if you’re

believers.’ [113] They said ‘We want to eat from it, and our hearts to be at ease, and to know that you’ve certainly told us the truth, and to be from among the witnesses to it.’ [114] Jesus, son of Mary, said ‘Oh Allaah, our Lord, cause a Table to be sent down upon us from heaven, which will be a recurring festival for us—for the first of us and the last of us—and a sign from You. And provide for us, and You’re the best of providers.’ [115] Allaah said ‘Truly, I’m sending it down upon you, then whoever of you disbelieves afterwards, then truly, I’ll punish him with a punishment with which I punish no-one else from the Worlds.’ [116] And when Allaah will have said ‘Oh Jesus, son of Mary, did *you* say to the people “Take me and my mother as two gods for yourselves besides Allaah?”’ he’ll have said ‘Your Immaculacy…! It wasn’t for me to say what isn’t for me to say by right. If I *had* said it, then You’d certainly have known it. You know what’s in my self, and yet I don’t know what’s in Your Self. Truly You, *You* are the Omniscient of the things made unseen. [117] I said nothing to them but what You ordered me with: ‘Worship Allaah, my Lord and your Lord.’ And I was a witness over them as long as I remained amongst them, then when You took me fully, You were Yourself the Watcher over them, and You’re Witness over everything. [118] If you punish them, then truly, they’re Your slaves, and if You forgive for them, then truly You, *You* are the Almighty, the All-Wise.’ [119] Allaah will have said ‘This is the Day their truthfulness will benefit the ones who were true in fulfilling their oath. They have Gardens from under which rivers flow, staying in them perpetually—forever. Allaah will have been pleased with them, and they’ll have been pleased with Him. That’s the tremendous attainment.’ [120] To Allaah belongs the Dominion of the heavens and Earth and what’s in them, and He’s One possessing power over everything.

# (6) Al An'aam [The Grazing Livestock]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] All praise belongs to Allaah; the One Who created the heavens and Earth, and made the manifold darknesses and the light. Thereafter, those who've disbelieved in their Lord make others equal to Him. [2] He's the One Who created you from clay, then subsequently decreed a term (and a term is a specified thing with Him), then subsequently *you cause yourselves to doubt*. [3] And He's Allaah in the heavens and on Earth. He knows your secret and your openly conspicuous thing, and He knows what you earn. [4] And no verse of the verses of their Lord would come to them except that they turned away from it in spirit. [5] So they've certainly, falsely denied the truth when it's come to them, so in the near future the tidings of what they used to mock will come to them. [6] Haven't they considered how many a generation We destroyed in times before them? We assigned them places on the Earth which We haven't assigned as places for you. And We sent the sky upon them as an instrument of continuous, abundant rain, and made rivers, flowing from under them. Then We destroyed them because of their punishable misdeeds, and produced another generation sometime after them. [7] And if We'd sent down upon you a Book on parchment, then they'd touched it with their hands, those who've disbelieved would have *said* 'This is not but clear sorcery.' [8] And they said 'Why hasn't an Angel been caused to be sent down upon him?' And yet if We'd caused an Angel to be sent down, the affair would have been *decided*, and furthermore they'd be given no respite. [9] And if We'd assigned him an Angel, We would have *made* him a man, and We would have *obscured* to them what they obscure. [10] And Messengers were *certainly* mocked in times before you, so what they used to mock beset those of

them who made fun. [11] Say 'Travel on the Earth and thereafter, look at how the resultant state of the ones who falsely denied was.' [12] Say 'To whom belongs what's in the heavens and Earth?' Say 'To Allaah.' He's prescribed Mercy as an obligation upon Himself. He'll most definitely gather you to the Day of Standing, concerning which there's no unsettling doubt. Those who've lost their souls, well, *they don't believe*. [13] And to Him belongs whatever dwells in the night and the day, and He's the All-Hearer, the All-Knowing. [14] Say 'Do I take for myself other than Allaah, the Creator of the heavens and Earth from nothing, as a protecting friend, and yet *He* feeds and isn't fed?' Say 'Truly, I've been ordered to be the first of whoever has submitted, and "*Don't* be from among the ones who commit *shirk.*"' [15] Say 'Truly, I fear, if I disobey my Lord, the punishment of a tremendous Day.' [16] Whomever it's averted from on that Day, then He'll have certainly had mercy on him. And that's the clear attainment. [17] And if Allaah touches you with harm, then there's no remover of it but He. And if He touches you with good, then He's One possessing power over everything. [18] And He's the Subjugator over His slaves, and He's the All-Wise, the All-Aware. [19] Say 'What thing is greatest as testimony?' Say 'Allaah is Witness between me and you, and this Qur'aan has been revealed to me so that I may warn you with it, and whomever it reaches. Do you truly bear *witness* that there are other gods with Allaah?' Say 'I don't bear witness.' Say 'He's only a unitary god, and truly, I'm free of what you associate.' [20] Those whom We gave the Book recognise him just as they recognise their sons. Those who've lost their souls, well, *they don't believe*. [21] And who's more wrongful than he who intentionally fabricates a lie about Allaah, or falsely denies His signs? Truly, the wrongdoers are not successful. [22] And the Day We gather the entirety of them, then subsequently say to those who committed *shirk* 'Where are your partners whom you used to assert?' [23] Thereafter, their final *fitnah* won't

yet have been but that they'll have said 'By Allaah our Lord, we weren't ones who committed *shirk*.' [24] Look at how they'll have lied against themselves. And what they used to intentionally fabricate will have gone away from them. [25] And of them is he who makes himself listen to you, and yet We've placed a preventive covering upon their hearts, lest they comprehend it, and in their ears a deafness. And if they see every sign, they don't believe in it, to the extent of those who've disbelieved saying, when they come to you, wrangling with you 'This is not but the fables of the people of former ages.' [26] And *they forbid* from it and refrain from it, and they destroy not but themselves, and yet they're not cognisant of it. [27] And if you could see when they'll have been made to stand still before the Fire, then they'll have said 'Oh, would that we'd be returned back, and we wouldn't falsely deny the signs of our Lord, and we'd be from among the believers.' [28] Nay, rather what they used to make hidden in times before will have become manifest to them. And if they'd been returned back, they would have *reverted* to what they'd been forbidden from. And truly, they are *liars*. [29] And they say 'There's not but our life of the world, and we won't be resurrected.' [30] And if you could see when they'll have been made to stand still before their Lord. He'll have said 'Is this not in accordance with the truth?' They'll have said 'Yes indeed it is, by our Lord.' He'll have said 'So taste the punishment because of the fact that you used to disbelieve.' [31] Those who've falsely denied meeting Allaah will have certainly lost, until when the Hour will have come to them suddenly, they'll have said 'Oh, our regret over what we neglected concerning it.' And *they* will be carrying their burdens on their backs. Well, what they bear will have been *evil*. [32] And the life of the world is not but a game and a diversion, and the Home of the *Hereafter* is better for those who have *taqwaa*. So don't you understand? [33] We certainly know that truly, that which they say *grieves* you. So, truly, they're not calling you a liar, but the

wrongdoers knowingly deny the signs of Allaah. [34] And Messengers were *certainly* called liars in times before you, then they were patient over the fact that they were called liars. And they were made to experience harm until Our help came to them. And there's no changer of the Words of Allaah. And some of the news of the Sent Ones has *already* come to you. [35] And if it's the case that their turning aside is too great a thing to you, then if you're able to seek for yourself a tunnel in the Earth, or a ladder into heaven, so that you bring them a sign… And if Allaah had wished to, He would have *gathered* them upon guidance, so *don't* be from among the ignorant. [36] Only those who hear will become responsive. And the dead: Allaah will resurrect them, then subsequently they'll be returned to Him. [37] And they said 'Why hasn't a sign been sent down upon him from his Lord?' Say 'Truly, Allaah has power over His sending down of a sign, but most of them don't know.' [38] And there's no moving creature on Earth, nor a thing that flies, flying with its two wings, but that they are communities of your similitudes. We neglected nothing in the Book. Thereafter, they'll be gathered and driven to their Lord. [39] And the ones who've falsely denied Our signs are deaf and dumb, in the manifold darknesses. Whomever Allaah wishes, He causes him to go astray, and whomever He wishes, He puts him on a permanently straight Highway. [40] Say 'Have you considered for yourselves: if Allaah's punishment came to you, or the Hour came to you, would you supplicate *other* than Allaah, if you're true to what you say?' [41] Nay, rather Him alone you'd supplicate, then He'd remove what you were supplicating to Him about if He'll have wished to, and you'd forget what you associate. [42] And We *certainly* sent to communities in times before you, then We seized them with adversity and hardship, so that *perhaps* (hopefully) they'd abase themselves. [43] So why didn't they become abased when Our punishing might came to them? But their hearts were hard, and Satan adorned for them what they used to perform.

[44] So, when they forgot what they'd been reminded of, We opened the gates of everything upon them until, when they rejoiced in what they'd been given, We seized them suddenly, then lo! they were silent with grief. [45] So the last root of the People who'd done wrong was severed. And all praise belongs to Allaah, Lord of the Worlds. [46] Say 'Have you considered: if Allaah took your hearing and your sights, and put a seal on your hearts, who's a god other than Allaah who could bring them back to you?' Look at how We elaborate the signs, then subsequently *they turn away and leave*. [47] Say 'Have you considered for yourselves: if Allaah's punishment came to you suddenly, or as a conspicuous thing, would any but wrongdoing Peoples be destroyed?' [48] And We don't send the Sent Ones for any reason other than to be gladdeners with glad tidings, and Constant Warners. So whoever will have believed and reformed himself, then there's no fear upon them, and *they don't grieve*. [49] And those who've falsely denied Our signs, the punishment will touch them because of the fact that they used to be iniquitous. [50] Say 'I don't say to you "The treasuries of Allaah are with me." And I don't know the Unseen. And I don't say to you "Truly, I'm an Angel." I make myself carefully follow not but what's revealed to me.' Say 'Are the blind man and the seeing equal? So don't you make yourselves reflect?' [51] And warn with it those who fear that they'll be gathered and driven to their Lord (they don't have a protecting friend, nor an intercessor, besides Him), so that *perhaps* (hopefully) they'll have *taqwaa*. [52] And don't drive away those who supplicate their Lord in the morning and the evening, desiring His Face. There's nothing from their accounting due upon you, and there's nothing from your accounting due upon them such that you'd drive them away, then be from among the wrongdoers. [53] And in that way, We tried some of them by others, so that they'd say 'Is it these of all people, whom Allaah has bestowed Favour upon?!' Is not Allaah the Most Knowing about the thankful? [54] And when

those who've believed in Our signs come to you, then say 'Peace be upon you. Your Lord has prescribed for Himself the Mercy that he of you who performs evil in ignorance, then subsequently turns in repentance sometime after it and reforms himself, that then, He's Forgiving, Specifically-Merciful.' [55] And in this way, We explain the verses in detail, and so that the way of the criminals becomes clear. [56] Say 'Truly, I've been forbidden to worship those whom you supplicate besides Allaah.' Say 'I don't make myself carefully follow your whims. I would have certainly gone astray in that case, and I wouldn't be from among the ones who are guided.' [57] Say 'I'm grounded upon a clear proof from my Lord, and yet you've falsely denied Him. What you seek to hasten isn't in my possession. Judgment is not but for Allaah. He relates the truth. And He's the best of distinguishers.' [58] Say 'If it were the case that what you seek to hasten were in my possession, the affair between me and you would have been *decided*. And Allaah is the Most Knowing about the wrongdoers.' [59] And with *Him* are the keys of the Unseen. No-one knows them but Him. And He knows what's in the land and the sea. And not a leaf falls, except that He knows it. Nor is there a grain in the manifold darknesses of the earth, nor a moist thing, nor a thing which is dry, but that it's in a clear Book. [60] And He's the One Who takes you in the minor death at night, and He knows what you committed in the day. Thereafter, He sends you into it, so that a specified term be completed. Thereafter, to Him will be your place of return. Thereafter, He'll inform you of what you used to perform. [61] And He's the Subjugator, above His slaves. And He sends guardians over you until, when death comes to one of you, Our Messengers take him fully in death and *they're not remiss*. [62] Thereafter, they're returned back to Allaah, their true Patron, the True. Well, the Judgment is for Him, and He's the fastest of Reckoners. [63] Say 'Who delivers you from the manifold darknesses of the land and the sea? You supplicate Him in

abasement and made hidden. “*If* He saves us from this, we’ll most definitely be from among the thankful.”’ [64] Say ‘Allaah delivers you from it, and from every anxiety, then later on *you commit shirk*.’ [65] Say ‘He has power over His sending of a punishment upon you from above you, or from under your feet, or rendering you confused as sects, and making some of you taste the military might of others.’ Look at how We elaborate the signs, so that *perhaps* (hopefully) they’ll comprehend. [66] And your People have falsely denied it, and yet it’s the truth. Say ‘I’m not a governor over you. [67] For every tiding is a fixed time of establishment. And in the near future you’ll come to know.’ [68] And when you see those who wade into Our signs, then turn aside from them until they wade into a conversation other than it. And if Satan should ever make you *forget*, then don’t sit down (after the reminder) with wrongdoing Peoples. [69] And there’s nothing from their accounting due upon those who have *taqwaa*, but it’s a reminder, so that *perhaps* (hopefully) *they* will have *taqwaa*. [70] And leave those who purposely take their religion as a game and a diversion, and whom the life of the world deceives. And yet remind with it, lest a soul is consigned to destruction because of what it’s earned. It doesn’t have a protecting friend nor intercessor besides Allaah, and if it offers compensation of every compensation possible, it isn’t taken from it. Those are the ones who’ll have been consigned to destruction because of what they’d earned. They’ll have a drink of scalding water and a painful punishment because of the fact that they used to disbelieve. [71] Say ‘Shall we supplicate besides Allaah what doesn’t benefit us and doesn’t harm us, and be turned back on our heels after the time when Allaah guided us? Like the one whom the devils entice on Earth as one bedazzled, who has companions inviting him to guidance “Come to us.”’ Say ‘Truly, Allaah’s guidance *it* is the true guidance, and we’ve been ordered to submit to the Lord of the Worlds.’ [72] And say ‘Establish the ritual prayer and have *taqwaa* of

Him. And He's the One to Whom you'll be gathered and driven.' [73] And He's the One Who created the heavens and Earth in accordance with the truth. And the Day He says 'Be,' then it is. His Speech is the truth. And the Dominion belongs to Him the Day the Trumpet is blown into. Knower of the Unseen and the Witnessed. And He's the All-Wise, the All-Aware. [74] And there was the time Abraham said to his father, Aazar 'Do you take for yourself idols as gods? Truly, I see you and your People to be in a clear straying.' [75] (And in the same way, We would show Abraham the Kingdom of the heavens and Earth, and this was so he'd be from among the ones who are certain.) [76] Then, when the night covered over and hid him, he saw a star. He said 'This is my Lord.' Then, when it set, he said 'I don't love the ones that set.' [77] Then, when he saw the moon rising, he said 'This is my Lord.' Then, when it set, he said '*If* my Lord hasn't guided me, I'll most definitely become from among Peoples who went astray.' [78] Then, when he saw the sun rising, he said 'This is my Lord; this is greater.' Then, when it set, he said 'Oh my People, truly, I'm free of what you associate. [79] Truly, I've faced my face as a *haneef* to the One Who created the heavens and Earth from nothing, and I'm not from among the ones who commit *shirk*.' [80] And his People contended with him. He said 'Do you contend with me concerning Allaah and yet He's certainly guided me? And I don't fear what you associate with Him, except it be the case that my Lord wills something. My Lord encompasses everything in knowledge, so will you not keep it in mind? [81] And how would I fear what you've associated, when you don't fear that you've associated with Allaah that concerning which He's sent down no authorisation upon you? So, which of the two groups has more right to security if you know?' [82] Those who've believed and haven't obscured their believing {Faith} with wrongdoing—those have security, and they're guided. [83] And that mode of argument of Ours, We gave it to Abraham to use against his People. We

raise in levels whomever We will. Truly, your Lord is All-Wise, All-Knowing. [84] And We granted Isaac and Jacob to him. Each We guided. And Noah We'd guided sometime before. And from among his offspring are David and Solomon and Job and Joseph and Moses and Aaron (and in like manner, We recompense the persistent doers of good); [85] and Zachariah and John and Jesus and Elias (all were from among the righteous); [86] and Ishmael and Elisha and Jonah and Lot (and We gave preference to *all* of them over the Worlds); [87] and from among their forefathers, and their offspring, and their brethren (and We selected them for Ourselves and We guided them to a permanently straight Highway.) [88] That's Allaah's guidance, by which He guides whomever of His slaves He wishes. And if they'd committed *shirk*, what they used to perform would have become *void* for them. [89] Those are the ones to whom We gave the Book and Judgment and Prophethood, so if these disbelieve in it, then We've certainly entrusted a People with it who are *not* disbelievers in it. [90] Those are the ones whom Allaah has guided, so make yourselves carefully emulate their guidance. Say 'I'm not asking you for remuneration on account of it. It's not but a reminder to the Worlds.' [91] They didn't measure Allaah according to the right of His measure when they said 'Allaah didn't cause anything to be sent down upon a human being.' Say 'Who caused the Book which Moses came with to be sent down as a Light and guidance for the people? You put it on parchments which you make manifest, while making many hidden. And you were taught what you hadn't known—you nor your forefathers.' Say 'Allaah.' Thereafter, leave them playing in their wading into vain discourse. [92] And this is a blessed Book which We've caused to be sent down, confirming that which was clearly before it, and so that you may warn the Mother of the Towns and whomever is around it. And those who believe in the Hereafter believe in it, and *they keep constant guard* over their ritual prayer. [93] And who's more

wrongful than he who intentionally fabricates a lie about Allaah, or says ‘It’s been revealed to me’ when not a single thing has been revealed to him, and he who says ‘I’ll cause the like of what Allaah has caused to be sent down to be sent down’? And if only you could see when the wrongdoers are in the submersions of the pangs of death, and the Angels are extending their hands, saying ‘Bring out your souls. Today you’ll be recompensed the punishment of humiliation because of what you used to say about Allaah other than the truth, and because you used to become arrogant against His signs.’ [94] “And you’ve *certainly* come to Us individually, just as We created you the first time, and what We conferred on you, you’ve left behind your backs. And We don’t see your intercessors with you—those whom you asserted that they were partners concerning you. It has *certainly* been made to be severed between you, and what you used to assert has gone away from you.” [95] Truly, Allaah is the Cleaver of the grain and the date stone. He brings out the living from the dead, and is the One Who brings out the dead from the living. That is Allaah, so however are you beguiled? [96] Cleaver of the first-light, and He made the night a thing by which to become at rest, and the sun and the moon as means of reckoning. That’s the ordaining of the Almighty, the All-Knowing. [97] And He’s the One Who made the stars for you so that you may strive to guide yourselves by them in the manifold darknesses of land and sea. We’ve certainly explained the signs in detail for a People who know. [98] And He’s the One Who produced you from a single soul, then there’s a fixed place of long-term settlement and a fixed place of storage. We’ve certainly explained the signs in detail for a People who comprehend. [99] And He’s the One Who caused water to be sent down from the sky, then by means of it We brought out the vegetation of everything, then We brought out greenery from it, from which We bring out thick-clustered grain; and from the date palm (from its spathe) bunches of dates being

near to one another; and gardens of grapevines, and the olive and the pomegranate, sort of resembling one another and also not resembling one another. Look at their fruit when they bear fruit, and its ripening. Truly, there are *signs* in that for a People who believe. [100] And they make to *Allaah* partners: the *jinn*—and yet He created them. And they've falsely attributed sons and daughters to Him, with no knowledge. His Immaculacy… and He's exalted from what they attribute! [101] Originator of the heavens and Earth. However will He have a son when He hasn't had a female companion, and He created everything, and He's All-Knower about everything? [102] That is Allaah, your Lord. There's no god but Him, the Creator of everything, so worship Him. And He's Trustee over everything. [103] Sight cannot attain Him, and yet *He* attains all sights. And He's the Subtle, the All-Aware. [104] 'Insights have certainly come to you from your Lord, so whoever sees, then it's for his soul, and whoever is blind, then it's against it. And I'm not a guardian over you.' [105] And in this manner, We elaborate the signs, and this is so they'll say 'You studied,' and to make it clear to a People who know. [106] Make yourself carefully follow what's been revealed to you from your Lord. There's no god but Him. And turn aside from the ones who commit *shirk*. [107] And if Allaah had willed, they wouldn't have committed *shirk*. And We didn't make you a guardian over them, and you're not a governor over them. [108] And don't revile those whom they supplicate besides Allaah, for then they'll revile Allaah in an act of hostility, with no knowledge. In like manner, for every community We adorned their action. Thereafter, their place of return is to their Lord, then He'll inform them about what they used to perform. [109] And they swore by Allaah in the strenuousness of their oaths that *if* a sign came to them, they would most definitely believe in it. Say 'Signs are only with Allaah.' And what will make you cognisant that when it comes, they don't believe? [110] And We'll turn their inner hearts and their sights

every which way (just as they hadn't believed in it the first time) and We'll leave them wandering blindly in their inordinate transgressing. [111] And if it were the case that We'd sent down the Angels to them, and the dead had spoken with them, and We'd gathered everything before them face on, they wouldn't have been ones to believe, unless Allaah would have willed it, but most of them are ignorant. [112] And in like manner, We made an enemy for every Prophet—devils of man and *jinn*—who would inspire ornamentations of speech, some to others, as a deception (and if your Lord had willed, they wouldn't have done it, so leave them and what they intentionally fabricate), [113] and so that the inner hearts of those who don't believe in the Hereafter would incline to it, and they'd be pleased with it, and they'd make themselves accrue what they are accruers of. [114] 'So, would I seek for myself other than Allaah as a judge, when He's the One Who's caused the Book to be sent down to you, explained in detail?' And those whom We gave the Book know that it's a thing sent down from your Lord with the truth, so *don't* be from among the ones who cause themselves to doubt. [115] And the Word of your Lord has been fulfilled in truthfulness and justice. There's no changer of His Words. And He's the All-Hearer, the All-Knowing. [116] And if you obey most of whoever are on Earth, they'll cause you to go astray from the Way of Allaah. They make themselves carefully follow not but conjecture, and *they're not but opining*. [117] Truly your Lord, *He* is the Most Knowing of whoever strays from His Way, and He's the Most Knowing about the ones who are guided. [118] So, eat from what Allaah's Name has been mentioned over if you're believers in His signs. [119] And what reason do you have for your not eating from that over which Allaah's Name has been mentioned, when He's already explained in detail for you what He's made unlawful to you, except that to which you've been forced? And truly, many are caused to go *astray* by their whims, with no knowledge. Truly your Lord, *He* is the

Most Knowing about the ones who make themselves transgress. [120] And leave the apparent of sin and its inward. Truly, those who earn sin will be recompensed in accordance with what they used to make themselves accrue. [121] And don't eat from that over which Allaah's Name hasn't been mentioned. And truly, it's an *iniquity*. And truly, the devils *suggest* things to their allies so that they might wrangle with you. And if you obeyed them, truly, you'd be *ones who commit shirk*. [122] And is he who was dead, then We caused him to live and made a Light for him by which he walks among the people, like him whose similitude is to be in the manifold darknesses—not to be one who gets out from them? In the same way, what they used to perform was adorned for the disbelievers. [123] And in like manner, We've placed in every town the great ones of its criminals so they may plot in it, and yet they don't plot except in connection with themselves, and yet they're not cognisant of it. [124] And when a sign comes to them, they say 'We will *not* believe until we're given the like of what was given to the Messengers of Allaah.' Allaah is the Most Knowing of where He places His Message. Belittling in the vicinity of Allaah, and a severe punishment, will strike those who committed crime, because of what they used to plot. [125] So, whomever Allaah wants to guide, He opens wide his chest to Islaam. And whomever He wants to make go astray, He makes his chest narrow, constricted, as if he just kept ascending into the sky. In like manner, Allaah puts filth on those who don't believe. [126] And this is the permanently straight Highway of your Lord. We've certainly explained the signs in detail for a People who keep them in mind. [127] They'll have the Home of Peace with their Lord, and He'll be their Protecting Friend by virtue of what they used to perform. [128] And the Day He gathers the entirety of them. 'Oh great company of the *jinn*, you certainly procured much for yourself from man.' And their protecting friends and allies from man will have said 'Our Lord, some of us took enjoyment for ourselves by means of

others, and we reached our term which You specified for us.' He'll have said 'The Fire is your place of stay, staying in it perpetually, except whomever Allaah willed.' Truly, your Lord is All-Wise, All-Knowing. [129] And in like manner, We turn some of the wrongdoers to others because of what they used to earn. [130] 'Oh great company of *jinn* and man, haven't Messengers come to you from among you, relating My signs before you and warning you of the meeting of this Day of yours?' They'll have said 'We bear witness against ourselves.' And the life of the world will have deceived them, and they'll have borne witness against themselves that they'd been disbelievers. [131] That's because your Lord hasn't been One to destroy towns because of wrongdoing while their populaces were heedless. [132] And for all will be levels due to what they've performed. And Your Lord isn't unmindful of what they perform. [133] And your Lord is the One Free of Need, the Possessor of Mercy. If He wishes to, He'll do away with you and appoint whomever He wishes as successors sometime after you, just as He produced *you* from the offspring of another People. [134] Truly, what you're promised is *coming*, and you won't elude it. [135] Say 'Oh my People, act based upon your standpoint. Truly, *I* am acting. Then in the near future, you'll know for whom the resultant state of the Home will be. Truly, the wrongdoers are not successful.' [136] They assign a set portion for Allaah from what He's created (in large numbers) of crops and grazing livestock, then they say 'This is for Allaah' (by their assertion) 'and this is for our partners.' So, what is for their partners, then it doesn't get to Allaah, and what is for Allaah, then *it* gets to their partners. What they judge is evil. [137] And in the same way, their partners adorned the killing of their children to many of the ones who committed *shirk*, so as to cause them to tumble, and to render their religion confused to them. And if Allaah had willed, they wouldn't have done it, so leave them and what they intentionally fabricate. [138] And they said 'These grazing livestock and tillage are

sacrosanct. No-one feeds on them except whomever we will' by their assertion. And there are grazing livestock whose backs have been made unlawful, and grazing livestock which they don't mention Allaah's Name over—as an intentional fabrication about Him. He'll recompense them for what they used to intentionally fabricate. [139] And they said 'What's within the bellies of these grazing livestock is exclusively for our males, and forbidden to our marriage partners. And if it's stillborn, then they're sharers in it.' He'll recompense them for their attribution. Truly, He's All-Wise, All-Knowing. [140] Those who kill their children in foolishness, with no knowledge, and make unlawful what Allaah has provided them (as an intentional fabrication about Allaah) certainly lose. They certainly go astray and they're not ones who are guided. [141] And He's the One Who's produced gardens (trellised and not trellised); and the date palm and the seed crop (of its differing edible produce); and the olive and the pomegranate, resembling one another and also not resembling one another. Eat of its fruit when it bears fruit, and give its due on the day of its reaping, and don't be extravagant. Truly, He doesn't love the extravagant. [142] And of the grazing livestock, one for carrying, and one for milk, slaughter and by-products. Eat from what Allaah has provided you, and don't make yourselves strive to follow the footsteps of Satan. Truly, he's a clear enemy to you. [143] Eight members of pairs: two of the sheep, and two of the goat. Say 'Is it the two males He's made unlawful, or the two females? Or what the wombs of the two females make themselves envelop over? Inform Me in accordance with knowledge, if you're true in what you say.' [144] And two of the camel and two of the cattle. Say 'Is it the two males He's made unlawful, or the two females? Or what the wombs of the two females make themselves envelop over? Or were you witnesses when Allaah enjoined you with this? So who's more wrongful than he who intentionally fabricates a lie about Allaah, to cause the people to go astray,

with no knowledge? Truly, Allaah doesn't guide wrongdoing Peoples.' [145] Say 'In what's been revealed to me, I don't find anything forbidden for an eater to eat, unless it be carrion, or blood poured forth, or the flesh of swine (for it's truly filth), or an iniquity (cried out over for other-than-Allaah by means of it). So whoever's been forced against his will, not as one who seeks, nor a transgressor, then truly, your Lord is Forgiving, Specifically-Merciful.' [146] And to those who were Jews, We made everything having a claw unlawful. And of the cow and the sheep We made their fats unlawful to them, except what their backs carried, or the entrails, or what was mingled with a bone. We recompensed them that because of their seeking to act wrongly, and truly, We're *true* in what We say. [147] So, if they call you a liar, then say 'Your Lord is a Possessor of vast Mercy, and His punishing might isn't repelled from criminal Peoples.' [148] Those who committed *shirk* will say 'If Allaah had wished it, we wouldn't have committed *shirk*, nor our forefathers, nor would we have made anything unlawful.' Those who were in times before them falsely denied likewise, until they tasted Our punishing might. Say 'Do you have any knowledge, so you can bring it out for us? You make yourselves carefully follow not but conjecture, and *you're not but opining*.' [149] Say 'So, to Allaah belongs the objective-reaching mode of argument, so if He'd wished to, He would have *guided* the whole lot of you.' [150] Say 'Bring forward your witnesses—those who bear witness that Allaah made this unlawful.' So, if they bear witness, then don't bear witness with them. And don't make yourself carefully follow the whims of those who've falsely denied Our signs, and those who don't believe in the Hereafter, and *who make others equal* with their Lord. [151] Say 'Come, I'll recite what your Lord has made unlawful to you: that you don't associate a single thing with Him (and yet *ihsaan* with biological parents); and don't kill your children due to poverty (*We* will provide for you and them); and don't go near obscenities—what's apparent of them and

what's concealed, and don't kill the soul which Allaah made unlawful to kill except with the legal right. He's enjoined you with that, so that *perhaps* (hopefully) you'll understand. [152] And don't go near the wealth of the orphan except with that which is best for it, until he reaches his strength of discernment. And give the volumetric measure and the weight to the full with equity.' (We don't task a soul with anything but its capacity.) 'And when you speak, then act justly, even if he were a relative. And fulfil Allaah's covenant. He's enjoined you with that, so that *perhaps* (hopefully) you keep it in mind.' [153] And: '"This is My permanently straight Highway, so make yourselves carefully follow it and don't make yourselves strive to follow the other ways, for then they'll make you become separate from *His* Way." He's enjoined you with that, so that *perhaps* (hopefully) you'll have *taqwaa*.' [154] Thereafter, We gave Moses the Book; complete for the one who persistently did good, and a detailed explanation for everything, and guidance and Mercy, so that *perhaps* (hopefully) they'd believe in meeting their Lord. [155] And this is a blessed Book which We've caused to be sent down, so make yourselves carefully follow it, and have *taqwaa*, so that *perhaps* (hopefully) you'll be shown Mercy, [156] lest you say 'The Book was only caused to be sent down upon two particular groups in times before us, and truly, we were *heedless* of their study.' [157] Or you say 'If it were the case that the Book had been caused to be sent down upon us, we *would* have been better guided than they.' So, a clear proof has certainly come to you from your Lord, and guidance and Mercy. So who's more wrongful than he who falsely denies Allaah's signs and turns away from and leaves them? We'll recompense those who turn away from and leave Our signs with the evil of punishment because of what they used to turn away from and leave. [158] Do they look for anything but that the Angels come to them, or your Lord comes, or some of your Lord's signs come? The day some of your Lord's signs come, its believing {Faith}

doesn't benefit a soul which hadn't used to believe in the time before, or didn't earn good in consequence of its believing {Faith}. Say 'Wait. Truly, *we* are waiting.' [159] Truly, those who've disunited their religion, and have become sects, you're nothing to do with them. Their affair will only be up to Allaah, then subsequently He'll inform them about what they used to do. [160] Whoever will have come with pleasurable good deeds, then he'll have ten of the likes of them, and whoever will have come with evil deeds, then he's recompensed nothing but the like of them, and *they're not wronged*. [161] Say 'Truly, I; my Lord has guided me to a permanently straight Highway, an upright religion—the creed of Abraham, a *haneef*. And he wasn't from among the ones who commit *shirk*.' [162] Say 'Truly, my ritual prayer and my ritual sacrifice, and my living, and my death, are for Allaah, Lord of the Worlds. [163] He has no partner. And I've been ordered with that, and I'm the first of the ones who submitted {Muslims}.' [164] Say 'Should I seek other than Allaah as a lord, when He's Lord of everything?' And each soul doesn't earn except against itself, and a bearer doesn't bear the burden of another. Thereafter, to your Lord is your place of return, then He'll inform you about that in which you used to differ with one another. [165] And He's the One Who's made you the successors of Earth, and has raised some of you above others in levels, to test you in what He's given you. Truly, your Lord is swift in retribution, and truly, He's *Forgiving*, Specifically-Merciful.

## (7) Al A'raaf [The Heights]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem Saad*. [2] A Book which has been caused to be sent down to you (so there should be no constriction in your chest due to it) so that you may warn with it, and as a reminder for the believers. [3] Make yourselves carefully follow what's been caused to be sent down to you from your Lord, and don't make yourselves strive to follow protecting friends besides Him. You keep just little in mind. [4] And how many a town We destroyed, so Our punishing might came to it at night, or they were sleeping at midday. [5] Then their call, when Our punishing might came to them, wasn't but to say 'Truly, we've been wrongdoers.' [6] Then We'll most definitely question those to whom it was sent, and We'll most definitely question the Sent Ones. [7] Then We'll most definitely relate before them with knowledge, and We weren't absentees. [8] And the weighing on that Day will be the true one, so he whose scales will have been heavy, then those, *they* are the successful. [9] And he whose scales will have been light, then those are the ones who lost their souls because of what wrong they used to do in connection with Our signs. [10] And We've *certainly* assigned a place for you on the Earth, and made means of livelihood for you on it. You're thankful just little. [11] And We *certainly* created you and thereafter shaped you, and thereafter said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees, who hasn't been from among the prostraters. [12] He said 'What prevented you from prostrating when I ordered you to?' He said 'I'm better than he. You created me from fire, while You created *him* from clay.' [13] He said 'Then go down from it in abasement, for it isn't for you to aggrandise yourself in it, so leave. Truly, you're from among the belittled.' [14] He said 'Grant me respite up to the Day they're resurrected.' [15] He said 'Truly, you're from among the ones who are given respite.' [16] He said 'So, because of the fact that You've made me go the wrong way, I'll most definitely sit down for them on Your permanently straight Highway. [17] Thereafter, I'll most definitely come to them

from directly in front of them and from behind them, and from their right-hand side and from their left-hand side. And You won't find most of them to be thankful.' [18] He said 'Leave from it despised, violently repelled. *Whoever* of them will have followed you, I'll most definitely fill Hell from the whole lot of you.' [19] And 'Oh Adam, inhabit the Garden—you and your partner—then eat from wherever you both wish, and yet don't either of you approach this tree, for then you'll be from among the wrongdoers.' [20] Then Satan whispered to them, to make manifest to them both what had been hidden from sight from them of their private parts, and said 'Your Lord didn't forbid you both from this tree for any reason other than that you'd become two Angels, or would become from among the ones who stay perpetually.' [21] And he swore to both of them 'Truly, I *am* from among the sincere advisers to you both.' [22] So he directed them both by deception. Then, when they tasted of the tree, their private parts became manifest to them both, and they set about piecing together upon themselves some leaves of the Garden. And their Lord called out to them 'Haven't I forbidden you from this tree, and said to you "Truly, Satan is a clear enemy to you both"?' [23] They said 'Our Lord, we've wronged ourselves, and if You haven't forgiven for us and had mercy on us, we'll most definitely be from among the losers.' [24] He said 'Go down in abasement—some of you an enemy to others. And on Earth you have a fixed place of long-term settlement, and enjoyment and provision of necessities up to some time.' [25] He said 'On it you'll live, and on it you'll die, and from it you'll be brought out.' [26] Oh Children of Adam, We've certainly caused clothing to be sent down upon you, hiding your private parts from sight, and as an adornment. And the clothing of *taqwaa*, that's best. That's from Allaah's signs, so *perhaps* (hopefully) they keep it in mind. [27] Oh Children of Adam, don't let Satan *tempt* you, just as he caused your parents to leave from the Garden, removing their clothing from them to show them

their private parts. Truly, he sees you (he and his tribe) from where you don't see them. Truly, We've made the devils "protecting" friends and allies of those who don't believe. [28] And when they do an obscene act they say 'We found our forefathers upon it, and Allaah has ordered us with it.' Say 'Truly, Allaah doesn't order obscenity. Do you say about Allaah what you don't know?' [29] Say 'My Lord has ordered equity. And set your faces to Allaah in the vicinity of every mosque, and supplicate Him as ones who are sincere to Him in the religion. Just as He first created you, you'll return a second time. [30] A group, He's guided, and a group—being astray was rightly due upon them. Truly, they've taken for themselves the devils as "protecting" friends and allies besides Allaah, and they reckon that they're guided.' [31] Oh Children of Adam, take on your ornamentation in the vicinity of every mosque. And eat and drink, and yet don't be extravagant. Truly, He doesn't like the extravagant. [32] Say 'Who's made unlawful the ornamentation of Allaah which He's brought out for His slaves, and the good things of provision?' Say 'They, on the Day of Standing, will be exclusively for those who believed during the life of the world.' In this manner, We explain the signs in detail for a People who know. [33] Say 'My Lord has only made unlawful: obscenities (what's apparent of them and what's concealed); and sin; and seeking to act wrongly with no right; and to associate with Allaah that concerning which He hasn't sent down authorisation, and to say about Allaah what you don't know.' [34] And there's a term for every community, so when their term will have come, they don't procure a delay of an hour, nor procure an advance. [35] Oh Children of Adam, if Messengers from among you ever *come* to you, relating My signs before you, then whoever will have had *taqwaa* and reformed himself, then there's no fear upon them, and *they don't grieve*. [36] And those who'll have falsely denied Our signs and become arrogant concerning them, those will be the companions of the Fire. They'll stay in it

perpetually. [37] So who's more wrongful than he who intentionally fabricates a lie about Allaah, or falsely denies His signs? Those, their set portion of the Book will reach them until, when Our Messengers will have come to them, taking them fully in death, they'll have said 'Where is what you used to supplicate besides Allaah?' They'll have said 'They've gone away from us' and they'll have borne witness against themselves that they'd been disbelievers. [38] He'll have said 'Enter into the Fire, amongst communities of *jinn* and man that already passed away in times before you.' Every time a community will have entered, it will have cursed its sister-community until, when they'll have caught one another up in it collectively, the last of them will have said about the first of them 'Our Lord, these caused us to go astray, so give them a multiple punishment of the Fire.' He'll have said 'For each will be a multiple, but you don't know.' [39] And the first of them will have said to the last of them 'So, you had no superiority over us, so taste the punishment because of what you used to earn.' [40] Truly, those who'll have falsely denied Our signs and become arrogant concerning them, the gates of heaven are not opened for them, and they don't enter the Garden until the camel goes into the eye of the needle. And in this way We recompense the criminals. [41] They have a bed of Hell, and things that cover from above them. And in this way We recompense the wrongdoers. [42] And those who'll have believed and performed righteous deeds (We don't task a soul with anything but its capacity) those are the companions of the Garden. They'll stay in it perpetually. [43] And We'll have removed any rancour that's in their chests. Rivers will flow from under them, and they'll have said 'All praise belongs to Allaah, the One Who guided us to this, and we weren't ones to ever become guided if not for the fact that Allaah guided us. The Messengers of our Lord *certainly* came with the truth.' And they'll have been called out to: 'This is the Garden which you've been made to inherit by virtue of what you used to

perform.’ [44] And the companions of the Garden will have called out to the companions of the Fire, saying ‘We’ve certainly found what our Lord promised us to be true, so have you found what your Lord promised to be true?’ They’ll have said ‘Yes.’ Then an announcer will have announced between them: ‘Allaah’s curse is on the wrongdoers. [45] Those who would hinder others from the Way of Allaah, and would seek to make it appear crooked, and who were disbelievers in the Hereafter.’ [46] And between them both is a preventive screen. And on the Heights are men who recognise each by their mark, and they’ll have called out to the companions of the Garden, saying ‘Peace be upon you.’ They haven’t entered it, and yet *they long to*. [47] And when their sights will have been turned in the direction of the companions of the Fire, they’ll have said ‘Our Lord, don’t put us with the wrongdoing People.’ [48] And the companions of the Heights will have called out to men whom they recognise by their mark. They’ll have said ‘Your gathered number and what you used to consider yourselves great because of didn’t avail you. [49] Are these the ones of whom you swore that Allaah wouldn’t reach out to them with Mercy?’ “Enter the Garden. There’s no fear upon you, and *you don’t grieve*.” [50] And the companions of the Fire will have called out to the companions of the Garden, saying ‘Pour out on us some water, or from what Allaah has provided you.’ They’ll have said ‘Truly, Allaah has forbidden both to the disbelievers. [51] Those who purposely took their religion as a diversion and a game for themselves, and whom the life of the world deceived.’ “So today We forget them, just as they forgot the meeting of this Day of theirs, and for what they used to knowingly deny of Our signs.” [52] And We’ve *certainly* brought them a Book which We’ve explained in detail on the basis of knowledge, as guidance and a Mercy for a People who believe. [53] Do they look for anything but its fulfilment? The Day its fulfilment comes, those who forgot it in times before say ‘The Messengers of our Lord certainly came with the truth.

So, do we have any intercessors, so they intercede for us, or can we be returned back, so we'd perform other than that which we used to perform?' They'll have certainly lost their souls, and what they used to intentionally fabricate will have gone away from them. [54] Truly, your Lord is Allaah, the One Who created the heavens and Earth in six days, and thereafter ascended upon the Throne. He makes the day cover the night, following it in fast pursuit. And the sun and the moon and the stars are made subservient by His order. Well, the creation and the order are His. Blessed by Himself be Allaah, Lord of the Worlds. [55] Supplicate your Lord in abasement and made hidden. Truly, He doesn't like the ones who make themselves transgress. [56] And don't cause corruption on the Earth after its being set right. And supplicate Him in fear and longing. Truly, Allaah's Mercy is near to the persistent doers of good. [57] And He's the One Who sends the winds as a glad tiding directly before His Mercy until, when they raise and carry heavy, drawn-along cloud, We drive it to a dying tract of land, then We cause water to be sent down by means of it, then by means of it We bring out some of each of the fruits. In like manner, We'll bring out the dead, so that *perhaps* (hopefully) you keep it in mind. [58] And the good tract of land, its vegetation comes out by permission of its Lord. And the one which was bad, it doesn't come out but scantily. In this manner, We elaborate the signs for a People who are thankful. [59] We *certainly* sent Noah to his People, so he said 'Oh my People, worship Allaah. You don't have any god other than He. Truly, I fear concerning you the punishment of a tremendous Day.' [60] The council of his People said 'Truly, we *see* you as being in a clear straying.' [61] He said 'Oh, my People, there isn't a state of being astray in me, but I'm a Messenger from the Lord of the Worlds. [62] I continuously convey to you the Messages of my Lord, and I give sincere advice to you, and I know from Allaah what you know not. [63] And do you marvel that a reminding from your Lord has

come to you upon a man from among you, to warn you, and so that you may have *taqwaa*, and so that *perhaps* (hopefully) you'll be shown Mercy?' [64] Then they called him a liar, so We saved him and those who were with him in the ship, and We drowned those who falsely denied Our signs. Truly, they were a blind People. [65] And to 'Aad, their brother Huwd. He said 'Oh my People, worship Allaah. You don't have any god other than He. So don't you have *taqwaa*?' [66] The council of those of his People who disbelieved said 'Truly, we *see* you as being in foolishness, and truly, we *think* you're from among the liars.' [67] He said 'Oh my People, there isn't a foolishness in me, but I'm a Messenger from the Lord of the Worlds. [68] I continuously convey to you the Messages of my Lord, and I'm a trustworthy, sincere adviser to you. [69] And do you marvel that a reminding from your Lord has come to you upon a man from among you, to warn you? And remember when He made you vicegerents sometime after the People of Noah, and increased you extensively in stature. So remember Allaah's Bounties, so that *perhaps* (hopefully) you'll be successful.' [70] They said 'Did you come to us so that we'd worship Allaah in His Oneness, and leave what our forefathers used to worship? Then come to us with what you're promising us if you're from among the ones who are true in what they say. [71] He said 'Filth and anger from your Lord has already fallen upon you. Do you wrangle with me concerning names which you've named (you and your forefathers) for which Allaah sent down no authorisation? Then wait. Truly, I'm with you as one of the ones who wait.' [72] So We saved him and those who were with him by virtue of Mercy from Us, and We severed the last root of those who'd falsely denied Our signs. And they weren't believers. [73] And to Thamood, their brother Saalih. He said 'Oh my People, worship Allaah. You don't have any god other than He. A clear proof has certainly come to you from your Lord. This is the She-Camel of Allaah—a sign for you—so leave her feeding on

Allaah's land, and don't touch her with evil, for then a painful punishment will seize you. [74] And remember when He made you vicegerents sometime after 'Aad, and gave you accommodation in the land. You take palaces for yourselves from its plains, and hew the mountains into houses. So remember Allaah's Bounties and don't make mischief in the land, spreading corruption.' [75] The council of those of his People who considered themselves great said to those who were considered weaklings (to whomever of them believed) 'Do you know for certain that Saalih is a Sent One from his Lord?' They said 'Truly, we're believers in what he's been sent with.' [76] Those who considered themselves great said 'Truly, we're disbelievers of that in which you've believed.' [77] Then they hamstrung the She-Camel and turned away in disdain from the order of their Lord, and said 'Oh Saalih, come to us with what you're promising us if you're from among the Sent Ones.' [78] So the earthquake seized them, then they became ones lying prone in their homes. [79] So he turned himself away from them and said 'Oh my People, I've *certainly* conveyed to you the Message of my Lord and given sincere advice to you, but you don't like sincere advisers.' [80] And there was Lot, when he said to his People 'Do you engage in the obscenity in which no-one from the Worlds preceded you? [81] Truly, you come in ardent desire to *men* besides women. Nay, rather you're a People who exceed all bounds.' [82] And the response of his People wasn't but to say 'Expel them from your town. Truly, they are men who believe themselves to be pure.' [83] So We saved him and his family—except his wife, who was from among the ones who stayed. [84] And We rained upon them a rain of punishment. So look at how the resultant state of the criminals was. [85] And to Midian, their brother Shu'ayb. He said 'Oh my People, worship Allaah. You don't have any god other than He. A clear proof has certainly come to you from your Lord, so give the volumetric measure and the weight to the full, and don't

deprive the people of their things, and don't cause corruption on the Earth after its being set right. That's better for you if you're believers. [86] And don't sit down at every highway, threatening and hindering from the Way of Allaah him who has believed in Him, and seeking to make it appear crooked. And remember the time when you were few—then He made you many. And look at how the resultant state of the corrupters was. [87] And if there's a particular group of you who believe in that with which I've been sent, and a particular group who haven't believed, then be patient until Allaah judges between us. And He's the best of judges.' [88] The council of those who considered themselves great from his People said 'We'll most definitely expel you, oh Shu'ayb (and those who've believed along with you) from our town, or you'll most definitely revert into our creed.' He said 'Even if we're ones who dislike to? [89] We would certainly have intentionally fabricated a lie about Allaah if we reverted into your creed after the time when Allaah delivered us from it. And it isn't for us to revert into it, unless Allaah our Lord wills. Our Lord encompasses everything in knowledge. We've made ourselves rely on Allaah. "Our Lord, adjudicate between us and our People in accordance with the truth, and You're the best of adjudicators."' [90] And the council of those of his People who disbelieved said '*If* you make yourselves carefully follow Shu'ayb, you're truly *losers* in that case.' [91] So the earthquake seized them, then they became ones lying prone in their homes. [92] Those who called Shu'ayb a liar—it's as if they hadn't lived and prospered in them. Those who called Shu'ayb a liar—*they* were the losers. [93] So he turned himself away from them, and said 'Oh my People, I've *certainly* conveyed to you the Messages of my Lord and given sincere advice to you, so how can I grieve over a disbelieving People?' [94] And We sent no Prophet into a town except that We seized its populace with adversity and hardship, so that *perhaps* (hopefully) they'd become abased. [95] Thereafter, We changed pleasurable good in

place of the evil state until they became many and said ‘The state of hardship and the state of ampleness certainly touched our forefathers.’ Then We seized them suddenly, while *they weren’t cognisant*. [96] And if it were the case that the populace of the towns had believed, and had *taqwaa*, We would have *opened* upon them blessings from heaven and Earth, but they falsely denied, so We seized them because of what they used to earn. [97] So, did the populace of the towns feel safe from Our punishing might’s coming to them at night while they were sleeping? [98] Or did the populace of the towns feel safe from Our punishing might’s coming to them in the daytime while *they were playing*? [99] So, did they feel safe from Allaah’s plotting? For no-one feels safe from Allaah’s plotting except Peoples of losers. [100] And hasn’t it provided guidance to those who inherit the land sometime after its populace, that if We wished to, We could have struck them because of their punishable misdeeds, and We’d seal over their hearts, so *they wouldn’t hear*? [101] These were the towns some of whose tidings We relate before you. And their Messengers *certainly* came to them with clear proofs, then they weren’t ones to ever believe in what they’d falsely denied in times before. Thus, Allaah seals over the hearts of the disbelievers. [102] And We found no covenant in most of them. And truly, We found most of them were *iniquitous*. [103] Thereafter, sometime after them, We sent Moses with Our signs to Pharaoh and his council, then they acted wrongly with them. So look at how the resultant state of the corrupters was. [104] And Moses said ‘Oh Pharaoh, truly, I’m a Messenger from the Lord of the Worlds; [105] disposed to saying nothing about Allaah but the truth. I’ve certainly come to you with a clear proof from your Lord, so send the Children of Israel with me.’ [106] He said ‘If you *have* come with a sign, then perform it if you’re from among the ones who are true in what they say.’ [107] So he threw down his staff, then lo and behold! it was a huge, conspicuous serpent. [108] And he drew

out his hand, then lo and behold! it was white to the ones looking on. [109] The council of Pharaoh's People said 'Truly, this man is a knowledgeable *sorcerer* [110] who wants to expel you from your land.' "So what do you order?" [111] They said 'Put him and his brother off, and send gatherers into the cities. [112] They'll bring you every knowledgeable sorcerer.' [113] And the sorcerers came to Pharaoh. They said 'Truly, we'll have *remuneration* if *we're* the victors?' [114] He said 'Yes, and truly, you'll definitely be from among the ones brought near.' [115] They said 'Oh Moses, it's the case that either you cast, or that *we'll* cast.' [116] He said 'Cast.' Then, when they cast, they bewitched the people's eyes, and struck fear into them, and came with a tremendous sorcery. [117] And We revealed to Moses: 'Cast your staff.' Then lo and behold! *it was snatching and swallowing* what they were falsifying. [118] So the truth came to pass, and what they used to perform became null. [119] So then and there they were defeated, and turned themselves about, changed, belittled. [120] And the sorcerers threw themselves down, prostrating. [121] They said 'We've believed in the Lord of the Worlds— [122] the Lord of Moses and Aaron.' [123] Pharaoh said 'Have you believed in him before my giving permission to you? Truly, this is a *plot* which you've plotted in the city so as to expel its populace from it. So, in the near future you'll know. [124] I'll most definitely hack off your hands and your feet from opposite sides, then subsequently I'll most definitely crucify the whole lot of you.' [125] They said 'Truly, we ultimately return back to our Lord. [126] And you don't harbour malice against us for any reason other than that we believed in the signs of our Lord when they came to us. "Our Lord, pour out patience upon us, and take us fully in death as ones who submitted {Muslims}."' [127] And the council of Pharaoh's People said 'Will you leave Moses and his People to cause corruption in the land, and leave you and your gods?' He said 'We'll massacre their sons and let their women live.

And truly, we're subjugators over them.' [128] Moses said to his People 'Seek help by means of Allaah and be patient. Truly, the Earth belongs to Allaah. He causes whomever He wishes of His slaves to inherit it. And the resultant state is for the ones who have *taqwaa*.' [129] They said 'We've been made to experience harm in times before your coming to us, and in the period after the fact that you came to us.' He said 'Your Lord may be such that He'll destroy your enemy and appoint you as successors in the land, then look at how you act.' [130] And We *certainly* seized Pharaoh's lot with the years of drought and a dearth of fruits, so that *perhaps* (hopefully) they'd keep it in mind. [131] Then, when the pleasurable good came to them, they said 'This is our due.' And yet if an evil event would strike them, they would augur ill of Moses and whoever was with him. Well, their ill auguring is only with Allaah, but most of them don't know. [132] And they said 'Whatsoever of any sign which you come to us with—with which to bewitch us—then we won't be believers in you.' [133] So We sent upon them the flood, and locusts, and the weevils, and the frogs, and the blood; signs which were explained in detail. Then they considered themselves great and were a criminal People. [134] And when the scourge fell upon them, they said 'Oh Moses, supplicate your Lord for us by what He's covenanted with you. *If* you remove the scourge from us, we'll most definitely believe you and we'll most definitely send the Children of Israel with you.' [135] Then, when We removed the scourge from them up to a term which they reached, lo and behold! *they'd go back on their word*! [136] So We avenged Ourselves against them, so We drowned them in the open water because they'd falsely denied Our signs and were heedless of them. [137] And We caused the People who used to be considered weaklings to inherit the eastern parts of the land and its western parts, in which We've bestowed blessings. And the everlastingly good Word of your Lord was fulfilled to the Children of Israel because of the fact that

they'd been patient. And We utterly destroyed what Pharaoh and his People used to craft and what they used to erect. [138] And We crossed the Children of Israel over the sea, then they came upon a People cleaving to idols they had. They said 'Oh Moses, make a god for us, just as they have gods.' He said 'Truly, you're a People who are ignorant. [139] Truly, these, what they're in the midst of will be smashed up and destroyed, and what they used to perform was in vain.' [140] He said 'Should I seek for you other than Allaah as a god, when *He's given you preference* over the Worlds?' [141] And there was the time We saved you from Pharaoh's lot, who were subjecting you to the evil of punishment. They were massacring your sons, and letting your women live, and there was a tremendous test in that from your Lord. [142] And We made with Moses a mutual promise of thirty nights, and perfected them with ten, so the appointed time of his Lord was completed as forty nights. And Moses said to his brother Aaron 'Take my place amongst my People, and act righteously, and don't make yourself carefully follow the way of the corrupters.' [143] And when Moses came to Our appointed place, and his Lord had spoken with him, he said 'My Lord, show Yourself to me so I can look at You.' He said 'You will *not* see Me, but look at the mountain. So, if it remains fixed in its place, then in the near future you'll see Me.' Then, when his Lord became manifest to the mountain, He made it crushed to dust, and Moses fell down senseless. Then, when he recovered his senses, he said 'Your Immaculacy…! I've turned to You in repentance, and I'm the first of the believers.' [144] He said 'Oh Moses, truly, I've selected you for Myself in preference over the people by virtue of My Messages and by virtue of My Saying, so take what I've given you, and be from among the thankful.' [145] And We wrote on the Tablets for him about everything, as an admonition and a detailed explanation for everything. 'So, take them with strength, and order your People to take hold of the best sense of them. I'll show you the home

of the iniquitous. [146] I'll turn away from My signs those who aggrandise themselves on Earth with no right. And if they were to see every sign they wouldn't believe in them, and if they see the Way of the right direction, they don't take it for themselves as a way, and if they see the way of the wrong direction, they take it for themselves as a way. That's because they've falsely denied Our signs and were heedless of them. [147] And those who've falsely denied Our signs and the meeting of the Hereafter, their labours have become void. Are they recompensed for anything but what they used to perform?' [148] And sometime after him leaving, the People of Moses took for themselves a calf body from their ornaments, which had a lowing sound. Hadn't they seen that it couldn't speak with them, and couldn't guide them to a way? They took it for themselves and were wrongdoers. [149] And when it dawned on them, and they saw that they'd certainly gone astray, they said '*If* our Lord hasn't been merciful to us and forgiven for us, we'll most definitely be from among the losers.' [150] And when Moses returned to his People, angry, bitterly grieved, he said 'What you substituted me with straight after me is absolutely evil. Were you hasty for the command of your Lord?' And he threw down the Tablets and seized his brother by the head, dragging him toward him. He said 'Son of my mother, truly, the People considered me a weakling and they were close to killing me, so don't make the enemies gloat over me, and don't consider me to be with the wrongdoing People.' [151] He said 'My Lord, forgive for me and for my brother and make us enter into Your Mercy, and You're the most Merciful of the ones who show mercy.' [152] "Truly, those who took the Calf for themselves, anger will reach them from their Lord, and ignominy in the life of the world. And in that way, We recompense the intentional fabricators. [153] And those who perform evil deeds, then subsequently turn in repentance sometime after them and believe—truly your Lord, sometime after them, is *Forgiving*, Specifically-Merciful." [154] And when

the anger subsided from Moses, he took the Tablets. And in their original form there was guidance and Mercy for those who are constantly fearful of their Lord. [155] And Moses carefully chose for himself seventy men of his People in liking, for Our appointed time and place. Then, when the earthquake seized them, he said 'My Lord, if You'd wished to, You'd have destroyed them sometime before, and me also. Will You destroy us because of what the foolish of us did? It's not but Your *fitnah*, by which You cause to go astray whomever You wish, and guide whomever You wish. You're our Protecting Friend, so forgive for us and have mercy on us, and You're the best of forgivers. [156] And prescribe pleasurable good for us in this world, and in the Hereafter. Truly, we've repented, gone back and returned to You.' He said 'My punishment, I strike with it whomever I will, and My Mercy will have encompassed everything, so I'll prescribe it for those who have *taqwaa* and give the *zakaah*, and those who believe in Our signs.' [157] Those who make themselves carefully follow the Messenger (the unlettered Prophet whom they find written about with them in the Torah and the Gospel) who orders them *ma'roof* and forbids them from *munkar*, and makes the good things lawful for them, and makes the bad things unlawful to them, and lays down from them their restraining load and the shackles which have been upon them, then those who'll have believed in him and honoured him, and helped him, and made themselves carefully follow the Light which was caused to be sent down with him—those, *they* will be the successful. [158] Say 'Oh you, the people, truly I'm the Messenger of Allaah to the entirety of you. The One to Whom belongs the Dominion of the heavens and Earth. There's no god but Him. He causes life and causes death.' So, believe in Allaah and His Messenger (the unlettered Prophet who believes in Allaah and His Words) and make yourselves carefully follow him, so that *perhaps* (hopefully) you'll become guided. [159] And from among the People of Moses is a community who guide in

accordance with the truth and act justly in accordance with it. [160] And We split them into twelve Tribal communities. And We revealed to Moses when his People asked him for water: 'Hit the stone with your staff,' so twelve springs were made to flow copiously from it. All tribal groups certainly knew their drinking-place. And We made white clouds give shade over them, and We caused *manna* and quail to be sent down upon them. 'Eat of the good things which We've provided you.' And they didn't wrong Us, but they used to wrong themselves. [161] And there was the time it was said to them 'Inhabit this town, and eat from it wherever you wish, and say "Exoneration" and enter the gate prostrating. We'll forgive your offences for you. We'll give an increase to the persistent doers of good.' [162] Then those of them who did wrong substituted a statement other than that which had been said to them, so We sent down upon them a scourge from heaven because of the fact that they used to do wrong. [163] And question them about the township which was present by the sea, when they transgressed concerning the Sabbath—when their fish would come to them openly on the surface on their Sabbath day, and on the day they wouldn't observe the Sabbath, they wouldn't come to them. We were testing them in that way because of the fact that they used to be iniquitous. [164] And when a community from among them said 'For what possible reason do you admonish a People which Allaah will destroy, or punish them with a severe punishment?' they said 'As an exculpation to your Lord, and so that *perhaps* (hopefully) they'll have *taqwaa*.' [165] So when they forgot what they'd been reminded of, We saved those who'd forbidden from evil, and We seized those who'd done wrong with a grievous punishment because of the fact that they used to be iniquitous. [166] Then, when they turned away in disdain from what they'd been forbidden from, We said to them 'Be apes, driven away.' [167] And there was the time your Lord had it announced that He'll most definitely send

against them, up to the Day of Standing, ones who'll subject them to the evil of punishment. Truly, your Lord is *swift* in retribution, and truly, He's *Forgiving*, Specifically-Merciful. [168] And We split them up on Earth as communities. Of them were the righteous, and of them were other and baser than that. And We tested them with good events and evil events, so that *perhaps* (hopefully) they'd return. [169] Then a successor generation has succeeded sometime after them, who've inherited the Book. They take the transient gain of this inferior life and say 'It will be forgiven for us' and yet if a transient gain the like of it comes to them, they still take it. Hasn't the Book's solemn pledge been taken as an obligation upon them—to say nothing about Allaah but the truth? And they've studied what's in it. And the Home of the Hereafter is better for those who have *taqwaa*, so don't you understand? [170] And those who hold fast to the Book, and have established the ritual prayer—truly, We don't cause the remuneration of the ones who set things right to go to waste. [171] And there was the time We wrenched out the mountain to be above them as if it were a canopy, and they thought for certain that it would fall on them. 'Take with strength what We've given you, and remember what's in it, so that *perhaps* (hopefully) you'll have *taqwaa*.' [172] And when your Lord took from the Children of Adam (from their backs) their offspring and made them testify against themselves—'Am I not your Lord?' they said 'Yes indeed You are. We've borne witness.' This was lest you say on the Day of Standing 'Truly, we were heedless of this.' AND And when your Lord took from the Children of Adam (from their backs) their offspring and made them testify against themselves—'Am I not your Lord?' they said 'Yes indeed You are.' We bore witness, lest you say on the Day of Standing 'Truly, we were heedless of this.' [173] Or you say 'It's only that our forefathers committed *shirk* in times before and we were offspring sometime after them, so will You destroy us because of what the makers of false claims did?' [174] And in this

manner, We explain the signs in detail, and so that *perhaps* (hopefully) they'll return. [175] And recite before them the news of the one to whom We gave Our signs, then he divested himself of them, so Satan followed him in pursuit, so he became from among the ones who went the wrong way. [176] And if We'd wished to, We would have *elevated* him by it, but *he inclined* to the Earth, and made himself strive to follow his whim. So, his similitude is like the similitude of the dog: if you charge upon it, it lolls its tongue out, or if you leave it, it lolls its tongue out. That's the likeness of the People of those who falsely denied Our signs, so relate the story, so that *perhaps* (hopefully) they'll make themselves reflect. [177] Evil as a similitude were the People of those who falsely denied Our signs and so used to wrong *themselves*. [178] Whomever Allaah guides, then he's the one who's guided for himself, and whomever He causes to go astray, then those, *they* are the losers. [179] And We've *certainly* created in large numbers many of the *jinn* and man for Hell. They have hearts with which they don't comprehend, and they have eyes with which they don't see, and they have ears with which they don't hear. Those are like grazing livestock. Nay, rather they're more astray. Those, *they* are the heedless. [180] And to Allaah belong the everlastingly Good Names, so supplicate Him by means of them, and leave those who become heretics concerning His Names. They'll be recompensed for what they used to perform. [181] And from whom We've created there's a community who guide in accordance with the truth, and act justly in accordance with it. [182] And those who falsely deny Our signs, We'll take them for Ourselves step-by-step from where they don't know. [183] And I'll give a long period of enjoyment to them. Truly, My plan is firm. [184] And haven't they made themselves reflect? There's no madness in their companion. He's not but a clear Warner. [185] And haven't they looked into the Dominion of the heaven and Earth, and whatever a thing Allaah has created, and that it may be that it's the

case that their term has already drawn near? So in what narration after it will they believe? [186] Whomever Allaah causes to go astray, then he has no guide. And He leaves them wandering blindly in their inordinate transgressing. [187] They ask you about the Hour. 'When will its fixed time be exactly?!' Say 'The knowledge of it is only with my Lord. No-one discloses it (as to its time) but Him. It weighs heavily on the heavens and Earth. It doesn't come to you except suddenly.' They ask you as if you're one obsessed with enquiring about it. Say 'The knowledge of it is only with Allaah, but most of the people don't know.' [188] Say 'I don't have authoritative power of benefit nor harm for myself, except what Allaah willed. And if I'd used to know the Unseen, I would have procured an *abundance* of good for myself, and evil wouldn't have touched me. I'm not but a Warner and a bearer of glad tidings to a People who believe.' [189] He's the One Who created you from a single soul, and made from it its partner so that he may be inclined towards her for ease of mind and intimacy. Then, when he would cover her, she carried a light load, then she moved to and fro with it. Then, when she became heavy, they supplicated Allaah their Lord '*If* You give us one that's sound, we'll most definitely be from among the thankful.' [190] Then, when He gave them both one that was sound, they made partners to Him in what He'd given them. So, Allaah was exalted above what they would associate. [191] Do they associate what doesn't create a single thing, and *they* are created, [192] and are not capable of help for them, nor can they help themselves? [193] And if you invite them to guidance, they won't make themselves carefully follow you. It would be the same to you whether you invite them, or you're silent. [194] Truly, those whom you supplicate besides Allaah are slaves of your similitude, so supplicate them, then they should become *responsive* to you if you're true in what you say. [195] Do they have feet with which they walk, or do they have hands with which they grasp, or do they have eyes with which

they see, or do they have ears with which they hear? Say ‘Supplicate your partners, then subsequently plot against me, then give me no respite. [196] Truly, my Protecting Friend is Allaah, the One Who’s sent down the Book, and *Who turns Himself* towards the righteous. [197] And those whom you supplicate besides Allaah aren’t capable of helping you, nor can they help themselves.’ [198] And if you invite them to guidance, they don’t hear. And you see them looking at you, and yet *they don’t see*. [199] Take to pardoning, and enjoin known goodness, and turn aside from the ignorant. [200] And if an incitement to evil from Satan ever *incites* you, then seek refuge in Allaah. Truly, He’s All-Hearer, All-Knowing. [201] Truly, those who have *taqwaa*, when a visitation from Satan touches them, they call Allaah to mind, then lo! they see clearly. [202] And their brethren draw them into the wrong way, then subsequently they don’t stop short. [203] And when you haven’t come to them with a sign, they say ‘Why didn’t you go and collect it for yourself?’ Say ‘I only make myself carefully follow what’s revealed to me from my Lord. This is insight from your Lord, and guidance and Mercy for a People who believe.’ [204] And when the Qur'aan is recited, then make yourselves listen carefully to it, and listen quietly, so that *perhaps* (hopefully) you’ll be shown Mercy. [205] And remember your Lord within yourself—in abasement and in fear, and below open loudness of speech—in the early mornings and the evenings. And don’t be from among the heedless. [206] Truly, those who are in the vicinity of your Lord don’t consider themselves too great for His worship, and they glorify Him, and they prostrate to Him.

## (8) Al Anfaal [The Spoils of War]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] They ask you about the spoils of war. Say 'The spoils of war belong to Allaah and the Messenger. So have *taqwaa* of Allaah and set things right between you. And obey Allaah and His Messenger if you're believers.' [2] The believers are only those who, when Allaah is mentioned, their hearts become apprehensive, and when His verses are recited before them, they increase them in believing {Faith}, and they make themselves rely upon their Lord. [3] Those who establish the ritual prayer, and spend from what We've provided them. [4] Those, *they* are the true believers. They have levels in the vicinity of their Lord, and forgiveness, and generous provision. [5] Just as your Lord brought you out from your home with the Truth, and yet truly, a group of the believers *disliked* it. [6] They wrangle with you concerning the Truth after that which had become clear, as if they're just being driven towards death while *they're looking on*. [7] And there was the time Allaah was promising you one of the two particular groups (that it would be yours) and you were wishing that *other* than the armed one would be yours. And yet Allaah was wanting to manifest the truth to be true by His words, and to sever the last root of the disbelievers, [8] so as to manifest the truth to be true and nullify falsehood, even if the criminals dislike it. [9] When you were calling out to your Lord for help, then He became responsive to you, saying 'I'm reinforcing you by means of a thousand of the Angels one behind the other.' [10] And Allaah didn't assign it for any reason other than to be a glad tiding, and so that by means of it your hearts might be at ease. And help is not but from the presence of Allaah. Truly, Allaah is Almighty, All-Wise. [11] When He was causing a drowsy calm to cover you as security from Him, and He was sending down water upon you from heaven, to spiritually cleanse you with it and take away from you the scourge of Satan, and to make your hearts resolute and make your feet firm by means of it. [12] When your Lord revealed to the Angels: 'I'm with you, so make those who've believed firm. I'll cast

induced, utmost terror into the hearts of those who've disbelieved, so strike above the necks, and strike every fingertip of theirs.' [13] That's because they actively opposed Allaah and His Messenger, and whoever actively opposes Allaah and His Messenger, then truly, Allaah is severe in retribution. [14] 'That's for you, so taste it.' And because the punishment of the Fire is for the disbelievers. [15] Oh you who've believed, when you meet those who've disbelieved advancing in a mass, then don't turn your backs to them. [16] And whoever turns his back to them on that day, except one who turns himself forcefully away for battle, or one who withdraws to a force, then he certainly returns burdened with anger from Allaah, and his abode will be Hell. And the journey's end is absolutely evil. [17] So, *you* haven't killed them, but Allaah has killed them, and *you* didn't fling when you flung, but Allaah flung, and this was so that He might expose the believers to testing with a goodly test from Him. Truly, Allaah is All-Hearer, All-Knowing. [18] That's for you. And also due to the fact that Allaah weakens the plan of the disbelievers. [19] If you ask for an adjudication, then the adjudication has certainly come to you, and if you refrain yourselves, then it's better for you. And if you revert, We will revert, and your fighting force will *not* avail you a single thing, even if it were numerous. And due to the fact that Allaah is with the believers. [20] Oh you who've believed, obey Allaah and His Messenger, and don't turn yourselves away from him while you hear. [21] And don't be like those who said 'We've heard' and yet *they don't hear*. [22] Truly, the worst of moving creatures in the sight of Allaah are the deaf ones, the dumb ones—those who don't understand. [23] And if Allaah had known of good in them, He would have made them *hear*, and if He'd made them hear regardless, they would have *turned themselves away* while they turned away in spirit. [24] Oh you who've believed, become responsive to Allaah and to the Messenger when He calls you to what will cause you to live. And know that Allaah intervenes

between the man and his heart, and that to Him you'll be gathered and driven. [25] And have *taqwaa* of a *fitnah* which *doesn't* exclusively strike those of you who've done wrong, and know that Allaah is severe in retribution. [26] And remember the time when you were few—considered weaklings in the land—fearing that the people would seize you by force, so He gave you refuge, and supported you by means of His Help, and provided you some of the good things, so that *perhaps* (hopefully) you'd be thankful. [27] Oh you who've believed, don't betray Allaah and the Messenger, and don't betray your trusts, while *you know*. [28] And know that your wealth and your children are a *fitnah*, and that Allaah, with Him is tremendous remuneration. [29] Oh you who've believed, if you have *taqwaa* of Allaah, He'll assign a means of discrimination for you, and firmly cover your evil deeds away from you, and forgive for you. And Allaah is the Possessor of tremendous Grace. [30] And there was the time those who've disbelieved were plotting in connection with you—to confine you, or kill you, or expel you. And they were plotting, and Allaah was plotting, and Allaah is the best of plotters. [31] And when Our verses were being recited before them, they said 'We've already heard. If we wished to, *we* could have spoken the like of this. This is not but the fables of the people of former ages.' [32] And there was the time they said 'Oh Allaah, if this, it was the truth from Your presence, then rain down stones upon us from the sky, or bring us a painful punishment.' [33] And Allaah wasn't One to punish them while you were amongst them, and Allaah wasn't One Who would punish them while *they* were asking for forgiveness. [34] And what reason do they have for Allaah not to punish them when *they hinder* others from the Sacred Mosque, and yet they weren't its guardians? Its guardians are not but the ones who have *taqwaa*, but most of them don't know. [35] And their ritual prayer in the vicinity of the House wasn't but whistling and hand-clapping. 'So taste the punishment because of the fact

that you used to disbelieve.' [36] Truly, those who've disbelieved spend their wealth to hinder others from the Way of Allaah. So they'll spend it, and thereafter it will be a regret to them. Thereafter, they'll be defeated. And those who disbelieved will be gathered and driven to Hell, [37] so that Allaah may separate the bad from the good, and put some of the bad on others, then heap up the entirety of it, then put it in Hell. Those, *they* are the losers. [38] Say to those who've disbelieved that if they refrain themselves, what's already preceded will be forgiven for them, and if they revert, then the *sunnah* of the people of former ages has already come to pass. [39] And fight them until there's no *fitnah*, and religion—all of it—is for Allaah. Then, if they refrain themselves, then truly, Allaah is All-Seer of what they perform. [40] And if they turn themselves away, then know that Allaah is your Patron. The most excellent Patron and the most excellent Helper. [41] And know that whatever a thing you've taken as spoils, then that a fifth of it is for Allaah, and for the Messenger, and for relatives, and the orphans, and the destitute, and travellers, if you really *have* believed in Allaah and what We caused to be sent down upon Our slave on the Day of Discrimination: the day the two assemblages met one another. And Allaah is One possessing power over everything. [42] There was the time you were on the nearer side of the valley, and they were on the farther side of the valley, and the caravan was lower than you. And if you'd mutually promised to be there, you'd have *differed* concerning the means by which the promise was fulfilled. But thus it was, so that Allaah might accomplish an affair that was to have been done, so that he who passed away would pass away after a clear proof, and he who lived would live after a clear proof. And truly, Allaah is *All-Hearer*, *All-Knowing*. [43] When Allaah was showing you them in your sleep time as few, and if He'd shown them to you as many, you'd have *lost heart* and bandied *arguments* with one another concerning the affair, but Allaah saved you.

Truly, He's All-Knower about the contents of the chests. [44] And when Allaah was showing you them as few in your eyes when you met one another, and He was making you few in their eyes, so that Allaah might accomplish an affair that was to have been done. And all affairs are returned to Allaah. [45] Oh you who've believed, when you meet a fighting force, then be firm and remember Allaah much, so that *perhaps* (hopefully) you'll be successful. [46] And obey Allaah and His Messenger, and don't bandy arguments with one another, for then you'll lose heart and your predominance will go. And be patient. Truly, Allaah is with the patient. [47] And don't be like those who went out from their homes ungratefully exultant and showing off to the people, and hindering others from the Way of Allaah. And Allaah encompasses what they perform. [48] And when Satan adorned their deeds for them and said 'You have no defeater today from among the people, and truly, I'm a one-by-your-side for you.' Then, when the two forces sighted one another, he recoiled on his heels and said 'Truly, I'm disassociated from you. Truly, I see what you don't see. Truly, I fear Allaah, and Allaah is severe in retribution.' [49] When the hypocrites and those in whose hearts is a sickness were saying 'Their religion deceived these.' And yet whoever makes himself rely on Allaah, then truly, Allaah is Almighty, All-Wise. [50] And if only you could see the time when the Angels take fully in death those who'll have disbelieved, beating their faces and their backs. 'And taste the punishment of the burning. [51] That's because of what your hands sent ahead, and because Allaah isn't One Who acts unjustly to the slaves.' [52] Like the manner of Pharaoh's lot and those who were in times before them. They disbelieved in Allaah's signs, so Allaah seized them because of their punishable misdeeds. Truly, Allaah is Strong, severe in retribution. [53] That's because Allaah hasn't been One to change a Favour that He'd bestowed on a People until they would change what was within themselves, and because Allaah is All-

Hearer, All-Knowing. [54] Like the manner of Pharaoh's lot and those who were in times before them. They falsely denied the signs of their Lord, so We destroyed them because of their punishable misdeeds, and We drowned Pharaoh's lot. And all were wrongdoers. [55] Truly, the worst of moving creatures in the sight of Allaah are those who've disbelieved, so *they don't believe*. [56] Those of them with whom you've made a covenant, then they subsequently break their covenant in every instance, and *don't have taqwaa*. [57] So, if you should ever come *across* them in war, then by means of them, make whoever is behind them scatter in fright, so that *perhaps* (hopefully) they keep it in mind. [58] And if you should ever *fear* treachery from a People, then toss the covenant back at them upon equal terms. Truly, Allaah doesn't love betrayers. [59] And those who've disbelieved shouldn't reckon they've outstripped. Truly, they can't elude. [60] And prepare for them what you're able to of force and of tethered horses; making the enemy of Allaah and your enemy be in constant fear by means of it—and others besides them whom you don't know. Allaah knows them. And whatever a thing you spend in the Way of Allaah will be paid to you in full, and *you're not wronged*. [61] And if they incline to peace, then incline to it, and make yourself rely on Allaah. Truly He, *He* is the All-Hearer, the All-Knowing. [62] And if they intend to fool you, then truly, Allaah is sufficient for you. He's the One Who's supported you by means of His Help and by means of the believers, [63] and caused a union between their hearts. If you'd spent the entirety of what's on Earth, you wouldn't have caused a union between their hearts, but Allaah has caused a union between them. Truly, He's Almighty, All-Wise. [64] Oh you, the Prophet, Allaah is sufficient for you and whomever of the believers has made himself carefully follow you. [65] Oh you, the Prophet, urge on the believers to the fight. If there be twenty of you who are patient, they'll defeat two hundred. And if there be a hundred of you, they'll defeat a thousand of

those who've disbelieved, because they're a People who don't comprehend. [66] Now Allaah has lightened things from you, and He knew that there'd be weakness in you. So if there be a hundred of you who are patient, they'll defeat two hundred, and if there be a thousand of you, they'll defeat two thousand by the permission of Allaah. And Allaah is with the patient. [67] It wasn't for a Prophet to have prisoners until he'd commit slaughter in the land. You want the transient gain of the world, whilst Allaah wants the Hereafter for you. And Allaah is Almighty, All-Wise. [68] If not for an ordinance from Allaah which had preceded, a tremendous punishment would have *touched* you in consequence of what you took. [69] So eat from what lawful and good things you've taken as spoils, and have *taqwaa* of Allaah. Truly, Allaah is Forgiving, Specifically-Merciful. [70] Oh you, the Prophet, say to whomever of the prisoners are in your hands 'If Allaah knows of good in your hearts, He'll give you better than what's been taken from you, and will forgive for you. And Allaah is Forgiving, Specifically-Merciful.' [71] And if they intend your betrayal, well they already betrayed Allaah in times before, so He's given power and authority over them. And Allaah is All-Knower, All-Wise. [72] Truly, those who've believed and emigrated and struggled with their wealth and their selves in the Way of Allaah, and those who've given refuge and helped—those, some of them are protecting friends and allies of others. And those who've believed and haven't emigrated, you have nothing to do with their guardianship until they emigrate. And yet if they ask you for help concerning the religion, then the duty of helping is upon you, except against a People whom between you and them is a treaty. And Allaah is All-Seer of what you perform. [73] And those who've disbelieved, some of them are protecting friends and allies of others. If *you* don't do it, there'll be *fitnah* on Earth and great corruption. [74] And those who've believed and emigrated and struggled in the Way of Allaah, and those who've given refuge and helped—those, *they* are

the true believers. They have forgiveness and generous provision. [75] And those who've believed sometime after, and emigrated and struggled with you, then those are of you. And yet those having blood relationships, some of them are ones having more entitlement in connection with others in the Book of Allaah. Truly, Allaah is All-Knower about everything.

## (9) At-Tawbah [The Repentance]

[1] A declaration of disassociation from Allaah and His Messenger to those of the ones who commit *shirk* with whom you've made a covenant: [2] 'So, journey in the land for four months, and know that you won't elude Allaah, and that Allaah is the Disgracer of the disbelievers.' [3] And an announcement from Allaah and His Messenger to the people on the day of the Greater Hajj: that Allaah is disassociated from the ones who commit *shirk*, and so is His Messenger. So, if you turn in repentance, then it's better for you. And if you turn yourselves away, then know that you won't elude Allaah. And grieve those who've disbelieved with tidings of a painful punishment. [4] Except those of the ones who commit *shirk* with whom you've made a covenant, then subsequently haven't done you out of a single thing, and haven't backed a single *one* against you—so fulfil their covenant for them up to their term limit. Truly, Allaah loves the ones who have *taqwaa*. [5] So, when the sacred months become passed, then kill the ones who commit *shirk* wherever you find them, and seize them, and besiege them, and sit down in wait for them at every place of ambush. So, if they turn in repentance and establish the ritual prayer and give the *zakaah*, then leave their way free. Truly, Allaah is Forgiving, Specifically-Merciful. [6] And if one of the ones who commit *shirk* asks you to grant safety, then grant him safety until he hears the Saying of Allaah, then subsequently convey him to his place of safety. That's because they're a People who don't know.

[7] How will there be a covenant with Allaah and with His Messenger for the ones who commit *shirk*, except those with whom you made a covenant in the vicinity of the Sacred Mosque? (So, as long as they're straight with you, then be straight with them. Truly, Allaah loves the ones who have *taqwaa*.) [8] How…? And yet if they gain ascendency over you, they don't pay regard to a tie of kinship nor a protection treaty concerning you. They please you with their mouths while their hearts refuse, and most of them are iniquitous. [9] They've bought a small price with the signs of Allaah, then hindered others from His Way. Truly, what they used to perform was evil. [10] They don't pay regard to a tie of kinship nor a protection treaty concerning a believer. And those, *they* are the ones who make themselves transgress. [11] So, if they turn in repentance and establish the ritual prayer and give the *zakaah*, then they're your brothers in religion. And We explain the signs in detail for a People who know. [12] And if they go back on their oaths anytime after their covenanting, and defame concerning your religion, then fight the leaders of disbelief (truly, they have no binding oaths), so that *perhaps* (hopefully) they'll refrain themselves. [13] Won't you fight a People who've gone back on their oaths and purposed in connection with the expulsion of the Messenger, and *they* started on *you* the first time? Are you in dread of them? For Allaah has more right that you're in dread of Him if you're believers. [14] Fight them. Allaah will punish them by means of your hands, and disgrace them, and help you against them, and heal the chests of a believing People. [15] And He'll do away with the rage of their hearts. And Allaah returns His Favour upon whomever He wishes. And Allaah is All-Knowing, All-Wise. [16] Or did you reckon that you'd be left, when Allaah doesn't yet know those of you who'll have struggled and haven't taken for themselves an intimate friend besides Allaah, nor His Messenger, nor the believers? And Allaah is All-Aware of what you perform. [17] It wasn't for the ones who committed *shirk* to

maintain Allaah's mosques; bearing witness against themselves of disbelief. Those, their labours will have become void, and they'll stay perpetually in the Fire. [18] Only he will maintain Allaah's mosques who's believed in Allaah and the Last Day, and established the ritual prayer, and given the *zakaah*, and has been in dread of no-one but Allaah. Then those, they may be such that they'll be from among the ones who are guided. [19] Did you make the giving of raisin-water to the one performing Hajj, and the maintenance of the Sacred Mosque, be like one who's believed in Allaah and the Last Day and struggled in the Way of Allaah? They are not equal in the sight of Allaah. And Allaah doesn't guide wrongdoing Peoples. [20] Those who've believed, and emigrated, and struggled in the Way of Allaah with their wealth and their selves are more tremendous in level in the sight of Allaah. And those, *they* are the attainers. [21] Their Lord gladdens them with glad tidings of Mercy from Him, and pleasure and Gardens in which they have everlasting delight, [22] staying in them perpetually—forever. Truly, Allaah, with Him is tremendous remuneration. [23] Oh you who've believed, don't take for yourselves your fathers and brothers as allies if they love disbelief in preference over believing {Faith}. And whoever of you turns himself towards them, then those, *they* are the wrongdoers. [24] Say 'If your fathers; and your sons; and your brothers; and your marriage partners; and your clan; and wealth which you've made yourselves accrue; and commerce you're in dread of its being unsalable; and dwellings with which you're pleased, are more beloved to you than Allaah and His Messenger and struggling in His Way, then make yourselves wait expectantly until Allaah brings His order. And Allaah doesn't guide iniquitous Peoples.' [25] Allaah *certainly* helped you in many spots, and on the day of Hunayn—when your multitude had amazed you, then it hadn't availed you a single thing. And the Earth, along with the fact that it was spacious, was straitened upon you. Thereafter, you turned back as retreaters. [26]

Thereafter, Allaah caused His tranquility to be sent down upon His Messenger and upon the believers. And He caused forces you hadn't seen to be sent down, and punished those who'd disbelieved. And that's the recompense of the disbelievers. [27] Thereafter, sometime after that, Allaah will return His Favour upon whomever He wishes. And Allaah is Forgiving, Specifically-Merciful. [28] Oh you who've believed, truly, the ones who commit *shirk* are just unclean, so they're not to be near the Sacred Mosque after this year of theirs. And if you fear impoverishment, then in the near future Allaah will enrich you from His Grace, if He'll have wished to. Truly, Allaah is All-Knowing, All-Wise. [29] Fight the ones from among those who were given the Book who don't believe in Allaah, nor in the Last Day, and who don't make unlawful what Allaah and His Messenger have made unlawful, nor do they adopt the religion of truth, until they give the *jizya* with their own hand, while they're belittled. [30] And the Jews said an 'Uzayr is the son of Allaah, and the Christians said the Messiah is the son of Allaah. That was their utterance by their mouths, imitating the utterance of those who disbelieved in times before. May Allaah kill them. However are they beguiled? [31] They took for themselves their rabbis and their monks as lords besides Allaah (and also took the Messiah, son of Mary) and yet they'd been ordered nothing but to worship a unitary god. There's no god but Him. His Immaculacy… above what they would associate! [32] They want to extinguish Allaah's Light with their mouths, and yet Allaah refuses anything but that He perfect His Light, even if the disbelievers dislike it. [33] He's the One Who sent His Messenger with guidance and the religion of truth, to make it gain ascendency over the religions—all of them—even if the ones who commit *shirk* dislike it. [34] Oh you who've believed, truly, many of the rabbis and the monks *consume* the people's wealth by means of falsehood, and hinder others from the Way of Allaah. And those who hoard gold and silver, and don't spend it in the Way of

Allaah, then grieve them with tidings of a painful punishment. [35] The Day there becomes ferocious heat upon it in the fire of Hell, then their foreheads and their sides and their backs are branded with it. 'This is what you hoarded up for yourselves, so taste what you used to hoard.' [36] Truly, the fixed number of months with Allaah was twelve months in the Book of Allaah the day He created the heavens and Earth. Of them, four are sacred. That's the correct religion, so don't wrong yourselves in them. And fight the ones who commit *shirk* one and all, just as they fight you one and all, and know that Allaah is with the ones who have *taqwaa*. [37] Truly, the postponement of the sacred month is only an increase in disbelief, by which those who've disbelieved are sent astray. They make it lawful a year, and make it unlawful a year, to try keep in step with the prescribed number of that which Allaah made unlawful—so they make lawful what Allaah made unlawful. The evil of their deeds has been adorned for them, and Allaah doesn't guide disbelieving Peoples. [38] Oh you who've believed, what reason did you have, when it was said to you 'Go forth in the Way of Allaah' for making yourselves become heavy towards the ground? Were you pleased with the life of the world, rather than the Hereafter? For the enjoyment of the life of the world is not but little in comparison with the Hereafter. [39] If you don't go forth, He'll punish you with a painful punishment, and He'll substitute a People other than you, and you won't harm Him a single thing. And Allaah is One possessing power over everything. [40] If you don't help him, then Allaah certainly helped him when those who've disbelieved drove him out as the second of the two, when they were both in the cavern—when he was saying to his companion 'Don't grieve. Truly, Allaah is with us.' Then Allaah caused His tranquility to be sent down upon him and supported him with forces you haven't seen. And He made the word of those who've disbelieved the lowest, and the Word of Allaah, *it* is the highest. And Allaah is Almighty, All-Wise.

[41] Go forth, light and heavy, and struggle with your wealth and your selves in the Way of Allaah. That's better for you, if you but knew. [42] If it had been a transient, worldly gain close by, and a journey which was moderate, they would have made themselves strive to *follow* you, but the difficult road was long to them. And yet they'll swear falsely by Allaah 'If we'd been able, we'd have *gone out* with you,' destroying their souls. And Allaah knows—truly, they are *liars*. [43] May Allaah pardon you. For what possible reason did you give permission to them, until such time as it had become clear to you those who spoke the truth, and you'd know which were the liars? [44] Those who've believed in Allaah and the Last Day don't ask you for permission to struggle with their wealth and their selves. And Allaah is All-Knowing about the ones who have *taqwaa*. [45] Only those who don't believe in Allaah and the Last Day ask you for permission. And their hearts have caused themselves to have unsettling doubt, so they waver in their unsettling doubt. [46] And if they'd intended going out, they would have *prepared* a preparation for it, but Allaah disliked their being sent, so He held them back, and it was said 'Sit down with the ones who sit down.' [47] If they'd gone out amongst you, they would have increased you in nothing but confused disorder, and would have been *active* in your midst, seeking *fitnah* for you. And amongst you are ones who listen to them. And Allaah is All-Knowing about the wrongdoers. [48] They *certainly* sought *fitnah* for themselves in times before, and mulled over the affairs relating to you, until the truth came and Allaah's order gained ascendency, while they disliked it. [49] And of them is he who says 'Give permission to me, and don't try me.' Well, they fell into the trial! And truly, Hell will *encompass* the disbelievers. [50] If pleasurable good strikes you, it distresses them, and if a calamity strikes you, they say 'We already took our affair in hand sometime before.' And they turn themselves away while they're rejoicing. [51] Say '*Nothing* will strike us except what Allaah has written for us. He's

our Patron. And on Allaah then the believers should make themselves rely.’ [52] Say ‘Are you making yourselves wait expectantly in connection with us for anything but one of the two everlastingly good things? And we’re making ourselves wait expectantly in connection with you; for Allaah’s striking you with a punishment from His presence, or by means of our hands. So make yourselves wait expectantly. Truly, we’re making ourselves wait expectantly with you.’ [53] Say ‘Spend in obedience or in dislike, it will *not* be accepted for Himself from you. Truly, you’re an iniquitous People.’ [54] And what has prevented their expenditure’s being accepted from them other than that they’ve disbelieved in Allaah and in His Messenger, and they don’t come to the ritual prayer except while being lazy, and they don’t spend except while they dislike to? [55] So, their wealth shouldn’t amaze you, nor their children. Allaah only intends to punish them by means of them in the life of the world, and that their souls pass away while they are disbelievers. [56] And they swear falsely by Allaah: truly, they are *of* you. And they are not of you, but *they are* a People who are afraid. [57] If they could find a place of refuge, or caverns, or a place which is entered, they would have *turned* to it and *they would have bolted*. [58] And of them is he who criticises you concerning the voluntary almsgivings. So, if they’re given by hand from them, they’re pleased, and if they haven’t been given by hand from them, lo! *they are wrathful*. [59] And if only it were the case that they’d been pleased with what Allaah and His Messenger had given them, and had said ‘Allaah is sufficient for us. Allaah will give us from His Grace, and so will His Messenger. Truly, we’re petitioners to Allaah.’ [60] The voluntary almsgivings are only for the poor and the destitute; and the ones who work concerning them; and the ones whose hearts are to be made united; and concerning the enslaved necks; and the ones who are in debt; and in the Way of Allaah, and travellers—an obligation from Allaah. And Allaah is All-Knowing, All-Wise. [61] And of

them are those who make the Prophet annoyed, and they say ‘He’s an ear.’ Say ‘The ear of good for you, who believes in Allaah and believes the believers, and is a Mercy for those of you who’ve believed.’ And those who make Allaah’s Messenger annoyed will have a painful punishment. [62] They swear falsely by Allaah to you, to please you, and yet Allaah and His Messenger have more right that they please *them*, if they’ve been believers. [63] Don’t they know that he who continuously acts in opposition to Allaah and His Messenger, then he’ll have the fire of Hell, staying in it perpetually? That’s the tremendous disgrace. [64] The hypocrites are wary that a Chapter is sent down against them, informing them of what’s in their hearts. Say ‘Mock. Truly, Allaah will bring out what you’re wary of.’ [65] And *if* you asked them, they’d most definitely say ‘We were only wading into vain discourse, and playing.’ Say ‘Was it Allaah, and His signs, and His Messenger you were mocking? [66] Don’t make excuses for yourselves. You’ve certainly disbelieved after your believing {Faith}. If We pardon a particular group of you, We’ll punish a particular group because they were criminals.’ [67] The male hypocrites and the female hypocrites, some of them are of others. They order *munkar*, and forbid from *ma’roof*; and they close up their hands. They forgot Allaah, so He forgot them. Truly, the hypocrites, they are the iniquitous. [68] Allaah has promised the male hypocrites and the female hypocrites, and the staunch disbelievers, the fire of Hell, staying in it perpetually. It will be sufficient for them. And Allaah has cursed them, and they’ll have an everlasting punishment. [69] Like those who were in times before you, who were stronger than you in power, and more abundant in wealth and children. So, they took enjoyment for themselves by means of their share. So *you* are taking enjoyment for yourselves by means of *your* share, just as those who were in times before you took enjoyment for themselves by means of *their* share. And you’ve waded into vain discourse, like the

ones who waded into vain discourse. Those, their labours became void in the world and the Hereafter, and those, *they* are the losers. [70] Hasn't the news of those who were in times before them come to them—the People of Noah, and 'Aad, and Thamood, and the People of Abraham, and the companions of Midian, and the overturned towns? Their Messengers came to them with clear proofs, so Allaah wasn't One to ever wrong them, but they used to wrong themselves. [71] And the believing men and the believing women, some of them are protecting friends and allies of others. They order *ma'roof* and forbid from *munkar*; and they establish the ritual prayer and give the *zakaah*, and they obey Allaah and His Messenger. Those, Allaah will have mercy on them. Truly, Allaah is Almighty, All-Wise. [72] Allaah has promised the believing men and the believing women Gardens from under which rivers flow, staying in them perpetually, and good dwellings in the Gardens of Eden. And yet pleasure from Allaah is greater. That, *it* is the tremendous attainment. [73] Oh you, the Prophet, struggle against the staunch disbelievers and the hypocrites, and be harsh with them. And their abode will be Hell, and the journey's end is absolutely evil. [74] They swear falsely by Allaah that they didn't speak, and yet they *certainly* said the word of disbelief, and disbelieved after their submission {Islaam}. And they purposed what they haven't reached. And they didn't harbour malice for any reason other than that Allaah and His Messenger caused freedom from want for them from His Grace. So if they turn in repentance, it's better for them. And if they turn themselves away, Allaah will punish them with a painful punishment in the world and the Hereafter, and they have no protecting friend nor helper on Earth. [75] And of them is he who made a covenant with Allaah. '*If* He gives us from His Grace, we'll most definitely give voluntary charity, and we'll most definitely be from among the righteous.' [76] Then, when He gave them from His Grace, they were miserly with it and they turned themselves away while they

turned away in spirit. [77] So He's made the consequence for them to be hypocrisy in their hearts up until the Day they meet Him, because of the fact that they failed to fulfil for Allaah what they'd promised Him, and because of the fact that they used to lie. [78] Don't they know that Allaah knows their secret thought and their secret conversation, and that Allaah is the Omniscient of the things made unseen? [79] Those who criticise the ones of the believers who repeatedly impose obedience upon themselves concerning voluntarily charity, and those who find nothing to offer but their effort, so they make fun of them—Allaah will have made fun of *them*, and they'll have a painful punishment. [80] Ask forgiveness for them, or don't ask forgiveness for them. If you ask forgiveness for them seventy times, then Allaah will *still not* forgive for them. That's because they disbelieved in Allaah and His Messenger. And Allaah doesn't guide iniquitous Peoples. [81] The ones left behind rejoiced at their sitting-place after the Messenger of Allaah left, and disliked to strive with their wealth and their lives in the Way of Allaah. And they said 'Don't go forth in the heat.' Say 'The fire of Hell is more intense in heat.' If only they'd used to comprehend. [82] So they should laugh little and should weep much, as recompense for what they used to earn. [83] So, if Allaah returns you to a particular group of them, then they ask you for permission for going out, then say 'You will *not* go out with me—*ever*—and you will *not* fight an enemy with me. Truly, you were content with sitting at home the first time, so sit down with the ones who lawfully stay behind.' [84] And don't perform the ritual prayer over a single *one* of them who dies—*ever*—and don't stand over his grave. Truly, they disbelieved in Allaah and His Messenger, and died while they were iniquitous. [85] And their wealth and their children shouldn't amaze you. Allaah only intends to punish them by means of them in the world, and that their souls pass away while they are disbelievers. [86] And when a Chapter was caused to be sent down, saying 'Believe in Allaah

and struggle along with His Messenger' the possessors of abundance from among them asked you for permission, and said 'Leave us to be with the sitters.' [87] They were content with their being with the ones who lawfully stay behind, and their hearts were sealed over, so they don't comprehend. [88] But the Messenger and those who've believed along with him struggled with their wealth and their selves. And those have the future good things. And those, *they* are the successful. [89] Allaah has prepared Gardens for them from under which rivers flow, staying in them perpetually. That's the tremendous attainment. [90] And the ones from the Bedouins who excused themselves without reason came, so that permission might be granted to them. And those who lied to Allaah and His Messenger sat down. A painful punishment will strike those of them who've disbelieved. [91] There isn't a distressing sin charged against the weak, nor against the ill, nor against those who couldn't find that which they could spend, when they've acted sincerely for Allaah and His Messenger. There isn't any way of blame against the persistent doers of good. And Allaah is Forgiving, Specifically-Merciful. [92] Nor against those who—when they came to you just so you might give them a mount, and you said 'I can't find that which I could mount you on'—turned themselves back, and their eyes were overflowing with tears from grief that they couldn't find that which they could spend. [93] The way of blame is only on those who ask you for permission and yet they are the rich. They were content with their being with the ones who lawfully stay behind, and Allaah sealed over their hearts, so they don't know. [94] They'll make excuses for themselves to you when you return to them. Say 'Don't make excuses for yourselves. We will *not* believe you. Allaah certainly informed us of your enquired-of accounts. And Allaah will see your action, and so will His Messenger, then subsequently you'll be returned back to the Knower of the Unseen and the Witnessed, then He'll inform you about what you used to perform.'

[95] They'll swear falsely to you by Allaah when you return back home to them, so that you'll turn aside from them. So turn aside from them. Truly, they are filth, and their abode will be Hell as recompense for what they used to earn. [96] They'll swear falsely to you, so that you'll be pleased with them. So, if you're pleased with them, then truly, Allaah isn't pleased with iniquitous Peoples. [97] The Bedouins are stronger in disbelief and hypocrisy, and are more likely to not know the limits of what Allaah has caused to be sent down upon His Messenger. And Allaah is All-Knowing, All-Wise. [98] And of the Bedouins is he who takes what he spends as a fine on himself, and makes himself wait expectantly (in connection with you) for the turns of misfortune. Upon *them* will be the evil-natured turn of misfortune. And Allaah is All-Hearing, All-Knowing. [99] And of the Bedouins is he who believes in Allaah and the Last Day, and takes what he spends as being means of nearness with Allaah and the supplicatory blessings of the Messenger for himself. Well, truly it *is* a means of nearness for them. Allaah will make them enter into His Mercy. Truly, Allaah is Forgiving, Specifically-Merciful. [100] And the first ones who preceded of the Emigrants and the Helpers, and those who'll have made themselves carefully follow them with *ihsaan*—Allaah will have been pleased with them, and they'll have been pleased with Him. And He's prepared Gardens for them under which rivers flow, staying in them perpetually—forever. That's the tremendous attainment. [101] And from the ones around you of the Bedouins (and from the populace of Madeenah) there are hypocrites who are habituated upon hypocrisy. You don't know them. We know them. We'll punish them twice, then subsequently they'll be turned away to a tremendous punishment. [102] And there are others who acknowledge their punishable misdeeds; they mixed a righteous act and another that was evil. Allaah may be such that He'll return His Favour upon them. Truly, Allaah is Forgiving, Specifically-Merciful. [103] Take charity from their

wealth (spiritually cleansing them and purifying them by means of it) and supplicate for blessings upon them. Truly, your supplicatory blessings are a source of calm for them. And Allaah is All-Hearing, All-Knowing. [104] Don't they know that Allaah, *He accepts* repentance from His slaves and takes the voluntary charities, and that Allaah, *He* is the Ever-Returning of His Favour, the Specifically-Merciful? [105] And say 'Act, then Allaah will see your action, and so will His Messenger and the believers, and you'll be returned back to the Knower of the Unseen and the Witnessed, then He'll inform you about what you used to perform.' [106] And there are others deferred to Allaah's order; whether He punishes them or He returns His Favour upon them. And Allaah is All-Knowing, All-Wise. [107] And there are those who've taken a mosque for themselves for the purpose of harming, and disbelief, and division between the believers, and as an outpost for him who waged war against Allaah and His Messenger sometime before. And they'll most definitely swear falsely 'We intended not but lasting good.' And yet Allaah bears witness—truly, they are *liars*. [108] Don't stand in it—*ever*. A *mosque* founded upon *taqwaa* from the first day has more right that you stand in it. In it are men who love to ritually cleanse themselves, and Allaah loves the ones who ritually cleanse themselves. [109] So, is he who founded his building upon *taqwaa* of Allaah and pleasure better, or he who founded his building upon the edge of a crumbling bank, so it collapsed with him into the fire of Hell? And Allaah doesn't guide wrongdoing Peoples. [110] Their building which they built won't cease to be a cause of disturbance in their hearts, unless their hearts become hacked to pieces. And Allaah is All-Knowing, All-Wise. [111] Truly, Allaah has bought from the believers their souls and their wealth, because the Garden is theirs. (They fight in the Way of Allaah, so they kill and are killed. A promise truly binding upon Him in the Torah and the Gospel and the Qur'aan. And who is more fulfilling of his covenant than

Allaah? So become gladdened by the glad tidings concerning your bargain by which you've made a covenant. And that, *it* is the tremendous attainment.) [112] The ones who turn in repentance; the ones who worship; the ones who give praise; the ones who travel in religious service; the ones who bow; the ones who prostrate; the ones who order *ma'roof* and the ones who forbid from *munkar*, and the ones who keep to Allaah's limits. And gladden the believers with glad tidings. [113] It wasn't for the Prophet and those who've believed to ask forgiveness for the ones who commit *shirk* (even if they'd been relatives) anytime after that which became clear to them—that they are companions of the Hellfire. [114] And Abraham's asking for forgiveness for his father was not but because of a commitment which he'd promised him, so when it became clear to him that he was an enemy to Allaah, he disassociated himself from him. Truly, Abraham was *tender-hearted*, forbearing. [115] And Allaah wasn't One to ever cause a People to go astray after the time when He'd guided them, until He'd make clear to them what they should have *taqwaa* of. Truly, Allaah is All-Knowing about everything. [116] Truly Allaah, to *Him* belongs the Dominion of the heavens and of Earth. He causes life and He causes death, and you have no protecting friend nor helper besides Allaah. [117] Allaah *certainly* returned His Favour upon the Prophet and the Emigrants and the Helpers who made themselves strive to follow him in the hour of difficulty, sometime after the fact that the hearts of a group of them had almost deviated. Thereafter, He returned His Favour upon them. Truly, He's Pitying, Specifically-Merciful with them. [118] And upon the three: those who were left behind, until when the Earth, along with the fact that it was spacious, was straitened upon them, and their souls were straitened upon them, and they thought for certain that there was no refuge from Allaah except to Him. Thereafter, He returned His Favour upon them so that they'd turn in repentance. Truly, Allaah, *He* is the Ever-Returning of His Favour,

the Specifically-Merciful. [119] Oh you who've believed, have *taqwaa* of Allaah and be with the ones who are true in fulfilling their oath. [120] It wasn't for the populace of Madeenah and whoever of the Bedouins were around them to hold themselves back from following Allaah's Messenger, nor to ardently desire for their own selves rather than his self. That's because thirst doesn't strike them, nor fatigue, nor starvation, in the Way of Allaah; and they don't tread a footprint that enrages the staunch disbelievers; nor obtain an obtainment from an enemy, except that a righteous act is written down for them for it. Truly, Allaah doesn't cause the remuneration of the persistent doers of good to go to waste. [121] And they don't spend an expenditure (small nor large) and they don't cut across a valley, except that it's recorded for them, so that Allaah may recompense them the best of what they used to perform. [122] And the believers weren't to ever go forth one and all. So why didn't a particular group from every division of them go forth, so that they who remained could gain thorough understanding concerning the religion, and could warn their People when they returned to them, so that *perhaps* (hopefully) they'd be wary? [123] Oh you who've believed, fight those of the staunch disbelievers who are near you, and they should find harshness in you. And know that Allaah is with the ones who have *taqwaa*. [124] And whenever a Chapter is caused to be sent down, then from among them is he who says 'Which of you has this increased him in believing {Faith}?' So, as for those who've believed, then it increases them in believing {Faith}, and *they become gladdened* by the glad tidings. [125] And as for those in whose hearts is a sickness, then it increases them in filth in addition to their filth, and they die while they are disbelievers. [126] And don't they see that they're tried once or twice in every year? Thereafter, they don't turn in repentance, and *they don't keep it in mind*. [127] And whenever a Chapter is caused to be sent down, some of them look at others. 'Does anyone see you?'

Thereafter, they turn themselves away. Allaah turns away their hearts because they're a People who don't comprehend. [128] A Messenger from among yourselves has *certainly* come to you. What you suffer is grievous to him. One solicitous over you; one of pity, merciful with the believers. [129] So, if they turn themselves away, then say 'Allaah is sufficient for me. There's no god but Him. Upon Him I've made myself rely, and He's the Lord of the Tremendous Throne.'

## (10) Yoonus [Jonah]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam raa'*. These are the verses of the wise Book. [2] Was it a wonder for the people that We revealed to a man from among them: 'Warn the people and gladden those who've believed with glad tidings that there's a prior truth for them with their Lord?' The disbelievers said 'Truly, this is a clear *sorcerer*.' [3] Truly, your Lord is Allaah, the One Who created the heavens and Earth in six days and thereafter ascended upon the Throne, directing affairs. There's no intercessor except sometime after His permission. That is Allaah, your Lord, so worship Him. So won't you keep it in mind? [4] To Him is your collective place of return—Allaah's promise in truth. Truly, He initiates the creation, and thereafter causes it to return in its original state, so that He may recompense those who'll have believed and performed righteous deeds—in accordance with equity. And those who'll have disbelieved will have a drink of scalding water and a painful punishment because of what they used to disbelieve. [5] He's the One Who made the sun an illumination, and the moon a light, and determined stations for it, so that you may know the number of years and the accounting. Allaah didn't create that in any way other than in accordance with the truth. He

explains the signs in detail for a People who know. [6] Truly, in the alternating of night and day, and in what Allaah has created in the heavens and Earth, there are *signs* for a People who have *taqwaa*. [7] Truly, those who don't hope to meet Us, and have been pleased with the life of the world and satisfied with it, and those who are heedless of Our signs, [8] those, their abode will be the Fire because of what they used to earn. [9] Truly, those who believe and perform righteous deeds, their Lord guides them by means of their believing {Faith}. Rivers will flow from under them in the Gardens of Delight, [10] in which their call will be 'Your Immaculacy…, oh Allaah!' and in which their greeting will be 'Peace.' And the last part of their call will be: 'All praise belongs to Allaah, Lord of the Worlds.' [11] And if Allaah were to hasten the bad for the people as He does with their demanding to hasten with the good, their term of life would have been *completed* for them. So We leave those who don't hope to meet Us wandering blindly in their inordinate transgressing. [12] And when harm touches the human, he supplicates Us on his side, or sitting or standing. Then, when We remove his harm from him, he passes on as if he hasn't supplicated Us in relation to a harm that touched him. In like manner, what they used to perform was adorned for the extravagant. [13] And We *certainly* destroyed generations in times before you when they did wrong. And their Messengers came to them with clear proofs, and yet they weren't ones to ever believe. In like manner, We recompense criminal Peoples. [14] Thereafter, We made you successors in the land sometime after them, to look at how you act. [15] And when Our clear verses were being recited before them, those who don't hope to meet Us said 'Come with a Qur'aan other than this, or change it.' Say 'It isn't for me to change it of my own accord. I make myself carefully follow not but what's revealed to me. Truly, I fear, if I disobey my Lord, the punishment of a tremendous Day.' [16] Say 'If Allaah had willed, I wouldn't have recited it before

you, and He wouldn't have made you gain knowledge of it. So, I've already stayed amongst you a lifetime in the time before it, so don't you understand?' [17] So who's more wrongful than he who intentionally fabricates a lie about Allaah, or falsely denies His signs? Truly, the criminals are not successful. [18] And they worship besides Allaah that which doesn't harm them and doesn't benefit them, and they say 'These are our intercessors with Allaah.' Say 'Do you inform Allaah of what He doesn't know in the heavens, nor on Earth?' His Immaculacy…, and He's exalted above what they associate! [19] And the people were not but a single community, then they differed with one another. And if no Word had preceded from your Lord, it would have been *decided* between them concerning that in which they'd differ with one another. [20] And they say 'Why hasn't a sign been caused to be sent down upon him from his Lord?' So say 'The Unseen belongs only to Allaah. So wait. Truly, I'm with you as one of the ones who wait.' [21] And when We make the people taste Mercy sometime after hardship touches them, lo! they have a plot concerning Our signs. Say 'Allaah is the fastest at plotting. Truly, Our Messengers write down what you plot.' [22] He's the One Who enables you to travel on land and sea, until when you're on ships and they run with them with a good wind and they rejoice in it, a stormy wind comes to them, and waves come to them from every place, and they think for certain that they're surrounded and overpowered by them, they supplicate Allaah as ones who are sincere to Him in religion. '*If* You save us from this, we'll most definitely be from among the thankful.' [23] Then, when He saves them, lo! *they seek to act wrongly* on Earth with no right. Oh you, the people, your seeking to act wrongly is only against yourselves. Enjoyment of the life of the world, then subsequently your place of return will be to Us, then We'll inform you about what you used to perform. [24] The similitude of the life of the world is only like water which We cause to be sent down from the sky, then the vegetation of the earth

(from which people and grazing livestock eat) absorbs it—until when the Earth takes on its ornamentation, and beautifies itself, and its populace think for certain that they have power over it, Our order comes to it by night or day, then We make it as reaped grain, as if it hadn't prospered on the previous day. We explain the signs in detail in this way for a People who make themselves reflect. [25] And Allaah invites to the Home of Peace, and He guides whomever He wishes to a permanently straight Highway. [26] For those who persistently do good is the everlasting good and an increase, and black, smoke-infused dust doesn't come upon their faces, nor ignominy. Those are the companions of the Garden. They'll stay in it perpetually. [27] And for those who earn evil deeds is recompense of an evil deed in accordance with the like of it. And ignominy comes upon them (they have no defender against Allaah) as if their faces are made to be covered with pieces of dark night. Those will be the companions of the Fire. They'll stay in it perpetually. [28] And the Day We gather the entirety of them, then subsequently say to those who committed *shirk* 'Your place, you and your partners.' Then We'll have separated them out, and their partners will have said 'You didn't use to worship us. [29] So it was sufficient with Allaah as Witness between us and you; truly, we were *unmindful* of your worship.' [30] Then and there, each soul will assay what it had done previously. And they'll have been returned back to Allaah, their true Patron, and what they used to intentionally fabricate will have gone away from them. [31] Say 'Who provides for you from the heaven and Earth, or Who owns the hearing and the sight, and Who brings out the living from the dead and brings out the dead from the living, and Who directs affairs?' So, they'll say 'Allaah.' Then say 'So don't you have *taqwaa*?' [32] So that is Allaah, your true Lord. So what is there after the truth except straying? So however have you been turned away? [33] Thus the Word of your Lord will have become rightly due upon those who were

iniquitous—that they don't believe. [34] Say 'Is there from your partners one who initiates the creation, then subsequently causes it to return in its original state?' Say 'Allaah initiates the creation, then subsequently causes it to return in its original state, so however are you beguiled?' [35] Say 'Is there from your partners one who guides to the truth?' Say 'Allaah guides to the truth. So does He Who guides to the truth have more right that He's carefully followed, or one who doesn't become guided unless he's guided? So what do you have? How do you judge?' [36] And most of them make themselves carefully follow nothing but conjecture. Truly, conjecture doesn't avail a single thing against the truth. Truly, Allaah is All-Knowing about what they do. [37] And this Qur'aan wasn't such that it could be intentionally fabricated (by someone besides Allaah), but it's a confirmation of that which was clearly before it, and the detailed explanation of the Book concerning which there's no unsettling doubt, from the Lord of the Worlds. [38] Or do they say 'He intentionally fabricated it?' Say 'Then come with a Chapter the like of it, and call whomever you can besides Allaah if you're true in what you say.' [39] Nay, rather they falsely deny because of the fact that they haven't encompassed its knowledge, and its interpretation hasn't yet come to them. Those who were in times before them falsely denied likewise. So look at how the resultant state of the wrongdoers was. [40] And of them is he who believes in it and of them is he who doesn't believe in it. And your Lord is Most Knowing about the corrupters. [41] And if they call you a liar, then say 'To me is my work, and to you is your work. You're innocent of what I perform, and I'm innocent of what you perform.' [42] And of them is he who makes himself listen to you. So will *you* make the deaf hear, even if they didn't use to understand? [43] And of them is he who looks at you. So will *you* guide the blind, even if they didn't use to see? [44] Truly, Allaah doesn't wrong the people a single thing, but the people wrong themselves. [45] And the Day He gathers them

(as if they haven't tarried but an hour of the day), they'll have mutual recognition between them. Those who'll have falsely denied meeting Allaah will have certainly lost, and they weren't ones who were guided. [46] And if We ever show you some of that which We promise them, or We *take you fully* in death, then to Us is their place of return. Thereafter, Allaah is Witness over what they do. [47] And for every community there's a Messenger. So when their Messenger comes, it's decided between them with equity, and *they're not wronged*. [48] And they say 'When might this promise be, if you're true in what you say?!' [49] Say 'I don't have authoritative power of harm nor benefit for myself, except what Allaah willed. For every community there's a term. When their term comes, then they don't procure a delay of an hour, nor procure an advance.' [50] Say 'Have you considered: if His punishment came to you by night or day, what part of it would the criminals seek to hasten? [51] Is it thereafter—*when it will have occurred*—that you'll have believed in it?' "Now? And you certainly used to seek to hasten it." [52] Thereafter, it will have been said to those who'd done wrong 'Taste the punishment of eternity. Are you being recompensed in any way other than in accordance with what you used to earn?' [53] And they ask for information from you. 'Is it true?' Say 'Aye, by my Lord. Truly, it's *true*. And you won't elude it.' [54] And if it were the case that to each soul that had done wrong had belonged whatever is on Earth, it would have *ransomed* itself with it. And they'll have kept their regret secret when they'll have seen the punishment. And it will have been decided between them with equity, and *they're not wronged*. [55] Well, truly, to Allaah belongs what's in the heavens and Earth. Well, truly Allaah's promise is true, but most of them don't know. [56] *He* causes life and causes death, and to Him you'll be returned. [57] Oh you, the people, an admonition from your Lord has certainly come to you, and a cure for what's in the chests, and guidance and Mercy for the believers. [58] Say 'By virtue of the Grace of Allaah, and

by virtue of His Mercy, so by virtue of that, then they should rejoice. It's better than what they amass.' [59] Say 'Have you considered what Allaah has caused to be sent down for you by way of provision, then you've made of it unlawful and lawful?' Say 'Has Allaah given permission to you, or do you intentionally fabricate things about Allaah?' [60] And what's the assumption of those who intentionally fabricate lies about Allaah, about the Day of Standing? Truly, Allaah is the Possessor of *Bounty* to the people, but most of them are not thankful. [61] And you, oh Prophet, are not engaged in a matter, and you don't recite of it any Qur'aan, and you're all not performing any action, except that We'll have been Witnesses over you all when you're deeply engrossed in it. And no weight of a particle on Earth or in heaven escapes from your Lord. And there's no smaller thing than that and no bigger thing, but that it's in a clear Book. [62] Well, truly Allaah's allies—there's no fear upon them, and *they don't grieve*. [63] Those who believed and used to have *taqwaa*. [64] They have glad tidings in the life of the world and in the Hereafter. There's no change to the Words of Allaah. That, *it* is the tremendous attainment. [65] And don't let their speech grieve you. Truly, renown belongs entirely to Allaah. He's the All-Hearer, the All-Knower. [66] Well, truly, to Allaah belong whoever is in the heavens and whoever is on Earth. And those who supplicate others besides Allaah don't in fact make themselves carefully follow partners. They make themselves carefully follow not but conjecture, and *they're not but opining*. [67] He's the One Who made the night for you so you can be at rest in it, and the day as a thing which causes sight. Truly, there are *signs* in that for a People who hear. [68] They said 'Allaah took a son for Himself.' His Immaculacy…! He's the One Free of Need. To Him belong what's in the heavens and what's on Earth. There's no authorisation with you for this. Do you say about Allaah what you don't know? [69] Say 'Truly, those who intentionally fabricate lies about Allaah are not successful.' [70]

Enjoyment in the world, then subsequently to Us is their place of return, then subsequently We'll make them taste the severe punishment because of what they used to disbelieve. [71] And recite before them the news of Noah when he said to his People 'Oh my People, if it's the case that my stay is too great a thing for you, and also my reminding you with the signs of Allaah, then I've made myself rely on Allaah. So become united upon your and your partners' affair, then subsequently your affair shouldn't be a state of anguish for you. Thereafter, accomplish it in relation to me, and give me no respite. [72] So, if you'll have turned yourselves away, then I won't have asked you for any remuneration. Responsibility for my remuneration is not but upon Allaah. And I've been ordered to be from among the ones who submitted {Muslims}.' [73] Then they called him a liar, so We delivered him and whoever was with him on the ship, and made them successors, and We drowned those who'd falsely denied Our signs. So look at how the resultant state of the ones who were constantly warned was. [74] Thereafter, sometime after him, We sent Messengers to their People, so they came to them with clear proofs. Then, they weren't ones to ever believe in what they'd falsely denied in times before. Thus, We seal over the hearts of the ones who make themselves transgress. [75] Thereafter, sometime after them, We sent Moses and Aaron to Pharaoh and his council with Our signs, then they considered themselves great and were a criminal People. [76] So when the truth came to them from Our presence, they said 'Truly, this is clear *sorcery*.' [77] Moses said 'Do you say so to the truth when it has come to you? Is this sorcery? And yet sorcerers are not successful.' [78] They said 'Have you come to us to divert us from what we found our forefathers on, and so that you'll both have greatness in the land? And we're not believers of you both.' [79] And Pharaoh said 'Bring me every knowledgeable sorcerer.' [80] Then, when the sorcerers came, Moses said to them 'Cast what you're casting.' [81] Then,

when they cast, Moses said ‘What you’ve come with is sorcery. Truly, Allaah will nullify it. Truly, Allaah doesn’t put right the work of the corrupters. [82] And Allaah will manifest the truth to be true by His Words, even if the criminals dislike it.’ [83] So, no-one believed Moses except an offspring of his People, on account of fear of Pharaoh and their council—that he’d persecute them. And truly, Pharaoh *exalted* himself on Earth, and truly, he *was indeed* from among the ones who exceeded all bounds. [84] And Moses said ‘Oh my People, if you really *did* believe in Allaah, then make yourselves rely on Him, if you’re ones who submitted {Muslims}.’ [85] So they said ‘Upon Allaah we’ve made ourselves rely. Our Lord, don’t make us a *fitnah* for the wrongdoing People, [86] and deliver us, by Your Mercy from the disbelieving People.’ [87] And We revealed to Moses and his brother: ‘Prepare houses for your People in Egypt and make your houses as a direction of prayer, and establish the ritual prayer, and gladden the believers with glad tidings.’ [88] And Moses said ‘Our Lord, truly, You’ve given Pharaoh and his council ornamentation and wealth in the life of the world. Our Lord, so that they may cause people to go astray from Your Way. Our Lord, cause an obliteration to their wealth and harden their hearts over, so they don’t believe until they see the painful punishment.’ [89] He said ‘Your joint supplication has certainly been answered, so both be steadfast, and ***don’t*** make yourselves strive to follow the way of those who don’t know.’ [90] And We crossed the Children of Israel over the sea, then Pharaoh and his troops followed them in pursuit in an act of seeking to do wrong and an act of hostility until, when drowning had overtaken him, he said ‘I believed that there’s no god but the One in Whom the Children of Israel believed, and I’m from among the ones who submitted {Muslims}.’ [91] ‘Now? And yet you certainly disobeyed before, and you were from among the corrupters. [92] So today, We’ll preserve you by means of your body, so that you’ll be a sign for whoever is your successor.

And truly, most of the people are *heedless* of Our signs.' [93] And We *certainly* gave the Children of Israel accommodation in an honourable place of being settled, and provided them some of the good things. Then they didn't differ with one another until knowledge came to them. Truly, your Lord will decide between them on the Day of Standing concerning that in which they used to differ between themselves. [94] So, if you're in wavering doubt of what We've caused to be sent down to you, then question those who were reading the Book in times before you. The truth from your Lord has *certainly* come to you, so *don't* be from among the ones who cause themselves to doubt. [95] And *don't* be from among those who'll have falsely denied Allaah's signs, for then you'll be from among the losers. [96] Truly, those whom the Word of your Lord has become rightly due upon them won't believe [97] (even if every sign came to them) until they see the painful punishment. [98] So, why wasn't there a town which believed, so its believing {Faith} benefited it, except for the People of Jonah? When they believed, We removed from them the punishment of disgrace in the life of the world, and We let them enjoy up to some time. [99] And if your Lord had willed, whoever was on Earth would have *believed*—all of them collectively. So, would you compel the people until they become believers? [100] And it wasn't for a soul to believe, except by the permission of Allaah, and He puts filth on those who don't understand. [101] Say 'Look at what's in the heavens and Earth.' And yet signs and Warners don't avail a People who don't believe. [102] So, do they wait for anything but the like of the days of those who passed away in times before them? Say 'Then wait. Truly, I'm with you as one of the ones who wait.' [103] Thereafter, We'll deliver Our Messengers and those who believed. Likewise, it's a right act due upon Us that We save the believers. [104] Say 'Oh you, the people, if you're in wavering doubt of my religion, then I don't worship those whom you worship besides Allaah, but I worship Allaah, the One Who

takes you fully in death. And I've been ordered to be from among the believers.' [105] And: 'Set your face to the religion as a *haneef*, and *don't* be from among the ones who commit *shirk*. [106] And don't supplicate (besides Allaah) that which doesn't benefit you and doesn't harm you. For if you do, then truly you'll be from among the wrongdoers in that case. [107] And if Allaah touches you with harm, then there's no remover of it but Him. And if He wants you to be with good, then there's no repeller of His Grace. He strikes with it whomever He wishes of His slaves. And He's the Forgiving, the Specifically-Merciful.' [108] Say 'Oh you, the people, the truth has certainly come to you from your Lord. So whoever becomes guided, then he only becomes guided for his soul, and whoever goes astray, then he only goes astray against it. And I'm not a governor over you.' [109] And make yourselves carefully follow what's revealed to you, and be patient until Allaah passes Judgment. And He's the best of judges.

## (11) Huwd

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam raa'.* A Book whose verses have been made definitive, and furthermore explained in detail, from the Self of One All-Wise, All-Aware, [2] saying 'Worship nothing but Allaah. Truly, I'm a Warner to you from Him, and a bearer of glad tidings.' [3] And: 'Ask your Lord for forgiveness, then subsequently turn to Him in repentance. He'll let you enjoy a goodly enjoyment up to a specified term, and He'll give every possessor of merit his merit. And if you turn yourselves away, then truly, I fear concerning you the punishment of a Great Day. [4] To Allaah is your place of return, and He's One possessing power over everything.' [5] Well, truly, they fold up their chests

to seek to hide from Him. Well, the time they cover themselves with their garments, He knows what they keep secret and what they make public. Truly, He's All-Knower about the contents of the chests. [6] And there's no moving creature on Earth except that responsibility for its provision is upon Allaah. And He knows its fixed place of long-term settlement and its fixed place of storage. All is in a clear Book. [7] And He's the One Who created the heavens and Earth in six days (and His Throne was upon the water) to test you as to which of you is best in deed. And *if* you say 'Truly, you'll be resurrected sometime after death' those who've disbelieved would most definitely say 'This is not but clear sorcery.' [8] And *if* We postpone the punishment from them to a reckoned collection of times, they'd most definitely say 'What's detaining it?' Well, the Day it comes to them, it isn't turned away from them, and what they used to mock will have beset them. [9] And *if* We cause the human to taste Mercy from Us, then subsequently withdraw it from him, truly, he's one without *hope*, ungrateful. [10] And *if* We cause him to taste well-being after hardship touches him, he'd most definitely say 'The evil events have gone away from me.' Truly, he's *exultant*, boastful. [11] Except those who are patient and perform righteous deeds. Those will have forgiveness and a large remuneration. [12] So *perhaps* you'd leave some of what's revealed to you, and your chest is straitened by it—because they say 'Why wasn't a treasure caused to be sent down upon him, or why didn't an Angel come with him?' You're only a Warner, and Allaah is Trustee over everything. [13] Or do they say 'He intentionally fabricated it?' Say 'Then come with ten intentionally-fabricated Chapters the like of it, and call whomever you can besides Allaah, if you're true in what you say.' [14] Then, if they haven't become responsive to you, then know that it's been caused to be sent down with just Allaah's knowledge, and that there's no god but Him. So will you be ones who submitted {Muslims}? [15] Whoever used to want the life of the world and its

ornamentation, We would pay their deeds to them in full in it, and *they wouldn't be deprived* concerning them. [16] Those are the ones for whom there's nothing but the Fire in the Hereafter. And what they'll have crafted in it will have become void, and what they used to perform will have been in vain. [17] So, is he who was grounded on a clear proof from his Lord, and a witnesser from Him does according to it…? And sometime before it was the Book of Moses as an *imaam* and a Mercy. Those, they believe in it. And whoever from the factions disbelieves in it, then the Fire will be his appointed place. So don't be in doubt about it. Truly, it's the truth from your Lord, but most of the people don't believe. [18] And who's more wrongful than he who intentionally fabricates a lie about Allaah? Those are presented before their Lord, and the witnessing Angels say 'These are the ones who lied about their Lord.' Well, the curse of Allaah is upon the wrongdoers. [19] Those who hinder others from the Way of Allaah, and seek to make it appear crooked, and they, they are disbelievers in the Hereafter. [20] Those haven't eluded Allaah on Earth, and they'll have had no protecting friends besides Allaah. The punishment will be multiplied for them. They didn't use to be capable of hearing, and they didn't use to see. [21] Those are the ones who'll have lost their souls, and what they used to intentionally fabricate will have gone away from them. [22] There's no avoiding that they, *they* will be the greatest losers in the Hereafter. [23] Truly, those who'll have believed and performed righteous deeds, and lowered themselves to their Lord, those will be the companions of the Garden. They'll stay in it perpetually. [24] The similitude of the two groups is like the blind man and the deaf man, and the seer and the hearer. Are they both equal in similitude? So won't you keep it in mind? [25] And We *certainly* sent Noah to his People. 'I'm a clear Warner for you, [26] saying "Worship nothing but Allaah." Truly, I fear concerning you the punishment of a painful Day.' [27] Then the council of those who disbelieved

from among his People said ‘We see you as being nothing but a human being of our like, and we see you as being such that none but those who are the basest ones of us have made themselves carefully follow you—ones who are immature in opinion. And we see you as having no merit over us. Nay, rather we think you’re liars.’ [28] He said ‘Oh my People, have you considered: if I was grounded upon a clear proof from my Lord and He’s given me Mercy from His presence, then it’s been made obscure to you, would we compel you to it when you dislike it? [29] And, oh my People, I’m not asking you for wealth on account of it. Responsibility for my remuneration is not but upon Allaah. And I don’t drive away those who’ve believed. Truly, they’ll meet their Lord. But I see you’re a People who are ignorant. [30] And, oh my People, who would help me against Allaah if I drove them away? So won’t you keep it in mind? [31] And I don’t say to you “The treasuries of Allaah are with me” nor “I know the Unseen” and I don’t say “Truly, I’m an Angel.” And I don’t say of those whom your eyes make themselves find fault with, that Allaah will *not* give them good. Allaah is Most Knowing of what’s in their souls. Truly, I’d definitely be from among the wrongdoers in that case.’ [32] They said ‘Oh Noah, you’ve certainly wrangled with us and you’ve made our wrangling to be much, so come to us with what you’re promising us if you’re from among the ones who are true to what they say.’ [33] He said ‘Only Allaah will bring you it, if He’ll have wished to, and you won’t elude it. [34] And my sincere advice wouldn’t benefit you (if I want to give sincere advice to you) if Allaah wants to make you go the wrong way. He’s your Lord, and to Him you’ll be returned.’ [35] Or do they say ‘He intentionally fabricated it?’ Say ‘If I intentionally fabricated it, then my crime will be upon me, and I’m innocent of what crimes you commit.’ [36] And it was revealed to Noah: ‘*No-one* from your people will believe except him who has already believed, so don’t be distressed by what they used to do. [37] And construct the ship in Our Eyes and by Our

inspiration, and don't address Me concerning those who've done wrong. Truly, they'll be drowned.' [38] And he was constructing the ship, and every time a council of his People passed before him, they made fun of him. He said 'If you make fun of us, then truly, we make fun of you, just as you make fun. [39] Then in the near future, you'll know him to whom a punishment will come, disgracing him, and upon whom an everlasting punishment will alight.' [40] Until, when Our order came and the *tandoor* welled over, We said 'Carry on it two of every paired things, and your family (except whomever the statement has preceded against them), and whoever has believed.' And not but few believed along with him. [41] And he said 'Embark on it. In the Name of Allaah be its course and its mooring. Truly, my Lord is *Forgiving*, Specifically-Merciful.' [42] And *it ran* with them on a wave like mountains, and Noah called out to his son, while he was in a separate place 'Oh my son, embark with us and don't be with the disbelievers.' [43] He said 'I'll betake myself for refuge to a mountain that will defend me from the water.' He said 'Today there's no defender from Allaah's order, except him whom He'll have had mercy on.' And waves got between them, so he was from among the drowned. [44] And it was said 'Oh Earth, swallow your water, and oh heaven, desist' and the water subsided. And the order was completed and it settled upon *Al Joodee*. And it was said 'A far removal for the wrongdoing People.' [45] And Noah called out to his Lord, then said 'My Lord, truly, my son is one of my family, and truly, Your promise is the truth, and You're the most qualified of judges to judge.' [46] He said 'Oh Noah, truly, he wasn't one of your family. Truly, it's an unrighteous act, so don't ask of Me what you have no knowledge of. Truly, I admonish you, lest you become from among the ignorant.' [47] He said 'My Lord, truly, I take refuge with You from my asking of You what I have no knowledge of. And if You don't forgive for me and have mercy on me, I'll be from among the losers.' [48] It was said 'Oh Noah, go down

in humility with peace from Us and blessings upon you and upon communities from the ones with you. And there'll be communities whom We'll grant enjoyment, then subsequently a painful punishment from Us will touch them.' [49] This is from the tidings of the Unseen which We reveal to you. You didn't use to know it—you nor your People—anytime before this. So be patient. Truly, the resultant state is for the ones who have *taqwaa*. [50] And to 'Aad their brother Huwd. He said 'Oh my People, worship Allaah. You don't have any god other than He. You're not but intentional fabricators. [51] Oh my People, I'm not asking you for remuneration on account of it. Responsibility for my remuneration is not but upon the One Who created me from nothing. So don't you understand? [52] And, oh my People, ask your Lord for forgiveness, then subsequently turn to Him in repentance. He'll send the sky upon you as an instrument of continuous, abundant rain, and He'll increase you in strength in addition to your strength. And don't turn yourselves away as criminals.' [53] They said 'Oh Huwd, you didn't come to us with a clear proof, and we're not leaving our gods because of your statement, and we're not believers of you. [54] We say not but that some of our gods have afflicted you with evil.' He said 'Truly, I make Allaah bear witness—and you bear witness—that I'm free of what you associate [55] besides Him. So plot against me collectively, and thereafter give me no respite. [56] Truly, I've made myself rely on Allaah—my Lord and your Lord. There's no moving creature except that He takes it by its forelock. Truly, my Lord is on a permanently straight Highway. [57] So, if you turn yourselves away, then I've certainly conveyed to you what I've been sent to you with, and my Lord will appoint a People other than you as successors. And you won't harm Him a single thing. Truly, My Lord is Guardian over everything.' [58] And when Our order came, We delivered Huwd and those who believed along with him because of a Mercy from Us, and We delivered them from a harsh punishment. [59] And

this was ’Aad. They knowingly denied the signs of their Lord, and disobeyed His Messengers, and made themselves carefully follow the order of every obstinate tyrant. [60] And they were made to be followed by a curse in this world, as well as on the Day of Standing. Well, truly ’Aad disbelieved their Lord. Well, a far removal for ’Aad, the People of Huwd. [61] And to Thamood, their brother Saalih. He said ‘Oh my People, worship Allaah. You don’t have any god other than He. *He* produced you from the earth, and has made you live on it, so ask Him for forgiveness, then subsequently turn to Him in repentance. Truly, my Lord is Near, a Responder.’ [62] They said ‘Oh Saalih, amongst us you were certainly one in whom hope had been placed before this. Do you forbid us to worship what our forefathers would worship? And truly, we’re in a suspicion-inducing, wavering *doubt* of what you invite us to.’ [63] He said ‘Oh my People, have you considered: if I was grounded upon a clear proof from my Lord, and He’s given me Mercy from Him, then who would help me against Allaah if I disobeyed Him? So you wouldn’t increase me other than in a cause of loss. [64] And, oh my People, this is the She-Camel of Allaah—a sign for you—so leave her eating on Allaah’s land and don’t touch her with evil, for then an imminent punishment will seize you.’ [65] Then they hamstrung her, so he said ‘Enjoy yourselves in your homes for three days. That’s a promise not to be belied.’ [66] So when Our order came, We delivered Saalih and those who believed along with him because of a Mercy from Us, and from the disgrace of that day. Truly, your Lord, He’s the Strong, the Almighty. [67] And the Cry seized those who’d done wrong, so they became ones lying prone in their homes, [68] as if they hadn’t prospered in them. Well, truly, Thamood disbelieved their Lord. Well, a far removal for Thamood. [69] And Our Messengers *certainly* came to Abraham with glad tidings. They said ‘Peace.’ He said ‘Peace’ then didn’t delay in his coming with a roasted calf. [70] Then, when he saw their hands weren’t reaching out to it,

he felt them to be strange and conceived a fear of them. They said ‘Fear not. Truly, we’ve been sent to the People of Lot.’ [71] And his wife was standing there, so she laughed. Then We gladdened her with glad tidings of Isaac, and sometime after Isaac, Jacob. [72] She said ‘Woe is me! Will I bear a child when I’m an old woman, and this my husband is an old man? Truly, this is an *amazing thing*.’ [73] They said ‘Are you astonished due to Allaah’s order? The Mercy of Allaah and His blessings be upon you, family of the house. Truly, He’s Praiseworthy, Glorious.’ [74] Then, when the fright went from Abraham and glad tidings came to him, he tried to wrangle with Us concerning the People of Lot. [75] Truly, Abraham was *forbearing*, tender-hearted, one who kept turning himself back. [76] ‘Oh Abraham, turn aside from this. Truly, the order of your Lord has already come, and truly, there’s a thing of theirs which is coming—a punishment not repelled.’ [77] And when Our Messengers came to Lot, he was distressed about them, and was straitened in his protective capability for them, and said ‘This is a critical day.’ [78] And his People came to him, impelled towards him—and in times before they used to perform evil deeds. He said ‘Oh my People, these are my daughters. They are spiritually cleaner for you. So have *taqwaa* of Allaah, and don’t disgrace me concerning my guest party. Isn’t there a rightly-guided man from among you?’ [79] They said ‘You *certainly* knew we have no right concerning your daughters, and truly, you *know* what we want.’ [80] He said ‘If only it were the case that I had power in connection with you, or could betake myself to a strong support.’ [81] They said ‘Oh Lot, truly, we’re Messengers of your Lord. They will *not* get to you, so make yourself travel with your family in a part of the night, and no-one of you should turn himself about. Except your wife. Truly, what will have struck *them* will be the thing which strikes *her*. Truly, the morning is their appointed time. Is not the morning near?’ [82] So when Our order came, We made their thing that was high their thing that was low,

and We rained upon them layered stones of baked clay, [83] marked in the vicinity of your Lord. And they're not far from the wrongdoers. [84] And to Midian their brother Shu'ayb. He said 'Oh my People, worship Allaah. You don't have any god other than He. And don't lessen the standard volumetric measure and the standard weight. Truly, I see you in goodness. And truly, I fear concerning you the punishment of an all-encompassing Day. [85] And, oh my People, give the standard volumetric measure and the standard weight to the full with equity, and don't deprive the people of their things, and don't make mischief in the land, spreading corruption. [86] Allaah's Remnant is better for you if you're believers. And I'm not a guardian over you.' [87] They said 'Oh Shu'ayb, does your ritual prayer order you that we leave what our forefathers would worship, or that we do what we will concerning our wealth? Truly, *you* are the forbearing, the rightly-guided.' [88] He said 'Oh my People, have you considered: if I was grounded upon a clear proof from my Lord and He's provided me with goodly provision from Him…? And I don't want to act contrarily with you in relation to what I forbid you from. I want not but the setting right of that which I'm able. And my ability to achieve that is in no way other than by Allaah. On Him I've made myself rely and to Him I keep turning myself back. [89] And, oh my People, don't let active opposition to me *bring about* for you that the like of what struck the People of Noah (or the People of Huwd, or the People of Saalih) strikes you. And the People of Lot are not far from you. [90] And ask your Lord for forgiveness, then subsequently turn to Him in repentance. Truly, my Lord is Specifically-Merciful, Loving.' [91] They said 'Oh Shu'ayb, we don't comprehend much of what you say. And truly, we *see* you're weak amongst us, and if not for your clan, we would have *stoned* you. And you're not powerful against us.' [92] He said 'Oh my People, is my clan mightier against you than Allaah? And you've taken Him for yourselves as a back-up spare behind you. Truly, my Lord encompasses

what you perform. [93] And, oh my People, act based upon your standpoint. Truly, *I* am acting. In the near future, you'll know to whom a punishment will come, disgracing him, and who's a liar. And make yourselves keep watch. I'll be a watcher along with you.' [94] And when Our order came, We delivered Shu'ayb and those who believed along with him because of a Mercy from Us. And the Cry seized those who'd done wrong, so they became ones lying prone in their homes, [95] as if they hadn't prospered in them. Well, a far removal for Midian, just as Thamood was removed far away. [96] And We *certainly* sent Moses with Our signs and a clear authorisation [97] to Pharaoh and his council. Then they made themselves carefully follow Pharaoh's order, and Pharaoh's order wasn't right-guided. [98] He leads his People on the Day of Standing, then he'll have made them come to the Fire. And the place of coming-to of the ones who'll have been made to come is absolutely evil. [99] And they were made to be followed by a curse in this world, as well as on the Day of Standing. The assisted assistance is absolutely evil. [100] That's from the tidings of the towns which We relate before you. Of them is one which stands, and a reaped one. [101] And We didn't wrong them, but they wronged themselves. So, their gods which they would supplicate besides Allaah availed them nothing when the order of your Lord came, and they increased them in nothing other than induced perdition. [102] And thus is the seizing of your Lord when He seizes the towns while they're in a state of wrongdoing. Truly, His seizing is painful, severe. [103] Truly, there's a *sign* in that for whoever feared the punishment of the Hereafter. That's a Day for which the people will be gathered, and that's a witnessed Day. [104] And We don't postpone it except to a counted term. [105] The Day it comes, a soul doesn't speak for itself except by His permission. So, of them will be a wretched one and a happy one. [106] So, as for those who'll have been wretched, then they'll be in the Fire, in which sighing and wailing will be their lot; [107] staying in it

as long as the heavens and Earth will have remained, except what your Lord will have willed. Truly, your Lord does whatever He wants. [108] And as for those who'll have been made happy, then they'll be in the Garden; staying in it as long as the heavens and Earth will have remained, except what your Lord will have willed. A Hand-given gift not cut off. [109] So don't be in doubt about what these worship. They don't worship in any way other than just as their forefathers would worship in times before. And We'll give them their set portion in *full*, undiminished. [110] And We *certainly* gave Moses the Book, then it was differed upon concerning it. And if no Word had preceded from your Lord, it would have been *decided* between them. And truly, they're in a suspicion-inducing, wavering *doubt* of it. [111] And truly, *your Lord most definitely pays each in full for their deeds*. Truly, He's All-Aware of what they perform. [112] So be steadfast just as you've been ordered (and he who turns in repentance along with you) and don't overstep the bounds. Truly, He's All-Seer of what you perform. [113] And don't incline toward those who've done wrong, for then the Fire will touch you (and you have no protecting friend besides Allaah) and thereafter you're not helped. [114] And establish the ritual prayer at the two ends of the day, and in early watches of the night. Truly, good deeds do away with evil deeds. That's a remembrance for the ones who remember. [115] And be patient, for truly, Allaah doesn't cause the remuneration of the persistent doers of good to go to waste. [116] So why weren't there from among the generations in times before you possessors of a remnant of good sense, forbidding from corruption on Earth, except a few of the ones We saved from among them? And those who did wrong made themselves strive to follow the pursuit of that in which they'd been made to luxuriate, and they were criminals. [117] And yet your Lord wasn't One to ever destroy the towns with injustice, while their populaces were rectifiers. [118] And if your Lord had wished to, He

would have *made* the people a single community. And yet they don't cease being ones who differ, [119] except whomever your Lord has had mercy on. And He created them for that. And the Word of your Lord will have been fulfilled—'I'll most definitely fill Hell from the whole lot of *jinnah* and men.' [120] And all that We relate before you of the tidings of the Messengers is that by which We make your inner heart firm. And in this, the truth and an admonition and a reminder to the believers have come to you. [121] And say to those who don't believe 'Act based upon your standpoint. Truly, *we* are acting. [122] And wait. Truly, *we* are waiting.' [123] And to Allaah belongs the Unseen of the heavens and Earth, and affairs will be returned to Him—all of them. So worship Him, and make yourself rely on Him. And your Lord isn't unmindful of what you perform.

## (12) Yoosuf [Joseph]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam raa'*. These are the verses of the clear Book. [2] Truly, We've caused it to be sent down as an Arabic Qur'aan, so that *perhaps* (hopefully) you'll understand. [3] *We* relate before you the best of stories by means of what We've revealed to you—this Qur'aan. And truly, in times before it, you *were indeed* from among the heedless. [4] When Joseph said to his father 'Oh my dear father, truly, I saw eleven planets and the sun and the moon. I saw them prostrating to me.' [5] he said 'Oh my dear son, don't relate your vision before your brothers, for then they'll devise a plan for you. Truly, Satan is a clear enemy to the human. [6] And in that manner your Lord will select you for Himself, and teach you some of the interpretation of dream narrations, and complete His Favour upon you and upon the family of Jacob, just as He completed it upon your two

forefathers Abraham and Isaac in times before. Truly, your Lord is All-Knower, All-Wise.' [7] In Joseph and his brothers there were *certainly* signs for the ones who inquire. [8] When they said '*Joseph and his brother* are dearer to our father than we, and yet we're a united group. Truly, our father is in a clear *straying*. [9] Kill Joseph, or drive him far away to a land. Your father's attention will become only for you, and straight after it you'll be a righteous People.' [10] a speaker from among them said 'Don't kill Joseph, and yet throw him into the hidden bottom of the well (some caravan will pick him up for themselves) if you're going to do something.' [11] They said 'Oh our father, what reason do you have for not giving us charge over Joseph, and yet truly, we're his *well-wishers*? [12] Send him with us tomorrow to enjoy himself eating and drinking, and to play, and truly, we'll be *guardians* for him.' [13] He said 'Truly, it *grieves* me that you'll go with him, and I fear that wolves will eat him while you're heedless of him.' [14] They said '*If* wolves ate him when we were a united group, we'd truly be *losers* in that case.' [15] So, when they went with him, and became united that they'd put him in the hidden bottom of the well… And We revealed to him 'You'll most definitely inform them about this affair of theirs while *they're not cognisant*.' [16] And they came to their father at nightfall, weeping. [17] They said 'Oh our father, truly we went racing one another and left Joseph with our things, then wolves ate him. And you're not a believer of us, even if we were true in what we say.' [18] And they came with false blood on his shirt. He said 'Nay, rather your souls commended an affair to you, so—comely patience. And Allaah is the One Who's sought for help against that which you're attributing.' [19] And a caravan came, then they sent their water-drawer, so he let down his bucket. He said 'Oh glad tiding! This is a boy slave' and they secreted him as merchandise. And Allaah was All-Knowing about what they were performing. [20] And they sold him for a meagre price: numbered *dirhams*. And they were (concerning him)

from among the ones who desire little. [21] And the one from Egypt who bought him said to his wife 'Make his place of stay comfortable. It may be so, that he'll be useful to us, or we take him for ourselves as a son.' And in this way We established Joseph in the land, and this was so We might teach him some of the interpretation of dream narrations. And Allaah is ever Victor over His Affair, but most of the people don't know. [22] And when he reached his strength of discernment, We gave him judgment and knowledge. And in this manner, We recompense the persistent doers of good. [23] And she in whose house he was tried to seduce him against his will, and locked the doors. And she said 'Come, you.' He said 'Allaah is my refuge. Truly, my lord has made my place of stay good. Truly, the wrongdoers are not successful.' [24] And she was *certainly* interested in him, and he'd have been interested in her if not for his having seen the proof of his Lord. Thus it was, so that We might turn away evil and obscenity from him. Truly, he was from among Our specially-selected slaves. [25] And they both raced one another to the door, and she tore his shirt from the back—and they found her lord and master present at the door. She said 'What's the recompense of him who intended evil with your family except that he's imprisoned, or there's a painful punishment?' [26] He said '*She* tried to seduce *me* against my will.' And a witnesser from her family testified 'If his shirt has been torn from the front, then she told the truth, and he's from among the liars. [27] And if his shirt has been torn from the back, then she lied, and he's from among the ones who are true in what they say.' [28] So when he saw his shirt was torn from behind, he said 'Truly, it's part of you women's guile. Truly, your guile is tremendous. [29] Joseph, turn aside from this. And you, my wife, ask forgiveness for your punishable misdeed. Truly, you've been from among the persistent offenders.' [30] And women in the city said 'The Court Officer's wife was trying to seduce her slave boy against his will. He certainly penetrated her pericardium

with love. Truly, we consider *her* to be in a clear straying.' [31] So when she heard of their machinations, she sent for them and prepared a repast for them, and gave each one of them a knife and said 'Come out upon them.' Then, when they saw him, they considered him *exceptional* and gashed their hands, and said 'Allaah preserve us. This isn't a human being. This is not but an honourable Angel!' [32] She said 'So, that's the one concerning whom you blamed me. And I *certainly* tried to seduce him against his will, then he defended himself. And *if* he hasn't done what I order him, he'll most definitely be imprisoned, and he'll most definitely be from among the belittled.' [33] He said 'My Lord, prison is dearer to me than that to which they invite me. And if You don't turn their plot away from me, I'll passionately incline towards them and will be from among the ignorant.' [34] So his Lord became responsive to him, then turned their plot away from him. Truly He, *He* is the All-Hearer, the All-Knowing. [35] Thereafter, it occurred to them (sometime after the fact that they'd seen the signs) that they should certainly imprison him until some time. [36] And two youths entered the prison with him. One of them said 'Truly, I was seeing myself pressing wine.' And the other said 'Truly, I was seeing myself carrying bread above my head, from which birds were eating. Inform us of its interpretation. Truly, we see you as being from among the persistent doers of good.' [37] He said 'Food which you're both provided with won't come to you both, except that I'll have informed you of its interpretation before its coming to you. That's from what my Lord has taught me. Truly, I've left alone the creed of a People who don't believe in Allaah, and they, they are disbelievers in the Hereafter. [38] And I've made myself carefully follow the creed of my forefathers, Abraham and Isaac and Jacob. It wasn't for us to associate anything with Allaah. That's part of Allaah's Grace to us and upon the people, but most of the people are not thankful. [39] Oh, my two fellow prisoners, are lords who are constantly

divided better, or Allaah, the Unitary, the Subduer? [40] You worship besides Him nothing but names which you've named (you and your forefathers), for which Allaah caused no authorisation to be sent down. Judgment is not but for Allaah. He's ordered you to not worship but Him alone. That's the correct religion, but most of the people don't know. [41] Oh, my two fellow prisoners. As for one of you both, then he'll give his lord a drink of wine. And as for the other, then he'll be crucified, so birds will eat from his head. The affairs concerning which you were seeking opinion from me have been decreed.' [42] And he said to the one whom he thought for certain that he'd be the saved one of the two 'Mention me in the vicinity of your lord.' Then Satan caused him to forget to mention him to his master, so he stayed in the prison a few years. [43] And the king said 'Truly, I was seeing seven fat cows that seven lean ones were eating, and seven greened ears of corn, and others dried up. Oh you, the council, give me an opinion concerning my vision if you've been able to give interpretations to visions.' [44] They said 'Confusions of dreams. And we're not ones who have knowledge about the interpretation of dreams.' [45] And the one who'd been saved of the two (and who recalled events to himself after a period of time) said '*I* will inform you of its interpretation, so send me.' [46] 'Joseph, oh you the truthful one, give us an opinion concerning seven fat cows that seven lean ones are eating, and seven greened ears of corn and others dried up, so that *perhaps* (hopefully) I'll return to the people, so that *perhaps* (hopefully) they'll know.' [47] He said 'You'll cultivate for seven years as usual, then what you'll have reaped, then leave it in its ear; all but a little from which you'll eat. [48] Subsequently, straight after that, will come a hard seven years which will consume what you laid up for them, except for a little from what you store. [49] Subsequently, straight after that, will come a year in which the people will be given revitalising rain, and in which they'll press fruit for wine and oil.' [50] And the king said 'Bring

him to me.' Then, when the messenger came to him, he said 'Return to your lord, then ask him "What was the case of the women who gashed their hands?" Truly, my lord is all-knowing about their guile.' [51] He said 'What was your affair when you tried to seduce Joseph against his will?' They said 'Allaah preserve us. We knew no evil about him.' The Court Officer's wife said 'Now the truth has come to light. *I* tried to seduce *him* against his will, and truly, he *is* from among the ones who are true in what they say.' [52] "That was so he'll know that I haven't betrayed him behind his back, and that Allaah doesn't guide the plot of the betrayers. [53] And yet I don't declare my soul guiltless. Truly, the soul is the *constant orderer* of evil, except whomever my Lord has mercy on. Truly, my Lord is Forgiving, Specifically-Merciful." [54] And the king said 'Bring him to me. I'll appropriate him purely for myself.' Then, when he spoke with him, he said 'Truly, today you're firmly established in our presence—trusted.' [55] He said 'Assign me to be over the treasuries of the land. Truly, I'm a knowledgeable guardian.' [56] And thus We established Joseph in the land. He would journey, alight and settle of it wherever he'd wish. We strike with Our Mercy whomever We will and We don't cause the remuneration of the persistent doers of good to go to waste. [57] And the remuneration of the *Hereafter* is better for those who'll have believed and used to have *taqwaa*. [58] And Joseph's brothers came, then they entered upon him, so he recognised them, and yet they didn't know of him. [59] And when he supplied them with their supply, he said 'Come to me with a brother of yours from your father. Don't you see that I give the volumetric measure to the full, and I'm the best of hosts? [60] So, if you haven't come to me with him, then you'll have no measure with me, and you won't approach me.' [61] They said 'We'll try to turn his father away from him. And we're going to *do* that.' [62] And he said to his young men 'Put their merchandise in their saddlebags, so that *perhaps* (hopefully) they'll recognise it when they return back home to

their family, so that *perhaps* (hopefully) they'll return.' [63] So when they returned to their father, they said 'Oh our father, the measure has been prevented from being given to us, so send our brother with us to get a measure for ourselves. And truly, we'll be *guardians* for him.' [64] He said 'Should I give you charge over him in any way other than just as I gave you charge over his brother the time before? Then again, Allaah is best as Guardian, and He's the most Merciful of the ones who show mercy.' [65] And when they opened their baggage, they found their merchandise had been returned back to them. They said 'Oh our father, what more could we seek? This is our merchandise returned back to us. And we'll provision our family, and guard our brother, and we'll acquire an increase of a camel measure. That will be an easy measure.' [66] He said 'I will *not* send him with you until you give me a trustworthy promise through Allaah that you'll most definitely come to me with him, except in a situation that causes you to be surrounded.' So when they'd given him their trustworthy promise, he said 'Allaah will be Trustee over what we say.' [67] And he said 'Oh my sons, don't enter from one gate, and enter instead from separate gates. And yet I avail you nothing against Allaah. Judgment is not but for Allaah. On Him I've made myself rely, and on Him then the reliers should make themselves rely.' [68] And when they entered from where their father had ordered them, it was nothing that availed them against Allaah—nothing but a need in Jacob's soul, which he accomplished. And truly, he was a *possessor* of knowledge due to what We taught him, but most of the people don't know. [69] And when they entered upon Joseph, he took his brother to himself. He said 'Truly I, *I* am your brother, so don't be distressed by what they used to perform.' [70] Then, when he supplied them with their supply, he put the drinking cup in his brother's saddlebag. Thereafter, an announcer announced 'Oh you, the caravan, truly, you are *thieves*.' [71] They said whilst they advanced upon them 'What are you

missing?' [72] They said 'We're missing the king's drinking cup.' "And for him who'll have come with it will be a camel's load, and I'm surety for it." [73] They said 'By Allaah, You *certainly* knew that we didn't come to cause corruption in the land, and that we weren't thieves.' [74] They said 'So what will be its recompense if you are liars?' [75] They said 'Its recompense will be that the one in whose saddlebag it's found, then *he* will be its recompense. In this manner, we recompense the wrongdoers.' [76] So he began with *their* bags before his brother's bag, then later on, he pulled it out from his brother's bag. In that way, We planned for Joseph. He wasn't able to ever take his brother within the king's *deen*, excepting that Allaah would will it. We raise in levels whomever We will. And above every possessor of knowledge is an All-Knower. [77] They said 'If he steals, then a brother of his certainly stole sometime before.' So, Joseph kept it secret within himself and wasn't making it manifest to them. He said 'You are in a worse position. And Allaah is Most Knowing about what you're attributing.' [78] They said 'Oh you, the Court Officer, truly, he has a father—a greatly aged man—so take one of us in his place. Truly, we see you to be from among the persistent doers of good.' [79] He said 'Allaah is our refuge from our taking anyone except him with whom we found our property. Truly, we'd be *wrongdoers* in that case.' [80] So when they cut off any hope of anything from him, they withdrew (just themselves) in secret conversation. The elder from among them said 'Don't you know that your father has already taken a trustworthy promise as an obligation upon you through Allaah, and the time before, what you neglected concerning Joseph? So I will *not* quit the land until my father gives permission to me, or Allaah adjudges for me. And He's the best of judges. [81] Return to your father, then say "Oh our father, truly, your son stole, and we testified nothing but what we knew. And we weren't guardians against the Unseen. [82] And ask the town which we were in, and the caravan in which we

embarked. And truly, we're *true* in what we say.'" [83] He said 'Nay, rather your souls commended an affair to you, so—comely patience. Allaah may be such that He'll bring them to me entirely. Truly He, *He* is the All-Knower, the All-Wise.' [84] And he turned himself away from them and said 'Oh, my bitter grief over Joseph.' And his eyes turned white from grief, for he was suppressing his grief. [85] They said 'By Allaah, you won't stop remembering Joseph until you become one near to dying, or you become from among the ones who pass away.' [86] He said 'I only complain of my intense sorrow and my grief to Allaah, and I know from Allaah what you don't know. [87] Oh my sons, go, then make extensive enquiries of Joseph and his brother, and don't give up hope of Allaah's soothing Mercy. Truly, no-one gives up hope of Allaah's soothing Mercy except disbelieving Peoples.' [88] So, when they entered upon him, they said 'Oh you, the Court Officer, harm has touched us and our family, and we've come with rejected merchandise, so give the measure to the full for us and be charitable to us. Truly, Allaah recompenses the givers of charity.' [89] He said 'Did you know what you did with Joseph and his brother when you were ignorant?' [90] They said 'Are *you* truly Joseph?' He said 'I'm Joseph, and this is my brother. Allaah has certainly bestowed Favour upon us. Truly, whoever has *taqwaa* and is patient, then truly, Allaah doesn't cause the remuneration of the persistent doers of good to go to waste.' [91] They said 'By Allaah, Allaah has *certainly* preferred you over us, and truly, we've been *persistent offenders*.' [92] He said 'There'll be no severe reproach on you today. Allaah will forgive for you, and He's the most Merciful of the ones who show mercy. [93] Go with this shirt of mine, then cast it on my father's face; he'll come to be a seer. And come to me with your entire family.' [94] And when the caravan moved out, their father said 'Truly, I *perceive* the breath of Joseph, even if it be the case that you think I'm doting.' [95] They said 'By Allaah, truly, you're in your old *straying*.' [96] Then,

when it happened that the bearer of glad tidings came, he cast it on his face, so he returned back to being a seer. He said ‘Haven’t I said to you “Truly, I know from Allaah what you don’t know”?’ [97] They said ‘Oh our father, ask forgiveness of our punishable misdeeds for us. Truly, we’ve been persistent offenders.’ [98] He said ‘In the near future, I’ll ask my Lord for forgiveness for you. Truly He, *He* is the Forgiving, the Specifically-Merciful.’ [99] Then, when they entered upon Joseph, he took his parents to himself, and said ‘Enter Egypt, if Allaah willed—safe.’ [100] And he raised his parents upon the throne, and they fell down to him prostrating. And he said ‘Oh my dear father, this is the interpretation of my vision from before. My Lord has certainly made it true. And He was certainly good with me when He brought me out from prison. And He’s brought you from the desert sometime after Satan’s inciting ill feeling between me and my brothers. Truly, my Lord is subtle in bringing about whatever He wishes. Truly He, *He* is the All-Knower, the All-Wise.’ [101] “My Lord, You’ve certainly given me something of the Dominion, and You’ve taught me some of the interpretation of dream narrations. Creator of the heavens and Earth from nothing, You’re my Protecting Friend in the world and the Hereafter. Take me fully in death as one who submitted {a Muslim} and join me with the righteous.” [102] That’s from the tidings of the Unseen which We reveal to you. And you weren’t present with them when they put their affair together, and *they were plotting*. [103] And most of the people won’t be believers, even if you strongly desire it. [104] And you’re not asking them for any remuneration on account of it. It’s not but a reminding to the Worlds. [105] And how many a sign in the heavens and Earth do they pass before, and yet they turn away from it in spirit? [106] And most of them don’t believe in Allaah except whilst they are ones who also commit *shirk*. [107] So, did they feel secure from the coming to them of a thing that covers—from the punishment of Allaah—or the Hour’s coming to them suddenly whilst *they’re not*

*cognisant*?  [108] Say ‘This is my way: I invite to Allaah upon insight—I and whoever will have made himself carefully follow me. And the Immaculacy of Allaah…! And I’m not from among the ones who commit *shirk*.’  [109] And We sent in times before you none but men to whom We revealed, from among the populace of the towns—(So haven’t they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? And the *Home of the Hereafter* is better for those who had *taqwaa*. So don’t they understand?)  [110] —until, when the Messengers became cut off from hope, and their people thought that they’d certainly been lied to, Our help came to them, then whomever We would will was delivered. And Our punishing might isn’t repelled from criminal Peoples.  [111] There was *certainly* a lesson in their story for the possessors of sound understanding. It wasn’t a narrative that was being intentionally fabricated, but it’s a confirmation of that which was clearly before it, and the detailed explanation of everything, and guidance and Mercy for a People who believe.

## (13) Ar-Ra’d [The Thunder]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem raa'*. These are the verses of the Book. And that which has been caused to be sent down to you from your Lord is the truth, but most of the people don’t believe.  [2] Allaah is the One Who raised up the heavens with no pillars which you can see, and thereafter ascended upon the Throne. And He subjected the sun and the moon—each running for a specified term. He directs the affair. He explains the signs in detail, so that *perhaps* (hopefully) you’ll be certain of meeting your Lord.  [3] And He’s the One Who stretched out the ground and made firm mountains

and rivers in it, and made in it two paired units of each of the fruits. He makes the day cover the night. Truly, there are *signs* in that for a People who make themselves reflect. [4] And on Earth are neighbouring sections, and gardens of grapevines and seed crop, and date-palms sharing one root and not sharing one root, which are watered by a single kind of water, and yet We make some of them excel over others in edible produce. Truly, there are *signs* in that for a People who understand. [5] And if you're astonished, then an astonishing thing is their statement 'Huh? When we'll have become dust, will we truly be in a *new creation*?' Those are the ones who've disbelieved in their Lord, and those—iron collars will be around their necks, and those will be the companions of the Fire. They'll stay in it perpetually. [6] And they ask you to hasten the evil event before the pleasurable good, when similar punishments already occurred in times before them. And truly, your Lord is One of *forgiveness* for the people despite their wrongdoing, and truly, your Lord is *severe* in retribution. [7] And those who've disbelieved say 'Why hasn't a sign been caused to be sent down upon him from his Lord?' You're only a Constant Warner, and for every People there's a guide. [8] Allaah knows what every female carries, and what the wombs fall short in, and what they make themselves increase. And everything with Him is in accordance with a measurement. [9] Knower of the Unseen and the Witnessed, the Great, the Self-Exalting. [10] It's the same, whoever of you keeps speech secret and whoever utters it openly, and whoever seeks to hide in the night and goes out for his needs in the day. [11] He has ones who follow nearby from directly in front of him and from behind him, guarding him due to Allaah's order. Truly, Allaah doesn't alter what's with a People until they alter what's in their souls. And when Allaah intends evil for a People, then there's no averting of it. And they have no constant protector besides Him. [12] He's the One Who shows you the lightning as a source of fear and longing, and He raises up

the heavy, drawn-along cloud. [13] And the thunder glorifies by means of His praise, and so do the Angels, from fear of Him. And He sends the thunderbolts, then strikes with them whomever He wishes while *they wrangle* concerning Allaah. And He's strong in intrigue. [14] His is the invitation of truth. And those whom they supplicate besides Him don't become responsive to them in a single thing; it's but as one who extends his hands towards water so it may reach his mouth, and yet it doesn't reach it. And the supplication of the disbelievers is not but in straying. [15] And to Allaah prostrates whoever is in the heavens and Earth (in obedience and in dislike), and so do their shadows in the early mornings and the evenings. [16] Say 'Who is Lord of the heavens and Earth?' Say 'Allaah.' Say 'So, have you taken for yourselves, beside Him, protecting friends who don't have authoritative power of benefit nor harm to themselves?' Say 'Are the blind man and the seer equal? Or are the manifold darknesses and the light equal?' Or have they assigned partners to Allaah who've created like His Creation, so their creation seemed alike to them? Say 'Allaah is the Creator of everything, and He's the Unitary, the Subduer.' [17] He causes water to be sent down from the sky, so the valleys flow in accordance with their measure, then the torrent makes itself carry a swelling foam. And from that which they cause to be burnt upon it in the fire (seeking ornamentation or metalware) is a foam the like of it. In this manner, Allaah sets forth truth and falsehood. So, as for the foam, then it goes away as scum, and as for what benefits the people, then it stays in the earth. In this manner, Allaah sets forth similitudes. [18] For those who become responsive to their Lord, there'll be the everlasting good, and those who haven't become responsive to Him, if it were the case that the entirety of what's on Earth had belonged to them, and the like of it with it, they would have *ransomed* themselves with it. Those will have the evil accounting, and their abode will be Hell, and the resting place is absolutely evil. [19] So, is he who

knows that what's been caused to be sent down to you from your Lord is the truth, like him who's a blind man? Only the possessors of sound understanding keep it in mind. [20] Those who fulfil Allaah's covenant, and don't break solemn pledges; [21] and those who make close what Allaah has ordered about it (that it be made close), and are in dread of their Lord, and fear the evil accounting; [22] and those who are patient (seeking their Lord's Face), and establish the ritual prayer, and spend in secrecy and publicly from what We've provided them, and avert the evil deed with the good deed—those will have the final outcome of the Home: [23] Gardens of Eden which they'll enter, and also whoever was righteous from among their forefathers and their marriage partners and their offspring. And the Angels will enter upon them from every gate. [24] 'Peace be upon you by virtue of the fact that you had patience.' Then there's the most excellent final outcome of the Home. [25] And those who break Allaah's covenant sometime after its ratification, and sever what Allaah has ordered about it (that it be made close), and cause corruption on Earth—those will have the curse, and they'll have the evil home. [26] Allaah extends provision for whomever He wishes, and restricts it. And they'll have rejoiced in the life of the world, and yet the life of the world in comparison with the Hereafter is not but a brief enjoyment. [27] And those who've disbelieved say 'Why hasn't a sign been caused to be sent down upon him from his Lord?' Say 'Truly, Allaah causes to go astray whomever He wishes, and He guides to Him whoever keeps turning himself back.' [28] Those who've believed, and whose hearts are at ease by remembering Allaah. Well, the hearts are at ease by remembering Allaah. [29] Those who'll have believed and performed righteous deeds will have goodness, and a future good place of return. [30] Thus, We've sent you amongst a community in times before which other communities had already passed away, so that you may recite before them that which We've revealed to you, and

yet *they disbelieve* in the All-Merciful. Say ‘He’s my Lord. There’s no god but Him. Upon Him I’ve made myself rely, and my repentance is to Him.’ [31] And if it were the case that there were a Qur'aan by which the mountains were made to move place, or by which the ground was cloven asunder, or by which the dead were made to converse… Nay, rather the affair is entirely up to Allaah. So, haven’t those who’ve believed yet known in hopelessness that if Allaah wished to, He could have *guided* the entirety of the people? And sudden calamity doesn’t cease striking those who’ve disbelieved (because of what they knowingly did), or alighting near to their home, until Allaah’s promise comes to pass. Truly, Allaah doesn’t fail to fulfil the means by which the promise is fulfilled. [32] And Messengers were *certainly* mocked in times before you, then I give a long period of enjoyment to those who disbelieved, and thereafter I seized them. So how was My retribution? [33] So is He Who is standing over each soul, in accordance with what it earns…? And yet they’ve assigned partners to Allaah. Say ‘Name them. Or do you inform Him of what He doesn’t know on Earth? Or was it by superficiality of speech?’ Nay, rather their plotting has been adorned for those who’ve disbelieved, and they’ve been hindered from the Way. And whomever Allaah causes to go astray, then he has no guide. [34] They have a punishment in the life of the world, and the punishment of the *Hereafter* is more severe. And they have no protector against Allaah. [35] The similitude of the Garden which those who have *taqwaa* have been promised: rivers flow from under it; its edible produce is constant, and so is its shade. That’s the final outcome of the ones who’ll have had *taqwaa*, and the final outcome of the disbelievers is the Fire. [36] And those whom We gave the Book rejoice in what’s been caused to be sent down to you, and from the factions is he who denies some of it. Say ‘I’ve only been ordered to worship Allaah and not associate partners with Him. To Him I invite and to Him is my place of return.’ [37] And

thus We've caused it to be sent down as an Arabic ordinance. And *if* you made yourself carefully follow their whims after that which of knowledge has come to you, you'd have no ally, and no protector, against Allaah. [38] And We *certainly* sent Messengers in times before you, and We assigned marriage partners and offspring for them. And it wasn't for a Messenger to come with a sign, except by the permission of Allaah. For every period there's a Book. [39] Allaah erases whatever He wishes and He makes permanent. And with Him is the Mother of the Book. [40] And if We ever *show* you some of that which We promise them, or We *take you fully* in death, then the only duty upon you is the conveyance, and the duty upon Us is the accounting. [41] And haven't they seen that We come at the land, reducing it from its outer edges? And Allaah judges. There's no corrector for His Judgment. And He's fast at accounting. [42] And those who were in times before them certainly plotted, then to Allaah belongs the entirety of plotting. He knows what each soul earns. And the staunch disbelievers will know for whom the final outcome of the Home will be. [43] And those who've disbelieved say 'You're not a Sent One.' Say 'It will have been sufficient with Allaah as Witness between me and you, and also him who knowledge of the Book is with him.'

## (14) Ibraaheem [Abraham]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam raa'*. A Book which We've caused to be sent down to you, so that you may bring the people out from the manifold darknesses to the Light, by the permission of their Lord, to the Highway of the Almighty, the Praiseworthy; [2] Allaah—the One Whom to *Him* belong what's in

the heavens and what's on Earth. And woe to the disbelievers from a severe punishment; [3] those who love the life of the world in preference over the Hereafter, and hinder others from the Way of Allaah, and seek to make it appear crooked. Those are in a far straying. [4] And We sent no Messenger except with the tongue of his People, so that he might make things clear to them. Then Allaah would cause whomever He would will to go astray, and guide whomever He would will. And He's the Almighty, the All-Wise. [5] And We *certainly* sent Moses with Our signs, saying 'Bring out your People from the manifold darknesses to the Light, and remind them of the Days of Allaah.' Truly, there are *signs* in that for every steadfast, deeply grateful one. [6] And there was the time Moses said to his People 'Remember Allaah's Favour upon you when He saved you from Pharaoh's lot, who'd been subjecting you to the evil of punishment, and they kept slaughtering your sons and letting your women live. And in that there was a tremendous test from your Lord. [7] And there was the time your Lord had it announced "*If* you'll have been thankful, I'll most definitely give an increase to you, and *if* you'll have been ungrateful, truly, My punishment is *severe.*"' [8] And Moses said 'If you're ungrateful, you and the entirety of whoever is on Earth, then truly, Allaah is *Free of Need*, Praiseworthy.' [9] Hasn't the news of those who were in times before you come to you—the People of Noah, and 'Aad and Thamood? And those who were in times after them—no-one knows them but Allaah. Their Messengers came to them with clear proofs, so they put their hands in their mouths and then said 'Truly, we've disbelieved in what you've been sent with, and truly, we're in a suspicion-inducing, wavering *doubt* of what you invite us to.' AND Hasn't the news of those who were in times before you come to you—the People of Noah, and 'Aad, and Thamood and those who were in times after them? No-one knows them but Allaah. Their Messengers came to them with clear proofs, so they put their hands in their mouths

and then said ‘Truly, we’ve disbelieved in what you’ve been sent with, and truly, we’re in a suspicion-inducing, wavering *doubt* of what you invite us to.’ [10] Their Messengers said ‘Is there a wavering doubt concerning Allaah, Creator of the heavens and Earth from nothing? He invites you so that He may forgive some of your punishable misdeeds for you, and grant you a delay up to a specified term.’ They said ‘You’re not but a human being of the like of us. You want to turn us away from what our forefathers used to worship, so come to us with a clear authorisation.’ [11] Their Messengers said to them ‘We’re not but a human being of the like of you, but Allaah bestows Favour upon whomever He wishes of His slaves. And it wasn’t for us to come to you with an authorisation except by the permission of Allaah. And on Allaah then the believers should make themselves rely. [12] And what reason would we have for not making ourselves rely on Allaah when He’s certainly guided us to our Ways? And we’ll most definitely have patience over the fact that you’ve made us experience harm. And on Allaah then the reliers should make themselves rely.’ [13] And those who disbelieved said to their Messengers ‘We’ll most definitely expel you from our land, or you’ll most definitely revert into our creed.’ Then their Lord revealed to them ‘We’ll most definitely destroy the wrongdoers, [14] and We’ll most definitely make you inhabit the land straight after them. That’s for whoever feared My standing place and feared My threat.’ [15] And they asked for adjudication, and each obstinate tyrant failed. [16] From a time ahead of him is Hell, and he’s given drink from purulent water. [17] He sips it repeatedly against his will, and is nowhere *near* swallowing it easily and pleasantly. And death comes to him from every place, and yet he won’t be a dead one. And from times ahead of him is a harsh punishment. [18] The similitude of those who’ve disbelieved in their Lord: their works are like ash which the wind becomes violent with on a stormy day. They don’t have power over a single thing of what they’ve

earned. That, *it* is the far straying. [19] Haven't you seen that Allaah created the heavens and Earth in accordance with the truth? If He wishes to, He'll do away with you and bring forth a new creation. [20] And that's not a huge thing to Allaah. [21] And they'll have come out to Allaah collectively, then the weak ones will have said to those who considered themselves great 'Truly, we were a following of yours, so can you avail us anything against the punishment of Allaah?' They'll have said 'If Allaah had guided us, we'd have guided *you*. It's the same to us whether we grow impatient, or are patient—we have no place of escape.' [22] And Satan will have said, when the affair will have been decided 'Truly, Allaah promised you the promise of truth, and I promised you, then failed you. And I had no authority over you; nothing but that I called you and you became responsive to me. So don't blame me, and blame yourselves. I'm not your helper in distress, and you're not my helpers in distress. Truly, I disbelieved in what association you made of me in times before.' Truly, the wrongdoers will have a painful punishment. [23] And those who'll have believed and performed righteous deeds will have been made to enter Gardens from under which rivers flow, staying in them perpetually by the permission of their Lord, in which their greeting will be 'Peace.' [24] Haven't you seen how Allaah has set forth a similitude of a good word being like a good tree? Its root is firm, and its upper part is in the sky. [25] It gives its edible produce every time by the permission of its Lord. And Allaah sets forth similitudes for the people, so that *perhaps* (hopefully) they keep them in mind. [26] And the similitude of a bad word is like a bad tree, uprooted from the face of the Earth, which has no place of stability. [27] Allaah makes those who've believed firm by the firm statement, in the life of the world and in the Hereafter. And Allaah causes the wrongdoers to go astray. And Allaah does whatever He wishes. [28] Haven't you considered those who exchanged Allaah's Favour for ingratitude, and will have made their People

settle in the Home of Perdition? [29] Hell, which they'll suffer. And the settling place is absolutely evil. [30] And they assigned compeers to Allaah, to cause people to go astray from His Way. Say 'Enjoy yourselves. Then truly, your journey's end will be to the Fire.' [31] Say to My slaves—those who've believed—that they should establish the ritual prayer and spend in secrecy and publicly from what We've provided them, sometime before the coming of a Day in which there'll be no bargaining, nor close friendship. [32] Allaah is the One Who created the heavens and Earth, and caused water to be sent down from the sky. Then by means of it, He caused provision from the various fruits to come out for you. And He subjected ships for you, so that they'll run upon the sea by His order, and He subjected the rivers for you. [33] And He subjected the sun and the moon for you, both constantly following their courses. And He subjected the night and the day for you. [34] And He'll have given you some of all of that which you'll have asked of Him. And if you were to count Allaah's Favour, you wouldn't enumerate it. Truly, the human is a *persistent* wrongdoer, deeply ungrateful. [35] And there was the time Abraham said 'My Lord, make this township safe, and distance me and my sons from our worshipping idols. [36] My Lord, truly, they've caused many of the people to go astray. So, whoever will have followed me, then truly, he's of me, and whoever will have disobeyed me, then truly, You're Forgiving, Specifically-Merciful. [37] Our Lord, truly, I've made some of my offspring dwell in a valley not possessing seed crop, in the vicinity of Your Sanctified House. Our Lord, so that they may establish the ritual prayer. So make the inner hearts of some of the people take to them, and provide for them from the fruits, so that *perhaps* (hopefully) they'll be thankful. [38] Our Lord, truly, You know what we make hidden and what we make public.' (And there's nothing on Earth, nor in heaven, hidden to Allaah.) [39] 'All praise belongs to Allaah; the One Who granted Ishmael and Isaac to me, despite old age. Truly, my Lord

is *All-Hearer* of supplications. [40] My Lord, make me an establisher of the ritual prayer, and from my offspring also. Our Lord, and accept for Yourself my supplication. [41] Our Lord, forgive for me and for my biological parents and for the believers on the Day the accounting comes to pass.' [42] And you shouldn't reckon Allaah to be unmindful of what the wrongdoers perform. He only grants them a delay to a Day in which the sights will rise fixedly— [43] running with necks outstretched, lifting their heads, their gaze not returning itself to them, and their inner hearts as air. [44] And warn the people of a Day the punishment will come to them, then those who've done wrong will say 'Our Lord, grant us a delay up to a close term. We'll answer Your invitation and make ourselves carefully follow the Messengers.' "And yet hadn't you used to swear in times before that there was no end for you? [45] And you dwelt in the dwellings of those who'd wronged themselves, and it became clear to you how We'd dealt with them, and We set forth similitudes for you." [46] And they certainly plotted their plot, and their plot is with Allaah, even if their plot was so that the mountains would move due to it. [47] So, you shouldn't reckon Allaah to be a failer of His promise to His Messengers. Truly, Allaah is Almighty, Possessor of vengeance. [48] The Day the Earth is changed to other than the Earth, and the heavens likewise, and they'll have come out to Allaah, the Unitary, the Subduer. [49] And you see the criminals on that Day bound together in chains— [50] their garments of pitch, and the Fire covering their faces, [51] so that Allaah can recompense each soul for what it earned. Truly, Allaah is fast at accounting. [52] This is a conveyed message for the people, and it's so that they may be warned with it, and may know that He's just a unitary god, and so that the possessors of sound understanding may keep it in mind.

# (15) Al Hijr [The Rocky Tract]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam raa'*. These are the verses of the Book and a clear Qur'aan. [2] *Many* times, those who'll have disbelieved will wish: if only they'd been ones who submitted {Muslims}. [3] Leave them eating and enjoying themselves, and distant expectations causing them to be diverted, then in the near future they'll know. [4] And We destroyed no town except that it also had a known decree. [5] There's no community which outstrips its term, and they don't procure a delay. [6] And they said 'Oh you, the one upon whom the Reminding has been sent down, truly, you're *possessed*. [7] Why don't you come to us with the Angels if you're from among the ones who are true in what they say?' [8] We don't send down the Angels except with the truth, and they wouldn't have been given respite in that case. [9] Truly We, *We* have sent down the Reminding, and truly, We're *Guardians* for it. [10] And in times before you, We *certainly* sent amongst the sects of the people of former ages. [11] And no Messenger would come to them except that they used to mock him. [12] In the same way, We insert it into the hearts of the criminals. [13] They don't believe in him, and yet the *sunnah* of the people of former ages has already gone by. [14] And even if We'd opened a gate of heaven to them, then they'd continued ascending in it, [15] they'd have *said* 'It's only that our sights have been intoxicated. Nay, rather we're a bewitched People.' [16] And We've *certainly* made constellations in heaven, and beautified it for the ones who look. [17] And We've guarded it from every stoned-at devil. [18] Except him who steals a hearing for himself—then a conspicuous, burning flame follows him in pursuit. [19] And the ground, We've stretched it out and cast firm mountains into it, and caused some of every kind of balanced thing to

grow in it. [20] And We've made means of livelihood on it for you and him whom for whom you're not providers. [21] And there's nothing but that its treasuries are with Us, and We don't send it down except in accordance with a known measure. [22] And We've sent the winds as fertilisers, then caused water to be sent down from the sky, then We've given it to you to drink, and you're not treasurers for it. [23] And truly, We, definitely *We*, cause life and cause death, and We are the Inheritors. [24] And We *certainly* know the ones from among you who preceded, and We *certainly* know the ones who come after. [25] And truly, your Lord, *He* will gather them. Truly, He's All-Wise, All-Knowing. [26] And We *certainly* created the human from sound-making clay of moulded, black mud. [27] And the one who conceals himself, We created him sometime before from smokeless, permeative fire. [28] And there was the time your Lord said to the Angels 'Truly, I'm creating a human being from sound-making clay of moulded, black mud. [29] So, when I fashion him and breathe into him a breath consisting of My Spirit, then fall down prostrating to him.' [30] So the Angels prostrated—all of them, all together— [31] except Iblees, who refused to be with the ones who prostrate. [32] He said 'Oh Iblees, what reason do you have for your not being with the ones who prostrate?' [33] He said 'I won't have been one to ever prostrate to a human being whom You created from sound-making clay of moulded, black mud.' [34] He said 'Then leave from it, then truly, you'll be one stoned-at. [35] And truly, the curse will be upon you up to the Day of Recompense.' [36] He said 'My Lord, then grant me respite up to the Day they're resurrected.' [37] He said 'Then truly, you're from among the ones who are given respite [38] up to the Day of the known time.' [39] He said 'My Lord, because of the fact that You've made me go the wrong way, I'll most definitely adorn things for them on Earth, and I'll most definitely make the whole lot of them go the wrong way; [40] except Your specially-selected slaves from among them.' [41] He

said ‘This is a permanently straight Highway incumbent upon Me: [42] truly, My slaves—you have no authority over them, except him who’ll have made himself carefully follow you, from among the ones who go the wrong way. [43] And truly, Hell will be their appointed *place*—the whole lot. [44] It has seven gates. For each gate, a divided-up portion of them.’ [45] Truly, the ones who have *taqwaa* will be amidst Gardens and springs. [46] ‘Enter them in peace—safe.’ [47] And We’ll have removed what there is of rancour in their chests, to be brethren upon couches, facing one another. [48] In which fatigue doesn’t touch them, and from which they won’t be expelled. [49] Inform My slaves that I, *I* am the Forgiving, the Specifically-Merciful, [50] and that My punishment, *it* is the painful punishment. [51] And inform them about Abraham’s guest party. [52] When they entered upon him, then said ‘Peace’ he said ‘Truly, we’re apprehensive of you.’ [53] They said ‘Don’t be apprehensive. Truly, we’re gladdening you with glad tidings of a knowledgeable boy slave.’ [54] He said ‘Do you gladden me with glad tidings despite old age’s touching me? So, with what are you gladdening me exactly?’ [55] They said ‘We gladden you with the truth, so don’t be from among the ones who despair.’ [56] He said ‘And who despairs of the Mercy of his Lord, except the ones who go astray?’ [57] He said ‘So what’s your affair, oh you Sent Ones?’ [58] They said ‘Truly, we’ve been sent to a criminal People. [59] Everyone except the family of Lot. Truly, we’ll *save* the whole lot of them, [60] except his wife. We’ve decreed that truly, she *will be* from among the ones who stay.’ [61] Then, when the Sent Ones came to the family of Lot, [62] he said ‘Truly, you’re an unknown People.’ [63] They said ‘Rather, we’ve come to you with that concerning which they used to cause themselves to doubt. [64] And we’ve come to you with the truth, and truly, we’re *true* in what we say. [65] So make yourself travel with your family in a part of the night, and make yourself carefully follow their rear. And no-one of you should turn himself around. And press

onward to where you're ordered.' [66] And We pronounced that affair to him—that the last root of these would be severed on entering early morning. [67] And the populace of the city came, becoming gladdened by the glad tidings. [68] He said 'Truly, these are my guest party, so don't shame me. [69] And have *taqwaa* of Allaah, and don't disgrace me.' [70] They said 'And haven't we forbidden you from all the people?' [71] He said 'These are my daughters, if you're going to do anything.' [72] By your term of *life*, truly, they were wandering blindly in their fit of *intoxication*. [73] Then the Cry seized them on entering the time of sunrise. [74] Then We made their thing that was high their thing that was low, and We rained on them stones of baked clay. [75] Truly, there are *signs* in that for the ones who analyse carefully. [76] And truly, they're on a still-remaining *road*. [77] Truly, there's a *sign* in that for the believers. [78] And truly, the Dwellers of the Wood were *wrongdoers*. [79] So We avenged Ourselves against them. And truly, both of them are by a conspicuous, *open route*. [80] And the Dwellers of al Hijr *certainly* called the Sent Ones liars. [81] And We gave them Our signs, then they turned away from them in spirit. [82] And they used to hew out dwellings from the mountains—secure. [83] Then the Cry seized them on entering early morning. [84] So what they used to earn didn't avail them. [85] And We didn't create the heavens and Earth and what's between them both in any way other than in accordance with the truth. And truly, the Hour is *coming*. So turn the side of your face with the comely face side. [86] Truly, your Lord, *He* is the All-Knowing Creator of multitudes. [87] And We've *certainly* given you seven of the oft-repeated verses and the tremendous Qur'aan. [88] *Don't* extend your eyes toward that with which We've furnished different sorts of them to enjoy. And don't grieve over them, and lower your wing for the believers. [89] And say 'Truly I, *I* am the clear Warner.' [90] Just as We caused something to be sent down upon the ones who divide among themselves— [91] those who've

made the Qur'aan divided parts— [92] then by your Lord, We'll most definitely question the whole lot of them [93] about what they used to perform. [94] So split in accordance with what you're ordered, and turn aside from the ones who commit *shirk*. [95] Truly, We've sufficed you against the mockers. [96] Those who assign another god with Allaah, so in the near future they'll know. [97] And We *certainly* know that your chest is straitened by what they say. [98] So glorify by means of praise of your Lord, and be from among the ones who prostrate, [99] and worship your Lord until the Certainty comes to you.

## (16) An-Nahl [The Bee]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Allaah's order will have come, so don't seek to hasten it. His Immaculacy… and He's exalted above what they associate! [2] He would send down the Angels with the Spirit of His order upon whomever He would will of His slaves, saying 'Warn that there's no god but Me, so have *taqwaa* of Me.' [3] He created the heavens and Earth in accordance with the truth. He's exalted above what they associate. [4] He created the human from a drop, then lo! he's a clear-cut arguer. [5] And the grazing livestock, He created them for you—in which are warmth and other benefits, and from which you eat, [6] and in which is beauty for you the time you bring them in, and the time you send them out to pasture, [7] and which carry your heavy loads to land which you couldn't reach except with great trouble of the selves. Truly, your Lord is *Pitying*, Specifically-Merciful. [8] And the horse and mules and donkeys, so that you may ride them, and as an ornamentation. And He creates what you don't know. [9] And upon Allaah is responsibility for the direction of the Way,

and of them are ones that deviate. And if He'd wished to, He would have *guided* the whole lot of you. [10] He's the One Who caused water to be sent down from the sky, from which you have drink, and from which is shrubbery on which you pasture your animals. [11] By means of it, He makes the seed crop grow for you, and the olive and date-palms and grapes and some of each of the fruits. Truly, there's a *sign* in that for a People who make themselves reflect. [12] And He subjected the night and the day and the sun and the moon for you, and the stars are made subservient by His order. Truly, there are *signs* in that for a People who understand. [13] And whatever He's created in large numbers for you on Earth, of its differing colours, truly, there's a *sign* in that for a People who keep it in mind. [14] And He's the One Who subjected the sea, so that you may eat fresh meat from it and extract from it ornamentation which you wear, (and you see ships cleaving into it), and so that you may seek for yourselves some of His Grace, and so that *perhaps* (hopefully) you'll be thankful. [15] And He cast down firm mountains into the ground, lest it shake with you; and rivers and ways, so that *perhaps* (hopefully) you'll become guided, [16] and landmarks. And by stars *they strive to guide themselves*. [17] So, is He Who creates like him who doesn't create? So won't you keep it in mind? [18] And if you were to count Allaah's Favour, you wouldn't enumerate it. Truly, Allaah is *Forgiving*, Specifically-Merciful. [19] And Allaah knows what you keep secret and what you make public. [20] And those whom you supplicate besides Allaah don't create a single thing, and *they* are created. [21] Dead, not alive, and they're not cognisant of when exactly they'll be resurrected. [22] Your god is a unitary god. So, those who don't believe in the Hereafter, their hearts are in a state of denial, and they consider themselves great. [23] There's no avoiding that Allaah knows what they keep secret and what they make public. Truly, He doesn't like the ones who consider themselves great. [24] And when it was said

to them ‘What has your Lord caused to be sent down?’ they said ‘The fables of the people of former ages.’ [25] This was so they’ll carry their entire burdens on the Day of Standing, and some of the burdens of those whom they’ve caused to go astray, with no knowledge. Well, what they bear will have been evil. [26] Those who were in times before them certainly plotted, then Allaah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they weren’t cognisant. [27] Thereafter, on the Day of Standing He’ll disgrace them and He’ll say ‘Where are My partners—those whom for their sake you used to be actively opposed?’ Those who’d been given knowledge will have said ‘Truly, disgrace on this Day, and evil, are upon the disbelievers. [28] Those whom the Angels take fully in death wronging themselves.’ Then they’ll have offered submission. ‘We didn’t use to perform any evil.’ “Yes indeed you did! Truly, Allaah is All-Knowing about what you used to perform, [29] so enter the gates of Hell, staying in it perpetually.” Then the place of stay of the self-aggrandisers is absolutely *evil*. [30] And it will have been said to those who had *taqwaa* ‘What did your Lord cause to be sent down?’ They’ll have said ‘Good.’ For those who persistently did good in this world, there’ll be pleasurable good. And the Home of the *Hereafter* is better. And the Home of the ones who have *taqwaa* is most *excellent*; [31] Gardens of Eden which they’ll enter, from under which rivers flow, in which they’ll have whatever they wish. In this way, Allaah will recompense the ones who have *taqwaa*. [32] Those whom the Angels take fully in death as good people, saying ‘Peace be upon you. Enter the Garden by virtue of what you used to perform.’ [33] Do they look for anything but that the Angels come to them, or your Lord’s order comes? Those who were in times before them did likewise. And Allaah didn’t wrong them, but they used to wrong themselves. [34] So the evil returns of what they’d performed struck them, and what they used to mock beset

them. [35] And those who committed *shirk* said ‘If Allaah had wished it, we wouldn’t have worshipped anything besides Him—we nor our forefathers—and we wouldn’t have made anything unlawful due to other than He.’ Those who were in times before them did likewise. So, is there any duty upon the Messengers except clear conveyance? [36] And We *certainly* sent a Messenger into every community, saying ‘Worship Allaah and shun false gods.’ Then, of them was him whom Allaah guided, and of them was him whom the state of being astray was rightly due upon him. So travel on the Earth then look at how the resultant state of those who falsely denied was. [37] If you strongly desire concerning their guidance, well, truly Allaah doesn’t guide whomever He causes to go astray, and they have no helpers. [38] And they swear by Allaah in the strenuousness of their oaths that Allaah won’t resurrect whoever dies. Yes indeed He will! It’s a true promise incumbent upon Him, but most of the people don’t know. [39] This is so that He may make clear to them that in which they differ with one another, and so that those who’ll have disbelieved will know that they’d been liars. [40] Our Utterance to something when We intend it, is only that We say to it “Be” so it is. [41] And those who emigrated for the sake of Allaah sometime after the fact that they’d been wronged, We’ll most definitely provide them accommodation of pleasurable good in the world, and the remuneration of the *Hereafter* is greater, if only they knew. [42] Those who were patient and made themselves rely on their Lord. [43] And We sent in times before you none but men to whom We revealed (so ask the People of the Reminding if you if you didn’t use to know), [44] with clear proofs and Writings. And We’ve caused the Reminding to be sent down to you, so that you may make clear to the people what’s been sent down to them, and so that *perhaps* (hopefully) they’ll make themselves reflect. [45] So, did those who plotted evil deeds feel secure from Allaah’s making the ground swallow them, or the punishment coming to them from where

they're not cognisant? [46] Or Him seizing them in their constant going to and fro, so they won't elude Him? [47] Or Him seizing them little by little? So, truly, your Lord is *Pitying*, Specifically-Merciful. [48] And haven't they considered whatever a thing Allaah has created? Their shadows repeatedly shift away from the right side and the left side, prostrating to Allaah, and they are abject. [49] And to Allaah prostrates what's in the heavens, and what there is of moving creature on Earth, and the Angels. And *they* don't consider themselves great. [50] They fear their Lord from above them, and they do what they're ordered. [51] And Allaah said 'Don't take for yourselves two gods. He's only a unitary god. So be in constant fear of *Me Alone.'* [52] And to Him belongs what's in the heavens and Earth. And to Him belongs the constant religion. So, do you have *taqwaa* of other than Allaah? [53] And whatever a Favour is with you, then it's from Allaah. Thereafter, when harm touches you, then to Him you'll cry for help. [54] Thereafter, when He removes the harm from you, lo and behold! a group from among you associate partners with their Lord, [55] so that they can be ungrateful and disbelieve in what We've given them. So enjoy yourselves, then in the near future you'll know. [56] And they assign a set portion of what We've provided them to what they don't know. By Allaah, you'll most definitely be questioned about what you used to intentionally fabricate. [57] And they assign daughters for Allaah—His Immaculacy…!—and yet for them is what they ardently desire for themselves. [58] And when one of them is given good news of a female, his face becomes black, and he's suppressing his rage. [59] He makes himself hide from the People due to the "evil" of what he's been given good news of. Should he retain it (in humiliation), or bury it in the dust? Well, what they would judge was evil. [60] For those who don't believe in the Hereafter is the evil-natured similitude, and for Allaah is the highest similitude. And He's the Almighty, the All-Wise. [61] And if Allaah took the people to task

because of their wrongdoing, He would have left no moving creature upon it, but He grants them a delay up to a specified term. Then, when their term comes, they don't procure a delay of an hour, nor procure an advance. [62] And yet they assign for Allaah what they dislike. And their tongues attribute the lie that the everlasting good will be for them. There's no avoiding that the Fire is for them, and that they'll be left and forgotten. [63] By Allaah, We *certainly* sent to communities in times before you, then Satan adorned their deeds for them. So he's their "protecting" friend today, and they'll have a painful punishment. [64] And We didn't cause the Book to be sent down upon you for any reason other than for you to make clear to them that in which they differ with one another, and as guidance and Mercy for a People who believe. [65] And Allaah caused water to be sent down from the sky, then caused the earth to live by means of it after its death. Truly, there's a *sign* in that for a People who listen. [66] And truly, there's a *lesson* for you in the grazing livestock. From what's in their bellies (from between faeces and blood), We give you unadulterated milk to drink—easy and agreeable for the drinkers to swallow. [67] And from the fruits of the date-palms and the grapevines, from which you take for yourselves an intoxicant and goodly provision. Truly, there's a *sign* in that for a People who understand. [68] And your Lord inspired to the bee: 'Take houses for yourselves from the mountains, and from trees, and from what they construct from wood. [69] Thereafter, eat from each of the fruits, and travel along the well-beaten ways of your Lord.' A drink comes out from their bellies—its colours differing—in which is a healing for the people. Truly, there's a *sign* in that for a People who make themselves reflect. [70] And Allaah created you, then subsequently takes you fully in death. And of you is he who's returned back to the worst condition of age, in *order* that he not know a single thing after having possessed knowledge. Truly, Allaah is All-Knowing, One possessing power. [71] And Allaah has given

preference to some of you over others in the matter of provision. Then those who've been given preference won't hand over their provision to what their right hands have owned, so they're equal in it. So do they knowingly deny the Favour of Allaah? [72] And Allaah has made marriage partners for you from your own selves, and made children and grandchildren for you from your marriage partners, and He's provided for you from the good things. So, do they believe in falsehood, and *disbelieve* in the Favour of Allaah? [73] And they worship besides Allaah that which doesn't have authoritative power of a single thing of provision from the heavens and Earth for them, and they're not capable of it. [74] So don't set forth similitudes for Allaah. Truly, Allaah knows, and *you* don't know. [75] Allaah has set forth a similitude of a slave who's owned, who doesn't have power over a single thing, and one whom We've provided a goodly provision from Us, so *he spends* from it in secret and in open conspicuousness. Are they equal? All praise belongs to Allaah. Nay, but most of them don't know. [76] And Allaah has set forth a similitude of two men: one of them is dumb, who doesn't have power over a single thing, and is a millstone upon his patron. Wheresoever he faces him, he doesn't come with good. Is he equal, he and one who enjoins justice and is on a permanently straight Highway? [77] And to Allaah belongs the Unseen of the heavens and Earth. And the affair of the Hour is not but like the twinkling of an eye, or it's nearer. Truly, Allaah is One possessing power over everything. [78] And Allaah brought you out from the bellies of your mothers not knowing a single thing, and He made hearing and sight and inner hearts for you, so that *perhaps* (hopefully) you'll be thankful. [79] Haven't they considered birds, which are constrained in the air of the sky? No-one holds them but Allaah. Truly, there are *signs* in that for a People who believe. [80] And Allaah made from your homes a place for you in which to become at rest. And He made homes for you from the skins of grazing

livestock, which you find light on the day of your nomadic travels and on the day of your staying and setting up camp. And from their wool, and their fur, and their hair, are household goods, and enjoyment up to some time. [81] And Allaah has made shades for you from what He created, and He's made places of cover for you from the mountains, and He's made garments for you that protect you from the heat, and garments that protect you from your battle. In this way, He completes His Favour upon you, so that *perhaps* (hopefully) you'll submit. [82] So, if they turn themselves away, then the only duty upon you is clear conveyance. [83] They recognise Allaah's Favour then later on deny it, and most of them are the disbelievers. [84] And the Day We resurrect a witness from every community, then subsequently it isn't permitted to those who'll have disbelieved, and *they're not asked to make amends*. [85] And when those who'd done wrong will have seen the punishment, then it isn't lightened from them, and *they're not granted any respite*. [86] And when those who'd committed *shirk* will have seen their partners, they'll have said 'Our Lord, these are our partners whom we used to supplicate besides You.' Then *they* will have thrown back at them the statement 'Truly, you are *liars*.' [87] And on that Day, they'll have offered submission to Allaah, and what they used to intentionally fabricate will have gone away from them. [88] Those who'll have disbelieved and hindered others from the Way of Allaah, We'll have increased them in punishment over and above the punishment, because of the fact that they used to cause corruption. [89] And the Day We resurrect in every community a witness against them from amongst themselves, and We'll have brought you as a witness against these. And We've sent the Book down upon you as a clarification for everything, and as guidance, and as Mercy and a glad tiding for the ones who submitted {Muslims}. [90] Truly, Allaah orders justice and *ihsaan* and giving to relatives, and He forbids from obscenity and *munkar* and seeking to act wrongly. He

admonishes you, so that *perhaps* (hopefully) you keep it in mind. [91] And fulfil the covenant of Allaah when you pledge yourself to it, and don't break oaths after their confirmation and having already made Allaah surety over you. Truly, Allaah knows what you do. [92] And don't be like she who untwisted her spun thread (sometime after it being strong) to be loose fibres—intentionally taking your oaths as a means of deception between you, so that one community becomes more numerous and wealthy than another community. Allaah only tests you with it, and He'll most definitely make clear to you on the Day of Standing that in which you used to differ with one another. [93] And if Allaah had wished to, He would have *made* you a single community, but He causes whomever He wishes to go astray and guides whomever He wishes. And you'll most definitely be questioned about what you used to perform. [94] And don't intentionally take your oaths as a means of deception between you, for then a foot will slip after its being firm, and you'll taste evil because of the fact that you hindered others from the Way of Allaah, and you'll have a tremendous punishment. [95] And don't buy a small price with Allaah's covenant. Truly, what's with Allaah—it's better for you if you but knew. [96] What's with you will be exhausted, and what's with Allaah is left remaining. And He'll most definitely recompense those who were patient their remuneration, in accordance with the best of what they used to perform. [97] Whoever of male or female will have performed that which was righteous, and he was a believer, then We'll most definitely cause him to live a good life. And We'll most definitely recompense them their remuneration in accordance with the best of what they used to perform. [98] So, when you recite the Qur'aan, then seek refuge in Allaah from the stoned-at Satan. [99] Truly, he has no authority over those who've believed and make themselves rely on their Lord. [100] His authority is only over those who turn themselves towards him, and those who are ones who commit *shirk* in

connection with Him. [101] And when We'll have substituted a verse in place of a verse (and Allaah is Most Knowing of what He sends down from time to time), they'll have said 'You're only an intentional fabricator.' Nay, but most of them don't know. [102] Say 'The Holy Spirit will have brought it down in stages from your Lord with the truth, to make those who've believed firm, and as guidance and a glad tiding for the ones who submitted {Muslims}.' [103] And We *certainly* know that they say 'Only a human being teaches him.' The tongue of the one whom they incline towards is foreign, and yet this is in a clear Arabic tongue. [104] Truly, those who don't believe in Allaah's signs, Allaah doesn't guide them and they'll have a painful punishment. [105] Only those who don't believe in Allaah's signs intentionally fabricate lies, and those, *they* are the liars. [106] Whoever disbelieves in Allaah sometime after his believing {Faith} (except him who was compelled, while his heart was at ease concerning believing {Faith}—but him who opens wide a chest for disbelief), then upon them will be anger from Allaah, and they'll have a tremendous punishment. [107] That's because they love the life of the world in preference over the Hereafter, and because Allaah doesn't guide disbelieving Peoples. [108] Those are the ones whom Allaah seals over their hearts, and their hearing, and their sight, and those, *they* are the heedless. [109] There's no avoiding that they, *they* will be the losers in the Hereafter. [110] Thereafter, truly, your Lord—for those who emigrated sometime after the fact that they'd been persecuted, then subsequently struggled and were patient—truly your Lord, sometime after it, is *Forgiving*, Specifically-Merciful. [111] The Day each soul comes, trying to wrangle for itself, and each soul is paid in full for what it had performed and *they're not wronged*. [112] And Allaah has set forth a similitude of a town that was safe, satisfied, whose provision would come to it amply and easily from every place. Then it rejected Allaah's Favours, so Allaah made it taste the garment of hunger

and fear because of what they used to knowingly do. [113] And a Messenger from among them *certainly* came to them, then they called him a liar, so the punishment seized them while they were wrongdoers. [114] So eat from what lawful, good thing Allaah has provided you, and be thankful for Allaah's Favour, if you've been worshipping Him alone. [115] He's only made unlawful to you carrion, and blood, and the flesh of swine, and what's been cried out over for other-than-Allaah by means of it. So whoever's been forced against his will, not as one who seeks, nor as a transgressor, then truly, Allaah is Forgiving, Specifically-Merciful. [116] And don't say the lie belonging to what your *tongues* attribute—'This is lawful, and this is unlawful'—to intentionally fabricate lies about Allaah. Truly, those who intentionally fabricate lies about Allaah are not successful. [117] A little enjoyment, and then they'll have a painful punishment. [118] And to those who were Jews, We made unlawful what We related before you sometime before. And We didn't wrong them, but they used to wrong themselves. [119] Thereafter, truly, your Lord—to those who've performed evil in ignorance then subsequently turned in repentance sometime after that, and reformed themselves—truly your Lord, sometime after it, is *Forgiving*, Specifically-Merciful. [120] Truly, Abraham was a community; devoutly obedient to Allaah, a *ḥaneef*, and he hadn't been from among the ones who commit *shirk*. [121] One who was thankful for His Favours. He selected him for Himself, and guided him to a permanently straight Highway. [122] And We gave him pleasurable good in the world, and in the Hereafter he'll truly *be* from among the righteous. [123] Thereafter, We revealed to you: 'Make yourself carefully follow the creed of Abraham—a *ḥaneef*. And he wasn't from among the ones who commit *shirk*.' [124] The Sabbath was only made obligatory on those who differed with one another concerning it. And truly, your Lord will *judge* between them on the Day of Standing concerning that in which they used to differ

with one another. [125] Invite to the Way of your Lord with wisdom and pleasurably good exhortation, and wrangle with them by means of that which is best. Truly, your Lord, *He* is the Most Knowing of whoever has strayed from His Way, and He's the Most Knowing about the ones who are guided. [126] And if you retaliate, then retaliate with the like of what you were afflicted with. And *if* you're patient, it's *better* for the patient. [127] And be patient, and your patience is not but by means of Allaah. And don't grieve over them, and don't be in straitness due to what they plot. [128] Truly, Allaah is with those who have *taqwaa*, and those who are persistent doers of good.

## (17) Al Israa' [The Night Journey]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Immaculacy is the One Who made His slave travel by night—in a single night—from the Sacred Mosque to the Farthest Mosque (the one whose surroundings We blessed) —to show him some of Our signs. Truly He, *He* is the All-Hearer, the All-Seeing. [2] And We gave Moses the Book, and made it guidance for the Children of Israel, saying 'Don't take a trustee for yourselves besides Me.' [3] Offspring of whomever We carried with Noah. Truly, he was a deeply grateful slave. [4] And We decreed to the Children of Israel in the Book 'You'll most definitely cause corruption on Earth twice, and you'll most definitely become exalted to a great haughtiness.' [5] So when the promise for the first of the two came to pass, We sent slaves of Ours against you—ones of strong military might—then they ransacked the innermost part of your homes, and it was a promise that was fulfilled. [6] Thereafter, We gave the turn back to you over them, and We replenished you with

wealth and sons, and made you more in manpower. [7] ‘If you persistently do good, you persistently do good for your souls, and if you do evil, then it’s for them.’ So when the last promise came… This was so your faces would be distressed, and so they’d enter the Mosque, just as they entered it the first time, and smash to pieces that which they overcame, in a total smashing-up. [8] Your Lord may be such that He’ll have mercy upon you, and yet if you revert, We revert. And We’ve made Hell a confinement for the disbelievers. [9] Truly, this Qur'aan guides to that which is the most upright thing, and gladdens the believers (those who perform righteous deeds) with glad tidings that they’ll have a large remuneration, [10] and that those who don’t believe in the Hereafter, We’ve prepared a painful punishment for them. [11] And the human supplicates for bad like his supplication for good. And the human will ever have been hasty. [12] And We made the night and the day two signs. Then We erased the sign of the night and made the sign of the day as a thing which causes sight, so that you may seek for yourselves Grace from your Lord, and so you may know the number of years and the accounting. And We’ve explained everything in detail in a detailed explanation. [13] And every human, We’ve made his fortune cleave to him around his neck and We’ll bring out for him, on the Day of Standing, a book which he’ll find spread open. [14] ‘Read your book. Today, it will have been sufficient with your soul as reckoner against you.’ [15] Whoever became guided, then he’d only become guided for his soul, and whoever went astray, then he’d only go astray against it. And a bearer doesn’t bear the burden of another. And We weren’t Ones to punish until We’d send a Messenger. [16] And when We intended to destroy a town, We gave orders to its ones who’d been made to live a life of luxury, then they were iniquitous in it, so the statement was rightly due upon it, and We utterly destroyed it in an utter destruction. [17] And how many of the generations did We destroy in the times after Noah? And it

was sufficient with your Lord as All-Aware, All-Seeing of His slaves' punishable misdeeds. [18] Whoever used to want the here and now, for whomever We would intend, We hastened for him in it whatever We would will. Thereafter, We made Hell for him, which he'll suffer, found at fault, violently repelled. [19] And whoever wanted the Hereafter and strove its striving for it, and was a believer, then those, their striving was appreciated. [20] Each We give abundantly—these and these—from the Hand-given gift of your Lord. And the Hand-given gift of your Lord isn't confined. [21] Look at how We've given preference to some of them over others. And yet the *Hereafter* is greater in levels and greater in preferment. [22] Don't assign another god with Allaah, for then you'll sit down, found at fault, left without help. [23] And your Lord has decreed that you don't worship but Him alone, and yet *ihsaan* with biological parents. If one of them, or both of them, should reach old age with you, then don't say '*Uff*' to them, and don't chide them, and speak an honourable speech to them. [24] And lower to them both the wing of engendered gentleness, due to mercy, and say 'My Lord, have mercy on them both, seeing as they reared me as a little one.' [25] Your Lord is Most Knowing of what's in your souls. If you're righteous, then truly, He'll ever have been Forgiving to the ones who constantly turn in repentance. [26] And give relatives their rights, and the destitute one, and travellers, and yet don't spend wastefully in squandering. [27] Truly, spendthrifts are brethren of the devils, and Satan was ungrateful to his Lord. [28] And if you should ever turn aside from them, seeking Mercy which you hope for from your Lord, then speak to them speech made gentle. [29] And don't make your hand be chained to your neck, nor extend it in a full extension, for then you'll sit down blamed, denuded. [30] Truly, your Lord extends the provision for whomever He wishes, and restricts it. Truly, He'll ever have been All-Aware, All-Seeing of His slaves. [31] And don't kill your children from dread of penury. *We* will provide for

them and you. Truly, their killing was a great offence. [32] And don't go anywhere near fornication. Truly, it's an obscenity and it's evil as a way. [33] And don't kill the soul which Allaah has made unlawful to kill, except with the legal right. And whoever is killed wrongfully, then We've certainly assigned an authority to his heir, so don't exceed the bounds concerning killing. Truly, he's helped. [34] And don't go near the wealth of the orphan, except with that which is best for it, until he reaches his strength of discernment. And fulfil the covenant. Truly, the covenant will have been asked about. [35] And give the volumetric measure to the full when you give by volumetric measure, and weigh with a permanently straight balance beam. That's good and better in outcome. [36] And don't pursue what you have no knowledge of. Truly, the hearing and the sight and the inner heart—each of those will have been asked about. [37] And don't walk on the Earth like a peacock. Truly, you will *not* pierce the Earth, and you will *not* reach the mountains in height. [38] All of that—the evil of it was disliked in the sight of your Lord. [39] That's from what your Lord has revealed to you of the Wisdom. And don't assign another god with Allaah, for then you'll be thrown into Hell, blamed, violently repelled. [40] So, has your Lord made you preferred by means of sons, and taken females for Himself from the Angels? Truly, you're saying a *huge* statement. [41] And We've *certainly* elaborated things in this Qur'aan, so that they may keep it in mind, and yet it increases them in nothing but aversion. [42] Say 'If there were gods along with Him just as they say, even in that case, they would have *sought a way* for themselves to the Possessor of the Throne. [43] His Immaculacy…, and He's exalted a great exaltedness above what they say! [44] The seven heavens, and the Earth, and whoever is in them glorify to Him. And there's nothing but that it glorifies by means of His praise, but you don't comprehend their glorification. Truly, He'll ever have been Forbearing, Forgiving. [45] And when you recite the Qur'aan, We place a hidden,

preventive screen between you and those who don't believe in the Hereafter. [46] And We place a preventive covering upon their hearts, lest they comprehend it, and deafness in their ears. And when you mention your Lord in His Oneness in the Qur'aan, they turn with their backs in aversion. [47] We are the Most Knowing about what they make themselves listen about when they make themselves listen to you, and when they're in secret conversation—when the wrongdoers say 'You're making yourselves carefully follow not but a man bewitched.' [48] Look at how they've set forth similitudes for you, so they've gone astray, so are not capable of a way. [49] And they said 'Huh? When we'll have become bones and crumbled fragments, will we truly be *resurrected* as a new creation?' [50] Say 'Be stones, or iron, [51] or a creation from what's great in your chests.' Then they'll say 'Who'll cause us to return in our first state?' Say 'The One Who created you from nothing the first time. Then they'll shake their heads at you in derision and say 'When might it be?!' Say 'It may be so, that it's near.' [52] The Day He calls you, then you become responsive by means of His praise, and you think you stayed not but a little. [53] And say to My slaves that they should speak that which is best. Truly, Satan incites ill feeling between them. Truly, Satan has been a clear enemy to the human. [54] Your Lord is Most Knowing about you. If He wishes to, He'll have mercy on you, or if He wishes to, He'll punish you. And We didn't send you as a governor over them. [55] And your Lord is Most Knowing about whoever is in the heavens and Earth. And We *certainly* gave preference to some of the Prophets over others, and We gave David a Writing {Zaboor}. [56] Say 'Supplicate those whom you asserted to be besides Him, then they won't have authoritative power of removal of harm from you, nor of a transfer of it. [57] Those whom they supplicate seek for themselves the means of approach to their Lord (even whichever of them is nearest) and they hope for His Mercy and fear His punishment. Truly, your Lord's

punishment is to be waried of. [58] And there's no town except that We destroy it before the Day of Standing, or punish it with a severe punishment. That was transcribed in the Book. [59] And nothing prevented Us from Our sending signs, except that the people of former ages falsely denied them. And We gave Thamood the She-Camel as a thing to make them see, then they did wrong with it. And We don't send signs for any reason other than to be a thing to induce fear. [60] And there was the time We said to you 'Truly, your Lord encompasses the people.' And We didn't make the vision which We showed you for any reason other than to be a *fitnah* for the people, and likewise the cursed tree in the Qur'aan. And We frighten them, then it increases them in nothing but great, inordinate transgressing. [61] And there was the time We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees, who said 'Should I prostrate to one whom You created as clay?' [62] He said 'Have you considered for Yourself this one whom You've honoured above me? *If* You grant me a delay up to the Day of Standing, I'll most definitely halter-up and lead off his offspring, except a few.' [63] He said 'Go, then whoever of them will have followed you, then truly, Hell will be your recompense; recompense that will be made ample and comprehensive. [64] And impel whom of them you can with your voice, and make your cavalry and your infantry charge against them, and be a partner with them in wealth and children, and promise them.' And Satan promises them nothing but delusion. [65] 'Truly, My slaves—you have no authority over them.' And it will have been sufficient with your Lord as Trustee. [66] Your Lord is the One Who gently drives ships upon the sea for you, so that you may seek for yourselves some of His Grace. Truly, He'll ever have been Specifically-Merciful with you. [67] And when harm touches you upon the sea, whomever you supplicate goes away—except Him alone. Then, when He delivers you to land, you turn aside. And the human will ever have been an ingrate. [68] So, do

you feel secure from His making a side of the land swallow you, or sending a storm of pebbles upon you? Thereafter, you wouldn't find an advocate for yourselves. [69] Or do you feel secure from His causing you to return back onto it another time, then sending upon you a roaring of the wind, then drowning you because of the fact that you disbelieved? Thereafter, you wouldn't find a prosecutor for yourselves against Us in connection with it. [70] And We've *certainly* honoured the Children of Adam, and carried them on land and sea, and provided for them from the good things, and given them preference of a preferment above many of whomever We've created. [71] The Day We call all men with their *imaam*, then whoever will have been given his book in his right hand, then those will read their book, and they're not wronged a single date-thread. [72] And whoever's been a blind man in this, then he'll be a blind man in the Hereafter, and more astray from a way. [73] And truly, they intended (but failed) *tempting you away* from that which We've revealed to you, so that you'd intentionally fabricate against Us something other than it. And in that case, they *would* have taken you for themselves as a close friend. [74] And if not for Our making you firm, you'd have *certainly* been near to inclining to them a little bit. [75] In that case, We *would* have made you taste multiple in life and multiple on death, then subsequently you'd have found no helper for you against Us. [76] And truly, they intended (but failed in the short term) to *frighten, unsettle and so uproot* you from the land, to make you depart from it. And in that case, they wouldn't stay after you except a little. [77] The *sunnah* of whomever of Our Messengers We already sent before you. And you don't find a change to Our *sunnah*. [78] Establish the ritual prayer from the sun's decline up to the full darkness of the night, and the Qur'aan of the dawn. Truly, the Qur'aan of the dawn is witnessed. [79] And then part of the night, awake and pray in it as a supererogatory one for you. It may be so, that your Lord will resurrect you to a praised

standing place. [80] And say ‘My Lord, make me enter with a sound being-entered, and bring me out with a sound being-brought-out. And assign a helping authority from Your Own Self for me.’ [81] And say ‘The truth has come and falsehood has passed away. Truly, falsehood will ever have been a thing to pass away.’ [82] And We’re sending down in stages that which is a cure and a Mercy for believers (namely the Qur'aan), while it increases the wrongdoers in nothing but continuing loss. [83] And when We bestow Favours on the human, he turns aside and distances himself with his side. And when bad touches him, he’s one without hope. [84] Say ‘Everyone acts according to his character, so your Lord is Most Knowing of whoever is best guided as to a way.’ [85] And they ask you about the soul. Say ‘The soul is part of the affair of my Lord. And you weren’t given of knowledge except a little.’ [86] And *if* We’ll have wished to, We’ll most definitely do away with that which We’ve revealed to you. Thereafter, you won’t find an advocate for yourself against Us in connection with it. [87] It’s but a Mercy from your Lord. Truly, His Bounty to you will ever have been great. [88] Say ‘*If* man and *jinn* gathered themselves together on account that they come up with the like of this Qur'aan, they wouldn’t come up with the like of it, even if one of them had been a backer to another.’ [89] And in this Qur'aan We’ve *certainly* elaborated some of every kind of similitude for the people, then most of the people have refused everything but extreme disbelief. [90] And they said ‘We will *not* believe in you until you make a spring flow for us from the ground, [91] or there be a garden of date-palms and grapevine for you, then you cause rivers to flow forth in a flowing forth in their midst, [92] or you cause heaven to fall upon us in fragments just as you asserted, or you come with Allaah and the Angels as guarantor, [93] or there be a house of gold ornamentation for you, or you ascend into heaven. And we will *not* believe your ascension until you bring down upon us a book which we can read.’ Say ‘The

Immaculacy of my Lord! Was I anything but a human being—a Messenger?' [94] And nothing prevented the people from their believing when the guidance came to them except that they said 'Has Allaah sent a human being as a Messenger?' [95] Say 'If there'd been Angels on Earth, walking at ease, We *would* have sent down upon them from heaven an Angel as a Messenger.' [96] Say 'It will have been sufficient with Allaah as Witness between me and you. Truly, He'll ever have been All-Aware, All-Seeing of His slaves.' [97] And whomever Allaah guides, then he's the one who's guided, and whomever He causes to go astray, then you will *not* find protecting friends for them besides Him. And We'll gather them on their faces on the Day of Standing; blind and dumb and deaf. Their abode will be Hell. Every time it will have abated, We'll have given them an increase in Blazing Fire. [98] That's their recompense because they disbelieved in Our signs and said 'Huh? When we'll have become bones and crumbled fragments, will we truly be *resurrected* as a new creation?' [99] And haven't they considered that Allaah, the One Who created the heavens and Earth, has power over His creating the like of them? And He's assigned a term for them, concerning which there's no unsettling doubt. Then the wrongdoers have refused everything but extreme disbelief. [100] Say 'If *you* owned the treasuries of my Lord's Mercy, even in that case, you'd have *withheld* from dread of spending. And the human is parsimonious.' [101] And We *certainly* gave Moses nine clear-proof signs, so ask the Children of Israel about when he came to them. Then Pharaoh said to him 'Truly, I *think* you, oh Moses, to be bewitched.' [102] He said 'You *certainly* knew that no-one but the Lord of the heavens and Earth has caused these to be sent down, as insights. And truly, I think *you*, oh Pharaoh, to be one who'll be annihilated.' [103] Then he wanted to frighten, unsettle, and so uproot them from the land, so We drowned him and whoever was with him, entirely. [104] And sometime after him We said to the Children of Israel

‘Inhabit the land, then when the promise of the Hereafter will have come to pass, We’ll have brought you as a mixed group.’ [105] And with the truth We’ve caused it to be sent down, and with the truth it has descended. And We didn’t send you for any reason other than to be a gladdener with glad tidings, and a Warner. [106] And it’s a Qur'aan which We divided, so that you’d recite it before the people at delayed intervals. And We’ll have sent it down in a stage-by-stage sending down. [107] Say ‘Believe in it or don’t believe.’ Truly, those who were given knowledge in times before it, when it’s recited before them, fall down to their chins, prostrating, [108] and say ‘The Immaculacy of our Lord! Truly, Our Lord’s promise will ever have been *done*.’ [109] And they fall down to their chins, weeping, and it increases them in humility. [110] Say ‘Supplicate Allaah, or supplicate the All-Merciful. Whichever you supplicate, then to Him belong the everlastingly Good Names.’ And don’t be openly loud in your ritual prayer, nor say it in a low voice, and seek for yourself a way between those. [111] And say ‘All praise belongs to Allaah; the One Who hasn’t taken a son for Himself, and hasn’t had a partner in the Dominion, and hasn’t had a protecting friend or ally due to engendered ignominy.’ And magnify Him in a magnification.

## (18) Al Kahf [The Cave]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] All praise belongs to Allaah; the One Who’s caused the Book to be sent down upon His slave, and has made no crookedness for it; [2] straight, to warn of severe, punishing might from His Own Self, and to gladden the believers (those who perform righteous deeds) with glad tidings that they’ll have goodly remuneration [3] (remaining in it forever), [4] and to warn those who’ve said

‘Allaah took a son for Himself.’ [5] They have no knowledge about it, and nor had their forefathers. The statement coming out of their mouths was huge. They speak not but a lie. [6] So *perhaps* (out of bitter grief) you’ll butcher yourself on their tracks if they haven’t believed in this narration. [7] Truly, We’ve made what’s on Earth an ornamentation for it, to test them as to which of them is best in deed. [8] And truly, We’ll make what’s on it *barren soil*. [9] Or did you reckon that the Companions of the Cave and the Inscription were a wonder from among Our signs? [10] The time when the youths betook themselves to the Cave for refuge, then said ‘Our Lord, give us Mercy from Your Own Self and facilitate right-mindedness for us from our affair’ [11] so We cast a seal over their ears in the Cave for a number of years, [12] and thereafter roused them, to know which of the two parties was better at calculating for what length of time they’d tarried. [13] *We* are relating their news before you in accordance with the truth. Truly, they were youths who believed in their Lord, and We increased them in guidance. [14] And We made their hearts resolute when they rose up then said ‘Our Lord is the Lord of the heavens and Earth. We will *not* supplicate a god besides Him. We’ll have *certainly* said something outrageous in that case. [15] These, our People, have taken for themselves gods besides Him. Why don’t they come with a clear authorisation concerning them? So, who’s more wrongful than he who intentionally fabricated a lie about Allaah? [16] And when you separate yourselves from them and what they worship (except Allaah), then betake yourselves to the Cave for refuge. Your Lord will spread some of His Mercy for you and facilitate an advantageous thing for you from your affair.’ [17] And one could see the sun when it rose, inclining away from their cave to the right, and when it went down in the West, passing across them to the left, while they were in an open space of it. That was from the signs of Allaah. Whomever Allaah guides, then he’s the one who’s guided, and whomever He causes to go

astray, you will *not* find a guiding, protecting friend for him. [18] And you'd have reckoned them to be awake, and yet they were asleep. And We kept turning them to the right side and to the left side. And their dog was extending its forelegs at the threshold. If you'd suddenly come upon them yourself, you'd have *turned* from them in flight and you'd have been *filled* with induced, utmost terror of them. [19] And likewise, We roused them so they'd question one another between themselves. A speaker from among them said 'How long have you tarried?' They said 'We've tarried a day, or part of a day.' They said 'Your Lord is Most Knowing about what time you've tarried. So, send one of you with this silver coin of yours to the city, then he should look into which is the purest food, then *come* to you with provision from it. And he should be cautious and not make anyone else *cognisant* of you. [20] Truly, if they come to know about you, they'll stone you, or make you return back into their creed, and in that case, you will *not* be successful—*ever*.' [21] And in that way, We made them come to find out about them so they'd know that Allaah's promise is true, and that the Hour—there's no unsettling doubt concerning it. There was a time they were bandying arguments of their affair between themselves, so they said 'Construct a building over them. Their Lord is Most Knowing about them.' Those who were victorious concerning their affair said 'We'll most definitely take a mosque for ourselves over them.' [22] They'll say 'Three—their dog the fourth of them' and they'll say 'Five—their dog the sixth of them' wildly guessing about the Unseen. And they'll say 'Seven, and their dog the eighth of them.' Say 'My Lord is Most Knowing about their number. No-one knows them, except a few.' So don't debate concerning them except with an evident, incontrovertible fact, and don't seek an answer concerning them from a single *one* of them. [23] And *don't* say of something 'Truly, I'll do that tomorrow' [24] except when saying 'Allaah willing.' And remember your Lord when you forget, and say 'It may be so, that my Lord will

guide me to nearer than this as a right way.’ [25] And they tarried in their Cave three hundred years, and they added nine themselves. [26] Say ‘Allaah is Most Knowing about the fact that they tarried. The Unseen of the heavens and Earth belongs to Him. How well He sees, and how well He hears! They have no protecting friend besides Him, and He makes no-one else a partner in His exercise of judicial authority.’ [27] And recite what’s been revealed to you of the Book of your Lord. There’s no changer of His Words. And you will *not* find one who’s taken as a refuge besides Him. [28] And patiently restrain yourself along with those who supplicate their Lord in the morning and evening, desiring His Face, and don’t pass your eyes away from them, wanting the ornamentation of the life of the world. And don’t obey him whose heart We’ve made heedless of Our Reminding, and who makes himself carefully follow his whim, and whose affair will have been one of excess. [29] And say ‘The truth is from your Lord, so whoever wishes, then he should believe, and whoever wishes, then he should disbelieve.’ Truly, for the wrongdoers We’ve prepared a Fire whose enclosure will have surrounded them. And if they cry out for relieving rain, they’ll be showered with water like oil sediment, which scalds their faces. The drink is absolutely evil, and it will have been evil as a lounging place. [30] Truly, those who’ll have believed and performed righteous deeds—truly, We don’t cause the remuneration of one who’s done good in deed to go to waste. [31] Those have Gardens of Eden from under which rivers flow, in which they’re bedecked with some bracelets of gold, and they wear greened garments of fine silk and heavy, silk brocade, reclining in them on couches. The most excellent reward, and it will have been good as a lounging place. [32] And set forth for them a similitude of two men: We assigned two gardens of grapes for one of them, and encircled them both with date-palm, and placed seed crop between them both. [33] Each of the two gardens gave its edible produce and hadn’t fallen

short in a single thing of it, and We caused a river to flow forth in their midst. [34] And he had life's fruit, so he said to his companion while he was bandying words with him 'I'm greater in wealth than you and mightier in kin.' [35] And he entered his garden while he was doing wrong to himself. He said 'I certainly don't think that this will ever come to an end. [36] And I certainly don't think the Hour will be established. And *if* I were returned back to my Lord, I'd most definitely find better than it as a place to be returned back to.' [37] His companion said to him while he was bandying words with him 'Have you disbelieved in the One Who created you from dust, and thereafter from a drop, and thereafter fashioned you as a man? [38] But as for *me*, He's Allaah, my Lord, and I don't associate anyone with my Lord. [39] And when you entered your garden, why didn't you say "Whatever Allaah wills. There's no power except by means of Allaah"? If you see me as being a possessor of less than you of wealth and children, [40] then my Lord may be such that He'll give me better than your garden, and send a reckoning from heaven upon it, so it becomes smooth, slippery soil, [41] or its water becomes sunken into the ground, so you will *not* be capable of finding and getting it.' [42] And his fruit had been surrounded and destroyed, so he began wringing his hands over what he'd spent on it. And it was collapsed on its trellises, and he was saying 'Oh, would that I hadn't associated anyone with my Lord.' [43] And he hadn't had a force besides Allaah, helping him, and he wasn't one who could defend himself. [44] There and then, guardianship belonged to Allaah, the True. He's best in reward, and best in final outcome. [45] And set forth for them the similitude of the life of the world being like water which We caused to be sent down from the sky, then the vegetation of the earth absorbed it, then it became dry, broken plant matter which the winds would raise and disperse. And Allaah will ever have been Omnipotent over everything. [46] Wealth and children are the ornamentation of the life of the

world. And yet the righteous things left remaining are better with your Lord for reward, and better for a distant expectation of hope. [47] And the Day We make the mountains pass away, and you see Earth entirely exposed, and We'll have gathered them, so We won't have left a single *one* of them behind, [48] and they'll have been presented before your Lord in rows. 'You've *certainly* come to Us just as We created you the first time. Rather, you asserted that We would *not* make an appointed time and place for you.' [49] And the Book will have been put in place, then you'll see the criminals afraid of what's in it, and they'll say 'Oh, woe is us. What is it with this Book? It doesn't leave out a small sin nor a major sin; nothing but that it enumerated it.' And they'll have found what they'd performed to be present. And your Lord wrongs no-one. [50] And there was the time We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees. He was from among the *jinn*, then he departed from his Lord's order. So, will you take him and his offspring for yourselves as "protecting" friends and allies besides Me, and yet they're an enemy to you? It's absolutely evil for the wrongdoers as an exchange. [51] I didn't make them witness the creation of the heavens and Earth, nor the creation of themselves. And I won't ever have been One to take the misguiders for Myself as an assistant. [52] And the Day He says 'Supplicate My partners—those whom you asserted.' So they'll have supplicated them, then they won't have become responsive to them, and We'll have made an unbridgeable chasm between them. [53] And the criminals will have seen the Fire, so they'll have thought for certain that they'd fall into it. And they won't have found a place to turn away from it. [54] And in this Qur'aan We've *certainly* elaborated some of every kind of similitude for the people, and yet more than anything else, the human is disputatious. [55] And nothing prevented the people from their believing when guidance came to them, and their asking their Lord for forgiveness, except that the *sunnah* of the people of former

ages should first come to them, or the punishment should first come to them face on. [56] And We don't send the Sent Ones for any reason other than to be gladdeners with glad tidings, and Constant Warners. And yet those who've disbelieved wrangle by means of falsehood, to invalidate the truth with it, and they've purposely taken My signs and what they've been warned of as objects of mockery. [57] And who's more wrongful than he who's reminded of the signs of his Lord, then turns aside from them and forgets what his hands have sent ahead? Truly, We place a preventive covering upon their hearts, lest they comprehend it, and a deafness in their ears. And if you invite them to guidance, then even in that case, they will *not* become guided—*ever*. [58] And your Lord is the Forgiver, the Possessor of Mercy. If He took them to task because of what they'd earned, He would have *hastened* the punishment for them. Rather, they have an appointed place and time beyond which they will *not* find an escape. [59] And those towns, We destroyed them when they did wrong, and We made an appointed time for their destruction. [60] And there was the time Moses said to his lad 'I won't quit until I reach the joining place of the two seas, even if I press on for a long time.' [61] Then, when they reached the joining place between the two, they forgot about their fish, so it took for itself its way into the sea via a burrow. [62] Then, when they passed beyond, he said to his lad 'Bring us our breakfast. We've *certainly* encountered fatigue due to this journey of ours.' [63] He said 'Did you see when we betook ourselves to the rock for shelter? So, by doing so, truly I forgot about the fish (and no-one but Satan made me forget to mention it) and it took for itself its way into the sea by an amazing thing.' [64] He said 'That's what we were seeking' so they did an about-turn on their tracks, retracing their route. [65] So they found a slave of Our slaves to whom We'd given Mercy from Our presence, and whom We'd taught knowledge from Our Own Selves. [66] Moses said to him 'May I make myself carefully follow you on account

that you teach me some of what right guidance you've been taught?' [67] He said 'Truly, you will *not* be capable of patience with me. [68] And how will you have patience over what you haven't encompassed comprehensive knowledge of?' [69] He said 'You'll find me, if Allaah will have wished it, patient, and I won't disobey an order of yours.' [70] He said 'Well if you make yourself carefully follow me, then don't ask me about a single thing until I bring myself to narrate a mentioning of it to you.' [71] So, they set themselves on their way until, when they embarked on the boat, he made a hole in it. He said 'Did you make a hole in it to drown its people? You've *certainly* performed a dreadful thing.' [72] He said 'Haven't I said "Truly, you will *not* be capable of patience with me"?' [73] He said 'Don't take me to task because of what I forgot, and don't make difficulty come upon me from my affair.' [74] So, they set themselves on their way until when they met a boy slave, then he killed him. He said 'Did you kill a pure soul for other than a soul? You've *certainly* performed a terrible thing.' [75] He said 'Haven't I said to you "Truly, you will *not* be capable of patience with me"?' [76] He said 'If I ask you about a single thing after it, then don't keep company with me. You'll have certainly reached the point of an excuse from my own self.' [77] So, they set themselves on their way until, when they came to the populace of a town, they asked its populace for food, then they refused to host them. Then they found in it a wall which was wanting to collapse, so he set it upright. He said 'If you'd wished to, you *could* have taken remuneration for yourself on account of it.' [78] He said 'This is the parting between me and you. I'll inform you of the interpretation of what you haven't been capable of patience over. [79] As for the boat, well, it belonged to destitute ones working upon the sea, so I wanted to make it faulty while a king was behind them, seizing every boat by force. [80] And as for the boy slave, well, his parents were believers, so we dreaded that he'd make inordinate transgressing and disbelief come

upon them both. [81] So we intended that their Lord substitute one better in purity and closer in affection than he for them. [82] And as for the wall, well, it belonged to two orphan boy slaves in the city, and under it was a treasure for them both. And their father had been righteous, so your Lord intended that they both reach their strength of discernment and extract their treasure as a Mercy from your Lord. And I didn't do it on the authority of my own order. That's the interpretation of what you haven't been capable of patience over.' [83] And they ask you about *THu-l Qarnayn* {The Possessor of Two Horns}. Say 'I'll recite before you a mentioning of him.' [84] Truly, We gave power and authority to him on Earth, and We gave him a means for everything. [85] So, he made himself follow a way [86] until, when he reached the setting place of the sun, he found it going down in the West in a spring of dark mud, and he found a People in its vicinity. We said 'Oh *THu-l Qarnayn*, either it's the case that you punish, or that you make yourself take to good concerning them in future.' [87] He said 'As for he who does wrong, then in the near future we'll punish him. Thereafter, he'll be returned back to his Lord, then He'll punish him with a terrible punishment. [88] And as for he who believes and performs that which is righteous, then he'll have recompense of the everlasting good, and we'll order him that of our order which is made easy.' [89] Thereafter, he made himself follow a way [90] until, when he reached the rising place of the sun, he found it rising on a People for whom We hadn't provided a protective cover against it. [91] Thus it was. And We certainly encompassed whatever comprehensive knowledge was present with him. [92] Thereafter, he made himself follow a way [93] until, when he reached between two mountain ranges, he found in front of them a People who weren't even *near* to understanding a statement. [94] They said 'Oh *THu-l Qarnayn*, truly, Gog and Magog are corrupters in the land, so can we make a payment to you on account of your making a barrier between us and them?' [95]

He said ‘What my Lord has given me power and authority concerning is better, so help me with strength instead. I’ll build a rampart between you and them. [96] Bring me sheets of iron.’ Until, when he’d raised up the level between the two cliff faces he said ‘Blow’ until, when he’d made it a fire, he said ‘Bring me molten copper, which I’ll pour over it.’ [97] So they weren’t able to surmount it, and weren’t capable of making a hole in it. [98] He said ‘This is a Mercy from my Lord. Then, when my Lord’s promise will have come to pass, He’ll have made it to be crushed level, and my Lord’s promise will have been true.’ [99] And on that Day, We’ll have left some of them surging on others, and the Trumpet will have been blown into, then We’ll have gathered them *en masse*. [100] And We’ll have laid open Hell to the disbelievers on that Day, as a display. [101] Those whose eyes had been inside a cover—away from My Reminding—and used to be incapable of hearing. [102] So, did those who’ve disbelieved reckon that they can take My slaves as protecting friends for themselves besides Me? Truly, We’ve prepared Hell for the disbelievers as a place of hospitality and lodging. [103] Say ‘Shall We inform you of the greatest losers in labours? [104] Those whose effort will have gone astray in the life of the world, and yet *they* would reckon that they were doing good, knowledge-based work. [105] Those are the ones who’ll have disbelieved in the signs of their Lord and in meeting Him, so their labours will have become void, so We’ll set up no weight for them on the Day of Standing. [106] That’s their recompense—Hell—because of the fact that they disbelieved, and they purposely took My signs and My Messengers as objects of mockery. [107] Truly, those who’ll have believed and performed righteous deeds, there’ll have been the Gardens of Firdaws for them as a place of hospitality and lodging; [108] staying in them perpetually, not seeking a transfer from them. [109] Say ‘If the sea had been ink for the Words of my Lord, the sea would have *exhausted* before the exhausting of the Words of my Lord, even if

we'd come with the like of it as a replenishment.' [110] Say 'I'm only a human being of the like of you. It's revealed to me that your god is just a unitary god. So, whoever used to hope to meet his Lord, then he should perform righteous work and not associate anyone in connection with the worship of his Lord.'

## (19) Maryam [Mary]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *kaaf haa yaa 'ayn Saad*. [2] The mentioning of your Lord's Mercy to His slave Zachariah, [3] when he called out to his Lord a hardly perceptible call. [4] He said 'My Lord, truly, the bone of me has become frail, and the head has become ablaze with grey hair, and I haven't been miserable by means of Your supplication, my Lord. [5] And truly, I've feared for the succeeding relatives in times after me, and my wife's been barren, so grant an heir to me from Your Own Self [6] who'll inherit from me, and inherit from the family of Jacob. And make him pleasing, my Lord.' [7] 'Oh Zachariah, truly We're gladdening you with glad tidings of a boy slave whose name is John. We haven't made a namesake for him anytime before.' [8] He said 'My Lord, however will I have a boy slave when my wife's been barren, and I've already reached the point of extreme old age?' [9] He said 'Thus it is. Your Lord said "It's a thing of insignificance to Me, and I certainly created you sometime before when you hadn't been a thing at all."' [10] He said 'My Lord, make a sign for me.' He said 'Your sign is that in sound health, you don't speak with the people for three nights.' [11] So he came out upon his People from the prayer chamber, then got across the idea to them: 'Glorify in ritual prayer the time before sunrise and at evening time.' [12] "Oh John, take the Book

with strength." And We gave him the faculty of judgment as a little boy, [13] and compassionate affection from Our Own Selves, and purity, and he was a man of *taqwaa* [14] and filial piety with his biological parents. And he hadn't been a tyrant—disobedient. [15] 'And peace be upon him the day he was born, and the day he dies, and the day he'll be resurrected alive.' [16] And mention Mary in the Book, when she made herself withdraw from her family to an easterly place. [17] Then she took a preventive screen for herself in front of them, then We sent Our Spirit to her, then he made himself be like a perfectly-formed human being for her. [18] She said 'Truly, I take refuge in the All-Merciful from you, if you're a man of *taqwaa*.' [19] He said 'I'm only a Messenger of your Lord, so as to grant a pure boy slave to you.' [20] She said 'However will I have a boy slave when a human being hasn't touched me, and I haven't been unchaste?' [21] He said 'Thus it is. Your Lord said "It's a thing of insignificance to Me, and this is so We can make him a sign for the people, and a Mercy from Us. And it was a decreed affair."' [22] So she carried him, then made herself withdraw with him to a remote place. [23] Then, birth pangs made her come to the trunk of a female date palm. She said 'Oh, would that I'd died before this and was a forgotten forgotten-thing.' [24] So he called out to her from below her: 'Don't grieve. Your Lord has already placed a rivulet below you. [25] And shake the trunk of the female date palm towards you, which will cause ripe, fresh dates to keep dropping upon you. [26] So eat and drink, and be comforted. Then, if you should see one of the human beings, then say "Truly, I've vowed a fast to the All-Merciful, so I will *not* speak with a human today."' [27] Then she came with him to her People, carrying him. They said 'Oh Mary, you've *certainly* brought to pass something of great magnitude. [28] Oh sister of Aaron, your father wasn't an evil-natured man, and your mother wasn't unchaste.' [29] So she indicated towards him. They said 'How can we speak with one who's in the cradle—an infant?'

[30] He said ‘Truly, I’m the slave of Allaah. He’s given me the Book and made me a Prophet. [31] And He’s made me blessed wheresoever I am, and has enjoined me with the ritual prayer and the *zakaah* as long as I remain alive, [32] and filial piety with my birth mother. And He hasn’t made me a tyrant—wretched. [33] And peace be upon me the day I was born, and the day I die, and the day I’ll be resurrected alive.’ [34] That is Jesus, son of Mary—a statement of the truth, concerning which they cause themselves to doubt. [35] It wasn’t for Allaah to take any son for Himself. His Immaculacy…! When He decrees an affair, then He only says to it “Be” so it is. [36] ‘And truly, Allaah is my Lord and your Lord, so worship Him. This is a permanently straight Highway.’ [37] Then the factions differed between themselves. So woe to those who disbelieved, from the place of witnessing of a tremendous Day. [38] How well they’ll hear, and how well they’ll see, the Day they come to Us, but today the wrongdoers are in a clear straying. [39] And warn them of the Day of Regret, when the affair will have been decided. And yet they’re in heedlessness and *they don’t believe*. [40] Truly We, *We* will inherit Earth and whoever is upon it, and to Us they’ll be returned. [41] And mention Abraham in the Book. Truly, he was a man of truth, a Prophet. [42] When he said to his father ‘Oh my dear father, for what possible reason do you worship what doesn’t hear and doesn’t see, and doesn’t avail you a single thing? [43] Oh my dear father, truly, there has certainly come to me of knowledge that which hasn’t come to you, so make yourself carefully follow me. I’ll guide you to an even Highway. [44] Oh my dear father, don’t worship Satan. Truly, Satan was disobedient to the All-Merciful. [45] Oh my dear father, truly I fear that a punishment from the All-Merciful will touch you, then you’d become an ally to Satan.’ [46] he said ‘Are you intentionally forsaking my gods, oh Abraham? *If* you haven’t refrained yourself, I’ll most definitely stone you. And now, cut off relations from me for a length of time.’ [47] He said ‘Peace be upon

you. I'll ask my Lord for forgiveness for you. Truly, He was ever solicitous with me. [48] And I'll separate myself from you and what you supplicate besides Allaah, and I'll supplicate my Lord. It may be so, that by supplication of my Lord I won't be miserable.' [49] So when he separated himself from them and what they were worshipping besides Allaah, We granted Isaac and Jacob to him, and We made each a Prophet. [50] And We granted to them, from Our Mercy, and We assigned for them exalted veracity on the tongue. [51] And mention Moses in the Book. Truly, he was made pure and sincere, and he was a Messenger, a Prophet. [52] And We called out to him from the right side of the Mount and We brought him near in a secret conversation. [53] And from Our Mercy, We granted to him his brother Aaron as a Prophet. [54] And mention Ishmael in the Book. Truly, he was true to his promise, and he was a Messenger, a Prophet. [55] And he used to order his family with the ritual prayer and the *zakaah*, and in his Lord's sight he was one found pleasing. [56] And mention Idrees in the Book. Truly, he was a man of truth, a Prophet. [57] And We raised him to an exalted place. [58] Those are the ones upon whom Allaah bestowed His Favours from among the Prophets of the offspring of Adam, and of whomever We carried with Noah; and from the offspring of Abraham and Israel, and from whomever We've guided and selected for Ourselves. When the signs of the All-Merciful were being recited before them, they fell down prostrating and in profuse weeping. [59] Then a successor generation succeeded sometime after them, who made the ritual prayer become lost, and made themselves carefully follow ardent desires. So in the near future, they'll meet *GHayy*. [60] Except whoever will have turned in repentance and believed and performed that which was righteous, for those enter the Garden and are not wronged a single thing. [61] Gardens of Eden which the All-Merciful promised His slaves in the Unseen. Truly, His promise will ever have been brought to pass. [62] In which they don't

hear idle talk—nothing but ‘Peace’—and in which they have their provision morning and evening. [63] This is the Garden which We’ll cause whoever of Our slaves has been a man of *taqwaa* to inherit. [64] ‘And we don’t descend except by the order of your Lord. To Him belong what’s clearly before us and what’s behind us, and what’s between those. And your Lord wasn’t forgetful.’ [65] The Lord of the heavens and Earth and what’s between them both, so worship Him and make yourself patiently steadfast in His worship. Do you know a namesake to Him? [66] And the human says ‘Huh? When it’s a fact that I’ll have died, will I be brought out alive in the *near future*?’ [67] And doesn’t the human remember that We created him sometime before, when he hadn’t been a thing at all? [68] So, by your Lord, We’ll most definitely gather them and the devils, then subsequently We’ll most definitely make them to be present around Hell, kneeling. [69] Thereafter, We’ll most definitely pull out from every sect whichever of them had been the most hardened in disdain against the All-Merciful. [70] Thereafter, *We* will be the Most Knowing about those who are the ones most deserving of being burnt in it. [71] And there’s no-one from among you but that he’ll come up to it. That will have been a decreed inevitability, binding on your Lord. [72] Thereafter, We’ll deliver those who’d had *taqwaa*, and leave the wrongdoers kneeling in it. [73] And when Our clear-proof verses were being recited before them, those who’ve disbelieved said to those who’ve believed ‘Which of the two groups is better in station and most excellent in place of assembly?’ [74] And yet how many a generation We destroyed before them who were better in possessions and appearance. [75] Say ‘Whoever’s been in the state of being astray, then the All-Merciful will *extend* an extension for him, until when they’ll have seen what they’re being promised—either the punishment or the Hour. Then they’ll know him who is worse in position and weaker in military force.’ [76] And Allaah increases in guidance those who’ll have

made themselves carefully act upon guidance. And the righteous things left remaining are better (in your Lord's sight) in reward, and better in return yield. [77] So, have you considered the one who disbelieved in Our signs and said 'I'll most definitely be given wealth and children'? [78] Has he become acquainted with the Unseen, or has he taken a covenant for himself with the All-Merciful? [79] Certainly not! We'll write down what he says, and extend an extension of the punishment for him. [80] And We'll inherit from him what he talks about, and he'll come to Us, alone. [81] And they've taken for themselves gods besides Allaah, so that they'd be a source of might for them. [82] Never! They'll repudiate their worship, and they'll be against them as an opponent. [83] Haven't you seen that We've sent the devils upon the disbelievers, inciting them with incitement? [84] So don't be hasty against them. We only count a counting for them. [85] The Day We gather and drive the ones who have *taqwaa* to the All-Merciful as an honoured delegation, [86] and drive the criminals to Hell as a thirsty herd, [87] they don't have authoritative power of intercession, except him who took a covenant for himself with the All-Merciful. [88] And they said 'The All-Merciful took a son for Himself.' [89] You've *certainly* brought to pass an abominable thing. [90] The heavens are almost rent asunder due to it, and the ground almost becomes split apart, and the mountains almost collapse with a violent noise— [91] that they call someone a son to the All-Merciful. [92] And it's not befitting for the All-Merciful to take a son for Himself. [93] Everyone who's in the heavens and Earth is not but one who comes to the All-Merciful as a slave. [94] He *certainly* enumerated them, and counted them in a counting. [95] And each of them comes alone to Him on the Day of Standing. [96] Truly, those who'll have believed and performed righteous deeds, the All-Merciful will assign love for them. [97] So, We've only made it easy on your tongue so that, by means of it, you may gladden with glad tidings the ones

who have *taqwaa*, and can warn a contentious People by means of it. [98] And how many a generation did We destroy before them? Do you sense anyone of them, or hear a faint sound of them?

## (20) Taa Haa

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *Taa haa*. [2] We didn't cause the Qur'aan to be sent down upon you so that you'd be distressed; [3] not for any reason other than to be a means of reminding for whoever is in a state of dread. [4] A gradual sending down from Him Who created Earth and the high heavens. [5] The All-Merciful ascended upon the Throne. [6] To Him belong what's in the heavens and what's on Earth and what's between them both, and what's below the moist soil. [7] And if you're openly loud in speech, well, truly He knows the secret and the even more hidden. [8] Allaah, there's no god but Him. To Him belong the everlastingly Good, Beautiful Names. [9] And has the tale of Moses come to you? [10] When he saw a fire, so said to his family 'Stay. Truly, I've spotted a fire. *Perhaps* (hopefully) I'll bring you a brand from it, or find guidance at the fire.' [11] Then, when he came to it, he was called out to. 'Oh Moses, [12] truly I, *I* am your Lord, so take off your sandals. Truly, you're in the hallowed valley of Tuwaa. [13] And I chose you for Myself in liking, so make yourself listen carefully to what's revealed. [14] Truly I, *I* am Allaah. There's no god but Me. So worship Me and establish the ritual prayer for remembering Me. [15] Truly, the Hour is coming. I well nigh make it hidden, so that each soul may be recompensed in accordance with what it strives for. [16] So don't let him who doesn't believe in it, and makes himself carefully follow his whim,

*turn you away* from it, for then you'll tumble. [17] And what's that in your right hand, oh Moses?' [18] He said 'It's my staff. I lean upon it, and beat down leaves upon my sheep with it, and I have other uses in it.' [19] He said 'Cast it, oh Moses.' [20] So he cast it, then lo and behold! it was a huge serpent going about quickly. [21] He said 'Take hold of it and don't fear. We'll make it return back to its first state. [22] And draw your hand to your armpit. It will come out white (not due to any evil) as another sign. [23] This was so We might show you some of Our greatest signs. [24] Go to Pharaoh. Truly, he's transgressed inordinately.' [25] He said 'My Lord, open wide my chest for me, [26] and make my affair easy for me, [27] and untie a knot from my tongue, [28] so they comprehend my speech. [29] And assign a minister for me, from my family— [30] Aaron, my brother. [31] Strengthen my spine by means of him, [32] and make him a partner in my affair, [33] in order that we may glorify You much [34] and remember You much. [35] Truly, You are All-Seer of us.' [36] He said 'You've certainly been given your request, oh Moses. [37] And We *certainly* bestowed Favour upon you another time, [38] when We inspired to your mother what would be inspired: [39] 'Pop him in the chest, then quickly cast him out into the open water, then the open water will *cast* him on the shore. An enemy to Me and an enemy to him will take him.' And I cast upon you love from Me. And all this was so you'd be knowingly prepared before My Eye. [40] When your sister was walking, then saying 'Shall I direct you to one who'll take him into their care?' so We returned you to your mother, in order that she'd be comforted and she wouldn't grieve. And you killed a soul, so We delivered you from the anguish, and We tried you with trials. Then you stayed for years amongst the populace of Midian. Thereafter, you came in accordance with a predecree, oh Moses. [41] And I've knowingly prepared you for Myself. [42] Go, you and your brother, with My signs, and don't tire in remembering Me. [43] Go to Pharaoh. Truly, he's

transgressed inordinately. [44] Then both speak to him soft speech, so that *perhaps* (hopefully) he keeps it in mind, or becomes in a state of dread.' [45] They both said 'Our Lord, truly, we fear that he'll act hastily against us, or that he'll transgress inordinately.' [46] He said 'Don't fear. Truly, I'm with you both. I hear and I see. [47] So come to him then say "Truly, we're both Messengers of your Lord, so send the Children of Israel with us and don't punish them. We've certainly come to you with a sign from your Lord, and peace be upon him who makes himself carefully follow guidance. [48] Truly, it has certainly been revealed to us that the punishment will be upon him who falsely denies and turns himself away."' [49] He said 'So who's your Lord, oh Moses?' [50] He said 'Our Lord is the One Who gave everything its outer form by Hand, then subsequently guided it.' [51] He said 'So what's the case of the former generations?' [52] He said 'Its knowledge is with my Lord, in a Book. My Lord doesn't lose track, and He doesn't forget.' [53] The One Who made the ground a thing spread out for you, and threaded ways in it for you, and caused water to be sent down from the sky, then by means of it We've brought out pairs of diverse vegetation. [54] Eat, and pasture your grazing livestock. Truly, there are *signs* in that for possessors of intelligence. [55] From it We created you, and into it We'll make you return back, and from it We'll bring you out another time. [56] And We *certainly* showed him Our signs—all of them—then he falsely denied and refused. [57] He said 'Have you come to us to expel us from our land by your sorcery, oh Moses? [58] Then we'll most definitely come to you with sorcery of the like of it, so fix an appointed time between us and you which we won't fail to keep—we nor you—at a midway point.' [59] He said 'Your appointed time is the Day of Ornamentation, and that the people are to gather at forenoon.' [60] So Pharaoh turned himself away, then put his plan together, then subsequently came. [61] Moses said to them 'Woe is you. Don't intentionally

fabricate a lie about Allaah, for then He'll eradicate you with a punishment. And he who intentionally fabricates certainly fails.' [62] So, they bandied arguments of their affair between themselves and kept their secret conversations secret. [63] They said 'Truly, these two are *sorcerers* intending to expel you from your land by their sorcery, and to do away with your exemplary way of life. [64] So become united on your plan, and thereafter come in a row. And whoever will have become uppermost today will have certainly been successful.' [65] They said 'Oh Moses. Either it's that you cast, or that we'll be the first who cast.' [66] He said 'Nay, rather you cast.' Then lo and behold! their ropes and their staffs were made to seem to him (due to their sorcery) to be going about quickly, [67] so Moses conceived a fear within himself. [68] We said 'Don't fear. Truly you, *you* are the higher. [69] And cast what's in your right hand, which will snatch and swallow what they wrought. They only wrought the plot of a sorcerer, and the sorcerer won't be successful wherever he comes to.' [70] Then the sorcerers threw themselves down, prostrating. They said 'We've believed in the Lord of Aaron and Moses.' [71] He said 'Have you believed him before my giving permission to you? Truly, he's your *elder*—the one who's taught you sorcery. So I'll most definitely hack off your hands and your feet from opposite sides and I'll most definitely crucify you on date-palm trunks. And you'll most definitely know which of us is more severe in punishment, and more lasting.' [72] They said 'We will *not* give preference to you over what's come to us of clear proofs, nor the One Who created us from nothing, so decree what you're decreer of. You only decree in this life of the world. [73] Truly, We've believed in our Lord so that He'll forgive our offences for us, and what of sorcery you compelled us to. And Allaah is better and more lasting.' [74] Truly, whoever comes to his Lord as a criminal, then truly, for him is Hell, in which He doesn't die, and doesn't live. [75] And whoever comes to Him as a believer who

certainly performed righteous deeds, then those will have the high levels; [76] the Gardens of Eden from under which rivers flow, staying in them perpetually. And that's the recompense of whoever will have purified himself. [77] And We *certainly* revealed to Moses: 'Make My slaves travel by night, then beat a dry path for them in the sea. Don't fear being overtaken, and don't be in a state of dread.' [78] Then Pharaoh followed them in pursuit with his troops, then there covered them of the open water that which covered them. [79] And Pharaoh caused his People to go astray, and he didn't guide them. [80] Oh Children of Israel, We certainly saved you from your enemy, and We made a mutual promise with you on the right side of the Mount, and We repeatedly sent down upon you *manna* and quail. [81] 'Eat of the good things which We've provided you, but don't overstep the bounds concerning them, for then My anger will alight upon you. And whoever My anger alights upon, then he'll have certainly fallen. [82] And truly, I'm *Oft-Forgiving* to whoever turns in repentance, and believes, and performs that which is righteous, then subsequently makes himself carefully act upon guidance.' [83] 'And what's made you hasten away from your People, oh Moses?' [84] He said 'They're close behind upon my track, and I hastened to You, my Lord, so that You'd be pleased.' [85] He said 'So, truly, We certainly tried your People straight after you left, and the Samaritan has caused them to go astray.' [86] So Moses returned to his People, angry, bitterly grieved. He said 'Oh my People, hasn't your Lord promised you a goodly promise? So, did the covenant seem long to you, or did you want anger from your Lord to alight upon you, so you failed to fulfil the meeting at my appointed place?' [87] They said 'We didn't fail to fulfil the meeting at your appointed place due to anything in our control, but *we were made* to carry burdens of the People's ornamentation, so we dumped them. Then, in the same way, the Samaritan cast.' [88] Then he brought out a calf body for them, which had a

lowing sound. So they said ‘This is your god and the god of Moses, then he forgot.’ [89] So, couldn’t they see that it wasn’t speaking back to them, and didn’t have authoritative power of harm nor benefit for them? [90] And Aaron *certainly* said to them sometime before ‘Oh my People, you’ve only been tried by it. And truly, your Lord is the All-Merciful, so make yourselves carefully follow me, and obey my order.’ [91] They said ‘We will *not* quit cleaving to it until Moses returns to us.’ [92] He said ‘Oh Aaron, what prevented you—when you saw them go astray— [93] from your making yourself carefully follow me? So, did you disobey my order?’ [94] He said ‘Oh son of my mother, don’t seize my beard, nor my head. Truly, I dreaded that you’d say “You’ve caused disunion between the Children of Israel and you haven’t paid regard to my statement.”’ [95] He said ‘So what was your affair, oh Samaritan?’ [96] He said ‘I perceived that which they hadn’t perceived, so I grabbed a handful from the track of the Messenger, then tossed it. And my soul commended to me in that manner.’ [97] He said ‘Then go. For truly, it’s your lot in life that you’ll say ‘No touching!’ And truly, you have an appointed time concerning which you will *not* be failed. And look at your god to which you continued to cleave. We’ll most definitely burn it, then subsequently we’ll most definitely scatter it on the open water in a scattering. [98] Your god is only Allaah, the One Whom there’s no god but Him. He encompassed everything in knowledge.’ [99] Likewise, We relate before you some of the tidings of what’s already preceded, and We’ve certainly given you a Reminding from Our Own Selves. [100] Whoever will have turned aside from it, then truly, he’ll carry a burden on the Day of Standing, [101] staying in it perpetually. And it will have been evil for them on the Day of Standing as a load. [102] The Day the Trumpet is blown into, and We gather the criminals on that Day—blue— [103] they murmur between themselves ‘You tarried not but ten days.’ [104] We are the Most Knowing of what they’ll say when the most

exemplary of them in conduct says ‘You tarried not but a day.’ [105] And they’ll ask you about the mountains, so say ‘My Lord will scatter them in a scattering, [106] then leave them as a smooth, level plain, [107] on which you won’t see crookedness, nor a curve.’ [108] On that Day they’ll make themselves carefully follow the Caller—to which there’ll be no deviation. And the voices will have hushed in awe for the All-Merciful, so you hear nothing but a faint patter of feet. [109] On that Day, intercession won’t benefit—except from him to whom the All-Merciful will have given permission, and approved a statement of his. [110] He knows what’s clearly before them and what’s behind them, and they don’t encompass it in knowledge. [111] And faces will have become lowly to the Living, the Self-Subsisting. And whoever will have carried wrongdoing will have certainly failed. [112] And whoever performs some of the righteous deeds, and he’s a believer, then he doesn’t fear injustice, nor deprivation. [113] And likewise, We’ve caused it to be sent down as an Arabic Qur'aan, and We’ve elaborated in it a number of threats, so that *perhaps* (hopefully) they’ll have *taqwaa*, or it will bring about a remembering for them. [114] So, ever exalted was Allaah, the King, the True. And don’t hasten with the Qur'aan in the time before the situation that its revelation is completed to you, and say ‘My Lord, increase me in knowledge.’ [115] And We *certainly* charged Adam sometime before, then he forgot. And We hadn’t found that he had determination. [116] And there was the time We said to the Angels ‘Prostrate to Adam’ so they prostrated—except Iblees, who refused [117] Then We said ‘Oh Adam, truly, this is an enemy to you and to your partner, so don’t let him cause you both to *leave* from the Garden, for then you’ll become distressed. [118] Truly, it’s your lot that you won’t be hungry in it, nor go naked, [119] and that you won’t be thirsty in it, nor suffer the heat of the sun.’ [120] Then Satan whispered to him. He said ‘Oh Adam, should I direct you to the Tree of Eternity, and a Dominion

that doesn't decay?' [121] Then they both ate from it, so their private parts became manifest to them both, and they set about piecing together upon themselves some leaves of the Garden. And Adam disobeyed his Lord, so he went the wrong way. [122] Thereafter, his Lord selected him for Himself, then returned His Favour upon him, and gave guidance. [123] He said 'Both of you go down collectively from it in abasement—some of you an enemy to others. Then, if guidance should ever come to you from Me, then whoever will have made himself carefully follow My guidance, then he doesn't go astray, and he isn't wretched. [124] And whoever will have turned aside from My Reminding, then truly, he has a straitened means of livelihood, and on the Day of Standing We gather him as a blind man.' [125] He'll have said 'My Lord, for what possible reason have You gathered me as a blind man, and yet I was certainly a seer?' [126] He'll have said 'Thus it is. Our signs came to you, then you forgot them. And likewise, today you'll be forgotten.' [127] And in that way, We recompense the one who'll have exceeded all bounds and hasn't believed in the signs of his Lord. And the punishment of the *Hereafter* is more severe and more lasting. [128] So, hasn't how many of the generations We destroyed before them (whose dwellings they walk amongst) been guidance for them? Truly, there are *signs* in that for possessors of intelligence. [129] And if no Word had preceded from your Lord, it would have been an *inevitability* and a specified term. [130] So be patient over what they say, and glorify by means of your Lord's praise in ritual prayer before the rising of the sun, and before its going down in the West, and then from hours of the night glorify in ritual prayer, and the ends of the day, so that *perhaps* (hopefully) you'll be pleased. [131] And ***don't*** extend your eyes toward that with which We've furnished different sorts of them to enjoy as the splendour of the life of the world, so as to try them concerning it. And the provision of your Lord is better and more lasting. [132] And order your family with the ritual prayer, and make

yourself patiently steadfast upon it. We don't ask you for provision—*We* provide for *you*. And the resultant state will be for *taqwaa*. [133] And they said 'Why doesn't he come to us with a sign from his Lord?' And yet hasn't clear proof of what's in the former scriptures come to them? [134] And if it were the case that We'd destroyed them with a punishment sometime before him, they would have *said* 'Our Lord, why didn't You send a Messenger to us, then we'd have made ourselves carefully follow Your signs sometime before our being ignominious and disgraced?' [135] Say 'Each is making himself wait expectantly, so make yourselves wait expectantly. Then you'll know who the companions of the even Highway are, and who became guided.'

## (21) Al Anbiyaa' [The Prophets]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Their accounting has drawn itself near for the people, and yet they're in heedlessness, turning away in spirit. [2] No newly-produced reminding comes to them from their Lord except that they make themselves listen to it while *they're playing*. [3] Their hearts are in a state of diversion. And those who've done wrong have kept their secret conversations secret. 'Is this anyone but a human being of the like of you? So will you come to sorcery, and yet *you see*?' [4] He said 'My Lord knows the speech in the heavens and Earth, and He's the All-Hearer, the All-Knowing.' [5] Nay, rather they said 'Confusions of dreams. Nay, rather he intentionally fabricated it. Nay, rather he's a poet. So, he should *come* to us with a sign, just as was sent to the people of former ages.' [6] No town which We destroyed before them believed. So will *they* believe? [7] And We sent before you none but men to whom We revealed. So ask the People of the Reminding if you if you didn't use to

know. [8] And We didn't make them a body that wouldn't eat food, and they weren't ones who stay perpetually. [9] Thereafter, We proved to them that the promise was true. So We saved them and whomever We would will, and We destroyed the ones who exceeded all bounds. [10] We've *certainly* caused a Book to be sent down to you, in which is your reminding. So don't you understand? [11] And how many a town that was wrongdoing did We shatter and produce another People after it? [12] Then, when they sensed Our punishing might, lo! *they were bolting off* from it. [13] 'Don't bolt off. And return to that in which you were made to luxuriate, and your dwellings, so that *perhaps* you'll be questioned.' [14] They said 'Oh, woe is us. Truly, we've been wrongdoers.' [15] So this call of theirs didn't cease until We made them like reaped grain; like silent, still ashes. [16] And We didn't create the heaven and Earth and what's between them both playing around. [17] If We'd wanted to take a diversion for Ourselves, We *would* have taken it for Ourselves from Our Own Selves, if We were Doers of such a thing. [18] Nay, rather We hurl the truth against falsehood, so it smashes its skull in, then lo! it passes away. And there'll be woe for you due to what you attribute. [19] And to Him belongs whoever is in the heavens and Earth. And whoever is in His vicinity, they don't consider themselves too great for His worship, and they don't become fatigued. [20] They glorify night and day—they don't flag. [21] Or have they taken gods for themselves from Earth *who revivify*? [22] If there'd been in both of them gods excepting Allaah, they would both have become *corrupted*. So, the Immaculacy of Allaah, Lord of the Throne…, above what they attribute! [23] He isn't questioned about what He does, and yet *they* will be questioned. [24] Or have they taken for themselves gods besides Him? Say 'Produce your proof. This is the Reminding of the ones with me and the Reminding of the ones before me.' Nay, but most of them don't know the truth, so they turn away in spirit. [25] And We sent no Messenger in

times before you except that We revealed to him that there's no god but Me, so worship Me. [26] And they said 'The All-Merciful took a son for Himself.' His Immaculacy…! Nay, rather they are honoured slaves. [27] They don't precede Him in speech, and *they act* in accordance with His order. [28] He knows what's clearly before them and what's behind them, and they don't intercede except for whomever He'll have approved, and they are afraid due to dread of Him. [29] And whoever of them says 'I'm a god besides Him' then that one We'll recompense with Hell. In that way, We recompense the wrongdoers. [30] And haven't those who've disbelieved seen that the heavens and Earth were both a sewn-together entity, then We rent them both asunder, and We made from water every living thing? So don't they believe? [31] And We placed firm mountains in the ground, lest it shake with them, and We made in them mountain-valley passes as ways, so that *perhaps* (hopefully) they'd become guided. [32] And We made the sky a protected ceiling, and yet they turn away in spirit from its signs. [33] And He's the One Who created the night and the day, and the sun and the moon. All swim in an orbit. [34] And We didn't assign eternity to a human being anytime before you, so if you die, then would they stay perpetually? [35] Each soul will be a taster of death, and We test you with bad and good as a *fitnah*. And to us you'll be returned. [36] And when those who've disbelieved see you, they purposely take you as not but an object of mockery. 'Is this the one who mentions your gods?' And yet *they*, they are disbelievers in the mentioning of the All-Merciful. [37] The human was created from haste. I'll show you My signs, so don't ask me to hasten. [38] And they say 'When might this promise be, if you're true in what you say?!' [39] If only those who've disbelieved knew of the time they don't restrain the Fire from their faces, nor from their backs, and *they're not helped*. [40] Nay, rather it comes to them suddenly, so it confounds them. Then they're not capable of turning it back, and *they're not*

*granted any respite*. [41] And Messengers were *certainly* mocked in times before you, then what they used to mock beset those who made fun of them. [42] Say 'Who keeps you safe by night and day from the All-Merciful?' Nay, but they turn away in spirit from the Reminding of their Lord. [43] Or do they have gods preventing attacks on them besides Us? They are not capable of helping themselves, and *they don't protect* from Us. [44] Nay, rather We let these and their forefathers enjoy, until the term of life lasted a long time for them. So, don't they see that We come at the land, reducing it from its outer edges? So will *they* be the victors? [45] Say 'I only warn you by means of the Revelation.' And yet the deaf don't hear the invitation, even when they're warned and warned. [46] And *if* a whiff of your Lord's punishment touched them, they'd most definitely say 'Oh, woe is us. Truly, we've been wrongdoers.' [47] And We'll set up equitable scales for the Day of Standing, then a soul isn't wronged a single thing. And even if it will have been the weight of a grain of mustard, We'll have brought it, and it will have been sufficient with Us as Reckoners. [48] And We *certainly* gave Moses and Aaron the Criterion, and an illumination, and a Reminding for the ones who have *taqwaa*; [49] those who are in dread of their Lord in the unseen, and are afraid of the Hour. [50] And this is a blessed Reminding which We've caused to be sent down. So are you deniers of it? [51] And We *certainly* gave Abraham his rectitude sometime before, and We knew all about him. [52] When he said to his father and his People 'What are these statues to which you cleave?' [53] they said 'We found our forefathers rendering worship to them.' [54] He said '*Certainly*, you and your forefathers were in a clear straying.' [55] They said 'Have you come to us with the truth, or are you from among the ones who play around?' [56] He said 'Nay, rather your Lord is the Lord of the heavens and Earth; the One Who created them from nothing. And I'm from among the witnesses to that. [57] And, by Allaah, I'll most definitely plot against your idols

after your turning, having your backs turned.' [58] So he made them broken pieces, except a large one of them, so that *perhaps* they'd return to it. [59] They said 'Who's done this with our gods? Truly, he's definitely from among the wrongdoers.' [60] They said 'We heard a young boy mentioning them. He's called Abraham.' [61] They said 'Then bring him before the people's eyes, so that *perhaps* they'll witness.' [62] They said 'Did *you* do this with our gods, oh Abraham?' [63] He said 'Nay, rather this, the big one of them, did it. So ask them, if they used to speak.' [64] So they returned their attention to themselves, then said 'Truly you, *you* are the wrongdoers.' [65] Thereafter, they did a complete about-face. 'You *certainly* knew that these don't speak.' [66] He said 'So do you worship besides Allaah that which doesn't benefit you a single thing, and doesn't harm you? [67] Uff to you and to what you worship besides Allaah. So don't you understand?' [68] They said 'Burn him and help your gods, if you're going to do something.' [69] We said 'Oh fire, be cool and safe to Abraham.' [70] And they intended a plot in connection with him, so We made them the greatest losers. [71] And We delivered him and Lot to the land in which We've bestowed blessings for the Worlds. [72] And We granted Isaac to him, and Jacob as a voluntary addition, and We made all of them righteous. [73] And We made them leaders, guiding in accordance with Our order. And We revealed to them the doing of future good deeds and the establishment of the ritual prayer and the giving of the *zakaah*, and they were ones who rendered worship to Us. [74] And We gave Lot judgment and knowledge, and We delivered him from the town which used to perform bad deeds. Truly, they were an iniquitous People of evil nature. [75] And We made him enter into Our Mercy. Truly, he was from among the righteous. [76] And there was Noah, when he called out sometime before, so We became responsive to him, then delivered him and his family from the tremendous anxiety. [77] And We helped him against the People who

falsely denied Our signs. Truly, they were a People of evil nature, so We drowned the whole lot of them. [78] And David and Solomon, when they both judged concerning the tillage, when the sheep of the People pastured in it at night without a shepherd. And We were Witnesses to their judgment. [79] Then We made Solomon understand it. And to each We gave judgment and knowledge. And We subjected the mountains, glorifying along with David, as did the birds. And We were the Doers. [80] And We taught him the manufacture of a coat of mail for you, so that it may act as a defence for you against your battle. So will you be thankful? [81] And for Solomon: the violent wind, which would run in accordance with his command to the land in which We've bestowed blessings. And We were Knowers of everything. [82] And of the devils was he who would dive for him and would perform work other than that. And We were Guardians for them. [83] And Job, when he called out to his Lord: 'I, harm has touched me, and You're the most Merciful of the ones who show mercy.' [84] So We became responsive to him, then removed what there was of harm on him, and We gave him his family and the like of them along with them as a Mercy from Our presence, and as a reminder for the worshippers. [85] And Ishmael and Idrees and *THu-l Kifl*—all were from among the patient. [86] And We made them enter into Our Mercy. Truly, they were from among the righteous. [87] And *THa-n Noon*, when he went off in a state of anger, then thought that We would *not* have power over him. Then he called out in the manifold darknesses: 'There's no god but You. Your Immaculacy…! Truly, I've been from among the wrongdoers.' [88] So We became responsive to him and delivered him from anguish, and in the same way, We save the believers. [89] And Zachariah when he called out to his Lord 'My Lord, don't leave me solitary, even though You're the best of inheritors.' [90] So We became responsive to him, and We granted John to him, and We made his marriage partner sound for him. Truly, they

used to strive to hasten in future good deeds, and would supplicate Us in deep longing and fearful caution. And they were humble before Us. [91] And she who safeguarded her private part, then We breathed into her by means of Our Spirit. And We made her and her son a sign for the Worlds. [92] 'Truly, this, your community, is a single community, and I'm your Lord, so worship Me.' [93] And yet they made their affair to be cut up between themselves. All will return to Us. [94] So, whoever performs some of the righteous deeds, and he's a believer, then there'll be no disacknowledgment of his effort, and truly, We record it for him. [95] And there's a prohibition on a town which We've destroyed—that they don't return [96] until when Gog and Magog will have been let out and *they slide down* from every high ground, [97] and the true promise will have drawn itself near. Then lo! it will be a raised, fixed thing—the sights of those who'll have disbelieved. 'Oh, woe is us. We were certainly in heedlessness of this. Nay, rather we were wrongdoers.' [98] "Truly, you and what you worship besides Allaah will be the fuel of Hell. You'll come up to it. [99] If these had been gods, they wouldn't have even come up to it, and yet all will stay in it perpetually." [100] Sighing will be their lot in it, and yet *they don't hear* in it. [101] Truly, those for whom everlasting good has preceded from Us, those will be distanced from it. [102] They don't hear its faintest sound, and they'll be staying perpetually in what their souls ardently desired for themselves. [103] The Greatest Terror doesn't grieve them, and the Angels receive them with 'This is your Day which you used to be promised.' [104] The Day We roll up heaven like the rolling of scrolls for the books. Just as We initiated the first creation, We cause it to return in a new state. A promise binding on Us. Truly, We'll ever have been Doers. [105] And We *certainly* wrote in the Writing {Zaboor} sometime after the Reminding: 'The Earth—My righteous slaves will inherit it.' [106] Truly, there's a *conveyance* in this for a People of worshippers. [107] And We

didn't send you for any reason other than to be a Mercy for the Worlds. [108] Say 'It's only revealed to me that your god is just a unitary god. So will you be ones who submitted {Muslims}?' [109] So, if they turn themselves away, then say 'I've made you apprised in accordance with equity, and I know not whether what you're promised is near or far. [110] Truly, He knows the openly conspicuous of speech, and He knows what you conceal. [111] And I know not—*perhaps* it's a *fitnah* for you, and an enjoyment up to some time.' [112] He said 'My Lord, judge with the truth'. "And our Lord is the All-Merciful, the One Who's sought for help against that which you're attributing."

## (22) Al Hajj [The Pilgrimage]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the people, have *taqwaa* of your Lord. Truly, the vehement shaking of the Hour is a tremendous thing. [2] The Day you see it, every nursing female will become diverted from what she made to suckle, and every woman having a load will give birth to her load. And you'll see the people in states of intoxication, and yet they won't be in states of intoxication, but rather Allaah's punishment is severe. [3] And of the people is he who wrangles concerning Allaah with no knowledge, and makes himself carefully follow every rebellious devil [4] who it has been prescribed concerning him that he who turns himself towards him, that then, he'd cause him to go astray and would guide him to the punishment of the Blazing Fire. [5] Oh you, the people, if you're in unsettling doubt of the Resurrection, well, truly We created you from dust, and thereafter, from a drop, and thereafter, from an *'alaqah*, and thereafter, from a piece of chewed flesh (formed and

unformed) so as to make things clear to you. And We make whatever We wish remain in the wombs up to a specified term, and thereafter We bring you out as a child, to thereafter reach your strength of discernment. And of you is he who's taken fully in death, and of you is he who's returned back to the worst condition of age in *order* that after a period of knowledge, he not know a single thing. And you see the earth sterile, then when We cause the water to be sent down upon it, it stirs and swells, and causes some of every delightfully beautiful sort to grow. [6] That's because Allaah, *He* is the Truth, and because He causes the dead to live, and because He's One possessing power over everything, [7] and because the Hour is coming (there's no unsettling doubt concerning it), and because Allaah will resurrect ones who are in the graves. [8] And of the people is he who wrangles concerning Allaah with no knowledge, nor guidance, nor an illuminating Book. [9] Twisting his neck aside to cause people to go astray from the Way of Allaah. There'll be disgrace for him in the world, and on the Day of Standing We make him taste the punishment of burning. [10] 'That's because of what your hands sent ahead, and because Allaah isn't One Who acts unjustly to the slaves.' [11] And of the people is he who worships Allaah on a knife-edge, so if good strikes him, he's satisfied with it, and if a *fitnah* strikes him, he makes an about-face. He loses the world and the Hereafter. That, *it* is the clear, continuing, induced loss. [12] He supplicates besides Allaah that which doesn't hurt him, and that which doesn't benefit him. That, *it* is the far straying. [13] He supplicates *he whose harm* is closer than his benefit. The patron is absolutely *evil* and the associate is absolutely *evil*. [14] Truly, Allaah will make those who'll have believed and performed righteous deeds enter Gardens from under which rivers flow. Truly, Allaah does whatever He wants. [15] Whoever used to think for certain that Allaah will *not* help him in the world and the Hereafter, then he should extend a rope to heaven, then *cut off his breathing*. Then

he should consider whether his plot *does away* with what enrages him. [16] And thus We've caused it to be sent down as clear-proof signs, and it's the case that Allaah guides whomever He wants. [17] Truly, those who've believed, and those who were Jews, and the Sabaeans, and the Christians, and the Magians, and those who committed *shirk*, truly, Allaah will make a decision between them on the Day of Standing. Truly, Allaah is Witness over everything. [18] Haven't you considered that Allaah, to Him prostrate whoever is in the heavens and whoever is on Earth; and the sun and the moon; and the stars and the mountains; and trees and the moving creatures, and many of the people? And many, the punishment was rightly due upon them. And he whom Allaah humiliates, then he has no bestower of honour. Truly, Allaah does whatever He wishes. [19] These are two disputant groups who'll have argued with one another concerning their Lord, so those who'll have disbelieved, garments of fire will have been hacked out for them. Scalding water is poured from above their heads, [20] by which what's in their bellies, and their skins, are melted. [21] And there are hooked rods of iron for them. [22] Every time they'll have wanted to exit from it (due to anguish) they'll have been caused to return back into it, and told 'Taste the punishment of burning.' [23] Truly, Allaah will make those who'll have believed and performed righteous deeds enter Gardens from under which rivers flow, in which they're bedecked with some bracelets of gold and pearl, and in which their clothing is silk. [24] And they'll have been guided to the good of speech, and they'll have been guided to the Highway of the Praiseworthy. [25] Truly, those who've disbelieved and hinder others from the Way of Allaah and the Sacred Mosque which We made for the people (the one who remains dwelling in it and the desert dweller are equal), and whoever intends heresy in it by wrongdoing, We'll make them taste some of a painful punishment. [26] And there was the time We assigned to Abraham the site of the House, saying 'Don't

associate a single thing as a partner to Me, and ritually cleanse My House for the ones who circumambulate and the ones who stand and the ones who bow, being the ones who prostrate. [27] And announce the Hajj amongst the people. They'll come to you on foot, and upon every kind of lean mount. They'll come from every far-extending, mountain-valley pass [28] so as to witness things of benefit for them, and to mention Allaah's Name, on known days, over what He'll have provided them of the beasts of grazing livestock. So eat from them, and feed the poor one who's in adverse circumstances. [29] Then they should finish their self-neglect, and fulfil their vows, and circumambulate at the Ancient House.' [30] That's that. And whoever venerates the sacred matters of Allaah, then it's better for him in the sight of his Lord. And the grazing livestock have been made lawful for you, except that which is recited before you. So shun the filth of idols, and shun deceptively false speech [31] as *hunafaa'* to Allaah, not ones who associate partners with Him. And whoever associates partners with Allaah, well it's just as if he fell from the sky, then birds snatch him away, or the wind blows with him into a far-off place. [32] That's how it is. And whoever venerates the religious symbols of Allaah, then truly, it's from *taqwaa* of the hearts. [33] You have benefits in them up to a specified term. Thereafter, their place of ritual slaughter is at the Ancient House. [34] And for every community, We assigned a religious rite so that they'd mention Allaah's Name over what He provided them of the beasts of grazing livestock. So, your god is a unitary god, so submit to Him. And gladden with glad tidings the ones who lower themselves; [35] those who, when Allaah is mentioned, their hearts become timorous, and the ones who are patient over what strikes them, and the ones who establish the ritual prayer, and who spend from what We've provided them. [36] And the sacrificial camels and cattle, We appointed them for you as being from among the religious symbols of Allaah. There's good in them for you, so mention

Allaah's Name over them in set rows. Then, when their sides fall lifeless to the ground, then eat from them, and feed the needy who don't ask and the needy who ask. In this way, We've subjected them for you, so that *perhaps* (hopefully) you'll be thankful. [37] Their flesh will *not* reach Allaah, nor their blood, but *taqwaa* from you reaches Him. In this way, He's subjected them for you so that you may magnify Allaah on account of the fact that He's guided you. And gladden the persistent doers of good with glad tidings. [38] Truly, Allaah repels others from those who've believed. Truly, Allaah doesn't like every ungrateful, treacherous one. [39] Permission has been granted to those who are being fought, because they've been wronged. And truly, Allaah is One possessing *power* over their help. [40] Those who were expelled from their homes with no right; for nothing but that they'd say 'Our Lord is Allaah.' And if not for Allaah's repelling of the people (some of them by means of others), the monasteries, and churches, and synagogues, and the mosques in which Allaah's Name is mentioned much would have been *demolished*. And Allaah most definitely helps whoever helps Him. (Truly, Allaah is *Strong*, Almighty). [41] Those who, if We give them power and authority on Earth, establish the ritual prayer, and give the *zakaah*, and enjoin *ma'roof* and forbid from *munkar*. And the resultant state of affairs is up to Allaah. [42] And if they're calling you a liar, then the People of Noah certainly falsely denied before them, and so did 'Aad, and Thamood, [43] and the People of Abraham, and the People of Lot, [44] and the companions of Midian. And Moses was also called a liar. So I gave a long period of enjoyment to the disbelievers, then subsequently I seized them. So how was My disapproval? [45] So, how many a town We destroyed while it was doing wrong! So it's deserted, collapsed in upon its roofs, and an untended well, and a plastered palace. [46] So, haven't they travelled on the Earth so they'll have hearts with which to understand, or ears with which to hear? So, truly, the sights are

not blind, but the hearts that are in the chests are blind. [47] And they ask you to hasten the punishment, and Allaah will *not* fail to fulfil His promise. And truly, with your Lord, a day is like a thousand years of what you count. [48] And how many a town have I given a long period of enjoyment to while it was doing wrong, then subsequently seized it! And to Me is the journey's end. [49] Say 'Oh you, the people, I'm only a clear Warner for you.' [50] So, those who'll have believed and performed righteous deeds will have forgiveness and generous provision. [51] And those who'll have striven concerning Our signs, trying to incapacitate, those will be the companions of the Hellfire. [52] And We sent in times before you no Messenger and no Prophet except that when he recited, Satan cast something into his recitation, so Allaah would abolish what Satan would cast, then subsequently Allaah would make His verses definitive. And Allaah is All-Knowing, All-Wise. [53] This was so that He could make what Satan casts a *fitnah* for those in whose hearts is a sickness, and whose hearts are hard. And truly, the wrongdoers are in distant *schism*. [54] And so that those who were given knowledge know that it's the truth from your Lord, so they believe in it, then their hearts lower themselves to it. And truly, Allaah is the *Guide* of those who've believed, to a permanently straight Highway. [55] And those who've disbelieved don't cease to be in doubt about it, until the Hour comes to them suddenly, or the punishment of a Day of Desolation comes to them. [56] The Kingship on that Day will be for Allaah. He'll judge between them. Then those who'll have believed and performed righteous deeds will be in the Gardens of Delight. [57] And those who'll have disbelieved and falsely denied Our signs, then those will have a humiliating punishment. [58] And those who emigrated in the Way of Allaah, then have subsequently been killed, or have died, Allaah will most definitely provide them with goodly provision. And truly, Allaah, *He* is the best of providers. [59] He'll most definitely make them enter

with an entering with which they'll be pleased. And truly, Allaah is *All-Knower*, Forbearing. [60] That is so. And whoever retaliates with the like of what he was afflicted with, and thereafter is aggressed against, Allaah will most definitely help him. Truly, Allaah is *Oft-Pardoning*, Forgiving. [61] That's because Allaah makes the night enter into the day and makes the day enter into the night, and because Allaah is All-Hearing, All-Seeing. [62] That's because Allaah, *He* is the Truth, and because what they supplicate besides Him, it's falsehood, and because Allaah, *He* is the Most High, the Great. [63] Haven't you considered that Allaah has caused water to be sent down from the sky, then the earth becomes green? Truly, Allaah is Subtle, All-Aware. [64] To Him belong what's in the heavens and what's on Earth. And truly, Allaah, *He* is the One Free of Need, the Praiseworthy. [65] Haven't you considered that Allaah subjected for you what's on Earth, and that ships run upon the sea by His order, and that He restrains heaven, lest it fall on the Earth—except by His permission? Truly, Allaah is *Pitying*, Specifically-Merciful with the people. [66] And He's the One Who caused you to live, and thereafter will cause you to die, and thereafter will cause you to live. Truly, the human is an *ingrate*. [67] For every community We made a religious rite which they were performers of, so don't let them *bandy arguments* with you concerning the affair. And invite to your Lord. Truly, you're *on* permanently straight guidance. [68] And if they wrangle with you, then say 'Allaah is Most Knowing about what you perform. [69] Allaah will judge between you on the Day of Standing concerning that in which you used to differ with one another.' [70] Don't you know that Allaah knows what's in the heaven and Earth? Truly, that's in a Book. Truly, that's easy to Allaah. [71] And they worship besides Allaah that which He hasn't sent down authorisation concerning it, and what they have no knowledge of. And there's no helper for the wrongdoers. [72] And when Our clear-proof signs are recited before them, you'll recognise the dislike on the

faces of those who've disbelieved. They're near to launching an attack on those who recite Our signs before them. Say 'So should I inform you of worse than that? The Fire which Allaah has promised those who've disbelieved. And the journey's end is absolutely evil.' [73] Oh you, the people, a similitude has been set forth, so make yourselves listen carefully to it: truly, those whom you supplicate besides Allaah will *not* create a fly, even if they gathered themselves together for it. And if a fly snatches something away from them, they don't seek to rescue it from it. The seeker was weak, and so was the thing sought. [74] They don't measure Allaah according to the right of His measure. Truly, Allaah is *Strong*, Almighty. [75] Allaah selects for Himself Messengers in preference, from the Angels and from the people. Truly, Allaah is All-Hearing, All-Seeing. [76] He knows what's clearly before them and what's behind them, and all affairs will be returned to Allaah. [77] Oh you who've believed, bow and prostrate and worship your Lord, and do good, so that *perhaps* (hopefully) you'll be successful. [78] And strive for the sake of Allaah with the right of His striving. *He's selected* you for Himself, and didn't place any distressing difficulty upon you in religion—the creed of your forefather Abraham. *He* named you "the ones who submitted {Muslims}" in times before, and in this, so that the Messenger might be a witness against you, and you might be witnesses against the people. So establish the ritual prayer and give the *zakaah*, and hold fast to Allaah. He's your Patron. So, He's the most excellent Patron, and He's the most excellent Helper.

## (23) Al Mu'minoon [The Believers]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The believers will have certainly been successful. [2] Those who are humble in their ritual prayers, [3] and those who turn away in spirit from idle talk, [4] and those who perform the *zakaah*, [5] and those who guard their private parts, [6] except from their marriage partners, or what their right hands own, for then, truly, they're not blamed. [7] So, whoever sought anything beyond that for himself, then those, *they* are the transgressors. [8] And those who observe their trusts and their covenant, [9] and those who keep constant guard over their ritual prayers. [10] Those, *they* are the inheritors. [11] Those who'll inherit Firdaws, in which they'll stay perpetually. [12] And We *certainly* created the human from an extraction of clay. [13] Thereafter, We made him a drop, in a firmly established resting place. [14] Thereafter, We created the drop as an *'alaqah* , then created the *'alaqah* as a piece of chewed flesh, then created the piece of chewed flesh as bones, then clothed the bones in flesh. Thereafter, We produced him as another creation. So, blessed by Himself be Allaah, the best of creators. [15] Subsequently, truly, after that you're ones who'll *die*. [16] Thereafter, truly, on the Day of Standing, you'll be resurrected. [17] And We *certainly* created above you seven stages of heaven, and We weren't unmindful of the creation. [18] And We've caused water to be sent down from the sky in accordance with a measure, then made it settle within the Earth. And truly, We have *power* over doing away with it. [19] Then by means of it, We produced gardens of date-palms and grapevines for you, in which you have many kinds of sweet fruit, and from which you eat, [20] and a tree that comes out from Mount Sinai, producing oil and a condiment for the ones who eat. [21] And truly, there's a *lesson* for you in the grazing livestock. From what's in their bellies, We give you a drink to drink and you have many benefits in them, and you eat from them. [22] And on them and on ships you're carried. [23] And We *certainly* sent Noah to his People, so he said 'Oh my People, worship Allaah. You don't have

any god other than He. So don't you have *taqwaa*?' [24] Then the council of those who disbelieved from his People said 'This is not but a human being of the like of you, who wants to give himself superiority over you. And if Allaah had wished it, He *would* have caused *Angels* to be sent down. We didn't hear of this among our forefathers of former ages. [25] He's not but a man in whom is madness, so make yourselves wait expectantly in connection with him until some time.' [26] He said 'My Lord, help me because of the fact that they've called me a liar.' [27] So We revealed to him: 'Construct the ship in Our Eyes and Our Inspiration. Then, when Our order comes, and the *tandoor* wells over, then introduce into it two of every paired things, and your family, except for him of them against whom the statement has preceded. And don't address Me concerning those who've done wrong. Truly, they'll be drowned. [28] Then, when you settle (you and whoever is with you) upon the ship, then say "All praise belongs to Allaah; the One Who delivered us from the wrongdoing People." [29] And say "My Lord, cause me to land at a blessed place landed at, and You're the best of the ones who bring to land."' [30] Truly, there are *signs* in that, and truly, We'll ever have been *testing*. [31] Thereafter, sometime after them, We produced another generation. [32] Then We sent amongst them a Messenger from among themselves, saying 'Worship Allaah. You don't have any god other than He. So don't you have *taqwaa*?' [33] And the council of his People (those who disbelieved and falsely denied the meeting of the Hereafter, and We made them luxuriate in the life of the world) said 'This is not but a human being of your like, who eats from what you eat from, and drinks from what you drink. [34] And *if* you obey a human being of the like of you, truly you'd be *losers* in that case. [35] Does he promise you that when you'll have died and will have become dust and bones, that you'll be brought out? [36] Far-fetched, far-fetched regarding what you're promised. [37] It's not but our life of the world.

We die, and we live, and we're not resurrected. [38] He's not but a man who intentionally fabricated a lie about Allaah, and we're not believers of him.' [39] He said 'My Lord, help me because of the fact that they've called me a liar.' [40] He said 'After just a little while, they'll most definitely become regretful.' [41] So the Cry seized them in accordance with the truth, then We made them as flotsam. So a far removal for the wrongdoing People. [42] Thereafter, sometime after them, We produced other generations. [43] There's no community which outstrips its term, and they don't procure a delay. [44] Thereafter, We sent Our Messengers in succession. Every time its Messenger came to a community, they called him a liar, so We made some of them follow others, and We made them to be tales. So a far removal for a People who wouldn't believe. [45] Thereafter, We sent Moses and his brother Aaron with Our signs and a clear authorisation [46] to Pharaoh and his council. Then they considered themselves great, and they were a People who thought highly of themselves. [47] So they said 'Shall we believe two human beings of our like, and yet their People are submissive and obedient to us?' [48] Then they called them both liars, so became from among the destroyed. [49] And We *certainly* gave Moses the Book, so that *perhaps* (hopefully) they'd become guided. [50] And We made the son of Mary and his mother a sign. And We gave them both shelter at a hill having a quiet resting place and a flowing spring. [51] 'Oh you, the Messengers, eat of the good things and perform that which is righteous. Truly, I'm All-Knower about what you perform. [52] And truly, this, your community, is a single community, and I'm your Lord, so have *taqwaa* of Me.' [53] Then they made their affair to be cut up between them into writings. Each faction rejoicing in what was in their possession. [54] So leave them in their submersion in ignorance until some time. [55] Do they reckon that in what We make them abundant in of wealth and sons, [56] We're hastening in future good things for them? Nay, rather

they're not cognisant. [57] Truly, those who are afraid due to dread of their Lord, [58] and those who believe in the signs of their Lord, [59] and those who don't associate partners with their Lord, [60] and those who give what they give while their hearts are apprehensive that they'll return to their Lord— [61] those strive to hasten in future good deeds, and *they* are the ones who outstrip others to them. [62] And We don't task a soul with anything but its capacity. And with Us is a Book that speaks in accordance with the truth, and *they're not wronged*. [63] Nay, but their hearts are in a submersion of ignorance of this, and they have deeds besides that, which they are performers of [64] until, when We'll have seized with the punishment their ones who've been made to live a life of luxury, behold! *they'll cry for help*. [65] 'Don't cry for help today. Truly, you won't be helped against Us. [66] My signs certainly used to be recited before you, then you used to recoil on your heels, [67] considering yourselves great by means of it; talking foolishly in discourse by night.' [68] So, haven't they made themselves analyse the utterance, or has there come to them what hadn't come to their forefathers of former ages? [69] Or haven't they recognised their Messenger, so they are deniers of him? [70] Or do they say 'There's madness in him'? Nay, rather he's come to them with the truth, and yet most of them dislike the truth. [71] And if the truth had made itself carefully follow their whims, the heavens and Earth and whoever was in them would have become *corrupted*. Nay, rather We've brought them their reminding, then they turn away in spirit from their reminding. [72] Or do you ask them for a payment? For the payment of your Lord is better, and He's the best of providers. [73] And truly, you *invite* them to a permanently straight Highway. [74] And truly, those who don't believe in the Hereafter *veer* from the Highway. [75] And if We'd shown them Mercy and removed what there was of harm on them, they would have *persisted* in wandering blindly in their inordinate transgressing. [76] And We *certainly* seized them with the

punishment, then they didn't surrender themselves to their Lord, and they wouldn't abase themselves in supplication [77] until, when We opened upon them a gate possessing a severe punishment, then lo and behold! they were silent with grief in it. [78] And He's the One Who produced hearing, and sight, and inner hearts for you. You're thankful just little. [79] And He's the One Who's created you in large numbers on Earth, and to Whom you'll be gathered and driven. [80] And He's the One Who causes life and causes death, and the alternating of the night and the day is due to Him. So don't you understand? [81] Nay, rather they've said the like of what the people of former ages said. [82] They said 'Huh? When we'll have died and become dust and bones, will we truly be *resurrected*? [83] We've *already* been promised this—we and our forefathers—in times before. This is not but the fables of the people of former ages.' [84] Say 'To whom belong Earth and whoever is on it, if you used to know?' [85] They'll say 'To Allaah.' Say 'So don't you keep it in mind?' [86] Say 'Who is the Lord of the seven heavens and the Lord of the Tremendous Throne?' [87] They'll say 'They belong to Allaah.' Say 'So don't you have *taqwaa*?' [88] Say 'Who is it that in His Hand is the Kingdom of everything, and *He* guarantees protection, and yet no-one is guaranteed protection against Him, if you used to know?' [89] They'll say 'It belongs to Allaah.' Say 'So however are you bewitched?' [90] Nay, rather We've brought them the truth, and truly, they are *liars*. [91] Allaah didn't take any son for Himself, and there wasn't any god with Him. Each god would have *gone off* with what it created in that case. And some of them would have gained *ascendency* over others. The Immaculacy of Allaah…, above what they attribute! [92] Knower of the Unseen and the Witnessed, so He's exalted above what they associate. [93] Say 'My Lord, if You ever *show* me what they're being promised, [94] my Lord, then don't put me amongst the wrongdoing People.' [95] And truly, We have *power* over Our

showing you what We promise them. [96] Repel the evil deed with that which is better. We are the Most Knowing about what they attribute. [97] And say 'My Lord, I take refuge in You from the goadings of the devils. [98] And I take refuge in You, my Lord, from their becoming present with me.' [99] Until when death will have come to one of them, he'll have said 'My Lord, return me, [100] so that *perhaps* I can perform that which is righteous concerning what I left behind.' Certainly not! Truly, it's just a word which he's a speaker of, and from behind them is a separating barrier up to the Day they're resurrected. [101] Then, when the Trumpet will have been blown into, then there are no more blood relationships between them on that Day, and they don't question one another. [102] Then he whose scales will have been heavy, then those, *they* will be the successful. [103] And he whose scales will have been light, then those are the ones who'll have lost themselves, staying perpetually in Hell. [104] The Fire scorches their faces while they grimace in it. [105] 'Did My signs not used to be recited before you, then you used to falsely deny them?' [106] They'll have said 'Our Lord, our wretchedness was victorious over us, and we were an astray People. [107] Our Lord, take us out from it. Then, if we reverted, then truly, we'd be wrongdoers.' [108] He'll have said 'Be driven away into it, and don't speak with Me. [109] Truly, there was a group of My slaves who would say "Our Lord, we've believed, so forgive for us, and have mercy on us, and You're the best of the ones who show mercy." [110] Then you purposely took them as an object of fun until they made you forget My Reminding, and you used to laugh at them. [111] Truly, I've recompensed them today (because of the fact that they had patience) that they, *they* are the attainers of their goal.' [112] He'll have said 'How many number of years did you tarry on Earth?' [113] They'll have said 'We tarried a day, or part of a day. So ask the ones who keep count.' [114] He'll have said 'You tarried not but a little, if only it were the case that

you'd used to know. [115] So did you reckon that We created you just as a pointless amusement, and that you wouldn't be returned to Us?' [116] So Allaah, the King, the Truth, is exalted. There's no god but Him, the Lord of the Honourable Throne. [117] And he who supplicates another god along with Allaah, he has no proof for it. Then his accounting is only with his Lord. Truly, the disbelievers are not successful. [118] And say 'My Lord, forgive and be merciful, and You're the best of the ones who show mercy.'

## (24) An-Noor [The Light]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] A Chapter which We've caused to be sent down, and have made obligatory, and in which We've caused clear-proof verses to be sent down so that *perhaps* (hopefully) you keep it in mind. [2] The fornicatress and the fornicator: then flog each one of them both a hundred lashes. And pity for them mustn't take hold of you in Allaah's religion, if you've believed in Allaah and the Last Day. And a group of the believers should witness their punishment. [3] The fornicator takes no-one in marriage but a fornicatress or a female who commits *shirk*. And the fornicatress, no-one takes her in marriage but a fornicator or a male who commits *shirk*. And that's been made unlawful to the believers. [4] And those who cast accusations at chaste, married women, then subsequently haven't come with four witnesses, then flog them eighty lashes, and don't accept a testimony of theirs—*ever*. And those, *they* are the iniquitous. [5] Except those who turn in repentance sometime after that and reform themselves, then truly, Allaah is Forgiving, Specifically-Merciful. [6] And those who cast accusations at their marriage partners, and have had no witnesses but

themselves, then the testimony of one of them will be four testimonies by Allaah that truly, he *is indeed* from among the ones who are true in what they say, [7] and the fifth that Allaah's curse be upon him if he was from among the liars. [8] And the punishment will be averted from her by her bearing witness four testimonies by Allaah that truly, he *is indeed* from among the liars, [9] and the fifth that Allaah's anger be upon her if he was from among the ones who are true in what they say. [10] And if not for Allaah's Grace to you and His Mercy, and that Allaah is Ever-Returning of His Favour, All-Wise… [11] Truly, those who came with the twisted lie are a united group from among you. Don't reckon it's bad for you; rather it's good for you. For every man of them will be that which of the sin he made himself earn, and the one from among them who turned himself towards the major part of it will have a tremendous punishment. [12] Why, when you all heard it, didn't the believing men and the believing women think good of themselves and say 'This is a clear, twisted lie'? [13] Why didn't they produce four witnesses to it? So, when they haven't come with witnesses, then those, in the sight of Allaah, *they* are the liars. [14] And if not for Allaah's Grace to you, and His Mercy, in the world and the Hereafter, a tremendous punishment *would* have touched you concerning what you spoke at great length concerning; [15] when you were receiving it by means of your tongues, and were saying with your mouths what you have no knowledge about. And you were reckoning it to be a thing of insignificance, and yet it was a great thing in the sight of Allaah. [16] And why, when you all heard it, didn't you say 'It isn't for us to speak to one another about this. Your Immaculacy…! This is an enormous, shocking slander.'? [17] Allaah admonishes you, lest you ever revert to the like of it, if you're believers. [18] And Allaah clarifies the verses to you, and Allaah is All-Knower, All-Wise. [19] Truly, those who love that obscenity concerning those who've believed becomes spread, will have a painful punishment

in the world and the Hereafter. And Allaah knows, and *you* know not. [20] And if not for Allaah's Grace to you and His Mercy, and that Allaah is Pitying, Specifically-Merciful… [21] Oh you who've believed, don't make yourselves carefully follow the footsteps of Satan. And whoever makes himself carefully follow the footsteps of Satan, then truly, he orders obscenity and *munkar*. And if not for Allaah's Grace to you and His Mercy, none of you would ever have become pure, but Allaah purifies whomever He wishes, and Allaah is All-Hearer, All-Knowing. [22] And the possessors of Grace and abundance from among you shouldn't make themselves forswear giving to relatives and the destitute and the emigrants in the Way of Allaah. And they should pardon and should turn the sides of their faces. Wouldn't you love Allaah to forgive for you? And Allaah is Forgiving, Specifically-Merciful. [23] Truly, those who cast accusations at the inadvertent, believing, chaste women will have been cursed in the world and the Hereafter, and they'll have a tremendous punishment. [24] The Day their tongues and their hands and their feet testify against them about what they used to perform, [25] that Day, Allaah pays them in full their rightful due, and they know that Allaah, *He* is the clear Truth. [26] Bad women are for bad men, and bad men are for bad women. And good women are for good men, and good men are for good women. Those are declared innocent of what they say. They'll have forgiveness and generous provision. [27] Oh you who've believed, don't enter houses other than your houses until you ask permission to join their company, and you offer the *salaam* upon their occupants. That's better for you, so that *perhaps* (hopefully) you keep it in mind. [28] So, if you've found no-one in them, even then, don't enter them until permission is given to you. And if it's said to you 'Return' then return. It's purer for you. And Allaah is All-Knower about what you perform. [29] Your entering uninhabited houses isn't a misdemeanour charged against you. You have provision in them. And Allaah knows what

you make manifest and what you conceal. [30] Say to the believing men that they should lower some of their gaze and guard their private parts. That's purer for them. Truly, Allaah is All-Aware of what they knowingly do. [31] And say to believing women that they should lower some of their gaze; and guard their private parts; and not make manifest their ornamentation (except what's apparent of it); and that they should make their veils fall over their collar openings; and not make manifest their ornamentation except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers's sons, or their sisters' sons, or their women, or what their right hands own, or attendants from among the men *other* than those having sexual need, or children who haven't attained knowledge concerning women's private areas; and that they don't stamp with their feet to make known what they make hidden of their ornamentation. And turn to Allaah collectively in repentance, oh you the believers, so that *perhaps* (hopefully) you'll be successful. [32] And get the single from among you married, and the righteous from among your male slaves and your female slaves. If they are poor ones, Allaah will enrich them from His Grace. And Allaah is All-Encompassing, All-Knowing. [33] And those who don't find a marriage should be chaste until Allaah enriches them from His Grace. And those from among what your right hands own who seek for themselves a written contract of emancipation, then contract with them if you know of good in them, and give them from the wealth of Allaah which He's given you. And don't compel your slave-girls to prostitution (if they desire chastity) to seek for yourselves the transient gain of the life of the world. And whoever compels them, then truly, sometime after their compulsion Allaah will be Forgiving, Specifically-Merciful. [34] And We've *certainly* caused clarifying verses to be sent down to you, and a similitude from those who passed away in times before you, and an admonition for the ones who have *taqwaa*. [35] Allaah is

the Light of the heavens and Earth. The similitude of His Light is as a niche in which is a lamp. The lamp is in a glass; the glass is as if it were a brightly-shining star being caused to be lit by means of a blessed olive tree, not of the East nor of the West, whose oil is near to giving bright light even if a fire hasn't touched it. Light upon light. Allaah guides to His Light whomever He wishes. And Allaah sets forth similitudes for the people. And Allaah is All-Knowing about everything. [36] In houses Allaah permitted to be raised, and His Name to be mentioned in them, do glorify to Him in ritual prayer in them in the early mornings and the evenings [37] men whom neither commerce, nor bargaining cause them to be distracted from remembering Allaah and establishment of the ritual prayers and giving the *zakaah*—who fear a Day in which the hearts and the sights will constantly turn themselves every which way. [38] This is so that Allaah may recompense them for the best of what they've performed, and give them an increase from His Grace. And Allaah provides for whomever He wishes, with no accounting. [39] And those who've disbelieved, their works are like a mirage on a plain, which the thirsty one reckons to be water until, when he comes to it, he's found it to be nothing. And yet he finds Allaah with him, then He pays him his accounting in full. And Allaah is fast at accounting. [40] Or like manifold darknesses in a vast, deep sea, covering which is a wave, from above which is a wave, from above which is drawn-along cloud. Manifold darknesses, some of them above others. When he puts out his hand, he isn't even *near* to seeing it. And he for whom Allaah hasn't made a Light, then he has no Light. [41] Haven't you considered that Allaah, to Him glorify whoever is in the heavens and Earth, and birds with wings outspread? Each, He'll have certainly known its ritual prayer and its glorification. And Allaah is All-Knowing about what they do. [42] And to Allaah belongs the Dominion of the heavens and Earth, and to Allaah is the journey's end. [43] Haven't you considered that Allaah gently drives drawn-

along clouds, then subsequently joins between them, then subsequently makes them a heap, then you see violent rain coming out from their midst? And He sends down some hail from the sky from time to time (from mountains within it), then strikes with it whomever He wishes and turns it away from whomever He wishes. The flash of its lightning is near to doing away with the sights. [44] Allaah keeps altering the night and the day. Truly, there's a *lesson* in that for those having vision. [45] And Allaah created every moving creature from seminal fluid. Then, of them is one which walks upon its belly, and of them is one which walks on two legs, and of them is one which walks on four. Allaah creates whatever He wishes. Truly, Allaah is One possessing power over everything. [46] We've *certainly* caused clarifying signs to be sent down. And Allaah guides whomever He wishes to a permanently straight Highway. [47] And they say 'We've believed in Allaah and in the Messenger, and we've obeyed.' Thereafter, a group of them turn themselves away sometime after that, and those are not the believers. [48] And when they're invited to Allaah and His Messenger, so that He may judge between them, lo! a group of them turn away in spirit. [49] And yet if the right is theirs, they come to him in quick obedience. [50] Is there a sickness in their hearts? Or have they caused themselves to have suspicious doubt, or do they fear that Allaah will act unjustly against them, and His Messenger likewise? Nay, rather those, *they* are the wrongdoers. [51] The utterance of the *believers* when they're invited to Allaah and His Messenger, so that He may judge between them, is only to say 'We've heard and obeyed.' And those, *they* are the successful. [52] And he who obeys Allaah and His Messenger, and is in dread of Allaah and has *taqwaa* of Him, then those, *they* are the attainers of their goal. [53] And they swore by Allaah in the strenuousness of their oaths that *if* you ordered them, they'd most definitely go out. Say 'Don't swear. Obedience is *ma'roof*. Truly, Allaah is All-Aware of what you perform.'

[54] Say ‘Obey Allaah, and obey the Messenger.’ Then if you turn yourselves away, then the only duty upon him is what he’s been made to carry, and upon you is what you’ve been made to carry. And if you obey him, you’ll become guided. And there’s no duty upon the Messenger except clear conveyance. [55] Allaah has promised those of you who’ll have believed and performed righteous deeds that He’ll most definitely appoint them as successors in the land, just as He appointed those who were in times before them as successors, and He’ll most definitely establish for them their religion which He’s approved for them, and He’ll most definitely change their state for them sometime after their fear—to security. (They worship Me, not associating a single thing as partner with Me.) And whoever will have disbelieved after that, then those, *they* are the iniquitous. [56] And establish the ritual prayer and give the *zakaah*, and obey the Messenger, so that *perhaps* (hopefully) you’ll be shown Mercy. [57] You shouldn’t reckon those who’ve disbelieved will elude Allaah on Earth. And their abode will be the Fire, and the journey’s end is absolutely *evil*. [58] Oh you who’ve believed, those whom your right hands own, and those of you who haven’t reached puberty, should ask you for permission three times: in the time before the ritual prayer of dawn, and the time you put aside your garments due to noon, and in the time after the ritual prayer of the night. Three periods of privacy for you. After them, there isn’t a misdemeanour charged against you (nor against them) in moving about entering upon yourselves—some of you upon others. In this manner, Allaah makes the signs clear to you, and Allaah is All-Knowing, All-Wise. [59] And when the children from among you reach puberty, then they should ask for permission, just as those who were in times before them asked for permission. In this manner, Allaah makes His signs clear to you, and Allaah is All-Knowing, All-Wise. [60] And the post-menopausal of the women who don’t hope for marriage, then their putting aside their garments—without displaying

themselves in ornamentation—isn't a misdemeanour charged against them, and yet to abstain is better for them. And Allaah is All-Hearing, All-Knowing. [61] It isn't a distressing sin upon the blind, nor a distressing sin upon the lame, nor a distressing sin upon the ill, nor upon yourselves, to eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers's houses, or your sisters' houses, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or that which you had authorised possession of its keys, or of your friend. Your eating collectively or as separate groups isn't a misdemeanour charged against you. So, when you enter houses, then offer *salaam* upon yourselves as a blessed, good greeting from the presence of Allaah. In this manner, Allaah makes the signs clear to you, so that *perhaps* (hopefully) you'll understand. [62] The believers are only those who've believed in Allaah and His Messenger, and when they're with him on a collective affair, haven't gone until they ask him for permission. Truly, those who ask you for permission, those are the ones who believe in Allaah and His Messenger. So when they ask you for permission for some matter of theirs, then give permission to whomever of them you wish, and ask Allaah for forgiveness for them. Truly, Allaah is Forgiving, Specifically-Merciful. [63] Between yourselves, don't make the calling of the Messenger be like the calling of one of you to another. Allaah certainly knows those of you who make themselves steal away under cover. So those who dissent from His order should beware, lest a *fitnah* strike them, or a painful punishment strike them. [64] Well, truly, to Allaah belongs what's in the heavens and Earth. He certainly knows what you're upon. And the Day they're returned to Him, then He'll inform them about what they'd performed, and Allaah is All-Knowing about everything.

# (25) Al Furqaan [The Criterion]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Blessed by Himself be the One Who'll have sent down the Criterion in stages upon His slave, so that he might be a Warner to the Worlds. [2] The One Whom to *Him* belongs the Dominion of the heavens and Earth, and Who hasn't taken a son for Himself, and for Whom there hasn't been a partner in the Dominion, and Who's created everything, then over and over again determined multitudinous measures for it. [3] And yet they've taken for themselves gods besides Him who don't create a single thing, while *they* are created, and who don't have authoritative power of harm nor benefit for themselves, and don't have authoritative power of death, nor life, nor revivification. [4] And those who've disbelieved said 'This is not but a twisted lie which he's intentionally fabricated, and another People have helped him with it.' So they've certainly committed injustice and deceptive falsehood. [5] And they said 'The fables of the people of former ages which he's had written down, for they are dictated before him the time before sunrise, and in the evening.' [6] Say 'The One Who knows the Secret in the heavens and Earth has caused it to be sent down. Truly, He'll ever have been Forgiving, Specifically-Merciful.' [7] And they said 'What is it with this Messenger, who eats food and walks in the markets? Why wasn't an Angel caused to be sent down to him, so he'd be a Warner along with him, [8] or a treasure be cast down to him, or there be a garden for him from which he eats?' And the wrongdoers said 'You're making yourselves carefully follow not but a man bewitched.' [9] Look at how they've set forth similitudes for you, so they've gone astray, so are not capable of a way. [10] Blessed by Himself be the One Who, if He'd wished to, would have made better than that for you—Gardens from under which rivers flow;

and He'd make palaces for you. [11] Nay, rather they've falsely denied the Hour. And We've prepared a Blazing Fire for whoever will have falsely denied the Hour. [12] When it will have seen them from a distant place, they'll have listened to it raging and roaring. [13] And when they'll have been thrown into a narrow place of it bound in chains, there and then they'll have supplicated for annihilation. [14] 'Don't supplicate for a single annihilation today, and supplicate instead for many an annihilation.' [15] Say 'Is that better, or the Garden of Eternity which the ones who have *taqwaa* have been promised? It will have been a recompense and journey's end for them, [16] in which they'll have whatever they wish, staying perpetually. It was a requested promise binding on your Lord.' [17] And the Day He gathers them and what they worship besides Allaah, then says 'Did *you* cause these slaves of Mine to go astray, or did *they* stray from the Way?' [18] they'll have said 'Your Immaculacy…! It didn't use to be befitting for us to take for ourselves any protecting friends besides You, but You let them and their forefathers enjoy until they forgot the Reminding and became a People in a state of perdition.' [19] Then they'll have certainly called you liars because of the fact that you say what you say, so they're not capable of averting, nor of help. And whoever of you does wrong, We'll make him taste a major punishment. [20] And We sent none before you of the Sent Ones except that truly, they'd *eat* food and walk in the markets. And We made some of you a *fitnah* for others. Will you be patient? And your Lord will ever have been All-Seeing. [21] And those who don't hope to meet Us said 'Why weren't the Angels caused to be sent down upon us, or we see our Lord?' They *certainly* considered themselves great within themselves, and were haughty with a great haughtiness. [22] The Day they see the Angels, there's no glad tiding on that Day for the criminals, and they say 'A forbidding ban.' [23] And We'll have approached towards what they'd performed of work, then made it scattered motes. [24] The

companions of the Garden on that Day—a good place fixed for permanent settlement, and the best place fixed for midday resting. [25] And the Day heaven will have become split apart by white clouds, and the Angels will have been sent down successively in a successive sending-down, [26] the true Kingship on that Day belongs to the All-Merciful, and it will have been a difficult Day on the disbelievers. [27] And the Day the wrongdoer bites onto his hands, he says 'Oh, would that I'd taken a way for myself with the Messenger. [28] Oh, woe is me. Would that I hadn't taken for myself so-and-so as a close friend. [29] He *certainly* caused me to go astray from the Reminding after the time when it came to me. And to the human, Satan will ever have been one who fails to help.' [30] And the Messenger said 'Oh my Lord, truly, my People have purposely taken this Qur'aan as a thing to be shunned.' [31] And likewise, We made for every Prophet an enemy from among the criminals, and yet it will ever have been sufficient with your Lord as a Guide and Helper. [32] And those who've disbelieved said 'Why wasn't the Qur'aan sent down upon him in one go?' Thus it is, so that We may make your inner heart firm by means of it. And We'll have recited it in a slow, measured recitation. [33] And they don't come to you with a similitude except that We come to you with the truth, and the best explanation. [34] Those who'll be gathered and driven on their faces to Hell—those are worst in position and most astray as a way. [35] And We *certainly* gave Moses the Book, and assigned his brother Aaron as a minister along with him. [36] Then We said 'Go both of you to the People who've falsely denied Our signs.' Then We utterly destroyed them in an utter destruction. [37] And Noah's People: when they called the Messengers liars, We drowned them and made them a sign for the people. And We've prepared a painful punishment for the wrongdoers. [38] And 'Aad and Thamood, and the inhabitants of ar-Rass, and many generations between those. [39] And each, We set forth similitudes for it, and each We

smashed to pieces in a total smashing-up. [40] And they've *certainly* come upon the town which was showered with an evil-natured rain. So didn't they used to see it? Nay, rather they weren't anticipating a revivification. [41] And when they see you, they purposely take you as not but an object of mockery. 'Is this the one whom Allaah sent as a Messenger? [42] Truly, he intended but failed to cause us to *stray* from our gods, if not for our being patiently steadfast upon them.' And in the near future they'll know (the time they see the punishment) who's more astray as a way. [43] Have you considered him who's taken for himself his whim as his god? So will you be a governor over him? [44] Or do you reckon that most of them listen or understand? They are not but like grazing livestock. Nay, rather they're more astray as a way. [45] Haven't you considered your Lord, how He extends the shadow? And if He'd wished to, He *would* have made it motionless. Thereafter, We made the sun a director over it. [46] Thereafter, We contract it to Us in a gentle contraction. [47] And He's the One Who made the night for you as a garment, and sleep as a rest, and He made the day as a revivification. [48] And He's the One Who sends the winds as a glad tiding directly before His Mercy, and We cause cleansing water to be sent down from the sky, [49] so that by means of it We may cause a dead tract of land to live, and give it to many of that which We've created of grazing livestock and humans, to drink. [50] And We've *certainly*, repeatedly directed it among them so that they keep it in mind, then most of the people have refused everything but extreme disbelief. [51] And if We'd wished to, We *would* have sent a Warner into every town. [52] So don't obey the disbelievers, and strive a great striving with them by means of it. [53] And He's the One Who allowed the two seas to flow freely and mingle—this; palatable, sweet, and this; salty, bitter—and yet He set a barrier between the two, and a forbidding ban. [54] And He's the One Who created from seminal fluid a human being, then made for him a blood

relationship and a marriage relationship. And your Lord will ever have been One possessing power. [55] And they worship besides Allaah that which doesn't benefit them and doesn't harm them. And the disbeliever is a backer against his Lord. [56] And We didn't send you for any reason other than to be a gladdener with glad tidings, and a Warner. [57] Say 'I'm not asking you for any remuneration on account of it; nothing but that whoever wished to, that he take for himself a way to his Lord.' [58] And make yourself rely on the Living; the One Who doesn't die. And glorify by means of His praise. And it will have sufficed with Him as All-Aware of His slaves' punishable misdeeds. [59] The One Who created the heavens and Earth and what's between them both in six days, and thereafter ascended upon the Throne—the All-Merciful. So ask one well aware of Him. [60] And when it was said to them 'Prostrate to the All-Merciful' they said 'And what is the All-Merciful? Do we prostrate to what you order us to?' And it increased them in aversion. [61] Blessed by Himself be the One Who made constellations in heaven and made in it a lamp and a shining moon. [62] And He's the One Who made the night and the day in succession for whoever wants to keep it in mind, or wants to show gratitude. [63] And the slaves of the All-Merciful are those who walk upon the Earth imperceptibly, and when the ignorant address them, say 'Peace.' [64] And those who spend the night for their Lord prostrating and standing. [65] And those who say 'Our Lord, turn the punishment of Hell away from us. Truly, its punishment will have been a thing that cleaves fast. [66] Truly, it will have been evil as a place fixed for permanent settlement and fixed abode.' [67] And those who, when they spend, haven't been extravagant and haven't been parsimonious. And between those is properness. [68] And those who don't supplicate another god along with Allaah, and don't kill the soul which Allaah made unlawful to kill except with the legal right, and don't fornicate. And whoever does that will meet *Athaamaa*. [69] The

punishment will be multiplied for him on the Day of Standing, and he'll stay in it forever, humiliated. [70] Except for him who'll have turned in repentance, and believed, and performed righteous work, because those, Allaah will replace their evil deeds with good deeds, and Allaah will ever have been Forgiving, Specifically-Merciful. [71] And whoever turns in repentance and performs that which is righteous, then he truly turns to Allaah in a turning in repentance. [72] And those who don't testify to deceptive falsehood, and when they pass by idle talk, they pass by as noble-minded ones. [73] And those who, when they're reminded of the verses of their Lord, haven't fallen deaf and blind at them. [74] And those who say 'Our Lord, grant to us a comfort from our marriage partners and our offspring, and make us an *imaam* to the ones who have *taqwaa*.' [75] Those are recompensed with the Highest Place by virtue of the fact that they had patience, and they're received in it with a greeting and 'Peace,' [76] staying in it. It will have been excellent as a place fixed for permanent settlement and fixed abode. [77] Say 'My Lord wouldn't care about you if not for your supplication. So, you've certainly falsely denied, so in the near future it will be an inevitability.'

## (26) ASH-SHu'araa' [The Poets]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *Taa seen meem*. [2] These are the verses of the clear Book. [3] *Perhaps* you'll butcher yourself for their not becoming believers. [4] If We wish to, We'll send down upon them a sign from heaven so their necks become bent low to it. [5] And no newly-produced reminding from the All-Merciful comes to them except that they're ones who turn away from it in spirit. [6] So, they

certainly falsely deny, so the tidings of what they used to mock will come to them. [7] And haven't they considered the Earth; how many of every valued sort We've caused to grow on it? [8] Truly, there's a *sign* in that, and yet most of them aren't believers. [9] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [10] And when your Lord called out to Moses: 'Come to the wrongdoing People; [11] Pharaoh's People. Will they not have *taqwaa*?' [12] he said 'My Lord, truly, I fear that they'll call me a liar, [13] and that my chest straitens, and my tongue doesn't loosen itself, so send for Aaron. [14] And they have a punishable misdeed lodged against me, so I fear that they'll kill me.' [15] He said 'By no means! So both go with Our signs. Truly, We'll be with you, listening. [16] So, both come to Pharaoh then say "Truly, We're both the Messenger of the Lord of the Worlds, [17] saying 'Send the Children of Israel with us.'"' [18] He said 'Haven't we reared you amongst us as a child? And you stayed amongst us for years of your lifetime. [19] And you did your deed which you did, and you're from among the ingrates.' [20] He said 'I did it in that circumstance, while I was from among the astray. [21] So I fled from you when I feared you. Then my Lord granted judgment to me and made me from among the Sent Ones. [22] And this is a favour which you recount against me—that you enslaved the Children of Israel?' [23] Pharaoh said 'And what is the Lord of the Worlds?' [24] He said 'The Lord of the heavens and Earth and what's between them both if you're ones who have certainty.' [25] He said to the ones around him 'Are you not making yourselves listen carefully?' [26] He said 'Your Lord and the Lord of your forefathers of former ages.' [27] He said 'Truly, your Messenger who's been sent to you is *possessed*.' [28] He said 'The Lord of the East and the West and what's between them both, if you understand.' [29] He said '*If* you took for yourself a god other than me, I'd most definitely make you from among the imprisoned.' [30] He said 'Even if I've come to you with something

clear?' [31] He said 'Then bring it, if you're from among the ones who are true in what they say.' [32] So he cast his staff, then lo and behold! it was a huge, conspicuous serpent. [33] And he drew out his hand, then lo and behold! it was white to the ones looking on. [34] He said to the council around him 'Truly, this is a knowledgeable *sorcerer* [35] who wants to expel you from your land by his sorcery. So what do you order?' [36] They said 'Put him and his brother off, and dispatch gatherers into the cities, [37] who'll bring you every knowledgeable sorcerer.' [38] So the sorcerers were gathered for an appointed place and time of a known Day. [39] And it was said to the people 'Will you assemble, [40] so that *perhaps* (hopefully) we'll make ourselves carefully follow the sorcerers if *they* are the victors?' [41] Then, when the sorcerers came, they said to Pharaoh 'Will we truly have *remuneration* if *we* are the victors?' [42] He said 'Yes. And truly, you'd definitely be from among the ones brought near in that case.' [43] Moses said to them 'Cast what you're casting.' [44] So they cast their ropes and their staffs, and said 'By the renown of Pharaoh, truly we, definitely *we*, will be the victors.' [45] Then Moses cast his staff, then lo and behold! *it was seizing and swallowing* what they were falsifying, [46] so the sorcerers threw themselves down, prostrating. [47] They said 'We've believed in the Lord of the Worlds. [48] The Lord of Moses and Aaron.' [49] He said 'Have you believed him before my giving permission to you? Truly, he's your *elder*—the one who's taught you sorcery. So in the *near future* you'll know. I'll most definitely hack off your hands and your feet from opposite sides, and I'll most definitely crucify the whole lot of you.' [50] They said 'No bother. Truly, we ultimately return back to our Lord. [51] Truly, we long for our Lord to forgive our offences for us, for our being the first of the believers.' [52] And We revealed to Moses: 'Make My slaves travel by night. Truly, you'll be followed in pursuit.' [53] Then Pharaoh sent gatherers into the cities. [54] 'Truly, these are a small

*gang*. [55] And truly, they're *enraging* us. [56] And truly we're *united*, constantly on guard.' [57] So We expelled them from gardens and springs, [58] and treasures, and an honourable place of stay. [59] Thus it was. And We caused the Children of Israel to inherit them. [60] Then they followed them in pursuit on entering the time of sunrise. [61] Then, when the two assemblages sighted one another, the companions of Moses said 'Truly, we've been *caught up* with.' [62] He said 'Certainly not! Truly, my Lord is with me. He'll guide me.' [63] Then We revealed to Moses: 'Hit the sea with your staff' then it cleaved itself, so each segment became like a tremendous, towering mountain. [64] And We brought the others near there. [65] And We saved Moses and the whole lot of whoever was with him. [66] Thereafter, We drowned the others. [67] Truly, there's a *sign* in that, and yet most of them aren't believers. [68] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [69] And recite before them the news of Abraham. [70] When he said to his father and his People 'What do you worship?' [71] they said 'We worship idols, so we'll continue cleaving to them.' [72] He said 'Do they hear you when you supplicate? [73] Or benefit you, or harm?' [74] They said 'Nay, rather we found our forefathers doing thus.' [75] He said 'So have you considered what you used to worship, [76] you and your ancient forefathers? [77] For truly, they are an enemy to me; all but the Lord of the Worlds. [78] The One Who created me, then *He* guides me. [79] And the One Who *He* feeds me and gives me drink, [80] and when I'm ill, then *He* cures me. [81] And the One Who'll cause me to die, then subsequently cause me to live. [82] And the One Whom I long for Him to forgive my offending for me on the Day of Recompense.' [83] 'My Lord, grant judgment to me, and join me with the righteous. [84] And assign for me an exalted veracity on the tongue amongst the later ones. [85] And make me from among the inheritors of the Garden of Delight. [86] And forgive for my father. Truly, he's been

from among the ones who went astray. [87] And don't disgrace me the Day they're resurrected.' [88] The Day wealth doesn't benefit, nor children; [89] nothing but him who'll have come to Allaah with a sound heart. [90] And the Garden will have been brought near for the ones who had *taqwaa*, [91] and the Hellfire will have been brought out into the open for the ones who went the wrong way, [92] and it will have been said to them 'Where is that which you used to worship [93] besides Allaah? Do they help you, or help themselves?' [94] Then they'll have been turned upside down into it—they and the ones who went the wrong way, [95] and the entire forces of Iblees. [96] They'll have said while they're arguing with one another in it [97] 'By Allaah, truly, we were in a clear *straying* [98] when we equated you with the Lord of the Worlds. [99] And no-one but the criminals caused us to go astray. [100] So we have no intercessors, [101] and no intimate friend. [102] So if only it were the case that we had another go, then we'd be from among the believers.' [103] Truly, there's a *sign* in that, and yet most of them aren't believers. [104] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [105] The People of Noah called the Sent Ones liars. [106] When their brother Noah said to them 'Don't you have *taqwaa*? [107] Truly, I'm a trustworthy Messenger to you, [108] so have *taqwaa* of Allaah and obey me. [109] And I'm not asking you for any remuneration on account of it. Responsibility for my remuneration is not but upon the Lord of the Worlds. [110] So have *taqwaa* of Allaah and obey me.' [111] they said 'Should we believe you, when the basest have made themselves carefully follow you?' [112] He said 'And what's my knowledge about what they've been performing? [113] Responsibility for their accounting is not but upon my Lord, if only you were cognisant. [114] And I don't drive away the believers. [115] I'm not but a clear Warner.' [116] They said '*If* you haven't refrained yourself, oh Noah, you'll most definitely be from among the ones who are stoned.' [117] He said 'My Lord, truly, my People have

called me a liar, [118] so adjudicate an adjudication between me and them, and deliver me and whoever is with me—namely, the believers.' [119] So We saved him and whoever was with him in the laden ship. [120] Subsequently, We drowned afterwards the ones who were left. [121] Truly, there's a *sign* in that, and yet most of them aren't believers. [122] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [123] 'Aad called the Sent Ones liars. [124] When their brother Huwd said to them 'Don't you have *taqwaa*? [125] Truly, I'm a trustworthy Messenger to you, [126] so have *taqwaa* of Allaah and obey me. [127] And I'm not asking you for any remuneration on account of it. Responsibility for my remuneration is not but upon the Lord of the Worlds. [128] Do you build a way-sign at every prominence, pointlessly amusing yourselves? [129] And take on construction projects for yourselves, so that *perhaps* (hopefully) you'll stay forever? [130] And when you assault, you assault as tyrants. [131] So have *taqwaa* of Allaah and obey me. [132] And have *taqwaa* of the One Who made things ample for you by means of what you know. [133] He made things ample for you by means of grazing livestock and sons, [134] and gardens, and springs. [135] Truly, I fear concerning you the punishment of a tremendous Day.' [136] they said 'It's the same to us whether you admonish, or you haven't been from among the admonishers. [137] This is not but the custom of the people of former ages, [138] and we won't be punished.' [139] So they called him a liar, so We destroyed them. Truly, there's a *sign* in that, and yet most of them aren't believers. [140] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [141] Thamood called the Sent Ones liars. [142] When their brother Saalih said to them 'Don't you have *taqwaa*? [143] Truly, I'm a trustworthy Messenger to you, [144] so have *taqwaa* of Allaah and obey me. [145] And I'm not asking you for any remuneration on account of it. Responsibility for my remuneration is not but upon the Lord of the Worlds. [146] Will you be left safe in what's

here and now, [147] amidst gardens and springs, [148] and sown fields and date-palm (its spathe softly ripe) [149] while you skilfully hew houses from the mountains? [150] So have *taqwaa* of Allaah and obey me. [151] And don't obey the order of the ones who exceed all bounds; [152] those who cause corruption in the land, and don't set things right.' [153] they said 'You're only from among the bewitched. [154] You're not but a human being of the like of us, so come with a sign if you're from among the ones who are true in what they say.' [155] He said 'This is a She-Camel. She has a drinking right, and you have a drinking right—on a known Day. [156] And don't touch her with evil, for then the punishment of a tremendous Day will seize you.' [157] Then they hamstrung her, so they became regretful. [158] So the punishment seized them. Truly, there's a *sign* in that, and yet most of them aren't believers. [159] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [160] The People of Lot called the Sent Ones liars. [161] When their brother Lot said to them 'Don't you have *taqwaa*? [162] Truly, I'm a trustworthy Messenger to you, [163] so have *taqwaa* of Allaah and obey me. [164] And I'm not asking you for any remuneration on account of it. Responsibility for my remuneration is not but upon the Lord of the Worlds. [165] Do you come to the males of the Worlds, [166] and leave what your Lord has created for you—namely your marriage partners? Nay, rather you're a transgressing People.' [167] they said '*If* you haven't refrained yourself, oh Lot, you'll most definitely be from among the ones who are expelled.' [168] He said 'Truly, I'm from among the detesters of your action. [169] My Lord, deliver me and my family from what they perform.' [170] So We delivered him and all his entire family, [171] except an old woman amongst the ones who stayed. [172] Thereafter, We utterly destroyed the others, [173] and We rained on them a rain of punishment, so the rain of the ones who were constantly warned was evil. [174] Truly, there's a *sign* in that, and yet most of them aren't

believers. [175] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [176] The Dwellers in the Wood called the Sent Ones liars. [177] When Shu'ayb said to them 'Don't you have *taqwaa*? [178] Truly, I'm a trustworthy Messenger to you, [179] so have *taqwaa* of Allaah and obey me. [180] And I'm not asking you for any remuneration on account of it. Responsibility for my remuneration is not but upon the Lord of the Worlds. [181] Give the volumetric measure to the full and don't be from among the ones who cause others to lose. [182] And weigh with a permanently straight balance beam. [183] And don't deprive the people of their things, and don't make mischief in the land, spreading corruption. [184] And have *taqwaa* of the One Who created you and the nature of the people of former ages.' [185] they said 'You're only from among the bewitched. [186] And you're not but a human being of the like of us. And truly, we think that you're definitely from among the liars. [187] So make fragments of heaven fall upon us, if you're from among the ones who are true in what they say.' [188] He said 'My Lord is Most Knowing about what you perform.' [189] So they called him a liar, so the punishment of the Day of Shade seized them. Truly, it was the punishment of a tremendous day. [190] Truly, there's a *sign* in that, and yet most of them aren't believers. [191] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful. [192] And truly, it's the *gradual sending down* of the Lord of the Worlds. [193] The Trustworthy Spirit descended with it [194] upon your heart, so that you'd be from among the Constant Warners, [195] in a clear Arabic tongue. [196] And truly, it's in the *Writings* of the people of former ages. [197] And hasn't it been a sign for them that the scholars of the Children of Israel know it? [198] And if We'd sent it down upon some of the non-Arabs, [199] then he'd recited it before them, they wouldn't have been believers in it. [200] In the same way, We inserted it into the hearts of the criminals. [201] They don't believe in it until they see the painful

punishment, [202] so it will come to them suddenly while *they're not cognisant*. [203] So they'll say 'Will we be given respite?' [204] So do they seek to hasten Our punishment? [205] So have you considered: if We'd let them enjoy for years, [206] then subsequently what they used to be promised came to them, [207] what they were let to enjoy wouldn't have availed them? [208] And We destroyed no town but that it had Constant Warners, [209] as a reminding. And We weren't unjust. [210] And the devils didn't descend with it. [211] And it's not befitting for them, and they're not capable of it. [212] Truly, they're *barred* from hearing. [213] So don't supplicate another god along with Allaah, for then you'll be from among the ones who are punished. [214] And warn the close relatives of your clan. [215] And lower your wing to whoever makes himself carefully follow you—namely, the believers. [216] Then if they disobey you, then say 'Truly, I'm disassociated from what you perform.' [217] And make yourself rely on the Almighty, the Specifically-Merciful. [218] The One Who sees you at the time you stand up, [219] and your constant moving amongst the ones who prostrate. [220] Truly He, *He* is the All-Hearer, the All-Knowing. [221] Shall I inform you of upon whom the devils descend? [222] They descend upon every sinful, constant twister of lies. [223] They communicate the thing heard, and yet most of them are liars. [224] And the poets (whom the ones who go the wrong way make themselves carefully follow) [225] —haven't you seen that they ramble at length on every topic, [226] and that they say what they don't do? [227] Except those who believe, and perform righteous deeds, and remember Allaah much, and defend themselves sometime after the case that they're wronged. And those who've done wrong will know what kind of place-to-be-returned-back-to they'll return back to.

# (27) An-Naml [The Ant]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *Taa seen*. These are the verses of the Qur'aan and a clear Book. [2] Guidance, and a glad tiding for the believers. [3] Those who establish the ritual prayer and give the *zakaah* and they, *they're certain* of the Hereafter. [4] Truly, those who don't believe in the Hereafter, We've adorned their deeds for them, so *they're wandering blindly*. [5] Those are the ones who'll have the evil of punishment, and they, they are the greatest losers in the Hereafter. [6] And truly, you're being made to *receive* the Qur'aan from the Self of One All-Wise, All-Knowing. [7] There was the time Moses said to his family 'Truly, I've spotted a fire. I'll bring you information from there, or bring you a burning flame, so that *perhaps* (hopefully) you'll warm yourselves.' [8] Then, when he came to it, he was called out to: 'Blessed is he who's at the fire, and whoever is around it, and Immaculacy is Allaah, Lord of the Worlds. [9] Oh Moses, truly, it is I—Allaah, the Almighty, the All-Wise.' [10] And 'Cast your staff.' Then, when he saw it wriggling as if it were a fast, agile snake, he turned, retreating, and hadn't come back. 'Oh Moses, don't fear. Truly, the Sent Ones don't fear in My presence. [11] No-one does, except him who did wrong, then subsequently changed to good in future after evil. Then truly, I'm Forgiving, Specifically-Merciful. [12] And make your hand enter into your collar opening. It will come out white (not due to any evil). This will be amongst nine signs to Pharaoh and his People. Truly, they've been an iniquitous People.' [13] Then, when Our sight-causing signs came to them, they said 'This is clear sorcery.' [14] And they knowingly denied them (and yet their souls were convinced by them) in wrongdoing and haughtiness. So look at how the resultant state of the corrupters was. [15] And We *certainly* gave David and Solomon

knowledge, and they both said ‘All praise belongs to Allaah; the One Who’s given us preference over many of His believing slaves.’ [16] And Solomon inherited from David, and he said ‘Oh you, the people, we’ve been taught the speech of birds, and we’ve been given some of everything. Truly, this, it’s clear *Grace*.’ [17] And his troops of *jinn* and man and birds were gathered for Solomon, then *they were being kept in order* [18] until, when they came upon the valley of the ants, a female ant said ‘Oh you ants, enter your dwellings. Solomon and his troops won’t *crush* you, while *they’re not cognisant*.’ [19] So he smiled, laughing due to her statement, and said ‘My Lord, grant me the power and ability to be thankful for Your Favour which You’ve bestowed upon me and upon my biological parents, and to perform that which is righteous which You’ll be pleased with. And make me enter, by Your Mercy, amongst Your righteous slaves.’ [20] And he sought among the birds, then said ‘Why is it that I don’t see the hoopoe? Or is he from among the absentees? [21] I’ll most definitely punish him with a severe punishment, or I’ll most definitely slaughter him, or he’ll most definitely come to me with a clear authorisation.’ [22] So, he didn’t stay long, then he said ‘I’ve encompassed that which you haven’t encompassed, and I’ve come to you from Sheba with sure news. [23] Truly, I found a woman ruling them, and she’s been given some of everything, and she has a tremendous throne. [24] I found her and her People prostrating to the sun instead of Allaah. And Satan has adorned their deeds for them, so he’s turned them away from the Way, so *they’re not becoming guided*; [25] it being the case that they don’t prostrate to Allaah, the One Who brings out the not-yet-apparent in the heavens and Earth, and Who knows what you make hidden and what you make public. [26] Allaah, there’s no god but Him, the Lord of the Tremendous Throne.’ [27] He said ‘We’ll look into whether you told the truth, or you were from among the liars. [28] Go with this letter of mine then drop it off to them.

Thereafter, turn yourself away from them, then look at what response they return.' [29] She said 'Oh you, the council, truly, an honourable letter has been dropped off to me. [30] Truly, it's from Solomon and truly, it's in the name of Allaah, the All-Merciful, the Specifically-Merciful, [31] saying "Don't be exalted against me, and come to me as ones who have submitted {Muslims}."' [32] She said 'Oh you, the council, give me an opinion concerning my affair. I'm not one who cuts into an affair until you're present with me.' [33] They said 'We're possessors of strength and possessors of strong military might, and yet the affair is up to you, so look at what you order.' [34] She said 'Truly, kings, when they enter a town, lay waste to it, and make the most respected ones of its populace the most ignominious. And *they* will do likewise. [35] And truly, I'm sending a gift to them, then looking to what exactly the envoys return with.' [36] Then, when he came to Solomon, he said 'Are you supplying me with wealth?—for what Allaah has given *me* is better than what He's given *you*. Nay, rather *you* rejoice in your gift. [37] Return to them, then We'll most definitely come to them with forces which they have no ability to face, and we'll most definitely expel them from it in utmost ignominy, and they'll be belittled.' [38] He said 'Oh you, the council, which of you will come to me with her throne before their coming to me as ones who have submitted {Muslims}?' [39] An *'ifreet* from the *jinn* said '*I* will come to you with it, before your rising from your place. And truly, I'm *strong* for it, trustworthy.' [40] The one who possessed knowledge of the Book said '*I* will come to you with it before your gaze's returning itself back to you. Then, when he saw it fixed in place in his presence, he said 'This is from my Lord's Grace, to test me as to whether I'm thankful, or ungrateful. And whoever is thankful, then he's only thankful for himself, and whoever is ungrateful, then truly, my Lord is Free of Need, Generous.' [41] He said 'Disguise her throne for her. We'll look into whether she'll become guided, or be from among those who

don’t become guided.’ [42] Then, when she came, it was said ‘Is your throne like this?’ She said ‘As if it’s it.’ “And we were given knowledge sometime before her, and so we were ones who’d submitted {Muslims}, [43] while what she’d been worshipping besides Allaah had turned her away. Truly, she’s been from a disbelieving People.” [44] It was said to her ‘Enter the chamber.’ Then, when she saw it, she thought it to be a deep pool and uncovered her shins. He said ‘Truly, it’s a smoothly polished chamber of glasses.’ She said ‘My Lord, truly, I’ve wronged myself, and I’ve submitted along with Solomon to Allaah, Lord of the Worlds.’ [45] And We *certainly* sent to Thamood their brother Saalih, saying ‘Worship Allaah.’ Then behold! they were two groups, arguing with one another. [46] He said ‘Oh my People, for what possible reason do you seek to hasten the evil event before the pleasurable good? Why don’t you ask Allaah for forgiveness, so that *perhaps* (hopefully) you’ll be shown Mercy?’ [47] They said ‘We’ve augured ill of you and of whoever is with you.’ He said ‘Your ill auguring is with Allaah. Nay, rather you’re a People who are being tried.’ [48] And there were in the city nine tribal heads who’d been causing corruption in the land, and weren’t setting things right. [49] They said ‘Swear to one another by Allaah that we’ll most definitely attack him and his family by night, then subsequently we’ll most definitely say to his heir that we didn’t witness the destruction of his family, and that truly, we’re *true* in what we say.’ [50] And they plotted a plot, and We plotted a plot, and yet *they weren’t cognisant* of it. [51] So look at how the resultant state of their plot was: that We utterly destroyed them and their entire People. [52] So these are their houses in a state of desertion and collapse because of the fact that they did wrong. Truly, there’s a *sign* in that for a People who know. [53] And We saved those who believed and used to have *taqwaa*. [54] And there was Lot, when he said to his People ‘Do you engage in obscenity and yet *you see*? [55] Do you truly come to *men* in ardent desire besides

women? Nay, rather you're a People who are ignorant.' [56] Then the response of his People was not but to say 'Expel Lot's family from your town. Truly, they are men who believe themselves to be pure.' [57] So We saved him and his family—except his wife, whom We'd decreed to be from among the ones who stayed. [58] And We rained on them a rain of punishment, so the rain of the ones who were constantly warned was evil. [59] Say 'All praise belongs to Allaah, and peace be upon His slaves whom He's selected for Himself in preference.' Is Allaah better, or what they associate? [60] Or He Who created the heavens and Earth, and caused water to be sent down for you from the sky, then by means of it We caused gardens possessing delightful beauty to grow? It wasn't for you to cause their tree to grow. Is there a god along with Allaah? Rather, they're a People who make others equal. [61] Or He Who made Earth a place of stability and made rivers in its midst and made firm mountains for it, and made a barrier between the two seas? Is there a god along with Allaah? Nay, rather most of them don't know. [62] Or He Who answers the one who's compelled against his will, when he supplicates Him, and removes the evil, and Who makes you vicegerents of Earth? Is there a god along with Allaah? You keep in mind just little. [63] Or He Who guides you in the manifold darknesses of the land and the sea, and He Who sends the winds as a glad tiding directly before His Mercy? Is there a god along with Allaah? Allaah is exalted above what they associate. [64] Or He Who initiates the creation and thereafter causes it to return in a new state, and He Who provides for you from heaven and Earth? Is there a god along with Allaah? Say 'Produce your proof if you're true in what you say.' [65] Say 'Whoever is in the heavens and Earth doesn't know the Unseen (except Allaah), and they're not cognisant of when exactly they'll be resurrected.' [66] Nay, their knowledge has come to its end concerning the Hereafter. Nay, rather they're in wavering doubt of it. Nay, rather they're blind to it. [67] And the

disbelievers said ‘Huh? When we and our forefathers will have become dust, will we truly be *brought out*? [68] We’ve *already* been promised this—we and our forefathers—in times before. This is not but the fables of the people of former ages.’ [69] Say ‘Travel on the Earth, then look at how the resultant state of the criminals was.’ [70] And don’t grieve over them, and don’t be in straitness due to what they plot. [71] And they say ‘When might this promise be, if you’re true in what you say?!’ [72] Say ‘It may be so, that some of that which you seek to hasten has come close behind you.’ [73] And truly, your Lord is One of *Bounty* to the people, but most of them are not thankful. [74] And truly, your Lord *knows* what their chests conceal from exposure and what they make public. [75] And there’s no hidden thing in the heaven and Earth but that it’s in a clear Book. [76] Truly, this Qur'aan relates before the Children of Israel most of that in which they differ with one another. [77] And truly, it’s *guidance* and a Mercy for believers. [78] Truly, your Lord will decide between them by His Judgment. And He’s the Almighty, the All-Knowing. [79] So make yourself rely on Allaah. Truly, you’re upon the clear truth. [80] Truly, you won’t make the dead hear, and you won’t make the deaf hear the invitation when they turn, retreating. [81] And you’re not a guider of the blind away from their state of being astray. You’ll cause no-one to hear but him who believes in Our signs, whereupon they’re ones who submitted {Muslims}. [82] And when the statement will have come to pass upon them, We’ll have brought out a moving creature from the ground for them, speaking with them, saying ‘The people didn’t use to be certain of Our signs.’ [83] And the Day We gather from every community a crowd of whoever would falsely deny Our signs, then *they’re restrained* [84] until, when they’ll have come, He’ll have said ‘Did you falsely deny My signs and yet you hadn’t encompassed them in knowledge, or what did you used to perform?’ [85] And the statement will have come to pass upon them because of the fact that they

did wrong, so *they don't speak*. [86] Haven't they considered that We made the night so they can be at rest in it, and the day as a thing which causes sight? Truly, there are *signs* in that for a People who believe. [87] And the Day the Trumpet is blown into, then whoever is in the heavens and whoever is on Earth will have become terrified, except whomever Allaah will have willed. And all will have come to Him abject. [88] And you see the mountains, reckoning them to be still, solid, that don't grow—and yet they drift like the passing of drawn-along clouds; the handiwork of Allaah, the One Who perfected everything. Truly, He's All-Aware of what you do. [89] Whoever will have come with pleasurably good deeds, then he'll have better than they. And they'll be safe from terror on that Day. [90] And whoever will have come with evil deeds, then their faces will have been thrown down into the Fire. 'Are you being recompensed for anything but what you used to perform?' [91] "I've only been ordered to worship the Lord of this township; the One Who made it sacred, and to Whom everything belongs. And I've been ordered to be from among the ones who submitted {Muslims}, [92] and to recite the Qur'aan." So, whoever becomes guided, then he only becomes guided for his soul, and whoever goes astray, then say 'I'm only from among the Constant Warners.' [93] And say 'All praise belongs to Allaah. He'll show you His signs, then you'll recognise them. And your Lord isn't unmindful of what you perform.'

## (28) Al QaSaS [The Story]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *Taa seen meem.* [2] These are the verses of the clear Book. [3] We'll recite before you some of the news of Moses and Pharaoh in accordance with the truth, for a People who believe. [4]

Truly, Pharaoh exalted himself in the land and made its populace into sects, considering a particular group of them weaklings. He kept slaughtering their sons, and letting their women live. Truly, he was from among the corrupters. [5] And We were wanting to bestow Favour upon those who were considered weaklings in the land, and make them leaders, and make them the inheritors, [6] and give power and authority to them in the land, and through them, show Pharaoh and Haamaan and their troops what they used to be wary of. [7] And We inspired to the mother of Moses: 'Make him suckle, then when you fear concerning him, then cast him into the open water, and don't fear and don't grieve. Truly, We'll return him back to you, and make him from among the Sent Ones.' [8] Then Pharaoh's lot picked him up for themselves, so as to become an enemy and a cause of grief to them. Truly, Pharaoh and Haamaan and their troops were persistent offenders. [9] And Pharaoh's wife said 'A comfort to me and to you. Don't kill him. It may be so, that he'll be of use to us, or we'll take him for ourselves as a son.' And *they weren't cognisant*. [10] And the inner heart of Moses' mother became empty. Truly, she was near to making things *manifest* about him if not for Our making her heart resolute, so that she'd be from among the believers. [11] And she said to his sister 'Trail him.' So she looked at him from a distance, and *they weren't cognisant* of it. [12] And sometime before, We prohibited wet nurses for him, so she said 'Shall I direct you to a household who'll take him into their care for you, and they'll be his well-wishers?' [13] So We returned him back to his mother, in order that she'd be comforted and wouldn't grieve, and she'd know that Allaah's promise is true; but most of them don't know. [14] And when he reached his strength of discernment, and became mature, We gave him judgment and knowledge. And in like manner, We recompense the persistent doers of good. [15] And he entered the city at a time of inadvertency of its populace, then found two men fighting one another in it—this one from *his* sect,

and this one from his enemy. Then the one who was of his sect called out to him for help against the one who was from his enemy, so Moses punched him and finished things concerning him. He said ‘This is from the work of Satan. Truly, he’s an enemy—a clear misguider.’ [16] He said ‘My Lord, truly, I’ve wronged myself, so forgive for me.’ So He forgave for him. Truly He, *He* is the Forgiving, the Specifically-Merciful. [17] He said ‘My Lord, because of the fact that You’ve bestowed Favours upon me, then I will *not* be a backer for the criminals.’ [18] Then he entered the morning in the city in a state of fear, being vigilant, then lo and behold! the one who’d asked him for help the day before was crying out to him for help. Moses said to him ‘Truly, you’re a clear *misleader*.’ [19] Then, when it was the case that he intended to assault the one who was an enemy to them both, he said ‘Oh Moses, do you intend to kill me just as you killed a soul yesterday? You want not but to be a tyrant in the land, and you don’t want to be from among the ones who set things right.’ [20] And a man came running from the farthest end of the city. He said ‘Oh Moses, truly, the council are consulting together about you—to kill you—so leave. Truly, I’m from among the sincere advisers to you.’ [21] So he left from it in a state of fear, being vigilant. He said ‘My Lord, deliver me from the wrongdoing People.’ [22] And when he turned his face in the direction of Midian, he said ‘My Lord may be such that He’ll guide me to the middle way.’ [23] And when he came up to the Water of Midian, he found a community of the people before it, watering. And besides *them*, he found two women driving back their flock. He said ‘What’s your affair?’ They said ‘We don’t water our flock until the shepherds make their flocks return back, and our father is a greatly aged man…’ [24] So he watered for them both and thereafter turned himself away to the shade, then said ‘My Lord, truly, I’m in need of whatever thing of good You cause to be sent to me.’ [25] Then one of the two came to him, walking in bashfulness. She said ‘Truly, my father

invites you, to recompense you the remuneration for the fact that you watered for us.' So when he came to him and related the story before him, he said 'Don't fear. You've saved yourself from the wrongdoing People.' [26] One of the two said 'Oh my dear father, hire him. Truly, the best whom one can hire is the trustworthy, strong one.' [27] He said 'Truly, I want to give you one of these two daughters of mine in marriage, on condition that you do paid work for me for eight years. Then if you complete ten, then it would be from your side. And I don't want to make it onerous upon you. You'll find me, if Allaah will have wished it, to be from among the righteous.' [28] He said 'That's between me and you. *Whichever* of the two terms I complete, then there'll be no hostility to me. And Allaah is Trustee over what we say.' [29] Then, when Moses completed the term and travelled with his family, he spotted a fire from the side of the Mount. He said to his family 'Stay. Truly, I've spotted a fire. *Perhaps* (hopefully) I'll bring you information from there, or a brand from the fire, so that *perhaps* (hopefully) you'll warm yourselves.' [30] Then, when he came to it, he was called from the right bank of the valley, on the blessed spot, from the tree: 'Oh Moses. Truly I, *I* am Allaah, the Lord of the Worlds.' [31] And: 'Cast your staff.' Then, when he saw it wriggling as if it were a fast, agile snake, he turned, retreating, and hadn't come back. 'Oh Moses, come forward and don't fear. Truly, you're from among the ones who are safe. [32] Insert your hand into your collar opening. It will come out white (not due to any evil), and then draw your arm back to you against continuing fear. So these will be two proofs from your Lord to Pharaoh and his council. Truly, they've been an iniquitous People.' [33] He said 'My Lord, truly, I killed a soul from among them, so I fear that they'll kill me. [34] And my brother Aaron, he's more eloquent in speech than I, so send him with me as a support, attesting to me. Truly, I fear that they'll call me a liar.' [35] He said 'We'll strengthen your upper arm by means of your brother, and make an authority for you

both by means of Our signs, so they don't get to either of you. The two of you, and whoever will have made himself carefully follow you both, will be the victors.' [36] Then, when Moses came to them with Our clear-proof signs, they said 'This is not but intentionally-fabricated sorcery. And we didn't hear about this amongst our forefathers of former ages.' [37] And Moses said 'My Lord is Most Knowing about whoever came with guidance from His presence, and for whom the resultant state of the Home will be. Truly, the wrongdoers are not successful.' [38] And Pharaoh said 'Oh you, the council, I didn't know you had any god other than me, so make a fire burn over clay for me, oh Haamaan, then make a tower for me so that *perhaps* I'll take a look at the god of Moses. And truly, I *think* him to be from among the liars, for certain.' [39] And they considered themselves great on Earth with no right (he and his troops), and thought for certain that they wouldn't be returned to Us. [40] So We seized him and his troops, then tossed them into the open water. So look at how the resultant state of the wrongdoers was. [41] And We made them leaders inviting to the Fire, and on the Day of Standing they're not helped. [42] And We made a curse follow them in this world, and on the Day of Standing they'll be from among the ones who are made hideous. [43] And We *certainly* gave Moses the Book sometime after the fact that We'd destroyed the former generations, as insights for the people, and guidance, and Mercy, so that *perhaps* (hopefully) they'd keep it in mind. [44] And you weren't on the Western side when We decreed the order to Moses, and you weren't from among the witnesses. [45] But We produced generations, then their lifetime became continually prolonged to them. And you weren't a dweller amongst the populace of Midian, reciting Our signs before them, but We were Senders. [46] And you weren't on the side of the Mount when We called out. But all of this is a Mercy from your Lord, so that you may warn a People that no Warner came to in times before you, so that *perhaps* (hopefully) they'll

keep it in mind. [47] And if not, it would be the case that a calamity would strike them because of what their hands have sent ahead, then they'd say 'Our Lord, why didn't You send a Messenger to us, so we could make ourselves carefully follow Your signs, and be from among the believers?' [48] So, when the truth came to them from Our presence, they said 'Why wasn't he given the like of what Moses was given?' And yet haven't they disbelieved in what was given to Moses sometime before? They said 'Two sorcerers backing one another.' And they said 'Truly, we're disbelievers in each.' [49] Say 'Then come with a Book from the presence of Allaah that's a better guide than them both. I'll make myself carefully follow it, if you're true in what you say.' [50] Then if they haven't become responsive to you, then know that they're just making themselves carefully follow their whims. And who's more astray than he who made himself carefully follow his whim, with no guidance from Allaah? Truly, Allaah doesn't guide wrongdoing Peoples. [51] And We *certainly* made the Speech get to them, so that *perhaps* (hopefully) they keep it in mind. [52] Those to whom We gave the Book in times before it, *they believe* in it. [53] And when it was being recited before them, they said 'We've believed in it. Truly, it's the truth from our Lord. Truly, we were ones who submitted {Muslims} in the time before it.' [54] Those will be given their remuneration twice over by virtue of the fact that they had patience, and they would avert evil deeds with good deeds, and spend from what We'd provided them. [55] And when they heard idle talk, they turned aside from it and said 'We have our deeds and you have your deeds. Peace be upon you. We don't seek for ourselves the ignorant.' [56] Truly, you don't guide whomever you like, but Allaah guides whomever He wishes, and He's the Most Knowing about the ones who are guided. [57] And they said 'If we follow the Guidance along with you, we'll be carried off by force from our land.' And yet have We not established a safe Sanctuary for them, to which are collected

fruits of every kind as provision from Our Own Selves? But most of them don't know. [58] And how many a town We destroyed which exulted ungratefully in its means of livelihood! So, these are their dwellings, which haven't been inhabited in the time after them except a little. And *We* were the Inheritors. [59] And your Lord wasn't One to destroy the towns until He'd send a Messenger into their mother-town, reciting Our signs before them. And We weren't Ones to destroy the towns except when their populaces were wrongdoers. [60] And whatever a thing you've been given, then it's the short-lived enjoyment of the life of the world, and its ornamentation. And what's with Allaah is better and more lasting, so don't you understand? [61] So, is he whom We've promised a goodly promise (so he'll be made to experience it) like him whom We've let enjoy the enjoyment of the life of the world, then subsequently on the Day of Standing he'll be from among the ones who are made to be present? [62] And the Day He calls out to them, then says 'Where are My partners whom you used to assert?' [63] those whom the statement will have been rightly due upon them will have said 'Our Lord, these are the ones whom we made go the wrong way. We made them go the wrong way, just as we went the wrong way. We've declared ourselves to be innocent to You; they didn't use to worship *us*.' [64] And it will have been said 'Supplicate your partners.' So they'll have supplicated them, then they won't have become responsive to them, and they'll have seen the punishment. If only it were the case that they'd used to become guided. [65] And the Day He calls out to them then says 'What did you respond to the Sent Ones?' [66] then the tidings will have been obscure to them on that Day, so they don't question one another. [67] So, as for him who'll have turned in repentance, and believed, and performed that which was righteous, then it may be so, that he'll be from among the successful. [68] And your Lord creates whatever He wishes, and chooses for Himself in liking.

The choice won't have been theirs. Immaculacy is Allaah, and He's exalted above what they associate. [69] And your Lord knows what their chests conceal from exposure and what they make public. [70] And He's Allaah. There's no god but Him. To Him belongs all praise in the former life and the Hereafter. And to Him belongs the Judgment, and to Him you'll be returned. [71] Say 'Have you considered: if Allaah made the night perpetual over you up to the Day of Standing, who's a god other than Allaah who would bring you illumination? So won't you listen?' [72] Say 'Have you considered: if Allaah made the day perpetual over you up to the Day of Standing, who's a god other than Allaah who would bring you night in which you'd rest? So don't you see?' [73] And from His Mercy, He made the night and the day for you, so that you can be at rest in it, and may seek for yourselves some of His Grace, and so that *perhaps* (hopefully) you'll be thankful. [74] And the Day He calls out to them, then says 'Where are My partners whom you used to assert?' [75] and We'll have pulled out a witness from every community, then We'll have said 'Produce your proof.' Then they'll have known that the right belongs to Allaah. And what they used to intentionally fabricate will have gone away from them. [76] Truly, Korah was from the People of Moses, then he became insolent towards them. And We'd given him of the treasures that which, truly, its keys would *weigh down* a united group of ones having strength. When his People said to him 'Don't be exultant. Truly, Allaah doesn't like the exultant. [77] And seek for yourself, in what Allaah has given you, the Home of the Hereafter, and yet don't forget your set portion of the world. And persistently do good, just as Allaah has persistently done good to you. And don't seek to cause corruption in the land. Truly, Allaah doesn't like corrupters.' [78] he said 'I've only been given it on account of knowledge that I possess.' And didn't he know that Allaah had already destroyed from the generations in times before him one who'd been stronger than he

in power and greater in accumulation? And the criminals won't be questioned about their punishable misdeeds. [79] So, he came out upon his People in his ornamentation. Those who were wanting the life of the world said 'Oh, would that we had the like of what Korah has been given. Truly, he's a possessor of *tremendous good fortune*.' [80] And those who'd been given knowledge said 'Woe is you. Allaah's reward is better for whoever has believed and performed that which was righteous, and no-one is made to receive it but the patient.' [81] Then We made the ground swallow him and his home, for he had no force besides Allaah helping him, and he wasn't from among the ones who can defend themselves. [82] And those who'd wished for his situation the day before entered the morning saying 'Alas that Allaah extends the provision for whomever He wishes of His slaves, and restricts it. If not for Allaah's bestowing Favour upon us, He would have caused it to swallow *us*. Alas that the disbelievers are not successful.' [83] That's the Home of the Hereafter which We assign to those who don't want exaltedness in the land, nor corruption. And the resultant state will be for the ones who have *taqwaa*. [84] Whoever will have come with a pleasurably good deed, then he'll have better than it. And whoever will have come with an evil deed, then those who'd performed evil deeds will be recompensed for nothing but what they used to perform. [85] Truly, the One Who made the Qur'aan binding upon you will return you *back* to a return place of origin. Say 'My Lord is Most Knowing of whoever came with guidance and whoever is in a clear straying.' [86] And you didn't use to hope that the Book would be communicated to you; it was nothing but a Mercy from your Lord. So ***don't*** be a backer for the disbelievers. [87] And don't let them *turn you away* from Allaah's signs after the time when they were caused to be sent down to you. And invite to your Lord, and ***don't*** be from among the ones who commit *shirk*. [88] And don't supplicate another god along with Allaah. There's no god but

Him. Everything will pass away, except His Face. To Him belongs the Judgment, and to Him you'll be returned.

## (29) Al 'Ankaboot [The Spider]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] Did the people reckon that they'd be left in their saying 'We've believed' and *they wouldn't be tried*? [3] And yet We *certainly* tried those who were in times before them. So, Allaah will most definitely know those who spoke the truth, and He'll most definitely know the liars. [4] Or did those who perform evil deeds reckon that they can outstrip Us? What they'd judge was evil. [5] Whoever used to hope to meet Allaah, then truly, Allaah's term is *coming*. And He's the All-Hearer, the All-Knowing. [6] And whoever struggles, then he only struggles for his soul. Truly, Allaah is *Free of Need* of the Worlds. [7] And those who'll have believed and performed righteous deeds, We'll most definitely firmly cover their evil deeds away from them, and We'll most definitely recompense them for the best of that which they used to perform. [8] And We've enjoined the human with good with his biological parents, in future. And yet if they both try to importune you, so as to make yourself associate with Me what you have no knowledge of, then don't obey them. Your place of return will be to Me, then I'll inform you about what you used to perform. [9] And those who'll have believed and performed righteous deeds, We'll most definitely make them enter amongst the righteous. [10] And from among the people is he who says 'We've believed in Allaah' then when he's made to experience harm concerning Allaah, he considers the *fitnah* of the people to be like Allaah's punishment. And *if* help from your Lord came, they'd most

definitely say ‘Truly, We’ve been with you.’ And yet isn’t Allaah the Most Knowing about what’s in the chests of the Worlds? [11] And Allaah will most definitely know those who’ve believed, and He’ll most definitely know the hypocrites. [12] And those who’ve disbelieved said to those who’ve believed ‘Make yourselves carefully follow our way and *we* will carry your offences.’ And yet they won’t be carriers of anything of their offences. Truly, they are *liars*. [13] And they’ll most definitely carry their heavy loads and heavy loads *along* with their heavy loads, and on the Day of Standing they’ll most definitely be questioned about what they used to intentionally fabricate. [14] And We *certainly* sent Noah to his People, then he stayed amongst them a thousand years, save fifty years. Then the Flood took them while they were wrongdoers. [15] Then We saved him and the Companions of the Boat, and We made it a sign for the Worlds. [16] And there was Abraham, when he said to his People ‘Worship Allaah and have *taqwaa* of Him. That’s better for you, if you but knew. [17] You only worship idols besides Allaah, and you create a twisted lie. Truly, those whom you worship besides Allaah don’t have authoritative power of provision for you, so seek provision for yourself with Allaah, and worship Him, and be thankful to Him. To Him you’ll be returned. [18] And if you falsely deny, then already, communities in times before you falsely denied, and there’s no duty upon the Messenger except clear conveyance.’ [19] Haven’t they considered how Allaah causes the creation to initiate, then subsequently causes it to return in a new state? Truly, that’s easy to Allaah. [20] Say ‘Travel on the Earth then look at how He initiated the creation. Thereafter, Allaah will produce the last production. Truly, Allaah is One possessing power over everything. [21] He punishes whomever He wishes, and has mercy on whomever He wishes, and to Him you’ll be translated. [22] And you won’t elude Him on Earth, nor in heaven, and you have no protecting friend and no helper besides Allaah.’ [23] And those who’ll have

disbelieved in Allaah's signs and in meeting Him, those will have given up hope of My Mercy, and those will have a painful punishment. [24] Then the answer of his People was not but to say 'Kill him, or burn him.' Then Allaah saved him from the fire. Truly, there are *signs* in that for a People who believe. [25] And he said 'You've taken for yourselves idols besides Allaah only due to love between you in the life of the world. Thereafter, on the Day of Standing, some will repudiate others, and some will curse others, and your abode will be the Fire. And you'll have no helpers.' [26] So Lot believed in him. And he said 'Truly, I'm migrating to my Lord. Truly He, *He* is the Almighty, the All-Wise.' [27] And We granted Isaac and Jacob to him, and We assigned Prophethood and the Book in his offspring. And We gave him his remuneration in the world. And truly, in the Hereafter, he *will be* from among the righteous. [28] And there was Lot, when he said to his People 'Truly, you engage in *obscenity* in which no-one from the Worlds preceded you. [29] Do you truly come to *men*, and cut off the way, and engage in *munkar* in your place of assembly?' Then the answer of his People was not but to say 'Come to us with the punishment of Allaah, if you're from among the ones who are true in what they say.' [30] He said 'My Lord, help me against the People of corrupters.' [31] And when Our Messengers came to Abraham with glad tidings, they said 'Truly, we'll destroy the populace of this town. Truly, its populace have been wrongdoers.' [32] He said 'Truly, Lot is in it.' They said 'We are more knowing about who's in it. We'll most definitely deliver him and his family—except his wife, who'll have been from among the ones who stayed.' [33] And when it was the case that Our Messengers came to Lot, he was distressed about them, and was straitened in his protective capability for them, and so they said 'Don't fear, and don't grieve. Truly, we'll save you and your family—except your wife, who'll have been from among the ones who stayed. [34] Truly, we'll make a scourge from heaven come down

upon the populace of this town because of the fact that they used to be iniquitous.' [35] And We *certainly* left of it a clear-proof sign for a People who understand. [36] And to Midian, their brother Shu'ayb, so he said 'Oh my People, worship Allaah and hope for the Last Day, and don't make mischief in the land, spreading corruption.' [37] Then they called him a liar, so the earthquake seized them, then they became ones lying prone in their homes. [38] And 'Aad and Thamood—and it has certainly become clear to you from their dwellings. And Satan adorned their deeds for them, then turned them away from the Way, and yet they were endowed with insight. [39] And Korah, and Pharaoh, and Haamaan. And Moses *certainly* came to them with the clear proofs, then they considered themselves great on Earth, and yet they weren't ones who had precedence. [40] So We seized each for his punishable misdeed. So, of them was he upon whom We sent a storm of pebbles, and of them was he whom the Cry seized, and of them was he whom We made the ground swallow, and of them was he whom We drowned. And Allaah wasn't One to ever wrong them, but they used to wrong themselves. [41] The similitude of those who take for themselves protecting friends besides Allaah is like the similitude of the spider that makes a home for itself. And truly, the frailest of homes is the home of the *spider*, if only they knew. [42] Truly, Allaah knows whatever a thing they supplicate to besides Him. And He's the Almighty, the All-Wise. [43] And these similitudes, We set them forth for the people, and yet no-one understands them except the ones who have knowledge. [44] Allaah created the heavens and Earth in accordance with the truth. Truly, there's a *sign* in that for the believers. [45] Recite what's been revealed to you of the Book, and establish the ritual prayer. Truly, the ritual prayer refrains one from obscenity and *munkar*. And yet *remembering* Allaah is greater. And Allaah knows what you knowingly do. [46] And don't wrangle with the People of the Book except with that which is best, except with those of

them who have done wrong. And say ‘We’ve believed in that which has been caused to be sent down to us and was caused to be sent down to you, and our god and your god is unitary, and we’re ones who’ve submitted {Muslims} to Him.’ [47] And in like manner, We’ve caused the Book to be sent down to you. So, those whom We gave the Book believe in it, and of *these* is he who believes in it. And no-one knowingly denies Our signs except the disbelievers. [48] And you didn’t use to recite any book anytime before it, nor pen it with your right hand. The makers of false claims would have caused themselves to have *suspicious doubt* in that case. [49] Nay, rather it’s clear-proof verses in the chests of those who’ve been given knowledge, and no-one knowingly denies Our signs except the wrongdoers. [50] And they said ‘Why haven’t signs been caused to be sent down upon him from his Lord?’ Say ‘The signs are only with Allaah, and I’m only a clear Warner.’ [51] And hasn’t it been sufficient for them that We’ve caused the Book to be sent down upon you, which is recited before them? Truly, there’s *Mercy* in that, and a reminder for a People who believe. [52] Say ‘It will have been sufficient with Allaah as Witness between me and you. He knows what’s in the heavens and Earth. And those who’ve believed in falsehood and disbelieved in Allaah—those, *they* are the losers.’ [53] And they ask you to hasten the punishment. And if not for there being a specified term, the punishment would have *come* to them, and it will most definitely come to them suddenly while *they’re not cognisant*. [54] They ask you to hasten the punishment. And truly, Hell will *encompass* the disbelievers. [55] The Day the punishment covers them from above them and from under their feet, and He says ‘Taste what you used to perform.’ [56] Oh My slaves who’ve believed, truly, My Earth is wide, so worship only Me then. [57] Each soul will be a taster of death. Thereafter, to Us you’ll be returned. [58] And those who’ll have believed and performed righteous deeds, We’ll most definitely give them accommodation of upper

chambers of the Garden from under which rivers flow, staying in them perpetually. The remuneration of the performers of good is most excellent; [59] those who were patient and would make themselves rely on their Lord. [60] And how many a moving creature doesn't carry its provision? Allaah provides for it and you. And He's the All-Hearer, the All-Knowing. [61] And *if* you asked them 'Who created the heavens and Earth, and subjected the sun and the moon?' they'd most definitely say 'Allaah.' So however are they beguiled? [62] Allaah extends the provision for whomever He wishes of His slaves, and restricts it for him. Truly, Allaah is All-Knowing about everything. [63] And *if* you asked them 'Who repeatedly sends down water from the sky, then causes the earth to live by means of it sometime after its death?' they'd most definitely say 'Allaah.' Say 'All praise belongs to Allaah.' Nay, rather most of them don't understand. [64] And this life of the world is not but diversion and play. And truly, the Home of the Hereafter, *it* is the actual life, if only they knew. [65] So, when they board on ships, they supplicate Allaah as ones who are sincere to Him in religion, then when He delivers them to land, behold! *they commit shirk*, [66] so that they can be ungrateful and disbelieve in what We've given them, and can enjoy themselves. So in the near future they'll know. [67] And haven't they considered that We made a safe Sanctuary, while the people are being taken away by force from all around them? So, do they believe in falsehood and disbelieve in Allaah's Favour? [68] And who's more wrongful than he who intentionally fabricates a lie about Allaah, or falsely denies the truth when it comes to him? Is there not a place of stay in Hell for the disbelievers? [69] And those who struggle in Our cause, We most definitely guide them to Our Ways. And truly, Allaah is *with* the persistent doers of good.

# (30) Ar-Room [The Romans]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] The Romans have been defeated [3] in the nearer area of the land. And *they*, sometime after their defeat, will defeat; [4] in a few years. To Allaah belongs the command in times before and in the time after. And on that day, the believers will rejoice [5] in Allaah's help. He helps whomever He wishes, and He's the Almighty, the Specifically-Merciful. [6] The promise of Allaah. Allaah doesn't fail to fulfil His promise, but most of the people don't know. [7] They know an outward aspect of the life of the world, and yet they, they're heedless of the Hereafter. [8] And haven't they made themselves reflect concerning themselves? Allaah didn't create the heavens and Earth and what's between them both in any way other than in accordance with the truth and a specified term. And truly, many of the people are *disbelievers* in meeting their Lord. [9] And haven't they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? They were stronger than them in power, and they ploughed the land, and they developed it more than *they've* developed it. And their Messengers came to them with clear proofs, so Allaah wasn't One to ever wrong them, but they used to wrong themselves. [10] Thereafter, the resultant state of those who did evil was the worst evil, because they falsely denied the signs of Allaah and used to mock at them. [11] Allaah initiates the creation, then subsequently causes it to return in a new state, and thereafter to Him you're returned. [12] And the Day the Hour comes to pass, the criminals are silent with grief. [13] And there won't have been intercessors for them from among their partners, and they'll have been disbelievers in their partners. [14] And the Day the Hour comes to pass, on that Day they become separated. [15] So,

as for those who'll have believed and performed righteous deeds, then *they'll be made happy* in a Garden. [16] And as for those who'll have disbelieved and falsely denied Our signs and the meeting of the Hereafter, then those will be made to be present in the punishment. [17] So, the Immaculacy of Allaah…! in ritual prayer, the time you enter the evening and the time you enter the morning [18] (and to Him belongs all praise in the heavens and Earth), and at night and the time you reach noon. [19] He brings out the living from the dead, and He brings forth the dead from the living, and He causes the earth to live after its death. And in like manner, you'll be brought out. [20] And from among His signs is that He created you from dust, and thereafter lo! you're a human being, striving to spread yourselves. [21] And from among His signs is that He's created marriage partners for you from yourselves, so that you may be inclined towards them for ease of mind and intimacy, and He's placed love and mercy between you. Truly, there are *signs* in that for a People who make themselves reflect. [22] And from among His signs is the creation of the heavens and Earth, and the differing of your tongues and your colours. Truly, there are *signs* in that for the ones who have knowledge. [23] And from among His signs is your sleep time by night and day and your seeking of His Grace. Truly, there are *signs* in that for a People who listen. [24] And from among His signs: He shows you lightning as a source of fear and longing, and He repeatedly sends down water from the sky, then causes the earth to live by means of it after its death. Truly, there are *signs* in that for a People who understand. [25] And from among His signs is that heaven and Earth stand by means of His order. Thereafter, when He'll have called you from the earth with a call, behold! *you will come out*. [26] And to Him belongs whoever is in the heavens and Earth. All are devoutly obedient to Him. [27] And He's the One Who initiates the creation, then subsequently causes it to return in a new state, and it's a thing of the utmost insignificance for

Him. And He has the highest similitude in the heavens and Earth. And He's the Almighty, the All-Wise. [28] He's set forth for you a similitude from yourselves: do you have—from what your right hands own—any partners in what We've provided you, so you're equal in it; fearing them like your fear of yourselves? In this manner, We explain the signs in detail for a People who understand. [29] Nay, rather those who've done wrong have made themselves carefully follow their whims, with no knowledge. So who'll guide him whom Allaah has caused to go astray? And they have no helpers. [30] So, set your face to the religion as a *haneef* (Allaah's natural state that He created the people on from nothing. There's no change to Allaah's creation. That's the correct religion, but most of the people don't know), [31] constantly turning yourselves back to Him. And have *taqwaa* of Him, and establish the ritual prayer, and don't be from among the ones who commit *shirk*; [32] from among those who've disunited their religion and become sects—each faction rejoicing in what's present with them. [33] And when harm touches the people, they supplicate their Lord, constantly turning themselves back to Him. Thereafter, when He causes them to taste Mercy from Him, behold! a group of them associate partners with their Lord, [34] so that they can be ungrateful and disbelieve in what We've given them. So enjoy yourselves. Then in the near future you'll know. [35] Or have We caused an authorisation to be sent down upon them, so *it* speaks about what they used to associate with Him? [36] And when We cause the people to taste Mercy, they rejoice by virtue of it. And if an evil event strikes them because of what their hands have sent ahead, behold! *they despair*. [37] Haven't they considered that Allaah extends the provision for whomever He wishes, and restricts it? Truly, there are *signs* in that for a People who believe. [38] So, give relatives their rights, and the destitute, and travellers. That's better for those who desire Allaah's Face. And those, *they* are the successful. [39] And what you give of usury so it may swell

within the wealth of the people, well it doesn't swell with *Allaah*. And what you give of *zakaah*, desiring Allaah's Face, then those, *they* are the ones who receive multiples. [40] Allaah is the One Who created you, then has subsequently provided for you, and thereafter, will cause you to die, and thereafter, will cause you to live. Is there one from your partners who does anything of that? His Immaculacy…, and He's exalted above what they associate! [41] Corruption appears on land and sea because of what the people's hands earn, so that He may make them taste some of that which they've performed, so that *perhaps* (hopefully) they return. [42] Say 'Travel on the Earth and look at how the resultant state of those who were in times before was. Most of them were ones who committed *shirk*.' [43] So set your face to the correct religion in the time before the coming of a Day from Allaah for which there's no averting. On that Day they'll be split up [44] (whoever will have disbelieved, then the responsibility for his disbelief will be upon him, and whoever will have performed that which was righteous, then they were preparing things for *themselves*), [45] so that He may recompense those who'll have believed and performed righteous deeds, from His Grace. Truly, He doesn't like the disbelievers. [46] And from among His signs is that He sends the winds as gladdeners with glad tidings; and so that He may make you taste some of His Mercy; and so that ships run by His order; and that you may seek for yourselves some of His Grace, and so that *perhaps* (hopefully) you'll be thankful. [47] And We *certainly* sent Messengers to their People in times before you, so they came to them with clear proofs. Then We avenged Ourselves against those who committed crime. And helping the believers will ever have been a right act due upon Us. [48] Allaah is the One Who sends the winds, then they cause drawn-along cloud to become raised up, then He spreads it in the sky how He wishes and makes it into fragments, then you see the violent rain coming out from its midst. Then, when He strikes

with it whomever He wishes of His slaves, behold! *they become gladdened*. [49] And truly, in times before its being sent down upon them—in times before it, they were *silent* with grief. [50] So look at the vestiges of Allaah's Mercy—how He causes the earth to live after its death. Truly, that's the *Giver of Life* to the dead, and He's One possessing power over everything. [51] And *if* We'd sent a wind, then they'd seen it turning yellow, they would have *become* disbelieving straight after it. [52] So, truly, you won't make the dead hear, and you won't make the deaf hear the invitation when they turn, retreating. [53] And you're not a guider of the blind away from their state of being astray. You'll cause no-one to hear but him who believes in Our signs, whereupon they're ones who submitted {Muslims}. [54] Allaah is the One Who created you from weakness, then subsequently sometime after weakness He assigned strength, then subsequently sometime after strength He assigned weakness and grey hair. He creates whatever He wishes, and He's the All-Knower, One possessing power. [55] And the Day the Hour comes to pass, the criminals swear they didn't tarry other than an hour. In that way, they used to be beguiled. [56] And those who'd been given knowledge and believing {Faith} will have said 'You *certainly* tarried, within Allaah's decree, up to the Day of Resurrection. So, this is the Day of Resurrection, but *you didn't use to know*.' [57] So on that Day, their excuse doesn't benefit those who'd done wrong, and *they're not asked to make amends*. [58] And in this Qur'aan We've *certainly* set forth some of every kind of similitude for the people, and yet *if* you came to them with a sign, those who've disbelieved would most definitely say 'You're not but makers of false claims.' [59] Thus, Allaah seals over the hearts of those who don't know. [60] So be patient. Truly, Allaah's promise is true. And don't let those who are not certain *incite* you to become light in commitment.

# (31) Luqmaan

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] These are the verses of the Wise Book. [3] Guidance and Mercy for the persistent doers of good. [4] Those who establish the ritual prayer and give the *zakaah* and they, *they're certain* of the Hereafter. [5] Those are on guidance from their Lord, and those, *they* are the successful. [6] And from the people is he who buys the diversion of tales, to cause people to go astray from the Way of Allaah, with no knowledge, and he purposely takes it as an object of mockery. Those will have a humiliating punishment. [7] And when Our signs were being recited before him, he turned away, considering himself great, as if he hadn't heard them—as if there were a deafness in his ears. So grieve him with tidings of a painful punishment. [8] Truly, those who'll have believed and performed righteous deeds will have the Gardens of Delight, [9] staying in them perpetually. The promise of Allaah is true, and He's the Almighty, the All-Wise. [10] He created the heavens with no pillars that you can see, and He cast firm mountains into the ground, lest it shake with you, and He dispersed on it some of every moving creature. And We caused water to be sent down from the sky, then caused some of every valued sort to grow on it. [11] This is Allaah's creation, so show me—what have those who are besides Him created? Nay, rather the wrongdoers are in a clear straying. [12] And We *certainly* gave Luqmaan wisdom, saying 'Be thankful to Allaah, for whoever is thankful, then he's only thankful for his soul, and whoever is ungrateful, then truly, Allaah is Free of Need, Praiseworthy.' [13] And there was the time Luqmaan said to his son while *he was admonishing* him 'Oh my dear son, don't associate partners with Allaah. Truly, *shirk* is a tremendous *wrong*.' [14] (And yet We've enjoined the human

about his biological parents (his mother carried him in feebleness upon feebleness, and his weaning was in two years): ‘Be thankful to Me and your biological parents. To Me is the journey’s end.’ [15] And yet if they both try to importune you to your making yourself associate with Me what you have no knowledge of, then don’t obey them. And yet keep them company in the world with *ma’roof*, and make yourself carefully follow the Way of him who keeps turning himself back to Me. Thereafter, your place of return will be to Me, then I’ll inform you about what you used to perform.) [16] ‘Oh my dear son, truly, even if it be the weight of a grain of mustard, then it be in a rock, or in the heavens, or in the ground, Allaah will bring it forth. Truly, Allaah is Subtle, All-Aware. [17] Oh my dear son, establish the ritual prayer, and enjoin *ma’roof*, and forbid from *munkar*, and be patient over what strikes you. Truly, that’s from among the affairs of firm determination. [18] And don’t turn your cheek contemptuously to the people, and don’t walk upon the Earth like a peacock. Truly, Allaah doesn’t like every self-conceited boaster. [19] And be moderate in your gait, and lower some of your voice. Truly, the most hideous of voices is the voice of *donkeys*.’ [20] Haven’t you considered that Allaah subjected for you what’s in the heavens and what’s on Earth, and He made His Favours upon you ample—apparent and concealed? And yet, of the people is he who wrangles concerning Allaah with no knowledge, nor guidance, nor an illuminating Book. [21] And when it was said to them ‘Make yourselves carefully follow what Allaah has caused to be sent down’ they said ‘Nay, rather we’ll make ourselves carefully follow what we found our forefathers on.’ Even if Satan used to invite them to the punishment of the Blazing Fire? [22] And whoever surrenders his face to Allaah, and he’s a persistent doer of good, then he’s certainly grabbed hold of the firm handle, and the resultant state of affairs is up to Allaah. [23] And whoever has disbelieved, then his disbelief shouldn’t grieve you. Their place of return will be to Us, then We’ll

inform them about what they'd performed. Truly, Allaah is All-Knowing about the contents of the chests. [24] We'll let them enjoy a little, then subsequently We'll drive them against their will to a harsh punishment. [25] And *if* you asked them 'Who created the heavens and Earth?' they'd most definitely say 'Allaah.' Say 'All praise belongs to Allaah.' Nay, rather most of them don't know. [26] To Allaah belongs what's in the heavens and Earth. Truly, Allaah, He is the One Free of Need, the Praiseworthy. [27] And if it were the case that what trees there are on Earth were pens, and the sea; seven seas replenished it straight after it, the Words of Allaah wouldn't have exhausted. Truly, Allaah is Almighty, All-Wise. [28] Neither your creation nor your resurrection are anything but like that of a single soul. Truly, Allaah is All-Hearing, All-Seeing. [29] Haven't you considered that Allaah makes the night enter into the day and makes the day enter into the night, and He subjected the sun and the moon, each running up to a specified term, and that Allaah is All-Aware of what you perform? [30] That's because Allaah, *He* is the Truth, and what they supplicate besides Him is falsehood, and because Allaah, *He* is the Most High, the Great. [31] Haven't you considered that ships run upon the sea by the Favour of Allaah, so that He may show you some of His signs? Truly, there are *signs* in that for every steadfast, deeply grateful one. [32] And when a wave covers them like canopies, they supplicate Allaah as ones who are sincere to Him in religion, then when He delivers them to land, then of them is one who makes himself follow the middle way. And no-one knowingly denies Our signs except every perfidious ingrate. [33] Oh you, the people, have *taqwaa* of your Lord and be in dread of a Day a biological father doesn't pay a single thing as satisfaction on behalf of his son; and no begotten son is a payer of satisfaction on behalf of his biological father. Truly, Allaah's promise is true, so don't let the life of the world *deceive* you, and don't let the Deceiver *deceive* you about Allaah. [34] Truly, Allaah, with Him is the knowledge of

the Hour, and He sends down the revitalising rain, and He knows what's in the wombs. And a soul doesn't know what it will earn tomorrow, and a soul doesn't know which land it will die in. Truly, Allaah is All-Knowing, All-Aware.

## (32) As-Sajdah [The Prostration]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *alif laam meem*. [2] The gradual sending down of the Book concerning which there's no unsettling doubt, from the Lord of the Worlds. [3] Or do they say 'He intentionally fabricated it'? Nay, rather it's the truth from your Lord, so that you may warn a People that no Warner came to in times before you, so that *perhaps* (hopefully) they'll become guided. [4] Allaah is the One Who created the heavens and Earth and what's between them both in six days, and thereafter ascended upon the Throne. You have no protecting friend and no intercessor besides Him. So won't you keep it in mind? [5] He directs affairs from heaven to Earth, then subsequently they ascend to Him in a day whose measurement is a thousand years of what you count. [6] That's the Knower of the Unseen and the Witnessed, the Almighty, the Specifically-Merciful, [7] the One Who made everything that He created excellent. And He initiated the creation of the human from clay, [8] and thereafter made his progeny from an extract of a vile fluid. [9] Thereafter, He fashioned him, and breathed into him a breath consisting of His Spirit. And He made hearing, and sight and inner hearts for you. You're thankful just little. [10] And they said 'Huh? When we'll have gone away into the earth, will we truly be in a *new creation*?' Nay, rather they are disbelievers in meeting their Lord. [11] Say 'The Angel of death who's been entrusted with you will take you fully

in death, and thereafter, to your Lord you'll be returned.' [12] And if only you could see when the criminals are hanging their heads in the vicinity of their Lord. 'Our Lord, we've seen and heard, so return us. We'll perform that which is righteous. Truly, we have certainty.' [13] And if We'd wished to, We'd have *given* each soul its guidance, but the statement from Me will have been rightly due. 'I'll most definitely fill Hell from the whole lot of *jinnah* and men.' [14] So taste, because of the fact that you forgot the meeting of this Day of yours. Truly, *We* will have forgotten *you*. And taste the punishment of eternity because of what you used to perform.' [15] Only those believe in Our signs who, when they're reminded of them, fall down prostrating, and glorify by means of praise of their Lord, and *they don't consider themselves great*. [16] Their sides continually remove themselves away from the laying places, supplicating to their Lord in fear and longing, and they spend from what We've provided them. [17] So, a soul doesn't know what's been made hidden for them of comfort, as recompense by virtue of what they used to perform. [18] So, is he who'll have been a believer like him who'll have been iniquitous? They are not equal. [19] As for those who'll have believed and performed righteous deeds, then they'll have the Gardens of Abode as a place of hospitality and lodging, by virtue of what they used to perform. [20] And as for those who'll have been iniquitous, then their abode will be the Fire. Every time they'll have wanted to exit from it, they'll have been caused to return back into it, and it will have been said to them 'Taste the punishment of the Fire which you used to falsely deny.' [21] And We most definitely make them taste some of the former, nearer punishment before and lesser than the greater punishment, so that *perhaps* (hopefully) they return. [22] And who's more wrongful than he who's reminded of the signs of his Lord, and thereafter turns aside from them? Truly, We'll take vengeance from the criminals. [23] And We *certainly* gave Moses the Book (so don't be in doubt of meeting him), and

We appointed it as guidance for the Children of Israel. [24] And We made leaders from among them who would guide by Our order when they were patient and used to be certain of Our signs. [25] Truly, your Lord, *He* will make a decision between them on the Day of Standing concerning that in which they used to differ with one another. [26] And hasn't it been a guide for them how many of the generations We destroyed in times before them, amongst whose dwellings they walk? Truly, there are *signs* in that, so don't they hear? [27] And haven't they considered that We drive the water to the barren land, then by means of it bring out seed crop from which their grazing livestock and they themselves eat? So don't they see? [28] And they say 'When might this adjudication be, if you're true in what you say?!' [29] Say 'The Day of Adjudication, their believing {Faith} doesn't benefit those who've disbelieved, and *they're not granted any respite*.' [30] So turn aside from them and wait. Truly, *they* are waiting.

## (33) Al Ahzaab [The Confederates]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the Prophet, have *taqwaa* of Allaah and don't obey the disbelievers and the hypocrites. Truly, Allaah will ever have been All-Knower, All-Wise. [2] And make yourself carefully follow what's been revealed to you from your Lord. Truly, Allaah will ever have been All-Aware of what you were performing. [3] And make yourself rely on Allaah. And it will have been sufficient with Allaah as Trustee. [4] Allaah didn't make for a man any two hearts in his chest cavity, and He didn't make your marriage partners whom you separate from by declaring them to be like the backs of your mothers, your mothers. And He didn't make your 'called ones' your sons. That's

your utterance by your mouths. And yet Allaah says the truth, and *He* guides the way. [5] Call them by their fathers. It's more equitable in the sight of Allaah. So, if you don't know their fathers, then they're your brethren in religion and your wards. And it isn't a misdemeanour charged against you concerning what you make a mistake about, but for what your hearts wilfully intend. And Allaah will ever have been Forgiving, Specifically-Merciful. [6] The Prophet cares more about the believers than they themselves, and his marriage partners are their Mothers. And those having blood relationships—some of them are ones having more entitlement in connection with others (in the ordinance of Allaah) than the believers and the Emigrants, except in the case that you do a *ma'roof* to your friends. That was transcribed in the Book. [7] And there was the time We took their solemn pledge from the Prophets, and from you, and from Noah and Abraham and Moses and Jesus, son of Mary. And We took from them a solemn, ratified pledge, [8] so that He might question the ones who were true in fulfilling their oath about their truthfulness. And He's prepared a painful punishment for the disbelievers. [9] Oh you who've believed, remember Allaah's Favour upon you when troops came to you, then We sent upon them a wind and troops you hadn't seen. And Allaah will ever have been All-Seer of what you perform. [10] When they came to you from above you and from lower than you, and when the sights turned aside, and the hearts reached the throats, and you thought the thoughts about Allaah. [11] There and then the believers were themselves tested, and were traumatically shaken with a severe shock. [12] And when the hypocrites and those in whose hearts is a sickness were saying 'Allaah and His Messenger promised us nothing but delusion.' [13] And when a particular group of them said 'Oh companions of Yathrib, you have no fixed place, so return.' And a group of them asked the Prophet for permission, saying 'Truly, our houses are exposed' and yet they weren't exposed. They were

intending not but flight. [14] And if it had been entered from its sides upon them, and thereafter they'd been asked for *fitnah*, they would have *given* it, and they wouldn't have made themselves delay in it except slightly. [15] And they *certainly had* made a covenant with Allaah sometime before: they wouldn't turn their backs. And the covenant of Allaah will have been asked about. [16] Say 'Flight will *not* benefit you if you fled from death or killing, and even in that case, you wouldn't be let to enjoy, except a little.' [17] Say 'Who's the fellow who defends you from Allaah if He intends evil for you, or He intends Mercy for you?' And they don't find a protecting friend nor a helper for themselves besides Allaah. [18] Allaah certainly knows the impeders from among you, and those who say to their brethren 'Hey, come to us' and they don't engage in battle except a little. [19] Niggardly towards you. Then, when fear comes, you see them looking at you, their eyes rolling like the one who's overwhelmed due to death. Then, when the fear goes, they smite you with sharp tongues, covetous over the good. Those haven't believed, so Allaah makes their labours become void, and that's easy to Allaah. [20] They reckon the confederates haven't gone, and if the confederates come, they'd love it if it were the case that they were desert dwellers amongst the desert Arabs, asking about your tidings. And even if they'd been amongst you, they wouldn't have fought except a little. [21] There's *certainly* a pleasurably good exemplar for you in the Messenger of Allaah—for whoever used to hope for Allaah and the Last Day, and has remembered Allaah a lot. [22] And when the believers saw the confederates, they said 'This is what Allaah promised us, and so did His Messenger. And Allaah spoke the truth, and so did His Messenger.' And it increased them in nothing but believing {Faith} and submission. [23] From among the believers are men who've proved to be true to what they covenanted to with Allaah. So, of them is he who completed his risky undertaking, and of them is he who waits, and they didn't

change at all. [24] This was so that Allaah may recompense the ones who were true in fulfilling their oath in accordance with their truthfulness, and punish the hypocrites (if He'll have wished to), or return His Favour upon them. Truly, Allaah will ever have been Forgiving, Specifically-Merciful. [25] And in their state of rage, Allaah repelled those who've disbelieved. They hadn't obtained good. And Allaah sufficed the believers for the fighting. And Allaah will ever have been Strong, Almighty. [26] And He caused those of the People of the Book who backed them to be brought down from their strongholds, and He hurled induced, utmost terror into their hearts. You killed a group and you took a group captive. [27] And He caused you to inherit their land and their homes and their wealth, and a land you haven't trodden. And Allaah will ever have been One possessing power over everything. [28] Oh you, the Prophet, say to your marriage partners 'If you want the life of the world and its ornamentation, then come, I'll give you a divorce gift of provision, and release you in a comely release. [29] And if you want Allaah and His Messenger and the Home of the Hereafter, then truly, Allaah has prepared tremendous remuneration for the persistent doers of good from among you.' [30] Oh wives of the Prophet, whoever of you engages in an obscenity which becomes clear, the punishment will be multiplied two-fold for her, and that's easy to Allaah. [31] And whoever of you is devoutly obedient to Allaah and His Messenger, and performs that which is righteous, We'll give her her remuneration twice over. And We'll have prepared generous provision for her. [32] Oh wives of the Prophet, you're not like one of the other women. If you have *taqwaa*, then don't be soft in speech (so he in whose heart is a sickness would long for you), and yet speak *ma'roof* speech. [33] And remain in your houses and don't display yourselves in the self-display of the former Age of Ignorance. And establish the ritual prayer and give the *zakaah*, and obey Allaah and His Messenger. Allaah only intends to make the filth go away from you,

People of the House, and spiritually cleanse you in a spiritual cleansing. [34] And remember what's recited in your houses of the verses of Allaah and the Wisdom. Truly, Allaah will ever have been Subtle, All-Aware. [35] Truly, the men who submit {male Muslims} and the women who submit {female Muslims}, and the men who believe and the women who believe, and the men who are devoutly obedient and the women who are devoutly obedient, and the men who are true to what they say and the women who are true to what they say, and the men who are patient and the women who are patient, and the men who are humble and the women who are humble, and the men who are givers of charity and the women who are givers of charity, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard their private parts, and the men who remember Allaah often and the women who remember Allaah often—Allaah will have prepared forgiveness and tremendous remuneration for them. [36] And it isn't for a believing man, nor a believing woman—when Allaah and His Messenger decide an affair—that there be a choice for them about their affair. And whoever disobeys Allaah and His Messenger, then he's certainly strayed in a clear straying. [37] And there was the time you were saying to the one upon whom Allaah has bestowed Favours, and upon whom *you've* bestowed favours 'Retain your marriage partner to yourself and have *taqwaa* of Allaah.' And you were making hidden within yourself what Allaah was the Manifester of. And you were in dread of the people, and yet Allaah has more right to your being in dread of Him. So, when Zayd had finished want of her, We gave her to you in marriage in *order* that there be no awkward restriction upon the believers concerning the marriage partners of their adopted sons when they finish want of them. And Allaah's order will ever have been done. [38] There's no awkward restriction upon the Prophet concerning what Allaah makes obligatory upon him—Allaah's *sunnah* concerning those

who passed away in times before (and Allaah's order was a predetermined decree); [39] those who would continuously convey the Messages of Allaah and be in dread of Him, and be in dread of no-one but Allaah. And it will have been sufficient with Allaah as Reckoner. [40] Muhammad won't have been the father of a single one of your men, but is the Messenger of Allaah and the Seal of the Prophets. And Allaah will ever have been All-Knowing about everything. [41] Oh you who've believed, remember Allaah with much remembering, [42] and glorify Him the time before sunrise, and in the evening. [43] He's the One Who invokes blessings upon you (and so do His Angels), so as to take you out from the manifold darknesses to the Light. And He'll ever have been Specifically-Merciful with the believers. [44] Their greeting on the Day they meet Him will be 'Peace.' And He'll have prepared generous remuneration for them. [45] Oh you, the Prophet, truly, We've sent you as a witnesser, and a gladdener with glad tidings, and a Warner, [46] and as an inviter to Allaah by His permission, and an illuminating lamp. [47] And gladden the believers with glad tidings that they'll have great Grace from Allaah. [48] And don't obey the disbelievers and the hypocrites, and put aside their annoyance. And make yourself rely on Allaah. And it will have been sufficient with Allaah as Trustee. [49] Oh you who've believed, when you take believing women in marriage, then subsequently divorce them sometime before your touching them, then you have no prescribed period concerning them requiring that you count it. So give them a compensatory gift of provision, and release them in a comely release. [50] Oh you, the Prophet, truly, We've made lawful for you your marriage partners whom you give their remunerations; and what your right hand owns from what Allaah gives to you as spoils of war; and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts—who've emigrated with you; and a believing woman if she

gives herself freely to the Prophet, if the Prophet wants to seek her in marriage—being exclusively for you, exclusive of the believers (We certainly knew what We made obligatory upon them concerning their marriage partners and what their right hands own), in *order* that there be no awkward restriction upon you. And Allaah will ever have been Forgiving, Specifically-Merciful. [51] You can defer whomever of them you wish and take to yourself whomever you wish, and whomever you seek for yourself from whomever you set aside, then there's no misdemeanour charged against you. That makes it more likely that they're comforted, and they don't grieve, and they're pleased with what you've given them—all of them. And Allaah knows what's in your hearts. And Allaah will ever have been All-Knowing, Forbearing. [52] Women are not lawful for you from this time onwards, nor that you exchange them for any other marriage partners (even if their beauty amazes you), except what your right hand owns. And Allaah will ever have been Watcher over everything. [53] Oh you who've believed, don't enter the Prophet's houses unless permission is granted to you for food—without awaiting its time. But when you're invited, then enter. Then when you've fed, then make yourselves disperse, and there should be no settling down for conversation. Truly, that used to make the Prophet annoyed, then he'd be shy of you, and yet Allaah isn't shy of the truth. And when you ask them for stuff, then ask them from behind a preventive screen. That's spiritually cleaner for your hearts and their hearts. And it isn't for you to make the Messenger of Allaah annoyed, nor to take his marriage partners in marriage anytime after him—*ever*. Truly, that, in the sight of Allaah, would have been an enormity. [54] If you make a thing manifest, or make it hidden, then truly, Allaah will ever have been All-Knowing about everything. [55] There's no misdemeanour charged against his wives concerning their fathers, nor their sons, nor their brothers, nor their brothers's sons, nor their sisters' sons, nor their women, nor

what their right hands owned. And have *taqwaa* of Allaah, oh women. Truly, Allaah will ever have been Witness over everything. [56] Truly, Allaah and His Angels extol and send blessings upon the Prophet. Oh you who've believed, extol and send blessings upon him, and invoke peace with an invocation for peace. [57] Truly, those who make Allaah and His Messenger annoyed, Allaah will have cursed them in the world and the Hereafter, and He'll have prepared a humiliating punishment for them. [58] And those who make believing men and believing women experience harm because of other than what they've made themselves earn, then they'll have certainly made themselves carry a shocking slander and a clear sin. [59] Oh you, the Prophet, say to your marriage partners and daughters and the women of the believers, that they should draw over themselves some of their outer garments. That makes it more likely that they're recognised, so they're not made to experience harm. And Allaah will ever have been Forgiving, Specifically-Merciful. [60] *If* the hypocrites haven't refrained themselves (and those in whose hearts is a sickness, and the ones who cause tumult in the city), We'll most definitely set you upon them, then subsequently they wouldn't be your neighbours in it except for a little while. [61] Accursed, wheresoever they'll have been come across, they'll have been seized and massacred in a massacring. [62] Allaah's *sunnah* concerning those who passed away in times before, and you will *not* find a change to Allaah's *sunnah*. [63] The people ask you about the Hour. Say 'Its knowledge is only with Allaah.' And what will bring you to know; *perhaps* the Hour is a near thing? [64] Truly, Allaah will have cursed the disbelievers and prepared a Blazing Fire for them; [65] staying in it perpetually—forever. They don't find a protecting friend, nor a helper. [66] The Day their faces are turned over and over in the Fire, they say 'Oh, would that we'd obeyed Allaah and obeyed the Messenger.' [67] And they'll have said 'Our Lord, truly, we obeyed our lords and

masters, and our elders, so they caused us to go astray from the Way. [68] Our Lord, give them a two-fold portion of the punishment, and curse them with a great curse.' [69] Oh you who've believed, don't be like those who made Moses experience harm, then Allaah declared him innocent of what they'd said. And he was eminent in the sight of Allaah. [70] Oh you who've believed, have *taqwaa* of Allaah, and speak appropriate speech. [71] He'll put right your deeds for you and forgive your punishable misdeeds for you. And whoever obeys Allaah and His Messenger, then he'll have certainly attained a tremendous attainment. [72] Truly, We laid out the details of the Trust before the heavens and the Earth and the mountains, then they refused to carry it and were afraid of it, and yet the human carried it. Truly, he's a deeply ignorant, persistent wrongdoer. [73] This was so that Allaah may punish the male hypocrites and the female hypocrites, and the males who commit *shirk*, and the females who commit *shirk*, and that Allaah may return His Favour upon the believing men and the believing women. And Allaah will ever have been Forgiving, Specifically-Merciful.

## (34) Saba' [Sheba]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] All praise belongs to Allaah; the One Whom to *Him* belong what's in the heavens and what's on Earth, and to Whom belongs all praise in the Hereafter. And He's the All-Wise, the All-Aware. [2] He knows what penetrates into the earth, and what comes out from it, and what descends from heaven, and what ascends into it, and He's the Specifically-Merciful, the Forgiving. [3] And those who've disbelieved said 'The Hour won't come to us.' Say 'Yes indeed it will! By my Lord, it will

most definitely come to you!' Knower of the Unseen, the weight of a particle in the heavens doesn't escape from Him, nor on Earth, and there isn't a smaller thing than that, nor a bigger thing, except that it's in a clear Book, [4] so that He may recompense those who'll have believed and performed righteous deeds. Those will have forgiveness and generous provision. [5] And those who'll have striven concerning Our signs, trying to incapacitate—those will have a painful punishment due to criminal conduct. [6] And those who've been given knowledge see that that which has been caused to be sent down to you from your Lord is the truth, and it guides to the Highway of the Almighty, the Praiseworthy. [7] And those who've disbelieved said 'Should we direct you to a man who is informing you that when you'll have been torn to pieces in a total tearing to pieces, you'll truly be in a *new creation*?' [8] Has he intentionally fabricated a lie about Allaah, or is there madness in him? Nay, rather those who don't believe in the Hereafter will be in the punishment and the far straying. [9] So haven't they considered what's directly in front of them and what's behind them of the heaven and Earth? If We wish to, We'll make the ground swallow them, or cause fragments of heaven to fall on them. Truly, there's a *sign* in that for every slave who keeps turning himself back. [10] And We *certainly* gave David Grace from Us. 'Oh mountains, repeat with him in praise, and the birds also.' And We made iron malleable for him, [11] saying 'Make full coats of mail, and keep measuring in the matter of the links. And perform that which is righteous. Truly, I'm All-Seer of what you perform.' [12] And to Solomon, the wind, whose morning course was a month's journey and whose afternoon course was a month's journey. And We caused a spring of copper to flow for him. And of the *jinn* was he who would work directly in front of him by the permission of his Lord. And he of them who deviated from Our order, We'd make him taste some of the punishment of the Blazing Fire. [13] They'd make for him

whatever he'd wish of upper sitting rooms, and statues, and basins like water troughs, and fixed cauldrons. 'Work, family of David, in thankfulness.' And yet few of My slaves are the deeply grateful ones. [14] Then, when We decreed death to him, nothing indicated to them concerning his death except the moving creature of the earth eating from his staff. So when he fell down, it became clear to the *jinn* that if only they'd known the Unseen, they wouldn't have stayed in the humiliating punishment. [15] There was *certainly* a sign for Sheba in their dwelling-place: two gardens, on the right side and left side. 'Eat from your Lord's provision and be thankful to Him. A good tract of land and a Forgiving Lord.' [16] Then they turned aside, so We sent upon them the torrent of the dam. And We gave them two gardens in exchange for their two gardens—both having edible produce of bitter fruit and tamarisk, and a small number of lote trees. [17] *That* We recompensed them, because of the fact that they'd disbelieved. And will we keep recompensing anyone but the ingrate? [18] And we placed openly-visible towns between them and the towns in which We'd bestowed blessings, and We determined the journey in between them. 'Travel in between them by nights and by days in safety.' [19] Then they said 'Our Lord, make the distance between our journeys far' and they wronged themselves, so We made them to be tales, and We tore them to pieces in a total tearing to pieces. Truly, there are *signs* in that for every steadfast, deeply grateful one. [20] And Iblees *certainly* found his assumption about them to be true, for they made themselves carefully follow him; all but a group of the believers. [21] And yet he had no authorisation over them; it wasn't for any reason other than for Us to know him who believes in the Hereafter from him who's in wavering doubt of it. And your Lord is Guardian over everything. [22] Say 'Supplicate those whom you asserted to be besides Allaah. They don't own the weight of a particle in the heavens nor on Earth, and they have no co-partnership in either of them, and He

has no backer from among them.’ [23] And intercession doesn’t benefit with Him, except to him for whom He’ll have permitted it. Until, when terror will have been removed from their hearts, they’ll have said ‘What did your Lord say?’ They’ll have said ‘The truth. And He’s the Most High, the Great.’ [24] Say ‘Who provides for you from the heavens and Earth?’ Say ‘Allaah. And truly, we or you are on *guidance*, or in a clear straying.’ [25] Say ‘You won’t be questioned about what crimes we committed, nor will we be questioned about what you perform.’ [26] Say ‘Our Lord will bring a state of union between us, then subsequently He’ll adjudicate between us with the truth. And He’s the Adjudicator, the All-Knowing.’ [27] Say ‘Show me those whom you’ve joined with Him as partners. No! Rather, He’s Allaah, the Almighty, the All-Wise.’ [28] And We didn’t send you except to the entirety of the people, as a bearer of glad tidings and a Warner, but most of the people don’t know. [29] And they say ‘When might this promise be, if you’re true in what you say?!’ [30] Say ‘You have the promise instrument of a Day from which you don’t procure a delay of an hour, nor procure an advance.’ [31] And those who’ve disbelieved said ‘We will *not* believe in this Qur'aan, nor in that which was clearly before it.’ And if only you could see the time when the wrongdoers will have been made to stand in the vicinity of their Lord, some of them returning statements back and forth to others. Those who were considered weaklings will say to those who considered themselves great ‘If not for you, we *would* have been believers.’ [32] Those who considered themselves great will have said to those who were considered weaklings ‘Did *we* turn you away from the guidance after the time when it came to you? Nay, rather you were criminals.’ [33] And those who were considered weaklings will have said to those who considered themselves great ‘Nay, rather it was the plotting of night and day, when you’d order us to disbelieve in Allaah and assign compeers for Him.’ And they’ll have kept their regret secret when they’ll have seen the

punishment, and We'll have placed iron collars around the necks of those who'll have disbelieved. Will they be recompensed for anything but what they used to perform? [34] And We sent no Warner into a town except that its ones who'd been made to live a life of luxury said 'Truly, we're disbelievers in what you've been sent with.' [35] And they said 'We're more in wealth and children, and we won't be punished.' [36] Say 'Truly, my Lord extends the provision for whomever He wishes and restricts it, but most of the people don't know.' [37] And neither your wealth nor your children are the things that will bring you close in a near position with Us; nothing but he who'll have believed and performed that which was righteous. For those will have recompense of multiples by virtue of what they'd performed, and they'll be safe in the upper chambers. [38] And those who strive concerning Our signs, trying to incapacitate—those will be made to be present in the punishment. [39] Say 'Truly, my Lord extends the provision for whomever He wishes of His slaves, and restricts it for him, and whatever a thing you spend, then *He'll replace* it. And He's the best of Providers.' [40] And the Day He gathers the entirety of them, and thereafter says to the Angels 'Did these used to worship *you*?' [41] they'll have said 'Your Immaculacy…! You're our Protecting Friend—exclusive of them. Nay, rather they used to worship the *jinn*. Most of them were believers in them.' [42] "So today, one of you doesn't have authoritative power of benefit for another, nor of harm." And We'll say to those who'd done wrong "Taste the punishment of the Fire which you used to falsely deny." [43] And when Our clear-proof verses were being recited before them, they said 'This is not but a man who wants to turn you away from what your forefathers used to worship.' And they said 'This is not but an intentionally-fabricated, twisted lie. And those who've disbelieved said about the truth when it came to them 'This is not but clear sorcery.' [44] And We gave them no Books which they study, and We sent no Warner to them before you. [45] And

those who were in times before them falsely denied, and *they* won't have reached a *tenth* of what We gave *them*. Then they called My Messengers liars, so how was My disapproval? [46] Say 'I admonish you with only one thing: that you stand up for the sake of Allaah in twos and individually, and thereafter make yourselves reflect: there's no madness in your companion. He's not but a Warner to you, directly before a severe punishment.' [47] Say 'I didn't ask you for any remuneration, since it's for you. Responsibility for my remuneration is not but upon Allaah, and He's Witness over everything.' [48] Say 'Truly, my Lord pelts with the truth. The Omniscient of the things made unseen.' [49] Say 'The truth has come, and falsehood doesn't cause anything to initiate, and doesn't cause it to return in a new state.' [50] Say 'If I've gone astray, then I'm only going astray against my soul, and if I've become guided, then it's by virtue of what my Lord reveals to me. Truly, He's All-Hearer, Near.' [51] And if only you could see the time when they'll have become terrified, then there's no escape, and they'll have been seized from a nearby place, [52] and they'll have said 'We've believed in him.' And yet however will reaching it be possible for them from a far off place [53] when they certainly disbelieved in it in times before, and would throw out conjectures about the Unseen from a far off place? [54] And an obstruction will have been set between them and what they ardently desire for themselves, just as was done with their kinds in times before. Truly, they were in a suspicion-inducing, wavering doubt.

## (35) Al FaaTir [The Originator]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] All praise belongs to Allaah, the Creator of the heavens and Earth from nothing; the One Who makes the Angels Messengers—those having wings; twos and threes and fours. He increases in the creation whatever He wishes. Truly, Allaah is One possessing power over everything. [2] Whatever a Mercy Allaah opens up for the people, then it has no withholder, and whatever He withholds, then it has no releaser anytime after Him. And He's the Almighty, the All-Wise. [3] Oh you, the people, remember Allaah's Favour upon you. Is there any creator other than Allaah providing for you from heaven and Earth? There's no god but Him. So however are you beguiled? [4] And if they're calling you a liar, then certainly, Messengers in times before you were called liars, and all affairs will be returned to Allaah. [5] Oh you, the people, truly, Allaah's promise is true, so don't let the life of the world *deceive* you, and don't let the Deceiver *deceive* you about Allaah. [6] Truly, Satan is an enemy to you, so take him for yourselves as an enemy. He only invites his party so that they'll be from among the companions of the Blazing Fire. [7] Those who'll have disbelieved will have a severe punishment. And those who'll have believed and performed righteous deeds will have forgiveness and a large remuneration. [8] So, is he who the evil of his deeds was adorned for him, so he saw it as a good thing…? So, truly, Allaah causes to go astray whomever He wishes and guides whomever He wishes, so your soul shouldn't pass away in regrets on account of them. Truly, Allaah is All-Knowing about what they knowingly do. [9] And Allaah is the One Who sent the winds, then they cause drawn-along cloud to become raised up, then We drive them to a dying tract of land, then We cause the earth to live by means of it after its death. In like manner will be the revivification. [10] Whoever used to want renown, well, renown belongs entirely to Allaah. To Him ascends the good Word. And the righteous act, He raises it. And those who plot evil deeds will have a severe punishment, and the plot of those, *it will lead to*

*nothing*. [11] And Allaah created you from dust, and thereafter from a drop, and thereafter He made you members of pairs. And there's no female who carries, nor gives birth, except with His knowledge. And there's no aged person who's given a long life, nor is it reduced from his term of life, except that it's in a Book. Truly, that's easy to Allaah. [12] And the two seas are not alike. This; palatable, sweet—its drink easy and pleasant to swallow. And this; salty, bitter. And yet from each you eat fresh meat and extract ornamentation which you wear. And you see ships cleaving into it, so that you may seek for yourselves some of His Grace, and so that *perhaps* (hopefully) you'll be thankful. [13] He makes the night enter into the day, and He makes the day enter into the night, and He subjected the sun and the moon, each running for a specified term. That is Allaah, your Lord. The Dominion belongs to Him. And those whom you supplicate besides Him don't own any skin of a date-stone. [14] If you supplicate them, they don't hear your supplication, and even if they'd heard, they wouldn't have become responsive to you, and on the Day of Standing they'll repudiate your *shirk*. And no-one informs you the like of the All-Aware. [15] Oh you, the people, you're the ones in need in relation to Allaah. And Allaah, *He* is the One Free of Need, the Praiseworthy. [16] If He wishes to, He'll do away with you and bring forth a new creation. [17] And that's not a huge thing to Allaah. [18] And a bearer doesn't bear the burden of another. And if one who's heavily laden calls anyone to his load, not a single thing of it will be carried, even if he'd been a relative. You only warn those who are in dread of their Lord in the unseen, and have established the ritual prayer. And whoever will have purified himself, then he only purifies himself for his soul. And to Allaah is the journey's end. [19] And the blind man and the seer are not equal, [20] nor the manifold darknesses and the light, [21] nor the shade and the intense heat. [22] And the spiritually living ones and the spiritually dead ones are not equal. Truly, Allaah makes

whomever He wishes to hear. And you can't cause whoever is in the graves to hear. [23] You're not but a Warner. [24] Truly, We've sent you with the truth as a bearer of glad tidings, and a Warner. And there's no community except that a Warner passed away in it. [25] And if they're calling you a liar, then certainly, those who were in times before them falsely denied. Their Messengers came to them with clear proofs, and with Writings, and the Illuminating Book. [26] Thereafter, I seized those who disbelieved, so how was My disapproval? [27] Haven't you considered that Allaah caused water to be sent down from the sky, then by means of it We've brought out fruits whose colours are differing. And among the mountains are white and red streaks whose colours are differing, and intensely black. [28] And among the people and the moving creatures and the grazing livestock, their colours are differing likewise. Only the scholars from His slaves are in dread of Allaah. Truly, Allaah is Almighty, Forgiving. [29] Truly, those who recite the Book of Allaah, and have established the ritual prayer and spent in secrecy and publicly from what We've provided them, hope for a commerce that will *not* be unprofitable, [30] so that He may pay them their remunerations in full and give an increase to them from His Grace. Truly, He's Forgiving, Most Appreciative. [31] And that which We've revealed to you of the Book, it's the truth, confirming what was clearly before it. Truly, Allaah is *All-Aware*, *All-Seeing* in regard to His slaves. [32] Thereafter, We caused those of Our slaves whom We selected for Ourselves in preference to inherit the Book. Then, of them is one who wrongs himself, and of them is one who makes himself follow the middle way, and of them is one who outstrips with reference to the future good deeds by the permission of Allaah. That, *it* is the great Grace. [33] Gardens of Eden which they enter, in which they're bedecked with some bracelets of gold and pearls, and in which their clothing is silk. [34] And they'll have said 'All praise belongs to Allaah; the One Who made grief go away from us.

Truly, our Lord is *Forgiving*, Most Appreciative. [35] The One Who, from His Grace, made us settle in the Home of the Fixed Abode, in which fatigue doesn't touch us, and in which weariness doesn't touch us.' [36] And those who'll have disbelieved will have the fire of Hell, which isn't finished for them so that they die, nor is any of its punishment lightened from them. In this way, We recompense every ingrate. [37] And in which *they* will be making themselves bellow 'Our Lord, take us out. We'll perform that which is righteous; other than that which we used to perform.' "And yet hadn't We prolonged your life with that which whoever kept things in mind in it would keep them in mind? And the Warner came to you. So taste, for there's no helper for the wrongdoers." [38] Truly, Allaah is the Knower of the Unseen of the heavens and Earth. Truly, He's All-Knower about the contents of the chests. [39] He's the One Who made you successors in the land. So, whoever will have disbelieved, then the responsibility for his disbelief will be upon him. And their disbelief increases the disbelievers in nothing but detestation in the sight of their Lord. And their disbelief increases the disbelievers in nothing but continuing loss. [40] Say 'Have you considered your partners whom you supplicate besides Allaah? Show me what part of Earth they've created. Or do they have a co-partnership in the heavens?' Or did We give them a Book, so they're upon a clear proof from it? Nay, rather some of the wrongdoers promise others not but delusion. [41] Truly, Allaah restrains the heavens and Earth, lest they both shift. And *if* they'd both shifted, no-one would have restrained them anytime after Him. Truly, He'll ever have been Forbearing, Forgiving. [42] And they swore by Allaah in the strenuousness of their oaths, that *if* a Warner came to them, they'd most definitely be more guided than either one of the communities. Then, when a Warner came to them, it increased them in nothing but aversion [43] (considering themselves great on Earth) and the plotting of evil. And evil plotting besets none but its folk. So, do

they look for anything but the *sunnah* of the people of former ages? For you will *not* find a change to Allaah's *sunnah*, and you will *not* find a revision to Allaah's *sunnah*. [44] And haven't they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? And yet they were stronger than them in power. And Allaah isn't such that there's anything in the heavens nor on Earth to ever elude Him. Truly, He'll ever have been All-Knower, One possessing power. [45] And if Allaah were to take the people to task because of what they'd earned, He would have left no moving creature on its surface, but He grants them a delay up to a specified term. So when their term will have come, then truly, Allaah will have been All-Seeing of His slaves.

## (36) Yaa Seen

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *yaa seen*. [2] By the Wise Qur'aan, [3] truly, you *are* from among the Sent Ones— [4] on a permanently straight Highway. [5] The gradual sending down of the Almighty, the Specifically-Merciful, [6] so that you may warn a People whose forefathers weren't warned, so they're heedless. [7] The statement was *already* rightly due upon most of them, for *they don't believe*. [8] Truly, We've put iron collars around their necks, so they're up to their chins, so they have raised-up heads. [9] And We've made a barrier from directly in front of them and a barrier from behind them, then We've caused them to be covered, so *they don't see*. [10] And it's the same to them whether you've warned them or you haven't warned them—they don't believe. [11] You only warn whoever makes himself carefully follow the Reminding, and is in dread of the All-Merciful in the

unseen, so gladden him with glad tidings of forgiveness and generous remuneration. [12] Truly We, *We* cause the dead to live, and We write down what they send ahead, and their vestiges. And everything, We enumerated it in a clear *imaam*. [13] And set forth for them a similitude of the companions of the town when the Sent Ones came to it; [14] when We sent two to them, then they called them both liars, so We reinforced with a third, then they said 'Truly, we're Sent Ones to you.' [15] They said 'You're not but a human being of the like of us, and the All-Merciful didn't cause anything to be sent down. *You* are not but *lying*.' [16] They said 'Our Lord knows that truly, we're *Sent Ones* to you, [17] and there's no duty upon us except clear conveyance.' [18] They said 'Truly, we augur ill of you. *If* you haven't refrained yourselves, we'll most definitely stone you, and a painful punishment will most definitely touch you from us.' [19] They said 'Your ill auguring be with you. Even if you're reminded…? Nay, rather you're a People who exceed all bounds.' [20] And from the farthest end of the city a man came running. He said 'Oh my People, make yourselves carefully follow the Sent Ones. [21] Make yourselves carefully follow the ones who don't ask you for remuneration, and who are guided. [22] And what reason would I have for not worshipping the One Who created me from nothing, and to Whom you'll be returned? [23] Do I take for myself gods besides Him? If the All-Merciful were to intend me harm, their intercession wouldn't avail me a single thing, and they wouldn't rescue me. [24] Truly, I'd be in a clear *straying* in that case. [25] Truly, I've believed in your Lord, so listen to me.' [26] It was said 'Enter the Garden.' He said 'Oh, would that my People could know [27] the fact that my Lord has forgiven for me, and made me from among the honoured.' [28] And We didn't cause any force from heaven to be sent down upon his People anytime after him, and We're not Ones Who send down. [29] It wasn't but a single Cry, then behold! they were like silent, still ashes. [30] Oh, a regret over the

slaves. No Messenger came to them except that they used to mock him. [31] Haven't they considered how many generations We destroyed before them—that they don't return to them? [32] And yet truly, all will be *collectively* made to be present in Our presence. [33] And a sign for them is the died-off earth, which We caused to live, and from which We've brought out grain, so they eat from it. [34] And We made in it gardens of date-palms and grapevines, and We caused a number of springs to flow forth in them, [35] so that they may eat of its fruit. And their hands didn't make it, so are they not thankful? [36] Immaculacy is the One Who created the paired things—all of them—of what the earth causes to grow, and of themselves, and of what they don't know. [37] And a sign for them is the night, from which We strip the day, then behold! they're in darkness. [38] And the sun, which is running to a fixed place of settlement for it. That's the ordaining of the Almighty, the All-Knowing. [39] And the moon, for which We determined stations until it returns to its original place, like an old, dried, curved date-stalk. [40] The sun, it isn't befitting for it to catch up with the moon, nor can the night outstrip the day. And all are swimming in an orbit. [41] And a sign for them is that We carried their progenitors in the laden ship, [42] and We've created for them of the like of it that which they ride. [43] And if We wish to, We drown them, then they have no distress-call responder, and *they are not rescued*, [44] except as a Mercy from Us, and an enjoyment up to some time. [45] And when it was said to them 'Have *taqwaa* of what's directly in front of you and what's behind you, so that *perhaps* (hopefully) you'll be shown Mercy'… [46] And no sign from the signs of their Lord comes to them except that they're ones who turn away from it in spirit. [47] And when it was said to them 'Spend from what Allaah has provided you' those who've disbelieved said to those who've believed 'Should we feed him whom, if Allaah wished to, *He* could have fed him? You're not but in a clear straying.' [48] And they say 'When might this

promise be, if you're true in what you say?!' [49] They look for nothing but a single Cry that seizes them while *they're arguing with one another*. [50] So they're not capable of making a will, nor do they return to their family. [51] And the Trumpet will have been blown into, then behold! *they'll run quickly* from the sepulchres towards their Lord. [52] They'll have said 'Oh, woe is us. Who resurrected us from our place of sleep?' "This is what the All-Merciful promised, and the Sent Ones spoke the truth." [53] It won't have been but a single Cry, then behold! they'll be collectively made to be present in Our presence. [54] 'So today, a soul isn't wronged a single thing, and you're recompensed for nothing but what you used to perform. [55] Truly, the companions of the Garden are revellers in an occupation today. [56] They and their marriage partners are in shades, reclining upon couches. [57] They have sweet fruit in it, and they have whatever they call for for themselves. [58] 'Peace'—is an utterance from a Specifically-Merciful Lord. [59] And stand yourselves apart today, oh you the criminals. [60] Haven't I charged you, oh children of Adam: 'Don't worship Satan. Truly, he's a clear enemy to you'? [61] And: 'Worship Me. That's the permanently straight Highway.' [62] And he *certainly* caused many large groups of men from among you to go astray. So, didn't you used to understand? [63] This is Hell, which you used to be promised. [64] Suffer it today because of the fact that you used to disbelieve. [65] Today, We'll put a seal upon their mouths, and their hands will speak with Us, and their feet will bear witness about what they used to earn.' [66] And if We wished to, We could have caused an *obliteration* to their eyes. Then they would have raced one another to the Highway, then however would they see? [67] And if We wished to, We could have *transformed* them at their place, then they wouldn't have been capable of advancing, nor could they return. [68] And him whose life We prolong, We regress him in the outer form. So don't they understand? [69] And We didn't teach him poetry,

and it isn't befitting for him. It's not but a reminding and a clear Qur'aan, [70] so that he may warn whoever is alive, and that the statement might become rightly due upon the disbelievers. [71] And haven't they considered that We've created grazing livestock for them from what Our Hands have made, so they're the owners of them? [72] And We've made them tractable for them, so of them is their riding animal, and they eat from them. [73] And they have benefits in them, and drinks, so are they not thankful? [74] And yet they've taken for themselves gods besides Allaah, so that *perhaps* (hopefully) they'll be helped. [75] They're not capable of helping them, and they'll be a "troop" for them—made to be present. [76] So, don't let their speech grieve you. Truly, We know what they keep secret and what they make public. [77] And hasn't the human considered that We created him from a drop, then behold! he's a clear arguer. [78] And he set forth a similitude for Us and forgot his own creation. He said 'Who'll cause the bones to live when they're old and disintegrated?' [79] Say 'The One Who produced them the first time will cause them to live, and He's All-Knowing about every creation. [80] The One Who's made fire for you from the green tree, then behold! *you make things burn* from it.' [81] And isn't the One Who created the heavens and Earth One Who has power over His creating the like of them? Yes indeed He is, and He's the All-Knowing Creator of multitudes. [82] His order when He intends a thing is only to say to it "Be" so it is. [83] So, Immaculacy is the One in Whose Hand is the Kingdom of everything, and to Whom you'll be returned.

## (37) AS-Saaffaat [The Ones Lined in a Row]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the ones lined in a row, [2] then the drivers driving away, [3] then the reciters reminding. [4] Truly, your god is *unitary*. [5] The Lord of the heavens and Earth and what's between them both, and the Lord of the sun's rising places. [6] Truly, We beautified the heaven of the world with an ornamentation of the stars, [7] and as a guard from every rebellious devil. [8] They can't force themselves in to listen to the High Assembly, and they're pelted from every side [9] in a violent repulsion. And they have a constant punishment. [10] Except him who snatches a snippet, then a piercing, burning flame makes him be followed in pursuit. [11] So, ask them for an opinion: are they stronger as a creation, or the other ones We created? Truly, We created them from a sticky clay. [12] Nay, rather you marvel—while they make fun. [13] And when they're reminded, they don't remember. [14] And when they see a sign, they invite one another to make fun. [15] And they say 'This is not but clear sorcery. [16] Huh? When we'll have died and become dust and bones, will we truly be *resurrected*? [17] And our forefathers of former ages?' [18] Say 'Yes, and you'll be abject.' [19] Then it will be only a single Cry, then behold! *they'll be looking on*. [20] And they'll have said 'Oh, woe is us. This is the Day of Recompense.' [21] "This is the Day of Distinguishing which you used to falsely deny." [22] 'Gather those who did wrong, and their sorts, and what they used to worship [23] besides Allaah, then guide them to the Highway of the Hellfire. [24] And stop them. Truly, they'll be questioned: [25] "What reason do you have for not helping one another?" [26] Nay, rather today they seek to submit.' [27] And some of them will have advanced upon others, questioning one another. [28] They'll have said 'Truly, you used to come to us from the right.' [29] They'll have said 'Nay, rather you haven't been believers. [30] And we had no authorisation over you. Nay, rather you were an inordinately-transgressing People. [31] So the statement of our Lord was rightly due upon us. Truly, we'll be *tasters*, [32] for we made you go

the wrong way. Truly, *we* were ones who went the wrong way.' [33] So truly, on that Day, they'll be sharers in the punishment. [34] Truly, We do thus with the criminals. [35] Truly, they used to consider themselves great when it was said to them 'There's no god but Allaah,' [36] and they'd say 'Should we *leave our gods* for a possessed poet?' [37] Rather, he's come with the truth and has attested to the Sent Ones. [38] Truly, you'll be *tasters* of the painful punishment, [39] and you'll be recompensed for nothing but what you used to perform. [40] Except the specially-selected slaves of Allaah. [41] Those will have a known provision: [42] sweet fruits. And they'll be honoured [43] in the Gardens of Delight, [44] upon couches, facing one another. [45] A cup from a flowing spring will be circulated among them; [46] white, delicious to the drinkers, [47] in which there's no bad effect, and from which *they're not intoxicated*. [48] And with them will be females who restrain their gaze, having beautiful eyes, [49] as if they're hidden, protected ostrich eggs. [50] Then some of them will have advanced upon others, questioning one another. [51] A speaker from among them will have said 'Truly, there was a comrade of mine [52] who would say "*Are you truly* from among the confirmers? [53] Huh? When we'll have died and will have become dust and bones, will we truly be *recompensed*?"' [54] He'll have said 'Would you care to take a look?' [55] So he'll have taken a look, then he'll have seen him in the midst of the Hellfire. [56] He'll have said 'By Allaah. You were near to causing me to tumble. [57] And if not for the Favour of my Lord, I *would* have been from among the ones who are made to be present.' [58] "So are we not to be ones to die, [59] except our first death event, and are we not to be punished? [60] Truly, this, *it* is the tremendous attainment." [61] For the like of this then, the workers should *work*. [62] Is that better as hospitality, or the tree of *Zaqqoom*? [63] Truly, We've made it a *fitnah* for the wrongdoers. [64] Truly, it's a tree that comes out in the base of the Hellfire, [65] whose spathe is

as if it were the heads of devils. [66] Then truly, they'll eat from it, then fill their bellies from it. [67] Thereafter, truly, on top of it they'll have a *brew* of scalding water. [68] Thereafter, truly, their place of return will be *to the Hellfire*. [69] Truly, they found their forefathers astray, [70] so *they're impelled* upon their footsteps. [71] And most of the people of former ages *certainly* went astray before them. [72] And yet We *certainly* sent Constant Warners amongst them. [73] So look at how the resultant state of the ones who were constantly warned was. [74] Except the specially-selected slaves of Allaah. [75] And Noah *certainly* called out to Us, then We were the most *excellent* Responders. [76] And We delivered him and his family from the tremendous anxiety. [77] And We made his offspring to be that *they* were the ones left remaining. [78] And We left to him amongst the later ones: [79] 'Peace be upon Noah amongst the Worlds.' [80] Truly, in this manner, We recompense the persistent doers of good. [81] Truly, he was from among Our believing slaves. [82] Thereafter, We drowned the others. [83] And truly, *Abraham* was of his persuasion [84] when he came to his Lord with a sound heart. [85] There was the time he said to his father and his People 'What do you worship? [86] Is it a twisted lie you desire—gods besides Allaah? [87] So what's your thought about the Lord of the Worlds?' [88] Then he looked a quick look into the stars [89] then said 'Truly, I'm sick.' [90] So they turned themselves away from him, retiring. [91] Then he turned surreptitiously to their gods, then said 'Don't you eat? [92] What reason do you have for not speaking?' [93] He then turned against them surreptitiously, hitting with the right hand. [94] Then they advanced towards him, hastening. [95] He said 'Do you worship what you carve, [96] and yet Allaah created you and whatever you make and perform?' [97] They said 'Build a structure for him, then cast him into the blazing fire.' [98] So they intended a plot in connection with him, so We made them the lowest. [99] And he said 'Truly, I'm going to

my Lord, Who will guide me.' [100] "My Lord, grant one from the righteous to me." [101] So We gladdened him with glad tidings of a forbearing boy slave. [102] Then, when he reached the age of walking along with him, he said 'Oh, my dear son, truly, I was seeing in the sleep time that I was slaughtering you. So look—what do you think?' He said 'Oh, my dear father, do what you've been ordered. You'll find me, if Allaah will have wished it, from among the patient.' [103] Then, when they'd both submitted, and he laid him prostrate to the forehead… [104] And We called out to him: 'Oh Abraham, [105] you've certainly proved the vision to be true. Truly, in this manner, We recompense the persistent doers of good. [106] Truly, this, *it was* a clear test.' [107] And We ransomed him with a tremendous sacrificial animal. [108] And We left to him amongst the later ones: [109] 'Peace be upon Abraham.' [110] In this manner, We recompense the persistent doers of good. [111] Truly, he was from among Our believing slaves. [112] And We gladdened him with glad tidings of Isaac—a Prophet, from among the righteous. [113] And We bestowed blessings upon him and upon Isaac. And from among both of their offspring is a persistent doer of good, and a clear wrongdoer to himself. [114] And We *certainly* bestowed Favour upon Moses and Aaron, [115] and We delivered them both, and their People, from the tremendous anxiety. [116] And We helped them, so *they* were the victors. [117] And We gave them both the Book that was found to be clear. [118] And We guided them both to the permanently straight Highway. [119] And We left to them both amongst the later ones: [120] 'Peace be upon Moses and Aaron.' [121] Truly, in this manner, We recompense the persistent doers of good. [122] Truly, they were both from among Our believing slaves. [123] And truly, Elias *was* from among the Sent Ones. [124] There was the time he said to his People 'Don't you have *taqwaa*? [125] Do you supplicate Baal and leave the Best of Creators— [126] Allaah, your Lord, and the Lord of your forefathers of former ages?'

[127] Then they called him a liar, so truly, they'll be made to be *present*. [128] Except the specially-selected slaves of Allaah. [129] And We left to him amongst the later ones: [130] 'Peace be upon Elias.' [131] Truly, in this manner, We recompense the persistent doers of good. [132] Truly, he was from among Our believing slaves. [133] And truly, Lot *was* from among the Sent Ones. [134] There was the time We delivered him and his entire family, [135] except an old woman amongst the ones who stayed. [136] Thereafter, We utterly destroyed the others. [137] And truly, you *pass before* them on entering early morning, [138] and at night. So don't you understand? [139] And truly, Jonah *was* from among the Sent Ones. [140] There was the time he absconded to the laden ship. [141] Then he drew lots, then was from among the condemned. [142] Then the fish made itself gobble him up, and he was blameworthy. [143] So if not for his being from among the glorifiers, [144] he'd have *stayed* in its belly up to the Day they're resurrected. [145] Then We tossed him on the bare shore, and he was sick. [146] And We made a tree of gourd grow above him. [147] And We sent him to a hundred thousand or more. [148] Then they believed, so We let them enjoy up to some time. [149] So, ask them for an opinion: does your Lord have daughters, while they have sons? [150] Or did We create the Angels as females while they were witnesses? [151] Well, truly, from their twisted lie they *say* [152] 'Allaah begat.' And truly, they are *liars*. [153] Did He select daughters for Himself in preference over sons? [154] What's wrong with you? How do you judge? [155] So won't you keep it in mind? [156] Or do you have a clear authorisation? [157] Then come with your Book, if you're true in what you say. [158] And they've made a relationship between Him and the *jinnah*, and yet the *jinnah certainly* knew that truly, they'll be made to be *present*. [159] The Immaculacy of Allaah…! above what they attribute. [160] Except the specially-selected slaves of Allaah. [161] So, truly, you and

what you worship, [162] you cannot tempt to it. [163] Except him who'll suffer the Hellfire. [164] 'And there's no-one from among us except that he has a known standing place. [165] And truly we, definitely *we*, are the ones who stand in rows. [166] And truly we, definitely *we*, are the glorifiers.' [167] And truly, they used to *say* [168] 'If it were the case that a reminding from the people of former ages had been with us, [169] we *would* have been the specially-selected slaves of Allaah.' [170] Then they disbelieved in it, so in the near future they'll know. [171] And Our Word *certainly* preceded to Our slaves who were sent. [172] Truly they, definitely *they*, are the ones who'll be helped, [173] and truly, Our force, *they* will be the victors. [174] So turn yourself away from them until some time. [175] And look at them, for in the near future they'll see. [176] So, do they seek to hasten Our punishment? [177] So when it descends in their courtyard, then the whole morning of the ones who were constantly warned will have been evil. [178] And turn yourself away from them until some time. [179] And look, for in the near future they'll see. [180] The Immaculacy of your Lord, the Lord of Might…, above what they attribute! [181] And peace be upon the Sent Ones. [182] And all praise belongs to Allaah, Lord of the Worlds.

## (38) Saad

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *Saad*. By the Qur'aan, having the Reminding. [2] Nay, but those who've disbelieved are in states of self-exaltation and active opposition. [3] How many a generation We destroyed in times before them, so they cried out when it was no longer a time of evasion. [4] And they've marvelled that a Constant Warner has come to them from among them. And the disbelievers said 'This is a

sorcerer, a constant liar. [5] Has he made the gods one god? Truly, this is an *astonishing* thing.' [6] And the council from among them set themselves on their way, saying 'Go on, and be patiently steadfast upon your gods. Truly, this is an *intended* thing. [7] We didn't hear this in the last creed. This is not but a considered, broadcast lie. [8] Has the Reminding been caused to be sent down upon *him* out of all of us?' Nay, rather they're in wavering doubt of My Reminding. Nay, rather they haven't yet tasted My punishment. [9] Or are the treasuries of your Lord's Mercy with them—the Almighty, the Bestower? [10] Or do they have the Dominion of the heavens and Earth and what's between them both? Then they should make themselves ascend on the means. [11] There's just a routed troop from among the factions there! [12] Before them, the People of Noah falsely denied, and 'Aad and Pharaoh (the stakes fellow), [13] and Thamood and the People of Lot and the Dwellers of the Wood. Those were the factions. [14] Each one did not but call the Messengers liars, so My retribution was rightly due. [15] And these look for nothing but a single Cry, which has no delay. [16] And they said 'Our Lord, hasten our written settlement for us before the Day of Accounting.' [17] Be patient over what they say, and remember Our slave David, the possessor of strength. Truly, he was one who constantly turned in repentance. [18] Truly, We subjected the mountains, which would glorify along with him in the evening and at the full sunrise. [19] And the gathered birds also; each turning to him in obedience. [20] And We strengthened his kingship, and gave him wisdom and the decisive mode of address. [21] And has the news of the disputants come to you—when they scaled the prayer chamber? [22] When they entered upon David, so he was terrified of them. They said 'Don't fear. It's two disputants. One of us infringed against another, so judge between us in accordance with the truth and don't go far beyond what's right, and guide us to the middle of the Highway.' [23] "Truly, this brother of mine has ninety-nine ewes,

and I have one single ewe. Then he said ‘Entrust it to me’ and he overpowered me in mode of address.” [24] He said ‘He *certainly* wronged you by asking for your ewe in addition to his ewes. And truly, many co-partners, some of them *oppress* against others, except those who believe and perform righteous deeds, and they are just a few.’ And David suspected that We’d only tried him, so he asked his Lord for forgiveness and fell down bowing, and he kept turning himself back. [25] So We forgave that for him, and truly, he has a *near position* with Us, and a future good place of return. [26] ‘Oh David, truly, We’ve made you a vicegerent on Earth, so judge between people in accordance with the truth and don’t make yourself strive to follow whims, for then they’ll cause you to go astray from the Way of Allaah. Truly, those who go astray from the Way of Allaah will have a severe punishment because of the fact that they forgot the Day of Accounting.’ [27] And We didn’t create the heavens and Earth and what’s between them both in vain. That’s the thought of those who’ve disbelieved. So woe to those who’ve disbelieved, from the Fire. [28] Or will We make the treatment of those who’ll have believed and performed righteous deeds be like that of the corrupters on the Earth, or will We make the treatment of the ones who have *taqwaa* be like that of the profligates? [29] It’s a blessed Book, which We’ve caused to be sent down to you so that they may make themselves analyse its signs, and that the possessors of sound understanding may keep it in mind. [30] And We granted Solomon to David. The most excellent slave. Truly, he was one who constantly turned in repentance. [31] There was the time the prancing steeds were paraded before him in the evening, [32] then he said ‘Truly, I’ve loved the love of the good things above remembering my Lord until it’s made itself hidden by the preventive screen. [33] Return them back before me.’ Then he set about stroking their rear shanks and their necks. [34] And We *certainly* tried Solomon. And We cast a body upon his throne. Thereafter, he kept turning himself

back. [35] He said ‘My Lord, forgive for me and grant a Dominion to me that won’t be befitting for anyone anytime after me. Truly You, *You* are the Bestower.’ [36] So We subjected the wind for him, which would flow gently by his order wherever he aimed; [37] and the devils—every builder and diver, [38] and others too, bound together in chains. [39] ‘This is Our Hand-given gift, so bestow favour or withhold, with no accounting.’ [40] And truly, he has a *near position* with Us, and a future good place of return. [41] And mention Our slave Job, when he called out to his Lord ‘It’s the case that Satan has touched me with an affliction and an ordeal.’ [42] “Stamp your foot. This is made for bathing oneself—cool, and a drink.” [43] And We granted his family to him and the like of them along with them, as a Mercy from Us, and as a reminder for the possessors of sound understanding. [44] ‘And take hold of a bunch of twigs with your hand, then hit with it, and don’t violate your oath.’ Truly, We found him to be patient. The most excellent slave. Truly, he was one who constantly turned in repentance. [45] And mention Our slaves Abraham, and Isaac and Jacob—possessors of strength and vision. [46] Truly, We made them pure by means of a thing which was exclusive: remembrance of the Home. [47] And truly, in Our sight they *are indeed* from among the ones given preference, the best. [48] And mention Ishmael, and Elisha, and *THu-l Kifl*. And all were of the best. [49] This is a reminding. And truly, for the ones who have *taqwaa*, there’ll be a future *good* place of return; [50] Gardens of Eden—with the gates opened for them, [51] reclining in them, in which they call for abundant sweet fruit and drink. [52] And with them will be females who restrain their gaze, of equal age. [53] ‘This is what you were being promised for the Day of Accounting. [54] Truly, this is *Our provision*, which will have no exhaustion.’ [55] This… while truly, for the ones who transgressed inordinately, there’ll be the *worst* place of return; [56] Hell—which they’ll suffer. So the resting place is absolutely evil. [57] This… then they’ll *taste* it:

scalding water, and pus, [58] and other paired things of its type. [59] ‘This is a crowd plunging on heedlessly with you. There’s no welcome for them. Truly, they’ll suffer the Fire.’ [60] They’ll have said ‘Nay, rather *you*—there’s no welcome for *you*. *You* prepared it for us. So the settling place is absolutely evil.’ [61] They’ll have said ‘Our Lord, whoever prepared this for us, then give him an increase of a multiple punishment in the Fire.’ [62] And they’ll have said ‘What reason do we have for not seeing men whom we used to count as being from among the wicked? [63] Did we *really* take them for ourselves as an object of fun? Or have our sights turned aside from them?’ [64] Truly, that’s *true*: the continuous arguing of the inhabitants of the Fire. [65] Say ‘I’m only a Constant Warner, and there isn’t any god but Allaah, the Unitary, the Subduer. [66] The Lord of the heavens and Earth and what’s between them both, the Almighty, the Oft-Forgiving.’ [67] Say ‘It’s a tremendous tiding, [68] from which you turn away in spirit. [69] I had no knowledge about the High Assembly when they were arguing with one another. [70] Nothing but that I’m just a clear Warner is revealed to me.’ [71] There was the time your Lord said to the Angels ‘Truly, I’m creating a human being from clay. [72] So when I’ll have fashioned him, and breathed into him a breath consisting of My Spirit, then fall down prostrating to him.’ [73] So the Angels prostrated—all of them, all together— [74] except Iblees, who considered himself great and became from among the disbelievers. [75] He said ‘Oh Iblees, what prevented you from prostrating to what I created with My Two Hands? Have you considered yourself great, or are you from among the exalted?’ [76] He said ‘I’m better than he. You created me from fire, while You created *him* from clay.’ [77] He said ‘Then leave from it, then truly, you’ll be one stoned-at. [78] And truly, My curse will be upon you up to the Day of Recompense.’ [79] He said ‘My Lord, then grant me respite up to the Day they’re resurrected.’ [80] He said ‘Then truly, you’ll be from among the ones who are granted

respite [81] up to the Day of the known time.' [82] He said 'Then by Your Renown, I'll most definitely make the whole lot of them go the wrong way, [83] except Your specially-selected slaves from among them.' [84] He said 'So the truth is—and the truth I say— [85] I'll most definitely fill Hell from you and from the whole lot of whoever of them will have followed you.' [86] Say 'I'm not asking you for any remuneration on account of it, and I'm not from among the ones who pretend to be what they're not. [87] It's not but a reminding for the Worlds. [88] And you'll most definitely know its news after a period of time.'

## (39) Az-Zumar [The Sorted Group]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The gradual sending down of the Book from Allaah, the Almighty, the All-Wise. [2] Truly, We've caused the Book to be sent down to you with the truth, so worship Allaah as one who's sincere to Him in religion. [3] Well, the unadulterated religion is for Allaah. And yet those who've taken for themselves protecting friends besides Him… 'We don't worship them for any reason other than for them to bring us close to Allaah in a near position.' Truly, Allaah will judge between them concerning that in which *they differ with one another*. Truly, Allaah doesn't guide one who's a liar, a staunch disbeliever. [4] If Allaah wanted to take a son for Himself, He would have *selected* for Himself, in preference, what He would will from what He creates. His Immaculacy…! He's Allaah, the Unitary, the Subduer. [5] He created the heavens and Earth in accordance with the truth. He wraps round the night over the day, and wraps round the day over the night, and He subjected the sun and the moon, each running for a specified term. Well, He's the Almighty, the Oft-Forgiving.

[6] He created you from a single soul, and thereafter made from it its partner. And He caused eight paired sorts of grazing livestock to be sent down for you. He creates you in your mothers' bellies as creation sometime after creation, in three darknesses. That is Allaah, your Lord. To Him belongs the Dominion. There's no god but Him. So however have you been turned away? [7] If you're ungrateful, well, truly Allaah is Free of Need of you—and yet He isn't pleased with ingratitude for His slaves. And if you're thankful, He's pleased with it for you. And a bearer doesn't bear the burden of another. Thereafter, your place of return will be to your Lord, then He'll inform you of what you used to perform. Truly, He's All-Knower about the contents of the chests. [8] And when harm touches the human, he supplicates his Lord, constantly turning himself back to Him. Thereafter, when He confers a Favour on him from Himself, he forgets what he used to supplicate to Him in the time before, and assigns compeers with Allaah so as to cause people to go astray from His Way. Say 'Enjoy yourself in your ingratitude and disbelief for a little while. Truly, you'll be from among the companions of the Fire.' [9] Or there's he who is devoutly obedient in the hours of the night, prostrating and standing, being wary of the Hereafter, and hoping for the Mercy of his Lord. Say 'Are those who know and those who don't know equal?' Only the possessors of sound understanding keep it in mind. [10] Say 'Oh My slaves who've believed, have *taqwaa* of your Lord. For those who've persistently done good in this world, there'll be pleasurable good, and the Earth of Allaah is wide. Only the patient will be paid their remuneration in full with no accounting.' [11] Say 'Truly, I've been ordered to worship Allaah as one who's sincere to Him in the religion, [12] and I've been ordered for reason that I should be the first of the ones who submitted {Muslims}.' [13] Say 'Truly, I fear, if I disobey my Lord, the punishment of a tremendous Day.' [14] Say 'I worship Allaah as one who's sincere to Him in my religion. [15] So worship whatever you

wish besides Him.' Say 'Truly, the losers are those who'll have lost their souls and their families on the Day of Standing. Well that, *it* is the continuing, clear, induced loss.' [16] From above them they'll have canopies of the Fire, and canopies from under them. That, Allaah frightens His slaves with it. 'Oh My slaves, so have *taqwaa* of Me.' [17] And those who've shunned false gods, lest they would worship them, and have kept turning themselves back to Allaah, they have glad tidings, so gladden My slaves with glad tidings. [18] Those who make themselves listen carefully to the Speech, then make themselves carefully follow the best sense of it. Those are the ones whom Allaah has guided, and those, *they* are the possessors of sound understanding. [19] So, is he whom the word of punishment was rightly due upon him…? So, will *you* rescue one who's in the Fire? [20] But those who'll have had *taqwaa* of their Lord will have upper chambers; from above them, upper chambers built high; from under which rivers flow. The promise of Allaah. Allaah doesn't fail to fulfil the means by which the promise is fulfilled. [21] Haven't you considered that Allaah has caused water to be sent down from the sky, then caused it to enter springs in the ground? Thereafter, He brings out seed crop of its differing colours by means of it. Thereafter, it withers, so you see it turning yellow. Thereafter, He makes it dry debris. Truly, there's a *reminder* in that for the possessors of sound understanding. [22] So, is he whose chest Allaah has opened wide to Islaam, so he's upon a Light from his Lord…? So woe to the ones whose hearts are hardened against remembering Allaah. Those are in a clear straying. [23] *Allaah* has sent down the best of narratives: a Book, resembling itself throughout, oft-repeated, due to which the skins of those who are in dread of their Lord shiver, then subsequently their skins and their hearts relax at remembering Allaah. That's Allaah's guidance, by which He guides whomever He wishes. And whomever Allaah causes to go astray, then he has no guide. [24] So, is he who'll be shielding

himself with his face from the evil of punishment on the Day of Standing…? And it will have been said to the wrongdoers 'Taste what you used to earn.' [25] Those who were in times before them falsely denied, so the punishment came to them from where they weren't cognisant. [26] So Allaah made them taste disgrace in the life of the world. And the punishment of the *Hereafter* is greater, if only they'd known. [27] And in this Qur'aan We've *certainly* set forth some of every kind of similitude for the people, so that *perhaps* (hopefully) they keep them in mind; [28] an Arabic Qur'aan, not having crookedness, so that *perhaps* (hopefully) they'll have *taqwaa*. [29] Allaah has set forth a similitude of a man concerning whom there are partners constantly opposing one another, and a man captive to a man. Are they both equal in similitude? All praise belongs to Allaah. Nay, but most of them don't know. [30] Truly, you'll be a dead one, and truly, they'll be dead ones. [31] Thereafter, truly, you'll argue with one another in the vicinity of your Lord on the Day of Standing. [32] So, who's more wrongful than he who lies about Allaah and falsely denies the confirmatory truth when it comes to him? Is there not in Hell a place of stay for the disbelievers? [33] And the one who comes with the truth and the one who attests to it—those, *they* are the ones who have *taqwaa*. [34] They'll have whatever they wish with their Lord. That's the recompense of the persistent doers of good, [35] so that Allaah may firmly cover away from them the most evil of that which they'd performed, and recompense them their remuneration in accordance with the best of that which they used to perform. [36] Isn't Allaah sufficient for His slave? And yet they frighten you with those who are besides Him. And whomever Allaah causes to go astray, then he has no guide. [37] And whomever Allaah guides, then he has no misguider. Isn't Allaah Almighty, Possessor of vengeance? [38] And *if* you asked them 'Who created the heavens and Earth?' they'd most definitely say 'Allaah.' Say 'So have you considered what you

supplicate besides Allaah? If Allaah intended me harm, would they be removers of His harm? Or if He intended me Mercy, would they be withholders of His Mercy?' Say 'Allaah is sufficient for me. Upon Him the reliers make themselves rely.' [39] Say 'Oh my People, act based upon your standpoint. Truly, *I* am acting. Then in the near future you'll know [40] him to whom a punishment will come, disgracing him, and upon whom an everlasting punishment will alight.' [41] Truly, We've caused the Book to be sent down upon you with the truth for the people, so whoever has become guided, then it's for his soul, and whoever has gone astray, then he only goes astray against it. And you're not a governor over them. [42] Allaah takes the souls fully at the time of their death, and the one which hasn't died in its sleep time. Then He retains the one to which He's decreed death, and sends the other up to a specified term. Truly, there are *signs* in that for a People who make themselves reflect. [43] Or have they taken for themselves intercessors besides Allaah? Say 'Even if they didn't use to own a single thing, nor understand?' [44] Say 'Intercession belongs entirely to Allaah. To Him belongs the Dominion of the heavens and Earth, and subsequently to Him you'll be returned.' [45] And when Allaah is mentioned in His Oneness, the hearts of those who don't believe in the Hereafter shrink in aversion. And when those who are besides Him are mentioned, behold! *they become gladdened*. [46] Say 'Oh Allaah, Creator of the heavens and Earth from nothing, Knower of the Unseen and the Witnessed, *You* will judge between Your slaves concerning that in which they used to differ with one another.' [47] Even if it were the case that the entirety of what's on Earth belonged to those who did wrong, and the like of it with it, they would have *ransomed* themselves with it from the evil of punishment on the Day of Standing. And what they didn't use to reckon on from Allaah will have become manifest to them. [48] And the evil returns of what they'd earned will have become manifest to them, and what they

used to mock will have beset them. [49] So, when harm touches the human, he supplicates Us. Thereafter, when We confer a Favour on him from Us, he says 'I've only been given it on account of knowledge.' Nay, rather it's a *fitnah*, but most of them don't know. [50] Those who were in times before them already said it, so what they used to earn didn't avail them. [51] So the evil returns of what they'd earned struck them. And those who do wrong from among *these*, the evil returns of what they earn will strike them, and they won't elude them. [52] And don't they know that Allaah extends the provision for whomever He wishes, and restricts it? Truly, there are *signs* in that for a People who believe. [53] Say "Oh My slaves who exceeded all bounds against their souls, don't despair of Allaah's Mercy. Truly, Allaah forgives the entirety of punishable misdeeds. Truly He, *He* is the Forgiving, the Specifically-Merciful. [54] And keep turning yourselves back to your Lord, and submit to Him sometime before the punishment's coming to you then your subsequently not being helped. [55] And make yourselves carefully follow the best sense of what's been caused to be sent down to you from your Lord, sometime before the punishment's coming to you suddenly when you're not cognisant, [56] lest a soul say 'Oh, my regret over the fact that I was negligent concerning Allaah's side of things. And truly, I *was indeed* from among the ones who made fun of others.' [57] Or it says 'If it were the case that Allaah had guided me, I *would* have been from among the ones who have *taqwaa.*' [58] Or it says (at the time it sees the punishment) 'If only it were the case that I had another go, then I'd be from among the persistent doers of good.'" [59] Yes indeed they will! 'My signs certainly came to you, then you falsely denied them and considered yourself great, and you were from among the disbelievers.' [60] And on the Day of Standing, you'll see those who lied about Allaah—their faces blackened. Is there not in Hell a place of stay for the self-aggrandisers? [61] And Allaah will deliver those who had *taqwaa*,

because of their attainment. Evil doesn't touch them, and *they don't grieve*. [62] Allaah is the Creator of everything, and He's Trustee over everything. [63] To Him belong the store keys of the heavens and Earth. And those who'll have disbelieved in the signs of Allaah—those, *they* are the losers. [64] Say 'So, is it something *other* than Allaah that you're ordering me to worship, oh you, the ignorant?' [65] And it's *certainly* been revealed to you (and to those who were in times before you) that *if* you commit *shirk*, your labour will most definitely become void, and you'll most definitely be from among the losers. [66] Rather, Allaah then worship, and be from among the thankful. [67] And they don't measure Allaah according to the right of His measure. And the entire Earth will be His Handful on the Day of Standing, and the heavens will be rolled up in His Right Hand. His Immaculacy…, and He's exalted above what they associate! [68] And the Trumpet will have been blown into, so whoever is in the heavens and whoever is on Earth will have fallen down thunder-stricken, except whomever Allaah will have willed. Thereafter, it will have been blown into again, then behold! they'll be standing, looking on. [69] And Earth will have shone with the Light of its Lord, and the Book will have been put in place, and the Prophets and the witnesses will have been brought. And it will have been decided between them in accordance with the truth, and *they won't be wronged*. [70] And each soul will have been paid in full for what it had performed, and He's the Most Knowing about what they do. [71] And those who'll have disbelieved will have been driven to Hell as sorted groups one after another until, when they'll have come to it, its gates will have been opened and its Keepers will have said to them 'Haven't Messengers from among you come to you, reciting before you the verses of your Lord, and warning you of the meeting of this Day of yours?' They'll have said 'Yes indeed they have, but the Word of punishment has become rightly due upon the disbelievers.' [72] It will have been said 'Enter the gates of Hell as ones who

stay in it perpetually, for the place of stay of the self-aggrandisers is absolutely evil.' [73] And those who had *taqwaa* of their Lord will have been driven to the Garden as sorted groups one after another until when they'll have come to it, and its gates will have been opened, and its Keepers will have said to them 'Peace be upon you. You were good, so enter it as ones who stay perpetually.' [74] And they'll have said 'All praise belongs to Allaah; the One Who's proved to us that His promise was true, and caused us to inherit the land. We journey, alight and settle of the Garden wherever we will.' So the remuneration of the performers of good will have been most excellent. [75] And you'll see the Angels circuiting round, from around the Throne, glorifying by means of praise of their Lord. And it will have been decided between them in accordance with the truth, and it will have been said 'All praise belongs to Allaah, Lord of the Worlds.'

## (40) GHaafir [Forgiver]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] The gradual sending down of the Book from Allaah, the Almighty, the All-Knowing. [3] Forgiver of the punishable misdeed, and Accepter of repentance, severe in retribution, the Possessor of Abundance. There's no god but Him. To Him is the journey's end. [4] No-one wrangles concerning the signs of Allaah except those who've disbelieved, so their constant going to and fro in the lands shouldn't deceive you. [5] The People of Noah falsely denied before them, as did the factions in times after them. And every community purposed with regard to their Messenger, so as to seize him, and they wrangled by means of falsehood, to invalidate the truth with it. Then I seized them, so how was My retribution? [6] And thus the Word

of your Lord became rightly due upon those who disbelieved—that they'll be the companions of the Fire. [7] Those who carry the Throne, and whoever is around it, glorify by means of praise of their Lord, and they believe in Him, and they ask forgiveness for those who've believed. 'Our Lord, You encompassed everything in Mercy and knowledge, so forgive for those who've turned in repentance and made themselves carefully follow Your Way, and protect them from the punishment of the Hellfire. [8] Our Lord, and make them enter Gardens of Eden which You've promised them and whomever was righteous from among their forefathers and their marriage partners and their offspring. Truly You, *You* are the Almighty, the All-Wise. [9] And protect them from evil deeds. And whomever You protect from evil deeds on that Day, then You'll have certainly been Merciful to him. And that, *it* is the tremendous attainment.' [10] Truly, those who'd disbelieved will be called out to. '*Allaah's* detestation is greater than your detestation of yourselves. When you were being invited to believing {Faith}, then you'd disbelieve.' [11] They'll have said 'Our Lord, You caused us to die twice and You caused us to live twice, so we acknowledge our punishable misdeeds. So is there any way of getting out of it?' [12] "That was because when Allaah was supplicated in His Oneness, you disbelieved, and if partners were being associated with Him, you'd believe. So, the Judgment belongs to Allaah, the Most High, the Great." [13] He's the One Who shows you His signs, and He repeatedly sends down provision from heaven for you. And no-one keeps it in mind but him who keeps turning himself back. [14] So supplicate Allaah as ones who are sincere to Him in religion, even if the disbelievers dislike it. [15] Raiser of levels, the Possessor of the Throne, He casts the Spirit of His order upon whomever He wishes of His slaves, so that he may warn of the Day of Mutual Meeting. [16] The Day they come forth, a single thing of them isn't hidden to Allaah. 'To whom does the Dominion belong

today?' "To Allaah, the Unitary, the Subduer." [17] 'Today, each soul will be recompensed in accordance with what it has earned. There'll be no injustice today. Truly, Allaah is fast at accounting.' [18] And warn them of the Approaching Day when the hearts will be present at the throats, suppressing grief. There'll be no intimate friend for the wrongdoers, and no intercessor who's heeded. [19] He knows the betraying of the eyes and what the chests make hidden. [20] And Allaah decides in accordance with the truth, and those whom they supplicate besides Him don't decide a single thing. Truly, Allaah *He* is the All-Hearer, the All-Seeing. [21] And haven't they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? *They* were stronger than them in power and in vestiges on the Earth. Then Allaah seized them because of their punishable misdeeds, and they had no protector against Allaah. [22] That was because their Messengers used to come to them clear proofs, then they disbelieved, so Allaah seized them. Truly, He's Strong, severe in retribution. [23] And We *certainly* sent Moses with Our signs and a clear authorisation [24] to Pharaoh and Haamaan and Korah, then they said 'A constantly-lying sorcerer.' [25] So when he came to them with the truth from Our presence, they said 'Kill the sons of those who, along with him, believed, and let their women live.' And yet the plot of the disbelievers was not but in straying. [26] And Pharaoh said 'Leave *me* to kill Moses, and *him* to supplicate his Lord. Truly, I fear that he'll replace your religion, or that he'll cause corruption to appear in the land.' [27] And Moses said 'Truly, I take refuge in my Lord and your Lord from every self-aggrandiser who doesn't believe in the Day of Accounting.' [28] And a believing man from Pharaoh's lot who was concealing his believing {Faith} said 'Will you kill a man for his saying "My Lord is Allaah" when he's certainly come to you with clear proofs from your Lord? And if he's a liar, then his lie will be against him, and if he's true in what he says, some of

that which he's threatening you will strike you. Truly, Allaah doesn't guide whoever exceeds all bounds, a constant liar. [29] Oh my People, today the Dominion is yours—having ascendency in the land—so who would help us against the punishing might of Allaah if it came to us?' Pharaoh said 'I don't show you except what I see, and I'm not guiding you to anywhere but the way of rectitude.' [30] And the one who believed said 'Oh my People, truly, I fear concerning you the like of the day of the factions. [31] The like of the manner of the People of Noah, and 'Aad, and Thamood, and those who were in times after them. And Allaah doesn't want injustice for the slaves. [32] And, oh my People, truly, I fear concerning you the Day of Mutual Calling. [33] The Day you turn back, retreating, you'll have no defender from Allaah. And whomever Allaah causes to go astray, then he has no guide. [34] And Joseph *certainly* came to you in a time before with clear proofs, then you didn't cease to be in wavering doubt of what he came to you with, until when he passed away, you said 'Allaah will *not* send a Messenger anytime after him.' Like this, Allaah causes to go astray whoever is a suspiciously-doubting exceeder of all bounds. [35] Those who wrangle concerning the signs of Allaah with no authorisation having come to them—it's a hugely detestable thing in the sight of Allaah, and in the sight of those who've believed. In this way, Allaah seals over every tyrannical self-aggrandiser's heart. [36] And Pharaoh said 'Oh Haamaan, build a tower for me so that *perhaps* I'll reach the means— [37] the means of the heavens—so I can take a look at the god of Moses. And yet truly, I *think* him to be a liar.' And in that way, the evil of his deeds was adorned for Pharaoh, and he was turned away from the Way. And Pharaoh's plot was not but in perdition. [38] And the one who believed said 'Oh my People, make yourselves carefully follow me. I'll guide you to the Way of rectitude. [39] Oh my People, this life of the world is only an enjoyment, and truly, the Hereafter, *it* is the Home of Permanence. [40] Whoever performs an evil

deed, then he's recompensed nothing but the like of it. And whoever performs that which is righteous, of male or female, and is a believer, then those will enter the Garden, in which they're given provision with no accounting. [41] And, oh my People, what reason do I have for inviting you to deliverance when you're inviting me to the Fire? [42] You invite me to disbelieve in Allaah and associate with Him what I have no knowledge of, while *I* invite *you* to the Almighty, the Oft-Forgiving. [43] There's no avoiding that what you invite me to doesn't have a call in the world, nor in the Hereafter, and that our return back is to Allaah, and that the ones who exceeds all bounds—they'll be the companions of the Fire. [44] Then you'll remember what I'm saying to you. And I commit my affair to Allaah. Truly, Allaah is All-Seeing of the slaves.' [45] So Allaah protected him from the evil results of what they plotted, and the evil of punishment beset Pharaoh's lot; [46] the Fire, before which they're being exposed morning and evening. And the Day the Hour comes to pass. 'Make Pharaoh's lot enter the most severe of punishments.' [47] And when they dispute with one another in the Fire, then the weak will say to those who considered themselves great 'Truly, we were a following of yours, so can you avert a set portion of the Fire from us?' [48] Those who considered themselves great will have said 'Truly, we're all in it. Truly, Allaah has already judged between the slaves.' [49] And those who are in the Fire will have said to the Keepers of Hell 'Supplicate your Lord that He lighten a day of the punishment from us.' [50] They'll have said 'And yet didn't your Messengers used to come to you with clear proofs?' They'll have said 'Yes indeed they did!' They'll have said 'Then supplicate.' And the supplication of the disbelievers is not but in straying. [51] Truly, We will *help* Our Messengers and those who believed, in the life of the world and the Day the witnessing Angels stand up. [52] The Day their excuse doesn't benefit the wrongdoers. And they'll have the curse, and they'll have the evil home.

[53] And We *certainly* gave Moses the guidance, and We caused the Children of Israel to inherit the Book, [54] as guidance, and as a reminder for the possessors of sound understanding. [55] So be patient. Truly, Allaah's promise is true. And ask forgiveness for your punishable misdeeds, and glorify by means of praise of your Lord in ritual prayer in the evening and the early hours. [56] Truly, those who wrangle concerning the signs of Allaah with no authorisation having come to them, there's not but pride in their chests which they can't reach the extent of. So seek refuge with Allaah. Truly He, *He* is the All-Hearer, the All-Seeing. [57] The creation of the *heavens and Earth* is greater than the creation of the people, but most of the people don't know. [58] And the blind man and the seer are not equal, nor those who've believed and performed righteous deeds and the evildoer. They keep in mind just little. [59] Truly, the Hour is *coming*. There's no unsettling doubt concerning it, but most of the people don't believe. [60] And your Lord said 'Supplicate Me. I'll become responsive to you. Truly, those who consider themselves too great for My worship will enter Hell abject.' [61] Allaah is the One Who made the night for you, so that you can be at rest in it, and the day as a thing which causes sight. Truly, Allaah is One of *Grace* to the people, but most of the people are not thankful. [62] That is Allaah, your Lord, the Creator of everything. There's no god but Him. So however are you beguiled? [63] In the same way, those who used to knowingly deny the signs of Allaah would be beguiled. [64] Allaah is the One Who made Earth a place of stability for you, and the sky a construction. And He shaped you, then made your shapes good, and has provided you some of the good things. That is Allaah, your Lord, so Blessed by Himself be Allaah, Lord of the Worlds. [65] He is the Living. There's no god but Him. So supplicate Him as ones who are sincere to Him in religion. All praise belongs to Allaah, Lord of the Worlds. [66] Say 'Truly, I've been forbidden from worshipping those whom you supplicate besides Allaah, since

clear proofs have come to me from my Lord. And I've been ordered to submit to the Lord of the Worlds.' [67] He's the One Who created you from dust, and thereafter from a drop, and thereafter from an *'alaqah*, and thereafter He brings you out as a child, to thereafter reach your strength of discernment, and thereafter to become old people (and yet of you is he who's taken fully in death sometime before), and to reach a specified term, and so that *perhaps* (hopefully) you'll understand. [68] He's the One Who causes life and causes death. So when He decides an affair, then He only says to it "Be" so it is. [69] Haven't you considered those who wrangle concerning the signs of Allaah? However are they turned away? [70] Those who falsely deny the Book, and that with which We sent Our Messengers. So in the near future they'll know, [71] when (iron collars around their necks, and chains) they're dragged [72] into the scalding water, and thereafter they're set alight in the Fire. [73] Thereafter, it will have been said to them 'Where is what you used to associate [74] besides Allaah?' They'll have said 'They've gone away from us. Nay, rather we didn't use to supplicate a single thing in times before.' In the same way, Allaah causes the disbelievers to go astray. [75] 'That's because of the fact that you used to rejoice on Earth with no right, and because of the fact that you used to peacock around. [76] Enter the gates of Hell, staying in it perpetually.' Then the place of stay of the self-aggrandisers is absolutely evil. [77] So be patient. Truly, Allaah's promise is true. So, if We ever show you some of that which We promise them, or We *take you fully* in death, then they'll be returned to Us in either case. [78] And We *certainly* sent Messengers in times before you. Of them are ones We've related before you, and of them are ones We haven't related before you. And it wasn't for a Messenger to come with a sign except by the permission of Allaah. So when Allaah's order comes to pass, it's decided in accordance with the truth, and then and there the makers of false claims lose. [79] Allaah is the

One Who made grazing livestock for you, so that you may ride some of them, and eat some of them, [80] and in which you have other benefits, and so that upon them you may reach a need that's in your chests. And on them and on ships you're carried. [81] And He shows you His signs, so which of Allaah's signs do you deny? [82] So, haven't they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? They were more numerous than they, and stronger in power and in their vestiges on the Earth. Then, what they used to earn didn't avail them, [83] for when their Messengers came to them with clear proofs, they exulted in what of knowledge was with them, and what they used to mock beset them. [84] Then, when they saw Our punishing might, they said 'We've believed in Allaah in His Oneness, and we've disbelieved in that by which we were ones who committed *shirk* in connection with Him.' [85] So, their believing {Faith} didn't use to benefit them when they saw Our punishing might (Allaah's *sunnah* which has already gone on concerning His slaves), and then and there the disbelievers lost.

## (41) FuSSilat [Detailed Explanation]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] A gradual sending down from the All-Merciful, the Specifically-Merciful. [3] A Book whose verses will have been explained in detail as an Arabic Qur'aan for a People who know. [4] A giver of glad tidings and a Warner, then most of them have turned aside, so they don't hear. [5] And they said 'Our hearts are in a preventive covering against that to which you invite us, and in our ears there's deafness, and from between us and you is a preventive screen. So act.

Truly, *we* are acting.' [6] Say 'I'm only a human being of the like of you. It's revealed to me that your god is just a unitary god, so go straight to Him and ask Him for forgiveness.' And woe to the ones who commit *shirk*; [7] those who don't give the *zakaah* and they, they are disbelievers of the Hereafter. [8] Truly, those who'll have believed and performed righteous deeds have an un-ended remuneration. [9] Say 'Do you truly *disbelieve* in the One Who created Earth in two days, and assign compeers to Him? That is the Lord of the Worlds.' [10] And He placed firm mountains in it from above it, and bestowed blessings in it, and determined in it its life-giving foods in four days—equal, for the ones who ask. [11] Furthermore, He directed Himself to heaven whilst it was smoke, then said to it and to Earth 'Come both of you, in obedience or in dislike.' They both said 'We've come in obedience.' [12] So He completed them as seven heavens in two days, and in each heaven He revealed its affair. And We adorned the heaven of the world with lamps and as a guard. That's the ordaining of the Almighty, the All-Knowing. [13] So, if they turn aside, then say 'I've warned you of a thunderbolt of the like of the thunderbolt of 'Aad and Thamood.' [14] When the Messengers came to them from directly in front of them and from behind them, saying 'Worship nothing but Allaah' they said 'If our Lord had wished it, He *would* have caused *Angels* to be sent down, so truly, we're disbelievers in what you've been sent with.' [15] So, as for 'Aad, then they considered themselves great on Earth with no right, and they said 'Who's stronger than us in power?' Hadn't they considered that Allaah—the One Who created them—*He* was stronger than them in power? And they used to knowingly deny Our signs, [16] so We sent upon them a raging wind during ill-fated days, to make them taste the punishment of disgrace in the life of the world. And the punishment of the *Hereafter* is more disgracing, and *they're not helped*. [17] And as for Thamood, well We gave them guidance, then they loved blindness in preference over

guidance. So the thunderbolt of humiliating punishment seized them because of what they used to earn. [18] And We delivered those who believed and used to have *taqwaa*. [19] And the Day the enemies of Allaah are gathered and driven to the Fire, then *they're restrained* [20] until, *when they've come to it*, their hearing and their sights and their skins will have borne witness against them about what they used to perform. [21] And they'll have said to their skins 'For what possible reason did you bear witness against us?' They'll have said 'Allaah, the One Who's made everything speak, has made us speak. And *He* created you the first time, and to Him you'll be returned. [22] And you didn't use to conceal yourselves from your hearing's bearing witness against you, nor your sights nor your skins, but you thought for certain that Allaah wouldn't know much of what you were performing. [23] And that was your thought which you thought about your Lord, which caused you to tumble, so you became from among the losers.' [24] So, if they have patience, then the Fire is a place of stay for them, and if they ask to make amends, then they won't be from among the ones who are regarded with good will. [25] And We've prepared comrades for them, then they've adorned for them what's directly in front of them, and what's behind them. And the statement concerning communities of *jinn* and man that already passed away in times before them has become rightly due upon them. Truly, they were losers. [26] And those who've disbelieved said 'Don't listen to this Qur'aan, and talk nonsense during it so that *perhaps* (hopefully) you'll be victorious.' [27] So, We'll most definitely make those who've disbelieved taste a severe punishment, and We'll most definitely recompense them for the most evil of that which they used to perform. [28] That's the recompense of the enemies of Allaah—the Fire—in which they'll have the Home of Eternity as recompense, because of what they used to knowingly deny of Our signs. [29] And those who've disbelieved will have said 'Our Lord, show us those from among

both the *jinn* and man who caused us to go astray. We'll put them underneath our feet, so that they'll be from among the lowest.' [30] Truly, those who say 'Our Lord is Allaah' then subsequently are steadfast, the Angels descend upon them, saying 'Don't fear, and don't grieve, and be gladdened with the glad tidings of the Garden which you used to be promised. [31] We're your protecting friends in the life of the world, and in the Hereafter. And in it you'll have whatever your souls ardently desire for themselves, and in it you'll have whatever you call for for yourselves, [32] as a place of hospitality and lodging from One Forgiving, Specifically-Merciful.' [33] And who's better in speech than he who invites to Allaah, and performs that which is righteous and says 'Truly, I'm from among the ones who submitted {Muslims}?' [34] And the good deed and the evil deed are not equal. Repel with that which is better, then behold! the one whom between you and him there was enmity will be as if he's an intimate, protecting friend. [35] And no-one is made to experience it but those who are patient. And no-one is made to experience it but a possessor of tremendous good fortune. [36] And if an incitement to evil from Satan should ever *incite* you, then seek refuge in Allaah. Truly He, *He* is the All-Hearer, the All-Knowing. [37] And from among His signs are the night and the day, and the sun and the moon. Don't prostrate to the sun, nor to the moon, and yet prostrate to Allaah, the One Who created them, if you've been worshipping Him alone. [38] So, if they consider themselves great, then those who are with your Lord glorify to Him night and day, and *they don't get sick of it*. [39] And from among His signs is that you see the earth dried up, dusty and still, then when We cause the water to be sent down upon it, it stirs and swells. Truly, the One Who causes it to live is the *Giver of Life* to the dead. Truly, He's One possessing power over everything. [40] Truly, those who become heretics concerning Our signs are not hidden to Us. So, is he who's cast into the Fire better, or he who comes in safety on the

Day of Standing? Perform whatever you wish to. Truly, He's All-Seer of what you perform. [41] Truly, those who disbelieve in the Reminding when it comes to them… And yet truly, it's a *mighty* Book. [42] Falsehood doesn't come to it from clearly before it, nor from behind it. It's a gradual sending down from One All-Wise, Praiseworthy. [43] Nothing is said to you but what's already been said to the Messengers in times before you. Truly, your Lord is One of *forgiveness* and One of painful retribution. [44] And if We'd made it a non-Arabic Qur'aan, they *would* have said 'Why weren't its verses explained in detail? Is it non-Arabic and yet an Arab?' Say 'For those who've believed, it's guidance and a healing. And those who don't believe, there's a deafness in their ears, and it's a blindness over them. Those, they're being called out to from a distant place.' [45] And We *certainly* gave Moses the Book, then it was differed upon concerning it. And if no Word had preceded from your Lord, it would have been *decided* between them. And truly, they're in a suspicion-inducing, wavering *doubt* of it. [46] Whoever performs that which is righteous, then it's for his soul, and whoever does evil, then it's against it. And your Lord isn't One to act unjustly to the slaves. [47] The knowledge of the Hour is referred back to Him. And there are no fruits that come out from their sheaths, and there's no female who carries, nor gives birth, except with His knowledge. And the Day He calls out to them 'Where are My partners?' they'll have said 'We've announced to You that there's no witness from amongst us.' [48] And what they used to supplicate in times before will have gone away from them, and they'll have thought for certain that they have no place of escape. [49] The human doesn't get sick of supplication of good, and yet if bad touches him, then he's one without hope, despairing. [50] And *if* We make him taste Mercy from Us sometime after hardship touches him, he'd most definitely say 'This is my due. I certainly don't think the Hour will be established, and *if* I were returned to my Lord, truly, I'd have

*everlasting good* with Him.' Then We'll most definitely inform those who'll have disbelieved about what they'd performed, and We'll most definitely make them taste some of a harsh punishment. [51] And when We bestow Favours on the human, he turns aside and distances himself with his side. And when bad touches him, then he's one of extensive supplication. [52] Say 'Have you considered: if it was from the presence of Allaah, and thereafter you've disbelieved in it, who's more astray than one who's in far-aiming, active opposition?' [53] We'll show them Our signs in the horizons and within themselves until it becomes clear to them that it's the truth. And hasn't it been sufficient with your Lord that He's Witness over everything? [54] Well, truly, they're in doubt of meeting their Lord. Well, truly, He encompasses everything.

## (42) ASH-SHooraa [The Consultation]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem.* [2] *'ayn seen qaaf*. [3] In like manner Allaah the Almighty, the All-Wise reveals to you as He did to those who were in times before you. [4] To Him belong what's in the heavens and what's on Earth, and He's the Most High, the Tremendous. [5] The heavens are near to rending asunder from above them, and the Angels glorify by means of praise of their Lord, and ask forgiveness for whoever is on Earth. Well, truly, Allaah, *He* is the Forgiving, the Specifically-Merciful. [6] And those who've taken for themselves protecting friends besides Him, Allaah is Guardian over them. And you're not a governor over them. [7] And in like manner, We've revealed to you an Arabic Qur'aan, so that you may warn the Mother of the Towns and whoever is around it, and may warn of the Day of Assembly concerning which there's no unsettling doubt. A group will

be in the Garden and a group will be in the Blazing Fire. [8] And if Allaah had wished to, He would have *made* them a single community, but He makes whomever He wishes enter into His Mercy. And the wrongdoers have no protecting friend and no helper. [9] Or have they taken for themselves protecting friends besides Him? For Allaah, *He* is the Protecting Friend, and *He* causes the dead to live, and *He* is One possessing power over everything. [10] And whatever you differ with one another concerning, then its judgment is up to Allaah. 'That is Allaah, my Lord. I've made myself rely on Him, and I keep turning myself back to Him.' [11] Creator of the heavens and Earth from nothing. He made members of pairs for you from yourselves, and members of pairs from the grazing livestock. He's made you numerous in consequence of it. There isn't a single thing like the like of Him, and He's the All-Hearer, the All-Seeing. [12] To Him belong the store keys of the heavens and Earth. He extends the provision for whomever He wishes, and restricts it. Truly, He's All-Knowing about everything. [13] He's legislated for you of the religion what He enjoined Noah with, and that which We've revealed to you, and what We enjoined Abraham with, and Moses and Jesus: 'Establish the religion and don't be divided in it.' What you invite them to has been too great a thing to the ones who commit *shirk*. Allaah selects for Himself whomever He wishes for it, and He guides to it whoever keeps turning himself back. [14] And they weren't divided for any reason other than envy between them sometime after the fact that knowledge had come to them. And if no Word had preceded from your Lord, up to a specified term, it would have been *decided* between them. And truly, those who've been caused to inherit the Book sometime after them are in a suspicion-inducing wavering *doubt* of him. [15] So to that then invite, and be steadfast, just as you've been ordered, and don't make yourself carefully follow their whims. And say 'I've believed in what Allaah has caused to be sent down (namely a Book), and I've been

ordered to act justly between you. Allaah is our Lord and your Lord. We have our deeds, and you have your deeds. There's no means of argument between us and you. Allaah will bring a state of union between us, and to Him is the journey's end.' [16] And those who contend concerning Allaah sometime after the fact that response was made to Him, their mode of argument is null and void in the sight of their Lord, and anger will be upon them, and they'll have a severe punishment. [17] Allaah is the One Who's caused the Book to be sent down with the truth and the Balance. And what will bring you to know; *perhaps* the Hour is near? [18] Those who don't believe in it seek to hasten it, and those who've believed are afraid of it, and know that it's the truth. Well, truly, those who obstinately dispute concerning the Hour are in a far *straying*. [19] Allaah is gentle with His slaves. He provides for whomever He wishes. And He's the Strong, the Almighty. [20] Whoever used to want the harvest of the Hereafter, We'd give an increase for him in his harvest. And whoever used to want the harvest of the world, We'd give him some of it, and he has no set portion in the Hereafter. [21] Or do they have partners who legislated for them as some of the religion that for which Allaah hasn't given permission? And if not for the decisive Word, it would have been *decided* between them. And truly, the wrongdoers will have a painful punishment. [22] You'll see the wrongdoers afraid of what they'd earned, and it will befall them. And those who'll have believed and performed righteous deeds will be in the meadows of the Gardens. They'll have whatever they wish with their Lord. That, *it* is the Great Bounty. [23] That is that which Allaah gladdens His slaves with glad tidings of—those who'll have believed and performed righteous deeds. Say 'I'm not asking you for remuneration on account of it; nothing but love in consequence of relationships.' And whoever accrues a pleasurably good deed for himself, We'll give an increase of future good for him in consequence of it. Truly, Allaah is Forgiving, Most Appreciative. [24] Or

do they say ‘He intentionally fabricated a lie about Allaah?’ So, if Allaah wishes to, He’ll put a seal on your heart. And Allaah will erase falsehood and manifest the truth to be true by His Words. Truly, He’s All-Knower about the contents of the chests. [25] And He’s the One Who accepts repentance from His slaves, and pardons evil deeds, and He knows what you do. [26] And He becomes responsive to those who believe and perform righteous deeds, and He gives an increase to them from His Grace. And the disbelievers will have a severe punishment. [27] And if Allaah had extended the provision for His slaves, they would have committed *tyranny* on Earth, but He sends down whatever He wishes in accordance with a measure. Truly, He’s All-Aware, All-Seeing of His slaves. [28] And He’s the One Who would send down revitalising rains sometime after the fact that they despaired, and would spread His Mercy. And He’s the Protecting Friend, the Praiseworthy. [29] And from among His signs is the creation of the heavens and Earth and that which He dispersed in them both of moving creature. And He’s One possessing power over their assemblage, when He wishes. [30] And whatever a calamity strikes you, then it’s because of what your hands earn, and yet He pardons much. [31] And you won’t elude Allaah on Earth, and you have no protecting friend and no helper besides Allaah. [32] And from among His signs are the sailing ships upon the sea, like mountain landmarks. [33] If He wishes to, He makes the wind still, so they continue to be motionless on its surface. Truly, there are *signs* in that for every steadfast, deeply grateful one. [34] Or He exterminates them because of what they’ve earned. And yet He pardons much. [35] And those who wrangle concerning Our signs will know they have no place of escape. [36] So, whatever a thing you’ve been given, then it’s the enjoyment of the life of the world. And what’s with Allaah is better and more lasting for those who’ve believed and made themselves rely on their Lord. [37] And those who shun the major sins and obscenities, and

whenever they're angry, *they forgive*. [38] And those who became responsive to their Lord and have established the ritual prayer, and whose affair is by consultation between them, and who spend from what We've provided them. [39] And those who, when acts of tyranny strike them, *they defend themselves*. [40] And the recompense of an evil deed is an evil deed of the like of it. Then whoever pardons and makes reconciliation, then his remuneration will be due upon Allaah. Truly, He doesn't like the wrongdoers. [41] And *whoever* defends himself after his being wronged, then those, there's no way of action against them. [42] The way of action is only against those who wrong the people and rebel in the land with no right. Those will have a painful punishment. [43] And *whoever* is patient and forgives—truly, that's from the matters of *firm determination*. [44] And whomever Allaah causes to go astray, then he has no protecting friend anytime after Him. And you'll see the wrongdoers (when they'll have seen the punishment) say 'Is there any way to a return-back?' [45] And you'll see them being exposed before it (humble due to engendered ignominy) looking via a hardly perceptible glance. And those who'd believed will have said 'Truly, the losers are those who lost their souls and their families on the Day of Standing.' Well, truly, the wrongdoers will be in everlasting punishment. [46] And they'll have had no protecting friends, helping them, besides Allaah. And whomever Allaah causes to go astray, then he has no Way. [47] Become responsive to your Lord sometime before the coming of a Day from Allaah for which there's no averting. You have no refuge on that Day, and you have no means of denying. [48] So, if they've turned aside, then We didn't send you as a guardian over them. Upon you is not but conveyance. And truly, when We cause the human to taste Mercy from Us, he rejoices by virtue of it. And if an evil event strikes them because of what their hands have sent ahead, then truly, the human is ungrateful. [49] To Allaah belongs the Dominion of the heavens and Earth. He creates

whatever He wishes. He grants females to whomever He wishes, and He grants the males to whomever He wishes. [50] Or He combines them as males and females. And He makes barren whomever He wishes. Truly, He's All-Knower, One possessing power. [51] And it wasn't for a human being that Allaah would speak with him except as a revelation, or from behind a preventive screen—or He'd send a Messenger, then he would reveal by His permission whatever He would will. Truly, He's Most High, All-Wise. [52] And in the same way, We've revealed to you a Spirit from Our command. You didn't use to know what the Book was, nor believing {Faith}, but We made it a Light, by means of which We guide whomever We will of Our slaves. And truly, you *guide* to a permanently straight Highway; [53] the Highway of Allaah, the One Whom to *Him* belong what's in the heavens and what's on Earth. Well, all the affairs end up being up to Allaah.

## (43) Az-ZuKHruf [The Gold Ornament]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] By the clear Book. [3] Truly, We've made it an Arabic Qur'aan, so that *perhaps* (hopefully) you'll understand. [4] And truly, it's in the Mother Book in Our presence; *exalted*, wise. [5] So, should We beat the Reminding away from you, to a side, due to your being a People which exceeded all bounds? [6] And how many a Prophet We sent amongst the people of former ages! [7] And no Prophet came to them except that they used to mock him. [8] So, We had destroyed stronger than them in prowess, and the example of the people of former ages came to pass. [9] And *if* you asked them 'Who created the heavens and Earth?' they'd most definitely say 'The Almighty, the All-Knowing created them.' [10] The One Who made Earth a thing spread out for

you, and made ways in it for you, so that *perhaps* (hopefully) you'll become guided. [11] And the One Who sent down water from the sky in accordance with a measure, then We revivified a dead tract of land with it. In like manner, you'll be brought out. [12] And the One Who created the paired things—all of them—and has made for you from ships and grazing livestock that which you ride, [13] so that you may mount upon their backs, then subsequently remember your Lord's Favour when you settle on them, and say 'Immaculacy is the One Who subjected this for us, and we weren't ones who had the requisite ability for it. [14] And truly, we *ultimately return back* to our Lord.' [15] And they assign to Him a portion from among His slaves. Truly, the human is a clear *ingrate*. [16] Or has He taken daughters for Himself from what He created, and made you preferred by means of sons? [17] And when one of them is given good news of what he's set forth for the All-Merciful as a similitude, his face becomes black, and he's suppressing his rage. [18] Huh? And one who's brought up amidst ornamentation and isn't clear in arguments at that! [19] And they made the Angels—those who are slaves of the All-Merciful—females. Did they witness their creation? Their testimony will be written down and they'll be questioned. [20] And they said 'If the All-Merciful had wished it, we wouldn't have worshipped them.' They have no knowledge about that. *They are not but opining*. [21] Or did We give them a Book anytime before it, so they're sticking with it? [22] Nay, rather they said 'Truly, we found our forefathers on a common way of life, and truly, we're guided on their footsteps.' [23] And likewise, in times before you We sent no Warner into a town except that its ones who'd been made to live a life of luxury said 'Truly, we found our forefathers on a common way of life, and truly, we're emulators on their footsteps.' [24] He said 'Even if I've come to you with better guidance than what you found your forefathers upon?' They said 'Truly, we're disbelievers in what you've been sent with.' [25] So We avenged

Ourselves against them, so look at how the resultant state of the ones who falsely denied was. [26] And there was the time Abraham said to his father and his People ‘Truly, I’m one disassociated from what you worship— [27] except the One Who created me from nothing—for truly, He’ll guide me.’ [28] And he made it a word left remaining in his posterity, so that *perhaps* (hopefully) they’ll return. [29] Nay, rather I let these and their forefathers enjoy life until the truth came to them, and a clear Messenger. [30] And when the truth came to them, they said ‘This is sorcery, and truly we’re disbelievers in it.’ [31] And they said ‘Why wasn’t this Qur'aan sent down upon a tremendous man from the two towns?’ [32] Do *they* apportion the Mercy of your Lord? *We* apportioned between them their means of livelihood in the life of the world, and We raised some of them above others in levels so one of them could take another for himself as one compelled to service. And the Mercy of your Lord is better than what they amass. [33] And if not for the case that the people would become a single community, We’d have *made* for whoever disbelieves in the All-Merciful, roofs of silver for their houses, and stairs on which they’d get up, [34] and doors for their houses, and couches on which they’d recline, [35] and gold ornaments. And yet all that wouldn’t be but the enjoyment of the life of the world. And the Hereafter with your Lord is for the ones who have *taqwaa*. [36] And whoever turns away blindly and heedlessly from the Reminding of the All-Merciful, We prepare a devil for him, so he’s a comrade for him. [37] And truly, they most definitely turn them away from the Way, while they reckon that they’re guided, [38] until, when he’ll have come to Us, he’ll have said ‘Oh, would that between me and you were the distance of the two Easts.’ So, the comrade is absolutely evil. [39] And it will *not* benefit you on the Day (when you’ve done wrong) to be sharers in the punishment. [40] So, will you make the deaf hear, or will you guide the blind and one who is in a clear straying? [41] So, if We ever *do*

*away* with you (then truly, We'll take vengeance from them), [42] or We *show* you that which We've promised them, then either way, truly, We're Omnipotent over them. [43] So stick firmly with that which has been revealed to you. Truly, you're on a permanently straight Highway. [44] And truly, it's a *Reminding* for you and for your People. And in the near future you'll be questioned. [45] And ask whomever We sent in times before you of Our Messengers whether We assigned gods besides the All-Merciful to be worshipped. [46] And We *certainly* sent Moses with Our signs to Pharaoh and his council, so he said 'Truly, I'm the Messenger of the Lord of the Worlds.' [47] Then, when he came to them with Our signs, lo! *they were laughing* at them. [48] And We would show them no sign except that it was greater than its sister. And We seized them with punishment, so that *perhaps* (hopefully) they'd return. [49] And they said 'Oh you, the sorcerer, supplicate your Lord for us by what He's covenanted with you. Truly, we'll be *guided*.' [50] Then, when We removed the punishment from them, lo! *they went back* on their word. [51] And Pharaoh called out in the midst of his People. He said 'Oh my People, isn't the dominion of Egypt mine, and these rivers flowing from under me? So don't you see? [52] Or *do* you see I'm better than this one who's contemptible, and isn't even *near* to making himself clear? [53] So, why weren't bracelets of gold cast upon him, or why didn't the Angels come with him as ones making themselves link together?' [54] Then he demanded of his People briskness in obedience, so they obeyed him. Truly, they were an iniquitous People. [55] So, when they angered Us, We avenged Ourselves against them, so We drowned the whole lot of them. [56] So, We made them a precedent, and an example for the later ones. [57] And when the son of Mary was set forth as an example, behold! your People were laughing violently at it. [58] And they said 'Are our gods better or he?' They didn't set it forth to you for any reason other than wrangling. Nay, rather they're an argumentative People. [59]

He's not but a slave upon whom We bestowed Favours, and We made him an example for the Children of Israel. [60] And if We'd willed, We'd have made *Angels* in place of you, succeeding you on Earth. [61] 'And truly, he's a piece of *knowledge* related to the Hour, so *don't* cause yourselves to doubt about it, and make yourselves carefully follow me. This is a permanently straight Highway.' [62] And don't let Satan *turn you away*. Truly, he's a clear enemy to you. [63] And when Jesus came with clear proofs, he said 'I've certainly come to you with wisdom, and to make clear to you some of that in which you differ with one another. So have *taqwaa* of Allaah and obey me. [64] Truly, Allaah, He's my Lord and your Lord, so worship Him. This is a permanently straight Highway.' [65] Then the factions differed among themselves. So woe to those who did wrong from the punishment of a painful Day. [66] Do they look for anything but the Hour—that it comes to them suddenly while *they're not cognisant*? [67] Close friends on that Day, some will be an enemy to others, except the ones who have *taqwaa*. [68] 'Oh My slaves, there'll be no fear upon you today, and *you won't grieve*; [69] those who believed in Our signs and were ones who submitted {Muslims}. [70] Enter the Garden, you and your marriage partners—being made happy.' [71] (Chargers and goblets of gold will be circulated among them, and in it will be whatever the souls ardently desire for themselves and the eyes take delight in.) 'And you'll stay in it perpetually. [72] And this is the Garden which you've been made to inherit by virtue of what you used to perform, [73] in which you have abundant sweet fruit, from which you'll eat.' [74] Truly, the criminals will stay perpetually in the punishment of Hell, [75] which isn't made allayed from them, and in which they'll be silent with grief. [76] And We didn't wrong them, but *they* were the wrongdoers. [77] And they'll have called out 'Oh Maalik, your Lord should finish things concerning us.' He'll have said 'Truly, you'll remain.' [78] "We *certainly* came to you with the truth, but most of

you dislike the truth." [79] Or have they made an affair strongly braided? Well truly, *We* strongly braid. [80] Or do they reckon that We don't hear their secret thought and their secret conversation? Yes indeed We do! And Our Messengers are present with them, writing down. [81] Say 'If the All-Merciful had a son, then I'd be the first of the worshippers.' [82] The Immaculacy of the Lord of the heavens and Earth, Lord of the Throne…, above what they attribute! [83] So leave them wading in vain discourse and playing, until they encounter their Day which they're being promised. [84] And He's the One Who's a god in heaven, and is a god on Earth, and He's the All-Wise, the All-Knowing. [85] And blessed by Himself be the One Whom to *Him* belongs the Dominion of the heavens and Earth and whatever is between them both, and with Whom is the knowledge of the Hour, and to Whom they'll be returned. [86] And those whom they supplicate besides Him don't have authoritative power of intercession, except him who'll have borne witness to the truth, and *they know*. [87] And *if* you asked them who created them, they'd most definitely say 'Allaah.' So however are they beguiled? [88] And as for his saying 'Oh my Lord, truly, these are a People who don't believe' [89] —so turn the side of your face from them and say 'Peace.' Then in the near future they'll know.

## (44) Ad-DuKHaan [The Smoke]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] By the clear Book. [3] Truly, We caused it to be sent down in a blessed night. Truly, We were ever Constant Warners. [4] In which every wise affair is made distinct, [5] as a command from Our presence. Truly, We were ever Ones Who send, [6] as a Mercy from your

Lord. Truly He, *He* is the All-Hearer, the All-Knowing. [7] Lord of the heavens and Earth and what's between them both if you're ones who have certainty. [8] There's no god but Him. He causes life and causes death. Your Lord and the Lord of your forefathers of former ages. [9] Nay, rather they're in wavering doubt, playing. [10] So make yourself keep watch for the Day heaven will bring a conspicuous smoke [11] which covers the people. 'This is a painful punishment. [12] Our Lord, remove the punishment from us. Truly, we are believers.' [13] However will there be a reminder for them, when a clear Messenger already came to them? [14] Thereafter, they turned themselves away from him and said 'One who's been taught—possessed.' [15] "Truly, We'll remove the punishment for a little while. Truly, you'll return to the same state." [16] The Day We assault the Greatest Assault, truly, We'll take vengeance. [17] And We *certainly* tried the People of Pharaoh in a time before them, and an honourable Messenger came to them, [18] saying 'Surrender the slaves of Allaah to me. Truly, I'm a trustworthy Messenger for you.' [19] And: 'Don't exalt yourselves against Allaah. Truly, I'm coming to you with a clear authorisation. [20] And truly, I take refuge in my Lord and your Lord lest you stone me. [21] And if you haven't believed me, then separate yourselves from me.' [22] So he supplicated his Lord, saying 'These are a criminal People.' [23] "Then make My slaves travel by night—in a single night. Truly, you'll be followed in pursuit. [24] And leave the sea in stillness. Truly, they'll be a drowned troop." [25] How many numbers of gardens and fountains did they leave? [26] And sown fields, and how many an honourable place of stay? [27] And how much ease and plenty, in which they used to be revellers? [28] Thus it was, and We caused another People to inherit them. [29] So, heaven and Earth didn't weep over them, and they weren't given respite. [30] And We *certainly* delivered the Children of Israel from the humiliating punishment— [31] from Pharaoh. Truly, he was one who

exalted himself—from among the ones who exceed all bounds. [32] And We *certainly* chose them for Ourselves in liking (on the basis of knowledge) over the Worlds. [33] And We gave them of the signs that in which there was a clear test. [34] Truly, these *say* [35] 'It's not but our first death event, and we're not revivified, [36] so bring our forefathers if you're true in what you say.' [37] Are they better, or the People of Tubba' and those who were in times before them? We destroyed them. Truly, they were criminals. [38] And We didn't create the heavens and Earth and whatever is between them both playing around. [39] We didn't create them both in any way other than in accordance with the truth, but most of them don't know. [40] Truly, the Day of Distinguishing will be their appointed time and place—the whole lot. [41] The Day a patron doesn't avail a single thing for a client, and *they're not helped*. [42] Except him whom Allaah will have had mercy on. Truly He, *He* is the Almighty, the Specifically-Merciful. [43] Truly, the tree of *Zaqqoom* [44] is the food of the sinful. [45] Like oil sediment, it boils in the bellies, [46] like the boiling of scalding water. [47] 'Seize him, then drag him to the midst of the Hellfire. [48] Thereafter, pour over his head some of the punishment of scalding water.' [49] 'Taste. Truly you, *you* are the almighty, the honourable one. [50] Truly, this is what you used to cause yourselves to doubt about.' [51] Truly, the ones who had *taqwaa* are in a secure place of stay, [52] amidst Gardens and springs, [53] dressing from fine silk and heavy silk brocade, facing one another. [54] Thus it is. And We pair them with *houris* having beautiful eyes. [55] In which they call for every sweet fruit—safe. [56] In which they don't taste death. There's nothing but the first death event. And He'll have protected them from the punishment of the Hellfire. [57] A Grace from your Lord. That, *it* is the tremendous attainment. [58] So, We've only made it easy on your tongue so that *perhaps* (hopefully) they keep it in mind. [59] So, make yourself keep watch. Truly, they're making themselves keep watch.

# (45) Al Jaathiyah [The Kneeling]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] The gradual sending down of the Book from Allaah, the Almighty, the All-Wise. [3] Truly, in the heavens and Earth there are *signs* for the believers. [4] And in your creation, and what He disperses of moving creature, there are signs for a People who are certain. [5] And the alternating of the night and the day, and what Allaah has caused to be sent down from heaven by way of provision, then caused the earth to live by means of it after its death, and the constant turning of the winds, are signs for a People who understand. [6] These are the signs of Allaah which We recite before you in accordance with the truth. So in what narrative after Allaah and His signs will they believe? [7] Woe to every sinful, constant twister of lies, [8] who hears the signs of Allaah being recited before him and thereafter persists, considering himself great, as if he hasn't heard them. So grieve him with tidings of a painful punishment. [9] And when he knows something from Our signs, he takes it as an object of mockery for himself. Those will have a humiliating punishment. [10] From ahead of them is Hell, and what they'll have earned doesn't avail them a single thing, nor what they took for themselves as protecting friends besides Allaah. And they'll have a tremendous punishment. [11] This is guidance. And those who'll have disbelieved in the signs of their Lord will have a painful punishment due to criminal conduct. [12] Allaah is the One Who subjected the sea for you, so that ships run upon it by His order, and that you may seek for yourselves some of His Grace, and so that *perhaps* (hopefully) you'll be thankful. [13] And from Himself, He subjected for you the whole of what's in the heavens and what's on Earth. Truly, there are *signs* in that for a People who make themselves reflect. [14] Say to those

who've believed that they should grant forgiveness to those who don't hope for the Days of Allaah, so that He may recompense a People in accordance with what they used to earn. [15] Whoever performs that which is righteous, then it's for his soul, and whoever does evil, then it's against it. Thereafter, to your Lord you'll be returned. [16] And We *certainly* gave the Children of Israel the Book, and Judgment, and Prophethood, and We provided them some of the good things, and We gave them preference over the Worlds. [17] And We gave them clear proofs of the affair. Then they didn't differ with one another for any reason other than covetous envy between them sometime after the fact that knowledge had come to them. Truly, your Lord will decide between them on the Day of Standing concerning that in which they used to differ with one another. [18] Thereafter, We put you upon a divine law from the affair, so make yourself carefully follow it, and don't make yourself carefully follow the whims of those who don't know. [19] Truly, they will *not* avail you a single thing against Allaah. And truly, the wrongdoers—some are protecting friends and allies of others. And Allaah is the Protecting Friend of the ones who have *taqwaa*. [20] This is insights for the people, and guidance and Mercy for a People who are certain. [21] Or do those who make themselves commit evil deeds reckon that We'll make them be like those who believe and perform righteous deeds—their living and their death equal? What they judge is evil. [22] And Allaah created the heavens and Earth in accordance with the truth, and so that each soul may be recompensed in accordance with what it earned, and *they're not wronged*. [23] So, have you considered him who's taken for himself his whim as his god, and Allaah has caused him (on the basis of knowledge) to go astray, and put a seal upon his hearing and his heart, and placed a veil over his sight? So who'll guide him anytime after Allaah? So won't you keep it in mind? [24] And they said 'It's not but our life of the world. We die and we live, and nothing destroys us but time.'

And they have no knowledge in connection with that. *They* do not but *conjecture*. [25] And when Our clear-proof verses were being recited before them, their mode of argument was not but to say 'Bring our forefathers, if you're true in what you say.' [26] Say 'Allaah causes you to live, then subsequently causes you to die, then subsequently brings you together to the Day of Standing concerning which there's no unsettling doubt, but most of the people don't know.' [27] And to Allaah belongs the Dominion of the heavens and Earth. And the Day the Hour comes to pass, on that Day the makers of false claims will lose. [28] And you'll see every community kneeling. Every community will be called to its Book. 'Today you'll be recompensed for what you used to perform. [29] This is Our Book, which speaks against you in accordance with the truth. Truly, We used to get what you were performing registered.' [30] So, as for those who'll have believed and performed righteous deeds, then their Lord will make them enter into His Mercy. That, *it* is the clear attainment. [31] And as for those who'll have disbelieved. 'So, didn't My signs used to be recited before you, then you considered yourselves great and you were a criminal People? [32] And when it was said "Truly, Allaah's promise is true, and so is the Hour, concerning which there's no unsettling doubt" you said "We don't know what the Hour is. We conjecture not but conjecture, and we're not convinced."' [33] And the evil results of what they'd performed will have become manifest to them, and what they used to mock will have beset them. [34] And it will have been said 'Today We'll forget you, just as you forgot the meeting of this Day of yours, and your abode will be the Fire, and you'll have no helpers. [35] That's because you intentionally took Allaah's signs as objects of mockery, and the life of the world deceived you.' So on the Day, they're not brought out of it, and *they're not asked to make amends*. [36] So, to Allaah belongs all praise; the

Lord of the heavens and the Lord of Earth; the Lord of the Worlds. [37] And to Him belongs greatness in the heavens and Earth, and He's the Almighty, the All-Wise.

## (46) Al Ahqaaf [The Curved Sandhills]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *haa meem*. [2] The gradual sending down of the Book from Allaah, the Almighty, the All-Wise. [3] We didn't create the heavens and Earth and what's between them both in any way other than in accordance with the truth, and a specified term. And yet those who've disbelieved turn away in spirit from what they've been warned of. [4] Say 'Have you considered what you supplicate besides Allaah? Show me what they've created of Earth. Or do they have a co-partnership in the heavens? Come to me with a Book from a time before this, or a vestigial transmission of knowledge, if you're true in what you say.' [5] And who's more astray than he who supplicates besides Allaah one who—up to the Day of Standing—doesn't become responsive to him, and are heedless of their supplication? [6] And when the people will have been gathered, they'll have been enemies to them and they'll have been repudiators of their worship. [7] And when Our clear-proof verses were being recited before them, those who've disbelieved said of the truth when it came to them 'This is clear sorcery.' [8] Or do they say 'He intentionally fabricated it'? Say 'If I intentionally fabricated it, then you wouldn't have authoritative power in a single thing for me against Allaah. He's the Most Knowing about what you speak at great length concerning. It will have been sufficient with Him as Witness between me and you. And He's the Forgiving, the Specifically-Merciful.' [9] Say 'I wasn't an innovation among the Messengers. And I don't know

what will be done with me, nor with you. I make myself carefully follow not but what's revealed to me. And I'm not but a clear Warner.' [10] Say 'Have you considered: if it was from the presence of Allaah and you disbelieved in it while a witnesser from the Children of Israel testified to the like of it, so he believed, and yet *you* considered yourselves great…? Truly, Allaah doesn't guide wrongdoing Peoples.' [11] And those who've disbelieved said of those who've believed 'If it had been a good thing, they wouldn't have preceded us to it.' And when they haven't become guided by it, then they'll say 'This is an old, twisted lie.' [12] And yet sometime before it, there was the Book of Moses, as an *imaam* and a Mercy. And this is a Book confirming in an Arabic tongue, so that it may warn those who've done wrong, and as a glad tiding for the persistent doers of good. [13] Truly, those who'll have said 'Our Lord is Allaah' then will have subsequently been steadfast, then there'll be no fear upon them, and *they won't grieve*. [14] Those will be the companions of the Garden, staying in it perpetually as recompense, by virtue of what they used to perform. [15] And We've enjoined the human *ihsaan* with his biological parents. His mother carried him in aversion, and gave birth to him in aversion, and his carrying and his weaning were thirty months; until when he reaches his strength of discernment, and reaches forty years, he says 'My Lord, grant me the power and ability to be thankful for Your Favour which You've bestowed upon me and upon my biological parents, and to perform that which is righteous which You'll be pleased with, and set things right for me concerning my offspring. Truly, I've turned to You in repentance, and truly, I'm from among the ones who submitted {Muslims}.' [16] Those are the ones whom We'll accept for Ourselves from them the best of what they'd performed, and make Ourselves pass along away from their evil deeds; they being amongst the companions of the Garden. The confirmatory-true promise which they used to be promised. [17] And the one who says to his

biological parents ‘Uff to you both. Do you threaten me that I’ll be brought out, and yet generations already passed away in times before me?’ And they *both* call out to Allaah for help in their affliction. ‘Woe is you. Believe. Truly, Allaah’s promise is true.’ Then he says ‘This is not but the fables of the people of former ages.’ [18] Those are the ones whom the statement concerning communities of *jinn* and man that already passed away in times before them has become rightly due upon. Truly, they were losers. [19] And for each there’ll be levels due to what they’ve performed, and so that He may pay them in full for their deeds, and *they won’t be wronged*. [20] And the Day those who’ll have disbelieved are exposed before the Fire. ‘You exhausted your good things in your life of the world, and you took enjoyment for yourselves by means of them, so today you’ll be recompensed the punishment of humiliation because of the fact that you used to consider yourselves great on Earth, with no right, and because of the fact that you used to be iniquitous.’ [21] And mention the brother of ’Aad, when he warned his People at the curved sand hills (and Warners certainly passed away in times clearly before him, and also in times after him), saying ‘Worship nothing but Allaah. Truly, I fear concerning you the punishment of a tremendous Day.’ [22] They said ‘Have you come to us to beguile us from our gods? Then bring us what you’re promising us, if you’re from among the ones who are true in what they say.’ [23] He said ‘The knowledge is only with Allaah, and I continuously convey to you what I’ve been sent with. But I see you’re a People who are ignorant.’ [24] Then, when they saw it as a band of cloud approaching their valleys, they said ‘This is a band of cloud bringing us rain.’ “Nay, rather it’s what you sought to hasten; a wind in which is a painful punishment, [25] utterly destroying everything by order of its Lord.” So they became such that nothing could be seen but their dwellings. In this manner, We recompense criminal Peoples. [26] And We *certainly* gave them power and authority concerning

what We've given you not power and authority concerning, and We made hearing and sight and inner hearts for them. So, their hearing availed them nothing, nor their sight, nor their inner hearts, when they used to knowingly deny the signs of Allaah. And what they used to mock beset them. [27] And We *certainly* destroyed what there were of the towns around you, and We'd elaborated the signs, so that *perhaps* (hopefully) they'd return. [28] So, why didn't those whom they'd taken for themselves as gods besides Allaah, as a means of nearness, help them? Nay, rather they went away from them. And that was their twisted lie and what they used to intentionally fabricate. [29] And there was the time We turned a small group of the *jinn* towards you, making themselves carefully listen to the Qur'aan. Then, when they were present with it, they said 'Listen quietly.' Then, when it was finished, they turned to their people, constantly warning. [30] They said 'Oh our People, truly, we've heard a Book which has been caused to be sent down sometime after Moses, confirming what was clearly before it, which guides to the truth and to a permanently straight Path. [31] Oh our People, answer Allaah's Caller, and believe in him. He'll forgive some of your punishable misdeeds for you, and guarantee you protection from a painful punishment. [32] And whoever doesn't answer Allaah's Caller, then he won't elude Allaah on Earth, and he has no protecting friends besides Allaah. Those are in a clear straying.' [33] And haven't they considered that Allaah—the One Who's created the heavens and Earth and hasn't become worn out by their creation—has power over His causing the dead to live? Yes indeed He has! Truly, He's One possessing power over everything. [34] And the Day those who'll have disbelieved are exposed before the Fire. 'Is this not the truth?' They'll have said 'Yes indeed it is, by our Lord.' He'll have said 'Then taste the punishment because of the fact that you used to disbelieve.' [35] So be patient, just as the possessors of determination from among the Messengers were patient. And

don’t seek to hasten it for them. The Day they see what they’re being promised, it will be as if they haven’t tarried but an hour of daytime. A conveyance. So will any be destroyed but the iniquitous People?

## (47) Muhammad

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Those who’ve disbelieved and hinder others from the Way of Allaah, He causes their deeds to become lost. [2] And those who’ve believed and perform righteous deeds and believe in what’s sent down in stages upon Muhammad (and it’s the truth from their Lord), He firmly covers their evil deeds away from them and sets right their condition. [3] That’s because those who’ve disbelieved make themselves carefully follow falsehood, and because those who’ve believed make themselves carefully follow the truth from their Lord. In this manner, Allaah sets forth similitudes of themselves for the people. [4] So, when you meet those who’ve disbelieved, then there should be smiting of the necks until the time when you’ve thoroughly decimated them, then strengthen the binding. Then afterwards, either a favour or a ransoming, until the war lays down its burdens. That’s how it is. And if Allaah wished to, He could have taken His revenge from them *Himself*, but thus it was, so that He could test some of you by means of others. And those who are killed in the Way of Allaah, then He will *not* cause their deeds to become lost. [5] He’ll guide them and set right their condition. [6] And He’ll make them enter the Garden, which He’ll have made familiar to them. [7] Oh you who’ve believed, if you help Allaah, He’ll help you and make your feet firm. [8] And those who disbelieve, then there’ll be a face-plant for them, and He causes their deeds to

become lost. [9] That's because they dislike what Allaah has caused to be sent down, so He makes their labours become void. [10] So, haven't they travelled on the Earth, then looked at how the resultant state of those who were in times before them was? Allaah brought utter destruction upon them, and their similitudes will be for the disbelievers. [11] That's because Allaah is the Patron of those who've believed, and because the disbelievers have no patron. [12] Truly, Allaah will make those who'll have believed and performed righteous deeds enter Gardens from under which rivers flow. And those who've disbelieved, they enjoy themselves and eat just as grazing livestock eat. And the Fire will be a place of stay for them. [13] And how many a town which was stronger in power than your town which expelled you did We destroy, then they had no helper? [14] So, is he who was grounded upon a clear proof from his Lord like one who the evil of his deeds was adorned for him, and who made themselves carefully follow their whims? [15] The similitude of the Garden which has been promised to the ones who have *taqwaa*: in it are rivers of unstale water; and rivers of milk whose taste hasn't become changed; and rivers of wine delicious to the drinkers, and rivers of purified honey. And in which they'll have some of each of the fruits, and forgiveness from their Lord. Is this like he who'll stay perpetually in the Fire, and they'll have been given drink of scalding water, so it will have lacerated their bowels? [16] And from among them is he who would make himself listen to you until, when they departed from your presence, they said to those who've been given knowledge 'What did he say just now?' Those are the ones whose hearts Allaah has sealed over, and who've made themselves carefully follow their whims. [17] And those who make themselves carefully act upon guidance, He increases them in guidance and gives them their *taqwaa*. [18] So, do they look for anything but the Hour—that it comes upon them suddenly?—for its portents have already come. So however will their reminder be of benefit

for them when it will have come to them? [19] So know that there's no god but Allaah, and ask forgiveness for your punishable misdeeds, and for the believing men and the believing women. And Allaah knows your enforced going to and fro, and your place of stay. [20] And those who've believed were saying 'Why hasn't a Chapter been sent down?' Then, when a definitive Chapter was caused to be sent down and in which fighting was mentioned, you saw those in whose hearts is a sickness looking at you with the look of the one who is overwhelmed due to death. So, more fitting for them [21] would be obedience and *ma'roof* speech. So, when the affair had been determined upon, then if they'd been true to Allaah, it *would* have been better for them. [22] So, might you be such (if you turned yourselves away) that you'd cause corruption in the land and hack up your blood relationships? [23] Those are the ones whom Allaah has cursed, so He's made them deaf and made their sights blind. [24] So, don't they make themselves analyse the Qur'aan? Or are there on hearts their locks? [25] Truly, those who did an about-turn with their backs, sometime after the guidance had become clear to them, Satan has embellished things for them and given false hopes to them. [26] That's because they said to those who've disliked what Allaah has sent down 'We'll obey you in some of the affair.' And yet Allaah knows their maintained secrecy. [27] Then how will it be when the Angels will have taken them fully in death, beating their faces and their backs? [28] That's because they've made themselves carefully follow what made Allaah wrathful, and disliked His Pleasure, so He's made their labours become void. [29] Or did those in whose hearts is a sickness reckon that Allaah would *not* bring out their rancour? [30] And if We wished to, We could have *shown* them to you, so you'd have *recognised* them by their mark. And yet you'll most definitely recognise them in their tone of speech. And Allaah knows your deeds. [31] And We'll most definitely test you until We know the strugglers from among you and

the ones who are patient, and We'll test your enquired-of accounts. [32] Truly, those who've disbelieved and hindered others from the Way of Allaah, and actively opposed the Messenger sometime after the fact that the guidance became clear to them, they will *not* hurt Allaah a single thing, and He'll make their labours become void. [33] Oh you who've believed, obey Allaah and obey the Messenger, and don't nullify your deeds. [34] Truly, those who've disbelieved and hindered others from the Way of Allaah, and subsequently died while they were staunch disbelievers, well, Allaah will *not* forgive for them. [35] So don't become faint-hearted and call for peace when you're the superior ones. And Allaah is with you, and will *not* deprive you of your labours. [36] The life of the world is only play and diversion. And if you believe and have *taqwaa*, He'll give you your remunerations, and won't ask you for your wealth. [37] If He were to ask you for it, then press you, you'd be miserly, and it would bring out your rancour. [38] Here you are! These who are invited to spend in the Way of Allaah—then from among you is he who's miserly. And whoever is miserly, then he's only miserly to his own detriment. And Allaah is the One Free of Need, and you're the ones in need. And if you turn yourselves away, He'll substitute a People other than you, and subsequently they won't be the similitudes of you.

## (48) Al Fath [The Conquest]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Truly, We opened up for you a clear conquest, [2] so that Allaah might forgive for you what protractedly preceded of your punishable misdeeds and what will have protractedly been later, and complete His Favour upon you, and guide you to a permanently straight Highway, [3] and so that

Allaah might help you with a mighty help. [4] He's the One Who caused tranquility to be sent down into the hearts of the believers, so that they'd increase themselves in believing {Faith} along with their believing {Faith} (and to Allaah belong the forces of the heavens and Earth, and Allaah will ever have been All-Knower, All-Wise), [5] so that He might make the believing men and believing women enter Gardens from under which rivers flow, staying in them perpetually, and firmly cover their evil deeds away from them (and that, in the sight of Allaah, will have been a tremendous attainment) [6] and punish the male hypocrites, and the female hypocrites, and the males who commit *shirk*, and the females who commit *shirk*—the ones who think evil-natured thoughts about Allaah. Evil-natured turns of fortune will be upon them, and Allaah will have been angry with them and cursed them, and He'll have prepared Hell for them. And it will have been evil as a journey's end. [7] And to Allaah belong the forces of the heavens and Earth, and Allaah will ever have been Almighty, All-Wise. [8] Truly, We've sent you as a witnesser, and a gladdener with glad tidings, and a Warner, [9] so that you may all believe in Allaah and His Messenger, and assist Him, and revere Him, and glorify Him the time before sunrise and in the evening. [10] Truly, those who pledge you allegiance only pledge Allaah allegiance. The Hand of Allaah is above their hands. So whoever goes back on it, then he'll only go back on it against his soul, and whoever fulfils what he covenanted about with Allaah, then He'll give him tremendous remuneration. [11] The ones left behind of the Bedouins will say to you 'Our wealth and our families kept us occupied, so ask forgiveness for us.' They'll say with their tongues what isn't in their hearts. Say 'So who has authoritative power of a single thing for you against Allaah if He intends harm for you, or intends benefit for you? Nay, rather Allaah was All-Aware of what you were performing. [12] Nay, rather you assumed that the Messenger and the believers would *not* return back home to their families,

*ever*, and that was adorned in your hearts. And you assumed evil-natured assumptions, and you were a People in a state of perdition.' [13] And whoever hasn't believed in Allaah and His Messenger, then truly, We've prepared a Blazing Fire for the disbelievers. [14] And to Allaah belongs the Dominion of the heavens and Earth. He forgives for whomever He wishes and punishes whomever He wishes, and Allaah will ever have been Forgiving, Specifically-Merciful. [15] The ones left behind will say, when you set yourselves on your way to the spoils to take them 'Let us alone, so we can strive to follow you.' They want to change the Saying of Allaah. Say 'You will *not* strive to follow us. Allaah said thus sometime before.' Then they'll say 'Nay, rather you're envious of us.' Nay, rather they didn't use to comprehend except a little. [16] Say to the ones of the Bedouins left behind 'You'll be called to facing a People possessing strong military might, whom you will fight, or they will submit. So if you obey, Allaah will give you goodly remuneration, and if you turn yourselves away just as you turned yourselves away a time before, He'll punish you with a painful punishment.' [17] There isn't a distressing sin upon the blind, nor a distressing sin upon the lame, nor a distressing sin upon the ill. And whoever obeys Allaah and His Messenger, He'll make him enter Gardens from under which rivers flow. And whoever turns himself away, He'll punish him with a painful punishment. [18] Allaah was *certainly* pleased with the believers when they were pledging you allegiance under the tree. Then He knew what was in their hearts, so He caused tranquility to be sent down upon them, and gave them a reward of an imminent conquest, [19] and many spoils which they'll take. And Allaah will ever have been Almighty, All-Wise. [20] Allaah promised you many spoils which you'll take, so He expedited this for you and restrained the people's hands from you, and this was so it would be a sign for the believers, and guide you to a permanently straight Highway. [21] And others which you haven't had power to attain, Allaah

already encompassed them. And Allaah will ever have been One possessing power over everything. [22] And if those who've disbelieved had fought you, they *would* have turned their backs, then subsequently they wouldn't find a protecting friend, nor a helper. [23] Allaah's *sunnah* which has already gone on in times before, and you will *not* find a change to Allaah's *sunnah*. [24] And He's the One Who restrained their hands from you, and your hands from them, in the interior of Mecca, sometime after His making you gain ascendency over them. And Allaah was All-Seer of what you were performing. [25] They are those who've disbelieved and hindered you from the Sacred Mosque. And offerings were detained from their reaching their place of sacrifice. And if not for believing men and believing women whom you couldn't have known that you'd trample them (then a grievous harm would strike you due to them, with no knowledge on your part as to why)… You were prevented so that Allaah might make whomever He wishes enter into His Mercy. If they'd been clearly separated, We would have *punished* those who've disbelieved from among them with a painful punishment. [26] When those who've disbelieved put scornful disdain in their hearts (the scornful disdain of the Age of Ignorance), then Allaah caused His tranquility to be sent down upon His Messenger and upon the believers, and He made them cleave to the Word of *taqwaa*, and they were more entitled to it, and were its people. And Allaah will ever have been All-Knowing about everything. [27] Allaah has *certainly* proved the vision true to His Messenger, in accordance with the truth—'You'll most definitely enter the Sacred Mosque, if Allaah will have wished it; safe, shaving your heads and shortening, not fearing.'—for He knew what you couldn't have known. Then He assigned an imminent conquest besides that. [28] He's the One Who sent His Messenger with guidance and the religion of truth, to make it gain ascendency over the religions—all of them. And it will have been sufficient with Allaah as Witness. [29] Muhammad is

the Messenger of Allaah. And those who are with him are severe against the staunch disbelievers, merciful between themselves. You see them bowing, prostrating—seeking for themselves Grace from Allaah and pleasure. Their mark on their faces is from the trace of prostrations. That's their similitude in the Torah. And their similitude in the Gospel is like a seed crop that put out its shoot, then strengthened it, then it became thick, then rose up upon its stalk, delighting the cultivators—so that He might enrage the staunch disbelievers by them. Allaah has promised those of them who've believed and performed righteous deeds, forgiveness and tremendous remuneration.

## (49) Al Hujuraat [The Private Chambers]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you who've believed, don't precede clearly before Allaah and His Messenger, and have *taqwaa* of Allaah. Truly, Allaah is All-Hearing, All-Knowing. [2] Oh you who've believed, don't raise your voices above the voice of the Prophet, and don't be openly loud in speech to him, like the open loudness of some of you to others, lest your deeds become void and *you're not cognisant* of it. [3] Truly, those who lower their voices in the vicinity of Allaah's Messenger, those are the ones whom Allaah checked their hearts for *taqwaa*. They'll have forgiveness and tremendous remuneration. [4] Truly, those who call out to you from behind the private chambers—most of them don't understand. [5] And if it were the case that they'd been patient until you came out to them, it *would* have been good for them. And Allaah is Forgiving, Specifically-Merciful. [6] Oh you who've believed, if one who's iniquitous comes to you with news, then investigate thoroughly, lest you strike a People in ignorance. Then you'd become regretful over what you'd done. [7] And

know that amongst you is the Messenger of Allaah. If he obeyed you in much of the affair, you'd have fallen into *difficulty*, but Allaah has made believing {Faith} beloved to you, and adorned it in your hearts. And He's made disbelief and iniquity and the state of disobedience disliked to you. Those, *they* are the rightly-guided, [8] as a Grace from Allaah and a Favour. And Allaah is All-Knowing, All-Wise. [9] And if two particular groups of the believers fight one another, then make reconciliation between them both. Then if one of the two aggresses against the other, then fight the one which aggresses until it reverts to Allaah's order. Then, if it reverts, then make reconciliation between them both in accordance with justice, and act equitably. Truly, Allaah loves the equitable. [10] The believers are only brothers, so make reconciliation between your two brothers, and have *taqwaa* of Allaah, so that *perhaps* (hopefully) you'll be shown Mercy. [11] Oh you who've believed, a People mustn't make fun of a People. It may be so, that they're better than they. Nor women of women. It may be so, that they're better than they. And don't criticise one another, nor nickname one another with nicknames. Names of iniquity are absolutely evil after believing {Faith}. And whoever hasn't turned in repentance, then those, *they* are the wrongdoers. [12] Oh you who've believed, shun conjecturing a lot. Truly, some conjecture is sin. And don't spy. And don't, some of you, backbite others. Would anyone of you like to eat the flesh of his dead brother? So, you'd have disliked it. And have *taqwaa* of Allaah. Truly, Allaah is ever-returning of His Grace, Specifically-Merciful. [13] Oh you, the people, truly, We created you from a male and a female, and have made you races and tribes so that you may recognise one another. Truly, the most honourable of you in the sight of Allaah is the one of you having most *taqwaa*. Truly, Allaah is All-Knowing, All-Aware. [14] The Bedouins said 'We've believed.' Say 'You haven't believed, but say "We've submitted" and believing {Faith} hasn't yet entered into your hearts.' And yet if you

obey Allaah and His Messenger, He won't deprive you of a single thing of your deeds. Truly, Allaah is Forgiving, Specifically-Merciful. [15] The believers are only those who've believed in Allaah and His Messenger, then haven't subsequently caused themselves to have unsettling doubt, and they struggle with their wealth and their selves in the Way of Allaah. Those, *they* are the ones who are true in fulfilling their oath. [16] Say 'Do you teach Allaah about your religion when Allaah knows what's in the heavens and what's on Earth? And Allaah is All-Knowing about everything.' [17] They deem it a bestowal of a favour upon you that they've submitted. Say 'Don't deem your submission to be a bestowal of a favour upon me. Nay, rather Allaah bestows Favour upon you in that He's guided you to believing {Faith}, if you're true in what you say. [18] Truly, Allaah knows the Unseen of the heavens and Earth, and Allaah is All-Seeing of what you perform.'

## (50) Qaaf

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *qaaf*. By the glorious Qur'aan. [2] Nay, but they've marvelled that a Constant Warner has come to them from among them, so the disbelievers said 'This is an amazing thing! [3] Huh? When we'll have died and will have become dust? That's a distant return.' [4] We certainly knew what part of them the earth will diminish, and with Us is a preserving Book. [5] Nay, rather they've falsely denied the truth when it's come to them, so they're in a mixed-up state. [6] So, haven't they looked at the heaven above them, how We built it, and beautified it, and it has no cracks? [7] And the ground which We stretched out and into which We cast firm mountains, and in which We caused some of every delightfully beautiful sort to grow? [8] Insight-giving, and a reminder for

every slave who keeps turning himself back. [9] And We sent down blessed water from the sky, then by means of it We caused gardens to grow, and the grain of the grain-reaping time, [10] and tall date palms having piled-up spathe, [11] as provision for the slaves. And We caused a dead tract of land to live by means of it. In like manner will be the coming out. [12] The People of Noah falsely denied before them, and the companions of ar-Rass and Thamood, [13] and 'Aad, and Pharaoh, and the brethren of Lot, [14] and the Dwellers of the Wood, and the People of Tubba'. Each called the Messengers liars, so My threat was rightly due. [15] So, were We worn out by the first creation? Nay, rather they're in confused doubt about a new creation. [16] And We *certainly* created the human and We know what his soul whispers inside him, and We're nearer to him than the jugular vein. [17] When the two receivers receive, seated on the right side and on the left side, [18] he utters no statement except that there's a watcher present with him, ready. [19] And the intoxication of death will have come, in accordance with the truth. That's what you used to fearfully shy away from. [20] And the Trumpet will have been blown into. That's the Day of Threat. [21] And each soul will have come—with it, a driver and a witness. [22] 'You were *certainly* in heedlessness of this, then We removed your covering from you, so your sight is sharp today.' [23] And his comrade will have said 'This is what's present with me, prepared.' [24] "Cast into Hell every obstinate, staunch disbeliever, [25] preventer of good, wilful transgressor, suspicion inducer. [26] The one who assigned another god along with Allaah. So cast him into the severe punishment." [27] His comrade will have said 'Our Lord, *I* didn't make him transgress inordinately, but he was in a far straying.' [28] He'll have said 'Don't argue with one another in My presence when I'd already sent the threat ahead to you. [29] The statement isn't changed in My presence, and I'm not One to act unjustly to the slaves.' [30] The Day We say to Hell 'Are you full?' and it

says ‘Are there any more?’ [31] And the Garden will have been brought near for the ones who have *taqwaa*—not far. [32] ‘This is what you were being promised, for every constant turner in repentance, keeper to Allaah’s limits, [33] who was in dread of the All-Merciful in the unseen, and came with a heart which kept turning itself back. [34] Enter it in peace. That’s the Day of Perpetual Stay.’ [35] They’ll have whatever they wish in it, and with Us there’s an increased amount. [36] And how many a generation did We destroy before them who were stronger than them in prowess, so they travelled in search in the lands? Was there any place of escape? [37] Truly, there’s a *reminder* in that for whoever has a heart, or gives ear and is a witness. [38] And We *certainly* created the heavens and Earth and what’s between them both in six days, and We weren’t touched by any weariness. [39] So be patient over what they say, and glorify by means of praise of your Lord in ritual prayer before the rising of the sun and before the going down in the West. [40] And then glorify Him in ritual prayer part of the night, and the last parts of prostration. [41] And make yourself carefully listen on the Day the Caller calls out from a nearby place. [42] The Day they hear the Cry in accordance with the truth; that’s the Day of Coming Out. [43] Truly We, *We* cause life and cause death. And to Us is the journey’s end [44] (the Day the earth becomes split apart from them), hurrying. To Us, that’s an easy gathering. [45] We are the Most Knowing about what they say, and you’re not appointed over them as a compeller. So remind by means of the Qur'aan whoever fears My threat.

## (51) ATH-THaariyaat [The Raisers and Dispersers]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the raisers and dispersers raising and dispersing, [2] then the carriers of a heavy load, [3] then the ones that run with ease, [4] then the ones who constantly distribute by order— [5] truly, what you're promised is *true*. [6] And truly, the Recompense will *occur*. [7] By the heaven having lines and ripples. [8] Truly, you differ in statement. [9] He's beguiled away from it he who was beguiled. [10] May they be killed—the ones who merely opine. [11] Those who are in a submersion of ignorance—inadvertent. [12] They ask 'When is the Day of Recompense exactly?!' [13] The Day they're tormented at the Fire: [14] 'Taste your torment. This is that which you used to seek to hasten.' [15] Truly, the ones who have *taqwaa* will be amidst Gardens and springs, [16] taking what their Lord will have given them. Truly, they'd been persistent doers of good before that. [17] They just used to sleep lightly a little of the early night. [18] And in the hours before dawn *they'd ask for forgiveness*. [19] And there was a right in their wealth for the one who asked and the otherwise-denied. [20] And on Earth there are signs for the ones who have certainty, [21] and within yourselves. So don't you see? [22] And in heaven is your provision, and what you're being promised. [23] So, by the Lord of the heaven and Earth, truly, it's *truth*—the like of the truth that *you* have the power of speech. [24] Has the tale of Abraham's honoured guest party come to you? [25] When they entered upon him, then said 'Peace' he said 'Peace. (An unknown People.)' [26] Then he went away surreptitiously to his family, then came with a fat calf, [27] then placed it near to them. He said 'Will you not eat?' [28] Then he conceived a fear of them. They said 'Don't fear.' And they gladdened him with glad tidings of a knowledgeable boy slave. [29] Then his wife came forward in a clamour, then slapped her face and said 'A barren old woman?!' [30] They said 'Thus said your Lord. Truly He, *He* is the All-Wise, the All-Knowing.' [31] He said 'So what's your affair, oh you Sent Ones?' [32] They said 'Truly, we've been sent to a criminal People, [33] to

send upon them stones of clay— [34] marked in the vicinity of your Lord for the ones who exceeded all bounds.' [35] Then We brought out whoever of the believers was in it. [36] So, We didn't find in it other than a single house of ones who'd submitted {Muslims}. [37] And We left in it a sign for those who fear the painful punishment. [38] And also in Moses, when We sent him to Pharaoh with a clear authorisation. [39] Then he turned himself away with his support base and said 'A sorcerer, or one possessed.' [40] So We seized him and his troops, then tossed them into the open water, and he was blameworthy. [41] And in 'Aad, when We sent upon them the barren wind [42] which wouldn't leave alone anything that it came upon; nothing but that it made it like old, disintegrated bone. [43] And in Thamood, when it was said to them 'Enjoy yourselves until some time.' [44] Then they turned away in disdain from the order of their Lord, so the thunderbolt seized them while *they were looking on*. [45] So they weren't capable of any standing, and they weren't ones who helped themselves. [46] And also the People of Noah sometime before. Truly, they were an iniquitous People. [47] And heaven, which We built with strength. And truly, We are *expanding* it. [48] And the ground, which We spread out. So, most excellent were the Ones Who smoothed out. [49] And of everything We've created two of a pair, so that *perhaps* (hopefully) you keep it in mind. [50] So flee to Allaah. Truly, I'm a clear Warner to you from Him. [51] And don't assign another god along with Allaah. Truly, I'm a clear Warner to you from Him. [52] Likewise, there came to those who were in times before them no Messenger except that they said 'A sorcerer, or one possessed.' [53] Have they enjoined one another with it? Nay, rather they're an inordinately-transgressing People. [54] So turn yourself away from them, then you won't be blamed. [55] And remind, for truly, reminders benefit the believers. [56] And I didn't create *jinn* and man for any reason other than to worship Me. [57] I don't want any provision from them, and I

don't want that they feed Me. [58] Truly, Allaah, *He* is the Constant Provider, the Possessor of Power, the Firm. [59] Then truly, for those who've done wrong, there'll be a huge bucketful the like of the huge bucketful of their companions, so they shouldn't ask Me to hasten it. [60] So woe to those who've disbelieved, from their Day which they're being promised.

## (52) AT-Toor [The Mount]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the Mount. [2] By a transcribed Book, [3] on an unrolled vellum. [4] By the Frequented House. [5] By the raised ceiling. [6] By the filled sea— [7] truly, your Lord's punishment will *occur*. [8] It has no repeller. [9] The Day heaven moves to and fro in a great toing and froing, [10] and the mountains pass away in a passing away, [11] then woe on that Day to the ones who'll have falsely denied. [12] Those who are in a wading into vain discourse, playing. [13] The Day they're thrust away to the Fire with a violent thrust. [14] 'This is the Fire which you used to falsely deny. [15] So is this sorcery, or *don't you see*? [16] Suffer it, then be patient or don't be patient— it will be the same to you. You're only being recompensed for what you used to perform.' [17] Truly, the ones who have *taqwaa* will be in Gardens and delight. [18] Revelling in what their Lord will have given them, and that their Lord had protected them from the punishment of the Hellfire. [19] 'Eat and drink in unalloyed enjoyment by virtue of what you used to perform.' [20] Reclining upon ranged couches, and We'll have paired them with *houris* having beautiful eyes. [21] And those who'll have believed (and whose offspring made themselves carefully follow them in believing {Faith}), We'll have joined their offspring with them, and We won't have deprived them of

anything of their deeds. Every man is a pledge in exchange for what he'll have earned. [22] And We'll have made them abundant in sweet fruit and meat of whatever they ardently desire for themselves. [23] In them, they'll pass back and forth to one another a cup in which there's no idle talk, and no cause of sin. [24] And boy servants of theirs will circulate among them, as if they're hidden, protected pearls. [25] And some of them will have advanced upon others, questioning one another. [26] They'll have said 'Truly, we were afraid amongst our family before, [27] then Allaah bestowed Favour upon us and protected us from the punishment of the *samoom*. [28] Truly, in times before we used to supplicate Him. Truly He, *He* is the Benign, the Specifically-Merciful.' [29] So remind, for by the Favour of your Lord, you're not a soothsayer, nor one possessed. [30] Or do they say 'A poet for whom We make ourselves wait expectantly the disquiet of destiny'? [31] Say 'Make yourselves wait expectantly. Then truly, I'll be with you from among the ones who make themselves wait expectantly.' [32] Or do their intellects order them with this? Or are they an inordinately-transgressing People? [33] Or do they say 'He's made himself keep saying it'? Nay, rather they don't believe. [34] Then they should come with a narration the like of it if they're true in what they say. [35] Or were they created from nothing? Or are they the creators? [36] Or did they create the heavens and Earth? Nay, rather they're not certain. [37] Or are the treasuries of your Lord with them? Or are they the ones in control? [38] Or do they have a ladder on which they make themselves listen? Then their listener should come with a clear authorisation. [39] Or does He have daughters, while you have sons? [40] Or are you asking them for remuneration, so they're weighed down with debt? [41] Or is the Unseen with them, so *they* write it down? [42] Or do they intend a plot? So, those who've disbelieved, *they* are the ones who are plotted against. [43] Or do they have a god other than Allaah? The Immaculacy of Allaah…, above what they

associate! [44] And if they were to see a fragment of heaven falling, they'd say 'A heaped-up, drawn-along cloud.' [45] So leave them until they encounter their Day in which they'll fall down thunder-stricken. [46] The Day their plot doesn't avail them a single thing, and *they're not helped*. [47] And truly, for those who've done wrong is a punishment nearer than that, but most of them don't know. [48] And be patient for the Judgment of your Lord, for truly, you're in Our Eyes. And glorify by means of praise of your Lord at the time you rise. [49] And then glorify Him in ritual prayer part of the night, and at the retreating of the stars.

## (53) An-Najm [The Star]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the Star when it comes down, [2] your companion didn't go astray, and didn't go the wrong way, [3] and he doesn't speak from whim. [4] It's not but a revelation that's revealed. [5] One strong in power has taught him. [6] Possessor of bodily strength. Then he rose up [7] while he was on the highest horizon. [8] Thereafter, he drew near, then brought himself nearer, [9] then he was the limb length of two bows away, or nearer, [10] then He revealed to His slave what He revealed. [11] The inner heart didn't lie in what he saw. [12] So do you obstinately dispute with him over what he was seeing? [13] And he *certainly* saw him in another descent— [14] in the vicinity of the ultimately-reached Lote-tree [15] (in whose vicinity is the Garden of the Abode) [16] when there was covering the Lote-tree that which was covering. [17] The sight didn't turn aside, nor overstep the bounds. [18] He *certainly* saw some of the greatest signs of his Lord. [19] So, have you considered *al-Laat* and *al 'Uzzaa*, [20] and *Manaat*, the third, the other? [21] Are males

for you, and females for Him? [22] This would be an unfair division in that case. [23] They are not but names which you've named (you and your forefathers), for which Allaah has caused no authorisation to be sent down. They make themselves carefully follow not but conjecture and what the souls fancy, and yet guidance has *certainly* come to them from their Lord. [24] Or does the human have whatever he wishes for? [25] For to Allaah belong the Hereafter and the former life. [26] And how many an Angel there is in the heavens whose intercession doesn't avail a single thing, except sometime after Allaah's giving permission to whomever He wishes, and approves. [27] Truly, those who don't believe in the Hereafter *name* the Angels with the naming of females. [28] And they have no knowledge about it. They make themselves carefully follow not but conjecture, and truly, conjecture doesn't avail a single thing against the truth. [29] So turn away in spirit from whoever has turned himself away from Our Reminding, and hasn't wanted but the life of the world. [30] That's as far as they reach in knowledge. Truly, your Lord is the Most Knowing about whoever has gone astray from His Way, and He's the Most Knowing about whoever has become guided. [31] And to Allaah belong what's in the heavens and what's on Earth, so that He may recompense those who've done evil in accordance with what they've performed, and recompense those who've persistently done good with the everlasting good; [32] those who shun the major ones of the sins, and obscenities—everything but the lesser offences. Truly, your Lord is extensive in forgiveness. He was the Most Knowing about you when He produced you from the earth, and when you were hidden things in the bellies of your mothers, so don't attribute purity to yourselves. He's the Most Knowing about whoever will have had *taqwaa*. [33] So, have you considered the one who turned himself away, [34] and gave a little by hand, and made himself skimp? [35] Is the knowledge of the Unseen with him, so *he sees*? [36] Or hasn't he been

informed of what was in the scriptures of Moses, [37] and Abraham (the one who fully completed his orders) [38] —that a bearer doesn't bear the burden of another? [39] And that the human has nothing but what he's striven for. [40] And that his striving will be seen in the near future. [41] Thereafter, he'll be recompensed the fullest recompense for it. [42] And that the ultimately-reached place is to your Lord. [43] And that *He* makes to laugh and makes to weep. [44] And that *He* causes death and causes life. [45] And that He creates the two sorts (the male and the female) [46] from a drop when it's emitted. [47] And that responsibility for the other production is upon Him. [48] And that *He* causes freedom from want and causes to have possessions. [49] And that *He* is the Lord of Sirius. [50] And that He destroyed the former 'Aad, [51] and Thamood, so He didn't leave a soul remaining. [52] And the People of Noah sometime before; truly, *they* were more wrongful and more inordinately transgressive. [53] And the overturned towns He overturned, [54] then caused to cover them that which He caused to cover. [55] So about which of the Bounties of your Lord do you obstinately dispute? [56] This is a Warner from among the Warners of the people of former ages. [57] The Approaching Day will have approached. [58] There isn't a discloser for it besides Allaah. [59] So, do you marvel due to this narration, [60] and do you laugh and not cry, [61] while you're engaging in diversions? [62] So prostrate to Allaah and worship Him.

## (54) Al Qamar [The Moon]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The Hour has drawn itself near and the moon became split apart. [2] And if they see a sign, they turn aside and say ‘Ongoing sorcery.’ [3] And they’ve falsely denied and have made themselves carefully follow their whims, and yet every affair will be settled. [4] And there has *certainly* come to them of the tidings that in which there’s a deterrent— [5] utmost-reaching wisdom. So, the warnings aren’t availing. [6] So turn yourself away from them. The Day the Caller calls to a hideous thing, [7] their sights forcefully humbled, they’ll exit from the sepulchres as if they were scattering locusts, [8] running with necks outstretched towards the Caller. The disbelievers will say ‘This is a difficult Day.’ [9] The People of Noah falsely denied before them, so they called Our slave a liar and said ‘One possessed’ and he was shouted away. [10] So he supplicated his Lord, saying ‘I’m overrun, so come to my aid.’ [11] So We opened the gates of heaven with being-poured-down water, [12] and We caused the ground to burst forth springs, then the waters met each other on account of an affair that was already preordained. [13] And We carried him on the thing having planks and nails, [14] running in Our Eyes, as recompense for him who’d been disbelieved. [15] And We *certainly* left it as a sign. So is there anyone who’ll make himself keep it in mind? [16] So, how was My punishment, and My warnings? [17] And We’ve *certainly* made the Qur'aan easy for remembering, so is there anyone who’ll make himself keep it in mind? [18] ’Aad falsely denied, so how was My punishment, and My warnings? [19] Truly, We sent upon them a raging wind during a day of ongoing ill fortune; [20] plucking out the people as if they were uprooted date-palm trunks. [21] So, how was My punishment, and My warnings? [22] And We’ve *certainly* made the Qur'aan easy for remembering, so is there anyone who’ll make himself keep it in mind? [23] Thamood falsely denied the warnings. [24] Then they said ‘Is it a single human being from among us whom we make ourselves carefully follow? Truly, we’d be in a

*straying* and *insanity* in that case. [25] Has the Reminding been cast upon *him* of all people?! Nay, but he's an insolent, constant liar.' [26] "They'll know tomorrow who's the insolent, constant liar. [27] Truly, We're sending the She-Camel as a *fitnah* for them, so keep an eye on them and make yourself patiently steadfast. [28] And inform them that the water is to be a division between them. Every drinking will be mutually attended." [29] Then they called their companion, so he took by his hand and he hamstrung. [30] So how was My punishment, and My warnings? [31] Truly, We sent upon them a single Cry, then they were like the dry twig of a corral builder. [32] And We've *certainly* made the Qur'aan easy for remembering, so is there anyone who'll make himself keep it in mind? [33] The People of Lot falsely denied the warnings. [34] Truly, We sent upon them a storm of pebbles—except the family of Lot. We delivered them in the hour before dawn [35] as a Favour from Our presence. In this manner, We recompense whoever is thankful. [36] And he *certainly* warned them of Our assault, then they obstinately disputed about the warnings. [37] And they *certainly* tried to turn him away from his guest party, so We obliterated their eyes. 'So taste My punishment and My warnings.' [38] And an abiding punishment *certainly* came to them in the morning, after dawn. [39] 'So taste My punishment and My warnings.' [40] And We've *certainly* made the Qur'aan easy for remembering, so is there anyone who'll make himself keep it in mind? [41] And the warnings *certainly* came to Pharaoh's lot. [42] They falsely denied Our signs—all of them—so We seized them with the seizing of an Omnipotent, Almighty One. [43] Are your staunch disbelievers better than those? Or do you have a declaration of immunity in the Writings? [44] Or do they say 'We're a mutually-defending union'? [45] The assemblage will be routed and will turn their backs. [46] Nay, but the Hour is their appointed time, and the Hour will be more calamitous and more bitter. [47] Truly, the criminals are in a straying and insanity. [48]

The Day they're dragged into the Fire on their faces. 'Taste the touch of *Saqar*.' [49] Truly, everything—We've created it in accordance with a measure. [50] And Our order is not but *one*, like a twinkling of an eye. [51] And We've *already* destroyed your kinds. So is there anyone who'll make himself keep it in mind? [52] And everything that they did is in the Writings. [53] And every small thing and great thing became transcribed. [54] Truly, the ones who have *taqwaa* will be amidst Gardens and rivers, [55] in the sitting-place of confirmatory truth, in the vicinity of an Omnipotent King.

## (55) Ar-Rahmaan [The All-Merciful]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The All-Merciful [2] has taught the Qur'aan. [3] He created the human. [4] He's taught him eloquent speech. [5] The sun and the moon are in accordance with a reckoning. [6] And the star and the tree both prostrate. [7] And heaven, He raised it and set up the balance, [8] saying 'Don't overstep the bounds concerning the balance. [9] And establish the weight with equity, and don't make the balance cause loss.' [10] And the Earth, He laid it out for the creatures. [11] In which is sweet fruit and date palms having spathes, [12] and grains having stems, and fragrant herbs. [13] So which of your Lord's Bounties will you both falsely deny? [14] He created the human from sound-making clay like the potter's clay, [15] and He created the one who conceals himself, from a smokeless flame of fire. [16] So which of your Lord's Bounties will you both falsely deny? [17] Lord of the two Easts, and Lord of the two Wests. [18] So which of your Lord's Bounties will you both falsely deny? [19] He allowed the two seas which meet together to flow freely and mingle.

[20] Between them both is a separating barrier they don't transgress. [21] So which of your Lord's Bounties will you both falsely deny? [22] Pearl and coral come out from both of them. [23] So which of your Lord's Bounties will you both falsely deny? [24] And to Him belong the raised-up sailing ships upon the sea, like mountain landmarks. [25] So which of your Lord's Bounties will you both falsely deny? [26] Everyone who's on it will perish, [27] while the Face of your Lord, the Possessor of Majesty and Honour, will be left remaining. [28] So which of your Lord's Bounties will you both falsely deny? [29] Whoever is in the heavens and Earth ask of Him. Every day He's involved in some matter. [30] So which of your Lord's Bounties will you both falsely deny? [31] We'll attend specifically to you, oh you the two weighty ones. [32] So which of your Lord's Bounties will you both falsely deny? [33] Oh great assembly of *jinn* and man, if you're able to pass through some of the regions of the heavens and Earth, then pass through. You won't pass through except with an authority. [34] So which of your Lord's Bounties will you both falsely deny? [35] A smokeless flame of fire will be sent against you both, and a sparking of brass, then you're not able to defend yourselves. [36] So which of your Lord's Bounties will you both falsely deny? [37] Then, when heaven will have become split apart, and will have become rose-coloured like red hide. [38] So which of your Lord's Bounties will you both falsely deny? [39] So on that Day, no man is questioned about his punishable misdeeds, nor one who conceals himself. [40] So which of your Lord's Bounties will you both falsely deny? [41] The criminals will be recognised by their mark, so they'll be seized by their forelocks and their feet. [42] So which of your Lord's Bounties will you both falsely deny? [43] 'This is Hell which the criminals would falsely deny.' [44] They'll circuit round between it and intensely heated, scalding water. [45] So which of your Lord's Bounties will you both falsely deny? [46] And for him who'll have feared the standing place of his Lord are two

Gardens. [47] So which of your Lord's Bounties will you both falsely deny? [48] Both having branches. [49] So which of your Lord's Bounties will you both falsely deny? [50] In both of which flow two springs. [51] So which of your Lord's Bounties will you both falsely deny? [52] In both of which are two sorts of every sweet fruit. [53] So which of your Lord's Bounties will you both falsely deny? [54] Reclining upon carpets whose inner linings are of heavy silk brocade. And the fresh, pickable fruit of both Gardens approaches near. [55] So which of your Lord's Bounties will you both falsely deny? [56] In which are females who restrain their gaze, whom a man hasn't deflowered before them, nor one who conceals himself. [57] So which of your Lord's Bounties will you both falsely deny? [58] As if they were rubies and corals. [59] So which of your Lord's Bounties will you both falsely deny? [60] Is the recompense of *ihsaan* anything but *ihsaan*? [61] So which of your Lord's Bounties will you both falsely deny? [62] And besides them both are two Gardens. [63] So which of your Lord's Bounties will you both falsely deny? [64] Both deep green. [65] So which of your Lord's Bounties will you both falsely deny? [66] In both of which are two copiously-gushing springs. [67] So which of your Lord's Bounties will you both falsely deny? [68] In both of which are sweet fruit and date-palm and pomegranate. [69] So which of your Lord's Bounties will you both falsely deny? [70] In which are comely, good females. [71] So which of your Lord's Bounties will you both falsely deny? [72] *Houris* confined in pavilions. [73] So which of your Lord's Bounties will you both falsely deny? [74] Whom a man hasn't deflowered before them, nor one who conceals himself. [75] So which of your Lord's Bounties will you both falsely deny? [76] Reclining upon greened cushions and beautiful, rich carpets. [77] So which of your Lord's Bounties will you both falsely deny? [78] Blessed by Himself be the Name of your Lord, the Possessor of Majesty and Honour.

# (56) Al Waaqi'ah [The Thing that will Occur]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When the thing which will occur will have occurred, [2] (there's no lying regarding its occurrence) [3] lowering, raising. [4] When Earth will have been convulsed with a violent convulsion, [5] and the mountains will have been crumbled in a crumbling, [6] so they'll have become scattered motes. [7] And you'll have become three sorts. [8] So, the companions of the right hand—what are the companions of the right hand? [9] And the companions of the left hand—what are the companions of the left hand? [10] And the ones who outstrip will be the ones who have precedence. [11] Those are the ones brought near [12] in the Gardens of Delight [13] (a multitude from the people of former ages, [14] and a few from the later ones) [15] upon encrusted couches, [16] reclining upon them, facing one another. [17] Youths made immortal will circulate among them [18] with goblets and ewers and a cup from a flowing spring, [19] from which they are not given a splitting headache, and will not be intoxicated; [20] and sweet fruit of that which they keep choosing for themselves in liking, [21] and bird meat of whatever they ardently desire for themselves. [22] And there are *houris* having beautiful eyes, [23] like the similitudes of hidden, protected pearls, [24] as recompense, by virtue of what they used to perform. [25] They don't hear idle talk in them, nor a cause of sin; [26] nothing but the saying of 'Peace. Peace.' [27] And the companions of the right hand—what of the companions of the right hand? [28] Amidst de-thorned lote-trees, [29] and layered banana trees, [30] and extended shade, [31] and water poured forth, [32] and abundant, sweet fruit, [33] not cut off, nor forbidden, [34] and raised spouses. [35] Truly, We'll have produced them as an original production, [36]

then made them virgins, [37] amorous, of equal age, [38] for the companions of the right hand. [39] A multitude from the people of former ages, [40] and a multitude from the later ones. [41] And the companions of the left hand—what of the companions of the left hand? [42] Amidst a scorching wind and scalding water, [43] and a shade of pitch-black smoke, [44] not cool, nor pleasant. [45] Truly, before that they were ones who'd been made to live a life of luxury, [46] and they used to persist upon tremendous violations. [47] And they used to say 'Huh? When we'll have died and become dust and bones, will we truly be *resurrected*? [48] And our forefathers of former ages?' [49] Say 'Truly, the first ones and the last ones [50] will be *gathered together* to the appointed time and place of a known Day. [51] Thereafter, truly, you, oh the ones who went astray, the ones who falsely denied, [52] will *eat* from a tree of *Zaqqoom*, [53] then fill your bellies from it, [54] then drink (on top of it) scalding water, [55] then drink with the drinking of thirsty camels.' [56] This is their hospitality on the Day of Recompense. [57] *We* created you, so why don't you attest it? [58] So have you considered what you emit? [59] Do *you* create it, or are We the Creators? [60] *We* decreed death among you, and We're not outstripped [61] over Our changing your similitudes and producing you in what forms you don't know. [62] And you've *certainly* known the first production, so why don't you keep it in mind? [63] So have you considered what you sow? [64] Do *you* make it grow, or are We the Growers? [65] If We wished to, We could have made it *dry debris*, then you'd have continued wondering and lamenting: [66] 'Truly, we're laden with *debt*. [67] Nay, rather we're rendered hopeless.' [68] So have you considered the water which you drink? [69] Did *you* cause it to be sent down from the rain cloud, or are We the Ones Who cause things to be sent down? [70] If We wished to, We could have made it salty, so why are you not thankful? [71] So have you considered the fire which you

kindle? [72] Did *you* produce its tree, or are We the Producers? [73] *We* made it a means of reminding and a thing of use for the desert-travellers. [74] So glorify in ritual prayer by means of the Tremendous Name of your Lord. [75] So no, I swear by the setting-places of the stars [76] (and truly, it's a tremendous, sworn *oath*, if only you knew), [77] truly, it's an honourable *Qur'aan*, [78] in a hidden, protected Book. [79] No-one touches it but the ritually-cleansed. [80] A gradual sending down from the Lord of the Worlds. [81] So do you hold this narration in little estimation? [82] And assign to your provision that you falsely deny? [83] So why don't (when it reaches the throat [84] and at that time *you're looking on*, [85] and We're nearer to him than you, but you don't see) [86] so why don't (if you weren't ones to be recompensed) [87] you return it, if you're true in what they say? [88] So, as for if he'll have been from among the ones brought near, [89] then rest, and gracious provision, and the Garden of Delight. [90] And as for if he'll have been from among the companions of the right hand, [91] then 'Peace be to you' from the companions of the right hand. [92] And as for if he'll have been from among the ones who falsely denied, who went astray, [93] then a hospitality of scalding water, [94] and a burning of a Hellfire. [95] Truly, this, it's the *reality* of certainty. [96] So glorify in ritual prayer by means of the Tremendous Name of your Lord.

## (57) Al Hadeed [The Iron]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] What was in the heavens and Earth will have glorified to Allaah, and He's the Almighty, the All-Wise. [2] To Him belongs the Dominion of the heavens and Earth. He causes life and causes

death, and He's One possessing power over everything. [3] He's the First and the Last, and the Manifest and the Un-evident and He's All-Knowing about everything. [4] He's the One Who created the heavens and Earth in six days, and thereafter ascended upon the Throne. He knows what penetrates into the earth, and what comes out from it, and what descends from heaven and what ascends into it. And He's with you wheresoever you are, and Allaah is All-Seer of what you perform. [5] To Him belongs the Dominion of the heavens and Earth, and all affairs will be returned to Allaah. [6] He makes the night enter into the day, and makes the day enter into the night. And He's All-Knower about the contents of the chests. [7] Believe in Allaah and His Messenger, and spend from what He's made you the ones who were made successors concerning, for those of you who'll have believed and spent will have a large remuneration. [8] And what reason do you have (if you're believers) for not believing in Allaah when the Messenger invites you to believe in your Lord, and He's already taken your solemn pledge? [9] He's the One Who sends down upon His slave clear-proof signs, so that He may take you out from the manifold darknesses to the Light. And truly, Allaah is *Pitying*, Specifically-Merciful with you. [10] And what reason do you have for not spending in the Way of Allaah when to Allaah belongs the means of inheritance of the heavens and Earth? Not equal from among you is he who spent sometime before the conquest, and fought. Those are of greater estimation in level than those who've spent sometime after, and fought. And yet Allaah has promised each the everlasting good. And Allaah is All-Aware of what you perform. [11] Who's the fellow who'll lend Allaah a goodly loan so He can multiply it for him, and he'll have generous remuneration? [12] The Day you see the believing men and believing women; their Light running along directly in front of them and on their right. 'Your glad tiding today is Gardens from under which rivers flow, staying in them perpetually. That, *it* is

the tremendous attainment.' [13] The Day the male hypocrite and the female hypocrite say to those who'd believed 'Look at us. We'll acquire some of your Light for ourselves.' It will have been said 'Return behind you, then feel around for a light for yourselves.' Then a protective wall will have been struck into the ground between them, which will have a gate in whose interior will be Mercy, and whose exterior—from *its* direction will be the punishment. [14] They'll call out to them 'Haven't we been *with* you?' They'll have said 'Yes indeed you have, but you caused your souls to be tempted, and you made yourselves wait in expectation, and you caused yourselves to have suspicious doubt, and wishful desires deceived you until Allaah's order came. And the Deceiver deceived you about Allaah. [15] So today, ransom isn't taken from you, nor from those who've disbelieved. Your abode is the Fire. It's your patron. And the journey's end is absolutely evil.' [16] Hasn't the time come for those who've believed, for their hearts to become humble to remembering Allaah and to what's come down of the truth, and to not be like those who were given the Book in times before? For the length of time was prolonged to them, so their hearts became hard, and many of them are iniquitous. [17] Know that Allaah causes the earth to live after its death. We've certainly made the signs clear to you, so that *perhaps* (hopefully) you'll understand. [18] Truly, the men who are givers of charity and the women who are givers of charity, and who lend Allaah a goodly loan, it will be multiplied for them, and they'll have generous remuneration. [19] And those who'll have believed in Allaah and His Messengers—those, *they* are the truthful. And the martyrs will have their remuneration and their Light with their Lord. And those who'll have disbelieved and falsely denied Our signs, those will be the companions of the Hellfire. [20] Know that the life of the world is just play, and diversion, and ornamentation, and boasting between yourselves, and competition in increase in wealth and children—like the similitude of

revitalising rain whose vegetation delights the tillers, and thereafter, it withers, so you see it turning yellow, and thereafter, it becomes dry debris. And in the Hereafter there's severe punishment, and forgiveness from Allaah and pleasure. And the life of the world is not but the enjoyment of delusion. [21] Outstrip one another to forgiveness from your Lord and a Garden whose breadth is like the breadth of the heaven and Earth, prepared for those who'll have believed in Allaah and His Messengers. That's the Grace of Allaah, which He gives to whomever He wishes, and Allaah is the Possessor of tremendous Grace. [22] No calamity strikes on Earth, nor in yourselves, except that it was in a Book at a time before Our bringing it into existence (truly, that's easy to Allaah) [23] in *order* that you don't grieve over what passed you by, nor exult in what He's given you. And Allaah doesn't like *any* self-conceited boaster; [24] those who are miserly and order the people with miserliness. And whoever turns himself away, then truly, Allaah, *He* is the One Free of Need, the Praiseworthy. [25] We *certainly* sent Our Messengers with clear proofs, and We caused the Book and the Balance to be sent down with them, so that it may manage the people with equity. And We caused iron to be sent down, in which there's strong might and benefits for the people—and so that Allaah may know him who helps Him and His Messengers in the unseen. Truly, Allaah is Strong, Almighty. [26] And We *certainly* sent Noah and Abraham, and We assigned Prophethood and the Book in their offspring. So, of them is one who's guided, and yet many of them are iniquitous. [27] Thereafter, We followed up with Our Messengers on their tracks, and We followed up with Jesus, son of Mary, and We gave him the Gospel, and We placed pity and mercy in the hearts of those who made themselves carefully follow him. And monasticism, which they innovated (We didn't prescribe it to them) for no reason other than seeking Allaah's pleasure—well they didn't observe it with the right of its observance. So We gave those of them who believed

their remuneration, and yet many of them are iniquitous. [28] Oh you who've believed, have *taqwaa* of Allaah and believe in His Messenger. He'll give you a two-fold guaranteed share of His Mercy, and He'll make a Light for you by means of which you'll walk, and He'll forgive for you. And Allaah is Forgiving, Specifically-Merciful. [29] All this is in order that the People of the Book *know* that they don't have power over a single thing of Allaah's Grace, and that all Grace is in Allaah's Hand. He gives it to whomever He wishes. And Allaah is the Possessor of tremendous Grace.

## (58) Al Mujaadilah [The Wrangler]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Allaah has certainly heard the speech of her who's been wrangling with you concerning her marriage partner, and is presenting her complaint to Allaah. And Allaah hears your bandying words with one another. Truly, Allaah is All-Hearing, All-Seeing. [2] Those of you who separate from their wives by declaring them to be like the backs of their mothers, they're not their mothers. Their mothers are not but those who gave birth to them. And truly, *they speak munkar* of speech, and deceptive falsehood. And truly, Allaah is *Oft-Pardoning*, Forgiving. [3] And those who separate from their wives by declaring them to be like the backs of their mothers, then subsequently go back on what they said, then there's the freeing of an enslaved neck in the time before their touching one another. This you're admonished with, and Allaah is All-Aware of what you perform. [4] So, he who hasn't found the means, then there's the fasting of two consecutive months in the time before their touching one another. So, he who hasn't been able to, then there's the feeding of sixty destitute ones. That's so that you may believe in Allaah and His Messenger.

And these are Allaah's limits. And for the disbelievers there'll be a painful punishment. [5] Truly, those who act in opposition to Allaah and His Messenger will have been thrown down and abased, just as those who were in times before them were thrown down and abased. And We've certainly caused clear-proof signs to be sent down, and yet for those who've disbelieved there'll be a humiliating punishment [6] the Day Allaah resurrects the entirety of them, then informs them about what they'd performed. Allaah enumerated it, while they forgot it. And Allaah is Witness over everything. [7] Haven't you considered that Allaah knows what's in the heavens and what's on Earth? There's no secret conversation of three except that He's their fourth, nor of five except that He's their sixth, nor fewer than that, nor more, except that He's with them wheresoever they are. Thereafter, on the Day of Standing, He'll inform them about what they'd performed. Truly, Allaah is All-Knowing about everything. [8] Haven't you considered those who've been forbidden from secret conversations, and thereafter revert to what they've been forbidden from, and they converse secretly together about sin and hostility and disobedience of the Messenger? And when they come to you, they greet you with that with which Allaah hasn't greeted you, and they say within themselves 'Why doesn't Allaah punish us because of what we say?' Hell will be sufficient for them; they'll suffer it. So the journey's end is absolutely evil. [9] Oh you who've believed, when you converse secretly together, then don't converse secretly together about sin and hostility and disobedience of the Messenger, and yet converse secretly together about piety and *taqwaa*. And have *taqwaa* of Allaah, the One to Whom you'll be gathered and driven. [10] Secret conversations are only from Satan, so that he might cause those who've believed to grieve, and yet he isn't one who can harm them with a single thing except by the permission of Allaah. And on Allaah then the believers should make themselves rely. [11] Oh you who've believed, when it's said to you 'Make

yourselves make room' in sittings, then make room. Allaah will make room for you. And when it's said 'Rise up' then rise up. Allaah will raise in levels those of you who've believed, and those who've been given knowledge. And Allaah is All-Aware of what you perform. [12] Oh you who've believed, when you converse privately with the Messenger, then proffer a voluntary charity directly before your private conversation. That's better for you and spiritually cleaner. So, if you haven't found anything, then truly, Allaah is Forgiving, Specifically-Merciful. [13] Were you afraid to proffer voluntary charities directly before your private conversation? So, when you haven't done so, and even then Allaah has returned His Favour upon you, then at least establish the ritual prayer and give the *zakaah* and obey Allaah and His Messenger. And Allaah is All-Aware of what you perform. [14] Haven't you considered those who turned themselves towards a People with whom Allaah was angry? They are not of you, nor of them, and they swear falsely to lies while *they know*. [15] Allaah has prepared a severe punishment for them. Truly, what they used to perform was evil. [16] They've intentionally taken their oaths as a thing by which they're hidden, so they've hindered others from the Way of Allaah. So they'll have a humiliating punishment. [17] Their wealth will *not* avail them a single thing (nor their children) against Allaah. Those will be the companions of the Fire. They'll stay in it perpetually. [18] The Day Allaah resurrects the entirety of them, then they swear falsely to Him, just as they swear falsely to you, and they reckon that they're grounded upon something. Well, truly, they, *they* are the liars. [19] Satan gained mastery over them, so he made them forget to remember Allaah. Those are Satan's party. Well, truly, the party of Satan, they are the losers. [20] Truly, those who act in opposition to Allaah and His Messenger—those will be in amongst the most abased. [21] Allaah ordained 'I'll most definitely be victorious—I and My Messengers.' Truly, Allaah is Strong, Almighty. [22] You don't find a People

who believe in Allaah and the Last Day loving whoever continuously acted in opposition to Allaah and His Messenger, even if they'd been their fathers, or their sons, or their brothers, or their clan. Those, He's written believing {Faith} in their hearts and supported them with a spirit from Him. And He'll make them enter Gardens from under which rivers flow, staying in them perpetually. Allaah will have been pleased with them, and they'll have been pleased with Him. Those are Allaah's party. Well, truly, the party of Allaah, they are the successful.

## (59) Al HaSHr [The Gathering]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] What was in the heavens and what was on Earth will have glorified to Allaah, and He's the Almighty, the All-Wise. [2] He's the One Who expelled those who've disbelieved of the People of the Book from their homes for the first gathering. You certainly didn't think that they'd leave, and they thought for certain that their fortresses were their preventer of attacks from Allaah. So Allaah came at them from where they hadn't been reckoning, and He hurled induced, utmost terror into their hearts. They were reducing their houses to ruin with their own hands, and the hands of the believers. So take a lesson, oh you possessors of vision. [3] And if not for Allaah's prescribing banishment to them, He would have *punished* them in the world. And yet they'll have the punishment of the Fire in the Hereafter. [4] That's because they actively opposed Allaah and His Messenger, and whoever actively opposes Allaah, then truly, Allaah is severe in retribution. [5] Whatever a palm tree you cut down or left standing on its roots, then it was by the permission of Allaah, and so that He might disgrace the iniquitous. [6] And what Allaah gave to His Messenger

from them as spoils of war, then you made no horses or riding camels gallop for it, but Allaah gives His Messengers power over whomever He wishes. And Allaah is One possessing power over everything. [7] What Allaah gave to His Messenger as spoils of war from the folk of the towns, then it is for Allaah and for the Messenger, and for relatives, and orphans, and the destitute, and travellers, in *order* that it doesn't become a thing circulating between the rich among you. And what the Messenger has given you, then take it. And what he's forbidden you from, then refrain yourselves. And have *taqwaa* of Allaah. Truly, Allaah is severe in retribution. [8] For the emigrant poor, who were expelled from their homes and their wealth seeking for themselves Grace from Allaah and pleasure, and helping Allaah and His Messenger. Those, *they* are the ones who are true in fulfilling their oath. [9] And those who took the Home (and believing {Faith}) as a place of abode sometime before them, love whoever emigrated to them, and don't find in their chests a need of what they've been given, and give them preference over themselves, even if penury had been with them. (And whoever is protected from the covetousness of his own soul, then those, *they* are the successful.) [10] And those who'll have come sometime after them will say 'Our Lord, forgive for us and for our brethren who preceded us in believing {Faith}. And don't put rancour in our hearts toward those who believed. Our Lord, truly, You are Pitying, Specifically-Merciful.' [11] Haven't you considered those who acted hypocritically, saying to their brethren (those who've disbelieved from the People of the Book) '*If* you were expelled, we'd most definitely leave with you, and we wouldn't obey anyone concerning you—*ever*, and if you were fought, we'd most definitely help you'? And Allaah bears witness; truly, they are *liars*. [12] *If* they were expelled, they wouldn't leave with them, and *if* they were fought, they wouldn't help them. And *if* they helped them, they would most definitely turn their backs, then subsequently they wouldn't be

helped. [13] *You* are a more intense, fearful caution in their chests than Allaah. That's because they're a People who don't comprehend. [14] They won't fight you collectively, except when in fortified towns, or from behind enclosed walls. Their battling between themselves is severe. You reckon them to be united, and yet their hearts are disunited. That's because they're a People who don't understand. [15] Like the similitude of those a short time before them who tasted the evil consequence of their affair. And they'll have a painful punishment. [16] Like the similitude of Satan when he says to the human 'Disbelieve.' Then, when he disbelieves, he says 'Truly, I'm disassociated from you. Truly, I fear Allaah, the Lord of the Worlds.' [17] So the resultant state of both of them will have been that they're both in the Fire, staying in it perpetually. And that will be the recompense of the wrongdoers. [18] Oh you who've believed, have *taqwaa* of Allaah. And each soul should look at what it has sent ahead for tomorrow. And have *taqwaa* of Allaah. Truly, Allaah is All-Aware of what you perform. [19] And don't be like those who forgot Allaah, so He made them forget their souls. Those, *they* are the iniquitous. [20] The companions of the Fire and the companions of the Garden are not equal. The companions of the Garden, *they* are the attainers. [21] If We'd caused this Qur'aan to be sent down upon a mountain, you'd have *seen* it humbled, cracked open from dread of Allaah. And these similitudes, We set them forth for the people, so that *perhaps* (hopefully) they'll make themselves reflect. [22] He's Allaah, the One Whom there's no god but Him. Knower of the Unseen and the Witnessed. He's the All-Merciful, the Specifically-Merciful. [23] He's Allaah, the One Whom there's no god but Him. The King, the Holy, the Giver of Peace, the Giver of Security and Believing {Faith}, the Protector, the Almighty, the Compeller, the Self-Aggrandiser. The Immaculacy of Allaah…, above what they associate!

[24] He's Allaah, the Creator, the Maker, the Shaper. To Him belong the everlastingly good Names. What's in the heavens and Earth glorifies Him, and He's the Almighty, the All-Wise.

## (60) Al Mumtahanah [The Woman who was Checked Out]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you who've believed, don't take for yourselves My enemy and your enemy as protecting friends or allies (if you'd really gone out striving in My Way and seeking My pleasure), offering affection to them when they've certainly disbelieved in that which of the truth has come to you; expelling the Messenger and you due to your believing in Allaah, your Lord. You confide to them because of love, and I'm the Most Knowing about what you've made hidden and what you've made public. And whoever of you does it, then he's certainly strayed from the middle of the Way. [2] If they got the upper hand of you, they'd be enemies to you, and would extend their hands and their tongues to you with evil. And they would have loved it if you disbelieved. [3] Your blood relationships and your children will *not* benefit you. On the Day of Standing, He'll make a decision between you. And Allaah is All-Seer of what you perform. [4] There has already been a pleasurably good exemplar for you in Abraham and those who were with him, when they said to their People 'Truly, we're disassociated from you and from what you worship besides Allaah. We've repudiated you, and enmity and vehement hatred has become open between us and you forever, until you believe in Allaah in His Oneness.' (Except for Abraham's saying to his father 'I'll most definitely ask forgiveness for you, and yet I don't have authoritative power of anything for you against Allaah.') "Our Lord, on You we make ourselves rely, and to You we keep turning ourselves

back, and to You is the journey's end. [5] Our Lord, don't make us a *fitnah* for those who've disbelieved. And forgive for us, Our Lord. Truly You, *You* are the Almighty, the All-Wise." [6] There was *certainly* a pleasurably good exemplar for you in them, for whoever used to hope for Allaah and the Last Day. And whoever turns himself away, then truly, Allaah *He* is the One Free of Need, the Praiseworthy. [7] Allaah may be such that He'll place love between you and those of them with whom you had mutual enmity. And Allaah is One possessing power. And Allaah is Forgiving, Specifically-Merciful. [8] Allaah doesn't forbid you—concerning those who haven't fought you in the matter of religion and haven't expelled you from your homes—to be good to them and behave equitably towards them. Truly, Allaah loves the equitable. [9] Allaah only forbids you—concerning those who fought you in the matter of religion and expelled you from your homes, and supported in your expulsion—to turn yourselves towards them. And whoever turns himself towards them, then those, *they* are the wrongdoers. [10] Oh you who've believed, when the believing women come to you as emigrants, then check them out. Allaah is the Most Knowing about their believing {Faith}. Then, if you know them to be believers, then don't return them to the staunch disbelievers. They (the women) are not a lawful thing for them, and *they* (the disbelievers) are not lawful for them. And yet give them what they spent. And there's no misdemeanour charged against you for your taking take them in marriage when you give them their remunerations. And don't hold by the bonds of marriage of the disbelieving women, and yet ask for what you spent. And they (the disbelieving men) should ask for what they spent. That is Allaah's Judgment. He judges between you, and Allaah is All-Knower, All-Wise. [11] And if a single thing of your marriage partners escapes to the staunch disbelievers, then you retaliate, then give those whose marriage partners have gone, the like of what they spent. And have *taqwaa* of Allaah, the One in Whom

you're believers. [12] Oh you, the Prophet, when the believing women come to you, pledging you allegiance on the basis that they don't associate a single thing as partner with Allaah, and don't steal, nor fornicate, nor kill their children, nor come with a shocking slander which they fabricate between their hands and their feet, nor disobey you concerning *ma'roof*, then pledge their allegiance and ask Allaah for forgiveness for them. Truly, Allaah is Forgiving, Specifically-Merciful. [13] Oh you who've believed, don't turn yourselves towards a People with whom Allaah was angry. They've certainly given up hope of the Hereafter, just as the staunch disbelievers from the companions of the graves gave up hope.

## (61) AS-Saff [The Row]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] What was in the heavens and what was on Earth will have glorified to Allaah, and He's the Almighty, the All-Wise. [2] Oh you who've believed, for what possible reason do you say what you don't do? [3] It's a hugely detestable thing in the sight of Allaah that you say what you don't do. [4] Truly, Allaah loves those who fight in His Way in a row, as if they were a tightly-joined structure. [5] And there was the time Moses said to his People 'Oh my People, for what possible reason do you make me experience harm when you certainly know that I'm the Messenger of Allaah to you?' So, when they deviated, Allaah caused their hearts to deviate, and Allaah doesn't guide iniquitous Peoples. [6] And there was the time Jesus, son of Mary, said 'Oh Children of Israel, truly, I'm Allaah's Messenger to you, confirming what's clearly before me of the Torah, and as a gladdener with glad tidings of a Messenger coming sometime after me, whose name is Ahmad.' Then, when

he came to them with clear proofs, they said ‘This is clear sorcery.’ [7] And who’s more wrongful than he who intentionally fabricates lies about Allaah when *he’s being invited* to submission {Islaam}? And Allaah doesn’t guide wrongdoing Peoples. [8] They intend to extinguish the Light of Allaah with their mouths, and yet Allaah is the perfector of His Light, even if the disbelievers dislike it. [9] He’s the One Who sent His Messenger with guidance and the religion of truth, to make it gain ascendency over the religions—all of them—even if the ones who commit *shirk* dislike it. [10] Oh you who’ve believed, should I direct you to a commerce that will save you from a painful punishment? [11] To believe in Allaah and His Messenger, and struggle in the Way of Allaah with your wealth and your selves. That’s better for you, if you but knew. [12] He’ll forgive your punishable misdeeds for you and make you enter Gardens from under which rivers flow, and good dwellings in the Gardens of Eden. That’s the tremendous attainment. [13] And another which you love: help from Allaah and an imminent conquest. And gladden the believers with glad tidings. [14] Oh you who’ve believed, be helpers of Allaah, just as Jesus, son of Mary, said to the Disciples ‘Who are my givers of help to Allaah?’ The Disciples said ‘We are Allaah’s helpers.’ Then a particular group of the Children of Israel believed, and a particular group disbelieved. Then We supported those who believed against their enemy, so they became the ones who gained ascendency.

## (62) Al Jumu’ah [The Friday Congregation]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] What's in the heavens and what's on Earth glorify to Allaah, the King, the Holy, the Almighty, the All-Wise. [2] He's the One Who sent amongst the unlettered a Messenger from among them, reciting His signs before them, and purifying them, and teaching them the Book and the Wisdom, and truly, in times before, they'd been in a clear *straying*. [3] And others of them who haven't yet joined them. And He's the Almighty, the All-Wise. [4] That's the Grace of Allaah, which He gives to whomever He wishes, and Allaah is the Possessor of tremendous Grace. [5] The similitude of those who were made to carry the Torah, then subsequently haven't carried it, is like the similitude of a donkey carrying books of knowledge. The similitude of the People who falsely denied Allaah's signs is absolutely evil. And Allaah doesn't guide wrongdoing Peoples. [6] Say 'Oh you who were Jews, if you assert that you're allies to Allaah, exclusive of the people, then wish for death for yourselves if you're true in what you say.' [7] And they don't wish for it for themselves—*ever*—because of what their hands have sent ahead. And Allaah is All-Knower about the wrongdoers. [8] Say 'Truly, the death which you flee from—well truly, it will meet you. Thereafter, you'll be returned back to the Knower of the Unseen and the Witnessed, then He'll inform you about what you used to perform.' [9] Oh you who've believed, when the ritual prayer of the day of Jumu'ah {Friday} is called to, then go along quickly to remember Allaah, and leave bargaining. That's better for you, if you but knew. [10] Then, when the ritual prayer finishes, then strive to disperse yourselves in the land and seek for yourselves some of Allaah's Grace, and remember Allaah much, so that *perhaps* (hopefully) you'll be successful. [11] And yet when they saw commerce or a diversion, they scattered themselves towards it and left you standing. Say 'What's with Allaah is better than diversion and commerce. And Allaah is the best of providers.'

# (63) Al Munaafiqoon [The Hypocrites]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When the hypocrites come to you, they say 'We bear witness: truly, you're the *Messenger* of Allaah.' And Allaah knows, truly, you *are* His Messenger. And Allaah bears witness: truly, the hypocrites are *liars*. [2] They intentionally take their oaths as a thing by which they're hidden, so they hinder others from the Way of Allaah. Truly, what they used to perform was evil. [3] That's because they believed, then later on disbelieved, so their hearts were sealed over, so *they don't comprehend*. [4] And when you see them, their bodies amaze you, and if they speak, you listen to their speech. It's as if they're propped-up blocks of timber. They reckon every cry is against them. They are the enemy, so beware of them. May Allaah kill them. However are they beguiled? [5] And when it was said to them 'Come. Allaah's Messenger will ask forgiveness for you' they twisted their heads round, and you saw them turning away, and they consider themselves great. [6] It's the same to them whether you'll have asked forgiveness for them or you haven't asked forgiveness for them—Allaah will *not* forgive for them. Truly, Allaah doesn't guide iniquitous Peoples. [7] *They* are those who say 'Don't spend on whoever is with the Messenger of Allaah until they scatter themselves.' And yet to Allaah belong the treasuries of the heavens and Earth, but the hypocrites don't comprehend. [8] They say '*If* we return to Madeenah, the most renowned will most definitely expel the most abased from it.' And yet to Allaah belongs renown, and to His Messenger, and to the believers, but the hypocrites don't know. [9] Oh you who've believed, neither your wealth nor your children should cause you to be diverted from remembering Allaah. And whoever does that, then those, *they* are the losers. [10] And spend from what We've

provided you sometime before death's coming to one of you then him saying 'My Lord, why didn't You grant me a delay up to a near term? Then I'd give voluntary charity and be from among the righteous.' [11] And Allaah will *not* grant a soul a delay when its term will have come. And Allaah is All-Aware of what you perform.

## (64) At-TaGHaabun [The Mutual Loss and Gain]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] What's in the heavens and what's on Earth glorify to Allaah. To Him belongs the Dominion, and to Him belongs all praise, and He's One possessing power over everything. [2] He's the One Who created you, then of you is a disbeliever and of you is a believer. And Allaah is All-Seer of what you perform. [3] He created the heavens and Earth in accordance with the truth. And He shaped you, then made your shapes good. And to Him is the journey's end. [4] He knows what's in the heavens and Earth, and He knows what you keep secret and what you make public, and Allaah is All-Knower about the contents of the chests. [5] Hasn't the news come to you of those who disbelieved in times before? So they tasted the evil consequence of their affair, and they'll have a painful punishment. [6] That's because their Messengers used to come to them with clear proofs, then they said 'Will a human being guide us?' So they disbelieved and turned themselves away. And yet Allaah was free of need. And Allaah is Free of Need, Praiseworthy. [7] Those who've disbelieved assert that they will *not* be resurrected. Say 'Yes indeed you will, by my Lord. You'll most definitely be resurrected, and subsequently you'll most definitely be informed of what you've performed. And that's an easy thing to Allaah.' [8] So, believe in Allaah and His Messenger and

the Light which We've caused to be sent down. And Allaah is All-Aware of what you perform. [9] The Day He brings you together for the Day of Assembly, that will be the Day of Mutual Loss and Gain. And whoever believes in Allaah and performs that which is righteous, He'll firmly cover his evil deeds away from him and make him enter Gardens from under which rivers flow, staying in them perpetually—forever. That's the tremendous attainment. [10] And those who'll have disbelieved and falsely denied Our signs, those will be the companions of the Fire, staying in it perpetually. And the journey's end is absolutely evil. [11] No calamity strikes except by the permission of Allaah. And whoever believes in Allaah, He guides his heart. And Allaah is All-Knower about everything. [12] And obey Allaah and obey the Messenger. So, if you turn yourselves away, then the only duty upon Our Messenger is clear conveyance. [13] Allaah—there's no god but Him. And on Allaah then the believers should make themselves rely. [14] Oh you who've believed, truly, you have an enemy from among your marriage partners and children, so beware of them. And if you pardon and turn the sides of your faces and forgive, then truly, Allaah is Forgiving, Specifically-Merciful. [15] Your wealth and your children are only a *fitnah*. And Allaah, with Him is tremendous remuneration. [16] So have *taqwaa* of Allaah in what you're able to, and listen, and obey, and spend. It's better for your souls. And whoever is protected from the covetousness of his soul, then those, *they* are the successful. [17] If you lend Allaah a goodly loan, He'll multiply it for you and He'll forgive for you, and Allaah is Most Appreciative, Forbearing, [18] Knower of the Unseen and the Witnessed, the Almighty, the All-Wise.

## (65) AT-Talaaq [The Divorce]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the Prophet, when you men divorce women, then divorce them for their prescribed period. And keep count of the prescribed period, and have *taqwaa* of Allaah your Lord. Don't expel them from their houses, nor should they leave, unless they engage in an obscenity which becomes clear. And these are Allaah's limits. And whoever wilfully transgresses the limits of Allaah, then he'll have certainly wronged his soul. You don't know—*perhaps* (hopefully) Allaah will bring about an affair after that. [2] So when they reach their term, then retain them in accordance with *ma'roof*, or part from them in accordance with *ma'roof*, and make two men of justice from among you witness it. And establish the testimony for the sake of Allaah. Whoever has believed in Allaah and the Last Day is admonished with that. And whoever has *taqwaa* of Allaah, He makes a getting-out place for him, [3] and provides for him from where he doesn't reckon. And whoever makes himself rely on Allaah, then He'll be sufficient for him. Truly, Allaah reaches the intent of His Affair. Allaah certainly assigned a measure for everything. [4] And those of your women who give up hope of a fixed time of menstruation; if you have an unsettling cause to doubt, then their prescribed period is three months, and also for the ones who haven't menstruated. And the pregnant, their term is to their giving birth to their load. And whoever has *taqwaa* of Allaah, He makes ease for him about his affair. [5] That's Allaah's order which He's caused to be sent down to you. And whoever has *taqwaa* of Allaah, He'll firmly cover his evil deeds away from him and make remuneration huge for him. [6] Make them dwell in part of where you reside, from your means, and don't continually harm them to straiten things upon them. And if they are pregnant, then spend on them until they give birth to their load. Then, if they make to suckle for you, then give them their remunerations, and consult between you, in accordance with *ma'roof*. And if you both make difficulties for one another, then another will make to suckle for him. [7] This is so that

a possessor of abundance spends from his abundance. And he whose provision is restricted for him, then he should spend from what Allaah has given him. Allaah doesn't task a soul except with what He's given it. Allaah will assign ease after difficulty. [8] And how many a town turned away in disdain from the order of its Lord and of His Messengers, so We called it to account with a severe accounting, and punished it with a terrible punishment. [9] So it tasted the evil consequence of its affair, and the resultant state of its affair was an induced loss. [10] Allaah has prepared a severe punishment for them. So have *taqwaa* of Allaah, oh possessors of sound understanding who've believed. Allaah has certainly caused a Reminding to be sent down to you; [11] a Messenger, reciting before you the clarifying verses of Allaah, so that He may take out those who'll have believed and performed righteous deeds from the manifold darknesses to the Light. And he who believes in Allaah and does that which is righteous, He'll make him enter Gardens from under which rivers flow, staying in them perpetually—forever. Allaah will have certainly made provision good for him. [12] Allaah is the One Who created seven heavens, and of Earth the like of them, between which orders descend—so that you may know that Allaah is One possessing power over everything, and that Allaah certainly encompassed everything in knowledge.

## (66) At-Tahreem [The Prohibition]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the Prophet, for what possible reason do you declare unlawful that which Allaah has made lawful for you, trying hard to seek for yourself the pleasure of your marriage partners? And Allaah is Forgiving, Specifically-Merciful. [2] Allaah has certainly made expiation of your oaths

obligatory for you. And Allaah is your Patron, and He's the All-Knower, the All-Wise. [3] And there was the time the Prophet confided a tale to someone of his marriage partners. Then, when she informed of it, and Allaah made him get knowledge concerning it, he made known some of it, and turned aside from some. So when he informed her of it, she said 'Who made you informed of this?' He said 'The All-Knower, the All-Aware informed me.' [4] If you both turn in repentance to Allaah (for both your hearts have certainly inclined to do so)… And if you back one another up against him, then truly, Allaah, *He* is his Patron, and so are Gabriel and the righteous one of the believers. And the Angels are a back-up after that. [5] His Lord may be such that, if he divorces you, He'll substitute better marriage partners than you for him—women who submitted {female Muslims}, ones who believe, ones who are devoutly obedient, ones who repent, ones who worship, ones who travel in religious service—previously married and virgins. [6] Oh you who've believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are harsh, severe Angels who don't disobey Allaah in what He orders them, and they do what they're ordered. [7] 'Oh you who've disbelieved, don't make excuses for yourselves today. You're only being recompensed for what you used to perform.' [8] Oh you who've believed, turn in repentance to Allaah with genuine repentance. Your Lord may be such that He'll firmly cover your evil deeds away from you and make you enter Gardens from under which rivers flow, on the Day Allaah doesn't disgrace the Prophet and those who've believed along with him. Their Light will run along directly in front of them and on their right. They'll say 'Our Lord, perfect our Light for us and forgive for us. Truly, You're One possessing power over everything.' [9] Oh you, the Prophet, struggle against the staunch disbelievers and the hypocrites, and be harsh with them. And their abode will be Hell—and the journey's end is absolutely evil. [10] Allaah has set forth a similitude for those

who've disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous slaves, then they both betrayed them, so they haven't availed either of them a single thing against Allaah, and it will have been said 'Both enter the Fire with the ones who enter.' [11] And Allaah has set forth a similitude for those who've believed: the wife of Pharaoh, when she said 'My Lord, build a home in the Garden for me in your vicinity, and deliver me from Pharaoh and his work, and deliver me from the wrongdoing People.' [12] And Mary, daughter of 'Imraan: she who safeguarded her private part, then We breathed into it by means of Our Spirit. And she attested to the Words of her Lord and His Books, and she was from among the devoutly obedient.

## (67) Al Mulk [The Dominion]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Blessed by Himself be the One in Whose Hand is the Dominion, and He's One possessing power over everything. [2] The One Who's created death and life to test you as to which of you is best in deed. And He's the Almighty, the Forgiving. [3] The One Who created seven stacked heavens. You see no defect in the creation of the All-Merciful. So return your sight. Do you see any crack? [4] And again, return your sight twice more. Your sight will return itself back to you, driven away while it's fatigued. [5] And We *certainly* beautified the lowest heaven with lamps, and made them a missile for the devils. And We've prepared for them the punishment of the Blazing Fire. [6] And for those who'll have disbelieved in their Lord there'll be the punishment of Hell, and the journey's end is absolutely evil. [7] When they'll have been cast into it, they'll have listened to it wailing while *it boils over*. [8] It's near to bursting itself apart from rage. Every time a crowd will

have been cast into it, its Keepers will have asked them ‘Hasn’t a Warner come to you?’ [9] They’ll have said ‘Yes indeed, a Warner certainly came to us, then we falsely denied and said “Allaah didn’t send anything down. You’re not but in a great straying.”’ [10] And they’ll have said ‘If we’d used to listen or understand, we wouldn’t have been amongst the companions of the Blazing Fire.’ [11] So they’ll acknowledge their punishable misdeeds. So, far away for the companions of the Blazing Fire! [12] Truly, those who are in dread of their Lord in the unseen will have forgiveness and a large remuneration. [13] And keep your speech secret, or utter it openly; truly, He’s All-Knower about the contents of the chests. [14] Doesn’t He Who created know? And He’s the Subtle, the All-Aware. [15] He’s the One Who made the ground a thing spread out as a tractable thing for you, so walk in its tracts and eat from His provision. And to Him is the revivification. [16] Did you feel secure from Him Who’s in the heaven—from His making the ground swallow you, then lo! *it moves to and fro*? [17] Or did you feel secure from Him Who’s in the heaven—from His sending upon you a storm of pebbles? So you’ll know how My warning was. [18] And those who were in times before them *certainly* falsely denied, so how was My disapproval? [19] And haven’t they considered the birds above them—wings outspread and drawing together? Nothing holds them but the All-Merciful. Truly, He’s All-Seer of everything. [20] Or who’s this one who (besides the All-Merciful) will be a force for you, helping you? The disbelievers are not but in delusion. [21] Or who’s this one who’ll provide for you if He withheld His provision? Nay, rather they persist in haughtiness and aversion. [22] So, is he who walks turned-upside-down on his face better guided, or he who walks evenly on a permanently straight Highway? [23] Say ‘He’s the One Who produced you and made hearing and sight and inner hearts for you. You’re thankful just little.’ [24] Say ‘He’s the One Who’s created you in large

numbers on Earth, and to Him you'll be gathered and driven.' [25] And they say 'When might this promise be, if you're true in what you say?!' [26] Say 'The knowledge is only with Allaah, and I'm only a clear Warner.' [27] Then, when they'll have seen it as a near event, the faces of those who've disbelieved will have been distressed, and it will have been said 'This is that which you used to call for for yourselves.' [28] Say 'Have you considered: if Allaah destroyed me and whoever is with me, or had mercy on us, then who'll guarantee the disbelievers protection from a painful punishment?' [29] Say 'He's the All-Merciful. We've believed in Him, and made ourselves rely on Him, so you'll know who's in a clear straying.' [30] Say 'Have you considered: if your water became sunken into the ground, then who would bring you running water?'

## (68) Al Qalam [The Pen]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] *noon*. By the Pen, and what they transcribe. [2] By the Favour of your Lord, you're not possessed. [3] And truly, you'll have an *un-ended remuneration*. [4] And truly, you're grounded upon a *tremendous* nature. [5] So you'll see and they'll see [6] which of you is the one afflicted with madness. [7] Truly, your Lord, *He* is the Most Knowing about whoever has strayed from His Way, and He's the Most Knowing about the ones who are guided. [8] So don't obey the ones who've falsely denied. [9] They would have loved it if you were pliant, so they'd be pliant. [10] And don't obey *any* vile, habitual swearer of falsehood; [11] defamer; energetic goer-about with slander; [12] preventer of the good; sinful, wilful transgressor; [13] brutish; after that ignoble and useless— [14] because he's been a possessor of wealth and sons. [15] When Our signs were

being recited before him, he said ‘The fables of the people of former ages.’ [16] We’ll brand him on the snout. [17] Truly, We’ve tried them just as We tried the companions of the garden when they swore they would most definitely cut down fruit on entering early morning. [18] And they were making no exception. [19] Then a visitation from your Lord went round upon it while they were sleeping. [20] So it entered the morning like one whose fruit had already been cut down. [21] Then they called out to one another on entering early morning: [22] ‘Set out before sunrise to your crop if you’re crop cutters.’ [23] So they set themselves on their way while murmuring to one another: [24] ‘A destitute one won’t *enter* it upon you today.’ [25] And they set out before sunrise having power over prohibition. [26] Then, when they saw it, they said ‘Truly, we’re *astray*. [27] Nay, rather we’re rendered hopeless.’ [28] The topmost of them said ‘Haven’t I said to you “Why don’t you glorify?”?’ [29] They said ‘The Immaculacy of our Lord…! Truly, we were wrongdoers.’ [30] Then some of them advanced upon others, blaming one another. [31] They said ‘Oh, woe is us. Truly, we were ones who transgressed inordinately. [32] Our Lord may be such that He’ll substitute one better than it for us. Truly, we’re petitioners to our Lord.’ [33] In like manner will be the punishment; and yet the punishment of the *Hereafter* will be greater, if only they’d known. [34] Truly, for the ones who have *taqwaa* there’ll be the Gardens of Delight in the vicinity of their Lord. [35] So do We make the treatment of the ones who submitted {Muslims} be like that of the criminals? [36] What’s wrong with you? How do you judge? [37] Or do you have a Book in which you study [38] that truly, you’ll have in them *whatever* you keep choosing for yourselves in liking? [39] Or do you have oaths that are binding upon Us, reaching up to the Day of Standing, that truly, you’ll have *whatever* you adjudge? [40] Ask them—which of them is surety for that? [41] Or do they have partners? Then they should come with their partners if they’re true in what they say.

[42] The Day it's uncovered from the Shin and they're invited to prostration, then they're not capable. [43] Their sights will be humble. Ignominy will come upon them. And they certainly used to be invited to prostration while they were free from defect. [44] So leave Me and whoever falsely denies this narration. We'll take them for ourselves step-by-step from where they don't know. [45] And I'll give a long period of enjoyment to them. Truly, My plan is firm. [46] Or are you asking them for remuneration, so they're weighed down with debt? [47] Or is the Unseen with them, so *they* write it down? [48] So be patient for the Judgment of your Lord, and don't be like the Companion of the Fish, when he called out while he was suppressed by grief. [49] If not for a Favour of his Lord reaching him, he'd have been *tossed* on the bare shore, and he'd have been found at fault. [50] Then his Lord selected him for Himself, then made him from among the righteous. [51] And truly, those who've disbelieved purpose, but fail, to make you *slip* with their Evil Eyes when they hear the Reminding, and they say 'Truly, he's *possessed*.' [52] And yet it's not but a Reminding for the Worlds.

## (69) Al Haaqqah [The Reality]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The Reality. [2] What's the Reality? [3] And what will have brought you to know what the Reality is? [4] Thamood and 'Aad falsely denied the Sudden Calamity. [5] So, as for Thamood, then they were destroyed by the overwhelming Cry. [6] And as for 'Aad, then they were destroyed by a ferocious, raging wind. [7] He imposed it upon them for seven nights and eight days in succession, so one could see the People in it, prostrate, as if they were fallen, hollow, date-palm

trunks. [8] So, do you see any remnant of them? [9] And Pharaoh and whoever was before him, and the overturned towns, came with persistent offending. [10] Then they disobeyed the Messenger of their Lord, so He seized them with a seizing which exceeded all others. [11] Truly, when the water rose high, We carried you in the sailing ship, [12] so that We could make it a means of reminding for you, and a retentive ear would retain it. [13] Then, when a single blow will have been blown into the Trumpet, [14] and the ground and the mountains will have been taken up then crushed with a single crush, [15] then, on that Day, the thing which will occur will have occurred. [16] And heaven will have become split apart, so it will be frail on that Day. [17] And the Angels will be on its edges. And on that Day, eight will carry above them the Throne of your Lord. [18] On that Day on which you're presented, a hidden thing of you isn't hidden. [19] So, as for him who'll have been given his book in his right hand, then he'll say 'Here, read my book! [20] Truly, I thought for certain that I'd experience my accounting.' [21] So he'll be in a pleasant state of living, [22] in an elevated Garden [23] whose fruit clusters will approach near. [24] 'Eat and drink in unalloyed enjoyment by virtue of what you did previously in the days which went by.' [25] And as for him who'll have been given his book in his left hand, then he'll say 'Oh, would that I hadn't been given my book, [26] and hadn't known what my accounting is. [27] Oh, would that it had been the thing that finished everything. [28] My wealth didn't avail me. [29] My authority has ended and gone away from me.' [30] "Seize him, then chain him, [31] and thereafter force him to keep suffering the Hellfire, [32] and subsequently, insert him then in a chain whose length is seventy cubits. [33] Truly, he didn't use to believe in Allaah the Tremendous, [34] and wouldn't urge provision of the destitute one's food, [35] so he has no intimate friend here today, [36] and no food except of pus, [37] which no-one eats but the persistent offenders." [38] So no. I swear by

what you see, [39] and what you don't see: [40] truly, it's the speech of an *honourable Messenger*. [41] And it isn't the speech of a poet. You believe just little. [42] Nor the speech of a soothsayer. You keep it in mind just little. [43] It's a gradual sending down from the Lord of the Worlds. [44] And if he'd made himself keep saying some sayings against Us, [45] We would have *taken* from him, by means of the Right Hand, [46] and subsequently We would have *severed* the aorta from him. [47] Then there'd be no-one from among you obstructing Us from him. [48] And truly, it's a *means of reminding* for the ones who have *taqwaa*. [49] And truly, We *know* that from among you are ones who falsely deny. [50] And truly, it's a *regret* to the disbelievers. [51] And truly, it's the *reality* of certainty. [52] So glorify in ritual prayer by means of the Tremendous Name of your Lord.

## (70) Al Ma'aarij [The Ways of Ascent]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] A questioner asked about an actually-occurring punishment [2] (for the disbelievers, there's no repeller for it) [3] from Allaah, the Possessor of the Ways of Ascent. [4] The Angels and the Spirit ascend to Him in a day whose measurement will have been fifty thousand years. [5] So be patient with a comely patience. [6] Truly, they see it as a far-off thing, [7] and yet We see it as a near thing. [8] The Day heaven is like oil sediment, [9] and the mountains are like tufts of wool, [10] and no intimate friend asks about an intimate friend. [11] They'll be made to see them. The criminal would love it if he could ransom himself from the punishment on that Day with his children, [12] and his female companion, and his brother, [13] and his nearest kin that gave him shelter,

[14] and the entirety of whoever is on Earth, and it subsequently save him. [15] By no means! Truly, it's the Churning Fire. [16] A ripper of scalps. [17] It will call whoever turned his back and turned himself away, [18] and amassed, then hoarded. [19] Truly, the human has been created restless. [20] When bad touches him—impatient, [21] and when good touches him—one who refuses to give. [22] Except the ones who perform ritual prayers. [23] Those who remain constant upon their ritual prayers; [24] and those in whose wealth is a known right [25] for the one who asks and the otherwise-denied; [26] and those who attest to the Day of Recompense; [27] and those who are afraid of the punishment of their Lord, [28] (truly, the punishment of their Lord isn't a thing to be felt safe from) [29] and those who guard their private parts, [30] except from their marriage partners, or what their right hands own. Then truly, they're not blamed. [31] So whoever seeks for himself anything beyond that, then those, *they* are the transgressors. [32] And those who observe their trusts and their covenant; [33] and those who stand by their testimonies, [34] and those who keep constant guard over their ritual prayers. [35] Those will be in Gardens—honoured. [36] So what's wrong with those who've disbelieved—in front of you, running with necks outstretched [37] from the right hand side and from the left hand side in separate groups? [38] Does every man of them long to be made to enter a Garden of Delight? [39] By no means! Truly, We created them from what they know. [40] So no! I swear by the Lord of the sun's rising places and the sun's setting places, truly, We have *power* [41] over Our replacing with better than they, and We're not outstripped. [42] So leave them wading in vain discourse and playing, until they encounter their Day which they're being promised; [43] the Day they exit from the sepulchres hurrying, as if they're hastening to a sacrificial stone. [44] Their sights will be humble. Ignominy will come upon them. That's the Day which they used to be promised.

# (71) Nooh [Noah]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Truly, We sent Noah to his People, saying 'Warn your People in the time before a painful punishment's coming to them.' [2] He said 'Oh my People, truly, I'm a clear Warner to you, [3] saying "Worship Allaah and have *taqwaa* of Him, and obey me." [4] He'll forgive some of your punishable misdeeds for you and grant you a delay up to a specified term. Truly, when Allaah's term will have come, it isn't postponed, if only you'd used to know.' [5] He said 'My Lord, truly, I've invited my People night and day. [6] So, my invitation has increased them in nothing but flight. [7] And truly, every time I invited them, so that You may forgive for them, they put their fingers in their ears, and covered themselves with their garments, and they persisted, and attributed greatness to themselves, considering themselves great. [8] Thereafter, truly, I invited them openly, [9] and thereafter, truly, I announced publicly to them, and I confided to them in maintained secrecy. [10] So I said "Ask your Lord for forgiveness. Truly, He'll ever have been Oft-Forgiving. [11] He'll send down the sky upon you as an instrument of continuous, abundant rain, [12] and make you abundant in wealth and sons, and make gardens for you, and make rivers for you. [13] What reason do you have to not hope to Allaah for dignity, [14] when He certainly created you in different states? [15] Haven't you considered how Allaah created seven stacked heavens, [16] and made the moon in it as a light and made the sun as a lamp? [17] And Allaah caused you to grow from the earth as a growth. [18] Thereafter, He'll cause you to return back into it and bring you out as an emanation. [19] And Allaah made Earth an open expanse for you, [20] so that you may travel along mountain-valley-pass ways of it."' [21] Noah said 'My Lord, truly, they've

disobeyed me and made themselves carefully follow him whose wealth and children have increased him in nothing but continuing loss. [22] And they've plotted a mighty plot, [23] and said "*Don't* leave your gods, and *don't* leave *Wadd* nor *Suwaa'* nor *Yaghooth* and *Ya'ooq* and *Nasr*." [24] And they've certainly caused many to go astray, and so don't increase the wrongdoers in anything but straying.' [25] Due to what there was of their offences, they were drowned then made to enter a Fire. So they'd found no helpers for themselves besides Allaah. [26] And Noah said 'My Lord, don't leave a resident upon Earth from the disbelievers. [27] Truly, if You leave them, they'll cause Your slaves to go astray, and will beget none but one who's immoral—a staunch disbeliever. [28] My Lord, forgive for me and for my biological parents and for whoever entered my house as a believer, and for the believing men and the believing women, and don't increase the wrongdoers in anything but ruin.'

## (72) Al Jinn [The Jinn]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Say 'It's been revealed to me that a small group of the *jinn* made itself listen carefully, then they said "Truly, We've heard an amazing Qur'aan. [2] It guides to righteousness, so we've believed in it, and we will *not* associate anyone with our Lord. [3] And that the Majesty of our Lord is exalted. He didn't take a female companion for Himself, nor a son. [4] And that our foolish used to say something outrageous about Allaah. [5] And that we thought for certain that man and *jinn* would *not* say a lie about Allaah. [6] And that there were adult males of man who would take refuge in adult males of the *jinn*, so they increased them in being overcome with harm. [7] And that they

thought for certain just as you all thought for certain—that Allaah will *not* resurrect anyone. [8] And that we wormed our way to heaven, then found it filled with a severe guard and burning flames. [9] And that we used to sit down in sitting-places of it for the purpose of listening, so whoever makes himself listen now, he finds a burning flame as a lookout for him. [10] And that we don't know whether bad was intended for whoever is on Earth, or their Lord intended righteousness for them. [11] And that from among us are the righteous, and from among us are other and baser than that. We've been of split paths. [12] And that we thought for certain that we will *not* elude Allaah on Earth, and we will *not* elude Him by flight. [13] And that when we heard the guidance, we believed in it. So whoever believes in his Lord, then he doesn't fear diminution, nor being overcome with harm. [14] And that from among us are the ones who submitted {Muslims}, and from among us are the ones who declined. So whoever submitted, then those aimed at right guidance. [15] And as for the ones who declined, then they'll have been firewood for Hell." [16] And that if they'd been steadfast on the Path, We would have *given* them abundant water to drink, [17] so as to try them concerning it. And whoever turns aside from remembering his Lord, He'll make him enter a vehement punishment. [18] And that the mosques belong to Allaah, so don't supplicate anyone along with Allaah. [19] And that when the slave of Allaah stood supplicating Him, they were near to becoming a compacted mass over him.' [20] Say 'I only supplicate my Lord, and I don't associate anyone with Him.' [21] Say 'Truly, I don't have authoritative power of harm nor right guidance for you—' [22] (Say 'Truly, *no-one* will guarantee me protection from Allaah, and I will *not* find one who's taken as a refuge besides Him.') [23] '—nothing but a conveyance from Allaah, and His Messages.' And whoever disobeys Allaah and His Messenger, then truly, he'll have the fire of Hell, staying in it perpetually—forever. [24] To the point that, when

they'll have seen what they're being promised, then they'll know who's weaker in helper and fewer in number. [25] Say 'I know not whether what you're being promised is near, or whether my Lord will assign a length of time for it.' [26] Knower of the Unseen, so He doesn't make anyone attain knowledge concerning His Unseen, [27] except him whom He'd approved—namely a Messenger. Then truly, He would make a lookout travel along from directly in front of him and from behind him, [28] so that He might know that they'd certainly conveyed the Messages of their Lord. And He encompassed what was present with them and enumerated everything as a number.

## (73) Al Muzzammil [The One who Wraps Himself in his Garment]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the one who wraps himself in his garment. [2] Stand in the night all but a little. [3] Half of it, or reduce a little from it, [4] or increase upon it, and recite the Qur'aan in a slow, measured recitation. [5] Truly, We'll cast a heavy speech upon you. [6] Truly, the rising-up of the night is the hardest thing for a treading on the *nafs*, and the most upright thing for saying things. [7] Truly, you have a lengthy occupation in the day, [8] and yet mention the Name of your Lord, and devote yourself to Him with intense devotion. [9] The Lord of the East and the West. There's no god but Him, so take Him for yourself as Trustee. [10] And be patient over what they say, and cut off relations with them with a comely cutting-off. [11] And leave Me and the ones who falsely denied (possessors of ease and plenty) and keep giving them a little respite. [12] Truly, present with Us are shackles, and a Hellfire, [13] and a food of a thing that chokes, and a painful punishment, [14] on the Day the ground and the mountains quake, and the mountains will have become a heap of

piled-up, cascading sand. [15] Truly, We sent a Messenger to you as a witnesser over you, just as We sent a Messenger to Pharaoh. [16] Then Pharaoh disobeyed the Messenger, so We seized him with a hurtful seizing. [17] So, if you'll have disbelieved, how will you guard yourselves against a Day that makes children grey-haired? [18] The heaven will rend itself asunder because of it. His promise will ever have been done. [19] Truly, this is a means of reminding. So whoever wishes to, takes for himself a way to his Lord. [20] Truly, your Lord knows that you stand a little less than two thirds of the night, and a half of it, and a third of it, and so do a particular group of those who are with you. And Allaah determines the night and the day. He knew that you will *not* keep count of it, so He's returned His Favour upon you. So recite that which of the Qur'aan is easy. He knew that there'll be ill ones from among you, and others striking out on the Earth, seeking for themselves some of the Grace of Allaah, and others fighting in the Way of Allaah, so recite that which of it is easy. And establish the ritual prayer, and give the *zakaah*, and lend Allaah a goodly loan. And whatever a good thing you send ahead for your souls, you'll find it with Allaah. It will be better and greater as remuneration. And ask Allaah for forgiveness. Truly, Allaah is Forgiving, Specifically-Merciful.

## (74) Al Muddaththir [The One who Envelops Himself in his Mantle]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Oh you, the one who envelops himself in his mantle, [2] stand up, then warn, [3] and then magnify your Lord, [4] and then ritually cleanse your garments, [5] and then shun the filth of idolatry. [6] And don't bestow a favour seeking to procure more. [7] And then be patient for your

Lord. [8] Then, when the Horn will have been sounded into, [9] then on that Day, that will be a difficult day. [10] Not easy upon the disbelievers. [11] Leave Me and him whom I created as one alone, [12] and assigned for him wealth made ample, [13] and sons who are present, [14] and facilitated a facilitation for him. [15] Thereafter, he longs for Me to give more. [16] Certainly not! Truly, he's been an obstinate one to Our signs. [17] I'll make *Sa'oodaa* come upon him. [18] Truly, he mulled things over and decided. [19] So may he be killed, how he decided! [20] And again, may he be killed, how he decided! [21] Thereafter, he looked. [22] Thereafter, he frowned and scowled. [23] Thereafter, he turned his back and considered himself great, [24] then said 'This is not but sorcery which has been handed down. [25] This is not but the speech of human beings.' [26] I'll make him suffer *Saqar*. [27] And what will have brought you to know what *Saqar* is? [28] It doesn't cause anything to be left as is, and it doesn't leave it alone. [29] A scorching for the human skin. [30] Over it are nineteen. [31] And We made no-one but Angels as attendants of the Fire, and We didn't stipulate their exact number for any reason other than to be a *fitnah* for those who've disbelieved, so that those who were given the Book would become certain, and those who've believed would increase themselves in believing {Faith}, and those who were given the Book (and the believers) wouldn't cause themselves to have unsettling doubt, and so that those in whose hearts is a sickness (and the disbelievers) would say 'Whatever did Allaah intend by this as a similitude?' Like this, Allaah causes whomever He wishes to go astray, and guides whomever He wishes. And no-one knows the forces of your Lord but Him. And it's not but the reminder for the human being. [32] No! By the moon. [33] By the night, when it retreated. [34] By the dawn when it shines— [35] truly, it's one of the *greatest* things. [36] A warning to the human being. [37] To whomever of you wished to make himself advance, or make himself regress. [38]

Each soul is a pledge for what it will have earned, [39] except the companions of the right hand, [40] in Gardens, asking one another [41] about the criminals. [42] 'What landed you in *Saqar*?' [43] They'll have said 'We haven't been from among the ones who prayed. [44] And we didn't use to feed the destitute. [45] And we used to wade into vain discourse with the ones who waded into vain discourse. [46] And we used to falsely deny the Day of Recompense, [47] until the Certainty came to us.' [48] So the intercession of the intercessors doesn't benefit them. [49] So what reason do they have for turning away in spirit from the means of reminding, [50] as if they were panicked donkeys [51] which fled from a lion? [52] Rather, every man of them wants to be given spread-open scriptures. [53] Certainly not! Rather, they don't fear the Hereafter. [54] No! Truly, it's a means of reminding. [55] So whoever wishes to, remembers it. [56] And yet they don't remember unless Allaah wills it. He's the One worthy of *taqwaa*, and the One worthy of forgiveness.

## (75) Al Qiyaamah [The Standing]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] No. I swear by the Day of Standing. [2] And no. I swear by the constantly reproaching soul. [3] Does the human reckon that We will *not* gather his bones? [4] Yes indeed We will—having power over Our making right his very fingertips. [5] Nay, rather the human wants to act immorally in the time in front of him. [6] He asks 'When is the Day of Standing exactly?!' [7] So, when the sight will have become dazzled, [8] and the moon will have become eclipsed, [9] and the sun and the moon will have been united— [10] on that Day, the human says 'Where is the place of fleeing?'

[11] Never! There's no place of refuge. [12] On that Day, the fixed resting place is to your Lord. [13] On that Day, the human will be informed of what he sent ahead and held back. [14] Rather, the human will be an insight against his soul, [15] even if he'll have offered his excuse. [16] Don't move your tongue around with it, so as to hasten with it. [17] Truly, the responsibility for its assembly and its recitation is upon Us. [18] So, when We recite it, then make yourself carefully follow its recitation. [19] Thereafter, truly, the responsibility for its exposition is upon Us. [20] No! Rather, you love the here and now [21] and leave the Hereafter. [22] Faces on that Day will be radiant, [23] looking at their Lord. [24] And faces on that Day will be scowling, [25] thinking for certain that a back-breaking thing will be done to them. [26] Certainly not! When it will have reached the collar bone, [27] and it will have been said 'Who's an incantator?' [28] And he'll have thought for certain that it was the mutual parting, [29] and the shank will have made itself intertwine with the shank— [30] on that day, the driving place will be to your Lord. [31] So, he didn't attest to the truth, and didn't perform the ritual prayer, [32] but he falsely denied and turned himself away, [33] and thereafter went to his family, swaggering. [34] More appropriate for you, then more appropriate. [35] And again, more appropriate for you, then more appropriate. [36] Does the human reckon that he'll be left roaming at will? [37] Hasn't he been a drop which was being emitted? [38] Thereafter, it became an *'alaqah*, then He created then fashioned, [39] then made of it the two sorts: the male and the female. [40] Is that not One Who has power over His causing the dead to live?

## (76) Al Insaan [The Human]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Did a period of time pass over the human in which he hadn't been a thing that was mentioned? [2] Truly, We've created the human from a drop of mixtures to test him Ourselves, so We've made him hearing, seeing. [3] Truly, We've guided him to the Way, whether he's thankful or an ingrate. [4] Truly, We've prepared chains, and shackles, and a Blazing Fire for the disbelievers. [5] Truly, the pious will drink from a cup whose admixture will have been camphor. [6] A spring at which the slaves of Allaah will drink, which He'll cause to flow forth in a flowing forth. [7] They fulfil vows, and they fear a Day whose bad will have been widespread. [8] And they feed the food, despite love of it, to a destitute one, and an orphan, and a prisoner. [9] 'We feed you only for the Face of Allaah. We don't want recompense from you, nor gratitude. [10] Truly, we fear from our Lord a frown-inducing, distressful Day.' [11] So Allaah will have protected them from the bad of that Day, and will have caused them to experience radiancy and happiness. [12] And He'll have recompensed them with a Garden and silk because of the fact that they'd had patience. [13] Reclining in it upon couches. In which they won't see sun, nor bitter cold. [14] And whose shades will be near above them, and whose fruit clusters will have been made to hang down in a low hanging. [15] And circulated among them will be vessels of silver, and goblets that will have been crystals— [16] crystals of silver for which they'll have repeatedly determined multiple measures. [17] And in which they'll be given a cup to drink whose admixture will have been ginger. [18] In which is a spring named *Salsabeel*. [19] And youths made immortal will be circulated among them. When you'll have seen them, you'll have reckoned them to be scattered pearls. [20] And when you'll have seen up there, you'll have seen delight and a great Dominion. [21] Greened garments of fine silk and heavy silk brocade will be upon them. And they'll have been bedecked in bracelets of silver, and their Lord will have given them a pure and purifying drink. [22] 'Truly, this

was remuneration for you, and your striving was appreciated.' [23] Truly We, *We* will have sent down the Qur'aan upon you in stages in a stage-by-stage sending down. [24] So be patient for the Judgment of your Lord, and don't obey a sinner or ingrate from among them. [25] And mention the Name of your Lord the time before sunrise and in the evening, [26] and then prostrate to Him part of the night, and glorify Him in a long night of ritual prayer. [27] Truly, these love the here and now and leave behind them a heavy Day. [28] *We* created them and strengthened their form, and when We will, We change their similitudes with a change. [29] Truly, this is a means of reminding. So whoever wishes to, he takes for himself a way to his Lord. [30] And you don't wish unless Allaah wills it. Truly, Allaah will ever have been All-Knower, All-Wise. [31] He makes whomever He wishes enter into His Mercy. And the wrongdoers—He's prepared a painful punishment for them.

## (77) Al Mursalaat [The Sent Ones]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the Sent Ones, in waves, [2] then the violent, blowing storms. [3] By the dispersers of a dispersing, [4] then the distinguishers of a distinction, [5] then the ones who communicate the reminding; [6] an excuse or a warning— [7] truly, what you're being promised will *occur*. [8] So when the stars will have been obliterated, [9] and when heaven will have been rent asunder, [10] and when the mountains will have been scattered, [11] and when the Messengers will have been given a time. [12] For what Day has it been specified? [13] For the Day of Distinguishing. [14] And what will have brought you to know what the Day of Distinguishing is? [15] Woe on that Day

to the ones who falsely deny. [16] Haven't We destroyed the people of former ages? [17] Thereafter, We'd make the later ones follow them. [18] We'll do likewise with the criminals. [19] Woe on that Day to the ones who falsely deny. [20] Haven't We created you from a vile fluid, [21] then placed it in a firmly-established resting place [22] up to a known, decreed time? [23] So, We determined—so We're the most excellent of the determiners. [24] Woe on that Day to the ones who falsely deny. [25] Have We not made Earth a container [26] of living ones and dead ones, [27] and placed towering, firmly-fixed mountains in it, and given you sweet water to drink? [28] Woe on that Day to the ones who falsely deny. [29] Set yourselves on your way to what you used to falsely deny. [30] Set yourselves on your way to a shadow having three branches; [31] not shady, and it doesn't avail against flames. [32] Truly, it pelts with sparks like palaces, [33] as if they were dark-yellow camels. [34] Woe on that Day to the ones who falsely deny. [35] This is the Day they don't speak, [36] and it isn't permitted for them to then make excuses for themselves. [37] Woe on that Day to the ones who falsely deny. [38] 'This is the Day of Distinguishing. We've gathered you and the people of former ages. [39] So if you have a plan, then plot against Me.' [40] Woe on that Day to the ones who falsely deny. [41] Truly, the ones who have *taqwaa* will be amongst shade and springs, [42] and sweet fruits of whatever they ardently desire for themselves. [43] 'Eat and drink in unalloyed enjoyment by virtue of what you used to perform.' [44] Truly, in this manner, We recompense the persistent doers of good. [45] Woe on that Day to the ones who falsely deny. [46] 'Eat, and enjoy yourselves a little. Truly, you are criminals.' [47] Woe on that Day to the ones who falsely deny. [48] And when it will have been said to them 'Bow' they don't bow. [49] Woe on that Day to the ones who falsely deny. [50] So in what narration after it will they believe?

# (78) An-Naba' [The News]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] About *what* exactly are they questioning one another? [2] About the tremendous news. [3] The one concerning which they differ. [4] No! They'll know. [5] And again, no! They'll know. [6] Have We not made the ground a spread-out thing, [7] and the mountains as pegs, [8] and created you twos of a pair, [9] and made your sleep as a rest, [10] and made the night as a garment, [11] and made the day for livelihood, [12] and built above you seven strong ones, [13] and made a fiercely-burning lamp, [14] and caused copiously-flowing water to be sent down from the rain clouds, [15] so as to bring out grain and vegetation by means of it, [16] and gardens of intertwining foliage? [17] Truly, the Day of Distinguishing will have been the appointed time and place. [18] The Day the Trumpet is blown into, so you come in crowds. [19] And heaven will have been opened, so will have become gates. [20] And the mountains will have been moved from their places, then become as a mirage. [21] Truly, Hell will have been an instrument of ambush. [22] A place of return for the ones who transgressed inordinately. [23] Staying in it for ages. [24] In which they don't taste coolness, nor a drink, [25] except scalding water and pus, [26] as commensurate recompense. [27] Truly, they weren't anticipating an accounting, [28] and they falsely denied Our signs in a false denying. [29] And everything: We enumerated it in a Book. [30] 'So taste, for We will *not* give an increase to you in anything but punishment.' [31] Truly, for the ones who have *taqwaa* there'll be an attainment. [32] Gardens and grapevines, [33] and equally-aged, buxom maidens, [34] and a brimming cup. [35] In which they don't hear idle talk, nor lying— [36] as recompense from your Lord. An accounting, Hand-given gift. [37] The Lord of the

heavens and Earth and what's between them both—the All-Merciful. They don't have authoritative power of address from Him [38] the Day the Spirit and the Angels stand in row. They don't speak for themselves, except him whom the All-Merciful will have permitted, and he'll have said constant truth. [39] That's the True Day, so whoever wishes to, he takes for himself a place of return to his Lord. [40] Truly, We warned you of an imminent punishment. The Day the man looks at what his two hands had sent ahead, and the disbeliever says 'Oh, would that I'd been dust.'

## (79) An-Naazi'aat [The Ones who Pull Out]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the ones who pull out, as a drowning. [2] By those that smoothly draw out with a smooth drawing-out. [3] By the gliders gliding, [4] then the ones who precede in preceding, [5] then the directors of an affair— [6] the Day the Quaking quakes, [7] the one coming behind follows it. [8] On that Day, hearts throb. [9] Their sights are humble. [10] They say 'Will we be *returned back* into the former state? [11] Huh? When we'll have become decayed bones?' [12] They'll have said 'This would be a losing return to life in that case.' [13] Then it's only a single Cry. [14] Then, behold! they're on the surface of the Earth. [15] Has the tale of Moses come to you? [16] The time when his Lord called out to him in the hallowed valley of Tuwaa [17] 'Go to Pharaoh. Truly, he's transgressed inordinately. [18] Then say "Do you have an inclination towards your purifying yourself? [19] And that I guide you to your Lord, so you become in a state of dread?"' [20] So he showed him the greatest sign, [21] then he falsely denied and disobeyed. [22] Thereafter, he turned his back, striving. [23] Then he gathered, then called out, [24] then said 'I'm your lord the

most high.' [25] So Allaah seized him as an exemplary punishment for the Hereafter and for the first life. [26] Truly, there's a *lesson* in that for him who's in a state of dread. [27] Are you a harder creation, or the heaven? He built it, [28] raised its ceiling height, then levelled it, [29] and made its night dark, and brought out its morning light. [30] And after that, He spread out the ground. [31] He brought out from it its water and its pasture, [32] and made the mountains firmly based— [33] as a means of provision for you and for your grazing livestock. [34] So when the Greatest Catastrophe will have come— [35] the Day the human keeps in mind what he strove for, [36] and the Hellfire will have been brought out into the open for whoever sees— [37] then, as for him who'd transgressed inordinately, [38] and preferred the life of the world, [39] then truly, the Hellfire—it is the abode. [40] And as for him who'd feared the standing place of his Lord, and forbade the soul from whims, [41] then truly, the Garden—it is the abode. [42] They ask you about the Hour 'When will its fixed time be exactly?!' [43] In what position are you with respect to its mention exactly? [44] To your Lord belongs knowledge of its ultimate time. [45] You're only a Constant Warner of him who's in dread of it. [46] The Day they see it, it's as if they haven't tarried but an evening or its forenoon.

## (80) 'Abasa [He Frowned]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] He frowned and turned himself away, [2] because the blind man came to him. [3] And what brings you to know? *Perhaps* (hopefully) he'd purify himself, [4] or keep it in mind, so the reminder would benefit him. [5] As for him who thought himself to be independent, [6] then *you* make

yourself give attention to him, [7] and yet you're not accountable for his not purifying himself. [8] And as for him who came to you, going quickly, [9] and *he* was in a state of dread, [10] then *you* make yourself turn your attention away from him. [11] No! Truly, it's a means of reminding [12] (so whoever wishes to, remembers it) [13] on honoured leaves, [14] elevated, ritually-purified, [15] in the hands of Scribes, [16] honourable, pious. [17] May the human be killed. What made him ungrateful?! [18] From what thing did He create him? [19] From a drop He created him, then proportioned him. [20] Thereafter, He made the way easy for him. [21] Thereafter, He caused him to die, then caused him to be buried. [22] Thereafter, when He wishes, He revivifies him. [23] No! He hasn't yet completed what He ordered him. [24] So the human should look at his food— [25] that We poured the water in a pouring, [26] then subsequently We split apart the earth in a splitting apart, [27] then caused grain to grow in it, [28] and grapevine and fresh greens, [29] and olive and date-palm, [30] and densely-foliaged gardens, [31] and sweet fruit and fodder, [32] as provision of necessities for you and for your grazing livestock. [33] So when the deafening Cry will have come— [34] the Day when the man flees from his brother, [35] and his mother and his father, [36] and his female companion and his sons— [37] for every man of them on that Day there'll be a matter that makes him sufficiently occupied. [38] On that Day, faces will shine, [39] laughing, being gladdened by glad tidings. [40] And faces on that Day, there'll be drifting dust upon them. [41] Black, smoke-infused dust will come upon them. [42] Those, *they* are the immoral disbelievers.

## (81) At-Takweer [The Folding Up]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When the sun will have been folded up, [2] and when the stars will have become poured out, [3] and when the mountains will have been moved from their places, [4] and when the full-term camels will have been left unattended, [5] and when the wild beasts will have been gathered, [6] and when the seas will have been set ablaze, [7] and when the souls will have been paired up, [8] and when the girl who was buried alive will have been asked [9] for which punishable misdeed she was killed. [10] And when the registers will have been spread open, [11] and when the sky will have been stripped off, [12] and when the Hellfire will have been set ablaze, [13] and when the Garden will have been brought near— [14] a soul will have known what it caused to be present. [15] So no, I swear by the repeatedly receding planets [16] (the ones that run quickly on fluid, the ones that sweep clean and destroy, and hide themselves), [17] and by the night when it comes and goes, [18] and by the morning when it gradually breathes in— [19] truly, it's the *speech of an honourable Messenger*. [20] A possessor of strength in the vicinity of the Possessor of the firmly-established Throne. [21] One who's obeyed up there, trustworthy. [22] And your companion isn't possessed. [23] And he *certainly* saw him on the clear horizon. [24] And he isn't a begrudger concerning the Unseen. [25] And it isn't the speech of a stoned-at devil. [26] So where are you going? [27] It's not but a reminding for the Worlds. [28] For whoever of you wishes to be steadfast. [29] And you don't wish unless Allaah, the Lord of the Worlds, wills it.

## (82) Al InfiTaar [The Splitting Itself Open]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When heaven will have split itself open, [2] and when the stars will have gradually dispersed, [3] and when the seas will have been made to burst forth, [4] and when the graves will have been strewn around— [5] a soul will have known what it had sent ahead and held back. [6] Oh you, the human, what's deceived you about your generous Lord? [7] The One Who created you, then fashioned you, then balanced you. [8] In whatever shape that He wished, He assembled you. [9] No! Rather, you falsely deny the Recompense. [10] And yet truly, there are *guardians* over you; [11] noble, writers, [12] who know what you do. [13] Truly, the pious will be in *delight*, [14] and truly, the profligates will be in *Hellfire*, [15] suffering it on the Day of Recompense, [16] and they won't be absentees from it. [17] And what will have brought you to know what the Day of Recompense is? [18] And again, what will have brought you to know what the Day of Recompense is? [19] The Day a soul doesn't have authoritative power of a single thing for a soul. And the command on that Day is for Allaah.

## (83) Al MuTaffifeen [The Ones who Give Short Measure]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Woe to the ones who give short measure. [2] Those who, when they take for themselves a volumetric measure due from the people, exact in full. [3] And yet when they give them by volumetric measure, or give them by weight, they make it cause a loss. [4] Don't those think that they'll be resurrected [5] for a tremendous Day? [6] The Day the people stand for the Lord of the Worlds. [7] No! Truly, the record of the profligates *is in Sijjeen*. [8] And what will have brought you to know what *Sijjeen* is? [9] An inscribed book. [10] Woe on that Day to the ones who falsely

deny. [11] Those who falsely deny the Day of Recompense. [12] And no-one falsely denies it but every sinful, wilful transgressor. [13] When Our signs were being recited before him, he said 'The fables of the people of former ages.' [14] No! Rather, what they used to earn rusted over their hearts. [15] No! Truly, on that Day they'll *screened off* from their Lord. [16] Thereafter, truly, they'll *suffer* the Hellfire. [17] Thereafter, it will be said 'This is that which you used to falsely deny.' [18] No! Truly, the record of the pious *is in 'Illiyyoon*. [19] And what will have brought you to know what *'Illiyyoon* is? [20] An inscribed book [21] which the ones brought near witness. [22] Truly, the pious will be in *delight*, [23] upon couches—looking. [24] You'll recognise the radiance of delight on their faces. [25] They're given some sealed, choice wine to drink, [26] whose seal is musk (and for the sake of that then the viers should vie) [27] and whose admixture is of *Tasneem*— [28] a spring at which the ones brought near will drink. [29] Truly, those who committed crime used to laugh at those who've believed. [30] And when they passed by them, they'd wink at one another. [31] And when they returned back home to their family, they returned back home jesting. [32] And when they saw them, they said 'Truly, these are *astray*.' [33] And yet they weren't sent as guardians over them. [34] So on the Day, those who believed laugh at the staunch disbelievers, [35] upon couches—looking. [36] Will the staunch disbelievers have been rewarded for what they used to do?

## (84) Al InSHiqaaq [The Becoming Split Apart]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When heaven will have become split apart, [2] and given ear to its Lord—and it was necessitated by right. [3] And when the Earth will have been stretched out, [4] and will have cast out what was in it, and emptied itself, [5] and given ear to its Lord—and it was necessitated by right. [6] Oh you, the human, truly, you're toiling towards your Lord in toil, then you'll meet Him. [7] So, as for him who'll have been given his book in his right hand, [8] then in the near future he'll be called to account with an easy accounting, [9] and will return back to his family, changed, made happy. [10] And as for him who'll have been given his book behind his back, [11] then in the near future he'll supplicate for annihilation, [12] and he'll suffer a Blazing Fire. [13] Truly, amongst his family he was made happy. [14] Truly, he thought for certain that he would *not* revert back. [15] Yes indeed he will! Truly, his Lord was All-Seeing of him. [16] So no, I swear by the twilight, [17] and the night and what it drives to, [18] and the moon when it becomes full— [19] you'll most definitely embark on a state after a duration of a state. [20] So what reason do they have for not believing, [21] and for not prostrating when the Qur'aan is recited before them? [22] Nay, but those who've disbelieved falsely deny, [23] and Allaah is the Most Knowing of what they keep to themselves. [24] So grieve them with tidings of a painful punishment. [25] Except those who'll have believed and performed righteous deeds; they'll have an un-ended remuneration.

## (85) Al Burooj [The Constellations]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By heaven, having constellations, [2] and the promised Day, [3] and a witnesser, and a thing witnessed— [4] may they be killed: the companions of the trench [5] (the fire having fuel) [6]

when they were sitting before it [7] and they were witnesses to what they were doing to the believers. [8] And they didn't harbour malice against them for any reason other than that they'd believe in Allaah, the Almighty, the Praiseworthy. [9] The One Whom to *Him* belongs the Dominion of the heavens and Earth. And Allaah is Witness over everything. [10] Truly, those who persecute the believing men and the believing women, then subsequently haven't turned in repentance, then they'll have the punishment of Hell, and they'll have the punishment of the burning. [11] Truly, those who'll have believed and performed righteous deeds will have Gardens from under which rivers flow. That's the great attainment. [12] Truly, your Lord's Grasp is *severe*. [13] Truly He, *He* causes everything to initiate, and causes it to return in a new state, [14] and He's the Forgiving, the Loving, [15] Possessor of the Glorious Throne, [16] Doer of whatever He wants. [17] Has the tale of the forces come to you— [18] Pharaoh and Thamood? [19] Nay, but those who've disbelieved are in the act of lying. [20] And yet Allaah encompasses from behind them. [21] Nay, but it's a glorious Qur'aan, [22] on a Preserved Tablet.

## (86) AT-Taariq [The Night-Visitor]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the sky and the night-visitor. [2] And what will have brought you to know what the night-visitor is? [3] The piercing star. [4] For each soul there's not but that there's a guardian over it. [5] So the human should look to *what* exactly he was created from! [6] He was created from a gushing fluid [7] exiting from between the loins and the female ribs. [8] Truly, He has *power* over his return. [9] The Day the secrets are tested against what was expected, [10] then he'll have no

strength and no helper. [11] By the sky, having returns, [12] and by the earth, having fissures of growing plants— [13] truly, it's a decisive *Speech*. [14] And it isn't a joke. [15] Truly, they're devising a plan, [16] and I'm devising a plan. [17] So keep giving the disbelievers respite. Grant them respite in a leisurely manner.

## (87) Al A'laa [The Most High]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Glorify the Name of your Lord, the Most High. [2] The One Who created then fashioned, [3] and the One Who determined then guided, [4] and the One Who brought out the pasture, [5] then made it as reddish-brown flotsam. [6] We'll make you recite so you don't forget, [7] except whatever Allaah wishes. Truly, He knows the openly conspicuous and what's hidden. [8] And We'll facilitate you to ease. [9] So remind if the reminder benefits. [10] Whoever is in a state of dread will keep it in mind. [11] And the most wretched one distances himself from it. [12] The one who'll suffer the greatest Fire, [13] then subsequently doesn't die in it, and doesn't live. [14] He'll have certainly been successful he who'll have purified himself [15] and mentioned the Name of his Lord, then performed the ritual prayer. [16] Nay, rather you prefer the life of the world, [17] and yet the Hereafter is better and more lasting. [18] Truly, this is in the *former* Scriptures— [19] the Scriptures of Abraham and Moses.

## (88) Al GHaaSHiyah [The Overwhelming]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Has the tale of the Overwhelming come to you? [2] Faces on that Day are humble, [3] labouring, wearying. [4] They suffer a vehemently hot fire. [5] They're given drink from a scalding spring. [6] There is no food for them except some bitter, dry thorn [7] which doesn't fatten up, and doesn't avail against hunger. [8] Faces on that Day are delighted; [9] pleased due to their effort. [10] In an elevated Garden [11] in which they don't hear idle talking; [12] in which is a running spring; [13] in which are raised couches, [14] and goblets put in place, [15] and cushions lined up, [16] and fine carpets spread out. [17] So, don't they look at the camel, how it's been created? [18] And at heaven, how it's been raised? [19] And at the mountains, how they've been set up? [20] And at the ground, how it's been laid out flat? [21] So remind. You're only one who reminds [22] (you're not one who has absolute authority over them); [23] except him who turns himself away and disbelieves. [24] Then Allaah will punish him with the greatest punishment. [25] Truly, to Us is their return. [26] Thereafter, truly, upon Us is responsibility for their accounting.

## (89) Al Fajr [The Dawn]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the dawn. [2] By the ten nights. [3] By the even and the odd. [4] By the night when it travels at night. [5] Is there a sworn oath in those for the possessor of intellect? [6] Haven't you considered how your Lord dealt with 'Aad; [7] Iram—the columns place, [8] the one which the like of which hasn't been created in the lands; [9] and Thamood—those who hollowed out rock masses in the valley; [10] and Pharaoh, the stakes fellow [11] —those who transgressed inordinately in the lands, [12] then caused much corruption in them? [13] So your Lord poured on

them the whip of punishment. [14] Truly, your Lord is *on the instrument of ambush*, watching. [15] So, as for the human, whenever his Lord Himself tests him, so He treats him generously and favours him with an easy and pleasant life, then he says 'My Lord has treated me with generosity.' [16] And as for whenever He Himself tests him, so He restricts his provision for him, then he says 'My Lord has humiliated me.' [17] Certainly not! Rather, you don't treat the orphan with generosity. [18] And you don't urge one another to provision of the destitute one's food. [19] And you eat inheritances as an eating of an amassing. [20] And you love wealth with a copious love. [21] No! When Earth will have been crushed in a crushing, crushing, [22] and your Lord, and the Angels will have come row upon row. [23] (And on that Day, Hell will have been brought.) On that Day, the human keeps it in mind, and yet however will the remembrance be of benefit for him? [24] He says 'Oh, would that I'd sent ahead for my life.' [25] Then on that Day, no-one punishes His punishment. [26] And no-one binds His binding. [27] 'Oh you, the soul at ease, [28] return to your Lord as one who's pleased, one who was found pleasing. [29] Then enter amongst My slaves. [30] And enter My Garden.'

## (90) Al Balad [The Township]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] No, I swear by this township [2] (and you're a Freeman in this township), [3] and the begetter and what he begat— [4] We've *certainly* created the human in travail. [5] Does he reckon that no-one will have power over him? [6] He says 'I've destroyed limitless wealth.' [7] Does he reckon that no-one has seen him? [8] Have We not made two eyes for him, [9] and a tongue, and two

lips, [10] and guided him to the two elevated, conspicuous paths? [11] Then he didn't plunge on upon the steep path. [12] And what will have brought you to know what the steep path is? [13] The setting free of an enslaved neck, [14] or feeding on a day of extreme hunger [15] an orphan possessing near kinship, [16] or a destitute one—a fellow cleaving to the dust. [17] Then subsequently he becomes from among those who've believed and enjoined one another to patience, and enjoined one another to compassion. [18] Those are the companions of the right hand. [19] And those who've disbelieved in Our signs, they're the companions of the left hand. [20] Over them will be a closed-over Fire.

## (91) ASH-SHams [The Sun]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the sun and its morning light. [2] By the moon when it follows after it. [3] By the day when it openly reveals it. [4] By the night when it covers it. [5] By heaven and Who built it. [6] By the ground and Who spread it out. [7] By the soul and Who fashioned it, [8] then inspired it with discernment of its acting immorally and its *taqwaa*— [9] he who'll have purified it will have certainly been successful, [10] and he who'll have buried it will have certainly failed. [11] Thamood falsely denied because of their inordinate transgression, [12] when their most wretched rose to go forth. [13] Then the Messenger of Allaah said to them 'This is the She-Camel of Allaah, and her given drink.' [14] Then they called him a liar, then hamstrung her, so their Lord inflicted a crushing destruction on them because of their punishable misdeed, and thus He treated them equally. [15] And He doesn't fear its final outcome.

## (92) Al-Layl [The Night]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the night when it covers. [2] By the day when it becomes clear. [3] By Who created the male and the female— [4] truly, your effort is *diverse*. [5] So, as for him who'll have given by hand and had *taqwaa*, [6] and attested to the future good, [7] then We'll facilitate him to ease. [8] And as for him who'll have been miserly, and thought himself to be independent, [9] and falsely denied the future good, [10] then We'll facilitate him to difficulty. [11] And his wealth doesn't avail him when he'll have tumbled. [12] Truly, responsibility for *guidance* is upon *Us*. [13] And truly, to Us belong the *Hereafter* and the first life. [14] So I've warned you of a raging fire [15] which no-one suffers but the most wretched— [16] the one who'll have falsely denied and turned himself away. [17] And the one having *taqwaa* will be distanced from it. [18] The one who gives his wealth in purifying himself. [19] And in *his* sight, there's no favour for anyone which should be repaid. [20] There's nothing but seeking the Face of his Lord the Most High. [21] And in the *near future* he'll be pleased.

## (93) AD-Duhaa [The Forenoon]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the morning light. [2] By the night when it's dark and silent— [3] your Lord didn't abandon nor detest you. [4] And the *Hereafter* will be better for you than the first life. [5] And in the *near future*, your Lord will give you by Hand, then you'll be satisfied. [6] Hadn't He found you as an orphan, then gave shelter? [7] And He found you going astray, then He guided. [8] And He found

you impoverished, then He gave sufficiency. [9] So, as for the orphan, then don't oppress. [10] And as for the one who asks, then don't repulse. [11] And as for your Lord's Favour, then narrate.

## (94) ASH-SHarh [The Opening Wide]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Haven't We opened wide your chest for you, [2] and laid down your burden off you [3] (which creakingly weighed down your back), [4] and raised your mentioning for you? [5] So truly, along with difficulty is ease. [6] Truly, along with difficulty is ease. [7] So when you're free, then toil, [8] and then petition to your Lord.

## (95) At-Teen [The Fig]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the fig and the olive. [2] By Mount Sinai. [3] By this secure township— [4] *certainly*, We created the human in the best form. [5] Thereafter, We'll have returned him back as the lowest of the low. [6] Except those who'll have believed and performed righteous deeds; they'll have an un-ended remuneration. [7] So what afterwards makes you falsely deny the Recompense? [8] Isn't Allaah the most qualified of judges to judge?

## (96) Al 'Alaq [The Leech-like Clot]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Recite ‘In the Name of your Lord, the One Who created. [2] Who created the human from an *’alaq*.’ [3] Recite ‘And your Lord is the Most Generous. [4] The One Who taught by the pen. [5] He taught the human what he hadn’t known.’ [6] No! Truly, the human would transgress *inordinately*, [7] because he saw himself as being independent. [8] Truly, to your Lord is the compelled return. [9] Have you considered the one who would forbid [10] a slave when he performed the ritual prayer? [11] Have you considered if he was upon guidance, [12] or enjoined *taqwaa*? [13] Have you considered if he falsely denied and turned himself away? [14] Doesn’t he know that Allaah sees? [15] Certainly not! *If* he hasn’t refrained himself, We’ll most definitely drag him by the forelock; [16] a lying, persistently-offending forelock. [17] Then he should call his assembly. [18] We’ll call the *Zabaaniyah*. [19] No! Don’t obey him. And prostrate and draw yourself near.

## (97) Al Qadr [The Decree]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Truly, We caused it to be sent down in the Night of Decree. [2] And what will have brought you to know what the Night of Decree is? [3] The Night of Decree is better than a thousand months. [4] The Angels and the Spirit descend in it by the permission of their Lord, on account of every affair. [5] It’s peace until the rising time of the dawn.

## (98) Al Bayyinah [The Clear Proof]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Those who disbelieved from among the People of the Book, and the ones who committed *shirk*, haven't been ones who'll stop, until clear proof comes to them; [2] a Messenger from Allaah reciting ritually-purified leaves, [3] on which are correct, written precepts. [4] And those who were given the Book weren't divided, except sometime after clear proof had come to them. [5] And they were ordered nothing but to worship Allaah as ones who are sincere to Him in religion (as *hunafaa'*) and establish the ritual prayer and give the *zakaah*, and that's the correct religion. [6] Truly, those who'll have disbelieved from among the People of the Book, and the ones who'll have committed *shirk*, will be in the fire of Hell, staying in it perpetually. Those, *they* are the worst of created beings. [7] Truly, those who'll have believed and performed righteous deeds—those, *they* are the best of created beings. [8] Their recompense with their Lord will be Gardens of Eden from under which rivers flow, staying in them perpetually—forever. Allaah will have been pleased with them, and they'll have been pleased with Him. That's for whoever will have been in dread of his Lord.

## (99) Al Zalzalah [The Vehement Shock]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When Earth will have been vehemently shaken with its vehement shock, [2] and the ground will have brought out its heavy loads, [3] and the human will have said 'What's wrong with it?' [4] On that Day, it narrates its enquired-of accounts, [5] because your Lord will have inspired to it. [6] On that Day, the people proceed separate and dispersed, so that they may be shown their deeds.

[7] So whoever performs a particle's weight of good sees it, [8] and whoever performs a particle's weight of bad sees it.

## (100) Al 'Aadiyaat [The Chargers]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By the panting chargers, [2] then the strikers of sparks, striking up, [3] then the morning-raiders [4] then causing dust to become raised up by means of it, [5] then penetrating to the centre of an assemblage with it— [6] truly, the human is *ungrateful* to his Lord. [7] And truly, he's a *witness* to that. [8] And truly, for the love of good he's *intense*. [9] So doesn't he know that when what's in the graves will have been strewn around, [10] and what's in the chests will have been produced, [11] truly, on that Day their Lord will be *All-Aware* of them?

## (101) Al Qaari'ah [The Sudden Calamity]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The Sudden Calamity. [2] What's the Sudden Calamity? [3] And what will have brought you to know what the Sudden Calamity is? [4] The Day the people will be like scattered moths [5] and the mountains will be like teased tufts of wool. [6] So, as for him whose scales will have been heavy, [7] then he's in a pleasant state of living. [8] And as for him whose scales will have been light, [9] then his mother is the thing that makes one continuously tumble. [10] And what will have brought you to know what it is? [11] A vehemently hot fire.

## (102) At-Takaathur [The Competition in Increase]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] The competition in increase causes you to be distracted, [2] until you stop over in the graveyards. [3] No! In the near future you'll know. [4] And again, no! In the near future you'll know. [5] No! If only you knew the knowledge of certainty; [6] you'll most definitely see the Hellfire. [7] And again, you'll most definitely see it with the eye of certainty. [8] Then subsequently on that Day, you're most definitely questioned about delights.

## (103) Al 'ASr [The Declining Day]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] By 'Asr. [2] Truly, the human is in an induced *loss*. [3] Except those who'll have believed, and performed righteous deeds, and enjoined one another to truth, and enjoined one another to patience.

## (104) Al Humazah [The Defamer]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Woe to every defamer, criticiser, [2] who'll have amassed wealth and counted and counted it— [3] reckoning that his wealth will have caused him to live forever. [4] By no means! He'll most definitely be tossed into the Crusher. [5] And what will have brought you to know what the

Crusher is? [6] The kindled Fire of Allaah, [7] which takes a look upon the inner hearts. [8] Truly, it's a closed exit above them. [9] On immensely drawn-out columns.

## (105) Al Feel [The Elephant]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Haven't you considered how your Lord dealt with the companions of the elephant? [2] Hadn't He made their plot into a going astray? [3] And He sent upon them birds in flocks, [4] pelting them with stones of baked clay. [5] Then He made them like eaten corn stem.

## (106) Al QuraySH [The Quraysh]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] For the security of Quraysh [2] (their security in the winter and summer journey) [3] they should then worship the Lord of this House. [4] The One Who's fed them against hunger and made them secure from fear.

## (107) Al Maa'oon [The Neighbourly Kindnesses]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Have you considered the one who falsely denies the Recompense? [2] So, that's the one who repulses the orphan, [3] and doesn't urge provision of the destitute one's food. [4] So woe to the ones who perform the ritual prayer; [5] those who are neglectful of their ritual prayer— [6] those who *they try to be seen*. [7] And they prevent neighbourly kindnesses.

## (108) Al Kawthar [The Kawthar]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Truly, We've given you *Kawthar* by Hand. [2] So perform the ritual prayer to your Lord, and perform the ritual animal sacrifice. [3] Truly, your hater—he's the one cut off.

## (109) Al Kaafiroon [The Disbelievers]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Say 'Oh you, the disbelievers, [2] I don't worship what you worship. [3] And you're not worshippers of what I worship. [4] And I'm not a worshipper of what you'll have worshipped. [5] And you're not worshippers of what I will worship. [6] You have your religion, and I have my religion.'

## (110) An-NaSr [The Help]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] When the help of Allaah will have come, and the opening-up conquest, [2] and you'll have seen the people entering into the religion of Allaah in crowds, [3] then glorify by means of your Lord's praise and ask Him for forgiveness. Truly, He'll ever have been Ever-Returning of His Favour.

## (111) Al Masad [The Palm-Fibre]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] May the two hands of Aboo Lahab perish, and may he perish. [2] His wealth won't have availed him, nor what he'll have earned. [3] He'll suffer a fire having a flame. [4] As will his wife; carrier of firewood— [5] around her 'beautiful' neck, a rope of palm-fibre.

## (112) Al IKHlaaS [The Sincerity]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Say 'He's Allaah—One. [2] Allaah the Self-Sustaining Sustainer. [3] He hasn't begotten and He hasn't been begotten. [4] And there hasn't been one an equivalent to Him.'

## (113) Al Falaq [The Break of Dawn]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Say 'I take refuge with the Lord of the break of dawn [2] from the evil of what He's Created. [3] And from the evil of full darkening when it sets in. [4] And from the evil of women who blow on knots. [5] And from the evil of the envier when he envies.'

## (114) An-Naas [The People]

*In the Name of Allaah the All-Merciful, the Specifically-Merciful.*

[1] Say 'I take refuge with the Lord of the people, [2] the King of the people, [3] the God of the people, [4] from the evil of the slinking whisperer. [5] The one who whispers into the chests of the people [6] by means of the *jinnah* and the people.'